Sirc Percival Griffiths, addressing the East-India Association recently, congratulated our country on having achieved a unique triumph in the question of minorities and also on having achieved a considerable degree of stability by integrating the various provinces. As the other side of the picture he characterized the economic state of the country as one of stagnation due to the Government's uncertain economic policy, the rather slow moving of the administration and the lack of sufficient anti-inflationary measures. In between the two sides which are more or less correctly presented by him, he raises an issue on which his opinion is debatable. Not that he is critical of India, but his very approval is based on a misconception. India, in the view of Sir Percival, is aspiring after the leadership of Asia and will soon develop a new kind of imperialism which in the end will prove to be good for the cause of civilization in the East. It is perfectly true that India wants to be the leader of the Asiatic countries. She is ambitious but the role it will play, and in what manner, is the most balanced and profound vision of values. If she ever seriously makes a bid for the most powerful influence in the East, it would be on her extraordinary technological and military might rather than on the strength of the fine aesthetic cultural sense in her deeper consciousness behind the fret and fury of her ambitious imperialistic surface-life. Today, she is in an ambiguous condition: although she attempts to be more, she is not more. She is a reluctant self is not unrestrained play, partly because it was trodden too much underfoot by that mentality and partly because MacArthur's Americanism, admirable in its own way, is yet out of tune with the native genius of the country. Japan is neither physically nor psychologically in a position to lead Asia and she, too, with civil strife to be at present anything except a most difficult problem. And, if in the future, the rapids of progress roused on the Soviet peninsula, there will be a marked loss of that wide and calm and humble wisdom which in spite of all the banditry for which the country has been notorious perved to the world. Moreover, the chaos in the Philippines would be too sprawling and shapeless, too unintegrated to make her great patient soul manifest and active in the van of Asiatic life. India easily takes her place in the van both by being most luminously aware of her typically Eastern spiritual self and by having a fairly organised and modernised national system. But to be Asia's leader does not necessarily mean a development of imperialist. Now that we are free from foreign rule we are launched on a career that cannot help being glorious. We have ample resources, immense manpower, brilliant gifting, and we can easily stand on a high technological and military level. Yet technological and military supremacy can never be our end and goal if we are true to ourselves. Material might, for India, can only be a natural expression of spiritual might, an outgrowth from her depths to her surface, an outward which beings even to the surface the light and beauty of the depths. We who have won our freedom with so much patient agony have to learn the use of worship to the Godhead within us—VANDA MATRAM, "I bow to Thee, O Mother"—we can never find self-sufficiency in any imperialist ambition. The premise of our mission in the 20th century is the true and wide the benefits of our spiritual civilization, but in the very act of being an imperialist we shall lose that civilization's significance a most important shade: Swabhawa, Swadharma, Swastha—the very essence of our own, own law, own rule. What India, in consonance with her broad synthesising approach, can do is to lead everywhere in Asia the flame of the soul's aspiration and make this flame find its own colour true according to the type and characteristic of each nation. Not by imposing our culture by mere power might and not by unbridled, violent and educative imperialism but only by inspiring her neighbours with the splendid ideal that is hers and by awakening in their individuality a new and natural force of a broad synthesizing multi-mooded spirituality, can India accomplish the mission of leadership that has come to her.

And if she guards against imperialistic ambition, if she aspires only to the above the Chwinas around her as great Mother of Wisdom and Harmony she will be supreme not merely in Asia today but in the whole world tomorrow.

THE BURNING QUESTION OF THE DAY

CONFEDERATION OF SOUTH-EAST ASIA

The Cause of Civilisation Demands it

“IT is most essential that the countries in South-East Asia part together without delay, and discuss problems of common defense. We do not know the shape of things to come. It is therefore necessary for us to consider that defence is part of the general political co-operation.”

This statement made by Mr. S. W. F. De Rijke, an agreement of Ceylon, and leader of that country’s delegation to the Asian Confederation on Indonesia, has not received the attention it deserves.

VITAL NEED OF REGIONAL AGREEMENTS

The present condition of the world and the weakness of the UNO to enforce its decisions for lack of means has made such regional security agreements indispensable. The United Nations suggested the move.

The mutual defence agreement between the South American States, Canada and herself entered into before the formation of the UNO and the latter’s Charter was so framed as to give it formal recognition, and to declare that its continuation did not constitute an infringement of the basic principles of the Charter. The British Commonwealth of Nations, which though not strictly a regional defence alliance, was similarly recognized. The Union of Soviet Socialist Republics do form in fact a regional defence organisation of considerable power. The three Scandinavian countries, Denmark, Norway and Sweden, were the first to declare that they would defend themselves against aggression. This would serve as an intermediate step and stages to a world-union. It would be easier to deal with European groups than with the rest of the dual nations; and the defensive strength of such blocs would discourage any such sort of co-operation.

Moreover, these groups would develop a higher grade of consciousness than the national and thus lead to a conscious unity of large masses of mankind. It is from this point of view that Mr. Bevin recently said to the Foreign Press Association that he had no quarrel with the new development in Asia which should be linked with the Western Union (the grouping of Britain, France, Belgium, the Benelux countries and Luxembourg) and European development. Referring to the latter he said, “I am quite convinced that we are creating what I call the European mentality instead of a British, French, Scandinavians and Benelux mentality. If Europe is to be saved, it has to be in the end one entity, it should be together. What I want is a practicable community in Europe in which we shall cease to be English and French, come to be English and Italian, to be English and Belgian, but will be European, with a commonism that can carry European policy in the face of the new development in the world.”

A SOUTHEAST-ASIAN BLOC AGAINST COMMUNISM

The formation of a bloc against communism is an urgent matter. The Ceylon Minister has not come a day too soon. It may take time to form an Asian block, but there are stupendous difficulties in turning to clarify their position regarding.

But he urged that some steps are as indicated by him should be taken to establish political collaboration among the South-East Asian countries on the basis of a common ideology and interests and in the context of present-day world events. The sooner they did it the better.

Ceylon, he promised, would participate in such a scheme.

The statement of the Ceylon Minister has not yet been approved by the South-East Asian bloc. The bloc has not yet been approved by the South-East Asian bloc. It has invited the South-East Asian countries to come to their policy and showing their political ideology and if they found it was identical then

Continued on page 3
CULTURE THROUGH ADAPTION

To neglect education is to jeopardize both liberty and democracy. And it is to neglect the INDIAN's pageant of achievements. For education, Education, education! From the cradle to the grave, India worships Education. No, not in the sense that it will lead to material wealth, but to intellectual growth, to self-reliance, to the capacity to think and to act independently. Education is the key to India's future, for it is only through education that the Indian masses can be enlightened and brought into the mainstream of modern society.

The Indian masses, however, have been slow to grasp the importance of education. The problem lies in the fact that education has not been made accessible to all. The cost of education is high, and many parents are unable to afford it for their children. The government has taken steps to make education more accessible, but it remains a challenge. For the future of India, education is the key. It is the foundation upon which the nation's prosperity and progress will be built.

Glimpses of Men and Events

The Durban riots which have plunged all our countrymen into serious trouble, are not an isolated incident. They have a deeper significance, which must be carefully examined. The Durban riots are not an expression of the maladjustment of individuals, but of the maladjustment of society. They are the result of the failure of the Indian community to adjust itself to the changing conditions of life in South Africa.

The communal problem in India is not a new one. It has been with us from the beginning of our struggle for freedom. The problem is not one of race, but of class and religion. It is a problem of adjustment, of finding a way to live in harmony with our fellow men, of finding a way to build a common future.

The Durban riots are a warning to all of us. They are a call to action. They are a call to the Indian community to unite, to work together, to find a way to live in harmony with our fellow men. They are a call to the government to take action, to find a way to resolve the communal problem.

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Political upheaval and a seizure of power are not the solutions. They are not the solutions. They are only the beginning of the problems. They are only the beginning of the problems. The real solution is to work together, to find a way to live in harmony with our fellow men, to find a way to build a common future.

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LIGHTS ON LIFE-PROBLEMS

One of our chief aims will be to provide authentic guidance in regard to the many perplexing questions with which the common man is faced in his daily life. This cannot be better done than by considering these questions in the light of Sri Aurobindo's writings, because Sri Aurobindo is not a philosopher, but a Great Reality and Helper of mankind in the many trying situations that arise in life, the light of this guidance and to make it directly applicable to the problems of questions of common interest along with will regularly appear in these columns.

1. Q: It is said that the motive power behind all the actions and undertakings of man is his happiness. Is this true? Are there any deities, or deities, that can help ease life's difficulties and bring happiness to mankind?
   A: That is an easily made psychological proposition which can exist only because of the human mind. If you say that it is the Ananda behind the veil which makes one act, as a moving power, not as a "motive", that may be, but it is not the motive. The human mind tends rather to the state of happiness unattained by sorrow and to find it a monotonous boring condition. Even if it accepts it, after a time it kicks over the bucket and demands more. The higher the state of consciousness the more its intensity and difficulty to get, to keep or to use—speaking of power in the ordinary sense. A man may know he can never have his pleasure in this world, and in the hope of posthumous fame or on the chance of it. He may know that the satisfaction of his present vanity is to be found. The destruction he will follow his impulse. So the mind as well as the larger vital is not bound by the pursuit of happiness. It can seek from, or by the virtues of the life, a single hard construction seems to be very poor psychology. Neither Nature nor the vast Spirit in things is so limited and one

2. Q: But evidently most people are after happiness and make it the aim of their life.
   A: To say that all human beings are always wanting happiness unattained with sorrow is far too sweeping a generalization. A what is the true aim of life? And mark that it is the human physical consciousness only that seeks after happinessunattained by sorrow and to find it a monotonous boring condition. Even if it accepts it, after a time it kicks over the bucket and demands more. The higher the state of consciousness the more its intensity and difficulty to get, to keep or to use—speaking of power in the ordinary sense. A man may know he can never have his pleasure in this world, and in the hope of posthumous fame or on the chance of it. He may know that the satisfaction of his present vanity is to be found. The destruction he will follow his impulse. So the mind as well as the larger vital is not bound by the pursuit of happiness. It can seek from, or by the virtues of the life, a single hard construction seems to be very poor psychology. Neither Nature nor the vast Spirit in things is so limited and one

3. Q: Some say that even the wicked, the criminals etc. sin because they are truly true for the self's happiness in every sin they commit.
   A: This is really a very summary and misleading criminal psychology. For example: that a Paris crook or Apache steals, swindles, murders for the happiness of stealing, swindling, murdering, is a little startling. He does it for quite another reason, a psychological reason. To reduce his life to a ghastly image as soon as it is cast and insists on turning the whole round of the off-record record. It does not really depend on the reason which the criminal gives for his action, and the reason which the criminal gives for his action is often of the most trivial character and wholly insufficient to justify it. It is only a strong will to detach oneself, not to project, not to welcome that one on the ends get rid of this most troublesome and dangerous element in human nature. In speaking therefore only, the criminal is, speaking from a psychological knowledge which does not end with the surface of things but looks at these hidden movements. It is impossible to deal with things effectively and radicially if we confine ourselves to our surface view only.

K. G.
SRI AURIBINDO'S SUPPORT TO LINGUISTIC PROVINCES

Support has come to the linguistic provin-
ces from an unexpected quarter. Sathya Sai
Aurbindo does not天然consacrate himself to
supporting linguistic provinces, but over the
years, he has made a few public utterances that
he feels the need to take a stance on the issue.

India has at last got the chance to develop
her creative energy. It is not India as a whole, an artificial union of India of which he talks. Unity in diver-
sity and uniform administration, lan-
guage, education, etc., will be the final
result of the process that has been go-
ing on in the country for a long time.

It is evident that what Sri Aurbindo
advocates for the linguistic provinces is not
meant to be the same as what Sri Aurbindo
advocates for the Indian Union. He does not
consider the linguistic provinces to be a
step towards a united India, but as a way of
providing a platform for the various regions of
India to express their cultural and linguistic
identity and preserve their unique traditions.

Sri Aurbindo has remonstrated with the
Congress and the Government of India on the
need to consider the linguistic provinces as
part of the Indian Union. He has written to
the Prime Minister and the President of India,
expressing his views on the subject.

"We stand for the preservation of the
unique cultural and linguistic identity of each
province, rather than the destruction of these
identities in the name of a Greater India."

Sthya Sai Aurbindo has also written to
the Prime Minister, expressing his concern
over the situation in the linguistic provinces.

"It is clear that the linguistic provinces
are facing a number of challenges, and
there is a need for the Government to take
immediate action to address these issues."

Sri Aurbindo has also expressed his view
that the linguistic provinces should be
considered as integral parts of the Indian Union,
and not as separate entities.

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and not as separate entities.
In the first article in this Series we pointed out that though the causes of the world crisis are not clearly understood by the majority of men, even those who are in their true significance psychological, and that the strife and struggle in man’s social life is an outward projection of the conflict and disharmony in his own being. This disharmony we attributed to an unbalanced growth of his nature—to the ego-centric pole of his consciousness which separates his own self from the rest and makes of him a self-sufficient, self-centred being. This imperfection of his being and the resulting disharmony leads to a limitation of awareness and of force, the direct consequences of which are ignorance, insensitivity and lack of psychological integration, ultimately resulting in degeneration and decay.

Also, as the stress of the consciousness in its ego increases, his individuality becomes more and more pronounced, till he ceases to feel his oneness with the rest of the world; this makes him self-centred and impels him to struggle against it, and causes him to be self-sensitive and aggressive.

Then we saw that it is the imperfection in his being, which arises out of this flaw in his consciousness, that he transmits to whatever he creates, whether it be his religion or philosophy, or his social and political institutions. The inner determines the outer, for the culture of a people reflects the type of consciousness that creates it. In his present stage of evolution man possesses a particular kind of consciousness—a mentally, vitally, physically developed but spiritually unenlightened consciousness—and it is this culture that is the direct reflection: if we go deeper and pursue a wider and more luminous consciousness he would be sure to create a greater culture. For, as Goethe has declared that only those two elements that grow in greater union and more harmonious union, can eradicate the imperfection in his being, and that only a widening and heightening of his consciousness can give him greater knowledge and mastery over the external world.

MORAL DEVELOPMENT AND SPIRITUAL GROWTH

Before we proceed further, it is necessary to point out that these facts have not been clearly understood by the majority of men. Even those who believe that the inner determines the outer are under a misapprehension. They have some vague idea that it has something to do with developing virtues, practicing philanthropy, believing in non-violence and supporting a “back-to-nature” philosophy of life. What they have in mind is moral development of a type, and not spiritual growth. The terms moral development and spiritual growth are frequently interchanged as if they meant the same thing. It is not understood that they belong to two different categories. Even the risk of its becoming inattentive to examine the difference between them. Moral development is attained by bridling the desires and urges of the lower animal nature and keeping them under control by the propriety of his acts. It is the control of his lower nature and avoids offending the standards of conduct set up by his fellow-citizens in order to make himself a moral man.

As he evolves he seeks the highest Truth and the highest Good, and tries to live according to an ideal which he sets up before him. On the basis of his evolution, he becomes a moral man.

But spiritual growth is greater than both moral and ethical development. The type of consciousness that creates it. In his present stage of evolution man possesses a particular kind of consciousness—a mentally, vitally, physically developed but spiritually unenlightened consciousness—and it is this culture that is the direct reflection: if we go deeper and pursue a wider and more luminous consciousness he would be sure to create a greater culture. For, as Goethe has declared that only those two elements that grow in greater union and more harmonious union, can eradicate the imperfection in his being, and that only a widening and heightening of his consciousness can give him greater knowledge and mastery over the external world.

The LIGHT and the GUIDE of MANKIND

That being the case, we feel that India with her great spiritual traditions and her rich store of psychological knowledge, is eminently suited to help man grow spiritually, and thereby play the leading part in solving the present crisis. The West has no effective solution to give to the world. European Vitalism and Heredity have failed. Positivism and its natural offspring Utilitarianism and Materialism have not succeeded and it is not likely that they ever will succeed, in the matter of fact they have to a large extent contributed to the decline of European civilization. It has been remarked that “civilisation is not even skin-deep; it does not go deeper than the clothes.” This remark is no doubt a little severe but it succeeds in pointing out the superficial nature of modern Western Civilisation which only attempts a social adjustment of the outer being of man and ignores the growth of his inner spiritual nature.

But there is no need to despair of man and his institutions; only a certain type of culture has failed—a rationalistic-utilitarian-utilitarian culture, a culture that is a reflection of man’s consciousness in a particular stage of his evolution. He has yet to grow in consciousness; and as he grows he will gain wider knowledge and attain greater mastery over his environment, and his institutions will become more perfect.

Where an utilitarian culture has failed, a spiritual culture need not fail, and that is why India can come to the rescue of the ailing humanity with her spiritual and psychological knowledge. It may be mentioned here that Indian spiritual growth and psychological integration generally goes hand in hand, for her spiritual disciplines are psycho-physical, or psychic, and the aim of her psychological disciplines, is to enable man to reach his highest self through a widening and heightening of his consciousness. This knowledge has remained hidden from the majority of men because the spiritually enlightened have chosen to reveal it only to their disciples and that has been the reason why true spirituality has been lost. But spiritual literature of India has revealed this knowledge, it has not been understood by men because it has been given in the symbolic language of spiritual intuition and not in that of the rational intellect; this language of an ancient culture seems almost incomprehensible to a modern with his scientific and pragmatic turn of mind. Unles one has the spiritual illumination, it is almost impossible to understand the psychological and spiritual truths of the symbolic language of the Vedic lore; instead they may be confused to be myths or round a polytheistic interpretation.

The time has now come for India to reveal to the world this knowledge, for without it humanity cannot take the next step in its evolution. This is the reason why we declare that India must become the Light and the Guide of mankind, the torch-bearer of the New World Order.

The FUTURE OF INDIA

But before we can do so, we must find herself. She has arisen out of the torpor in which she had been sunk for a long time, but as yet she has not found herself. She must first find the true self that is at the bottom of her zardahwa, and live it in her life. Great has been her past, but a greater future awaits her if she follows her swadharma by making the Spirit the foundation of her culture and the ruling principle of her life. Only then can she fulfill her destiny. But, if hindered by the mirage created by foreign political and economic ideologies which consider man to be only an eating, drinking and processing material animal, it is an aspiring soul seeking self-expression and spiritual fulfillment, she tries to ape other countries, and this in full turn beats her down. Her lower nature prevails over her true self, for India has always been the land of the Spirit, through all her trials she has stood fast by the Spirit, and it is this Spirit arising in her once again that has made her awakening possible. This Spirit in her has not still found its true freedom; it is entrenched in a fossilised crust of old forms which need to be broken up and recreated in the true image of the rising Spirit within. In its ascent it has to fight against the influence of decadent foreign cultures based upon a science that is fifty years old. Some of these influences are not worth desiring and desirable, others undesirable and fit to be rejected. But greater than these obstructions to its liberation are those two great opposite barriers to human progress, ignorance and superstition. This barrier is the only beginning of which the Spirit has to be free. Through all these difficulties it has to rise; but rise it will, for the ascent of the light and power of the Spirit in her is inevitable.

When we say that India must stand fast by the Spirit, we do not mean that she should all become ascetics and within to their own hermitages. There has been such a tendency in India, but that has not been the only tendency. Spirituality can be and is with a dynamic and life-affirming. A philosophy based on the former kind advocates a withdrawal from life into the heights and vastnesses of the Spirit; whilst one based on the latter kind advocates the same as a first step only; it then declares that the Light and Power of the Spirit must be brought to bear upon life and transmute it. It is this type of philosophy which advocates a deep spiritual enlightenment, but it is too late to arrive: we must be ascetic forest-dwellers living apart from the work or go-getting utilitarians, but veritably a race of spiritual supermen who can master nature with the power of the spirit and enslave Life and Spirit in the divine communion of both in the world.

To show in what way India can find herself, be the spiritual guide of humanity, and thus fulfill her destiny will be the purpose of this Series.

Next Issue: THE LIMITATIONS OF POLITICAL LEADERS.
TAKING the opportunity of the publication of this issue of the Ashram's "Bulletin of Physical Education" to give my blessings to the Journal and the Association-J.S.A.S.A. (Jeunesse Sportive de l'Ashram de Sri Aurobindo). In doing so I would like to dwell for a while on the deeper raison d'être of such Associations and especially the need and utility for the nation of a widespread organisation of them and such sports or physical exercises as are practised here.

THE NATION'S NEED OF PHYSICAL FITNESS

In their more superficial aspect they appear merely as games and amusements which people take up for entertainment or as a field for the outlet of the body's energy and natural instinct of activity or for a means of the development and maintenance of the health and strength of the body; but they are or can be much more than that: they are also fields for the development of capacities and qualities which are greatly needed and of the utmost service to a people in war or in peace, and in its political and social activities, in most indeed of the provinces of a combined human endeavour. It is to this which we may call the national aspect of the subject that I would wish to give special prominence.

In our own time these sports, games and athletics have assumed a place and command a general interest such as was seen only earlier in times in countries like Greece, Greece where all sides of human activity were equally developed and the gymnasiwm, chariot-racing and other sports and athletics had the same importance on the physical side as on the mental side the Arts and poetry and the drama, and were especially stimulated and attended to by the civic authorities of the City State. It was Greece that made institution of the Olympiad and the recent re-establishment of the Olympiad as an international institution is a significant sign of the revival of the ancient spirit. This kind of interest has spread to a certain extent to our own country and India has begun to take a place in international contests such as the Olympic! The newly founded State in liberated India is also beginning to be interested in developing all sides of the life of the nation and is likely to take an active part and a habit of direction in fields which were formerly left to private initiative. It is taking up, for instance, the question of the foundation and preservation of health and physical fitness in the nation and in the spreading of a general recognition of its importance. It is in this connection that the encouragement of sports and associations for athletics and all activities of this kind would be an inestimable assistance. A generalisation of the habit of taking part in such exercises in childhood and youth and early manhood would help greatly towards the creation of a physically fit and energetic people.

THE HIGHER IMPORT OF PHYSICAL TRAINING

But of a higher import than the foundation, however necessary, of health, strength and fitness of the body is the development of discipline and morale and sound and strong character towards which these activities can help. There are many sports which are of the utmost value towards this end, because they help to form and even necessitate the qualities of courage, hardihood, energetic action and initiative or call for skill, steadiness of will or rapid decision and action, the perception of what is to be done in an emergency and dexterity in doing it. One development of the utmost value is the awakening of the essential and instinctive body consciousness which can see and do what is necessary without any indication from mental thought and which is equivalent in the body to swift insight in the mind and spontaneous and rapid decision in the will. One may as the formation of a capacity for harmonious and right movements of the body, especially in a combined action, economic of physical effort and discouraging waste of energy, which result from such exercises as marches or drill and which displace the loose and straggling, the

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C.— Boys from 14 to 18 years—under the leadership of 5 boys chosen from the group.
D.— Men above 18 years—under various leaders from the group.
E.— Women and girls above 14 years—under 12 leaders from the group.

This classification is only temporary in respect of groups C, D and E, where there is a differentiation according to sex. Later on, the groups will be mixed and the classification will be only according to age and capacity. This, however, comes in the future plan.

The whole Scheme is run by the group leaders. These group leaders are chosen from the groups (except in groups A1, A2) for their capacity of leadership and organisation and the possibility of their becoming instructors. For this purpose most of the group leaders are under intensive training to make them into suitable instructors.

The method of instruction varies a little with each group, in accordance with the underlying idea and the aim of the work for each group, as is explained below:

Group A1. This group of the smallest children is under the supervision of two girl leaders from an older group. The aim of instruction here is simply to encourage happy, cheerful and independent movement and to wake up their curiosity and thereby bring the wish to learn and the ability to use their limbs.

Group A2. The children in this group still belong to the infant class, though they are a little older. They are under the supervision of girl group leaders older than themselves. In this group there is a continuation of the work of the earlier group but in greater detail. It is also sought to instil some discipline and a sense of organisation and team-work.

Group B. From here onwards the group leaders are chosen from

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From the point of view of a spiritual life, it is not what consciousness you put into it. Remember always the Divine.When all your actions are consecrated to the Divine, all are inferior; all will have an equal importance—the value gi
inharmonious or disorderly or wasteful movements common to the untrained individual body. Another invaluable result of these activities is the growth of what has been called the sporting spirit. That includes good humour and tolerance and consideration for all, a right attitude and friendliness to competitors and rivals, self-control and scrupulous observance of the laws of the game, fair play and avoidance of the use of foul means, an equal acceptance of victory or defeat without bad humour, resentment or ill-will towards successful competitors, loyal acceptance of the decisions of the appointed judge, umpire or referee. These qualities have their value for life in general and not only for sport, but the help that sport can give to their development is direct and invaluable. If they could be made more common not only in the life of the individual but in the national life and in the international where at the present day the opposite tendencies have become seriously existent in this troubled world of ours would be smoother and might open to a greater chance of concord and amity of which it stands very much in need.

More important still is the custom of discipline, obedience, order, habit of team-work, which certain games necessitate. For without them success is uncertain or impossible. Innumerable are the activities in life, especially in national life, in which leadership and obedience in combination in action are necessary for success, victory in combat or fulfillment of a purpose. The role of the leader, the captain, the power and skill of his leadership, his ability to command, the confidence and ready obedience of his followers is of the utmost importance in all kinds of combined action or enterprise; but few can develop these things without having learnt themselves to obey and to act as one mind or as one body with others.

TOWARDS NATIONAL GREATNESS AND INTERNATIONAL HARMONY

This strictness of training, this habit of discipline and obediencen is not inconsistent with individual freedom; it is often the necessary condition for its right use, just as order is not inconsistent with liberty but rather the condition for the right use of liberty and even for its preservation and survival. In all kinds of concerted action this rule is indispensable: orchestration becomes necessary and there could be no success for an orchestra in which individual musicians played according to their own fancy and refused to follow the indications of the conductor. In spiritual things also the same rule holds; a sadhak who disregarded the guidance of the Guru and preferred the untrained inspirations of the novice could hardly escape the perils or even the disasters which so often lie thick around the path to spiritual realization.

I need not enumerate the other benefits which can be drawn from the training that sport can give or dwell on their use in the national life; what I have said is sufficient. At any rate, in schools like ours and in universities sports have now a recognised and indispensable place; for even a highest and completest education of the mind is not enough without the education of the body. Where the qualities I have enumerated are absent or insufficiently present, a strong individual will or a national will may build them up, but the ed to given by sports to their development is direct and in no way negligible. This would be a sufficient reason for the attention given to them in our Ashram, though there are others which I need not mention here. I am concerned here with their importance and the necessity of the qualities they create or stimulate for our national life. The nation which possesses them in the highest degree is likely to be the strongest for victory, success and greatness; but also for the contribution it can make towards the bringing about of unity and a more harmonious world order towards which we look as our hope for humanity’s future.

RI AUROBINDO’S ASHRAM

In Ashram’s three new sports quarters in the Ashram, of the scheme and of the method followed, teams and briefly discussing its future situation is also given. Our course which has been evolved under the spiritual head and guide, or.

Group C. The work of the previous years has been encouraged and the numbers are given a wide range of physical activities such as games, sports and exercises. They are made acquainted with all of them and given a sufficient training in all aspects of physical education, so that they can fully appreciate and be quite familiar with all types of physical activity and, at the same time, each one can later freely and pertinently choose those activities which are most congenial to the nature of each individual.

Groups D and E. Here they begin to perfect what they have learnt in the previous groups and they concentrate on those activities which they have chosen in order to become masters in their specialities. These are the different ideas which underlie the aim of the work in each group, but through all the groups, from the smallest to the biggest, it is sought to encourage a fearless sincerity and frankness, abolishing all crooked disillusionment.

FUTURE PLANS.

The present scheme is sufficiently plastic to permit any amount of expansion in the future. This will largely depend on the facilities which will be available, particularly space which is, even now, hardly sufficient for the number of participants.

There is provision already made for the construction of a large and modern swimming pool; but there is need for larger playing fields for such games as cricket, football and hockey, and also for a better equipped gymnasium.

As regards the training of individuals, it is expected that this will improve considerably when the present group leaders are fully trained as instructors. In connection with the grouping, it has already been explained that the aim for the future is to do away with grouping according to sex and to have it instead according to age and ability only. It has been found that given sufficient training, there is no essential difference in what a woman or man can do and it is only a long tradition and a collective suggestion that is responsible for the fact that at present women are normally physically inferior to men. Once this false idea has been completely uprooted, and with equal treatment of both sexes from an early age, there will be no difference in their average performances.

Generally speaking, however, there are no cut and dried plans for the future. As has been the case in all the growth of the Ashram, things will be allowed to develop naturally and freely without subjecting them to any preconceived plan. The guidance is always there and at each stage in the growth of the movement what is needed for its fullest development will be known and acted upon accordingly.
NEW TRENDS IN WESTERN THOUGHT
MODERN ART: A REVOLT AND A REVELATION

By ERIC NEWTON
"New York Times"

"Modern" Art is about forty years old—old enough to take its place in the long sequence of styles that has newly ceased to evolve since paleolithic man first painted Bears and Bison in the Cave of Altamira; old enough to be respected as a serious school of painting, and this is the main purpose of this article—old enough to be defined and, with a definition in mind, compared with its predecessors rather than regarded as some sort of protest against them. In fact, in this new renaissance the artist is the successor to, and not an enemy of, past regimes. Moscow has turned it out of doors and formulated it; London has given it a colour; the contact the American wished to establish with his gods.

IS MODERN ART INSINCERE?

"What is modern art?" Art? Question 2: What is "Modern" Art in this context, and in this pronunciation, should I ask what was modern art? Or, alternatively, is the question, what is contemporary art? Question 3: Is the discrepancy between the two real or only apparent? Is there a difference of degree or of kind? Question 4: If it is a difference of kind, could such justly classify it as a better or a worse kind?

These are certainly not new questions. Nor do I flatter myself that my answers to them will finally settle the controversy. But, as I remember, the head of a chapter on the Italian Renaissance, "The Story has been told and retold and retold with such dissatisfaction who am I that I should shrink from telling it once again?" So here goes.

EMOTIONAL EXPERIENCE AND VISUAL TRUTH

"What is art?" Art is the expression of human experience in terms of a medium. The examination of it therefore includes the two headings: the nature of the experience and the skill with which it is expressed in a language appropriate to the experience.

Now there is no kind of human experience from diurnus to ecstasies and ecstasy to enthusiasm, from despair to hope, that has not found its expression in the art of some people at some time. Throughout the last 500 years between the birth of Giotto and our own day, it has been expressed in terms of visual experience.

The artist was certainly communicating an emotion, but it was an emotion engendered by his own mind. In short, he was solving the problem: "What does things look like?" A complicated problem, capable of a million solutions. Botticelli solved it in terms of grace. Michelangelo in terms of structure; Titian in terms of colour; Rembrandt in terms of light. Monet in terms of movement and vibrating light colour. But for all these million solutions there was one ultimate test: "Does his picture reveal to me a new aspect of the truth about the visible world?" If so, his art is valid; if not, it is invalid.

And even with borderline cases like El Greco or Blake the test still holds good.

But it does not hold good for all art. The test of truth is not a test which will not survive such a test. Still less the art of primitive Africa. An African artefact is not a representation of a human face, but it shows no important light on the human face. It merely uses it as a vehicle for the expression of an abstract emotion—terror or supplantation or whatever

I am not thinking of the Surrealist who merely takes the dream world as its lawful prey and expresses in it his subconscious, Victorian, tropezio-essent realism; I am thinking of those like Klee and Chagall and Picasso, who, with a minimum of reference to the visual world, produced a vital, convincing, and highly organised account of a state of mind.

In 1948, in Picasso's studio, I was shown a painting of Notre Dame and the bridges leading to the City, in thunders and black and gray. Suddenly there appeared a painting of the same theme in primrose yellow and hellebore grey. In a moment Picasso said gravely, "The lines were in flowers." I can imagine the same remark, in German, written in Paul Klee's precise handwriting. Acting as a title for one of his charmingly fantastic water-colours.

EYES TURNED INWARD

I seem to have answered Questions 2 and 3. The difference between one might call Renaissance art and modern art is certainly a difference in kind. The one is a representation of the world as it is perceived, the other is perceived with nothing but the eye. And the introvert is bound to be a little more baffling than the extravert. The language or it must be so in its early stages.

That brings me to my last question. Is it a better or a worse kind? Odious words and an odious question: I refuse to think of art in terms of good and bad; but it is important to think of it in terms of skill and unskill. At the end of the nineteenth century, after 600 years of exploration of the world, it was possible to have achieved an extraordinary technical ability. To-day after forty years of exploration of the world, the mind, they are still primitives. As a painter, Picasso is a primitive. No one, not even a writer, not even a primitive, as an artist, is he his equal.

But forty years is nothing. If Picasso is the Giotto of the twentieth century, then, however great his genius, he will be superseded as surely as Giotto was superseded by Massacceo and Masaccio by Michelangelo. It is not a question of genius, which is rare and often eccentric, but of control of the language of paint, in which every Time, every new idea can contribute. Tradition is built up slowly, not under the hand of a trial and error, and as I see it, this modern tradition is in its infancy. If Picasso, the Giotto of the new Masaccio is not due for a decade or two, and the grand climax of modernism will occur about a century hence. I, for one, am content, I would rather live in an age of experimental primitivism than in a period of decadence or even maturity.

NEXT ISSUE
THE VERDICT OF SCIENCE ON TELEPATHY
The book is an extraordinary cultural study, remarkable for the acuteness of its judgments, even more for the originality of its standpoint and approach. The author seems to have keenly appreciated that human affairs in Asia are not bounded by a narrow concept of the "normal" and "abnormal." He is, therefore, not subject to the illusion of meaning "discovery" and "discovery" as conventional or supposed objective results. The results and manifestations are to him the clues for assessing the form of experience, which motivates and determines them.

STARTLING DISCOVERIES IN CULTURAL LIFE

This approach has led him to make many startling discoveries in the cultural life of the West as well as in the cultural history of Asia. He identifies the conflict of ideologies in the West as being merely a conflict of institutional delusions. He also sees that imperialism is really race pride and oppression of others, that the "Western" appeal for "one world" is in fact a demand for bourgeois-democracy and monopoly capitalism to spread and so on. In the East, in spite of the "technological backwardness" and poverty, agrarian and industrial, he sees what he calls a "pantheist mood," a concrete feeling of oneness with all universe. He soon overcomes the bewilderment caused by the "one-world" theory in the East, in particular in India, and realizes the essential cultural attitudes of the East as completely reconcilable. He understands why Indians while carrying on a fight among themselves with the British could yet hold negotiations, as though war and peace were not opposed.

VIRTUAL YOGIC CONSCIOUSNESS

The psychological standpoint in humanistic studies has now come to be widely recognized. However, his "virtual" yogic consciousness, his psychological standpoint, it recognizably possessing power of the subconscious and conscious together, and therefore, properly speaking, psychological consciousness, is essentially the same as the "psychologically" oriented Freudian.

If we reduce it even that, the standpoint is virtually yoganistic, because the approach is from beginning to end that of self-understanding, self-discovery and self-growth. It is a standpoint which transcends the distinctions of subjectivity and objectivity, private and public, theoretical and practical. At its best, it tends to become distinctly spiritual and mystical. Through such a standpoint, one can maintain, we penetrate within ourselves a power and influence, which is "transformed but never lost" and thus a "mystic conviction" grows in him that there is an imperative mission to preserve, by transmitting, the influence of human values, objects, all these "transformed" but "never lost".

QUEST FOR "ONE WORLD"

Edmond Taylor, the author of the book, was an officer of the American contingent of the South East Asia Command, which went to India to get up the government, and his own responsibility was thus so great, although he had already assumed serious proportions in that area. Later on, he became the Commanding Officer of all activities of the Office of the Strategic Services in India and S. E. Asia. His official work was thus psychological in view of achieving the maximum harmony between the British and Indian conceptions and that of assessing psychological situations arising in the conduct and progress of the war in the Asian theatre.

This by itself involved for him a proper understanding of the people of the territories concerned. But he was also an independent interest in understanding Asia and during the two years that he was here he intensively sought to know the oriental cultures and, thanks to his sincerity, humility and sympathy, his efforts succeeded in understanding the East and in particular India. This is most remarkable of all, he was able to transcend the habits and formations of the occidental to the oriental and vice versa, without any friction of experience.

Undoubtedly he had approached Asia with a keen desire to see how "one world" could be made a realizable dream. And, it appears, his occidental prepossessions of progress, technology, organization and the like, are not so strong. He was thus mentally in a happy situation, receptive and appreciative of strong elements of oriental life by "cultural opposition," as he says, appreciating himself how "one world" and "one human unity" could become a reality.

The book, which is truly a record of his personal adventures in self-discovery and "discovery" developing its theme through his own career as a part, is divided into six parts. The first part is a "Road to Discovery", wherein he affirms his quest for world government. But he did not approach the subject in the political way. It is rather the "psychological and cultural aspects of the problem as they concern the individual" which interested him most. He personally sought a "felt unity of human states of mind", in all his Adventures, his Thoughts. His method was consistent in the principle of finding a strayed horse by thinking where you would go if you were a horse, and then going there. We can call it the method of sympathetic identification in trying to know and understanding an object.

But the author, at times, seems to face a concrete problem of the process of telepathic knowledge and mental intuition. In Algernon, he wrote the story of the assassination of Admiral Darlan only a week before it took place, and felt so confident in his discovery that he informed his agent of this. In explaining his saying, "I was neither in the confidence of the assassins nor did I read their minds, but I was in close personal contact with them and the assassin in my own mind recognized in the future steams which came into their eyes and their voices." The "discovery" of the "secret of a kill." The Part II also confession "the absence of Asia" in the outlook of the Westerners and seeks to develop "The Art of Awareness".

PSYCHIATRIC ANALYSIS OF DELUSIONS

The second Part is "The Pathology of Imperialism." Here he attempts an "analysis of the "shahib mind," which he contacted first in India, and discovers the limitations of the colonial ideology, which never permitted a real meeting between the East and the West. He was shocked by the "individual shahib's morale" and his "spiritual and political deficiency." But he soon outgrow "the shahib-sickness", which had been infected the label, and awoke to the "rediscovery of huma

ERROR OF "NOTHING-UT-ISM"

The Last Part of the book is "Back to Man." Here he returns to his theme of world government and human unity, taking stock of his mental adventures and tries to reap what he has experienced. In two chapters, "The Psychopathology of Personality" and "The Philosophy of the "Spiritual" Man" he bests his thought on the subject.

We have thus tried to follow aAsher's adventures - a Western cultural adventurer. We would now wish to explore the Indian cultural standpoint, in order to find out the fundamental hypothesis, that delusions - primarily of the institutional kind - are the causes of confusion and division in mankind. A delusion is a belief which does not correspond to reality and is characteristic of the psycho-pathological state of Paranoia. He attempts to understand and too, develop, and even cultivate through modern leadership and political skills, the human mind, and the resulting one nation from another and makes a statement and underlines the latter are worse, because "we tend to assume that everything which is public must be real." Here he gives a true psychological analysis of the delusion of grandeur and its effects. He sees the persecution, the Paranoiac and the Schizoid states of mind, the world's development, fear, brutality and the resulting "dystopianism, the "soul-desert" and makes a statement. He pursues this study and discourses and identifies some of the etiologies of the Western world amongst which the chief is "the intuitive facet", he thus personally gets into a better frame of approach the Asian life and culture.

DISCOVERY OF INDIAN VALUES

The next Three Parts will only the author's discovery of the Indian values of social relations, politics, truth, religion, Karma, reincarnation, the new personal and social unity, and it is said to be very close to the horse race, which he has, on the whole, arrived at the quasi-appraisal of these values. He can undoubtedly claim growth for himself and a real conviction to the East-West understanding and an ultimate understanding of general human culture. Here he highlights discoveries in a new Indian attitude towards conflict concepts upon a view of truth, which is all-comprehending and infinitesimally therefore the Indians are friends despite their differences. He observes, in this connection, that "the discovery of exclusive rights must make way for another two conflicting parties unbearable.

The contradictions and the anomalies of Indian politics during the years 1944 and 1945 soon became clear in his mind. He saw their relations with the British policy and the independence of Indian life. What fascinates him in the new form of Indian personality, which he discovered, was the activism of the West and the question of the East realized in our coincidence. He has met precisely at the point of widest divergence. This personality-value is of supreme importance to him from the point of view of human values.

His approach to religion was generally happy as he was able to set aside the bias of a crude religious and "concentrate attention upon the most refined Hindu and Budh list forms of religious experience."

Continued on page 12
ETERNITY THROUGH TIME

Although first issued in handy book form in 1944, the last pages of the four sections that together make the sequence had appeared earlier during the war—East Coker in 1940, The Dry Salvages in 1941, Little Gidding not long after each publication", in Mr. John Lehmann's words, "as exciting to many of us as news of a native victory". Yet, the first of the quartets, had been indited earlier still, perhaps in 1935 when the specter of a second world war had already been lifting its head in the dim far horizons. A few of the writers like E. M. Forster and T. S. Eliot, silence is as significant as fresh creation, and the alliances between Burnt Norton and East Coker, The Dry Salvages and Little Gidding, are rather in the nature of commentaries on the poems themselves. After all, the four sections, over seven or eight years, the four quartets are nevertheless held together by a palpable, durable, both social and mystical, inner and outer, alternation and unity of theme and time and eternity.

The first poem, Burnt Norton, begins with an exploration of the possibility of the apprehension of eternity in time, and concludes with the words:

Sudden in a shaft of sunlight East Coker moves
There rises the hidden laughter of children
Quick now, here, now, always—
Ridiculous the waste and time that only God owns.
And in the final section of Little Gidding, the last of the four poems, the wheel as it were comes full circle—"the end is where we started from"—with a recollection of the poem, while catching up the final accents of Burnt Norton, endowing them with the poignancy of a hint of the end.

Quick now, here, now, always—
A condition of complete singleness
(Costing not less than everything)
And all shall be well
And manner of things shall be very good.

When the tongues of flame are in-folded
And the fire and the rose are kindled.

QUINTESSENTIAL ELIOT

The Four Quarters, then, is a single work, and what above all gives it its fierce, unconventionally unitary is Mr. Eliot's self-incorrupting and uncompromising sincerity, his anger and anger, and account of the present human predicament, his sense of the need of a "true prayer of the heart". Rightly therefore wrote Mr. Francis Scarisbrick in the Shakespearean autobiography of poems Burnt Norton, East Coker, The Dry Salvages, and Little Gidding, he has achieved a victory over language, a perfection of total form, and a boldness of sentiment that is almost insignificant. Mr. Eliot is now in his maturity as a poet, and his work has that male beauty which comes of strength, balance, and the sweetness of a serious man's inner thought".

In 1944, Four Quarters is not only Eliot in his latest phase, it is quintessential Eliot. Even a casual reader of the sequence is struck by its newness, its urgency, its deathlessness, its hard and living beauty. Mr. Eliot now needs no medium like Prufrock or the faded unique occasion and a move pro-pus across his vague vistas of feeling and his hazy hysteric suggestions. Neither does he need the seclusion of a formal drama or pageant to give to his world and sense of the sea to the seething unseen currents and eddies of his thought. Mr. Eliot the current smoker of the dim impenetrable Niches has forged leagues ahead of his precedent in the spiritual forays at Harvard—he has shed many of the mereangularities of the Prufrockian generation. The Wasteland writing in the Coriolan periods—he has fairly tamed the twin demons of pedantic and the negative and has at last broken through and cast away the shell of fording reserve and learned to speak to us with his still small voice, in simple human terms of the, and all of them are a part of the earnestness, forceful and irresistible in these four poems.

Prufrock and Tiresias and Sweyne and the names of the dim imponderable figures from "death's dream kingdom" are indeed so many ways of executing the same thing, each a disturbing half-success for the, and a move pro-pus forever afterwards like last year's topid harvest in the context of this year's frame and the, and in the prospects of the near future. We are with Mr. Eliot confessing in East Coker:

So here I am, in the middle way,
Having been had twenty years.
Twenty years largely wasted, him
Of the years, of the years—
Trying to learn to unlearn, and
every attempt
Is falsely new start, and a different kind of failure
Because one has only learnt to
get the name of words.
For the thing one no longer has to say, or the way in which One is no longer disposed to say it. And so each venture
Is a new beginning, a raid on the inarticulate . . . .
At any rate, Mr. Eliot has not run to seed, he has not ceased to rear after the perfect phrase, the, the, the, the myth of the archetypal pattern.

POTENTIAL INCANTATORY SYMBOLS

The titles of these new poems in the Four Quarters sequence sound strangely familiar, yet are more than the names of out-of-the- ordinary, the sort of "potential incantatory symbols mingling with other symbols in an intricate and highly unorthodox" (Lehmann). East Coker is the place in the world where the pioneers migrated to Massachusetts about three hundred years ago. The Dry Salvages, Mr. Eliot writing, is "a small group of rocks, with a few buildings, the town of Ann, Massachusetts". Little Gidding is the place which Richard Huneman, the seventeenth-century, "metaphysical" poet, frequently v tapped to visitors in the nightly mists, with such encircling the place are place-names with peculiar associations, but Eliot has with a poet's largeness indeed, an unbroken chain of symbols the local and the personal with the general and the universal.

It is also fairly obvious that these poems are the recording of particular reactions to the pressure of enveloping circumstance at four points in the cycle of the Christian year—1935, 1936, 1941, 1942. On the other hand, Eliot has managed with the poet's prepossessing of prudence and freedom to fuse the infinitesimal present the ever living ever dying—resent—with the timeless, the ever changeless, the eternal, the infinite. Times the poems while being localized in space and timeless in time, are, and the individual with the attributes of sovereignty in space and time, and are occasioned to be permitted to be expressed in space and time into the transcendental dimension.

Again unanswerable, the answers are not as well enough obvious that in these poems Eliot has made poetical use of the concepts and the musical ideas of the Wasteland, of the Pisan Cantos, of the Incarnation, the redemptive agency of Christ, and the orthodox Christian understanding of the Eucharist. Mr. Eliot states in an open letter to Krishna's key inspectorations to Arizona on the field of the poems that the combination of the two is the three. The and of which we think that what we are said, substantial fact, and blood want of any immanent or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or apparent or immediate or 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ANSWERS TO QUESTIONS ON EYE-PROBLEMS
BY DR. R. S. AGARWAL

Q. What is the cause of short-sight or myopia?
A. It is a general belief that myopia is caused by the excessive use of the eyes for near work, which strains the eyes. The reason for this belief is that since the cornea of the eye is softer in youth than in later years, children are unable to withstand increased tension in the eye, produced by near work. Owing to the increased eye strain, the eyeball elongates and myopia is produced.

According to this contention, the lens of the eye becomes more convex. Hence the ciliary muscle of the eye is under excessive strain. Myopia cannot develop in adults because the corneas of the eye are quite strong. Persons who do not use their eyes for near work do not suffer from myopia.

The following facts are worth considering:

1. The excessive use of the eye for near work first increases the convexity of the lens and then elongates the eye-ball. Therefore, the change should be prevented in the shape of the lens when myopia is present, but according to the sup- posed belief the eye-ball elongates and not the lens in myopia.

2. When there is excessive strain on the eyes constantly, the child should feel the symptoms of strain, which are absent in most of the cases who develop myopia.

3. Myopia frequently develops in adults and is observed in peasants who do not use their eyes for near work.

The eminent ophthalmologist, Evertbach wrote: "It is not yet determined how near work changes the longitudinal structure of the eye, and it is a fact that they often cause much discomfort and the lowering of vision. They can, however, be made a means of improving the sight. When they hurt the eyes, it is because the subject strains to see them. If this tendency to strain can be overcome, the vision is always improved, and if the practice of viewing pictures is continued long enough, many eye troubles are relieved.

While seeing the wholes, sit comfortably, keeping the chin at right angle and blink frequently. The common mistake is to stare at the picture and stop blinking.

3. Q. Is working or reading under an electric light bad for the eyes?
A. It is not harmful to read in the electric light if there is no dazzling light on the paper. The light is sufficient to read is quite harmless. Direct fall of light on the paper may be avoided so that the glare reflected from the paper may not affect the strain in the eyes. This can be done by arranging ceiling light or a cover on the lamp or by tilting the lamp.

4. Q. Can the vision be improved after the lens has been removed for cataract?
A. Yes.

5. Q. I have normal sight, but after reading for a while my eyes feel strained; would you still consider I have a normal sight?
A. If your eyes feel strained you are not reading with a normal vision. While reading, probably your eyes try to read many words at a time or you are in a hurry to finish the whole page. Get a specimen of photographic type reduction and read it daily. You will find your trouble relieved as if by magic.

6. Q. Why is my vision worse on a rainy or cloudy day than in clear daylight?
A. Because you strain to see on a dark day.

7. Q. Is gazing on green grass or at the blue sky beneficial to the eyes?
A. Yes, because there is nothing to stare at.

8. Q. Is the use of rose water drops or honey beneficial to the eyes?
A. Yes, in most of the cases.

9. Q. What precautions should I take at the time of the medi- cal test of my eyes?
A. Remember these points:
(a) Cover one eye with the palm of the hand and not with the fingers. The fingers press pressure on the eyeball, and consequently the sight becomes defective. You will be unable to read the smaller letters with eyes previously covered thus.
(b) Keep the chin a little raised, and the upper lid lowered without screwing the eyes.
(c) Blink gently each time you try to read.

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THE OWL'S BANQUET
BY "MINERVA"

Gabriel D'Annunzio, the greatest Italian poet of our day, on his first visit to the celebrated actress Sarah Bernhardt was told a few pretty anecdotes from her and exclaimed as if inspired: "Beautiful! Magnificent! D'Annunzio!"

"Yes. After this he wrote, 'Good day, Madame.'"

The story of this fatal infatuation, when unfortu-

nately modelled every hair in the head of a statue destined to crown the prolific genius, still interested me. I visited the studio, where only the birds could see them.

Aloud Huxley recalls a long and violent argument D. H. Lawrence had on evolution. In this realm of which Lawrence always passionately disbelieved. "But look at the evidence, Lawrence," Huxley insisted, "look at the evidence." Lawrence answered, "But I don't care about evidence. Evidence means nothing to me. I don't care what goes east and west or what goes south and north."

One of the few instances in which Bernard Shaw was 'host' by his own profession. He came when he appealed to Mrs. Shaw for support of his contention that male judgment was superior to female judgment. "Of course," Mrs. Shaw replied, "after all, he is and I am a woman."

A lady who was badly anti-church was heard remarking, at a party at which Winston was present, that if she were his wife she would give him a few logical and unexceptional stories to remember. Churchhill smiled and remarked: "If I were your husband, Madam, I should think it the greatest of my superior qualities."

Shelley once took Jane Williams and her two bitches in his boat out into the deep water and then fell into a long and melancholy reverie, out of which he roused himself and said to her: "Come let us together to a place of mystery."

"Tell me, Jane," he continued, "I am tired of marveling at things."

"What a country!" answered Jane, "Our doctrines have been reduced to a man's wishes and a woman's wishes."

Bernard de Saint-Pierre found opportunities for religious exaltation in the human situation. He wrote: "Man cannot do without the laws that have been made for him."

Mallarmé once asked to be given the notes which had been taken during one of his conversations. "I have a secret," he said, "in order to look a little old-fashioned in front of the worthy lady, Anatole France, on the other hand, enumerated the three crowning forms of great literature: 'Fable of all, charity; then again, charity; finally, charity."

But perhaps Havelock Ellis struck upon the true secret when he gave his advice to treatment. "Be clear about your body."

The same thought is expressed paradoxically by the poet when he says: "They see not, that they might the more easily be caught."

Flaubert the great French stylist who judges leaped suddenly was unable to avoid the double "de" in the phrase: "une couronne de fleurs écrasée dans un poète." He was said to be a "poète couronné." "In" language-construction was like using a sculpture with unethi-

cally modelled every hair in the head of a statue destined to crown the prolific genius, still interested me. I visited the studio, where only the birds could see them.

By the way, how nice it is to see people became known as a source of ineffable delight.

We are sure the yoke path of self-denial, understanding, self-inspection and self-growth, which our author has adopted, will lead him to the true goal of spiritual man.

The whole article is prepared to walk the full length of the path.

His approach is perfectly correct. He is right when he says that in the beginning we often begin by treating ourselves as if to correct the disorders or deficiencies which we have produced in ourselves.

He calls upon the West to re-

The ideas of just a few concrete, in our time, can be concluded in a very few sentences: first: the idea of self-sacrifice, second: the idea of selflessness, and third: the idea of sacrifice. But it is too difficult: it can be explained paradoxically by the poet when he says: "They see not, that they might the more easily be caught."

The editorial team of this magazine has decided to focus on the world of art and literature.

The National Standard (Bombay), the clarissist who see all things clear.

"In fiction is sometimes assisted by the use of allusions" came out an "Eire-

"In fiction is sometimes assisted by the use of allusions.""