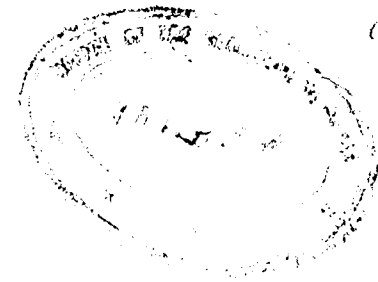


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NOVEMBER & DECEMBER 1937

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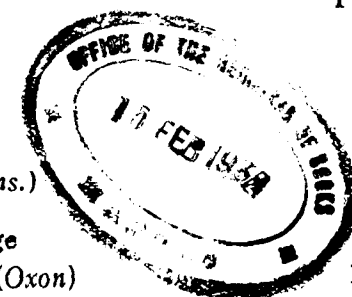
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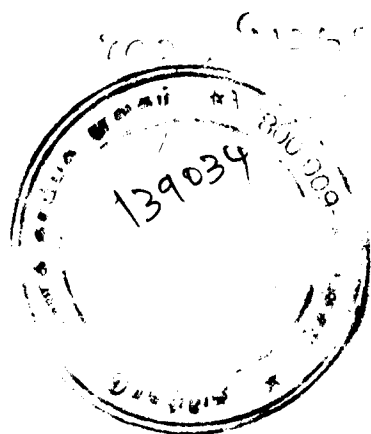
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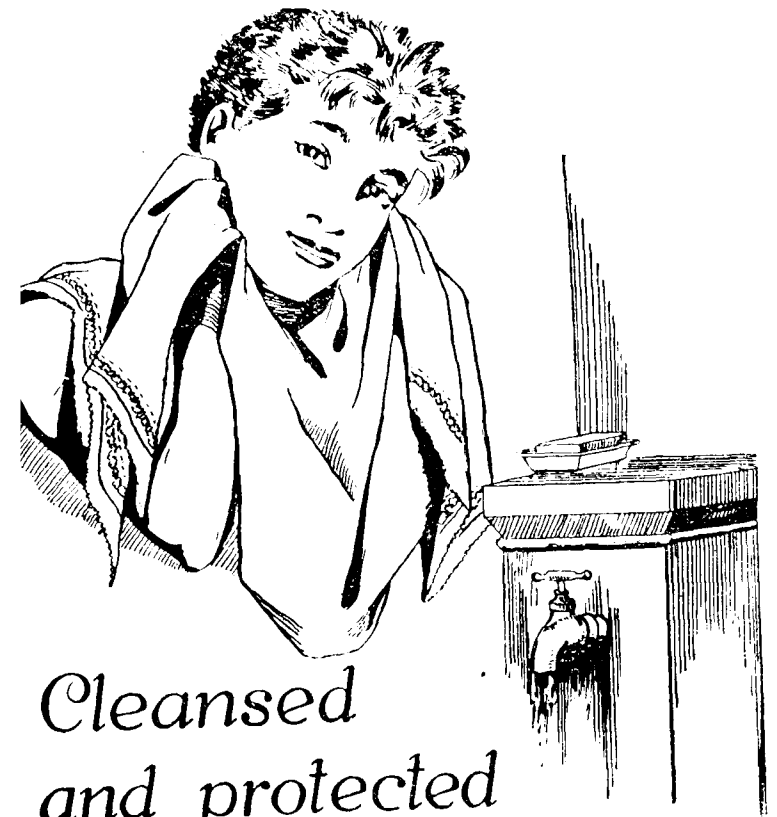
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Waves of Life

(DIARY LEAVES)

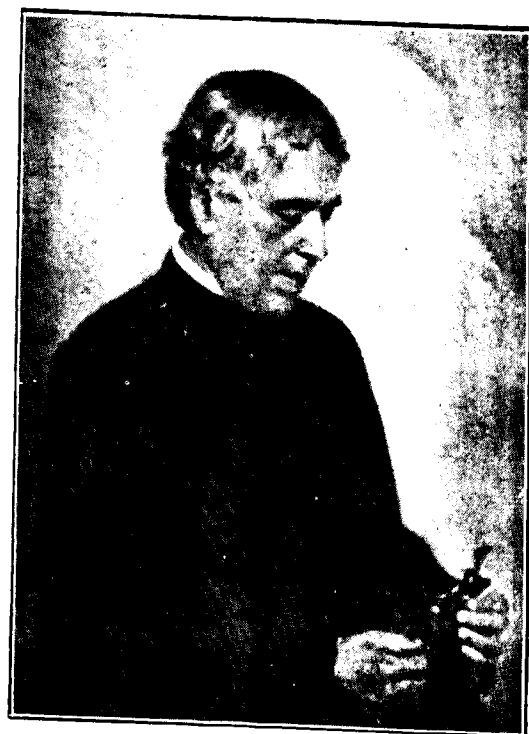
BY NICHOLAS ROERICH



E are informed: "In the life of each man occur what are called lucky days, characterized by a most unusually fine frame of mind and by success in all undertakings. But along with these occur also "black days", when unpleasantnesses rain down as from a cornucopia, misfortunes dog each step, and everything appears tinged with the colour of gloom.

"Upon this apparently completely casual manifestation, the German scholar, Riese, has constructed an entire scientific theory. Everything in the world, he says, from the great to the small, is subject to the law of wave-like fluctuations—precisely likewise in the life of each man exist special rhythms of alternate raising and lowering of all his physical and psychic qualities.

"By the path of experiment, Riese has established the fact that human life is defined by three kinds of rhythms: the 'masculine', which has a period of 23 days and regulates the physical processes in the organism; the 'feminine', with a period of 28 days, which guides manifestations of the soul; and finally, the rhythm of the sympathetic nervous system, which governs the processes of the mind. These rhythms form special curves; now rising, and then all our capacities and qualities appear most brilliant; now falling, whereupon body, soul, and brain work slackly and unsatisfactorily.



Late SIR J. C. BOSE

"These fluctuations do not depend upon any external manifestations, even illness does not act upon them, and they always preserve their regularity for any given man. Riese even undertakes to plot the vital curve for each subject and to predict beforehand those days when, as is said, luck is with him, and the days when he had better not undertake anything.

"Riese, in collaboration with the well-known sportsman, Trosbach, has verified his theory upon people who are occupied with sport, and with their help has explained why such and such athletes, independent of preparation, suddenly display great attainments and break records, and then again just as unexpectedly go down to defeat before the weakest opponents. Riese has plotted the vital curve of the outstanding German runner, Otto Peltzer and proved that during the athletic competitions held in Germany preceding the world Olympiad, this curve showed a definite rise—then, as is well-known, Peltzer turned in record time; during the Olympiad itself in Los Angeles, Peltzer's curve went down and hence he ran incomparably worse than usual.

"Scientific circles have so far refrained from expressing any opinions regarding Riese's theory, but it has greatly interested the athletic circles in Germany, which have determined to conduct mass experiments for testing it".

The communications of Dr. Riese have, indeed, been interesting, and not alone with reference to sport. These waves can just as precisely be studied from the viewpoint of the influence of thought. In this there is not only significance in the thought of the subject himself but also in the thoughts of those surrounding him.

No doubt there could be found entire societies of volunteers who would continue the original observations of the investigator along the lines of thought reactions. With a certain attentiveness of course, with absolute honesty, it is possible to observe remarkable mutual reactions.

There can be seen curious mutual influences, both on the raising and on the lowering side. At the entrance of

someone, the mood of those present falls or takes wing. It may be that in this thought is acting, yet perhaps there is another contact.

"Father, it has become absolutely impossible to go on living. Things grow steadily worse."

The father confessor said: "I will help you. Go buy a second goat and take it home. Come back in three days and talk with me."

On the set date the unfortunate countryman returned in an absolute frenzy and wailed:

"It is not possible to go on living thus."

The confessor said to him:

"Now go sell these goats."

After several days the countryman returned and said that the goats had been sold. Then the confessor asked him:

"Now then, are things any better?"

"They have seen the light!"

Thus from an opposite was produced a psychic relief.

Right now is a time for great observations on the part of human thought. A multitude of factors, confused and complicated, are intruding into contemporary existence. Since physicians are already thinking about mechanistic causes they would indeed do well to reflect also about psychic causes.

Symbols of Religion

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



RELIGION is that which brings us into contact with the great world forces. It is a known fact that the finite is ever anxious to overcome its finitude. The urge in human life is always an urge to embrace more life, more light. The individual seeks the satisfaction of this urge in religion. Religion is the symbolic appreciation of the mystery of existence in terms of the interests of man as an ego. The philosophic truth that he, the man, is "The Existence" does not satisfy him. The finite man always strives after possession, and this striving is gratified only in religion.

The great psychologist, Lord Krishna, says that to those whose minds are attached to the absolute the way is more difficult.

अव्यक्ता हि गतिर्दुःखं देहवद्भिखाप्यते

(Gita XII, 5)

That is why man creates an ideal world over and above the natural and creates images and symbols from which he seeks to derive as much satisfaction as he obtains from physical objects. Religion, like poetry, is not a mere idea; it is expression. Here, the supernatural is considered as a fact, and hence man's desire to deify his religious concepts.

Man instinctively hates complexity and mystery. He is always after simplicity. This process of substituting relatively simple and concrete images for more complex and abstract ones is represented by symbolisation in religion. Religious symbols satisfy and stabilise a complex group of ideas, impulses and interests. They also help in the harmonious development of personality.

Worshipping the cosmic principle through a symbol has been described by Bhagawan Ramanuja as "joining the mind with devotion to that which is not Brahman, taking it to be Brahman." The mind is an internal image while the cosmos is an external one. So both should be wor-

shipped as substitutes for God. In such worship of symbols we should always remember the Adwaitin's saying, "Is not everything Brahman when the name and the form have been removed from it?" This thought prevents the act of worship from decaying into a habit. When worship becomes a mechanical habit, the underlying significance is lost sight of and it is reduced to mere piety. Piety without the cosmic sense is only a calculated economy of love. Such economy is only cheating one's own self.

The philosophic man envisages God as the supreme being, spirit or soul; but the gregarious animal, as he is, man always craves for fellowship with God. God, to be a stable religious object, must satisfy the normal human impulses. So man, seeks God not as a mere abstraction in the cold, dry light of reason and knowledge, but as a friend and companion, as father and mother, or even in the tenderest man-woman relation. Bhagawan Sankara says elsewhere :—

यत्प्रीत्या प्रीतिपात्रं तनु युवति तनूजार्थं मुख्यं सतस्मात्
प्रेयानात्माऽथ शोकास्पदमितरदतः प्रेयएतत्कथं स्यात् ।
भार्याद्यं जीवितार्थी वितरति च वपुः स्वात्मन इश्रोयइच्छन्
तस्मदात्मानमेव प्रियमधिकमुपासीत विद्वान्न चान्यत् ॥

"That self, because of which other things are dear, must be dearer than those things which are only sources of misery. To save one's own self one forsakes everything. The wise therefore, should cherish the self as the most beloved, and not anything else."

This search for God, through impulses and desires, is an inevitable inner adjustment and it is as old as the history of man himself. The primitive man sought to establish a close relationship, with mountains and rivers. The mystic has sought communion with God through a transcendental intuition. This eternal hunger for companionship can be detected in every phase of the religious history of humanity.

The Hebrew scriptures as well as the history of the Eastern religions tell us that man creates God in his own image. This only represents a process of symbolisation which brings about a communion with personal God through one's own normal impulses and desires.

In the Hindu system of worship the symbol of the incarnation of the divinity is not a dead symbol or a shadow. It is a symbol which, by thought can be conjured up into the divinity itself. From the very beginning the aspirant is enjoined to fill his mind with the thought that he and the divinity are one and the same. That is why Atma puja is prescribed before commencing the daily image worship. In the Dhyana Sloka of Sri Vidya this idea is excellently expressed; the last line of the prayer is:

अहमित्येव विभावये भवानी ।

One is recommended to withdraw the mind from other ideas and concentrate on the divine symbol. Gradually an intermediary stage comes when we find a discrimination only between the mind and the symbol. The final consummation is experienced only by a fortunate few, when the relation between the mind and the symbol is transcended. Here the feeling of finite individuality is effaced and time and space are transcended. Divinity is realised as a process of development, in which we have parallel processes of individuation and assimilation. Man at one breath scatters himself to the world around him and in another breath also absorbs it in himself, thus identifying himself with the aims and aspirations of all.

Such an experience is vividly portrayed in the eleventh chapter of the Gita, where Lord Krishna assumes his *visvarupa*. But now this cosmic form terrifies Arjuna, who requests him to appear in his "human shape." Thus the anthropomorphic in man finds his normality only in a human image. This satisfies and bestows peace on man. Arjuna rejoiced :

"Beholding this thy gentle form,
Thy human shape, O God !
I am collected once again
And have become myself "

The finite in the beginning finds it impossible to see the Infinite in itself. So it creates symbols. Human symbols transform God from a metaphysical abstraction to a human presence. Such symbols are constantly re-interpreted to consciousness by the activities of the mystical life. The

mystic in his search for a metaphysical knowledge of reality, constantly destroys old forms and creates new symbols. They at times transcend the world of space and time but sometimes enshroud it, as in a veil, but again and again they reveal themselves in human patterns in order that man may live and commune with the reality as he lives and communes with his fellowmen. For, man's mental make-up has so decreed that he can attain to perfect knowledge only when his impulses and feelings are deeply stirred.

The Educated Man in a Village

BY DUNCAN GREENLEES, M. A. (Oxon)

IT rouses at once a flock of questions, this topic, and some of them may seem to cut away the very meaning from our social classes. What do we understand by an "educated man"? Is he one who has learnt to read and write a foreign tongue, or who can name the kinglets of the Delhi dynasties, or utter pompous dogmas miscalled philosophy? Is he the one who clothes himself in boots and trousers, or takes to beef and whisky, or follows European social manners? If we accept this as our definition, then the fewer educated men go to the villages, the better will it be for India; confusion and disorder would follow in their train.

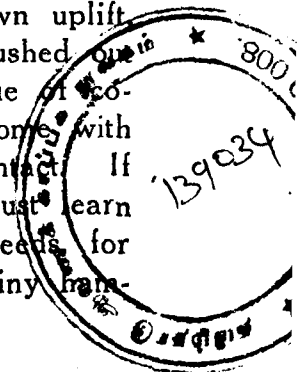
Education is the harmonious development of the individual in the closest contact with his fellows, and the educated man is he who has truly grown in every part of his nature to realise and fulfil his civic duties. Our schools and colleges have little interest in real education, nor is a degree conferred in universities the mark of real culture; it only witnesses to a memory which can cram and retain for a while the alleged facts spoon fed to it in class. This is shown by the total indifference of the average graduate and matriculate to the welfare of Society. They are wholly absorbed in self-interests, in securing a stable income for their own immediate families, so that the spawning of unneeded children may go on unchecked. Society cannot keep on squandering lakhs of money on this anti-social kind of selfishness; it must in time withhold the gift of education from all who will not accept responsibility for giving service in return. Education is not the absolute right of all: it is a loan to be repaid to the poorest of illiterates, so that all Society may benefit.

None can even glance at the ramshackle huts, the miserable squalor, the hopeless poverty of the Indian village, without shuddering at the vastness of the task before us. The most amazing ignorance and superstition, the

most crushing pessimism, the most pathetic trust in God to set things right, hold the village in their clutches. The absence of good roads, the non-existence of wireless and telephone, the scanty postal service, leave the average village isolated in a way the West European can hardly imagine. Over vast areas of the country the rains surround the villages with impassable seas of mud, or wash away the few cart-tracks that would have linked them together.

The villager has three outstanding needs,—food for his ill-clad body, not always assured when cereal crops do not repay the farmer's labour; a desire for his own uplift which long ages of poverty and apathy have crushed from his mind; and the knowledge of the value of co-operation with his neighbours, which can only come with education and the spread of better means of contact. If the educated man is to pay his social debt, he must learn how to help the rustic to attain these three vital needs for the vast majority of the people still live in tiny hamlets and in villages.

Now it is clear that those who would like to serve the villages must do so from within; wordy sympathy from city dwellers can do little even to convince the villager of sincerity, and nothing at all to solve his vital problems. How many of our graduates are willing, able even, to bury themselves in these huts, cut off from the cinema, the tennis, and the clubs that sweeten their urban mode of living? And even of those who inspired by the silvery persuasion of the Nation's leaders, make their homes in villages, how many can really identify themselves with those around them? The cultural gap between the student of Keats and Shakespeare and the illiterate toiler in the fields is often far too great to be spanned. The subtle pride in his own superiority, and the dismal thought that he is losing all prospect of his own advancement, and his family's, combine to fill the graduate villager with a sense of futile sacrifice, a gnawing discontent. This robs him of his happiness, and so discourages others from following his example.



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Yet India certainly cannot prosper while her 72% of villagers lag behind. There is no short cut to freedom and to greatness; the only path leads through such quiet unromantic, service of the petty farmer and his labourers. The truest patriot will be found eager for this service that is unhonoured and unsung, anxious to render real aid to the poor, and to share with those in the bonds of ignorance the knowledge Society has entrusted to his keeping.

There is much the patriot can do to uplift the peasant. First of all, he can help to raise the economic burden of his penury, saving him from the need to seek the money-lender's aid. By himself setting an example, he can encourage some subsidiary occupation, such as spinning, that will bring a few extra daily pice in the slack seasons of the field. By using his personal influence, he can often help to bring the tenant and his landlord into friendly co-operation, and so avoid misunderstandings; he can also try to lessen the waste of money on useless litigation over land dispute. By his own example, he may be able to bring the advantages of scientific and collective farming vividly before his neighbours. He can do much towards the slow reform of diet, even within the limitations of the village pockets, and to discourage the usual extravagance at feasts and marriages. Then he can implant a desire for education and for economic betterment, overcoming the apathy of centuries by his own enthusiasm. In the evenings through the reading aloud of daily papers and discussion of the village needs following this with songs and music, he can do much to introduce that living social relationship which must precede the growth of real cooperation. Lastly a very little knowledge of hygiene and simple medicine will quickly win to him the hearts of all; the methods of the Christian missionaries may well prove useful to every worker for the Nation's welfare.

India is, and presumably will for many centuries remain an agricultural country. It is, therefore, the first task of Government in this land to care for the people of the villages. Education, the bedrock of the State, must have bias mainly rural, if it is to train the average citizen to

fulfil his role in Indian society. Great agrarian problems exist, and the State will certainly be judged by its earnestness in solving them. The farmer is the staff of the Nation, as the food he creates is the staff of every individual in it. And unless our Education is such as will inspire every graduate with the eager longing to serve the farmer wisely, it will be held to have failed in its primal purpose. The sacrifice of his comforts and of cultured companionship made by the village graduate, is the sacrament that can purify and ennoble India, and make her worthy of her place among the Nations of the world.

Yoga

BY SWAMI SIVANANDA



OGA is the discipline of the mind, senses and the physical body. It helps in the co-ordination and control of the subtle forces within the body. Yoga brings in Perfection, Peace and everlasting Happiness. It can help you in your business and in your daily life. You can have calmness of mind at all times by the practice of Yoga. You can have restful sleep. You can have increased energy, vigour, vitality, longevity and a high standard of health. You can have success in every walk of life. Yoga will infuse in you new strength, confidence and self-reliance. Through Yoga you can have complete mastery over the mind, passions, emotions, impulses, temper, tongue, and so forth. The body and mind will be ever at your beck and call.

God-consciousness or communion with the Lord is the acme of the ethico-religious discipline of Yoga. This is attended by a remarkable sense of freedom and moral elevation on account of the crumbling down of the false, illusory, little, 'I'. The Yogi is in possession of all Divine Power now. He enjoys unalloyed eternal bliss.

Power of endurance is a virtue to be possessed by a Yogi, a Jnani, and a Bhakta. Many hardships and privations have to be faced by the aspirant in the successful performance of Yoga. Titiksha develops will-power. That is the reason why Lord Krishna says to Arjuna: "The contacts of matter, O son of Kunti! giving cold and heat, pleasure and pain, they come and go, impermanent; endure them bravely, O Bharata! The man whom these torment not, O chief of men! balanced in pain and pleasure, steadfast, he is fitted for immortality." (Bhagavad Gita: Ch. II 14—15.)

Moral excellence or ethical perfection is not, however, the final goal of the Yogi. It is only a means to the attainment of the end of life. Ethical development is more diffi-

cult than the attainment of intellectual eminence, because the truths can only be grasped by the Yogi who possesses a pure or untainted heart.

The essentials of moral life are straightforwardness, honesty, mercy, humility, respect for life or tender regard for every creature that breathes, absolute unselfishness, truthfulness, celibacy, non-covetousness, absence of vanity and hypocrisy, and cosmic love.

The student of Yoga should not possess much wealth as it will drag him to the worldly temptations. He can keep a little money to get the wants of the body. Economical independence will relieve the mind from anxieties and will enable him to continue his sadhana uninterruptedly.

The student of Yoga should be abstemious in his diet. He should avoid laziness, ease, habitual languor, and excess of sleep. He should observe silence and occasional mild fasts to ensure a good tone to his constitution. He should develop correct habits. He should check all sorts of ambitions and the counter-currents of worldly desires by enquiry, thinking and discrimination. He should say unto the deceiving mind "O mind! I know your tricks. I have got dispassion and discrimination now. Do not wag your tail now. I will clip it off ruthlessly. I have learnt many lessons. It is only ignorance that makes man prefer a transient gain to permanent benefits. I do not want again these sensual enjoyments. They are like vomitted matter for me. I have resolved to attain the free, everlasting fruits of Yoga viz., Everlasting Peace, Infinite Bliss And Supreme Joy."

Yoga advocates complete detachment from secular interests for the sake of practising uninterrupted meditation. It recommends meditation on the inner Light of the heart or anything that is pleasing to you. It prescribes that one should withdraw oneself from the ordinary affairs of life for the purpose of practising constant meditation. Yoga can also be practised at home by having a well-regulated life.

A Yogi claims that he can attain extraordinary powers and knowledge by subduing the passions and appetites and

by practising Yama, Niyama and Samyama (or the practice of concentration, meditation and samadhi at one and the same time). Patanjali Maharishi, author of "YOGA SUTRAS" clearly warns the students that they should not be carried away by the temptations of power. The gods themselves tempt the unwary Yogi by offering him a position similar to theirs. Students seek more after Siddhis than after Truth and spiritual attainment despite the clear note of warning.

Desire for power acts like puffs of air which may blow out the lamp of Yoga that is being carefully tended. Any slackness in feeding it due to carelessness or selfishness for Siddhis will blow out the little spiritual light that the Yogi has kindled after so much struggle and will hurl him down into the deep abyss of ignorance. He cannot rise up again to the original height to which he has ascended in the hill of Yoga. Temptations are simply waiting like vultures to overwhelm the unwary student. Temptations of the astral, mental and Gandharva worlds are more powerful than the earthly temptations.

Success in Yoga is possible only if the aspirant practises profound and constant meditation. He must practise self-restraint at all times, because all on a sudden the senses may become turbulent. That is the reason why Lord Krishna advises Arjuna : "O Son of Kunti! The excited senses of even a wise man, though he be striving impetuously, carry away his mind. Such of the roving senses as the mind yieldeth to, that hurries away the understanding, just as the gale hurries away the ship upon the waters." (Bhagavad-Gita : Ch. II—60, 67).

Very often various sorts of obstacles come in the way of the Yogi. Disappointment, despair, sickness, depression, doubt, indecision, lack of physical and mental energy, slothfulness, unsteadiness, craving for sensual objects, blunder, act as stumbling blocks. He should not be discouraged. Patanjali Maharishi prescribes *Eka-Tattwa-bhyasa* i. e., practice of concentration on one subject to overcome them. This will give him steadiness and strength.

He further advocates the practice of friendship between equals, mercy towards inferiors, complacency towards superiors and indifference towards wicked people. This practice will generate peace of mind or composure and will destroy hatred, jealousy, etc. A new life will dawn in him when he practises these virtues. What is needed is perseverance. It is the key-note of Yoga. The Yogi is amply rewarded, when he gets full control over the mind. He enjoys the highest bliss of *Asamprajnata Samadhi*.

The Spiritual Vision or Sun as the Father of Vision

By Dr. R. S. AGARWAL, EYE SPECIALIST, DELHI



HE sun plays an important part in improving the vision both internally and externally. The Vedas and Upanishads regard the sun as the god of the eyes. Our Rishis tell us to face the sun morning and evening for worship. By facing the sun the eyes become very bright and shining, attractive and magnetic. The centre of vision becomes acute. The vision becomes perfect. The vitality of the eyes is greatly increased and no microbe is able to attack the eye. Inflammatory conditions such as trachoma, conjunctivitis etc., are soon cured.

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

There are different ways and stages of facing the Sun :—

(1) *With Closed Eyes*:— Sit comfortably facing the sun with the eyes closed for ten to thirty minutes or more. Move your body gently and slowly, from side to side like a pendulum and commence at the same time a very slight rubbing together of the first finger and thumb of one hand—just sufficient to feel the sense of touch, one against the other for about a quarter of an inch stroke only. Make the slight touch stroke of the thumb on the finger, and keep rhythm with the swaying movement of the body. Call OM, RAM, SHIV etc., silently on every two strokes.

When the rhythm of the body and thumb is perfect, the amount of the body movement may be shortened to an imperceptible one. The nearer one can consciously attain to continuous almost infinitesimally small rhythm the greater the concentration of thoughts and relaxation of the mind and benefit to the vision. Feeling of cooling sensation or dosing is a sign of relaxation. The morning or the evening time will be best.

(2) *With Open Eyes*:— After practising the first method for some time you may begin the second method. Facing the sun with the eyes open is of greater help than that with the eyes closed; but bad or red eyes should not practise it. Morning time will suit most. In the beginning practise for a few minutes and then increase the time by and by according to the progress.

Sit comfortably facing the sun. Keep the eyes open on the ground. Move your body from side to side as in No 1. Now raise the chin and not the eyelids till your sight reaches the sky one yard below the sun. You should blink gently and frequently. The eyes should not be opened widely. You will note the following :—

- (1) The sun is constantly seen.
- (2) The front objects as trees, buildings etc., move in the opposite direction, that is when you move to the right, the objects appear to move to the left and *vice versa*. This kind of imagination checks staring and gives relaxation.
- (3) The rays entering through your eyes and reaching the heart centre.

What is not to be done :

- A. Looking at the sun directly and staring.
- B. Eyes should not be opened widely.
- C. Movements of the objects should not be forgotten till the mind is absorbed in higher thoughts.
- D. Blinking should not be forgotten.

The vision should remain clear after taking the sun treatment. If it is dim or sun colours come before the eyes, practise relaxation methods after the sun treatment to im-

prove the defective vision. These relaxation methods can be studied from the book "Mind and Vision", which can be had from Thacker Spink & Co., Calcutta.

If you want to improve the internal vision, recall the image of your deity and imagine that face in the sun shining brightly, and the rays falling on the heart centre. If your imagination will be perfect and there will be true aspiration, the rays will begin to awake the Suryachakra. At first it will be faint but gradually it will become brighter, the rays will become sharper and wider. You will begin to feel the same deity in this Suryachakra also. Your heart will be full of light, the tears of love will begin to flow and the rays of joy will be effulgent. The more the Suryachakra will be brighter the more purification will take place. To remove the defects cast the rays on the particular part.

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

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

Brother Brock.

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



ROTHER Fulgentius was young, and his sense of vocation was none too strong. He had entered the Carmelite Order because he was a chief's son and could not do menial work in the outer world. His father was poor and proud, and had other sons, and in spite of his name in religion, Fulgentius was a somewhat dull lad. At least, he was not good at books, but he knew every bird's call, every wild flower, and could quickly "pet" most wild things. Even a badger, young like himself had become his fellow and disciple. He called that badger Brother Brock. "Brother Brock," called Fulgentius, and a gray sturdy beast ran wagging its whole body to be caressed. "I am afraid, brother, we'll have to keep a sharp lookout," Fulgentius said, "the Prior is wandering about somewhere, and he doesn't love me. But you love me, Brother Brock, don't you?" Brother Brock showed by his grin, his wagging form and his ecstatic licking of his patron's hand that it was so. "Come do your stuff," Fulgentius said. And Brother Brock went through a remarkable performance. He caught Fulgentius' sandals which were thrown to him, and retrieved them to their owner. He begged for a bone taken from the Infirmary ashpit. He held a stick between his paws. "Now you're the prior," Fulgentius said. "But he isn't as handsome as you, Brother Brock, the old nagger!" "Ah" said a cold voice close by, "and is that the way you speak of your superiors behind their backs? and observe our holy rule? making friends with brute beasts. We have enough of you, Mister Pierce O'Regan. You are no longer Brother Fulgentius. Such a name for the likes of ye! As dull as ditch water ye are. Pack out of this will ye?" "Och, Father, sure ye will let me stop till morning. And the whole country full of rogues and raparees (bandits) and me only seventeen! Sure they'll destroy and skewer me!" "Well, till to-morrow, but not one hour more" said the

Prior. "So good-night and sweet dreams, ye disgrace and scandal to Mount Carmel." The Prior strode off, hands in sleeves, well pleased to have an excuse to be rid of the quondam Fulgentius whom he had never liked.

"I'm no good, he's right" said Pierce O'Regan to brother Brock who, having run into his hole while the Prior was there, had now re-emerged. "But one thing I did do and that was teach ye tricks. I'll wish our Lady of Mount Carmel good-bye and that's all I have the chance for to do. And ye are going to help me brother Brock for she's a real Mother. She'll know I want to amuse her, and she'll be pleased. It's not often Our Lady can have seen a performing badger!"

That night, after Compline, the Prior, lantern in hand, was going round the Monastery. He noticed a light in the chapel. "What is that, a thief?" he thought and pushed back the curtain which hung before the door. And that is what he saw—Pierce O'Regan and brother Brock were before the altar of Our Lady of Mount Carmel. "Now Mother," Pierce said, "the performing badger, Brother Brock, will do a dance for ye. We're proud to think ye liked his impersonation of the Prior and applauded it too so heartily. Brother Brock, do your stuff, and remember ye are before a queen." The Prior watched spell-bound the queer shuffling movements of the badger which were accompanied by Pierce on the bagpipes, the furry brother shuffled about at his strange little rigadon and the gentle sound of applauding hands came from the shrine of Our Lady of Mount Carmel. For she is a mother and rejoices when her children try to please her, however grotesque their efforts may be.

Next day the Prior said to Brother Fulgentius "Ye can stop if ye like and that—that interesting animal ye have trained so wonderfully is free of the monastery in future." "But why, Father?" "Well you pleased our Lady, both of ye, last night. I've been Prior twenty years and she never applauded me." "Ah! see that now," Brother Fulgentius said, "but she's a Mother ye know, Father Prior, may be because I and brother Brock are young she was encouraging us. Sure we did our best to please her, and that's all she asks."

Genius and Character

(AN APPRECIATION OF SIR JAGADIS CHANDRA BOSE)

BY IGNATIUS ABSALOM, M. A.

[By the death of Sir J. C. Bose on 23rd November, the world of Science lost one of its most powerful driving forces and India, one of her noblest sons. Indeed Acharya Jagadish "was one of the very few luminaries who had extended the boundaries of the history of our motherland beyond the reach of the immediate limit joining it with that of the world history of Culture." The following appreciation, written in November 1936, will be read with greater interest now, when we are mourning one of our heaviest losses—Ed.]



WHEN I propose to write a short appreciation of Sir Jagadis Chandra Bose, a pioneer of science in and for India, a solitary worker with a mind working in long sweeps, my courage fails at the vast scope of this subject. For it cannot be merely said of Sir Jagadis that he is only a genius. Behind the genius, there is a character, which according to Plutarch, is a habit long continued. And what strikes me most in his enviable character is his dignity. Verily, Sir Jagadis, thy name is dignity! His is a temper that can successfully defy the machinations of men above him, and his is a will that brings to fruition all his long cherished hopes and ambitions. Since accepting a post in the Higher Educational Service in the Calcutta Presidency College, not a moment has been lost to mount the ladder of greater fame and achievements. And yet not a single achievement was carried out to meet any of his own personal ends. Even while his rivals in England threw overboard his theories on plant psychology, his was not the mind to submit to despair. "It is not for me to sit with folded hands in resignation. I do not believe in miracles; but the miracle shall happen this time; for I know that I am fighting for the establishment of truth." This was what he wrote to a friend in India, before reading his paper on the "Electric Response of metals and of ordinary plants" at the Linnean Society, where his opponents were specially invited to attend. And that happened in 1902.

Thenceforth, not a moment was allowed to slip by without arriving at a series of concrete results from his experiments on plants and metals. He divided his inquiries of *Response*—into the living and the non-living. The *Response* of the plants showed him a staircase enhancement and a fatigue depression. And this happened not only on the most sensitive leaf of Mimosa but even on a piece of an erstwhile undemonstrative radish. He actually made a carrot drink, and showed on a slide its erratic behaviour under the influence of alcohol. Later, a series of experiments conducted on plants by methods as mechanical, electro-motive and conductivity variation resulted in determining the Death-spasm, by an apparatus called the Death-recorder. Obviously, this caused a great stir in all scientific circles. "What did you do to let off steam when you discovered this?" exclaimed one; and he was answered "You should shout or you will kill yourself by repressing it." But the surprise of his contemporaries was quite complete, when Sir Jagadis attempted to poison metals as zinc, tin, brass, and platinum. The address delivered in The Royal Institution ended in these words: 'Do not these records tell us some property of matter common and persistent? Do they not show that the responsive processes, seen in life have been foreshadowed in non-life?—that the physiological is related to the physico-chemical?—that there is no abrupt break, but a uniform continuous march of laws?..... Here I have understood for the first time a little of that message, proclaimed by my ancestors on the banks of the Ganges, thirty centuries ago—'They who see but one, in all the changing manifoldness of this universe, unto them belongs Eternal Truth—unto none else, unto none else!'

Here then is the savant, who carried conviction to Sir William Crookes, the then President of the Royal Society which had brushed aside Sir Bose's papers into its archives. People came in crowds to his private laboratory at Maide Vale to pay their personal tributes of warm praise and inexpressible gratitude to Sir Jagadis. Even George Bernard Shaw, himself a vegetarian, went into hysterics at seeing a cabbage thrown into violent convulsions, when

scalded to death. "The Nation" published a remarkable line about Sir Jagadis and his experiments: "In a room in Maide Vale, there is an unfortunate carrot strapped to the table of an unlicensed vivisector.....when the vegetable is pinched with a pair of forceps, it winces!" Verily all these words fill us with awe, which was also shared by Sir Jagadis as well; and he exclaimed 'Is it not rather that science evokes in us a deeper sense of awe? Does not each of her new advances gain for us a step in that stair-way of rocks, which all must climb, who desire to look from the mountain-tops of the spirit upon the promised land of Truth?'—Could eloquence go any further?

Next comes a series of experiments on Mimosa leaves to record their movements of growth by the high magnification crescograph. That is indeed a most sensitive apparatus, for Sir Bose eulogistically says a word about it:—"The crescographic snail may well look down on the sluggish earth; for by the time the earth makes one revolution, the snail would have gone round nearly forty times!" His instruments were such, that they could detect the rate of growth of a plant so excessively minute as 1/1500 millionth of an inch per second. The tropic effect of light on plants and the acceleration and the retardation of growth of plants under feeble and strong stimulus respectively were also measured by the magnetic cresco-graph. The *sleep-position* of plants, as of the date-palm tree near Faridpur, was also traced to its original cause, namely, that in the tropics the thermal noon or the period of highest temperature is about 3 p. m. and the thermal dawn is about 6 a. m. These are some of the outstanding achievements of Sir Jagadis on plants. 'He combines in his methods the golden fantasy of the East with the iron logic of the West.'

Sir Jagadis is a romantic figure in modern science. The domains of Physics, Physiology and Psychology throw open their doors to this great scholar. But that was made possible, because he had to fight every inch of his space resolutely, cautiously and with his eyes firm in quest of truth. And when he dedicated his well-beloved Institute

in Calcutta in 1917 a beautiful allegorical frieze, called "The Quest" painted by Nandalal Bose, was allowed to adorn the wall above the lantern screen in that great hall. The picture is described in these words: 'Starting from the sacred river at dawn, there strides forth the tall and keen-braced figure of *intellect*, feeling the sword-edge with which he has to cleave his way, and companioned in his adventurous journey by his bride *Imagination* who inspires him with her magic flute.' These then are the twin qualities of Sir Jagadis Chandra Bose: a colossal intellect and a most constructive imagination. But he would not stand before mean men. And therefore with the aforesaid fundamental traits, I may place his implacable will to stand for principles and that great dignity that kept him unruffled in the teeth of overwhelming opposition. Has he not dared and done great things, till of late, unattempted by man?

'Men are we, and must grieve when even the shade,
Of that which once was great is passed away.'

—Wordsworth.

Stories from Indian History.

AN ADVENTURER OF THE 18TH CENTURY.

By Prof. V. RANGACHARYA, M. A.



ONE of the singularly impressive figures in the chaotic panorama of the 18th century politics in India was Walter Reinhardt, who has been described as an Alsatian, a native of Treves, of Strasburg etc; but whose place of birth is still an enigma. All agree, however, that he was a man of humble origin, of which indeed he often boasted, that he was the last word in viciousness and violence; and that his rough and ill-tempered behaviour had never been softened by anything like education. A gloomy and sombre disposition which strangled all love for fellow creatures gained for him the sobriquet *Sumru*, supposed to be a corrupt form of *sombre*. Sumru first came to India as a carpenter in a French vessel. Entering the service of the British army at Calcutta, he, caught by inexhaustible lure of adventure, subsequently gave it up for service, first under the French at Chandernagore, and then under Safdar Jang, the Nawab of Oudh. Sumru was nothing if no new conduct entered into his philosophy of life. Never tame even in times of peace, he sought readily laurels in all fields of war. In 1760 he served the rebel Faujdar of Purnes. Soon after, he came under the patronage of an Armenian adventurer named Gregory who, under the Muslim name of Georghen or Gurgin Khan, served as a nobleman of the court of Mir Kassim, the Nawab of Bengal. Thanks to his patron, Sumru entered the Nawab's service, and was entrusted with the command of a battalion. The grim adventurer was now in a congenial atmosphere. The black scowl which always disfigured his brow was given a tone of authority. Sumru put on the dress of the Mughal nobleman, spoke Persian, and even kept a seraglio.

An epicurian who translated the world through his palate into a paradise of delight, he shot up like a tower over the flower of the land, and engaged in a career of coloured

crimes. Indeed he proved to be the *avatar* or playfellow of the devil, and served as the agent of the Nawab in the perpetration of the massacre of the 51 British prisoners at Patna, which the Nawab ordered when he failed to check the British advance against him in the war of 1765.

The fidelity which Sumru showed to Mir Kassim was however not sufficiently recognised. Sumru felt that he was a mere useful adjunct, and that the vista of his possibilities in the Nawab's court was more dreary than he had expected. He therefore deserted for service under Shujaud-daula of Oudh. He did not shrink from the Nawab's wars with John Company and so, when Shujaud-daula became an English ally, he was asked to surrender Sumru. But that chief had his own way of setting devious things straight. He proposed that, as Sumru was a desperate man with a body of trained men at his service, it was easier to invite him for a banquet and then murder him than to catch hold of him by straight and honest means. The proposal was rejected as too sordid by the officers of John Company; but Sumru realised that he could no longer purchase honour with his infernal conduct in the east, and so resolved to go away with his men to Delhi. But there was one obstacle. He was entitled to arrears of pay from the Nawab, and the dues were not forthcoming. This difficulty, however, was surmounted by him in a way peculiar to him. He surrounded the Nawab's Zenana with his troops, and extorted what he could! At Delhi, Sumru succeeded in gaining the patronage of Najif Khan, the Prime Minister, and, in return for his service, obtained the jaghir of Sardhana near Meerut.

While staying at Delhi, Sumru became acquainted with a remarkable woman who was destined to introduce a revolution in his career and character. She was, according to one account, the daughter of a poor nobleman of Arab nationality, who had been leading a miserable life under a tyrannical half-brother, and, according to another, a Kashmirian dancing girl. Whatever might have been the case, she won the brutal heart of Sumru, and became the adored princess of his dreams. Entering into the

fairyland of love, he became softened in his character. He felt his past life to be one of despicable blood and iron, and resolved to turn the wheel of his life in the opposite direction. Surrendering to his queen of romance, he placed his heart and fortune at her feet. The brute was transformed by love into a gentleman lover of courtly manner, and the perfidious adventurer into a respectable man of breeding. Sumru wooed and won the lady for his wife. He was by no means a loser in the bargain. We have seen how he obtained from the Mughal court the fertile *jaghir* of Sardhana in Meerut district. There is no doubt that, both in the acquisition and the administration of this fief, Begum Sumru was the real mover. Endowed with a remarkable energy and organising power, she ruled both husband and fief in a manner conducive to the good of both. He was literally broken to bits in her presence, and was raised to unimpeachable respectability; and she, for her part, showed that her loyalty to him could be sounded to any depth. She gave up her ancestral creed, and embraced Catholicism for his sake. She retained her Indian dress and habits, talked to the officers only behind the screen, and always travelled in a closed sedan just like any other Mughal lady of the period; but she showed remarkable powers as an administrator, organizer, and military leader. She was an equal adept in collecting the revenues and controlling the troops. Her hawkish eyes knew everything that was taking place around her. She built a palace in a semi-Indian and semi-European model. She gave peace and good government to the people of the fief, as she gave an unusual serenity of life to her erratic husband.

It was under such happy circumstances that Sumru died. Certainly it was hardly an end which he deserved. But, as has been already said, he could not hold his own in the conflict of a fascinating woman, and he more than made up for his early delinquencies by his later amenability to discipline and culture. Without obtruding his innate roughness and thirst for blood in the administration of his jaghir, he died apparently popular and even honoured.

The lady who tamed him had a remarkable career after his death. She seems to have survived him by at least 60 years—he died in 1778 while she is certainly known to have lived till 1838. On Sumru's death she succeeded to the estate as well as the command of his troops. These consisted of 200 Europeans, and five battalions of Indians, totalling 4000 men in all, besides a park of from 40 to 80 guns. She served the Mughal emperor with a loyalty and constancy which was very unusual for that age. As years passed, she seemed to acquire a new quiver of youth, and she proved herself capable of heroic resolves and noble loyalty to her sovereign. At the same time, she was not foreign to that suppleness and elasticity which was indispensable for weathering the storm of the political vicissitudes of the age. When the great soldier and empire-builder, Mahadaji Sindia, occupied Delhi, she was wise enough to conciliate him and win his respect. Versed in the knowledge of men and things Mahadaji, diplomatically added to her fief some lands south of the Jumna, and further commissioned her to watch the movements of the English whom that shrewd statesman always suspected and feared, though not without admiration and respect. Madame Sumru was present at the battle of Assaye, and her troops were practically the only parts of Sindia's forces that successfully withstood the British charges. People gasped with wonder and admiration at her valour, and it was rumoured that she was in possession of a magical power; that it was enough for her to throw her *chadat* (veil) and shoot at them to destroy them wholesale. Later on, when the ruffianly Ghulam Khadir was master of Delhi, he saw in her the most loyal champion of the unfortunate emperor. It redounds to the credit of the Begum that she alone was able to shepherd Shah Alam out of danger. Ghulam Khadir realised that he was playing with a fire, and that, unless he played the cunning diplomat, he was likely to be scorched out of existence. He therefore, with characteristic capacity to meet new hazards with a deceptive smile, resolved to coax the Begum into obedience. The author of *Ibratnama* observes: "Frightened, the artful Rohilla one

day went to her camp, situated outside the Delhi fort, accompanied by only two servants. He called her his sister, and tried to make friends with her. She however knew his reputation for cunning and deception, and therefore outwardly promised to join him with her troops — four *paltans* of sepoy with 85 guns — after he had crossed over to the other side of the Jumna. Falling into her trap he did so, when she guarded the ferry by means of one *paltan* of her sepoy and some guns to prevent his return. Thus the emperor was saved". On another occasion, when Shah Alam was engaged in an attempt to take a recalcitrant fort, the imperial forces turned against their very sovereign, and his life was in grave danger. The Begum came to his rescue. Riding at the head of 100 picked troops commanded by her trustworthy commander, George Thomas, she gave the emperor shelter in her camp, and then foiled the intentions of the rebels by an efficient use of her guns. The gratitude of the emperor was, of course, boundless; and he did tribute to the brave woman by bestowing upon her the title of his *most beloved daughter*; and the whole country rang with the echo of the Begum's undaunted deeds.

It is true that Shah Alam did not enjoy immunity from Ghulam's atrocities long. The relentless hand of the latter picked out the very eyes of the emperor, and while his minions subjected even the imperial ladies to insult, the whole of the Delhi population was thrown into tortures without anything to temper the cruelty of the blow. Everybody realised that the empire was in the last throes of an unequal struggle for recovery. Misfortune numbed the emperor's faculties altogether; and it is to the great credit of the Begum that she instilled hopes into his lacerated heart, and persuaded him to stoically wait for relief from Mahadaji Sindia.

The life of Begum Sumru as the jaghirdar of Sardhana was closely intertwined with the lives of two famous adventurers. The first of these was the Irishman, George Thomas. A native of Tipperary, he arrived at Madras in 1781 as a common sailor, and entered the service of the Mahratta general Appa Kande Rao. Subsequently, he

came to Delhi and became the general and favourite of the Begum. Till 1790 he was all in all with her and contributed to her glory in her bold exploits in favour of the Mughal emperor. In 1790 a change took place in his relation with her. Though the Begum was then about forty years of age, she was in the full maturity and vigour of beauty, grace and health, and unconsciously imposed her femininity on all those who came under her influence. To many a cavalier her eyes were still attractive, and her lips lavish with charm; and many an adventurer approached a crisis in his life on approaching her. All had the desire of the moth for the fire; but fate eventually took a hand, and Begum Sumru herself found that she could not harden her heart against a young and handsome Frenchman, Levassoult, one of the numerous Bayards of the day, whose stories of the flesh and the devil fill many pages of the Indian history of this period. Levassoult was a man of singularly polished manners and supershapely form, whose deportment told a sufficiently obvious tale; and Madame Sumru succumbed to it. She made an open parade of her interest in him, and before long he rose to the command over the the Begum's troops. From the position of mastery over her forces to mastery over her heart was, to the enterprising cavalier, a thing of course; and before long the bond of love was cemented by a secret marriage. Physical vigour was tinted with a novel type of attractive cultural urbanity; and the clutch of affection made each lose head with the other.

The situation at once gave rise to complications. George Thomas saw that he was relegated to a minor position, and felt it impossible to remain in service. He renounced his allegiance to her, entered that of a neighbouring Mahratta chief, and utilised the resources and opportunities of his new position for purposes of vengeance. An open contest ensued, and a deadly lust of hate brought about an orgy of violence and bloodshed, and blotted out the memory of past ties and friendships.

It was unfortunate that the Begum lost at this crisis, by her own conduct, the loyalty and service of those people

on whom she could have, if she had been more tactful, depended. Her new general and husband was a man who was very particular with regard to social gradations. He was not a demagogue who could move freely and equally among the Plebians. He was a votary of etiquette, and he persuaded his wife to give up her usual urbanity and observe a larger taciturnity and exclusiveness. The European officers whom the Begum had employed were angered by this treatment. They saw in the Begum's change of conduct the conduct of a woman of moods rather than reason. They regarded her as a type of Helen for whose love wars were fought. Their nerves were on the strain at the thought of what they regarded as the scandalous connections of an upstart and intriguer with their queen. They resented the haughtiness of Levassoult, the growing reserve of the Begum, and the loss of the privileges which they had enjoyed.

It can be easily seen that, under these circumstances, a regular storm-cloud broke over the heads of the Begum and her lieutenant and lover. Officers and men became open rebels and insisted on the dethronement of the obnoxious general. They gave a political colour to their move, and questioned the right of the the Begum to the estate of her first husband, Sumru, inasmuch as the latter had had left a son by an earlier wife. It was true that that son was not a paragon of efficiency or wisdom, and that he was unfit as a ruler; but his supporters did not want him to be strong or efficient as they would then lose all power. They wanted him to be on the *gadi* of Sardhana so that they would have everything in their own way. He might not add lustre to his name; but he was the only hope of their fortune and power.

The result was an open contest. The neighbourhood of Sardhana echoed with the cries of the little but all the same destructive war. The Begum and her French general soon found their situation untenable. The enthroned idol was suddenly thrown down to the earth; and, accompanied by Levassoult and a few trusted servants, the Begum left Sardhana and fled for life. They were hotly pursued.

Levassoult vowed to lose his life rather than be taken, and his wife, not desiring to be outbidden by him, took out her sharp jewelled dagger to show that through it she could follow him through death. Arm in arm they resolved to die rather than be taken by their enemies. They had raced the storm together in life; and they would do it in death too. What mattered it whether it was life or death, so long as they were together?

Soon the rebels were too near the heroic lady! She felt that to live with honour was now impossible. Face to face with tragedy, she would defy it, and die in glory! Out flashed the dagger, and amidst the wailing cries of her followers, the Begum of Sardhana writhed in a pool of blood.

Lavassoult had sensed the lurking tragedy. He saw life a blank before him. He could not hope to pass through life without her whom he had learnt to love with every fibre of his heart. What was the use of living after her in captivity and disgrace? No! He should deceive his enemies of their prey, and he should accompany her beyond death! Spurred into action by intensive grief, he applied, all at once, a pistol by the side of the palanquin where the Begum lay writhing, and blew himself out of life. Right through the temple the shot went; and the pursuers realised that they were too late to take him alive. The lust of hate they felt towards him they ventilated by insults to his body. For full three days it was buffeted by kicks and tortured by wounds, and then thrown ignominiously into a ditch.

Lavassoult had after all sacrificed himself in vain. Begum Sumru did not die. The dagger had not penetrated the heart, and, to her great sorrow, she found herself a prisoner. Her captors behaved like demons. Blows were rained on her noble and weakened frame. She was tied to a gun-carriage and exposed to the sun for a space of seven days. Fiendishness drove mercy to the scaffold, and even food was denied to the hand that had fed them. Jeers at her agony echoed the skies, and indicated the inevitable

tempest of jealousy and indignation they entertained towards her. Confining her at the end of a week of torture, they gave themselves up to a life of tyranny and excess.

At this crisis the harrowed soul of the Begum could think of only one possible saviour. Ignoring her past treatment of him, she wrote pathetically to George Thomas. Irishman as he was, he generously responded to the call. At the head of a detachment of Sindia's forces he promptly marched on Sardhana. The work of rescue was easy, and Begum Sumru found herself re-instated in power. She had remained a prisoner for about a year, and the gratitude she felt towards her saviour lasted throughout her life. As for Thomas, he behaved like a practically independent prince; and one of his significant acts was to send an embassy to Napoleon in 1800. By 1805, the Marquis of Wellesley reduced the Mahratta Empire to impotence and forged the chains of political supremacy over almost all Indian princes; and such a time was hardly favourable to independent careers and private adventures. Begum Sumru bowed to the times, and agreed to disband more than half her troops in return for security under the British Raj. The life of rest earned so well and so wisely was spent in noble charities and philanthropic services; and when in 1778 she departed this life, contemporary India was distinctly poorer by one of its remarkable personages.

"How Can the People of the World Achieve Universal Disarmament?"

By MADAME CATHERINA LYDIA DE LIGT-VAN ROSSEM

[We make no apology in reproducing in full the following paper, which won the first prize in the world competition of the New History Society of New York. Today, when the boom of guns and the roar of airplanes are more deafening, perhaps, than ever before, the question of universal disarmament is one of absorbing interest. This paper presents all the aspects of the question and lays especial stress on the internal revolution in the individual, which is a very heartening feature. We heartily commend this to our readers.—Ed.]

"Nations can drift into war, but not into peace. If we want peace we must strive for it with all our strength, for it is at least as necessary to plan for peace as to plan for prosperity."

— Alfred Plummer.



VERY one recognizes the fact that the system of so-called armed security leads to a condition of national, and consequently of international insecurity. Nevertheless, the people do not disarm themselves.

Why is this? The reason is, that: men do not voluntarily renounce something that apparently is essential, before having the conviction that it can be replaced by something better. Universal Disarmament cannot be achieved until it has been realized that means do exist, other than war, whereby to defend right and liberty.

I. THE INDIVIDUAL AND SOCIETY.

To start with, two essential points must be considered:

Firstly, a re-orientation of the understanding and attitude of the individual;

Secondly, a re-organization of the social order.

It is error to believe that peace can be attained by good will only while we, at the same time, permit the continuance of social injustices.

The majority finds itself placed under social conditions that make it difficult, if not impossible, to assume a really human attitude. Books such as "The Petroleum War,"

"The Cotton War," "The Munitions International," etc., which bring to light the malevolent foundations of our society, represent the spirit of our age. The exploitation of man by man; the pursuit of profit; economic competition; the excess of individual power with attendant miseries; domination and violence with the atrocities that they bring into being — all these, the typical tendencies of present day society, are in flagrant contradiction with all good will. It is undeniable that in such a society the least scrupulous, the most brutal has the best chance of success.

Consequently, it is not surprising if the number of persons who look to salvations by means of social revolution is on the increase. These, however, fail to recognize the fact that, if it be only the exterior circumstances that change the least scrupulous will again be found on top, giving their imprints to the new society regarding which it soon may be said: "The more it changes, the more it remains the same!"

It is obvious that one cannot expect society to become humanized before men themselves have become humanized; and is there ground to hope that men shall change so long as they undergo innumerable injustices which, in turn they are forced to inflict on others? Injustices there are toward the oppressed classes, the coloured races, the Jews, the national minorities, the members of the different political groups, to say nothing of the nations at the mercy of more powerful nations. Is there indeed hope that men will change under these circumstances? The most elementary psychology will prove to the contrary. Man and Society indissolubly bound, influence each other continuously. This interaction, necessary in principle, is under current conditions, working itself out in a fatal sense. Baleful interaction, as is proven when it comes to be a question of disarmament. So long as we believe in violence, so long will disarmament be illusory; and the more we increase our material armaments, the more remote will moral disarmament be.

How can we emerge from this vicious circle? By striving to make changes in all domains, beginning with ourselves.

II. PSYCHOLOGICAL CONDITIONS

The most urgent is to *disintoxicate ourselves of violence*. From generation to generation we have been trained in the idea that force is the principal and most efficacious method whereby to attain our ends; and today finds us, more than at any other time, under the domination of violence. We have our birth in a society of which violence is an integral part; and are educated under this influence. Before having attained the stage of development wherein we would be capable of thinking freely, most of us are already caught in the wheel of opinions, conceptions and habits which make us to accept political and social violence as inevitable, and even as normal. Through various means—the press, literature, art, religion, school, cinema, radio—we inter-intoxicate ourselves in this sense. It is not surprising then if we find difficulty in renouncing these methods of violence; although, on the other hand history has proven that the majority of wars are unsuccessful and it is certain that everyone is fully conscious of the ruin heaped by modern war upon both victor and vanquished.

It is then a question of:

(a) replacing the old belief in violence with *new and better ideologies*; (b) substituting the practice of violence with the application of *nobler and more profitable methods*.

Towards this end there must be introduced an entirely new *Code of Honor* based on respect for the human life and personality.

In a word, we are in need of a sort of *mental and moral hygiene*. While creating around us an atmosphere of harmony and understanding, we must at the same time strive to canalize and sublimate the instincts of strife, through the satisfying of the moral needs, such as devotion, the desire for self-sacrifice, the want for co-operation, to which war makes appeal, and the bringing of them to a *higher level*, by diverse means, such as sport, youth

groups, the Scout movement, competitions, artistic and scientific efforts, social and humanitarian services.

III. SOCIAL CONDITIONS

It is not war only that will be opposed in such a struggle for the New Humanity; rather *all forms of violence* among men, even including those of which we are barely conscious, will be dealt with. This struggle implies the liberation of colonies, the emancipation of women, the free education of youth, the eradication of lynching, the abolition of capital punishment, the re-education of criminals and the safeguarding of animals to the extent of anti-vivisectionism and to the point of vegetarianism. It will not be a question of simply belonging to certain more or less humanitarian organizations, but one of arriving at a *creative understanding* which will manifest itself in *constructive activity* toward the establishment of a society worthy of mankind, presenting the while a truly human attitude in the affairs of every day life.

IV. ECONOMIC CONDITIONS.

The Capitalistic, Imperialistic and Colonial systems are, of their very natures, the principal causes of war. Consequently, disarmament implies a *reconstruction of economic life* based on solidarity and collaboration instead of an exploitation and rivalry: a world system of production and consumption according to methods of co-operation and self-government:

(a) World distribution of raw materials according to the needs of the different peoples.

(b) World exchange of agricultural, industrial, intellectual, artistic products.

V. POLITICAL CONDITIONS

Now that the interdependence of nations is an acknowledged fact, totalitarianism is of necessity doomed to failure. Even in Germany, where the government is pursuing this policy in a most vigorous manner, the error of the course is already being recognized. In the place of egocentric concentration of each country upon itself, economic and social interdependence exact an *internationali-*

zation and a democratization of political life on ever-expanding lines.

(a) The confederation of all the nations of the world.

(b) The elimination of frontiers, in the sense that they will no longer constitute economic, political or cultural barriers, or continue to exist except in so far as they have an ethnological and natural significance.

(c) The internationalization of harbors, rivers, canals, lakes, seas, straits and of all traffic.

(d) The abolition of secret diplomacy.

(e) Universal disarmament—(according to the proposition of Litvinoff).

(f) The settlement of international strife according to the methods of arbitration.

(g) The conducting of national and international politics in view of the interests of the World Community. (Department of Peace)

(h) The adoption of a universal auxiliary language (Either Esperanto or basic English).

VI CULTURAL CONDITIONS.

Actually a course of spiritual gymnastics is required if we are to *free ourselves of our egocentricities*; to enlarge our horizons and to realize the extent to which we have the tendency of imprisoning ourselves in restricted sentiments and ideas, and of bringing everything down to the point, if not of our individual interests—then to the interests of “our” family “our” country “our” class, “our” race, “our” political party, “our” religion, and of subordinating all things to this ideology.

At this epoch of the “nationalization of consciences”, a veritable *demilitarization of the spirit* is essential, and this implies demilitarization of education, of instruction, of religion, of the press, of science, of law, of art, of philosophy. In all these domains, thoughts and operations must be directed on a universal plane leading toward the *auto-realization of humanity in the universe*. Then each one will find the special task suited to him according to temperament, aptitude and social conditions.

Thousands of educators, both men and women, are already working along these lines. The international of the Anti-militaristic Clergy recognizes the incompatibility between Christianity and war; the International of the Pacifist Physicians declares that: “Prevention is better than cure”; the conscience of students by the thousands is awakened to the point where these refuse to sacrifice themselves in the name of violence; tense of thousands of conscientious objectors affirm that they will no longer work except towards ends that are constructive and eminently human; in the labour movement the idea of collective refusal of war is beginning to spread; the International Anti-militaristic Bureau and the R. I. G. M. (International Congress against War and Militarism) are striving to humanize the “Social Revolution” and The New History Society to humanize the world. On all sides a sense of *responsibility in work* is stirring: men, on the one hand, are rejecting all labor that is injurious and anti-social; on the other, are on the alert to devote themselves to that which is constructive. Certain scholars, such as Bertram Russel, are leading public opinion in this direction. It is question of a veritable *perpetual mobilization in the service of peace*.

VII. PRACTICAL MEASURES

All measures tending toward the *discharging of the threatening atmosphere*, even though the amelioration be but temporary, are important: each warless year is a year won for the preparation and the organization of peace. The more there exist of justice and human understanding, the more the causes of war will have diminished.

Yet, so long as we have not attained our political, social and moral equilibrium, men will find themselves face to face with this problem: Must the armament race be supported or must other solutions be sought? Those who accept the project of eventual mass murder in the event of a political or social conflict must super-arm themselves. It is a question not only of being strong, but of being the strongest. Result: ever more violence and brutality, and on toward collective insanity.

At the same time, the numbers of those who do not accept this solution are rapidly increasing. Let these unite, to the end that they may study the possibilities of resisting the eventual aggressor by *financial and economic measures*; let them impart to the working classes knowledge of the *methods of non-violent resistance*—boycott, non-cooperation, general strikes, refusal of military service, civil disobedience, moral resistance;—let them by word and deed demonstrate that integrity which shall insure victory: perspicacity, perseverance, inner discipline, human solidarity,—an entirely new *Code of Honor*, exacting a thorough *training* for peace; let them refuse all participation, both direct and indirect, in war openly declaring their intentions, following the example of Lord Ponsonby and the Peace Pledge Union; let them propagate the idea of individual and collective refusal to pay War Taxes; let them raise funds to help the victims of the fight against war; let them organize crusades, campaigns and plebiscites for peace and, in case of danger of war, parliamentary and extra-parliamentary action to *prevent the government from having recourse to violence*.

The under-estimating of the means available for the pacifist struggle is due to the state of intoxication by violence. It also results from the fact that too little is known concerning the efficacy of these substitutes which, however, have so often been demonstrated in history.

To the Pacifists then is the task of spreading knowledge of these *revealing facts*. Theirs is the duty of drawing up an entire system of *non-destructive defence*; of organizing on all sides *groups* that will propagate this method of warfare, and following the example of Gandhi, of applying it through *experimentation* until such time as it shall be generally accepted.

Even as it would be ridiculous to go back to the use of oil, for lighting purposes, now that electricity has revolutionized the world, so shall it appear ridiculous to have recourse to arms in that day when arbitration, non-violent resistance and co-operation shall be considered as normal.

It is then that the idea of the sublimated struggle, for centuries recognized by the noblest representatives of the human race shall have become a veritable creative force, and that disarmament and peace, at this hour a flickering hope, will have been transformed into an inflexible resolution.

Then and then only, the cry "Peoples! of the world, unite!" so long raised in the desert, will have become the living and universal truth.

Faith, the Teacher and the Curer

By M. S. KRISHNA IYER

THERE was in Calicut a poison healer of great renown, a disciple of Karat Nambudiri. According to the practice of the class, he would not visit the patient. Any poison case had to be taken to him in order that he might attend to it; and no fee was charged, as acceptance of any remuneration was believed to render the intended cure ineffectual. But rewards however used to reach him in several indirect ways, for gratified souls could not rest content unless they made some return. Consequently he became very rich in spite of himself. Several sat at his feet to study the healing art. To all he gave a *Manthropadesa* (instruction of a Mantra), for that was his only method of instruction and cure. And to all who put faith in him, the Mantra proved an efficacious vehicle of unfailing cure.

Close to the residence of this physician there was a poor family where lived a little boy called Kochu Raman. The family was reduced to hopeless penury and added to it, the boy was unlettered and extremely stupid. Finding no means of livelihood, the boy, one day, approached one of the disciples of the doctor and enquired of the ways of learning the healing art. That disciple answered: "One desiring to learn must intimate the wish to Gururji and present him something in the form of Dakshina. Then the Guru would give *Manthropadesa* and the pupil has with sincere devotion has to chant the *Aksharalaksha* (repeating each letter of the Mantra a hundred thousand times). Afterwards if the pupil offers water or *Bhasma* (sacred ashes) chanting the Mantra, any poison case would be cured."

Kochu Raman thought that the course suggested was simple and easy enough, but his main difficulty lay in finding anything to present the Guru with. There were some Kusmanda fruits (a kind of pumpkin gourd) over the thatched roof of his house and Kochu Raman decided

to make a present of a few of these to the Guru. He plucked some of the fruits, made a neat bundle of them and got ready to start one fine morning. Before the other Chelas had arrived, he appeared before the doctor and placed the bundle of fruits before him and prostrated himself before him.

The doctor asked:— What brought you?

Kochu Ram:— Pray, teach me also the the healing art.

Doctor— But what for oh! fool! have you brought these fruits? (*Viddhi! Kusmandam!*)

Kochu Raman in his anxiety and haste to learn the healing art, and owing to the nervousness one feels in the situation in which he was placed, did not wait to understand the doctor properly. Incurable fool as he was, he only thought "*Viddhi! Kusmandam!*" was all the Mantra that the Guru had to teach him. Once more bowing to the Guru he returned home.

The Guru thought that Kochu Raman returned home offended, for he had called him a fool! Kochu Raman, on the other hand, was not only not offended but mightily pleased at the ease with which the Guru had initiated him into the secret of the healing art. He immediately had his bath, lighted a lamp and sitting before it with his thought firmly fixed on the Mantra (*Viddhi Kusmandam*), repeated it as many lakhs of times as there are letters in it. Having finished the chant he fully and faithfully believed that he had become a full Visha-Vaidyan.

The rule prohibiting Visha Vaidyas visiting the victims for treatment is said to have its genesis in the reciprocal promises made by the serpent world and the Visha-Vaidyas that the former would not voluntarily approach any one and bite and that the latter would not go and treat. Kochu Raman disregarded the prohibition, for he had not heard of it. Whenever he heard reports of snake bites he would run to the place and offer his services unasked. For a time people did not care for him; but his fame as physician spread along with the reports of the cures effected by him. He also disregarded the rule that no remuneration

should be accepted and as a consequence was able to amass a fortune. At one time an unrivalled opportunity to prove his worth came to him. The then ruling Zamorin Maharaja of Calicut was bitten by a snake and all attempts by several well known physicians to effect a cure proved futile and on the third day all hope of his recovery was given up and arrangements were ordered to be made for the royal funeral. But, in the meanwhile, as in the proverbial fashion of a drowning man catching at a straw, at some-body's suggestion Kochuraman Vaidyan was sent for. As soon as he came and saw the patient he ordered some Kanji (gruel). The other physicians then questioned why gruel was ordered for. Kochuraman replied:— "It is three days since the Maharaja has taken anything and so he may ask for some drink to quench his thirst as soon as he regains his consciousness."

The other physicians laughed in scorn, for they were sure that life was extinct in the patient. Kochuram chanted his Mantra "Viddhi Kusmandam" 108 times and sprinkled the water on the patient's face. To the surprise of all, the patient opened his eyes and when Kochuraman repeated his process of chanting and sprinkling water thrice the Maharaja sat up and asked for some drink, as anticipated by the giver of his life.

Coming to know that his resurgence to life was effected by Kochuraman, the Zamorin presented him with a pair of *Veerasrinkhalas*, ten thousand sovereigns and ten pieces of silk and ordered that his saviour should be taken home in a decorated palanquin accompanied by music and other regal paraphernalia. Among the wondering physicians and other spectators was also Kochuraman's Guru who had never even a tinge of suspicion that the cure was effected by repeating "Viddhi! Kusmandam!" The Guru on the other hand, thought that Kochuraman, enraged at his being called a fool, had gone somewhere and learnt this wonderful cure. Owing to the crowd Kochuraman himself did not then see his Guru. But as the procession proceeded, his eyes fell upon his Guru. He immediately got down from the palanquin and placing all the presents

he received at the feet of his Guru, prostrated before him. The Guru not knowing the reason for this strange behaviour asked him why he was honouring him like that.

Kochuraman said:— Your *upadesh* and blessing have been the cause of all these honours to me. My humble self had been the recipient even before of several presents by your grace, but had not been able to place any of them at your feet. Pray, Sir, accept these now.

Guru:— I have never given you any Upadesh. Pray, tell me the way you bring the dead to life!

Kochuram: I am not in possession of any other secret than the Mantra you taught me; and it is by that Mantra alone that I am accomplishing all these cures.

Guru: What Mantra did I teach you?

Kochuram (slowly in Guru's ear):— What else is it than the Mantra "Viddhi Kusmandam"?

On hearing this the Guru was astonished and he realised that *guruthvam*, faith and devotion are vital things in life and, if one has these, success is certain.

Book Reviews.

Culture — by Richard Rudzitis. Published by Flamma, Inc. 227 Riverside Drive, New York. Price 12 annas.

Culture is probably the most abused word, and how little even those who have graduated at the Universities know, as a rule, about its true meaning! A booklet on the subject by Richard Rudzitis, a Latvian writer and poet, and published by Flamma, Inc., New York, is particularly welcome.

Flamma, Inc., it may be noted, is an association whose object is to disseminate the best of ancient and modern thought in the fields of Art, Science and Spirit.

The booklet under review consists of chapters from Richard Rudzitis' *Nicholas Roerich—Leader of Culture*. The first chapter "The Mission of Culture" clearly expresses Roerich's idea of Peace through Culture, the winning over the consciousness of the world by means of culture, conquering by means of beauty and knowledge, and being triumphant through an all-embracing and all-understanding spirituality. As Roerich truly says: "Where there is culture, there is also peace". Let those who consider themselves cultured ponder over the statement and it will become evident how little true culture exists among mankind to-day, and how badly it is needed. There is much that is thought-provoking and instructive in this chapter.

There is another chapter describing the Universal League of Culture, founded by Roerich, which shows the practical side of the idealist.

The chapter "Woman and Culture" deals with woman as an inspiration, the power of woman and womanhood as an uplifting force and guide to peace.

To the many who think of culture as a smattering of book knowledge and an acquaintance with the customs of polite society, this booklet will prove a surprise, while to those to whom culture has a deeper meaning it voices subconscious thoughts and helps to clarify ideas.

The following are a few quotations from the book.

"Firm is the conviction of Roerich, that culture must ennoble all that exists, that it must transform life into the radiance of achievement. The spiritual evolution of each man must be created upon culture. Not growing in spiritual culture, as if without the sun, human life loses its basis and its meaning. For what else provides a justification of our life, bestows the 'right of existence', if not the accumulation in our life of the treasures of culture?"

* * * * *

"Roerich believes conclusively in the future mission of culture. The misery of humanity emanates from the fact that it has renounced culture. In culture is the most effective salvation for mankind. Precisely in the present epoch of confusion, when the forces of darkness are raging, the thinking groups of humanity must speedily turn to a realization of Culture. Culture also saves from an antagonistic separatism, for in the higher attainments of culture all nations have already been unified; these attainments are 'the synthesis of all the conquests of human genius'. Culture

will give humanity a language of international mutual understanding, it will unify mankind. Therefore not in vain does culture as well as beauty seem to Roerich to be the highest panacea known to humanity".

Federal Structure. By K. T. Shah, Vora & Co., Publishers. Limited, 8, Round Building, Kalbadevi Road, Bombay. Price Rs. 2-8-0.

India's political struggle is a typical instance of asking for bread and getting stone, and the latest scene of this inglorious drama was enacted in 1935. A good deal of paper and ink has been expended on criticism of the latest Government of India Act. But almost the whole volume of such criticism has been for the constitutional lawyer and, at times, for the hair splitter. But the present work "is addressed rather to that much wider class of our fellow citizens, whose consciousness of political wrongs is growing, whose longing for social justice is no less keen, and whose desire to be enlightened on the ways and means of effecting radical reconstruction requires to be met before we can hope for any substantial impulse from our own people for a change." We may at once say that Prof. Shah has produced a work which admirably serves this purpose.

Criticism of the India Act, to put it plainly, has hardly known any middle course between a slap on the face and a pat on the cheek. Prof. Shah's is of the former variety and a sharp one at that. The book opens with an introduction by the three editors in collaboration, in which are described the principles of federalism and the conditions obtaining in India. After this beginning Prof. Shah's cataract, during its rapid course through 50 odd pages, lays bare the ugly truth that the federation of India as envisaged in the Act of 1935 is the negation of all the principles of true federalism.

The Indian Federation may be discussed along two lines,—one with regard to what it does not contain which other federal constitutions do, and the other with regard to certain peculiar features which are not found in other federations. The first is a partial negation of freedom and the latter strangles freedom. The author begins by exposing what Prof. Keith has called a legislative monstrosity—that of repealing the Act of 1919 and retaining the preamble alone, though the conditions expressly laid down in that preamble no longer hold good. The Act does not contain what Prof. Burgess would regard as the provision for liberty in a federal constitution—the fundamental rights of citizenship. The sovereign authority is located outside India. The union in the case of India is not a voluntary union of free peoples on an equal footing; and, in this connection, the problem of the Indian States is an important one. Chapter II, *Accession of the Indian States*, contains an able and comprehensive discussion of the whole problem. And the conclusion reached is that the States, so long as they remain in the medieval age as regards political evolution, would be drag on national development. Full responsible government has to be established in these States, and the people represented in the federal legislature. Chapter III deals with the Governor-General and Ch. IV with the federal executive which, practically, is solely embodied in the Governor-General. It explains the reactions, on the nation, of the system of reserving important subjects like defence, external affairs etc. and discusses the Governor-General's special responsibilities. The Chapter on the council of federal ministers exposes their powerlessness in the matter of bringing about really constructive and effective measures in both the political and economic fields. The federal legislature contains numerous

anamolies in its composition and powers and the Governor-General, if he wills it, could override the decisions of the Legislature.

The author also discusses the commercial safeguards which effectively smother native enterprise, the Statutory Railway Authority, and other reactionary provisions. At the end of the book is a brilliant summing up and some recommendations by the editors. After briefly reviewing the world situation, they visualise the constitution of the future India. The nationalism that we stand for is not of the kind which will devour nations while talking of world peace but of the kind which will be a true half way house to internationalism. The best means of India's progress will be a federation. But, as Dr. Pattabhi Sitaramayya so aptly said, "the federation itself must be a pure and genuine one, unlike the one now offered to us, a counterfeit structure, full of safeguards which make India safe for England, not democracy safe for India" — in other words, a federation, with its provinces considerably reconstituted, on a rational and scientific basis, and quickened into life with the animating touch of the people's consent.

The book is a masterly analysis of the India Act and one does not find here the acrimony of the partisan, or the impracticable idealism of the visionary. It is a remarkable piece of political criticism, marked as it is by a refreshing frankness and the virile style.

S. V.

Authentic Report of Seventeen Talks given in 1936. By Krishnamurti. Issued by the Star Publishing Trust. Pp. 114.

In this attractive little book Mr. Krishnamurti tries to solve some of the fundamental problems of humanity. The main theme of the seventeen talks seems to be a criticism of the two prevalent divergent views, viz. the view that the individual is a social entity and the view that man is divine. As opposed to these two he wants us to be aware of and discern the "I process" and put an end to this process, so that conflict may cease to exist when reality and bliss will be the result. This "I process" is the outcome of the individual energy, which is different from divinity and which produces action, friction, and trouble.

We have also certain startling revelations in the answers of Mr. Krishnamurti to the various questions put to him by some of his audience. Answering the question whether the soul is immortal, he characteristically enough evades a categorical answer, and declares that the concept of divinity is incompatible with the idea of the soul. By a process of close reasoning he connects the continuance and the growth of soul with man's desire for the fulness of material life, and so calls the former as a form of "selfishness."

"Will", he says, is the "result of individualised ignorance and fear", and "not a divine quality". But in Page 48, he says, "to know, to comprehend, there must be will". If cessation of will is abolition of ignorance, how can will aid comprehension?

Really, it requires a greater intelligence than human, to understand such novel ideas as—Renunciation and tolerance are incompatible with enlightenment—replacement of sensation by love solves the problems of sex—"Disciplined meditations" are barriers to "the rich comprehension of life".

R. Mahadevan.

The Teaching of Sri Madhwa. By P. Nagaraja Rao, M. A. Minerva Publishing House, Madras. Price As. 8.

In a world of ceaseless, feverish activity, the study of philosophy inevitably becomes the privilege of the few—almost a luxury. But a desire to acquire at least the fundamentals of our great systems is more common

than is supposed. Hence the importance of publications like "The Teaching of Sri Madhwa". In about 12 pages of neat print, the author gives the fundamental principles of Dwaita Vedanta, in a lucid style which is refreshing in its freedom from technicalities. Beginning with an analysis of our Vedanta systems in general, the author proceeds to define Madhwa's canons in detail, adding at the end an appreciative estimate of the works of Jayathirtha and Vyasathirtha. Incidentally, some of the controversial issues between the Dwaita and Advaita systems have been discussed. It would be too hasty to pronounce a judgment on those issues before hearing the other side. But the author certainly has the credit of presenting his case ably and clearly. Coming from a person who has had the good luck for a well-directed, discriminating study of the subject, this booklet is a reliable guide to the less fortunate among us. We eagerly await further productions from the same author, to which this is stated to be an introduction.

S. Vaidyanathan.

Lectures on the Gita. By D. S. Sarma, M. A., Published by N. Subba Rao Pantulu, President of the Hindu Samaj, Rajahmundry. Price Rs. 1/4.

This is a useful addition to the ever-increasing literature on the Gita. The volume contains six lectures in lucid, forcible, almost inspiring English. There is a remarkable freshness in the approach and an independence of outlook, showing a judicious combination of adherence to the Hindu tradition and the critical attitude of modern education. The extraordinary vigour and directness of appeal indicate not only a life-long study of the Gita but also daily practice of the life it recommends and regulated contemplation of the subject.

The title of each lecture sufficiently well indicates its scope, and each lecture is an illuminating one, almost a master piece. The first lecture especially, is a clarion call to the young to go to the Gita early in life, and deserves to be read everyday along with the daily reading of the Gita. It is an inexpressible consolation to be told, in an uncertain and rough world, of an Omnipotent Superior, ever anxious for our safety and welfare. But to say it as Mr. Sarma says it — that deserves the gratitude of generations of afflicted but aspiring souls.

As though the lectures were not sufficient stimulus for one to resort to the Gita, the opinions of Gandhiji, Tilak and Malaviya on the Gita have been added. And to the appetite thus whetted, delicious food is served at the end in the form of an English translation of the Gita by Mr. Sarma himself.

On the whole, the book is an invaluable guide to the religiously inclined, and as indispensable for an appreciation of the Gita as the Gita is for a religious life.

Sir S. Radhakrishnan has written a characteristically brilliant introduction.

S. Vaidyanathan.

Southern India Revisited. The Wesley Press and Publishing House, Mysore City.

This delightful book gives the impressions of parts of our country on a cultured, unbiassed mind. Tourists there have been many, and will be. But a combination of culture and understanding judgment of things foreign is rare indeed. The author has travelled leisurely and moved with the common people. His impressions are given in an entertaining manner, and despite its exquisite, luxurious carelessness and artless abandon, the whole thing throbs with the vital life of a really living people, sympathetically viewed. Not only are common things recorded, but the author shows a

discriminating eye for the art beauties of India, too. The book is literally full of photographs as varied as life, ranging from the simple peasant girl to works of art in ancient temples. It is as though your favourite bachelor uncle had just returned from a foreign tour with photographs and things, and was telling you of his experiences over the tea-table.

"I sometimes think," says the author, "that the height of wisdom is attained in a perfect appreciation of things which really matter and those that matter not at all—it is so easy in these complex days to fail to see the wood for the trees." (Page 13)—an ideal frame of mind for a foreign tourist. No wonder that the result is a very entertaining, companionable book. And do we not know that a pleasant companion is infinitely more precious than any number of your moralists and philosophers?

The splendid printing and get-up of the book is an invitation to the reader to skip over 91 pages of excellent art paper, and see on every page (with only 4 exceptions) a delightful photograph almost always typical.

S. Vaidyanathan.

Our Trip to America. By K. Natarajan. (The Indian Social Reformer, Ltd., Kamakshi House, Bandra, Bombay).

We confess to a feeling of disappointment on reading this neat little book. When a man of acknowledged culture goes abroad, we expect something substantial from him regarding the places and people he is visiting. But Mr. Natarajan gives us only superficial details of his trip, the places and persons he visited. Of course, it is entertaining and pleasant, despite prolific punctuation; and we have some information, too. It is also evident that the author has done a good deal to dispel misconceptions in American minds regarding India. But we had thought that a distinguished man like Mr. Natarajan would go deeper into American life than he seems to have done. What appears to have impressed him most is the vital energy and vigour of young, eager America. He also gives pictures of many persons and places and things. But his reticence regarding deeper and more fundamental things is disappointing.

S. Vaidyanathan.

Modern Cochin — Part I. By N. S. Venguswamy, M.A. Published by The Paper House, Trichur.

This small book gives the history of Cochin from 1500 up to the days of the celebrated Saktan Thampuran. It is more a survey in general than a recording of events in chronological order. But it is done with a real historical perspective—a sadly lacking element in our history primers. It thus helps the reader to have a coherent story of Cochin history. The language is vigorous and forcible, at times breaking into eloquence. The author deserves to be congratulated on an entertaining and critical survey of a portion of the history of Cochin. We look forward with interest for the subsequent part or parts.

S. Vaidyanathan.

India, the Fountain of Peace. Edited by N. Lakshmanan, B. 26, R. S. Puram, Coimbatore.

This book contains a series of brilliant articles for which the Indian Social Reformer has been the main source. The editor has also culled out passages from the writings and speeches of veterans like Gandhiji, Tagore, C. F. Andrews and many others. The book shows how India has all through the ages, been an asylum for all religious communities and how she is "destined to be the home of a supreme religious synthesis."

The Editor says the book is intended to give a religious background to the rural reconstruction movement in India. He deserves to be congratulated on the very intelligent selection of articles best suited to achieve this end. One may, perhaps feel a break in the flow of ideas on going through different pronouncements by different persons; and the disadvantage of this selection system compared to the system of developing one's own theme in one's own way may sometimes break in upon one's mind. But let us remember throughout the object of the book and also pay attention to the titles of the several sections of the book. The main thread is not lost then, and the wisdom of the selection impresses one's mind only then. The book deserves to be widely read, and, let us add, more carefully read than widely read. For, it is not an amusing book; it is a book for the really earnest social worker.

S. Vaidyanathan.

Intermediate Zoology. By A. Rondano, S. J., Basel Mission Book Depot, Mangalore. Pp. 319. Price Rs. 2—12—0.

This book which is an improved and revised edition of an earlier work, is an attempt to deal with the subject rather exhaustively to prepare students for the Intermediate Examination in Zoology. And in this attempt the author has more than succeeded.

The book is divided into two parts, the first part dealing with Systematic Zoology and the other, General.

Scientific terms and important portions have been marked by bold type to enable students to revise the portions without going into details. The University Examination Question papers for the past 16 years added as Appendix II to the book will help the students a great deal in giving them an idea as to the nature of questions generally asked.

The book is very well printed and got up but we cannot help mentioning that for an exhaustive work of this kind, some diagrams and illustrations could very well have been added to help the student in his Practical work.

Richard Carvel By Winston Churchill. Abridged edition. Macmillan & Co., Ltd.

A welcome edition to school boys who may be scared away by the long original. The original has been faithfully followed, so that some features of the original—such as descriptions of American and English life, before the War of Independence, and pen pictures of H. Walpole, Fox and some others—have been rendered without any loss in the process of abridgement. The language is quite the one to suit High School students who may, therefore, go through this novel of love and adventure with as much benefit to their language as amusement to their mind.

S. Vaidyanathan.

Gitanjali. A free translation of Rabindranath Tagore's *Gitanjali* By L. M. Thomas. Published by The Basel Mission Book Depot, (Canarag Ltd.) Mangalore, S. K.

The *Gitanjali* is one of the golden voices of the age, richly charged with mystic ardour, and to deliver it through a literary megaphone, in all its exquisite sweetness and irresistible appeal, is no easy job. It is this that Mr. Thomas has attempted. An ardent admirer of poet Tagore, he has all the throbbing enthusiasm of a new recruit. We congratulate him on his enterprise.

But, we think we will be doing him immense harm if we do not point out some of the imperfections of his work. Some of the translations are too literal and some, obscure, due to a bad arrangement of phrases. "I touch by the edge of the far-spreading wing of my song thy feet which I could never aspire to reach" (Song 2) has been rendered "എന്റെ ഗാനത്തിന്റെ വിസ്തൃതമായ പക്ഷങ്ങളുടെ അർക്കിനാൽ എനിക്കൊരിക്കലും എത്തുവാൻ സാധിക്കാത്ത അങ്ങയുടെ പാദത്തെ ഞാൻ സ്പർശിക്കുന്നു." We fear, in such passages the reader understands just what Tagore did not mean. And the translation of "Night of weariness" into ക്ഷീണത്തിന്റെ രാത്രി to cite one instance among many reminds us of our school days. The sublime "I am" of song 12—that essence of Indian philosophy, that expression of the highest and purest subjectiveness—as ഞാനാകുന്നു leaves us cold. A significant line in song 72, "Ah; who knows what they mean" has been left out.

An introductory essay, in Malayalam, on the nature and method of mystic poetry would have been of great help. The printing and get-up of the book are good.

S. V.

Book-Keeping Made Easy By N. Subramania Ayyar, D. C., F. C. I. Published by the author. Copies can also be had of the Deccan Publishing House, Huzur Road, Calicut.

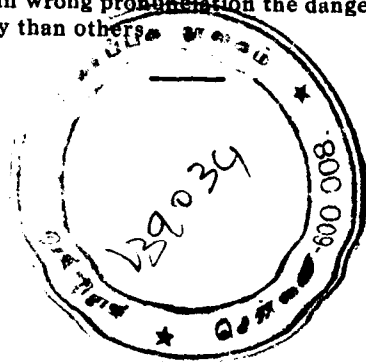
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Practice of Japa-Yoga and Inner Yogic Discipline By Swami Sivananda. Published by Paramananda, Secretary, The Divine Life Trust Society, Rikhikesh.

To the unbeliever, Yoga and Japa-Yoga may seem silly; the Yogi's conviction of their efficacy is equally firm. These pamphlets by our veteran Swamiji give the preliminary ideas on Yoga in general and Japa-Yoga in particular. The ideas contained in these are uttered by one who knows what he is speaking and who speaks out of experience. The pamphlets are sure to be welcome guides to novices in the line.

The language is simple and brief. Spelling mistakes are many. We would also deprecate the printing of Sanskrit Mantras in English characters which often results in wrong pronunciation the danger of which the author will see more readily than others.

S. Vaidyanathan



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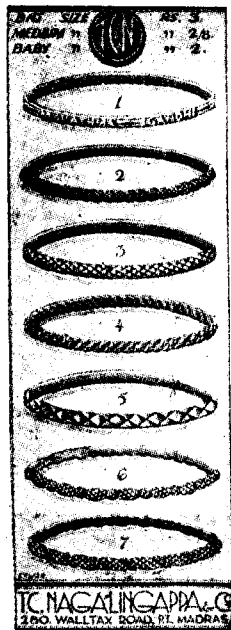
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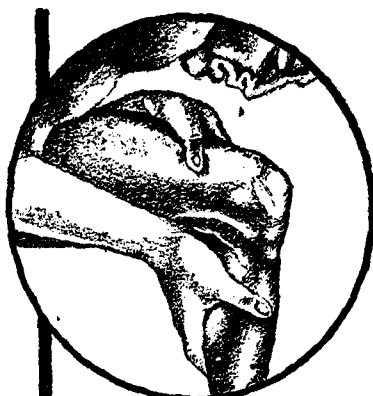
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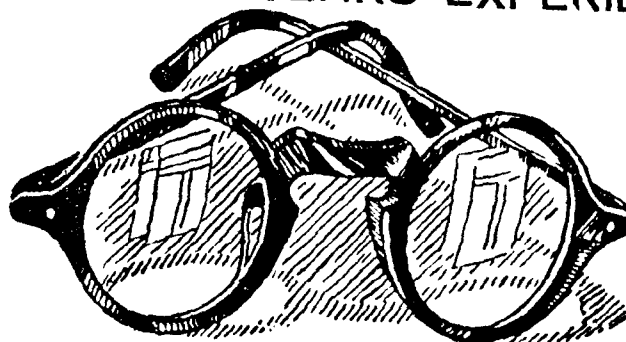
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