

Free Lance Writer

(QUARTERLY JOURNAL)

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CONTENTS:

	PAGE
OUR PROGRESS By the Editor	66
PRACTICAL ART By Kulapati Dr. J. H. Cousins	67
TEST YOUR KNOWLEDGE! By Gissvonser	72
SWAMI VIVEKANANDA—HIS OPINIONS AND BELIEFS By Diwan Bahadur V. N. Viswanatha Rao, M.A., B.L.	73
MEMORIZE	75
OUR UNIVERSE By T. N. Seshadri, M.A., L.T.	76
THE HOPE OF TOMORROW By M. S. Ramaswami Aiyar, B.A., M.R.A.S.	78
HOW TO MAKE THE BEST OF LIFE By Diwan Bahadur C. V. Viswanatha Sastri, B.A., B.L.	80
TORANA SALABHANJIKA By C. Sivaramamurti, M.A.	82
FUTURE OF DEMOCRACY By V. Suresam, B.A. (Hons.)	84
THE INDIAN CEMENT INDUSTRY By G. S. T. N. Chari.	87
THE DETECTIVE IN FICTION By R. Raghunatha Rao, B.A., (Hons.)	89
PRAMELA By S. V. Ramaniah, B. Sc. (Hons.)	92
PERUSE, PLEASE!	95
WAS SHAKESPEARE AN AGNOSTIC? By P. C. Chetty.	97
TEST YOUR KNOWLEDGE!—ANSWERS By Gissvonser.	99

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Our Progress

THE SUMMER ISSUE OF THIS Journal was very well received by the public. The improvement in the quality of the wrapper and the increase in the number of pages were appreciated by the subscribers. The Editor wishes to thank all those who sent congratulatory messages to him.

The Editor desires to inform intending contributors that they should keep the following in mind when they send in their contributions. The articles must be type-written wherever possible. The Editor is anxious to request those contributors who prefer to send in hand-written manuscripts, to write them out in a clear hand. Proper names used by them in their articles may be inserted in block letters.

The Editor has received many letters from readers asking him what sort of articles will be accepted for publication. The Editor is willing to receive articles on Science, History, Economics, Literature, Philosophy and Psychology. Short Stories are also welcome. Articles must be written in a popular way and in correct English. Technical expressions must not find place in an article however technical the subject-matter of the article may be. Choice variety in articles is what the Free Lance Writer has been exhibiting. A perusal of April and July issues of the Journal will acquaint intending contributors with the type of article accepted for publication in the Free Lance Writer.

A suggestion has been received from some readers about the adoption of colours for the wrapper to represent the four seasons of the year. They, while congratulating the Editor on the adoption of four colours, point out that it is not correct

to call April Spring, July Summer, October Autumn and January Winter issues. They point out that the quarter for which an issue is current must decide the colour and the title. Their suggestion is that April issues must be orange to denote Summer, as April, May and June—the months during which the April issue is current—are summer months. Likewise they suggest that July issues must be yellow to denote the autumn months for which that issue is current, October issues cream-coloured to denote the winter months and January issues green to denote the Spring months. The Editor is inclined to adopt the suggestion mentioned above as it is based on reason and logic. Readers are requested to note that hereafter April issues will be called Summer issues, July issues Autumn, October issues Winter and January issues Spring.

A word about the list of contents. All India Radio has been kind enough to place in the hands of the Editor several talks given by prominent men in their studio and the Editor hopes, with the kind co-operation of All India Radio, to publish one All India Radio talk in full in each issue of the Journal. 'Practical Science' of the July issue has now been followed by 'Practical Art'. Mr. Seshadri, Assistant Professor of Physics in the Presidency College, has written an interesting article on Astronomy and the popular way in which the article has been written is worthy of emulation. The illustrations by Mr. C. Sivaramamurti in his article 'Torana Salabhanjika' are exquisite and the Editor thanks him for the encouragement he has given and is giving to the Free Lance Writer.

The Editor

Practical Art

BY Kulapati Dr. J. H. Cousins.

(*Art Adviser to the Government of His Highness the Maharaja of Travancore*)

(*By kind permission of All India Radio*)

IN the opening talk of this series, Sir C. V. Raman referred to "the arts that go to satisfy the needs of human life," and their dependence, in their primitive stages, "on the practical knowledge and skill of those who laboured to satisfy these needs". He also referred to "a different kind of knowledge acquired in another way, of which the exponents were the priests and the scribes, the medicine-men and the magicians, the saints and the philosophers." These were, he said, the ancestors of modern science.

We should misinterpret the artistic scientist who made the distinction quoted, if we took him as saying that art and science are completely separate, for he speaks of the knowledge acquired by the artist, and knowledge is science. Art is *doing*, science is *knowing*, but neither can be truly itself without the help of the other. Art must not only be practically applied but scientifically understood.

To realize the interaction between doing and knowing, we may imagine the first man (or was it a woman?) who shaped a piece of damp clay into a hollow vessel to hold a drink, finding the vessel dry and break. A second vessel was made, but was made differently out of the experience gained from the making of the first one. He, or she, not only *made* something useful but got to know something about the reaction of a particular kind of earth to water. In other and much later words, the science of geology began not far behind the art of ceramics. Similarly, when the first man to discover the peculiar fact that two and two make four,

tried to impart his discovery to the man in the next cave, he had to smear two marks above or beside two other marks on the wall of his own or the other man's cave in order to drive the fact home to the other's mind. Further marks which we now copy and put in art galleries developed into similarities to objects as well as counter for ideas. In other words, mural painting began not long after the science of mathematics.

From these imaginary illustrations, which must not be taken for history, we may derive an understanding that doing and knowing are, to all intents and purposes, simultaneous in human experience. They are repeated in the life of every child who goes too near a flame and learns that fire burns. But the process begins with doing, and doing is the essential nature of art. "Art," said John Stuart Mill, "proposes to itself an end, and looks out for means to effect it."

It may have been an intuition of the close relation of doing and knowing that led to the accumulation through many centuries of knowledge concerning doing, knowledge not only concerning the materials which may be manipulated for use or pleasure, and the ways and means by which to do so, but deeper knowledge also as to why one feels impelled to such manipulation, and what happens as a consequence not only to the hands but to the head, not only to the skill which is exercised but to the mental and emotional effects of the exercise. In this way the science that is involved in art came to be elaborated into the philosophy of Aesthetics.

On the other hand, the same intuition impelled knowing individuals to find ways and means of setting some of their knowledge to work. Not all of it would consent to this. Some kinds of knowledge insisted on remaining in the world of argument. Grandfathers in the west disliked the scientific notion of evolution when it was first propounded. Their sons accepted it as a universal law. Their grandsons today are not so sure about it, some even deny it. You cannot *do* anything with evolution, you can only talk about it. But in the argument about evolution much was said about the growth of the forms through which life works, and of the negative and positive, or responsive and active, characteristics that form and life express.

It happened that certain persons found it possible to put together certain phases of these positive and negative forces and make them do things. Electricity, for instance, was caused to collaborate with a wire. In the light that followed, argument ceased. Admittedly it did not cease completely, for there is much to be said about doing. But in respect of the transforming of invisible forces into visible light, *knowing* passed over into *doing*. Science departmentalized itself into theoretical science, which deals with knowledge alone, and practical science, which puts knowledge to use.

I have stressed this interaction between art and science because, in spite of all that has been written on art, there is still in the general mind a suspicion that art is an affliction of peculiar people and has no substantial value. The suspicion goes even deeper, for it has been observed that, in times of financial stringency which affects so essential a matter as education, the first thing to be retrenched is art, and in a return to financial well-being the last thing to be restored is art. But art is not a trivial thing. Just as science, in its practical aspect, depends for its results on observations, experiments and records made with

the intelligence, watchfulness, responsiveness, fineness, assurance, adaptation of means to ends, that are also essentials of art, so is art, in pursuit of its results, amenable to the knowledge which science has attained concerning the place of art in human activity, and its contribution to the "goods" of life which is the test of practical art.

But before we think of practical art, we must first be clear as to the reality of art itself.

We have quoted Mill, and might quote several other writers to the same effect, *viz.*, that art proposes to *do* something, and sets about doing it. But behind the end that is proposed (the painting of a picture, the composing of a kirthanam, the carving of a piece of wood, the writing of a poem, and the like) there is something that asks for satisfaction. We do not do these things merely for the doing of them. In the formula of a Upanishad, we might say: Not for the sake of art is art dear, but for the sake of the self is art dear; that is, for the sake of something in the depths of our nature, something that is akin to the creative spirit of the universe, and gives high art the touch of religion. The science of art, not speculative science but experimental science tell us that in our composite nature there is a capacity to feel, a capacity that for our happiness must be satisfied, and that the proper means of such satisfaction is one or other of the arts. Art is a central necessity in life, an immovable substantive, apart from any adjective such as idealistic or realistic, fine or practical.

The satisfaction of feeling is one of the most important necessities of human life: more important, some hold, than the satisfaction of knowledge. In the majority of people, indeed, knowledge is sought as a means to the satisfaction of feeling in the provision of ways and means to sense-comfort. Science, from this point of view, would appear to be the servant, not the equal of art. We shall however resist the temptation that

here arises to argue for an artistic reorganization of life, when the present phase of inartistic conflict is over, as being superior to the scientific reorganization which some advocate. In any event humanity is not likely to accept one or other alternative however clearly it may be presented by H. G. Wells or Bernard Shaw or Rabindranath Tagore. The future will shape itself out of life's necessities, not out of carnal programmes. At the same time, remembering that the inevitable developments of life come from the qualities and capacities of living beings, we are justified by experiment in voicing the claim that, in the education of humanity, art should occupy a position of at least equal importance with science because of its service in both the expression and the control of the most dynamic force in human nature, the force of feeling. It is conceivable that if art had had as much attention as inventive science in the past century in Europe, art would have saved science from the inartistic extremity into which it has fallen in our time and saved it by the elevation and disciplining of feeling that at least would have restrained the application of practical science in the development of means for the slaughter of humanity and the destruction of human achievements, and at most would have made such slaughter and destruction, which are the reverse of the artistic spirit of creation and beauty, impossible.

There may be those by whom the civilizing and peace-promoting tendencies of art, on which we have just suggested, may be counted wholly visionary and outside the consideration of practical art. But it must be borne in mind that the vision of a world-wide influence for good from the practice and appreciation of art is not entirely speculative, but rises from the substantial ground of recent experiment as to the effects of art-activity on the characters of children from whom, and from whose contemporaries, will emerge the feeling and thinking entities

who will modify the future of humanity. Such experiments which I shall indicate later, demonstrate the fact that the influence of art on the formative period of life has been found to be mainly, if not wholly, for good. If this be so, and it is, then art has a practical value over and above the ordinary usefulness which the term practical is commonly supposed to imply.

In this acceptance of a practical value in art, we differ from the view of the modern aesthetical philosopher, Benedetto Croce, that art is "vision or intuition," the productions of the artist being images or phantasms of such vision or intuition. In setting what we regard as a higher value than simple usefulness on art, we differ also from the utilitarian philosophers on art from Socrates downwards. But the difference does not mean the negation of either view: it means the inclusion of both; the fulfilment of artistic ideals in practice, and the practical evaluation of art not only in terms of the physical use to which its productions may be put, which is the usual view of practical art, but also in accordance with the effect that art exerts on the mental and emotional nature of the artist and the spectator of art.

Touching these aspects of art—the idealistic, the utilitarian, and the psychological—with a view to understanding their relationship to art in the fullest sense of the term practical, that is, the putting of the creative capacity of humanity to some useful purpose, we shall speak first of the last mentioned, the psychological, which has been, until recently, the most neglected aspect of art in modern life. In ancient Greece and ancient India, to name only these countries, it was not so. In the minds of thinkers like Socrates and Plato in the west and the Upanishadic seers in the east, art was recognized as a beneficent formative influence in group education and personal discipline. Later renaissance movements restored art to favour as the producer of admirable objects, but such move-

ments ignored its influence on the inner capacities of humanity, on feeling and thought and the character which the qualities of these engendered. It is fairly certain that this failure to attach art to responsibility has been one of the chief causes of modern anarchy in art and its sequel widespread anarchy in national and international life. It is a lamentable event that in our time, after centuries of education and scientific advance, the human race, through certain of its groups, has become involved in the most extreme negation known to history of all that art stands for—unity, proportion, balance, creative interaction of parts, rhythm, beauty. But it is a consolation, perhaps a prophecy, that in our time also, as already hinted, has come the most complete scientific research into the reactions that human nature is predisposed to make to art, and that the result of this research demonstrates a power awaiting release, a power which, when fully applied in education and later in life, will overtake the infections that make for conflict, and naturally, unobtrusively, and invincibly reduce the impulses of conflict that are passing maladies of the lower nature from which the race is emerging, the power of artistic creation which is the indigenous exercise of the higher nature that belongs to humanity by spiritual ancestry, will, in time to come, be the inspiration and the test of the life of humanity. Details of this demonstration cannot be given here. All we can do is to say summarily that the application of psychological science to the practice of the arts has established the fact that children with a criminal heredity, and others of normal heredity but with a personal leaning to various kinds of delinquency, when allowed full exercise of their instinct for creation in the manual arts, have been rapidly and completely set free into happy and useful humanity. If “applying knowledge to some useful end” is the meaning of the term practical, then surely the use of art for the purpose of human elevation and happiness is one of its most practical values? And this effect of art

is not to be limited to the curing of psychological disease, but asks to be extended to all education, not for the production of professional artists, but as an infallible preventive of the spiritual ills that flesh is not at all heir to but that are induced in it by a false environment.

To this psychological effect of art on humanity we may add the further fact that within recent years various phases of art have become routinary in the treatment of mental, neural and febrile conditions in the grown-up, in the use of colours, pictures, statuary and music. The logic here also is that what will cure a diseased condition will also prevent it. But the choice of the colour, picture, statue, or kind of music, here arises, and brings us to another aspect of art to which we have referred, the utilitarian.

Utility is another word for what is meant by practicality, that is, usefulness. But from the point of view of art this does not mean only the serving of a useful end. Art is something additional to the actual; it serves its own end, the end of creation and beauty. Art does not need the justification of usefulness, but that which is primarily useful is exalted in its station by the addition of art. Our homes are museums of utilitarian art in pots and pans, lamps and cots, that excellently serve the purposes for which they were made. But it is only when art is added to them in some special shape or colour or ornament that they take on the quality of the artistic, and an areca-nut cutter that would fulfil a useful career in a pan-supari outfit, and be ultimately broken or lost, becomes, because of the imagination of a designer in metal, an object of art for the perpetual admiration of three lakhs of visitors each year in the public Museum of Trivandrum.

But there is a more subtle and important choice, the choice between the use of art and its abuse or mis-use. We make ourselves participants in an *abuse* of art when we patronize the hawking by itinerant bag-

men of pictures that use an inferior art to appeal to the lower senses of man, and in doing so debase the attitude of man to woman. We *misuse* art when we flaunt a red rag before a bull, as the proverb has it, that is, when we submit a person in a condition of agitated nerves to a colour that tends to increase the agitation. We make a similar misuse of art if we saturate with melancholy music a person suffering from what is known as the blues. The proper administration of art as a therapeutic agent rests on the choice of suitable artistic means to the medicinal purpose; of stimulating music and poetry and energetic sculptures and paintings where these are calculated to overcome inertia, or of quiet music and poetry and calm figures and scenes when the reduction of mental or neural excitement is desired. This is the practical reinforcement of medicine by art.

In this objective use of art in special diseased conditions we have an indication of a still more profound choice, not as between art and non-art but between art and art, between influences for both good and evil that artists can impart to the arts and impart to others through the arts, with the increased tension that belongs to them, to others. The object of the use of appropriate expressions of art in both instances is to serve the good of the individual. It is relatively easy to do so in physical ailments in which the will of the patient to get rid of tangible pain and discomfort is in agreement with the treatment prescribed by the physician. It is not at all easy to apply the censorship of knowledge to the choice of art in normal adult life on the ground, say, that present pleasure may lead to future pain; that the laughter excited by a moving picture at a drunken or foolish act may slacken the self-control and undermine the dignity of the person who

laughs. Yet such wise control is essential to the practical application of art to the life of the people.

The ultimate choice between expressions of art that make for human good and those that make for ill, the unemphatic but irresistible consorship of natural good taste, will come after art is given its right place in education, and men, and particularly women, of experience, sympathy and enthusiasm for the finest things of life, are empowered to use their judgment in the choice of subjects in teaching art to the young; the choice of wholesome, not sentimental, music; of elevating, not degrading, poetry; of normal and beautiful, not distorted and ugly figures; of natural, not fantastical, scenery; of vigorous and humane, not violent and cruel, incidents. The adjustment of art to the best ends is one of the most practical and essential services that education can do to the race.

We conclude, then, that all art is practical art, since the impulse to creative expression in humanity is universal, and that art has in it the capacity of meeting the various kinds of necessity that life has implanted in the composite nature of humanity. And so we return to Sir C. V. Raman's remarks on "the arts that go to satisfy the needs of life", but with the added understanding that the needs of human life that art satisfies are not confined to the physical aspect of man's nature, the needs that art satisfies belong also to the intermediate aspect of feeling and thought, and to the deeper aspect, on which the others depend, the spiritual aspect in which man the artist may become inwardly, to his own happiness, a collaborator with the creative Power of the universe, and outwardly, to the happiness of others, a revealer and translator of the truth and beauty that are inherent in humanity and nature.

Test Your Knowledge!

BY GISSVONSER.

I. *By whom were the following books written*

- (a) The Prodigal Son,
- (b) The Ghost Kings,
- (c) Madame Bovary,
- (d) Le Livre de mon Ami ?

Christian Rudolf De Wet, Ulrich Zwingli, Hafiz, Edwin Austin Abbey, James Edward Oglethorpe, Alexander Sergeyevitch Pushkin, Girolamo Savonarola, and Apelles.

II. *In what books do the following characters appear*

- (a) Mr. Bumble,
- (b) Victor Stowell,
- (c) Una,
- (d) Wendy?

IV. *Who were the discoverers of*

- (a) The use of Chloroform,
- (b) Bacillus of Tuberculosis,
- (c) Antiseptic Surgery,
- (d) Oxygen ?

III. *Pick out from the following, stating their nationalities, two painters, two religious reformers, two poets, and two soldiers :*

V. *Who were*

- (a) The Thugs,
- (b) The Chartists,
- (c) The Incas,
- (d) The Mamelukes?

(Answers published on page 99)

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Swami Vivekananda

—His Opinions and Beliefs

BY **Diwan Bahadur V. N. Viswanatha Rao, M.A., B.L.**

SWAMI Vivekananda was an ardent patriot and believed in the spiritual greatness of India—past, present and future. India had a spiritual message for the world, which India alone was competent to give. His vision of India was not that of a slavish imitator of the West; East and West according to him were complementary in genius and in destiny and out of their free commingling he looked forward to a world, richer in the things that mattered both here and hereafter. The Swami said, “Each nation has a theme. In India religious life forms the centre, the keynote of the whole music of national life.” The danger of denationalization was ever present to his mind. “If a nation attempts to throw off its national vitality 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 Swami believed that India has a great destiny, in the future, in the world of religion. Said he, “A wonderful, glorious, future India will come—a greater India than ever was. Sages will spring up greater than all the ancient Sages.” According to him, spirituality is the basic foundation of Hindu Society and his message is one of reconstruction of national life on a spiritual basis.

He said, “National union in India must be the gathering up of the scattered spiritual forces. A nation in India must be the union of those whose hearts beat to the same spiritual tune.”

Swami Vivekananda's teachings on some of the problems which are even more in the

public eye now than in his own day are worth knowing.

The service of suffering humanity was the be-all and end-all of his life and teaching.

He said, “The great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed and well cared for. They pay for our education, they build our temples, but, in return they get kicks. They are practically our slaves. If we want to regenerate India we must work for them.”

“Where should you go” he cried, “to seek for God? Are not all the poor, the miserable and the weak, Gods? Why not worship them first? Let these people be your God—think of them, work for them, pray for them incessantly—the Lord will show you the way.”

“Him I call a Mahatman whose heart bleeds for the poor.”

On questions of social reform, the Swami was a conservative progressivist. “Let us be as progressive as any nation that ever existed and at the same time as faithful and conservative towards our traditions as Hindus alone know how to be.” He believed in synthesis and co-operation in our social work rather than in forcing the pace of reform in the teeth of antagonism and strife.

He said, “I do not believe in reform; I believe in growth. I do not dare to put myself in the position of God and dictate to our Society. ‘This way thou shouldst move and not that’.”

Again he said, “My ideal is growth, expansion, development on national lines.”

Again, "Take man where he stands and from thence give him a lift. What can you and I do? Do you think, you can teach even a child? You cannot. The child teaches himself, your duty is to afford opportunities and remove obstacles."

His attitude towards customs which we are outgrowing was not one of contempt. "Even those customs" said he, "that are now appearing to be positive evils, have been positively life-giving in times past and if we have to remove these, we must not do so with curses, but with blessings and gratitude for the glorious works these customs have done for the preservation of our race."

Again, "Until higher institutions have been evolved, any attempt to break the old ones will be disastrous. Growth is always gradual."

The Swami's solution of the caste problem also proceeded on constructive lines. He was not for degrading the higher castes nor was he for crushing the Brahman out of existence. He said, "Brahmanhood is the ideal of humanity in India. This Brahman, the man of God, he who was known as Brahman, the ideal man, the perfect man, must remain; he must not go. And with all the defects of the caste now, we know that we must be ready to give to the Brahmans this credit, that from them have come more men with real Brahmanness in them than from all other castes."

At the same time, he recognized that the caste system has outlived its usefulness and decried any attempt to give it an artificial rejuvenation.

Swami Vivekananda dissociated religion from caste. He said, "In religion there is no caste; caste is simply a social institution. A man from the highest caste and a man from the lowest may become a monk in India and the two castes become equal." The caste system had its uses. The *raison d'être*

of the caste system he briefly stated thus: "In Europe, it is everywhere victory to the strong, and death to the weak. In India every social rule is for the protection of the weak." The caste system survived the shock of time because of the protection that it afforded to the individual. "It has been necessary to protect us as a nation, and when this necessity for self-preservation will no more exist, it will die a natural death." He realized that in the present age modern caste distinctions are a barrier to India's progress but his solution for the caste problem was constructive and not destructive. He was dealing tenderly with deep-rooted beliefs and he aimed at levelling up and not levelling down. He deprecated fighting and ill will among different castes. He said "Beware Brahmans, Arise and show your manhood, your Brahmanhood, by raising the non-Brahman around you—not in the spirit of a master—not with the rotten canker of egotism crawling with superstitions and the charlatanry of East and West—but in the spirit of a servant." At the same time he warned the other castes not to be in a hurry. "Do not seize every opportunity of fighting the Brahman. Why do you now fret and fume because somebody else has more brains, more energy, more pluck and go, than you? Instead of fighting and quarrelling—which is sinful—use all your energies in acquiring the culture which the Brahman has, and the thing is done."

The Swami had no patience with the intolerance and exclusiveness which are associated with untouchability. After a visit to Malabar he asked, "Was there ever a sillier thing before in the world than what I saw in Malabar? The poor Pariah is not allowed to pass through the same street as the high caste man, but if he changes his name to a hodge-podge English name, it is allright. What inference would you draw except that these Malabaris are all lunatics, their homes so many lunatic asylums, and that they are to be treated with derision by

every race in India until they mend their manners and know better?"

The Swami believed in the elevation of the depressed classes by giving them education and religion.

In these days when Sanskrit and Sanskrit culture have fallen on evil days in the land of its birth it is pathetic to recall that the Swami believed in the study of Sanskrit as an elevating influence and almost placed spirituality and Sanskrit learning on the same pedestal. He said "the very sound of Sanskrit words gives a prestige and a power and a strength to the race." He appealed to the lower castes to study Sanskrit as "the best way of levelling caste was to appropriate the culture, and the education which is the strength of the higher castes. Sanskrit and Prestige go together in India."

It is sad to think that though but a generation has elapsed since the Swami's passing, the appeal to study Sanskrit has now to be made to the higher castes whose heritage he considered it to be.

The results achieved by Swami Vivekananda are largely due to the application of methods learnt from Western Civilization to the slow changing East. It is worthy of note, however, that the Swami pleaded that the new ought to be a development rather than a condemnation and rejection of the old.

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There was no place for a spirit of hostility or negation in his teachings or faith. He sought for and welcomed co-operation wherever found and his work rested on a positive and constructive basis.

In choosing the positive and constructive path of Service the Swami appears to have been fully alive to the need of preserving the distinctive quality of Hinduism. He realized that the need of the hour was not merely for the best ideals and ideas in the fields of social and ameliorative work but also for the propagation of them in the most rational manner and at the highest practicable speed without endangering the social fabric of Hinduism.

The Swami was not prepared to see that the heritage of ages should be lightly surrendered except in matters where the necessity of such surrender was indisputably established. He considered that Hinduism had a distinct contribution to make to the culture, philosophy and religion of the world and deprecated a too ready adaptability which would endanger its distinctive quality.

Memorize

How good are they who bear with scorn
 And think not to return it!
 They're like the earth that giveth corn
 To those who dig and burn it.

* * *

'Tis all a chequer-board of nights and
 days,
 Where Destiny for men with pieces
 plays:
 Hither and thither moves, and mates
 and slays,
 And one by one back in the closet
 lays.

* * *

The ball no question makes of ayes and
 noes,
 But right or left as strikes the
 player goes;
 And He who tossed thee down into the
 field,
 He knows about it all—He knows
 —He knows.

Our Universe

BY T. N. Seshadri, M.A., L.T.

(Assistant Professor in Physics, Presidency College, Madras.)

WE come into this Universe, we know not from where. We go out, we know not where to. In between, we inhabit this Universe relatively for a very short time. Still we call this Universe: 'OUR UNIVERSE'! And we want to study and find out what this Universe is. Some may ask why this unnecessary inquisitiveness. One does not peep into all the corners of a railway-carriage if one is merely to enter it at one station and leave it at another. But if a person is brought into the carriage blindfolded, and if he does not know wherefrom he got in, nor where he is to get out, is it not the most natural thing that he will grope about and search for some possible clue that will give him an idea of his real situation? That is exactly our position with respect to our study of this Universe. We want to observe and examine, think out and arrange our ideas, and generally understand, in all its aspects, this Universe in which we find ourselves. Perhaps such a study may give us a clue as to our past and to our future. Perhaps it may not. But, so long as there is hope in human breast we cannot sit quiet. We must see what we are allowed to see, study what we are allowed to study and get to know as complete a description as we can piece together of the Universe we inhabit.

It will take long to describe step by step how we advanced in such a study of the Universe and arrived at our present knowledge; but it is more simple to describe the picture we have obtained at the present day as a result of that study.

Let us suppose for the moment that we are endowed with magic wings with the help of which we can soar far far away from this sordid Earth into the immensities of Space. Let us suppose that we are endowed with vision, far-reaching and all-comprehensive, that can take in the whole Universe at one glance. What shall we see then?

Here and there in that almost empty but immense Space we will see relatively small groups of stars—little islands of stars in that huge ocean of Space. Perhaps, on some dark night, we have witnessed that glorious sight of glow-worms flying about the branches of a tree illuminating every leaf of it. There is a second shoal of glow-worms round about a second tree, a third about a third tree and so on—little groups of light separated by the darkness of night. The Universe will present such a picture to us. Only, the whole thing will be on a grander scale. It is computed that we can see about two million such groups of stars. These groups are called galaxies. Herschel, the great astronomer, called them 'Island Universes.' Each galaxy contains on an average about two hundred thousand million stars.¹ These galaxies are not spherical in shape. They are like flat discs, extending in one plane only, the thickness being small as compared to the diameter. Even there, the stars are distributed along spiral arms curving round in the galactic plane. In the telescope, many of these galaxies therefore appear just like huge Catherine-wheels. The diameter of the galaxy is computed to be about a hundred million light-years.²

¹ 200,000,000,000 is a very large number. An idea of just how large the number is can be obtained by finding out the time necessary to count that number. The necessary calculation is much better left to the reader himself.

² A light-year is the usual unit for expressing astronomical distances. It is the distance that light travels in one year. Light travels at the tremendous rate of 186,000 miles per second. It will travel round and round our earth $7\frac{1}{2}$ times in the twinkling of an eye. It will now be easy to find out how many miles will make a light-year and to see what a prodigious distance it is.

Let us now approach and get inside our galaxy which is just one out of these many galaxies. All round us we now see stars — giant stars and dwarf stars, flimsy stars and dense stars, white blue or red stars, bright stars, variable stars, dark stars, infinite variety of stars. Each star is a huge body, millions of times the size of our Earth. They are almost all of them extremely hot, glowing, gaseous globes.

Let us wing our way through these multitude of stars and approach the centre of our galaxy. Some distance away from the centre but comparatively near to it, we find a small star, twinkling away its scanty light. It is not a very brilliant star nor a very big star. It is but a very mediocre one in that galaxy of stars. But this star is our Sun. It is our ultimate support, our great benefactor, our true God, giving as it does light and warmth, without which our life would be impossible on Earth. Our Sun is a globe 864,000 miles in diameter. Its surface temperature is about 6000 degrees which can be directly measured. Its inside temperature can be computed mathematically. It works out to the order of millions of degrees.¹

On coming very near to our Sun, we find that it is accompanied by nine very small, dark, solid spherical bodies, revolving round it at different distances. These are the planets, Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto. Some of these planets have satellites or moons, still smaller bodies, moving round them. Earth and Neptune have one each, Mars two, Uranus four, Jupiter seven and Saturn ten of these satellites. In addition to these planets and satellites, there are a

few other smaller bodies, minor planets, small star-like things with tails called Comets, and shoals of small loose stones called Meteorites — all moving round the Sun. Our Sun, together with all these bodies that revolve round it, constitutes what is called the Solar system.

We can now discard our magic wings and come back to solid earth. We have had a bird's-eye view, as it were, of our Universe; only we imagined ourselves as extremely transcendental birds that can fly where no earthly bird can hope to fly. True, we have so far only found out and enumerated the various bodies in our Universe. We have not gone into the question of the nature of these bodies in detail. But, even this preliminary survey teaches us one important truth regarding our place in the scheme of this Universe. In an odd corner of this Universe, we find our Earth, a small particle of matter as it were, an inconspicuous attendant of an average star, in one out of an innumerable galaxies of stars. We are a race of poor creatures, living on this Earth. It is, of course, extremely strange that we have devised a number of instruments of observation and organised a system of science and scientific philosophy by means of which we are able intellectually to comprehend the immense proportions of this Universe. It must be said that we are a set of patient, industrious creatures on the whole. But often we forget that we are after all insignificant creatures on an insignificant speck of Celestial dust. Often we think ourselves to be the lords of creation and arrogantly call ourselves the proud possessors of this Universe!

¹ In order to impress how high this temperature is, it is often said, that a quarter-anna piece heated to this temperature and placed at a central place, say at Bangalore, would make life impossible all over South India, besides evaporating part of Bay of Bengal and Arabian Sea!

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The Hope of Tomorrow

BY **M. S. Ramaswami Aiyar, B.A., M.R.A.S.**

(Retired District Supt. of Police)

THE law of the jungle prevails today. So, people dissatisfied with the world of today long for the world of tomorrow. People, who wistfully long thus, have not realized why Buddhism was preached to the countries of Asia encircling India on the north and Christianity to Europe. The reason will reveal the remedy for the ills of today.

Hatred and violence are the root causes of world's misery: for man's inhumanity to man makes countless thousands mourn. Five centuries before the birth of Christ, Gautama Buddha forsook a throne to wander through village and town to soften man's inhumanity to man by his four truths and eight-fold path. Buddha's teachings were not so much the preaching of a new religion as the preaching of a way of living. In their essence, they were a system of self-restraint and self-culture. They taught man how to live a holy life on earth through love, service and non-violence. So, Buddhists believed that each generation is the heir to the consequences of the virtues and sins of the preceding one and that in this sense a nation reaps as it sows.

In those far off days, upper Asia was the home of violence. It was from there that tribe after tribe issued forth east, west and south to maraud and plunder cities and kingdoms that lay in those regions. So, the missionaries of Buddha went to the countries encircling India on the north to soften their hearts with the precepts of their Master. And the efforts of those missionaries of peace lingered for long ages in those parts, as will be apparent from many a Chinese emperor

bestowing on his subjects titles such as "General who cherishes virtue", "General who cherishes civilizing influence" etc. and from Indo-Chinese nations settling their national quarrels not by bloody war but (as Sir Arthur Phayre points out in his History of Burma) by contests of peace like building of pagodas or other religious fabrics. The spirit that animated the people of those parts, as a result of the preaching could be seen by their building viharas on cliffs "which in Europe would have been selected for a strongly fortified castle" in the words of James Fergusson the eminent writer on eastern architecture. Peace not war, therefore, was the ideal to which men moved in those days. Destruction thrives on hatred, co-operation on love. Asia consequently became the home of culture and civilization and above all of spiritual values. But the roll of time has obliterated the spirit of Buddha's teachings from the minds of men now.

Peoples of Europe proclaim themselves Christians and call Jesus Christ their Lord. But have they realized what he taught and why instead of dying on the bed at home he chose to die on the Cross at Golgotha? Five centuries after Buddha had preached in Asia, Europe was the home of violence. Imperial Rome through the march of her cohorts enslaved people after people and exploited them for her benefit and luxury. Roman peace and prosperity were expensive; they were built on militarism and slavery. The unity of the empire was maintained by force of arms; the creative work was mostly done by forced labour; neither was grounded on consent and both were accompanied by great

economic losses. The conception prevailed that the provinces were the estates of the Roman people and the wealth and luxury of the capital therefore were legitimately derived by the systematic exploitation of the provinces. The burden of Roman rule consequently lay heavily on the peoples under her yoke.

To see others suffer is to suffer along with them. Jesus was above all a spiritual being and it was his spirituality that impelled him to enter the political life of Palestine to spiritualize it and lift it to a higher plane through a change of people's hearts (metanoia) to make the world of his day a better one. Brotherhood of man, love, service and non-violence were the corner-stones of his teachings and he laboured ceaselessly to establish the kingdom of God (Dharmarajyam) in Palestine by making the hungry and the poor feel that man was made in the image of God and the world in the pattern of Heaven. But the establishment of such a kingdom in Palestine by Jesus meant the death-knell to Roman imperialism. So, the Roman governor crucified Jesus Christ. Consequently, his followers set up Christ's Church in imperial Rome to spread his Gospel of peace over Europe. If Jesus Christ had not been crucified—Yes, if all events that had happened had not happened—how much better the world might have been. But what is the use of vain regrets, for while

repenting old sins, we commit new ones and the finger of God writes and moves on.

The spread of Buddhism and Christianity over the regions mentioned above was not an accident therefore. Now when a religion becomes static, that is when people stick to the letter as against the spirit of its teachings, decay inevitably sets in. The peoples of upper Asia might be Buddhists and worship Buddha, but they have forgotten the spirit of Buddha's teachings. The peoples of Europe might be Christians and worship Christ, but they have forgotten the spirit of Christ's teachings. So, the law of the jungle prevails today. "Not by hatred, my dear Dighavu, hatred is appeased. By love, my dear Dighavu, hatred is appeased" taught Buddha to his monks. "Put up thy sword again in its place, for all they that take the sword shall perish with the sword" said Christ on a memorable occasion. World betterment can be only through moral regeneration. If a warring world is to have peace, it can only be through love, service and non-violence, for these alone by morally regenerating man, give moral rearmament to the world. Nations reap as they sow. If the world of tomorrow is to be better than the world of today, it can only be by going back to the teachings of Gautama Buddha and Jesus Christ. What Gautama Buddha preached to Asia, what Jesus Christ preached to Europe, Mahatma Gandhi preaches to the world today. He is the hope of tomorrow.

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How to Make the Best of Life

BY **Diwan Bahadur C. V. Visvanatha Sastri, B.A., B.L.**

(Retired District Judge.)

SOME time back I was reading a book with the title of this letter, and have since felt grieved for not having read anything like it in my earlier days. Its author is Mr. Arnold Bennet, whose writings on this and similar social subjects will prove very instructive to the younger generation. The aim of this article is to place before my young readers certain aspects which would benefit them.

To turn one's life to the best advantage, one has to take note of one's 'temperament', which may be taken to mean "the general bent and character of a man's vitality". Everyone is born with a particular temperament, which never stops influencing him. Unless you arrange your existence after fully consulting your temperament, you are sure to meet with trouble. Temperaments cannot be overthrown, but can only be checked and kept in order; and, it is for achieving this end that you are endowed with the reasoning faculty. One cannot scotch a temperament, nor should he give it full liberty. Between these two extreme limits common-sense must draw the line, and everyone has to draw his own line.

To make the best of life, you have to make the best of your relations with your fellow creatures. This is best done by putting yourself fully in their place; for by doing so a great deal of friction will be avoided. To cultivate permanent good humour, you have to cultivate deliberately this trait. "Do unto others what you would have others do unto you", says the Bible, and this should always be borne in mind. The most ridiculous of all human habits, a habit which is nevertheless the most popular, is the habit of judging adversely. Credit everyone with good intentions, taking care at the same

time to use your own judgment in deciding whether you are to act upon them or not. Suspicion breeds suspicion, and an ever suspicious man never comes to any good. *Samshayatma Vinashyati* (the suspicious man perishes), says the Gita. Caution is a trait worth cultivating, but one has always to bear in mind that an over-cultivation of this trait makes one suspicious.

Healthy games go a long way in moulding one's temperament and your relations with your fellow creatures. Coolness under fire and the generous spirit of give and take are always to be found in a sportsman. One reason why the British are good colonists is due to the fact that the race has a passion for games. When in England, I noticed this wherever I went. As you rolled on in a train or in a bus, you found men and women, boys and girls, indulging freely in all kinds of outdoor games. Tennis, cricket, foot-ball and hockey matches attracted huge crowds. A boxing match attracted people from hundreds of miles. "Health is wealth" is a maxim one should always bear in mind. Without a healthy body, you cannot enjoy even a pie of your hard-earned wealth. Unfortunately, among many Indians, the notion prevails that your health is bound to be good in case your banking account stands high. The 'Bank of Health', on which you have to draw every day, is quite independent of your money bank. It requires daily deposits; and, its directors never allow you to overdraw. To make the best of life, one should take exercise daily, have plenty of fresh air and partake of wholesome meals.

The first great reckoning with temperament comes when you have to choose a career. Spurious ambition should be checked, and you should consider only your general

qualities, instead of the advantages of a particular career. The career chosen must be one in which the qualities would help towards success, and the defects be relatively harmless. You must rule out all vocations however brilliant and promising, in which the qualities of youth would be valueless and the defects disastrous. "Honour and fame from no condition rise, Act well thy part, for therein all honour lies." You cannot act your part well, unless your heart and soul are in your work. Once you have begun to earn, you must cultivate thrift. "Waste not, want not" is a very wise saying. "A penny saved is a penny earned." The most miserable man is he who goes on "wanting more wants." To own a comfortable home does not mean that you should turn it into a cabinet shop; to dress neatly does not mean that you should have in your wardrobe countless kinds of each garment, making it a problem every morning as to what variety you are to wear for the day.

Home life can never be happy, unless there is a suitable partner in life to rule over the home. Great care should therefore be exercised in choosing one. Unfortunately, now-a-days, money has become the chief, if not the only, consideration, and very little or no attention is paid to the health of the girl and her educational attainments. It is presumed that wealth is health; and in weighing a prospective bride in the balance, the qualities which ought to be on one side of the scale are replaced by jewels and money. In our marriage ceremonies, a yoke is put on the neck of the bride, and the *tali* is passed through a hole in it. This is emblematic of the fact that the family cart is to be dragged through life's journey by the married couple. And to do this successfully, the couple should possess temperaments and dispositions which do not jar against each other. Marriages are no doubt to a great extent made in Heaven; but this must not be taken to imply that human discrimination should be banished.

Self reliance should be your motto. Train your hands to attend to your needs to the maximum limit possible. You cannot be happy with a number of servants about you; and by making them feel that you are dependent upon them for everything you make them your masters. Lead a well-ordered life after duly regulating your day's work. The busy man always finds time for everything. "The street of by and by leads to the house of Never." After the day's work is over and before retiring to bed, you must be able to say: "The day's work has been faithfully done." At the same time you must avoid making yourself the slave of habit. This can be achieved by a little roughing now and then. "Worry kills, but work does not." Do not worry yourself over trifles. Do your best to avoid a mishap, but if it does come, treat it with as little concern as possible. Cultivate good society, especially one in which your good qualities will improve, and your bad qualities will be checked. "Tell me who your friends are, and I will tell you what you are."

Try to alleviate human and animal suffering as much as possible. Devote a fixed portion of your earnings to this end. Real happiness lies not only in making yourself and your wife and children happy, but in trying to make as many others as you possibly can, happy. If you have not enough money to spare, you can render physical service. I am one of those who think that the "I cannot afford" plea is, in the majority of cases, untenable. If you really want to help others, there are many luxuries which you can easily forego. The will to help must be cultivated from your younger days, and once the seed is sown, it will develop into a mighty tree. Infuse enthusiasm in your undertakings however humble they might be. The will to succeed must always be in you. Says Hanuman, during his search for Seeta when a feeling of despondency was coming over him, "*Anirvedah*

(Continued on page 83)

Torana Salabhanjika

BY C. Sivaramamurti, M.A.

(Curator, Archaeological Section, Government Museum, Madras.)

THE term *Salabhanjika* with its early association of the *Sala* tree, had already come to mean a statuette in the time of Asvaghosha, the Buddhist poet. But, still it was a statuette not dissociated from the *Sala* tree. Such *Salabhanjikas* were often used as decorative motifs in *toranas* or arched gateways. The classical example is the Sanchi gateways which are flanked by *vrikshakas* or dryads who gracefully cling to a *Sal* or other tree (Fig. 1). At Besnagar, Mathura and many other places such figures were not uncommon. But, the statuettes from Sanchi are the most lovely.

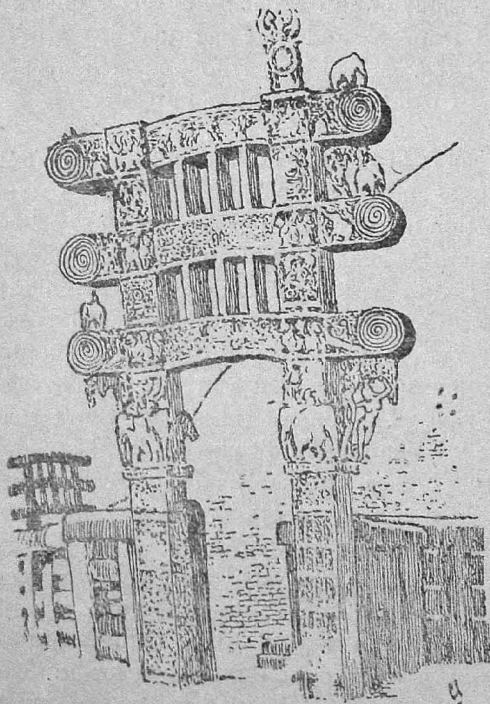


Fig. 1

The Sanchi gateways being of the early Satavahana period it was probably an impression of one of those dryads

beautifully flexioned beside the tree that inspired the poet Asvaghosha, a contemporary of the Kushans, to use the word



Fig. 2

Toranasalabhanjika. Dr. Vogel drew the attention of scholars to this most important expression and its significance when understood with the help of the Sanchi figurine.

The verse in Asvaghosha's *Buddha-charita* runs :

अवलम्ब्य गवाक्षपार्श्वमन्या-
शयिता चापविभुशगात्रयष्टिः ।
विरराज विलम्बिचारुहारा-
रचिता तोरणशाल भञ्जिकेव ॥

V. 55.

i.e., Another (damsel) with dangling pearl necklace, holding to one side of a window and with her slim body gracefully flexioned like a bow, shone as if she were a carved *Torana salabhanjika*.

How very striking the picture presented in the verse is is apparent when we see the actual figure from Sanchi (Fig. 2). The graceful flexion in the figure suggests the semi-circular outline of a bow. The pearl necklace is present. The arch of the window is suggested by the foliage of the *Sal* tree whose branches she holds.

The Lucknow Museum has a yakshi standing on an elephant *gajavahana* as she is styled by Mr. Agrawala, whose bodily flexion like that of a bow is indicated in an unmistakable manner by the shape of the bracket itself which is crescent-shaped (Fig 3.)

The figure is a type. It is repeated on many a *torana* in different modes but the

general scheme is the same and fully answers the description in the verse. And the term *Toranasalabhanjika* became an



Fig. 3

accepted significant expression suggesting the type.

How to make the best of Life—continued.

Shriyo Mulam, Anirvedah Param Sukham; Anirvedohi Satatam, Sarvartheshu Pravartakah.” And it was this spirit in him that crowned his labours with success.

“Plain Living and High Thinking” sums up to a great extent one's line of action; and though the latter cannot be achieved by all, the former is within the reach of everyone. A possible way of achieving the latter also is by indulging in reading before beginning the day's work a few slokas or passages from religious books and afterwards meditating. Realize in your mind

what is said, and try to keep it there, when engaged in your day's work. The task will no doubt be difficult for some months or even years; but ultimately you will find that it has become a habit. The study of the biographies of great men will do you a lot of good.

For, says the Poet :—

“Lives of great men all remind us
We can make our lives sublime,
And by departing leave behind us,
Foot prints on the sands of time.”

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Future of Democracy

By V. Suresam, B. A. (Hons.).

MAZZINI described democracy as the progress of all through all under the leading of the best and wisest. According to Prof. Joad "Democracy is a method of government under which every citizen has an opportunity of participating, through discussion, in an attempt to reach voluntary agreement as to what shall be done for the good of the whole." In short, it is a system of government under which the people govern by themselves or by representatives.

Democracy has its merits and its demerits. It is less susceptible to "the psychology of power" and its *modus operandi* testifies the adequacy with which it has performed the functions of the state. It has maintained public order and secured the liberty of the individual citizen. Again, it has given a fairly efficient civil administration and promoted social welfare through legislation. "Things may be bad today but they were worse yesterday. However faulty a legislative chamber may be an anti-chamber is worse."

Democracy has been subjected to a constant fire of criticisms. Political theorists like Plato, Aristotle, Maine, Lecky, Bryce and Hobhouse have relentlessly flood-lighted its blemishes. It has often been wasteful and usually extravagant, unsuccessful in its attempts at producing contentment in each nation and wiping out corruption, and abortive in extinguishing the malign influences of wealth on politics. It neither has removed the fear of revolutions and diminished class selfishness nor has improved international relations. Democracy, which has come to mean parliamentary government based on rivalry of political parties, is not, in

the last analysis, an efficient form of government. Its principles of representation are faulty, its methods are difficult, and its procedure is dilatory. It proceeds by deliberation and compromise while it divides authority and responsibility. There are times when prompt and decisive action in the domain of public policy becomes imperative. When, during the post-war depression, there was political and economic discontent, most democratic countries were unable to face the situation. But, people were not prepared to starve in order to preserve ministerial responsibility, state rights and freedom of speech. In their misery they turned to some demagogue who promised to lead them out of the morass. But when they secured economic security they found that they had pledged their liberties. The folly of mankind devised the most invidious medium for attaining that security viz., political dictatorship with the simulacra of popular government.

The present century has become the age of dictatorships mainly due to the ills of democracy. But democratic principles themselves are not at fault. They lack the proper atmosphere conducive to their development. Parliamentary democracy can be successful only when the necessary conditions are prevalent. For example, the minorities must be willing to abide by the decision of the majority and have a reasonable chance (by persuasion) of becoming a majority. The majority, on the other hand, must not tyrannize over the minorities. There must be the rule of reason and not of force. The minorities must have the confidence that their view point will be respected. There must be adequate provision for the representation of such minorities in the legislature

to sustain a strong and responsible opposition. An agreement on fundamentals among the parties is again vitally necessary. John Stuart Mill suggests a sense of nationality among particular peoples for the promotion of unity. Lord Acton, on the other hand, prefers different nationalities within the state so as to secure a limitation on the functions of the central government. A judicious via media between such views is essential. Absence of large inequalities in wealth is yet another condition. Education also plays an important part in a democracy, as it furnishes the proper medium for the understanding of political data. The temper of the people is above all the most important consideration.

The conditions detailed above have been, in a great measure, neglected. It is in their accomplishment, therefore, that democracy can find a lasting cure for its ills. This can be done in many ways.

There are certain fundamental principles of democracy which have to be followed carefully if it is to function successfully in the future. Political liberty is the primary principle. It implies a system of political participation in which consent and discussion are the most important factors. Political rights (right to franchise, right to stand as a candidate for election, rights of speech, press

and association) and periodical elections are but the institutional expression of political participation. The assurance of political liberty and economic equality is an essential preliminary in the revision of democracy. As Gladstone remarked, "there is no political ideal less known than that of the love of equality." If all equalities are present then that will be the optimum of democracy. The sphere of the state and that of the individual and the ways by which the latter may be interfered with by the former should be clarified. This is because the state is only the instrument for the development of personality. Moreover, political liberty must also connote the moral right of resistance. But the use of this right must be conditioned by certain generally accepted principles. Resistance should be offered only for significant issues.

Basic equality is attained by the provision of adequate opportunities for all. Economic equality can be achieved by progressive taxation and collective benefits (parks, public hospitals etc.). Public property should be increased. A transformed capitalism, in which public supervision is proportionate to public interest, should be the economic basis of a democracy of the future. Public utility concerns and key industries can be best administered by a public corporation with indirect state control as regards

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general policy (like the British Broadcasting Corporation, The London Transport Board, and The Agricultural Marketing Board in the United Kingdom). Wise public works policy, limitation of profit, minimum wages, maximum hours of labour per week and channels of communication between employers and employees should be the other auxiliaries of the future democratic organization.

A liberal view of the function of the state is also required. The individual must have the freedom to think, express his thoughts and act according to his convictions provided he does not affect others to their detriment. The difference between a democratic government and a totalitarian government is that while the latter sets up a pattern of good life for the citizen and compels him to follow it, the former is content with a "Background Function." "Background Function" refers, as Prof. Joad points out, to the provision of the proper atmosphere in which good life can be attained individually in matters of social, ethical and moral import (apart from governmental functions)

The potency of individual character and rationality are perhaps the most powerful factors in the achievement of the democratic ideal. This means an ability to understand political issues and pass independent verdicts with tolerance and unselfish devotion, on matters of public policy. In brief a high level of individual development is indispensable. But these faculties are woefully lacking in the citizen of ordinary calibre. According to Viscount Bryce intelligence, self-control and conscience are needed for the successful functioning of democratic institutions. Instead of these qualities we observe indolence, ignorance and indifference. These are times when public opinion is formed and expressed by machinery. The newspapers do a great deal of thinking for the average man. They equip the citizen with such an endless supply of standardized

opinions that there is no need for personal reflection. But this is an education that is lost in the wilderness—an education which is simultaneously universal and superficial. It produces an infinite number of standardized citizens with standardized opinions, predilections and sentiments. It may ultimately evolve an urbane society of great practical utility and endow it with a mass-culture. But at the same time this type of education produces a mechanical mind and destroys those elements of personal stress and mental effort to which alone the achievements of master-minds owe a great deal. This can be remedied by education in the spirit of the constitution and honest supply of news. Such a method will enlighten the electorate in the proper use of its power with regard to political functions like the Initiative and the Referendum. State reading rooms, libraries and a system of free (gratuitous) compulsory elementary education are incidental to the spread of political consciousness among the populace.

Much depends upon proper leadership in a democracy. This implies mainly two things. An ability to sense public opinion is one of them. The spokesman of the masses must closely notice the trend of such opinions and reflect them in his actions. It is his duty as a representative of the people to reflect faithfully their viewpoint in the legislature and if he differs from their views it is his duty (if he is unable to persuade them by reasoning) to resign from that representative body. Secondly, he must have the qualities of initiative and guidance. He must be disinterested; and, he must consistently endeavour to enlarge the liberties of the individual. Here again efficient leadership is conditioned by a proviso, viz., the provision of adequate opportunities for the development of personality.

The party system has to be overhauled and not abolished as some would suggest.

(Continued on page 87)

The Indian Cement Industry

BY G. S. T. N. Chari.

(Manager, Kothari & Sons.)

UNLIKE the Textile Industry which had its birth-place in India and started its industrial development, the Cement Industry occupied an insignificant position in our country before the Great War. The use of cement, as a building material, was practically unknown to the ordinary "maistry" at the beginning of the present century. The total consumption was but one hundred and twenty-five thousand tons per annum, a large part of which was imported from Great Britain and the rest from the Continent. Naturally, the Cement Industry has had its vicissitudes during the early stages of her history, though favourable conditions existed for a successful working of this national industry.

The first attempt to manufacture Portland Cement in India was made in 1904, in the City of Madras, where a factory was erected to produce cement on a small scale. The attempt, however, was unsuccessful and the factory was but short-lived. In 1912, a

subsequent attempt was made and it can be said that the foundation of the Industry was laid on this venture. Three Cement factories were established at Porbunder (Kathiawar), Katni (Central Provinces) and Bundi (Rajputana) and the entire bulk of their limited output was taken over by the Munitions Board of the Government of India. A large-scale propaganda was then launched upon to make India "cement-minded" and to educate the public in the use of cement as a valuable building material. The use of ferro-concrete in bridges and heavy structural work gained popularity and cement found its way into the construction of bridges, canals, roads, wells, drains, buildings, etc. The consumption, therefore, began to increase and to cope with the increased demand, six new factories were started between 1920—22 at various places situated within the marketing centres. The development was indeed rapid; but it was unfortunate that when the new factories commenced production, the existing works doubled their

Future of Democracy—continued.

Writers like Prof. Ostragorski are of opinion that the system should be put on an objective basis. But the formation of parties for particular objects has many defects. It ignores the need for an united executive, minimizes the possibility of temporary unions becoming permanent unions and forgets that the struggle for liberty has an infinite aspect. The mode of representation to the legislature should be in harmony with the political and economic background of the country. Moreover, suitable legislation should be passed to prevent the tyranny of party committees, forced votes and manipulation of the ballot. Thus the hairspring of the

machinery of parliamentary democracy should be kept in working order.

For a successful rehabilitation of parliamentary democracy reason, persuasion and constitutional procedure are the appropriate weapons. Revolutions and violence are to be deprecated. In fact the chief drawback of Communism is its attempt to justify its ends by improper means. "Revolutions do not lighten the burden of tyranny but shift it to another shoulder." We want a distributive state. If this is a remote possibility, at least, a middle class state should be evolved.

output and the industry was overtaken by an ill-planned and ill-regulated competition among the producers. The Industry was still young and the fact that a heavy over-production at the manufacturing centres, without a proper estimation of the country's requirements for consumption, would lead to an uneconomic competition and unremunerative price-levels was overlooked. There was a full drive for production at every factory, and with the increased output available there was a scramble to secure sales at any price, with the result that a cut-throat competition ensued among the manufacturers and the industry suffered a loss of more than three crores of Rupees. Actually, some companies had to go into liquidation when the survivors began to realize the futility of an ill-planned over-production and the necessity to formulate a scheme for the proper regulation of supply to demand to avoid unhealthy competition. They established contact among themselves and made a co-ordinated effort to present a petition to the Tariff Board for protection against foreign imports, in order to ensure economic sale-prices for the Indian products, but the attempt was unsuccessful as the Tariff Board came to the conclusion that the difficulties of the industry were caused more by over-production and internal competition than by foreign imports. The Board, however, recommended to the Government of India that legislation might be enacted for granting a subsidy on cement consigned to certain ports and railway stations, but the Government declined to take any action on the recommendation.

The producers then came to the conclusion that in order to ensure the safety and future prosperity of the Industry, it was necessary to fix and regulate selling prices and to increase home consumption by all possible means. To achieve the desired objective, an association called the Indian Cement Manufacturers' Association was formed for the purpose of regulating sale-

prices to avoid an internal competition, while for the purposes of creating an efficient sales-service and for exploring all the possible avenues to increase consumption, a propaganda association called the Concrete Association of India was established. The next step was to determine and allot quotas for sale to the individual factories and after protracted discussions, sale-quotas were allotted to the manufacturers in the proportion of their productive capacity. Notwithstanding these endeavours to place the industry on a sound basis, the future was still viewed with extreme doubt, and to put an end to the doubts and uncertainties, Mr. Dinshaw mooted a scheme to merge all the existing companies into a single combine. As a result of his endeavours, several companies functioning in the various centres were merged, by a scheme of amalgamation, in 1936, into a combine known as the Associated Cement Companies Ltd, having an aggregate productive capacity of nearly one million four hundred and sixty-five thousand tons per annum. This merger was closely followed by the promotion of another big company called the Dalmia Cement Co. Ltd., which erected factories at various centres in the north and south, capable of producing about eight hundred thousand tons per annum. The last venture in the field was the Andhra Cement Co. Ltd., which was floated in our own Province and which has its factory at Bezwada.

The Industry, at present, occupies a conspicuous position in our country and is capable of supplying our entire requirements. The future progress has now been well-planned and though certain disruptive elements are not absent, the industry is definitely showing a remarkable progress as will be evident from the increase in home production and the dwindling of foreign imports. The following table shows the extent to which Indian cement has replaced foreign imports within a period of less than quarter of a century.

(Continued on page 89)

The Detective in Fiction

BY R. Raghunatha Rao, B.A. (Hons.).

THERE are those who seek for the origin of the detective in the Bible-story of 'Susannah and the Elders'. We need, however, no sort of religious sanction for a character so obviously engaged with the affairs of the underworld; nor do we seek to invest him with any divine infallibility. We shall, therefore, look for his appearance in more modern times, and in secular literature.

We need only refer in passing to Edgar Allan Poe and his creation, Dupin. Poe, indeed, started the vogue and familiarized a large public with the type of detective and his somewhat dull companion that has become the stock-in-trade of all later writers. Yet, he appears to us to have invested his hero with super-human powers of reasoning and detection so that he seems to us unreal. We do not forget that Poe's story 'Murders on the Rue Morgue' put the French surete on the track of the criminal. But, anybody who makes the comparison between Dupin and Sherlock Holmes will realize what we mean.

In Sherlock Holmes, indeed, the detective is born full-armed. Sherlock Holmes

is endeared to his devotees by his amiable characteristics. He has a certain disinclination to work except when the fit is upon him. At other times he plays mournful tunes upon the violin. He is not above the commoner vices. We note with satisfaction that he smokes heavily, more, perhaps, than Dr. Watson thinks is good for him. Though he is distinguished by his love for his profession, he is not unmindful of its pecuniary aspects. "Thank you" he says (as he puts away a most precious relic), "It is the second most interesting object that I have seen in the North."

"And the first?"

Holmes folded up his cheque and placed it carefully in his note-book. "I am a poor man," said he, as he patted it affectionately, and thrust it into the depths of his inner pocket.

Though his companion and biographer may be something of a snob—how many of his pages are taken up by Mazarin Stones, Beryl Coronets, The Illustrious Client, The Noble Bachelor!—Holmes is entirely free of this taint and does not hesitate to put men in

The Indian Cement Industry—Continued.

Year.	Home production : (in Tons.)	Foreign Imports : (in Tons.)
1914 ...	945 ...	165,733
1924 ...	236,746 ...	124,186
1930-31 ...	593,000 ...	112,000
1935-37 ...	997,000 ...	51,000
1940 ...	2,800,000 ...	Not available.

(Note : The figures are approximate.)

The consumption in the country to-day is ten times that of 1914. Though, at present,

due to war, there is a temporary check to the normal expansion of demand, the industry has indeed a great future. The "per capita" consumption of cement in India is still very low compared to the Western Countries and there is enormous scope for expansion in the field of consumption. The future of this great national Industry depends upon how far it is successful in eliminating an internal competition, regulating production, increasing the sales and developing the resources on sound economic lines.

their place. "From what I have seen of the lady, she seems, indeed, to be on a very different level to your majesty," said Holmes coldly to the King of Bohemia. But then, to Sherlock Holmes this lady, Irene Adler, was always "the" woman. Incidentally, this is Sherlock Holmes's solitary lapse of emotionalism. The sentimental Dr. Watson might regret that "as to Miss Violet Hunter, my friend Holmes, rather to my disappointment, manifested no further interest in her when once she has ceased to be the centre of one of his problems." But, Holmes goes on his way unheeding. Like every other famous detective, women do not enter his life except as "the centre of one of his problems." This is hard on the fair sex, but the Muse of Detection is a jealous mistress.

He has a sense of humour, too, and a high sense of the dramatic and enjoys the discomfiture of his slow-witted friends in the Police Force at the quickness and the correctness of his deductions. Moreover, he is incurably untidy and irregular in his habits.

The warm-hearted British Public at once took Holmes to its heart, and he won the recognition on the Continent too. There is no more revealing story of the air of genuineness that he inspired than that of the French schoolboys, who on a visit to London were asked what place they wanted first to see. With one voice they replied 'Baker Street.'

Sherlock Holmes set the type for all others to copy. It would appear that the only equipment that a good detective needs is sharp brains and an inefficient Police Force. In truth, your true detective scorns the lowlier aspects of detection. Holmes, indeed, is not above measuring foot-prints, or classifying cigarette ash, or running personal risk to save his client but he arrives at his most important conclusions sitting in his easy chair, wreathed in clouds of smoke from endless cigarettes. It is interesting, there-

fore, to observe how many different types of men can make efficient detectives.

Quite an extraordinary and instructive development is the introduction of a blind detective into fiction. In the 'Eyes of Max Carrados' by Ernest Bramah, we are informed that they record "a series of adventures incurred by a wealthy blind man who has developed and enlarged his other faculties strictly on the lines permitted by historical precedent." In adventure after adventure, this remarkable blind man, aided by the faithful Parkinson, shows a resourcefulness in times of danger, a sure instinct for the right thing, a shrewdness and knowledge of human nature that are amazing and in the very best tradition of detective fiction.

Perhaps the most popular detective of modern fiction is Hercule Poirot. He seems in many respects to be built as a deliberate contrast to Sherlock Holmes. But in essence he is also in the true tradition. Thus where Sherlock Holmes is untidy and careless of form, Poirot is scrupulously neat and conducts himself with a decorum that is a little oppressive. Sherlock Holmes is tall, with sharp eyes and an eagle nose. Poirot is short, squat with greenish eyes that narrow to slits when he is on the trail. He attracts by an oddity of appearance rather than by a striking personality. In an exaggerated degree he shares Sherlock Holmes's distrust of the routine methods of the Police. He has a happy gift of coining phrases. His friend in the police force is the 'human foxhound', he himself prefers to rely on his 'little grey cells'. Unlike Sherlock Holmes, he takes an interest in the private lives of his clients and in the case of many a charming English Miss, aids the progress of true love. In spite of all this, however, he works by much the same methods as Sherlock Holmes, and if his problems are less dramatic than those which Sherlock Holmes was called upon to solve, he achieves as much success.

There are, however, a few detectives who stand outside the Holmes tradition. We will mention two. Father Brown and Lord Peter Wimsey. Of G.K. Chesterton, the creator of Father Brown, it has been said that he is the only writer who has introduced the name of God into a detective story without its seeming blasphemous. Indeed, Father Brown is hardly a detective in the accepted sense of the word. He appears as rather a kindly spirit from another world sent to show criminals the errors of their ways. His companion in this crusade is Flambeaux, a notorious criminal, whom he has recalled into the fold. The arts he employs are occult and work their effects on the minds and souls of offenders in a manner that passes our understanding. They may be said to resemble the workings of a Providence which, in its eternal Wisdom, and in its own time apportioned the rewards and punishments for Good and Evil. Father Brown is unique, and has no imitators.

Lord Peter Wimsey, the creation of Dorothy L. Sayers marks the rise of a new kind of detective, alike different from the efficient police officer and the smart private detective. Immensely wealthy, charming, debonair, and an aristocrat to his fingertips he is free from that cold detachment born of a sense of duty that the average policeman suffers from. Drifting into detection more from the fun of it than from any other cause he is a quite irresponsible though eminently loveable person, who allows many a luckless criminal to go scot-free if he appeals to his kind heart or his irrepressible sense of humour. Lord Peter Wimsey is a person one cannot help admiring.

It would perhaps not be amiss to refer to the actual organization of detective forces. If we read such a Magazine as the 'True Detective' *e.g.* we shall find that detectives employ quite mechanical methods and arrive at the result by an elaborate process of trial

and error. They cannot rely upon the intuition of genius. So complicated has the art become that the detectives hunt no longer singly but in squads. In actual life detection is robbed of much of its romance. We may remember that during the exciting adventures recorded in the 'Sign of Four' Dr. Watson found a charming wife. Our 'True' detectives appear to be not so lucky.

We must draw to a close. We will refer only to one aspect of detective fiction that seems to hold a promise for the future. In 'The Murder at the Vicarage' Agatha Christie seems to us to have experimented in a new form of detective story. Here the actual detective has only an insignificant part to play. In the small parish where it takes place there are a group of old people—mostly women—inveterate gossips, and one, in particular, who misses nothing that happens in their neighbourhood. Most of the evidence for the conviction is skilfully gathered by these self-appointed detectives from the pieces of gossip that float around. When we remember how much crime can be diminished by an alert social sense, we see many possibilities if this vein is explored. In this field we hope many of the future successes of the detective story writer will be scored.

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Pramela

BY S. V. Ramaniah, B. Sc. (Hons.).

I was fifteen years old when I passed my S.S.L.C. Examination. Pramela was nine. Ever since I could remember, she and I had been playmates. We were neighbours, living in two adjacent bungalows in Mylapore. Our fathers were both advocates earning handsome incomes. They were only distant cousins, but they made up for the remoteness of their relationship by being the closest of friends.

From the first we were good friends, Pramela and I. But whether it was due to the fact that we had only each other to play with and so could not afford to quarrel for long, or to meek submissiveness with which I gave in to all her tiny tantrums I cannot really say. The fact remains that we spent our days in the happiest of moods, laughing and playing all the time. Indeed, such an amicable pair were we that our parents were wont to tease us by saying that they were decided on getting us married.

When I was seven, I was sent to school and admitted into the fourth class. I passed all my examinations regularly and at fifteen was placed eleventh in the School Final Examination.

It was at this time that the first great change in my life took place. My father was selected for the post of the Legal Adviser to the Gaekwar of Baroda. It was a splendid chance for him, carrying as it did a monthly salary of Rs. 3000.

This was in May, during my summer holidays, and after a long discussion it was decided that I should accompany my father and join a college at Baroda instead of remaining in Madras at Pramela's house and joining the Presidency College as I had originally intended.

I was wild with excitement and, to tell the truth, gave little heed to Pramela's grumbles about being left out of all the fun.

We settled down in Baroda in the latter half of June and I joined the Baroda Central College.

That summer, Pramela, her father and her mother, visited us at Baroda. I was very pleased to see Pramela. Though I had not realized it consciously, I had missed her cheery companionship quite a lot. We had much to say to each other, innumerable questions to ask and answer.

I worried my mother so much that afternoon about what dishes Pramela liked and what she did not that she cried out in exasperation, "My goodness! you are behaving as if you were already married to her," at which I blushed furiously and ran away to my room. I do not think I was angry with mother; it was mere self-consciousness.

I did not see Pramela again for two years. My father's duties kept him tied down to Baroda, and we never went to Madras. Neither did Pramela and her people visit us.

I had joined an Engineering course after I passed my Intermediate and had completed the first year.

During the September holidays, my father and I came down to Madras for a week. Naturally, we stayed at Pramela's house. Pramela was out when we arrived and came in just as we were sitting down to breakfast. She had grown considerably since I had last seen her and promised to develop into a particularly beautiful woman.

I had not much time to notice all this at that moment; for, just as she entered, her father exclaimed jokingly to me, "There

comes your bride." Everybody started laughing. I flushed with unreasoning anger. Where formerly I would have giggled timidly at Pramela, I hung down my head frowning. Somehow my attitude towards her had changed. I did not feel bold enough to talk freely with her. Pramela too seemed to have developed into a person quite different from what I knew her to be. Gone were the tomboyish ways of her earlier friendship with me.

We left for Baroda earlier than we had intended. At leave-taking I avoided Pramela. Somehow, I could not talk naturally to her.

From this visit onwards began another period in my young life—a period filled with vague and boyish thoughts of love, thoughts in which Pramela figured prominently. I was constantly quipped by my sisters or cousins about my marriage with Pramela. Though formerly I used to flush with anger at these jokes, I came in time actually to like being the victim of these pleasantries.

A year passed in this way during which I saw Pramela only twice, once when she came to Baroda with her father and once at the marriage of a cousin of mine at Vellore.

I passed my second year examination fairly well, though my father was not quite pleased with my rank. He kept urging me to devote myself more seriously to my work and to try to do well in my final year.

It was at this time that I heard my father mentioning casually at dinner that Pramela was to be married soon and that her father was on the look-out for a suitable bridegroom. Turning to my mother he added, "Gopu asked me whether I would allow Paddhu to marry her, but I told him, 'Not until he passes his final year.' He can't afford to indulge in such distractions just at present. Eh, Paddhu?"

I had not the courage to say anything for fear that he might take it amiss. I grinned sheepishly and stared at my leaf.

The news, however, disturbed me greatly. I realized that I had grown immensely fond of Pramela during the last year or two, and the thought that she was to be married to some stranger wounded me deeply. But what could I do? I was only nineteen and had three years good to complete my studies. I could not go to my father and ask to be married immediately. He would either laugh at me or get very angry indeed.

Yet I was old enough to realize how this system of child marriage made it impossible for two young people, who had been playmates in their childhood, to marry. This hurry to get the girl married before she had grown up left the boy in the pitiable plight of being old enough to realize his affection for her, but too young in his parents' eyes to think of marriage.

I chafed at the injustice of it. Why, I thought, this infernal hurry to get Pramela married? She was not yet fourteen. What a farce the whole affair was bound to be! She would be confronted by a number of young men, absolute strangers to her, might be made to sing to them perhaps, and would then be asked to choose between them—as if her choice meant anything but fixing on the one who frightened her the least.

If only I had been two years older, I would have considered myself justified in going to my father with a declaration of my love for Pramela; but, as it was, I was silent. These arguments, these agonized questionings, I never voiced aloud. Perhaps I lacked the courage; I cannot say. Perhaps my sense of obligation to my father for all that he had done for me weighed on my mind. Whatever the cause, I was silent, and preparations for Pramela's marriage went on apace. A young man of twenty-two, just appointed probationary Deputy Collector, was the chosen bridegroom. The marriage was fixed to take place in a month's time.

News of all the excitement kept pouring on us at Baroda. We were all invited

to attend the marriage. But a few days before we were to start for Madras, my father was laid up with fever. It was nothing serious, but it prevented us from attending the marriage. I felt greatly relieved, for I had been dreading the visit all along.

Things went on as before, except that I devoted myself more seriously to my studies. I was not a dullard; and with the hard work I was putting in, I was fairly sure of getting a high rank in the final examination.

Time flew by and gradually thoughts of Pramela faded from my mind. It was not that I ceased to think of her with tenderness whenever something recalled her to me, but the deepest of emotions are never proof against time and absence. Now that she was married, people ceased twitting me about her. Moreover, as the final examination drew near, my studies claimed more and more of my attention.

I had worked hard and my reward was the second place in the college. My high rank secured me the post of Assistant Engineer and I was sent as probationer for one year to Coimbatore.

A few days after I had taken charge, I received a letter from my sister telling me that Pramela and her husband were at that moment in Coimbatore. She sent me their address and asked me to call on them.

I hesitated at first, wondering how I would feel seeing her for the first time after her marriage. What bitter memories she might rouse in me!

In the end, however, I decided to see her. When I sent in my card, Pramela came down immediately. Her husband was not with her. She came forward to greet me with a charming lack of self-consciousness. "Hullo Paddhu! And so at last you have come to see me, eh? Why ever did you not come to my marriage? I know your father was ill, but *you* could have come."

I murmured something—I cannot remember what. I was surprised that she had not shown any signs of embarrassment. Surely she could not have been blind to my affection for her. She was only a child then, it is true; still she must have realized it. But then, here she was talking to me as naturally as if I were her elder brother. My vanity received a nasty jar.

Pramela did not seem to notice anything strained in the atmosphere. She was telling me all about her husband—how I was sure to like him and how we were all certain to have jolly times together, now that I was living so close by.

Just then I heard the sound of a car stopping at the front step. Pramela rose smiling, "Ah! there is my husband. Come on Paddhu."

I followed her into the verandah and saw a fine-looking man with a genial smile who advanced towards me with an outstretched hand. "I'm very pleased" said he, "to make your acquaintance. Such an old friend of my wife is always welcome."

I could do nothing but suffer his vigorous hand-shake and murmur something banal.

We had tea together and then we sat down to bridge. I left late that evening, as Pramela insisted on my staying to dinner. I had thoroughly enjoyed the visit in spite of myself.

As I leant back in my car, I smiled at myself. So, that was the end of all my dreaming! Pramela was quite happy as she was and evidently very much in love with that fine husband of hers, and it was only my overwrought imagination that had pictured her an unwilling bride. Oh, how foolish I had been! And yet, I thanked God that I had not made an even greater fool of myself. Never again, I vowed, would I let my imagination get out of hand as I had done this time.

Peruse, Please!

SULTAN Muhammad Bin Tughlak decided to ruin Delhi, so he purchased all the houses and inns from the inhabitants, and then ordered them to remove to Daulatabad. At first they were unwilling to obey, but the crier of the monarch proclaimed that no one must be found in Delhi after three days. The greater part of the inhabitants departed but some hid themselves in the houses. The Sultan ordered a rigorous search to be made for any that remained. His slaves found two men in the streets; one was paralyzed, and the other blind. They were brought before the sovereign, who ordered the paralytic to be shot away from a catapult, and the blind man to be dragged from Delhi to Daulatabad, a journey of forty days' distance. The poor wretch fell in pieces during the journey, and only one of his legs reached Daulatabad.

—IBN BATUTA:

Travels.

* * * * *
Ill-gotten gain never prospers: The weakest part of mankind have this saying commonest in their mouth. It is the trite consolation administered to the easy dupe, when he has been tricked out of his money or estate, that the acquisition of it will do the owner *no good*. But the rogues of this world—the prudent part of them, at least—know better; and, if the observation had been as true as it is old, would not have failed by this time to have discovered it They do not always find manors got by rapine or chicanery, insensibly to melt away, as the poets will have it; or that all gold glides like thawing snow from the thief's hand that grasps it. Church land, alienated to lay uses, was formerly denounced to have this slippery quality. But some portions of it somehow always stuck so fast, that the denunciators have been fain to postpone the prophecy of refundment to a late posterity.

—CHARLES LAMB:

The Last Essays of Elia.

There is a meaning also in the myth of the ancients which tells how Athene invented the *flute* and then threw it away. It was not a bad idea of theirs, that the Goddess disliked the instrument because it made the face ugly; but with still more reason may we say that she rejected it because the acquirement of *flute*-playing contributes nothing to the mind, since to Athene we ascribe knowledge and art.

—ARISTOTLE:

Politics.

* * * * *

The true gentleman carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast: all clashing of opinion, or collision of feeling all restraint, or suspicion, or gloom, or resentment; his great concern being to make everyone at their ease and at home. He has his eyes on all his company, he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking, he guards against unseasonable allusions, or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort, he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence, he observes the maxim of the ancient sage, that we should ever conduct ourselves towards our enemy as if he were one day to be our friend.

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Was Shakespeare an agnostic?

By P. C. Chetty.

SIR Sidney Lee, the great biographer of Shakespeare, observes as follows:—

“The religious exordium (of Shakespeare’s will) is in conventional phraseology and gives no clue to Shakespeare’s personal religious opinions. What those opinions precisely were, we have neither the means nor the warrant for discussing.* * * * That he was to the last a conforming member of the Church of England admits of no question.”

It has also been remarked that Shakespeare covered in his plays every subject under and including the Sun with the sole exception of religion which was taken up by Milton, his immediate successor. It should be remembered in this connection that the most characteristic feature of the Elizabethan Age in which Shakespeare lived was the comparative religious tolerance which was due largely to the queen’s influence. For the first time since the Reformation began, the fundamental question of religious toleration seemed to be settled, and the mind of man, freed from religious fears and persecutions, turned with a great creative impulse to other forms of activity:—

Some to the wars, to try their fortune
there;
Some to discover islands far away;
Some to the studious universities.

The age of Milton, on the other hand, saw the birth of the puritan movement, and religiously the age was one of even greater ferment than that which marked the beginning of the Reformation. Shakespeare and Milton were thus representative of the ages that produced them.

It cannot be said, however, that indifferent as Shakespeare was to religion, he did not formulate his own opinions on a subject

which makes a fascinating appeal to every person. By religion, of course, I do not mean forms of worship and dogma and doctrine in the name of which countless crimes have been committed in all ages and in all countries but what Cardinal Newman called the heart-piercing case that stood at hand for the reflective mind:—

“To consider the world in its length and breadth, its various history, the many races of men, their starts, their fortunes, their mutual alienation, their conflicts; and then their ways, habits, governments, forms of worship, their enterprises, their aimless courses, their random achievements and acquirements, the impotent conclusion of long-standing facts, the tokens so faint and broken of a superintending design, the blind evolution of what turn out to be great powers or truths; the progress of things as if from unreasoning elements, not towards final causes, the greatness and littleness of man, his far-reaching aims, his short duration, the curtain hung over his futurity; the disappointments of life, the defeat of good, the success of evil, the pervading idolatries, the corruptions, the dreary, hopeless irreligion, that condition of the whole race so fearfully yet exactly described in the Apostle’s words: “Having no hope and without God in this world”; all this is a vision to dizzy and appal, and inflicts upon the mind a sense of profound mystery which is absolutely beyond human solution.”

In plain words, the belief in the existence of an omnipresent, omniscient, omnipotent, and omnimerciful (if I may coin a word) Being to administer the affairs of this wide world in a well-ordered manner.

At this point it may be interesting to set forth the views of an equally great

empires, at the same time tenderly 'caters for the sparrow'. Indeed while the logical reasoning of Hardy shows him that it is impossible to reconcile the benevolence of an omnipotent and omniscient deity with the facts of evil and avoidable misery in this world, Shakespeare talks of mercy being an attribute to God himself:

In another place, where he condemns the cruelty of 'proud man drest in a little brief authority' he invokes a

This religious spirit of Shakespeare is further seen in his reverence for sacred things as, for example, when he refers to

But this attitude of mind appears to have undergone a change as he advanced in life. Tennyson who is said to have died with a volume of Shakespeare clasped in his right hand believed that more things are wrought by prayer than this world dreams of and asked :

(Continued on page 99)

Has some vast Imbecility
Mighty to build and blend
But impotent to tend
Framed us in jest and left us now to
hazardry?

98

Test Your Knowledge!—ANSWERS

BY GISSVONSER.

- | | |
|---|---|
| <p>I. (a) The Prodigal Son by Hall Caine (British).
 (b) The Ghost Kings by H. Rider Haggard (British).
 (c) Madame Bovary by Gustave Flaubert (French).
 (d) Le Livre de mon Ami by Anatole France (French).</p> <p>II. The following characters appear in the following books:
 (a) Mr. Bumble ... Charles Dickens's 'Oliver Twist.'
 (b) Victor Stowell... Hall Caine's 'The Master of Man.'
 (c) Una ... Edmund Spenser's 'Faerie Queen.'</p> | <p>(d) Wendy ... Sir James Mathew Barrie's 'Peter Pan.'</p> <p>III. Painters: (a) Apelles ... Greek (4th century B.C.).
 (b) Edwin Austin Abbey... American (1852-1911).</p> <p>Religious Reformers: (a) Girolamo Savonarola ... Italian (1452-1498).
 (b) Ulrich Zwingli... Swiss (1484-1531).</p> <p>Poets: (a) Hafiz or Shams-ud-din Mohammed... Persian (14th century).
 (b) A. S. Pushkin ... Russian (1799-1837).</p> |
|---|---|

Was Shakespeare an agnostic?—Continued.

But the inefficacy of prayer is hinted at by Shakespeare when he makes Helena say in *All's well that ends well*:

Thus, Indian-like,
 Religious in mine error, I adore
 The Sun, that looks upon his worshipper,
 But knows of him no more.

And the climax of his bitterness with the gods who manage or mismanage the world's affairs is reached when Glo'ster says in *King Lear*:—

As flies to wanton boys are we to the gods;
 They kill us for their sport.

And in 'The Tempest', possibly the very last of the author's plays, there is no reference to God at all, though His aid might have been invoked on a dozen occasions. It is in that play that he lays down the noble dictum that:

the rarer action is
 In virtue than in vengeance:

Thus do we find Shakespeare embracing the great religion of humanity after condemning the gods who are supposed to rule the earth. Hardy's conclusion is essentially the same, though it appears to have been reached like the father of Angel Clare whom he describes as having in his raw youth made up his mind once for all on the deeper questions of existence and admitted no further reasoning on them thenceforward.

To the question indicated by the caption of this article, the proper reply therefore appears to be that Shakespeare was not so much an agnostic—which implies that he carefully discussed the pros and cons of the subject and came to a definite conclusion—as one supremely indifferent to matters of religion as a mystery incapable and therefore not worth one's while to worry about or waste one's time over. And who can challenge the correctness of this attitude of mind—the same as that advocated by Leigh Hunt in his touching poem 'Abou Ben Adhem and the Angel' ending with the line:

"And lo! Ben Adhem's name led all the rest."

- Soldiers: (a) James Edward Oglethorpe ... English (1696-1785).
(b) Christian Rudolf De Wet ... Boer (1854-1922).

IV. The discoverers are :

- (a) The use of Chloroform... Sir James Young Simpson (Scottish).
(b) Bacillus of Tuberculosis ... Dr. Robert Koch (German).
(c) Antiseptic Surgery ... Baron Lister (English).
(d) Oxygen... Joseph Priestley (British).

V. (a) The Thugs were Indian religious fanatics. They carried on a campaign of murder and robbery in Northern and Central India. They were unscrupulous robbers, who strangled travellers with nooses, turbans or handkerchiefs and buried them. They were called by another name 'phan-sigars' which meant 'noosers'. Historical evidence gathered indicates that the early Thugs might have belonged to the Mahomedan faith. Gradually, Hindus were attracted into the gangs, and finally 'thuggee' became an institution under the protection of Goddess Kali. Lord William Bentinck, with the valuable aid of Col. Sleeman, suppressed the Thugs in the nineteenth century.

(b) The Chartists were a political party during the early half of the nineteenth century in England, who agitated for the following six reforms: abolition of property qualification for members of Parliament, payment of members, vote by ballot, manhood suffrage, annual parliaments and equal electoral districts. The Chartists had poor leaders; the movement collapsed and was of no political significance by 1854. Of

the six reforms the Chartists demanded four have now been put into effect by the British Parliament. Only annual parliaments and equal electoral districts have not come into existence in the England of to-day.

(c) The Incas were an hereditary reigning dynasty which flourished for over three hundred years in Peru in South America. They were overthrown by the great Spanish conqueror, Pizarro. The remains of the Incas civilization are marvellous. "They include the ruins of lovely palaces and imposing temples as well as statues and sculptured decorations." The Incas were Sun worshippers. There were no human sacrifices prevalent among them.

(d) The Mamelukes were a body of slaves utilised as a bodyguard by the successors of Saladin in thirteenth century Egypt. In 1250 their Commander, Kutuz overturned the Government and made himself Sultan of Egypt. Ten years later another Mameluke captain seized the throne and from that time the Mamelukes were Sultans of Egypt. They were defeated by the Ottoman Turks in 1517.

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