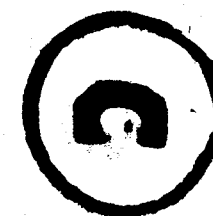


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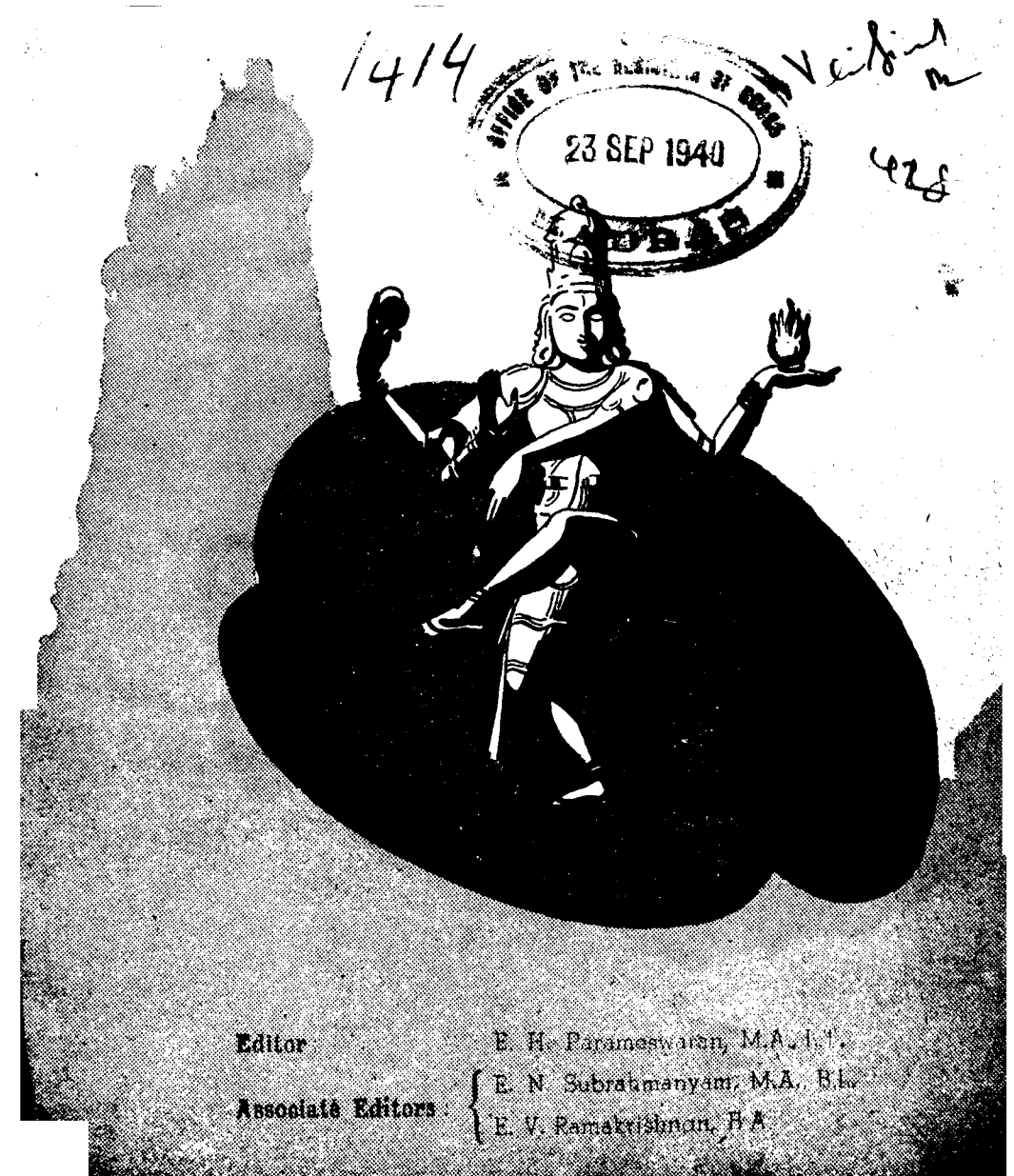
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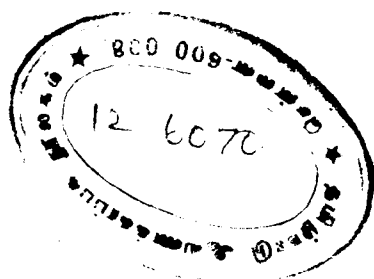
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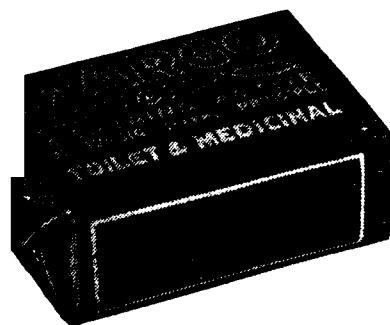
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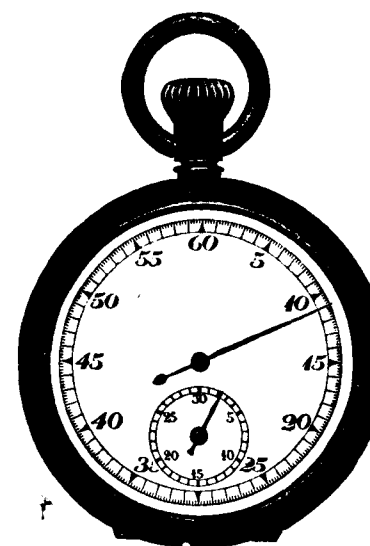
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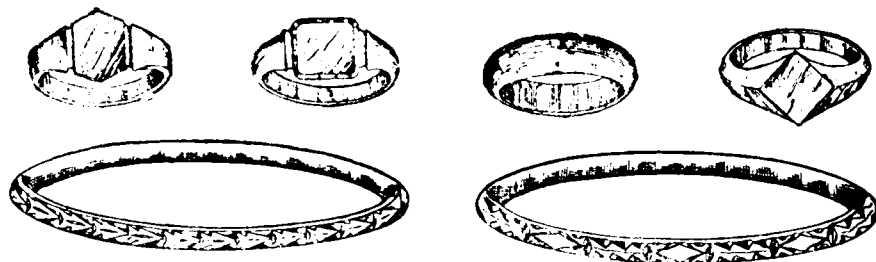
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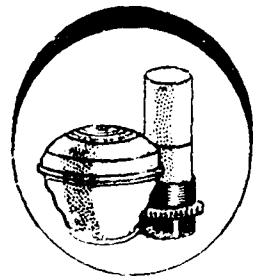
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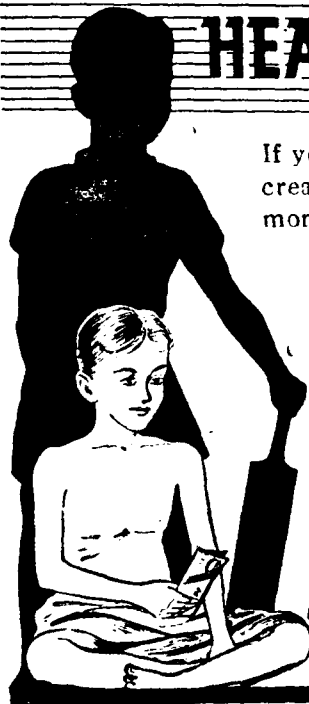


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Good Speed!

(Diary Leaves)

By NICHOLAS ROERICH



ALMOST hundred years ago the celebrated Russian author Gogol amidst his remarkable letters and addresses to friends writes the following unfading thoughts:

"I see and hear all; your sufferings are great. For one with such a delicate soul to endure such gross accusation; with such exalted feelings to live in the midst of such coarse loutish people such as the dwellers of the commonplace small town in which you have taken up your abode, whose one unfeeling gross contact is vigorously to smash the best heart's treasure even without knowing it, to strike with the paw of a bear upon the most refined chords of the soul, which have been given for singing out heavenly sounds,—to disrupt and to wring contempt from the despised—all this is grievous, I know. Your bodily sufferings are no less burdensome. Your nervous ailments, the anguish by which you are now possessed.—all this is heavy, ponderous, and I can say nothing more to you than only—grievous! But here is consolation for you. This is only the beginning; there will be still more affronts to you; you will still engage in the severest struggles with scoundrels of all sorts and with shameless people for whom nothing is sacred, who not only promote that odious matter about which you write (i. e. signing a strange name),—to dare to impute a most frightful offence to an innocent soul, to see with one's own eyes chastisement striking at the slandered one and not to shudder,—not only a similar odious matter but others many times more heinous about which a single narrative can forever deprive of sleep a compassionate man. (Better for these people not to be born at all! The whole host of heavenly forces shudders at the horror of the punishment beyond

the grave awaiting them, from which no one can deliver them). You will encounter countless new and entirely unexpected blows. Anything may happen to your almost defenceless career. Your nervous attacks and ailments also will become still more severe, your anguish will be more deadly and your sorrows more devastating. But remember: not at all have we been called into the world for picnics and feasting—to battle have we been summoned hither; we shall celebrate the victory there. And therefore we ought not to forget for an instant that we have entered the fray, and it is not for us here to select a place of lesser danger; as a good warrior each one should rush thither where the battle is hottest. On high the heavenly Captain looks over us all and not the least matter escapes His gaze. Do not shirk the field of battle, but, having drawn near to the fight, seek out a strong enemy, not a weak one. For fighting with small grief and little afflictions, you do not receive much glory. Forward then, my excellent warrior! With God, good comrade! With God, my excellent friend!" (1846).

Of course this was said by an imaginary person in a play by Gogol, himself the writer, the thinker. He was one who had the right to say "I see".

We do not quote from the Exhortation of Gogol for the reason that his book happens to be at hand. It is not as if this volume has been casually purchased, wherein Lomonosov and Derzhavin are also significantly spoken about. Not by accident has come with us through Chinese and Mongolian lands the Russian searcher of hearts "I see and hear all." For a long time this fellow-traveller has been close by, "therefore let us go and see and hear."

"I see and hear all." If someone is only slightly concerned, he will not hear everything. He may not know how to hear. If one has developed within himself this capability in good, in courage and steadfastness, then he distinctly fixes different degrees of hearing, but it is possible both to hear all and to find a place for everything. Gogol, who described conflict so remarkably who went through all the hardships of life to the great and the luminous, knew that the knowledge of dangers is guarding in advance against fear. Preparation for the worst will always provide the possibility of intensifying special forces. Many are the forces in man, only it is needful to draw them out of their repository in good time. Such store-houses are deep and the entries to them are complicated. It is possible to study the locks upon them in company with the great (guides? Vedantists?). One needs to be assured of these great fellow-travellers. One needs to feel that he will not be exhorted into anything wrong and then it is easy to proceed, then all illusory obstacles resolve themselves into a peculiar pattern.

Between fellow-travellers there will be no ugly thoughts, the abusive word is entirely excluded as vestiges of the animals roar. It is very important that fellow-wayfarers should not even casually make use of filthy names among themselves. Let us not demand love immediately, which does not come so easily, but mutual respect on the path is indispensable.

In caravans one can observe how sometimes, by following people's thoughts and feelings, the animals themselves imitate their conduct. One has had occasion to end feelings, the animals themselves imitate their conduct. One has had occasion to see how at the irritation of people up to that time friendly, the dogs hurled themselves at each other, and the horses and camels took fright. Such graphic indication, about which experienced caravaneers distinctly know, should remain in the memory of all fellow-travellers.

This fellow-wayfarer is already a co-worker, yet this co-worker has not been accidentally encountered. Joint action remains inevitable. It stays somewhere for ever. The inexperienced think; let us separate and all will be ended. But the matter is not altogether thus. Even on the purely material plane you see how boomerangs return. He who acts in conscious responsibility already understands that by each action is tomorrow's day being forged.

An enemy of the human race invented all forms of intoxication. In it is contained loss of responsibility. What ugly accumulations result from any intoxication? Therefore fellow-wayfarers are temperate.

People remember that, "you go for a day but take bread for a week." This has been said as a result of large experience; verily, of any kind of bread one needs to take a seven fold quantity. Likewise wisdom enjoins that parting is more joyful than meeting. Of course meeting presupposes parting, yet each parting already forbodes meeting. And on what paths the meeting shall be, let us not concern ourselves, provided the paths be those of good.

Gogol, in all his sincere aspirations nevertheless speaks about battle. No other name is fitting. But Kurukshetra is also battle. All peoples know such battles for in no other wise can you call this advancement. When, then, the heart shall be maintained outside of any intoxications, it will very subtly give one the sign as to where the front is being established good and strong.

"Forward, then, my excellent warrior."

And from ancient times sounds the call of the Anguttara Nikaya to the same spiritual battle: "Warriors, warriors, we call ourselves. We fight for noble virtue, for lofty effort, for sublime wisdom, for this reason we call ourselves warriors!"

The Interpretation of Shakespeare's Hamlet.

By KRISHAN KUMAR

"But virtue, as it never will be moved
Though lewdness court it in a shape of heaven,
So lust, though to a radiant angel link'd
Will sate itself in a celestial bed,
And prey on garbage".

Hamlet, Act 1, Sc 3, 53-57.



ALMOST every year a new treatise comes to light on Shakespeare's *Hamlet*. Masterminds are baffled by this "Marvel of subtle and penetrative thought", and there are not wanting eminent critics who declare it a "wrangle over psychological problems". Multitudinous theories have been propounded to explain the central idea round which the plot revolves, and though they all agree in each disagreeing with the others they neither severally nor collectively offer a satisfactory solution of the "vague and twilight-like mystery" that envelops the character of the hero. Yet, barring a few fantastic theories (as, for instance, that of 'Vinning's' that Hamlet was in reality a woman in the guise of a man in love with Horatio, or the perverse psycho-analytic view that Hamlet was a "fixed" neurotic suffering, unconsciously though, from the OEdipus Complex, his thoughts being fixated to his own mother), they are all, in a way correct, and despite the conflicting divergence that exists in them each one of them contains a germ of harmony and truth. My aim in these pages, however, is not to interrogate the existing theories about the play, far less to expose the points where they err, but to collect and coordinate the concurring parts into one whole like a piece of close-knit tapestry with all its diversity of hues.

But let me, in the first place, assure the detractors of the play that far from being "an artistic failure" *Hamlet* is Shakespeare's greatest triumph, and if all his plays were doomed to perish save one, though Dr. Bradley and his friends might insist on keeping *King Lear*, I am sure were Shakespeare to vote, he would vote for his *Hamlet*. Those who take refuge in the conclusion that the play is "inexplicable

incoherent and incongruous" simply confess their inability to understand the poet. And if the critics are unable to understand the play the fault is not the poet's. For *Hamlet* is not to be smelt and thrown away with the words: "an artistic failure". It is to be read, and read again. It matters little whether the plot reveals, or is based upon, some sort of sinister sex-experience in Shakespeare's own life or not, for every great artist like Keats or Goethe has his share of yearning for the senses. Of course, as Dr. Earnest Jones¹ points out, the more we know of a poet's inner life the better will it be for us to understand his poetry; but where (as in Shakespeare's case) his life is shrouded in mystery we are to content ourselves with his works and not invent funny tales about him.² To say that Shakespeare, as all poets and dramatists must, worked some of his own emotional experience into the stuff of his art does not necessarily imply that the art suffered thereby. And the fact whether or not Shakespeare had Miss Fitton in mind while he depicted the character of Gertrude does neither enhance nor diminish the importance of the queen's role in the play.

And, secondly, (lest some followers of Freud should be tempted to presume,) the view which I hold and am going to unfold in these pages is neither an offshoot nor a variant of the psycho-analytic view; for by a mere reference to sex one does not plead guilty to the charge of suffering either from the OEdipus Complex or from that most unfortunate psycho-analytic malady termed "libido". Sex is a sacred institution whose sanctity when defiled brings unhappiness and misery upon the sinner. And by a strange irony much of the present-day unhappiness in the occidental world is due to the nude preachings of Dr. Freud and his earnest disciples. No one can gainsay the good that science has done to the advancement of human thought, and to Freud's own contributions to mental therapy the scientific world will ever remain grateful. And it is all very well to dabble in fantastic theories so long as they remain within the precincts of the laboratory. But to ascend the pulpit and broadcast them to immature minds is a gross breach of ethics. The psycho-analytic interpretation of dreams is a fraud to bequeil innocent men and women who willingly believe whatever the physician prescribes for them. And man's finer emotions at the hands of these preachers have lost their aesthetic values: they have become mere biological processes. That is perhaps why modern literature is essentially trivial. Life today has become artificial and mechanical; beauty stands for vain and wanton self-embellishment; love is a synonym for lust; purity of feelings is a rarity. Ideals are shattered; there is no attempt to build them anew. Men and women are groping in the dark, yet they claim they are living in an age of enlightenment. In the post-war plethora of Western ideologies they

1. Andrew Lang: "A History of English Literature".
2. Ibid.
3. Verity: *Hamlet*, p. XLI.
4. Vining: *The Mystery of Hamlet*, 1881.
5. Sigmund Freud: "A General Introduction to Psycho-analysis" New York, p. 294.
6. T. S. Eliot: "The Sacred Wood", p. 98.

1. Earnest Jones: "Essays in Applied Psycho-analysis", 1923.

2. Dover Wilson: "What happens in *Hamlet*", 1935, p. 307.

seem to have forgotten their past heritage and are being led away by the asphyxiating blasts of modern eroticism. But it is no use blaming the currents and counter-currents of modern civilisation. We can oust birth-control movements and Freudian conceptions of human frailties. Civilisation is after all man's own creation. If we find that the present one is unsatisfactory we can dispense with it and have another. The spirit in us has the power to change and reconstruct history. The theory of evolution does not tell man to look down upon himself as a descendant of the sub-human beings. It tells him to look to the lofty heights that he has ascended in the course of millions of centuries of struggle and hard strife, and to the distance that he has yet to traverse in order to become the overman—not the Nietzschean bulldozer who will ruthlessly trample under his feet his fellow beings but that sober and serene superhuman being who, having triumphed over his own self, will strive for the salvation of other selves.

Now let us turn to the study of *HAMLET*.

That Hamlet was prone to sentimentalism as Goethe held was true beyond dispute. And in fact sentimentalism in a sensitive youth of four or five and twenty can ordinarily be well accounted for. But to be so sentimental that his very existence became a burden to him and he wished to shake it off, there must have been something fundamentally wrong about the man. It matters little whether the vase, to quote Goethe, contains a rose-tree or an oak, for the fact remains that the vase cracks not because the tree spreads its roots but because it is sapped at the roots and falls down on the vase. Hamlet's poetic sensibility and an intense emotional¹ temperament made him sad, then despondent, then desperate so much so that he once even wanted to kill himself. It is the depth of manly degradation and the apex of one's cowardice to think like that, but that was just what his sensitiveness, coupled with the thought of dependence on his uncle actually led him to. Hyper-sensitiveness and fluffy sentimentalism are the signs of effeminacy² and a poor spirit. Courage demands facing life's hardships and set-backs, and sighing over one's own helplessness is the mark of a weak and demoralised soul.

Yet, with all his self-persuasions, Hamlet could not bring himself to the point of committing suicide; for that was more, far more, than he could do not because of any conscientious scruple on his part or that the sixth commandment had fixed its cannon against self-slaughter but because suicide, after all, requires courage of a young man; and Hamlet, despite the prime of his youth felt old and exhausted. Determination he did possess but he lacked strength to carry it out: paradoxical though it may sound it was true in his case. Quick decision

1. Dowden: "*Shakespeare, his Mind and Art*".
2. Scott James: "*The making of Literature*", p. 72.

and firmness of purpose are the heritage of a balanced mind. In Hamlet, on the contrary, we note a disturbed mental equilibrium, "an over-balance of the contemplative faculty".¹ Rather than carry out a deed he would lose² himself in the labyrinths of thought, and on regaining consciousness when he found, to his despair, it was still unaccomplished he would fret and fume and curse himself than resolve afresh to do it. The whole energy of his resolution thus evaporated in the vehement heat of self-accusations.

When we meet Hamlet for the first time in the presence of his mother and the king we are struck by his frightful intensity of grief and precocity of feelings. It seems he has been suffering so much of late that it is far too deep for words to relate. He explains to his mother:—

" 'Tis not alone my inky cloak, good mother,
Nor customary suits of solemn black,
Nor windy suspiration of forced breath,
No, nor the fruitful river in the eye,
Nor the dejected haviour in the visage,
Together with all forms, modes, shows of grief,
That can denote me truly".

Act. 1, Sc. II, 77—83.

Yes, indeed the customary, sombre suits can display the thin veneer of conventional, sad pose but not the bleeding heart within. For Hamlet, it seems, had that within him which was surging like a mass of simmering volcano. Everything had lost its flavour: life had no taste, no charm for him. He had "lost" all his mirth, foregone all custom of exercises, and indeed it went so heavily with his disposition that the earth seemed to him a sterile promontory," a dreary blank where men and women moved like pictures in the movies. He hated everything and every one, and himself first of all. He felt he was a burden to others and this mortal coil a burden to him; he wished to slough it off. Man, with all his ability and god-like reason, seemed to him as but the quintessence of dust, and woman but a breeder of sinners. Woman's name became to him a synonym for frailty, and marriage but a term for legalised prostitution. It gave his flesh a pinch to think of the bed wherein his mother lay with his uncle; it stirred his soul to restlessness to picture those incestuous sheets and he wished his own weary frame could melt and dissolve into nothingness.

But why on earth, one may ask, did he thus hopelessly despair of his life and the world? Melancholy⁴ is the root-cause, Dr. Bradley would reply. A pathologist would go a step further and declare it a

(1) Coleridge: "*Notes and Lectures upon Shakespeare*".
(2) Schlegel: "*Lectures on Art and Dramatic Literature*".
(3) Act 2, Sc 2, 297-300.
(4) A. C. Bradley: "*Shakespearean Tragedy*".

case of acute melancholia. His diagnosis would of course collect the patent symptoms that the patient experiences--profound sadness and complains that he does not see things as he did before. He does not feel appreciative towards friends or affectionate towards relatives; his interest in them is diminished. He looks down upon himself as a sinner, "an¹ unworthy creature crawling between heaven and earth". He is disgusted with the world and wants to commit suicide.

The diagnosis is obviously sound and the case, one would say, is borne out, still granting that the malady must have been caused by some shock, severe disappointment or bodily ill-health. For Hamlet's melancholy, apparently, is not innate as he himself complains of the sad disappearance of his mirth he lately possessed. For a shock, of course, there are genuine grounds: his father died but two months ago. Yet this sad incident in itself, does not appear to make him suffer so painfully since he does not much allude to it, far less to the brief span of human life. It is rather the hasty marriage of his mother with his own uncle, consequent on his father's death, that tells upon his keen sensibility, and his frail idealism is sorely disappointed in human nature. The more he remembers the tabooed relationship between them, the greater aching thrills he suffers and the more he visualises their incestuous sheets the more weary he feels of his own flesh and, consequently, he desires it to be consumed piecemeal. This desire of his for self-emaciation at the thought of his mother's moral aberration leads me to conclude that Hamlet must himself be suffering from a passion closely akin to the one he imputes to his mother, while his feeble, half-hearted attempts at suicide are but the distant flirtations of a funk who is bereft of courage and stamina to embrace, nay even to approach, death. Extraneous circumstances when really grave and gloomy do tell upon one's nerves and their incidence is chiefly upon the highly sensitive and conscientious. There have been cases when a dear one's death or a like sudden shock has turned a man's hair grey in a single night or made him mad or actually driven him to death. The case we have in hand, however, is not one of nervous breakdown caused by his father's death or his mother's "incestuous" marriage with his own uncle, but it is a case of personal disorder due to some "vicious mole of nature" in him. The aforesaid incidents did have their share in blackening his outlook on life, but they only enhanced the gloom that was already there. For Hamlet is not the story of a prince who through his "innate irresolution" or Coleridge-like habit of procrastination failed to strike a praying king. It is the story of a man whose emotions through one canker (or shall I say chancre) at the core ran riot and made him old in the prime of his youth; of one who, carrying the stamp of one defect, fell in his own esteem so much so that he wished to destroy his abominable being

1. Act 3, Sc. 1. 128.

but who had lost strength to carry out his will; of one who in the over-indulgence of his own sad thoughts forgot what were others', and being himself too weak to curb the lust in him disparaged the entire fair sex with inhuman¹ acrimony; and finally of one who, through his rash and impulsive acts, drove to insanity and death the girl he could not love. Here is a story of "a noble mind overthrown, a beautiful, pure and most moral nature distracted and demoralised", a healthy frame sunk in the parabola of decay through the surfeit of his own lust and rendered impotent. And Hamlet himself seems to be painfully conscious of this blemish in him, "this² one unduly developed tendency of his character to the injury of the proper and rational balance and harmony of the whole" when before the advent of the ghost he utters that remarkable generalisation to Horatio:--

³ "So, oft it chances in particular men,
That for some vicious mole of nature in them,
As, in their birth,—wherein they are not guilty,
Since nature cannot choose his origin,—
By the o'ergrowth of some complexion,
Oft breaking down the pales and forts of reason,
Or by some habit that too much o'ver-leavens
The form of plausible manners; that these men,
Carrying, I say, the stamp of one defect,
Being nature's livery or fortune's star,—
Their virtues else (be they as pure as grace,
As infinite as man may undergo.)
Shall in the general censure take corruption
From that particular fault: the dream of evil
Doth all the noble substance often dunt
To his own scandal".

It is the privilege of Shakespeare to traverse the dark, unfathomed seas of human mind and to dive deep into the innermost recesses of

1. Wilson Knight: "The Wheel of Fire".

2. Strachey: "Shakespeare's *Hamlet*", London, 1848, p. 44.

3. "In both sexes we occasionally meet with a pathological increase of this passion (desire for sexual gratification) which irresistibly impels them to seek sexual satisfaction without any moral deterring influence being exercised. In man this condition is called satyriasis in woman nymphomania. Both of these conditions stand on the borderland of insanity and often lead to maniacal outbursts. Of course there are varying degrees of intensity of satyriasis and nymphomania dependent sometimes upon local causes, sometimes upon constitutional disease, or following upon unnatural stimulation of the sexual sphere. The poor victims of this malady are actually insane on the subject, if not upon others as well. Extreme degrees of nymphomania are more frequent than extreme degrees of satyriasis but sexual neurasthenia with an unnatural degree of lust short of satyriasis is more common in the male. Men who suffer from sexual neurasthenia as a result of giving free rein to their passions eventually reach a condition in which their thoughts are solely directed to sexual matters".

"Sexual Debility in Man",
New York, By Dr. F. R. Sturgis

its caves. With a masterful *coup de plume* he has unveiled the secret that surrounds the character of Hamlet. Hamlet's nobility of nature and his entire virtues, mental, intellectual and moral are shrouded in the mist of one mole, the glut of his lust which, it appears, he inherited from his parents.

It is not my province here to dwell upon the Nature versus Nurture controversy or deal with the theory of ¹ heredity based on the doctrine of rebirth. But suffice it to say that we ² inherit from our parents and grandparents not only their physical features but also their mental attributes. The ghost of Hamlet's father comes from the purgatory where he fasts in fires and confesses to his son that he had been committing foul crimes in his days of nature (possibly, inter alia, sowing wild oats) while Hamlet's mother is a meek sort of lady with a weak moral sense, given to drink and pleasures of the flesh. It matters little whether Gertrude actually committed adultery or not during her former husband's life-time; for her subsequent marriage with Claudius, following close on her husband's death, bears sufficient testimony to her easy susceptibility to sensual temptation. Hamlet inherits the ³ blood of his parents: a bit of sensuality from his mother

1. "Now when we look at the natural characters of men we find that in many cases they possess qualities strongly resembling those which, as we learn by direct experience, can be produced in the course of a single life. One man seems to start with an impotence to resist some particular temptation which exactly resembles the impotence which has been produced in another man by continual yielding to the same temptation. One man again has through life a calm and serene virtue which another gains only by years of strenuous effort. Others again have innate powers of judging character or of acting with decision in emergencies which give them, while yet inexperienced, advantage to which less fortunate men attain, if they attain to them at all, only by the experience of years. Here then we have characteristics which are born with us, and which closely resemble characteristics which, in other cases, we know to be due to the condensed results of experience. If we hold the doctrine of pre-existence we shall naturally explain these also as being also the condensed results of experience.....in this case of experience in an earlier life.

Dr. J. M. E. McTaggart: "Some Dogmas of Religion", London, p. 122.

2. The recent drastic demands of sterilization in Europe will show the part that biological Calvinism plays in the transmission of factors or determinants organising the development of characters from the parent to the child.

See "History of Modern Morals" By Max Hodann, p. 160.

3. "An interesting record of one Martin Kallakak appeared in the *Popular Science Siftings* the other day. Martin Kallakak was a young soldier in the Revolutionary War. His ancestry was excellent. But in the general laxity and abnormal social conditions of war-time he forgot his noble blood. He met a physically attractive but feeble-minded girl. The result of the meeting was a feeble-minded boy. This boy grew up and married a woman who was apparently of the same low stock as himself. They produced numerous progeny. These children in turn married others of their kind and now for six generations this strain has been augmented by 480 souls who

with perhaps some sense of retribution from his father which is another expression of the eternal law of Karma—the inviolability of the natural sequence of cause and effect. This keen sensuality and the moral sense to curb it are both innate in Hamlet. In the play when he makes his debut he seems to have reached a stage when having made a mess of his passions by ways natural or unnatural, he is left a mass of physical infirmities while his sensitive conscience pricks him to the quick and creates a stir in him. His will is paralysed; his mind is distracted; his personality is divided in opposites; his life, in fact, becomes aimless like a sail-less boat on the billows of storm-tossed ocean. Yet in all this stress and strain and darkness around him there is one sweet soul whose beatific naivete provides him with a light from afar; but, alas, he feels it is too far from him. He loved Ophelia: forty-thousand brothers could not, with all their quantity of love, make up his sum—but, alas it was a declaration made beside her grave and not to her when she lived. Hamlet willed to love Ophelia but he could not; for a sick man, with all his will to love, cannot make a good lover since love means consecration, the oneness of the whole of our being, and Hamlet's personality, on the contrary, was divided owing to a terrible inner conflict. This duel within him between chastity and lust, impotence and love-preparedness, inflicted duty and natural inclination sunk deep in the unconscious is the essence of the tragedy of Hamlet.

trace their ancestry back to Martin Kallakak and the nameless girl. Of these, 143 have been feeble-minded, 33 have been immoral, 36 illegitimate, 3 epileptics, 3 criminals and 8 brothel keepers. The original Martin however, after sowing this appalling crop of wild oats finally married a fine Quaker woman of splendid talents and noble ancestry. From this union there have been 496 direct descendants. Many of them have been governors, soldiers. One founder of a great university, doctors, lawyers, judges, educationists, landholders and useful citizens and admirable parents prominent in every phase of social life. The last one in evidence is now a man of wealth and influence".

Quoted from *The Hindu View of Life* by Sir S. Radhakrishnan, p. 103.

A Constitution for India

By DIWAN BAHADUR V. K. RAMANUJACHARIAR



THE question is being discussed in the dailies whether a Constituent Assembly should be convened for framing a Constitution for India, some being for convening the Assembly, and others being against it. No one appears to have suggested the main lines, on which the Constitution should be framed. If these be suggested by some one, and the *pros* and *cons* are discussed in the dailies, a scheme may emerge, which may perhaps satisfy the minorities, and remove the suspicion and distrust that now persists. Accordingly the attention of the public is drawn to a pamphlet printed at the National Press, Madras, in 1938 entitled "The Co-operative Commonwealth of India".* The writer of the pamphlet is an intelligent gentleman, who has given much thought to the subject of economics and is well-read. The scheme, which he puts forward, is based mainly on the ideas contained in the volume entitled "Socialist Co-operative Commonwealth for Great Britain" by Mr. and Mrs. Webb, and it has the approval of Mr. Webb. The following is a summary of the scheme, with some alterations made by me.

The administrative machine will be a pyramid with the village and town conferences as its base and the Federal Assembly and Senate as its apex.

Village Conference. This will be attended by every man and every woman above the age of eighteen residing in the village. Illiteracy, i. e. inability to read or write, should be no disqualification. Its functions will be (i) to elect a working committee and a chairman, to carry on the administration of the village; and (ii) to elect a delegate to represent the village in the Taluk Conference. The Working Committee and chairman, may, following the existing nomenclature, be designated as the panchayat and headman respectively.

Village Council. The panchayat will deal with all the matters relating to the well-being of the village. These will include the maintenance of the roads and public buildings, if any, within the village, lighting, the supply of good drinking water, sanitation, primary education of the boys and girls of the village, encouragement of cultivation in collective farms, development of cottage industries, marketing of village produce, maintenance of a store for the sale of the raw materials needed for the village industries, and the articles needed for the consumption of the village, and the settlement of petty suits and criminal complaints. It shall also collect the Government revenue

* The Co-operative Commonwealth of India—By V. Rangasami Iyengar, The National Press, Madras.

from the landholders and remit it to the Taluk Treasury. The monigar and accountant, who are now Government servants, should disappear. This will result in the saving of several lakhs of rupees to Government. The revenue fluctuates from year to year, as water-rate is collected on every plot of land, for which Government water is taken for the growing of a crop on dry land, or for raising a second crop on wet land registered as single-crop land; and this needs the preparation of a detailed account. This may be obviated by the levy of a lump sum representing the average revenue collected during a period of ten years. The landholders should be left free to extend cultivation or to utilise the water supply available without reference to any higher authority. At the end of the year the Panchayat will place a report on its working during the year before the village Conference and furnish replies to any question, which may be put. The panchayat will hold office for a year.

Town or City Conference. The town or city should be divided into wards, and in every ward a conference should be held, which every man and every woman above the age of eighteen residing within the ward may attend. Its function will be to elect a ward council and its chairman. All the ward councils within the town or city will meet in conference, to be known as the town or city conference, and elect the Municipal Council and its chairman. The council will remain in office for three years. It will elect also delegates to the District Conference, the number of delegates being determined on the basis of the population of the town or city.

Municipal Council. It will carry out the duties imposed on it by the Municipal Act, and give every help to such industries in the town or city as may be needed. At the end of the year, it should place a report on its working during the year before the town or city conference, and furnish replies to any question that may be put. Each Ward Council will explain to the Ward Conference the substance of the proceedings of the town or city conference. It will also start and manage a store for the purchase of the articles that may be required by the residents of the ward. It should be on the co-operative system; and will be a check on retail dealers and will prevent adulteration of goods.

In these cases the election will be direct. The President of the Taluk Board (*vide* below) will appoint an election officer for each village to form an election Committee. This will prepare a list of voters, fix a date for the election and supervise the election proceedings. The vote should be taken by show of hands. For the town or city elections, the election officer or officers should be appointed by the President of the District Board. Otherwise the procedure will be the same for both classes of conferences.

Taluk Conference. This will consist of delegates elected by the village conferences within the Taluk (sub-division of a district). Its functions will be (1) to elect a working committee and its president, to carry on the administration of the Taluk outside village limits ; and (2) to elect delegates to the District conference. The number of delegates will be determined on the basis of the population of the Taluk. The working committee may be designated as the Taluk Board. It will remain in office for three years.

Taluk Board. Its functions will be to deal with all matters affecting the well-being of the Taluk outside the village limits. They will include the maintenance of the roads connecting the headquarters of the Taluk with the several villages within the Taluk, the maintenance of public buildings, maintenance of dispensaries, supervision of fairs and festivals, maintenance of secondary schools, maintenance of an agricultural station with improved implements for lending to village cultivators for rent, and with an agricultural expert to give advice to them, maintenance of a store for supply of the articles that may be required by village stores, affording marketing facilities to village councils. The Taluk Board should co-ordinate the various village industries and give them what help they may require. At the end of the year it should place before the Taluk conference a report on its working during the year, and furnish replies to any question that may be put.

District Conference. This will consist of delegates elected by the taluk conferences and by the town or city conferences within the District. Its functions will be (i) to elect a working committee and its president to carry on the administration of the District, and (ii) to elect delegates to the Provincial Assembly and Council. The number of delegates for the former will be determined on the basis of the population of the District. For the latter an equal number of delegates will be elected by all the Districts. The working committee may be designated as the District Board. It will remain in office for three years.

District Board. Its functions will be to deal with all matters relating to the welfare of the district. They will include the maintenance of all the roads within the District not under the charge of Taluk Boards, the maintenance of public buildings, maintenance of hospitals, maintenance of High Schools, and such other matters as may be assigned to it by the Provincial Government. At the end of the year the Board should place before the district conference a report on its working during the year, and furnish replies to any questions that may be put.

Provincial Assembly and Council. They will consist of delegates elected by the district conferences. The former should contain delegates to represent important interests, as the University, Chambers

of Commerce, Planters' Association, vocational organisations, and so on. Until the communal feelings subside, transitory provisions should be made as at present to represent communal interests. The Council should include Ex-premiers and retired judges of the High Court, who have held office for five years. This will furnish the council with administrative experience.

The Assembly should elect a working committee out of its members and the Prime Minister, who will appoint his colleagues. The working committee should consist of three Hindus, three Mussalmans, a member of the Christian community, a Harijan, an Anglo-Indian and a European. No change of policy or proposal for legislation should be brought forward by the ministry, without the approval of the working committee. In cases of differences between the committee and the ministry, the matter should be referred to the Assembly. Any question, to which objection may be taken on the ground that it will affect the religion of any community, should be referred for decision to the Full Bench of the High Court of the Province.

Federal Assembly and Senate. They should consist of delegates elected by a joint session of the Provincial Assemblies and Councils, and by representative bodies of Indian States, the smaller states being grouped together to form an electoral area. The delegation to the Assembly should be on a population basis, and representatives of important interests should be included in it. The Senate should consist of an equal number of members from each Province and large Indian States, and one from each of the grouped electoral areas. Ex-premiers of the Federal Government, and retired judges of the Federal Court should each have a seat in the Senate.

The Assembly should elect a working committee on the same lines as in the Provinces, and the Prime Minister, who will appoint his colleagues. The suggestions made in connection with the Provincial working committees should be made to apply to the Federal Working Committee also.

Relation of the Provinces to the Federal Government. The proposed constitution should fix the limits, within which the Federal Government should interfere with the Provinces. Beyond these limits each Province should exercise its sovereign authority independently. It should admit as a member of its cabinet a delegate of the Federal Government. This will insure unity of policy and action.

In this connection it should be considered whether banking and insurance should not be made state monopolies. In the interest of the depositors, and of those that insure their life or property, this appears to be absolutely necessary. The profits made by banks and insurance companies should be appropriated by the State. The interests of the people at large are more important than the interests

of a few, who endeavour to earn profits; and the State will need all the funds available, if its duties to the citizens are to be satisfactorily discharged.

Supervision. In every Province arrangements should be made for the proper supervision of the various working committees subordinated to the Provincial Government. The principle to be observed is perfect freedom to act and to err, subject always to veto and reversal by the next higher authority. For this purpose the Taluk Board should employ a staff of inspectors, who will visit the villages frequently, inspect the work that is being done, remove all causes of friction and bring about harmony into village life. The District Board will similarly employ an inspector to inspect the work of Municipal Councils and Taluk Boards. The inspectors should be selected from young men full of enthusiasm and well-educated and specially trained at a central place. Supervision over the work of District Boards may be provided for by making the District Collector an ex-officio member of the Board.

Taxation and Budget. The existing distinction between provincial revenue and local funds should be abolished, and all taxation should be by the Federal and Provincial Governments. The budget of the Provincial government should make provision for expenditure by all the authorities subordinate to itself. For this purpose the Taluk Board should obtain budget estimates of expenditure from village councils, and incorporating them in its own budget, forward the consolidated budget to the District Board. That Board will obtain budget estimates of expenditure from Municipal Councils, and incorporating them and the Taluk Board budgets in its own budget, forward the consolidated budget to the Provincial Government. This will incorporate all the District budget estimates in its own budget. After the budget is sanctioned by the Assembly and the Council, the government should place the funds needed by each working committee at its disposal.

Nationalisation of Land. In the constitution to be framed, power should be taken for the nationalisation of agricultural land throughout India. The interests of the landlord and the tenant are antagonistic. The relation between them was regulated in this Province by the Rent Recovery Act of 1865, and later by the Estates Land Act. Still this has not eased the situation. The ownership of the land by private individuals means power in their hands over the masses, who have no capital, and whose life depends upon the goodwill of the landlords. There has been much discontent among the tenantry, which is pronounced in the United Provinces. Each Provincial Government is undertaking further legislation in this matter and is meeting with strong opposition from the landlord class. The time has therefore come for abolishing the landlord class completely. This step will be merely a return to the state of things, that existed before the coming in

of the British. All land in every village was the property of the village community, and individual ownership was conspicuous by its absence. From immemorial times land was never an object of commerce. Men could trade in the products of the land, but greed of wealth never meant greed of land. The landlord system in India was changed by the British from misunderstanding. A new class of zamindars and inamdars was created and individuals in villages, who merely occupied certain plots of land under a system of periodical division only for purposes of cultivation, were recognised as owners of the plots, and settlements were made with them under what is known as the ryotwari system. There is, therefore, no injustice in declaring all land as the property of the State. The tenants now in occupation of the land may be allowed to retain possession of it, subject merely to its use for cultivation, without a right to alienate it by sale, by mortgage, or in any other way. As for the landlords, compensation should be paid by the State. This will not place any burden on the State revenues. The zamindar collects rents from his tenants, and paying a portion to Government as peishush, retains the remainder for himself. Government may collect the rents directly and pay to the zamindar as an annuity the difference between the total sum collected and the peishush, making a deduction for collection expenses. At his death the annuity may be reduced fifty percent, and at the third generation it may be discontinued altogether. This is not a new principle, but has been acted on in some cases. Compensation should be paid to inamdars on the same principle. Those, who hold large extent of ryotwari land, are in the same position and should be dealt with in the same way.

It was stated at the outset that the village council should encourage cultivation in collective farms. This may require some explanation. Each cultivator holds a small extent of land consisting of scattered plots, and their cultivation is not economical. The cultivators should be induced to form themselves into a co-operative society, and cultivate their lands in common. When the produce is ready, they should deduct from it a portion for payment to themselves as wages for the labour contributed by them. The remainder should be divided among themselves in proportion to the extent of land held by them.

Large Industries. Next to the problem of landlord and tenant, is the problem of capital and labour. Both capital and labour produce wealth; but its division is unequal. It thus appears that luxury and misery exist side by side, and vast wealth and dire poverty are neighbours. The State is bound to interfere; and the Governments in India are trying to settle industrial disputes by providing a suitable machinery. This can be only a palliative; and disputes and strikes will ever recur. In the interest of the vast millions of workmen those industries, which employ a large number of workmen, and earn enormous profits, should be taken over by the State by the compulsory

purchase of shares or otherwise. This measure will also add largely to the Government revenues. In the years to come the state will require huge sums for providing for the defence of the country on land, on water and in the air, for the education of all its citizens, especially technological education to fit the country to take its place among the industrial nations of the world, for completing the prohibition scheme already started, for the removal of slums, for abolishing unemployment, for the provision of libraries and lecture halls throughout the country, for the maintenance of the poor, who are no longer fit for labour by reason of age or infirmity, and so on. Every opportunity should therefore be taken to add to the State revenues, while relieving the working class from untenable surroundings.

When a mill or factory is taken over by the State, it should be managed on the co-operative system. A typical industrial co-operative society should include among its members the whole staff of the establishment from the general manager to the office boy, from the foreman to the apprentice, from the most scientifically qualified specialist to the least skilled general labourer; for all are co-operatively creating the product. Apart from the productivity of the industry, the society should take interest in the protection of its members against industrial accidents, in the amenity and healthfulness of their places of work, and in discussing and advising on the plans on which the factory should be carried on. It should elect a working committee to be designated as the factory committee. It should undertake the detailed administration of the factory, arrange for social insurance, and for sending workers to convalescent or holiday homes, and manage the factory club, the factory dining rooms, and any factory cultural undertakings.

When the number of factories taken over by the State is sufficiently large, there should be a central committee to co-ordinate the work of all the factories. It will fix the quantity to be produced in each factory during the next year, so that there may be no over-production. The quantity must be sufficient for home consumption and for exports to other countries, so as to balance the imports therefrom. It will distribute the value of the entire net product of the industries somewhat on the following lines:— (i) to carry out repairs and make good the depreciation of plant; (ii) to extend the country's industry and to build and equip additional factories, ships and railways; (iii) to add to the State revenues; and (iv) to divide the remainder as the personnel wages of the aggregate workers by hand or by brain.

Reference has just been made to imports from other countries. Every effort should be made to diminish the quantities of the articles imported by fully utilising the country's natural resources. For this purpose a sufficient number of technological schools should be started

and maintained so as to get a sufficient number of Indians to start and conduct the industries.

Finally, the question should be considered whether the silver standard of this country should be linked with the gold standard of England. If the standard be severed from England's standard, the fluctuation in foreign currencies will not affect the Indian rupee. Further, all salaries paid in India should be in the silver standard, whoever receives them. This will weaken the inducement of foreigners to seek employment in India, and will bring about the Indianisation of all the services in the country.

The Federal Government should arrange to discharge all the loans made by the citizens of foreign countries within a period of years, the period being determined by the capacity of the State to do this. So long as the country is indebted to foreign capitalists, it will not be really free.

Conclusion. If this scheme be approved in the main, the Government of the country will be transferred to the people in reality. It will eliminate communal feeling and produce harmony. The last but not the least, improvement will be that it will promote the spirit of cooperation, and do away with the spirit of competition, which is the bane of present day civilization.

The Saint behind the Congress

By R. RAMAKRISHNAN, M. A., L. T.



ONE of the many truths that the history of India reveals to us is that the national leaders of India have always been men of religion. This truth is well brought out in the following extracts from the utterances of Swami Vivekananda who understood the problems of India with a marvellous thoroughness, and spoke about them with remarkable candour and force.

Did you ever hear of a country, where the greatest kings tried to trace their descent, not to kings, not to robber-barons living in old castles who plundered poor travellers but to semi-naked sages who lived in the forest? This is the land..... I see that each nation, like each individual, has one theme in this life, which is its centre, the principal note round which every other note comes to form the harmony. In one nation political power is its vitality as in England. Artistic life in another and so on. In India religious life forms the centre, the keynote of the whole music of national life and if any nation attempts to throw off its national vitality, the direction which has become its own through the transmission of centuries—that nation dies if it succeeds in the attempt. And, therefore, if you succeed in the attempt to throw off religion and take up either politics or society or any other thing as your centre, as the vitality of your national life, the result will be that you will be extinct..... The national ideals of India are Renunciation and Service..... The banner of the spiritual cannot be raised too high in this country..... Religion and religion alone is the life of India, and when that goes India will die in spite of politics, in spite of social reforms, in spite of Kuvera's wealth poured upon the head of every one of her children..... Touch him on spirituality, on religion, on God, on the soul, on the Infinite, on spiritual freedom, and I assure you, the lowest peasant in India is better informed in these subjects than many a so-called philosopher in other lands..... you can only work under the law of least resistance, and this religious line is the line of least resistance in India.

Who are our national heroes? A Buddha who gave up the throne, an Asoka who renounced war, an Akbar who tried to give birth to a united nation through the instrument of a unified faith—these are the beacon-lights of our past. Even today it is a half-naked fakir who symbolises the aspirations of India. For Mahatma Gandhi, the maker of twentieth century India, is nothing if not religious, in the widest sense of the term. Again, has it not been proved today that our national leader must ever be a saint? And now Gandhi is India, even as Vivekananda was India forty or forty-five years ago. Gandhi's chief distinction lies in the fact that he has refused to regard politics as a field to which laws of morality do not apply. He has, on the other hand, spiritualised politics, because the best life is that which is spiritualised. He has not agreed to divide national life into water-tight compartments. His vision has been comprehensive, and he has

sought emancipation for the land not in any one narrow field of activity, but in all spheres and directions. He sees national life whole and sees it steadily. India has chosen to enthrone him on the throne of leadership, because he in an eminent degree is the true heir to India's past—a past enriched by the contributions of a bright galaxy of rishis and men of God.

There is, therefore, a peculiar appropriateness in Gandhi being the soul of the Indian National Congress, today. Whether one agrees or not with all the details of the Congress activity and with its day to day programme of work, one cannot gainsay the fact that the Congress embodies the united aspirations of India's teeming millions and is the visible sign of and medium for the nation's heroic endeavours to achieve internal and external freedom. Its worst enemy will be prepared to concede this much for the Congress. He is blind who cannot see the hand of God—the God who down the ages has shaped India's path and moulded her destinies—in the fact of a saint like Gandhi guiding the Congress.

What is however, even more remarkable than Gandhi's leadership of the Congress at the present day is the fact that the Congress owed its birth to a saint! This truth is not known to many.

Swami Chidbhavananda of the Sri Ramakrishna Mission in his recently published Tamil book on the Pilgrimage to Mount Kailas (Sri Ramakrishna Math, Madras—price annas twelve) refers to the saint who was the true origin of the Congress. Here is the passage, in translation:

Round Almora (in the Himalayas) are rivulets and streams..... In a beautiful valley on the north there is a shrine dedicated to Pathala Devi. Many great men have performed penance here. A great saint called Swami Puranananda passed away here about fifty years ago. This prophet had learnt English too. His tomb is still seen there. An important incident relating to this saint is still spoken of in Almora. The Governor-General Lord Dufferin loved this saint very much. Whenever opportunity occurred he met this saint alone and was with him. The result was that the lord's outlook and mode of living underwent a great change. He wished to do some service to his spiritual preceptor. But the Swami was not willing to accept any service. On being approached several times the Swami said, "I am not in need of anything. If you want, do some service to India." The lord agreed, and of course keeping himself in the background he helped the founding of the Indian National Congress through Allan Octavian Hume. Many know that an English lord was the originator of the Congress. But apart from one or two old men in Almora no one knows that he who induced the noble lord in this respect was the Swami Puranananda.

The Lord fulfils Himself in strange ways. It does our hearts good to know that the breath of inspiration which brought the Congress into being came from the Himalayan valleys, that the force of wish which gave birth to the Congress belonged to a saint.

A Duet and a Duel

By V. S. RAMASWAMY



ENU and I were neighbours. Venu was a student and I was not. He was studying in the S. S. L. C. class, and had to appear for the public examination that year. I was a mere clerk, and from morning till night had to drudge in a sultry nook in my office. Venu was a lubberly youth of twenty, and had not been sent up twice for the examination after having struggled up to the sixth form. He had every reason to sit up late hours, and I was in thorough sympathy with him. But I wished he could appreciate my case also a little bit. After a whole day's quill-driving and the boss's none too appreciative references to the work turned out by me, I could scarcely be expected to be zealous about elementary mathematics or enthusiastic about the gold mines of Kalgoorlie and Coolgardie. And unsympathetically enough, he kept persistently dinning into my ears all these strange pieces of knowledge. History, mathematics, poetry, chemistry and geography, all had their turn with unfailing regularity.

Much as I pitied Venu and wished him success, I disliked the sort of treatment I received at his hands. Day in and day out he roared out his lessons, and decidedly it was not entertaining at any time of the day. Geography he had allotted for the untimeliest hour of them all, and I was very unhappy about it. I had always contemplated geography with horror when a student myself, and had not found myself less unfriendly towards it after ceasing to be one. So that when Venu served it up at twelve O'clock in the night daily without fail, I felt distinctly like being in hell. He used to drawl out with a sing-song manner in his bass tenor, "Kalgoorlie, Coolgardie, Kalgoorlie, Coolgardie" Evidently he was intent on mugging up the whole thing. I experienced hell-fire, but there was compassion for the poor chap in my heart. Evidently he also disliked the stuff and did it as a matter of duty towards his parents. He would have been completely satisfied with the status of a serving lad in some decent hotel, considering the agonies he seemed to undergo as a student. But his poor parents were more ambitious, and had decided to spend all their earnings from their trade in butter-milk on his education.

I had summoned Venu to my side several times and tried to make him understand my case also. But he always seemed absolutely impervious to my objections, and went his own way. He never spoke a harsh word, and hence I am sorry when I have to term his obstinacy as mulish. He always wondered at me and remained unconvinced.

I even think that he seemed to regret I was not appreciative enough of the way in which he discharged his duty towards his parents.

That day, I think, I shall not forget for a long time to come. I had given up trying to cure Venu of his habit of loud reading with saintly resignation tinged with some bitterness and despair. I was pulling on somehow. Venu used to do his duty with as much determination as the boy on the burning deck. Geography at dead of night, and lest I should pick up some sleep after that, to be closely followed by mensuration and algebra at strictly four in the morning! The poor devil seemed to have no other interest in the wide world. That day, as I meant to say even before, was a day of disasters for me. It began in the very morning as I rose up for the day to be ready and harnessed for office. The coffee I was served smelt of smoke, and I disliked smoked coffee. I went to the office as usual, and had an extra dose of encomiums that day from the boss for a blunder I had not meant to commit, i. e., I caught the boss flirting with the typist girl just as I entered the premises. I could leave the office only later than usual that day, and that too with a warning from the boss that I had better take care in future against making SUCH mistakes. I cursed my awkwardness in general, and vowed in mind to announce myself thenceforward in the loudest possible manner before entering the office-room. When I reached home disconsolate and troubled in mind, I had the satisfaction of obtaining a hearty reception at the hands of two creditors, who had taken possession of my unlocked room at an early hour, expecting me every moment. I grappled with them and sent them back with promises instead of money.

Night at last. I laid myself on the floor for my much-needed rest. Came geography at the untimely hour. "Kalgoorlie Coolgardie. Kalgoorlie, Coolgardie" roared the stentorian voice. I was vexed enough with that. But? What was that other thing? Yes, sure enough, there the beast of burden was standing, musically inclined, and at its throatiest! Venu's sing-song geography and the love-song (I had absolutely no doubt about it) of the donkey made a pretty enough duet.

I could bear my cross no more. I lost my temper. I could scarcely summon courage enough to review the events of the day. This was, however, too much. Venu's geography was infliction enough. I hated the unthinking animal's serenade. I could not allow this duet to go on. I allowed anger to take possession of me, and signed away my soul to the devil. I felt myself turning a misanthrope. White with rage, I sprang up and reached Venu's side.

"Here, neighbour!" said I, breaking into speech. "Kalgoorlie, Coolgardie. Kalgoorlie, Coolgardie"

"Do you hear me? Look here, comrade," I said louder, making bold to touch his shoulder.

And again the only response was, "Kalgoorlie, Coolgardie.....!" I lost whatever bit of patience was left in me, and shook him up thoroughly.

"Eh, what is it?" he asked hoarsely, and stared stupidly at me.

"Do you mind me? I am going to bite off your head!" said I vehemently.

"Eh, what?" he asked again lazily.

"I am going to bite off your head!" I repeated with emphasis.

My threat did not make the slightest impression upon him. He slowly rubbed his eyes, which were red and swollen, and said, "Why, it's no use."

I knew it well enough it was of no use, his head. But I was not inclined to leave the war-path. And it is true that we came to blows, and I have to own up, to my shame, I struck the first blow. But the more important fact is that we patched up.

"Duty must be --" Venu was coolly explaining at the end, as if nothing at all had occurred.

Manifestly it was foolish trying to drive an idea into such a head as Venu's. Anger departed from me as it came. I was almost beside myself with pity for the boy. The donkey was there with its heart-breaking notes in search of its dear one.

I philosophised to Venu, "Man's lot on earth is misery, my boy. Look at me. Look at yourself. Look even at that beast of burden. I am a wreck of a man. You are a sacrifice to parental ambition. And that there brother is the target of Love! But while the yoke is on us, We Three—" and I smiled sadly, as I said this, my precious words of wisdom falling on deaf ears, for Venu, ignoring my existence, was at it again, "Kalgoorlie, Coolgardie. Kalgoorlie, Coolgardie.....!"

Yogic Diet

By SWAMI SIVANANDA



Yogic diet is that which help the aspirant to keep the mind calm and to curb the restless *Indriyas*. A Yogic diet helps him to squeeze out the *Rajas* from his mind and fill the mind with *Sattwa* and to practise unceasing meditation. All the *Indriyas* should be filled with pure materials. Then only the mind will attain one-pointedness and become pure. Then only can you attain self-realisation. The eyes should see the picture of your *Ishtam* or any other holy object. The ears should hear the *Upanishads*, *Ramayana* or *Bhagavat*. The tongue should speak of matters that concern God. These are all pure materials or food for the *Indriyas*.

The right kind of food is most important. Half the illness of the Nation is due to ill-balanced diet. There is no mystery about diet. It can be learnt very easily. A correct diet is a fundamental factor in the keeping up of perfect health and a high standard of vitality. Good food is not expensive. A well-balanced diet is not costly. It is knowledge of dietetics that we hopelessly lack in. The ministers of health should tackle this problem of diet for the young, the adults and the convalescents. The Board of Education should train experts in diet.

Unwholesome stale food or any kind of unsuitable diet or drink produces irritating poisons in the blood which causes various kinds of disorders. The liver and kidneys are taxed by high or luxurious living. Rich people who lead a life of dissipation suffer from organic diseases of the liver and kidneys. They have to pay a heavy penalty, because they have violated the laws of Nature or the rules of health. Drinking alcohol affects the liver. Eating meat, beef, etc., affects the kidneys. Nature puts a check on the man who violates her laws by inducing chronic structural diseases of vital organs. If you take too much of sugar or sweet-meats, you suffer from diabetes. You are forced by nature to give up sugar. This is the punishment by *Mother Prakriti* on her impertinent children who transgress her laws. As every palatable food is tempting, man takes more food than what is actually necessary for the up-keep of the body. He eats three times as much as is necessary to keep him well. He unduly overloads the stomach. He loses control over the tongue and the power of discrimination when he sits in front of the tempting dishes. He says "I must eat to my heart's content to-day. It does not matter even if I load my stomach and suffer from dyspepsia. I will take a strong purgative and a dose of carminative mixture tomorrow morning". Mark here! How powerful is the tongue? How powerful is *Maya*?

The nature of food that is taken determines the character of individuals. The animal food makes men callous and bestial. It excites

the passion and renders the intellect gross. A meat-eater cannot become a philosopher and a sage. His intellect is so dull that he cannot solve the problems of life herein and hereafter. The intellect is rendered keen, subtle and sharp by a vegetable diet. A vegetable diet is highly conducive for sublime thinking and divine contemplation. It gives better vitality than animal foods. Beans, tomatoes, potatoes, radish, carrot, ladies-fingers, cucumbers, drum sticks, spinach, green leafy vegetables are all pure, delicious and nutritious vegetables and can be taken with much advantage.

The diet should be carefully well-chosen and arranged. Condi-ments, tea, coffee, alcohol, foods that are rich in starch, sugars and fats, all stimulating drinks should be avoided. Raw fruits, salad and raw vegetables, cheese, nuts, cereal, wholemeal bread, soya bean, dried fruit, cream, cheese, milk, barley, honey, dates, fruits, almonds are all highly beneficial. Raw foods make better blood and build better bodies and should therefore make up at least eighty per cent of the diet. Live on juicy fruits for a week. This will help greatly towards the elimination of impurities from the system. Raw foods are better than cooked ones. They are more vitalising than cooked ones.

Indigestion or dyspepsia induced by an unnatural heavy meal or unwholesome irritating food or unsuitable diet will cause all kinds of reflex effects on the nerve centres. Masticate the food slowly. Eat only when you are hungry. Eat slowly. Drink plenty of water after finishing the food. Don't drink water between meals as it will dilute the gastric juice and will cause indigestion and other complaints.

The mouth is the gate-keeper of the digestive system. It should always be kept sweet and clean by rinsing the mouth with solution of potassium permanganate several times soon after taking food. If the mouth is kept unclean, if the food particles stick to the crevices of the teeth, pyorrhoea with its concomitant complications results. Many germs breed in an unclean mouth. Oral hygiene is very important. Cleansing of the teeth is of paramount importance. Chewing of a few neem leaves keeps the mouth sweet and clean. Neem leaves act as a powerful germicide. Cleanse the teeth with mustard oil and salt. This is a very useful combination.

We require a variety of foods with a variety of contents and properties. Variety in food is necessary but too many varieties are not good. The fewer the variety the better. *Mother Prakriti* provides judiciously and amply all our needs and varies the contents of foods in accordance with our needs.

A simple diet, containing a minimum of unnecessary food or waste will throw less strain upon the kidneys than a rich diet would do. Proper diet ensures healthy and supple tissues by preventing the accumulation of waste in the system. An eminent Doctor says "The perfect food consists of Honey, cream, hot water, oat-meal, lemon-juice, grated apple and ground hazel-nuts which contain all Vitamins.

Honey is a first class food and tonic. It is very easily digestible. It is assimilated quite readily also. This is a most nutritious natural food. It strengthens a weak heart, a weak brain and weak stomach.

Honey is the product of nectar of flowers and fruits. It is a mistake to say that honey is gathered by bees from flowers. Bees are nature's Halwais. They manufacture sweets better, finer and healthier than any sweet-meat maker with all his skill, dexterity, ingenuity and ingredients ever can make.

The green plant manufactures sugar for its own use. This is carried with cell sap to the different parts of the plant either for direct assimilation or future use. All the flowering plants concentrate a good supply of food at the base or at the bottom part of their flowers to help the proper growth of the ovaries. The excess of solution is thrown out at the base of the flower. This thrown out solution of the cell sap with sugar is known as 'Nectar'. This nectar is changed into honey by the honey bees in their mouths, honey sacs and the hive. Every hive imparts a new flavour because in every hive the nectar is drawn from different flowers and plants.

Honey contains all mineral elements found in the human body. It contains the sugars Laevulose and Dextrose, formic acid, iron and various accessory components. It contains enzymes. These enzymes disintegrate or break up complex foods into parts that can be easily digested and absorbed. Honey does not require digestion at all. It is ready for absorption into the blood without any change. It goes into the blood stream directly. It should form an article of your diet. A tea-spoonful of honey will keep the stomach in order.

Honey is a heart stimulant. It is useful in cases of malnutrition. It should be given for general physical repair. Honey kills bacteria and thus enables the body to overcome diseases. Disease germs cannot grow in honey. Honey is substituted for orange juice and codliver oil. It is useful in bronchial catarrh, sore throat, coughs and colds. Diabetes patients can take honey with advantage.

Honey acts as a laxative also. It enters into the combination of *Chavanprash* and other *Kalpas*. It is taken in combination with *Amlaka* fruits as a *Kalpa*. As soon as a child is born its tongue is smeared with honey. This is the first food that the child takes.

Honey can be taken with milk, cream or butter. It is a restorative after serious illness. It invigorates, energises, and vitalises the system. It improves the general health. It stimulates better than alcohol and helps weak digestion.

Honey is a diffusible stimulant. A table-spoonful of honey in hot water when you are tired or exhausted will brace you up immediately. Fatigue and exhaustion will vanish. You will become strong again. If the honey is bitter, do not take it. Soak 10 almonds in

water at night. Remove the skin in the morning and take them with one or two table-spoonfuls of honey. This is a potent brain tonic.

Milk is an ideal diet. It is a perfect food by itself. It contains all the nutritive principles in a well-balanced proportion. You can live on milk alone. In India there is a sect among the Sadhus known as "Dudha-Dharis". They take no other food but milk and yet they possess sound and perfect health. One man has lived on a strictly milk diet for more than fifty years. He has never been ill even for a day during that period. He is healthy and well-nourished. Charaka Rishi says "Give no other medicine to your patients but milk and cure them one and all". Milk contains protien (casein), fat, milk-sugar and mineral salts. All infants grow properly on an exclusive milk diet. The sick recover their health and strength when put on milk diet alone. Take plenty of milk. Not only is it rich in proteins and minerals, but it contains the four most important vitamins.

Curd, Lasey, cheese, whey, butter, cream, ghee, etc., are the products of milk. Lasey can be made out of milk or curd. Equal parts of milk and water with sugar or one part of curd with four parts of water and some sugar form Lasey. Lasey is very cooling. It is taken in the morning. It opens the bowels. It is useful in consumption. It kills the T. B. germs. This is taken by the Punjabis and people of Hindustan and Bengal.

The clear liquid left after curd or cheese has been separated is called whey. This is highly beneficial in constipation and diseases of the stomach and intestines. It is a very good food for invalids and convalescents. This is easily digestible.

Butter-milk is very cooling to the system. It quenches the thirst. It is useful in diseases of the stomach and intestine. It is useful in dysentery. The lactic acid contained in the butter-milk kills the germs of the stomach and bowels.

Fruits and milk is a very healthy, wholesome diet. This diet helps concentration of mind. This is the diet of Rishis and Raja Yogins. This is the diet of Hata Yogins who practise Pranayama vigorously. Try to live on milk and fruits on Sundays and *Ekadasis*. The value of milk as a tissue building agent when taken either alone or in combination with fresh fruits cannot be too strongly emphasised. Milk is a perfect diet containing as it does all the dietetic principles in a well-balanced proportion.

Amongst the articles of Yogic diet fruits stand foremost in the Yogi's menu or regimen. The curative effects of fresh juicy fruits are astonishing. These juices cleanse the tissues and throw away the morbid materials out of the system. They fill the body with vitalising or life-giving mineral salts, potassium, sodium, manganese, iron, calcium, etc. Dr. J. H. Kellogg says: "Fruit juices contain vitamins and food minerals especially iron and lime, which are indispensable

in many body processes and which need to be given in great abundance under the conditions present in disease. When the body is struggling under conditions which cripple its functions such as over-worked liver or kidneys especially, a large intake of vitamins in the form of grape juice or other fruit juices, will invigorate the curative forces of the body and produce effects which are unapproachable by even the most powerful drugs".

Tomatoes contain citric acid and mallic acid and a small quantity of oxalic acid. They contain large quantities of five of the six vitamins. Cooking partially destroys the vitamin content. Therefore Tomato should be eaten raw. Tomato contains the salt potash lime, magnesia and iron. It exercises a beneficial effect on liver, kidneys and other organs. It removes constipation.

Orange is a blood purifier. It tones up the entire system of the body. It invigorates and energises. It is a good appetiser. It is very rich in Vitamin C. It also contains Vitamin B and Vitamin A. (Vitamins are the essentials of man's existence). It possesses anti-scorbutic properties and hence removes scurvy. It removes constipation also. It promotes growth and prevents rickets. It should form a regular part of your diet. It supplies nutrition to the body in a small bulk. It helps concentration and meditation. It is a *sootwic* article of diet. Live on orange juice for a week or fortnight and practise vigorous meditation. Orange juice mixed with fresh grape juice makes a very good tonic. This is very useful in anaemia or poverty of blood, debility, rickets, etc.

Banana or plantain fruit contains A, B, C and D vitamins. This is a good soothing food. You can live on milk and Banana alone. It is very nutritious. It promotes growth, augments vigour and adds flesh to the body. The fully ripe fruit acts as a laxative. Take one or two fruits at bed time. You will have free movement of the bowels in the morning.

Mangoes contain sugar and highly refined turpentine in them. They also contain iron and useful acid. They are useful in rheumatism, diarrhoea, diabetes. Mangoes and milk is a wonderful combination. You can live on this diet for two or three months.

Pomegranate is very invigorating, cooling and strengthening. The juice is very refreshing and toning. Those who want to supply energy to the system quickly can take this juice. Those who deliver fiery lectures on the platform will derive immense benefit by taking this juice. They will be supplied with fresh energy and will be quite fit for the next lecture in a short space of time.

Pineapple is an old fashioned domestic remedy for quinsy and ordinary throat affections of an acute nature. Pineapple is very beneficial in the enlargement of spleen. Take one fruit daily. Papaya contains the active principle or alkaloid papain. Papain digests the food

readily. Bael fruit is very cooling. A sherbet can be formed out of this fruit and drunk in summer. It is useful in dysentery. It stops the passing of blood and heals the ulcers that are formed in the lower bowels.

Jambul fruit is useful in diabetes-mellities. It removes the excess of sugar in the urine. Apple is a very nutritious fruit. The proverb is "An apple a day keeps the doctor away". Apple and cream is a very good combination in blood pressure. Chikku or halva-bhed is a blood purifier. It enriches the blood quantitatively and qualitatively. It contains iron in abundance.

The all-fruit diet is the finest eliminating medium. In the treatment of lumbago the patient is put on a diet of oranges alone. The uric acid that is accumulated in the system is eliminated quickly by this diet. The body becomes light. *Tamas* is destroyed. You can conquer sleep. Those who live on fruits alone experience a peculiar, inexpressible *Ananda* or bliss. They sometimes feel that they have no body. Some people feel weakness in the beginning, because their stomachs were habituated to heavy starchy foods. After sometime the feeling of weakness will vanish. The all-fruit diet can be carried on for two weeks or more with ease by most people. When all other remedies fail in the treatment of chronic disease an all-fruit diet may work wonders.

Friends! Why do you run after animal foods and spoil your health? Animal foods excite passion and make the mind restless. Fruits exercise a soothing influence on the mind and subdue the passions. Man leads an artificial life in these days of modern civilisation and scientific advancement. He lives on patent foods, drinks alcohol, puts on tight collars, attends theatres, eats all sorts of things in hotels and restaurants, forgets God and the goal of life, leads an unnatural life of dissipation and meets with various sorts of diseases and premature death. What a sad, lamentable state.

If you take pure food you will have a pure mind. Mind is formed out of the subtlest essence of food. If you have purity of mind, you will remember God or *Atma*. If you always remember *Atma*, the knots of the heart, viz., *Avidya*, *Kama*, *Karma* (ignorance, desire and action) will be rent asunder. You will attain Moksha.

If you want longevity and possess good health and vigour you must go back to nature. Lead a simple natural life with high sublime thinking. Live on fruits. Develop ethical virtues, control the *Indriyas* and mind, practise meditation, realise the Self and be ever free. He who dwells in the juice, who rules the juice from within, who is within this juice, whom the juice does not know, whose body is this juice, is himself, Inner Ruler, Immortal (*Atma*, *Antaryamin*, *Amritam*.)

Utilising Science & Research

By SIR M. VISVESVARAYA



HIS is a machine age as well as an age of science. Both engineering and science are everywhere exercising great influence in national affairs and, in this day and age, education in both these branches of knowledge is a good general preparation for life.

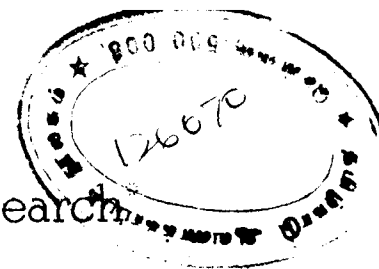
One of the practical measures taken to develop applied science in this province was in 1907, when the Bombay Government adopted the recommendations of a Committee to change the Poona College of Science into a regular College of Engineering. A Technical and Industrial Education Committee about the year 1922 recommended the establishment of a College of Technology in Bombay. In the year 1930, the University of Bombay appointed a Committee whose recommendation resulted in the starting of the institution, the University Department of Chemical Technology.

I have long been a confirmed believer in the view that the practical application of science to industry is the most pressing need of the time and that no effort should be spared to develop it as quickly as circumstances permitted. Too much importance is attached to pure science in these days and too little time is spent on applied science at present in our Universities and educational institutions. Pure science may be followed as a means of intellectual training for its own sake but it also paves the way to applied science. The training and research in pure science are a preparation for research in applied science. But we have had too much preparation in this sense and too little practice. We are ever preparing but accomplishing very little in the way of commodities and services.

There are institutions in India like the newly established Industrial Research Bureau, the Imperial Council of Agricultural Research at Delhi, the Indian Central Cotton Committee in Bombay, and the Indian Central Jute Committee in Calcutta, but there is no agency to co-ordinate the work of all these independent developments to enable the public to understand the broad policies and principles which underlie these isolated measures.

I drew attention a couple of months ago in a public speech to lack of organisation in the engineering services and engineering business agencies. The same want seems to hinder rapid progress in science, in industrial research, and in other scientific pursuits.

* Substance of a lecture delivered recently at the Annual Social gathering of The Royal Institute of Science, Bombay.



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Organization for the development of science and industrial research is a nation building activity. There is no organization or agency in India like the Department of Scientific and Industrial Research of Great Britain or an institution like the National Research Council they have in United States of America, in Canada or in the Commonwealth of Australia. The Industrial Research Bureau can only be regarded as the first step in this direction. If the present day needs in this respect are to be adequately met, the Bureau should be speedily enlarged or replaced by a National Research Council which would co-ordinate and instil vigour into all the scientific work of the country. There should simultaneously be brought into existence, as in Great Britain, a special Department of Government for the promotion of science and industrial research. If the available opportunities and resources in men and material are to be fully utilised, all future work should be placed on a system and undertaken with a proper plan and programme.

Science is responsible for the progress made and the high standard of living attained by people in several Western countries. The present day world progress and civilization are almost entirely due to science and to industries and commerce based on science. India too, though lacking in power of initiative, has shared in this progress to the extent permitted by her political condition.

In the middle of the last century, Universities in Europe gave instruction in natural philosophy along with law, theology, medicine, teaching and the humanities. Natural philosophy was grouped under three main heads, physics, chemistry and biology. In a recent publication entitled "The Romance of Research" science is described as the father of present day progress and natural philosophy as its grandfather. Natural philosophy includes physics the source of energy, chemistry the source of matter, and biology the source of life and living things. Other branch sciences have sprouted from these. Today it is said that these main sciences have fathered a long list of descendants.

Amongst the more important branches of applied science may be mentioned civil, mechanical and electrical engineering, chemical technology, geology, mining, physiology, psychology and many more.

Means of communication like telegraphy, telephone, and the wireless, aeroplane, automobiles, steam engine, electric power and light, help individuals to travel speedily, to communicate with one another in business pursuits and thereby to do much work in less time. Methods of warfare have been considerably modified and the arms and ammunition of present day manufacture have a more deadly effect. Aeroplanes enable people to travel at a rate of 200 miles an hour. The journey across the continent of America is accomplished in sixteen hours and that across the Atlantic in about 33 hours. Now-a-days the journey from London to Bombay takes only about 27 hours.

The primitive nations supply their own wants by manual and animal labour but modern nations have multiplied their capacity for economic activity by their knowledge of science and the liberal use of machinery. England and America have enormously increased the working power of their population by substituting inanimate for animate power. The benefits they are deriving is estimated as equivalent to the output of work of 20 to 30 slaves per head of population. In India, the corresponding equivalent is not 20 or 30 units as in those countries, not even two or three units but only about $1\frac{1}{2}$. This will give some idea of the small amount of work done and of the low capacity of our countrymen for producing wealth.

Turning to benefits from biology, it may be said that within the past 300 years, the average expectation of life in England has doubled. The present estimated duration of life in England and Germany is about 55 years while in India it is only about 27. This is also a clear proof of the economic poverty of our people.

Great developments are taking place in the Western World and Japan through the aid of science. In America experiments are being conducted in such subjects as collecting energy from the sun. As a result of the work of the National Research Committee, American Research scientists predict that in the next 20 or 25 years, plastic materials will displace wood, metal and glass. Rubber will be synthetic. The production of rayon or artificial silk and of synthetic dyes have already become undertakings of considerable commercial value. I believe India alone imports some Rs. 8 or 9 crores worth of these two commodities which are the direct outcome of industrial research.

Industries are most necessary for national progress and prosperity, and research in applied science is very essential for promoting industries, especially heavy or large-scale industries. This fact is not fully realised in our country. We have neglected the preparation of secondary products and as a result are trading the path of industrial decay. The 1931 Census showed that ruralization has been on the increase. What the country wants is growth of economic power in our population and rapid increase of production in agriculture and industries. Production in agriculture and industries should be advanced by a larger use of machinery and by the adoption of the latest scientific methods, commercial practices and discipline of the Western world.

Research is carried on in various Indian Universities, colleges and industrial establishments. But in the first two named institutions, unhappily, far more attention continues to be paid to pure science than to applied science.

Difficulties and discord run wild in our country in many departments of national life, and scientific activities are not immune from this malady. There is some element of discord regarding the relative

importance of research in pure and applied science. The Universities and Colleges are accustomed to pure science and are proud of their knowledge of theory; and much of the research work done at present is therefore of an academic character.

Discoveries wherever made in pure science are easily revealed all over the world, while those in applied science are utilised for production of commodities for sale, and are therefore kept secret. You can borrow from foreign countries the results of academic research but not so easily those of industrial research. This point too is not fully realised in India and there is no organisation to co-ordinate activities in industrial research to produce benefits of economic value to the country.

Theoretical research paves the way to industrial research and should not be neglected. But what is particularly wanted is that industrial research should be greatly strengthened and the existing disproportion between the pure and applied science remedied without delay.

Progress in heavy industries equips the nation with vast powers through the use of the steam engine, electrical appliances, mechanism of communications, armament machinery and other mechanical devices. Industrial progress will give the people not only power of large-scale production but will also promote national efficiency and capacity for defence. For all these reasons I would appeal to Government and popular leaders to utilise, whatever funds are available for expansion of higher education, for the next ten or fifteen years, on the establishment of industrial Research facilities and workshops instead of Arts Colleges.

The present day prosperity of civilized nations is mainly due to industries, engineering and commerce. But here are some well meaning leaders in our country who favour the simple life and primitive practices which will hamper industrial development and lower the standard of living.

For instance, we in India are exhorted to practice the *Charka* or be for ever lost. This is one of the measures for Rural Uplift adopted by the Congress which I am unable to understand although I have been following their devoted labours with genuine sympathy. In a warm climate like ours, clothing is comparatively a minor need. I cannot understand on what ground the production of cloth is idealised and why again hand production of cloth should be preferred to mill manufacture. It should not be thought that I have overlooked any of the arguments put forth from time to time in defence of hand spinning and hand weaving, nor even that I have any desire to view the question in a controversial spirit.

Food, clothing, housing, education and recreation are all subsistence needs. The price of clothing in India forms only about ten per cent of the total household expenditure; in the colder regions of Europe and America it may go up to, say 18 per cent.

The poverty and low level of living in this country are due to low level of production for whatever reason it may be. This defect can be remedied to an appreciable extent if the people are induced to become more industrious, to put forth more work and earn more money than they do at present. If the object of the *Charka* is to put the nation to work and to produce goods of greater value, the same object will undoubtedly be better realised if the head of every family is induced by propaganda to produce any or all the subsistence needs, just mentioned, the total value of which is not less than the expenses of maintenance of the family during the year. It would be a great gain to the economic interests of the country at the present time if the head of every family, rural or urban, is made morally responsible to see that he and his family have jointly produced work, of whatever kind it may be, of sufficient value to show that the family has not been a debit item in the national budget during the year.

Great movements are needed for great results. Would it not be a gain of incalculable value to the country if, instead of restricting production activities to spinning on the *Charka*, every family is called upon to give proofs that it has done work of some kind or other or has produced goods and services of value not lower than the maintenance costs of the family during the year?

The problem of unemployment is a source of anxiety even in Western countries in some of which the standard of living is ten times as high, or more, than it is in India. No occupational statistics are maintained in this country and so the tragedy of unemployment escapes public notice. Enormous numbers of our peasant population have no occupation, no productive employment, have nothing to do, for several months in the year. The poorest of them suffer from a sharp edged poverty and frightful insecurity of life. One can say without exaggeration that unemployment at the present time is the greatest curse of the land.

Science is developing with bewildering rapidity and the borderland of ignorance and mystery is being pushed back in all progressive countries. But in India as nine-tenths of our population is illiterate, great numbers of them still believe in the workings of destiny or a beneficent divine order and have not learnt to place reliance on self-help. This shows how imperative it is to spread mass education preparatory to scientific education.

If science is to come to the help of the poorer classes, a change in outlook should be created. Future development of science should be carefully planned. There are a great many fragmentary efforts

now being put forth, but they should all be brought under a comprehensive scheme for the advancement of science in this province and country.

We, in India, are striving after various things, after advancement of science, industrial evolution, political freedom, and social reform. We have all the trained men and all the materials necessary but we do not take long views and we lack the organization and facilities needed to give finishing touches to preparation and mobilise the men and materials we have for effective service. Success in these directions comes only to people who work with a wide vision, with energy and determination, who are imbued with a spirit of adventure and who are prepared to take risks. They only live who dare.

Book Reviews

Roerich. Text by Barnett D. Conlan. 128 Reproductions. Published by Roerich Museum, Riga. 1939. Rs. 30.

There are many books written on the great modern artists, and there are many opinions expressed about such subjects as plastic form and the importance of the visual as the source of creative art. But the book **ROERICH**, text by Barnett D. Conlan, edited by A. Prande, strikes a new note in books devoted to a single artist and his work.

It combines both the painter's significance as an artist possessing plastic qualities that place him with the few important artists of our time, and also the perhaps even greater significance of the artist as a thinking human being. Conlan points out Roerich's preoccupation with the Stone Age and his remarkable grasp of the thought and art of that remote period—a period, at least to this writer's mind, probably of deeper artistic import than the sculpture of the Congo that so influenced the school of Paris.

The element of mysticism in Roerich's approach is for the first time balanced with his qualities as a painter. Conlan points out that both Cezanne and Roerich possess plastic ability, but, to speak broadly, Roerich is concerned with both spirit and physical substance, while Cezanne was intent upon the external world perceived by the five senses. But there is no attempt to place either of these giants below or above the other. The author realizes the deep meaning inherent in a grasp of plastic form and skilfully analyzes the sources of such knowledge in the case of each master.

The background of Roerich is Russia, the Russia that has been in existence for so many centuries. And as this book so well tells he has been able to blend the various elements into an artistic unit that has assisted, perhaps over-shadowed, many of his fellow countrymen in their attempt to interpret a racial culture.

The balance between Roerich's early periods and his Tibetan phase is well maintained, and the link between is not overlooked. Perhaps the result of a former life, perhaps an unusual awareness of the submerged elements of race history has caused Roerich to grasp the plastic and emotional meaning of this almost unknown land. At any rate the reason is unimportant beside the result. Probably in no other artist of our time is there such a blending of a knowledge of Archaeology, a religious tolerance, and purely plastic understanding.

A figure standing beside such men as Stravinsky and Diaghilev, Roerich has made legends plastic and the purely form-color painting rich with psychological meaning. This book is filled with color reproductions, reproductions that do not fail in their attempt to present the work of Roerich. His flat areas offer themselves to reproduction, and his ideas though in many cases far from literary, blend with and join the words in a way that proves the fusion of the arts.

Conlan writes of the future and Roerich, and places him in that dim period-to-come when art will be better understood. He finds that these paintings will live—and I feel that he is right. With such masters as

Picasso, Derain and Matisse, Roerich, as this book so well demonstrates, will have a place. There are many phases of art, many roads that lead toward the same goal of self-expression. If many of us are obsessed by the illusion of subject matter or by the absence of subject matter, it is of little consequence. Great art has always risen and will always rise above the world in which it is painted.

Roerich has a universal mind. He sees a vision of peace. He is a man of mountains—spiritual mountains where the sight is unimpaired. This book is but an echo of the man and his work. It is a good echo, but there are many overtones that cannot be encompassed by words.

The paintings of Roerich are speaking for him; they will continue to speak when the art of the world has passed into other phases. Materialism and the occult are blended in Roerich's work. He is a man walking on the earth, and a man capable of understanding the messages contained in the carvings of races that have gone, and of reading the promise of stars in the deepest night.

Alfred Morang.

The Zamorins of Calicut. By K. V. Krishna Ayyar, Lecturer in History, Zamorin's College, Calicut. Price Rs. 2.

The material portion of this book may for the purpose of a short review be roughly divided into three parts. The first part contains an account of the Zamorin family. The account is based both on tradition and history. Many quaint, but interesting rituals observed at the time of death or succession, the many honorific titles or positions the Zamorins held, the plenitude of their early fortunes and the obeisance due to them by chieftains, and such other matters of antiquarian interest are elaborately described. A chapter is, by the way, devoted to Kerala and its people, wherein the Tara organisation of the Nayars and the origin of the several castes as Nambudiris, Nayars, Cherumas, Nayadis, Kaduppattans etc. are touched upon. None of the statements with regard to the origin of these castes is beyond controversy. The statement that the word "Nambutiri" is a shortened form of "Nambutirippad" may appear to be correct, if linguistic form alone is considered. The words are different in signification and meaning. The identification of *Puntura* with *Thrippunithura* and the assertion that the Cochin Rajas paid tribute and succession fee to the Zamorins cannot be accepted without more evidence, and the assumptions made in this connection seem to be more fanciful than historically convincing.

The second part of the book deals with the history of the Zamorins, which is more or less the history of Malabar, and herein again, in tracing the origin of the family much reliance has inevitably been placed on legends and traditions. The *Mamankam*, the famous festival of old, has again not received a purely historical treatment. The author then proceeds to treat of wars and conquests of the Zamorins, arrival of Vasco-de-Gama, the ruptures and the wars with the Portugese and their downfall, the struggle with the Dutch, and the Mysorean invasion, and takes us on to the end of 1806 when Malabar, was transferred to the Madras Presidency, and the agreement upon which the present political relation between the Zamorin and the English rests, was executed. This historical portion is fully documented. It shows considerable research and also adds much to the but little known facts of Malabar History.

The third part contains a readable chapter on the governmental organisation and administration of the Zamorins and is followed by an appreciation of the Zamorins as patrons of literature. There is no doubt that the Zamorins as kings of old, were great patrons of learning, that literature and art received passionate encouragement at their hands, that learned men from several parts of South India at least, gathered round them and that several works in Sanskrit and Malayalam on various subjects happened to be written under their inspiration. But, as the student of Kerala literature only knows too well, much, if not most of the things worth knowing about these great scholars are still shrouded in mystery. We mean no disparagement when we say that the author also only gives herein the common stories told about these scholars and their writings. The author refers to certain documents giving scrappy ideas about the *Pattathanom* (annual contests held by men of learning under the auspices of the Zamorins) or of the great poet and grammarian Mepathur Bhattathiri. There must be more of such documents in the archives of the Zamorin's palace. The author, scholar as he is, will be doing a great service if he will pursue his researches in this matter, for which we are sure the present enlightened Zamorin Raja will give all facilities.

The book has also several appendices containing respectively an explanation of the sources of the history, the agreement of 1806, a list of the feudatories and other dignitaries invited to the *Ariyittuvascha* or succession ceremony, the names of the several estates belonging to the Zamorins, a bibliography and a chronological summary.

The book also gives useful information on questions of current importance and so will serve as a good work of reference too.

M. S. K.

The Coronation English Grammar and Composition. Books 1, 2 and 3. Edited by R. Patrick, M. A. and Published by Messrs. B. G. Paul & Co., 4, Francis Joseph Street, Madras. Price 6 As., 9 As. and 12 As.

A grammar class invites truancy and the student who contemplates it with pleasure is a rarity. This is not so much due to anything uninteresting in the subject in itself, but to the method of teaching it. Grammar is lifted out of its natural setting which is composition and its principles which should be studied *in the course of* composition are administered to students—as so many medical formulae. This series of books follows a new and infinitely better system of teaching—the inductive system. In each book, there are two sections, the first gives an attractive presentation of the principles of Grammar which is followed up in the second section with a number of interesting exercises in Composition of various kinds. The students' vocabulary is enlarged and he acquires what he now lacks most confidence in himself. These books are sure to be of invaluable help to all teachers of the English Language.

S. Viswanathan, B. A.

The-dance-that-is-never-done

The last green linnet ends his singing
Returning to his nest.
The Vesper bell has ceased its ringing
It is the hour of rest.

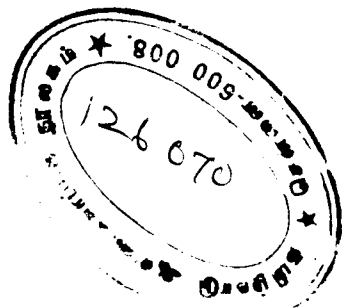
Sunbeams and foliage danced all day,
Now leaves and moonbeams meet
In minuet, they go their way
To breezes' music sweet.

The-Dance-which-never-ends
Is set, the Shree their partners meet
The music of Moy Elga sends
Enchantment to their feet.

Hidden by light, and darkness to
At midnight, or in day,
The Fairies still their dance renew
It swings and whirls for aye.

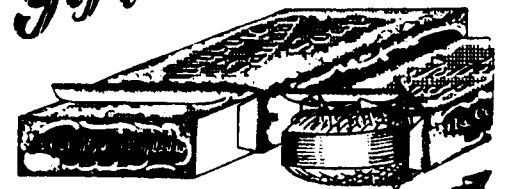
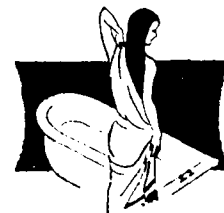
For those who see the Wonderous Sight
This gorden there shall be
Their path shall ever wend thru' light
Theit hearts dance constantly.

F. H. Aldhouse.



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