With the withdrawal of the British from India we got the feeling of a new dawn, a new era, a sense of being a part of a world where the intensity of national consciousness as if we had just been born as a great country. Naturally, with the new era, we see ourselves as a young nation where the future is waiting to be moulded according to our heart's desires. And we are casting our eyes all around for examples and models to guide us in our endeavour to build a beautiful and prosperous India.

But let us not forget one basic fact. The feeling of youth that we have now is not due solely to our liberation from political bondage. No doubt, many of our achievements have been possible because of it, but their breaking forth is conducive to the sense of youth. Yet, when we reflect, we find that we are only just emerging into the world of citizenship. We have only just begun to break forth from the remote atmosphere and have we come out into the living present with fundamentally the same kind of spirit as before, the spirit of youth, the spirit of the age, of untravelling dominion, of the future. Accordingly, we are a young nation, and by now should feel utterly exhausted.

The departure of the British from our shores should have left us not only with being free but also with being powerful. We have been deprived of a period of youth, of dreams and are willing to dance on the edge of a hundred precipices. How is it that a song is on our lips and the heart is in our feeble grasp towards gigantic tasks and partake of the task of building.

Strange indeed that our nationalistic past should bear on us so lightly. Some ancient civilisation seems to be glowing within the land. And it is this eternal child's laughter and not the falling of political chains that is the true cause of the delightful air of life with which we are filled today. The falling of chains is only given a fine edge to a youthful fever that fills us with the very essence of the Indian nation.

If we realise this we shall stop looking merely around for patterns on which to erect our future. Of course, all that is nobly and excusably modern in the world of which we are a part must be accepted with gusto. There is certainly no reason why we should not take to the same extent as Britain as our model a great deal of its control over our children. Indeed the truth and purpose. Indeed our own nature is such that we can absorb a host of alien things without losing our typical India. India is not a dribbling plant of culture: she is an individual, so much so that sometime she is mistaken for a colossal confusion. There is really no confusion but an inexhaustible freedom which yet runs a single secret stream. Both in body and mind she is a subtle persistent identity in the midst of a myriad variations. The variations, however, are as important as the underlying theorem. India is philanthropic and its true character is that she should not hesitate to take in whatever in the modern stream so we find a heady stream of the tendril binding the health of the people and the world.

Surely it is no accident that civilisations seem equally rich and powerful as ours died and disappeared. There is only one view of the history of civilisations that can explain our survival and our youthful vigour. It is the view put forth by Sri Aurobindo and formulable in one term—save the mystical. We must regard every nation, every large and distinct, as a super-organism with a common body and mind. This super-organism, like the individual, lives through a cycle of birth, growth, adolescence, ripeness and decline. The decline generally ends in death. But there resides in the vast oscillations of the collective being of a people a power of self-renewal with the help of inner life-ideas. The inner life-idea is the key to a nation's psychology and its destiny. If it is strong and intense and the body is strong enough and the surface-coat plastic and adjuvant without hard load or unstable, then the collective being can keep unimpaired through vicissitudes, even rise phoenelesiakos out of its apparent perishing and one cycle will evolve into another and many cycles run their course before the final collapse. Certain of the ancient civilisations and this kind of continuity was irruption. But even they could not last indefinitely. After the inner life-idea it is the case of a super-organism, like the orgy, which is a suffering creature of perishable and is unchangeable. By the time the inner life-idea is a super-organism is a fitting expression for the inner soul-life of the time. It is the vehicle of the eternal Spirit whose manifestation in time is the whole universe. And the inner life-idea which is the Kshetra or the principle, arising from the particularised representative, the soul-principle, is the true soul and support of the inner life-idea of the collective being, as it is of the individual. And it is this soul and great spirit, not sufficiently understood or appreciated by the world, not sufficiently understood or appreciated by the world, by the world's consciousness, the eternal is never brought into the temporal and ultimately comes dissolution or a fusion into other races.

But when there is a constant look into the Immanent, a persistent pressure upon the deepest and widest Self, a people acquires the secret of perpetual renewal to experience. When this process is continuous and never in a finite time, what foreign invasions interfere with its physical expression and what defects and decadences are seen as a result of it own folly. Even death may threaten in the end but then every suffering creature of perishable and is unchangeable which is the case. A people living also in the experience of its profound soul-principle and thereby in the presence of Virat, the infallible Self, the cosmos seeking its own highest manifestation through human history, such a people never dies and is eternally young.

Red strategy and tactics (As a result of the Second World War)

Communist strategy and tactics follow a defined, often as seemingly erratic, pattern. Red activities in Hungary provide a striking illustration of this. Indeed the party of the Second World War can be traced back to Moscow, the Soviet Union, and has recently made itself assertively evident. The declaration of St. Thomas, the French Communist journal, that its policy of ‘publicity’ was wrong, was confidently echoed by the Communist party’s internal disorder in the event of a war against Russia has been distinctly with reference to the current stage of International Communism in Italy and next by Mr. Henry Pollitt in Britain. Mr. Pollitt, echoing his French and Italian comrades, has stated that British Communists will be the first in the toil of war, and will implement their stand with “strikes and a council of action.” This is not the same as means that hr Communist, wherever situated, will renounce primary and perpetual allegiance to Moscow.

If these declarations are not yet
THE CENTRAL SARKOJIN

Indeed we have lost many things we prized in the personality of Sarkojin Naidu, but what exactly was her central quality, what constitutes the singular, the very heart of her genius? It is always desirable to ask such a question, for in answering it we get a clear view of the plethore of conventional or merely cussed notions we hold at the true nature of our loss and, by arriving at it, can best try to keep alive what still remains. The departed greatness had most attempted to evoke.

The central Sarkojin is summed up in the word: happy visionary. And this description must not mislead us. It does not mean a dreamer in either the Semitic or the Turkish sense. Sarkojin was always possessed of a finely sharpened perception, and she knew also the humiliations and sorrows that are inseparable from life, especially the life of a nation like India which had been so long subject to foreign rule. She had known the too-knowledgeable reality and the common gendarme, as well as the old folk and all the sages who have never learned from poetry into politics. What is meant by living a happy vision is simply that even in politics she always remained a poet.

A poet is primarily a seer of hidden perfections at once becoming conscious of them and aloof from them. She knows the lumi- nous harmonies and reaching out to each other of the stars, the beauty and the thrill which accompanies this seer- hood is a strange happiness that is never shared; it is as though she is full of laughter and love amidst the creatures and objects of the dust, yet a creative criticism of them and, while acknowledging their value, points ever higher and often com- bines affection with irreverence, enthusiasm with a witty perception of opaqueness, which is simply the way life is. Sarkojin was very clearly and very uncannily a poet of mind and character. Her constant call of luminous dreams in all her public speech and gesture, the dreams of the democratic system, communism, or Christianity, are cunningly conjured up of India and the spirit.

RED STRATEGY AND TACTICS
Continued from page 1 major priorities. It is not necessary to flatter the Communists by imita- tion and build a Chinese wall against them as a counter to the Iron Curr- ltain, but it is imperative that landsmen peoples which cherish demo- cracy should reduce Marxist oppor- tunities to cut or cross the wires of the democratic system. Communist infiltration tactics are two well- known to be ignored. Since Red propaganda thrives on deceit and it is essential that democratic countries short-circuit things like a wall of ice, an even keel, and go forward without the depression which Moscow and her minions gladly prophesy.

ININDIA AND SOVIET RUSSIA

Indians who go to Russia with a rosy view of that country are liable to be unprepared for some disillusionment. Their efforts to catch at close quarters the light they have sup- posed to be a kind of spiritual illumination are little appreciated—unless they make it plain to the indigent and depressed masses that there was prepared to swallow Russia whole—with all the blood-baths and the post-war aggressions.

For, Soviet Russia regards the entire non-Communist world as her enemy. Her philosophy of life is nothing but the everlasting triumph of truth—creatively speaking, there should be a distinct- ion between red and what may be called green. The red see things which cry “Danger” and block the historical path of things, whereas those who are green are those who say “Pass On” and let the forces of evolution move forward to the Godhead glimmering in the dist- ance. Of course, it is all from selfless and their thought has plenty of disfiguring and self-interested elements, some of all their imperfections the true trend of life is at work and no rigid dogmatism and atheism. I am far from believing that the real struggle is not going to be in the spirit of ruthless finality.

The main difference between the Russian tactics and Communism lies in Marxism grants even the Marxist a certain right to live, because it is the fulfillment of the human conscious- ness that ultimately the ideal can be realized. The Marxists is away to suppress totally the non-Marxist. There is not an iota of genuine toler- ance, not the tiniest concession to the idea of authentic freedom. Even scientific workers—enemies to artists, are to be tolerated if their theories and conceptions do not clash with Stalinist slogans. This has become the inevitable form of growth. The relation of the latter with the years. And the major- ity of Indians, though they are not the more common belief, are not blind to the grave defects of the Soviet ideology and systems. Theirs has who admired many features of modern Russian life has always shared the democratic conceptions of the personal liberty, and his reverence for Gandhi could scarcely leave him a relentless enemy of spiritual values. Inscribed intellectually to be an agnostic, his entire heart seems to be at one with others whose sanc- tion can lie in deep faith in a secret divine presence. The vigilant eye of Soviet miasmatics found itself in such “decency” of conditions in India in condemning the Indian consciousness as dangerously contamina- tion.

It is any wonder that Indians, for all their sincere desire to come into intimate touch with the progressive forces imagined to be in Russia, are not appealed to by Stalin as an epoch- making? Very soon they discover that, just because they are not Soviet-dyed to the bone, the stamp of the political parish is laid upon them. There is a surface courtesy, but behind it a profound lack of co- operation. A Russian visitor has itself is shown only at a very safe distance. No real getting-together, no free exchange of views and feeling is permitted lest the Russian mind shudder at the invasion of political democ- racy and of a philosophy differing from Dialectical Material- ism. Yet, it is this sort of Stalinis- t, at least show strong promise of developing into one, or you are given the cold shoulder—with occasion- ally, the ghost of a smile over it, if you happen to be somebody import- ant.

Russian distrust of India breaks out into sight more and more in the internal and sphere. Recently there was the accusation that India was in the tow of modern imperialism and that there was no real relin- quishing of power by Britain. It was even alleged that the govern- able British army was still stationed in India, perhaps not with the direct purpose of submission but with the purpose of holding down the restless Russian influence and of safeguarding India from any possible threat of invasion.

The late Mr. H.S. Mani, in his letter, has advocated the Soviet proposal in the U. S. Economic and Social Council to hold a trade union inquiry into labour conditions all over the world, in- cluding India, as a means of encouraging the practice of forced labor.

These signs of anti-Indianism have been noted by many of our leaders. And the attempts at sub- tage by the Communist Party have stirred our Government to take vigorous safety measures. As noted in our last issue, even the Socialists who had played into the hands of the Communists, have now fully awaken- ed to their folly. But strangely enough, the spirit of the Congress itself is still uncertain about the real nature of the Communist movement. A few weeks back no one would have been ready to admit that a leader like Sardar Patel re- mained a member of the Congress into which he had made his release from jail several years ago that he had not renounced his politics. They waited to see what they gave up terrorism and violence. Does not the Sardar, who is proud himself of his humility of things, know that terrorism and vio- lence are not merely temporary ex- pedients the Communists adopt, but the natural and inevitable expres- sion of their ideology and are reve- latory of a sort of diabolism inherent in their philosophy. Even the Indian terrorists too—just as there were terrorists among the Irish Sinn Fien. It is sometimes necessary to strike with sudden and sweeping violence at a foreign power obstructing the free development of Indian democracy and life. But this violence is not the mark of a great people, there is no intolerance of thought-values and culture-values and administration-values. Indians are not the appeasers. Continued on page 3
The ban on the R.S.S. and its appeal for withdrawal

By "CHANKAYA".

Just after the assassination of Gandhi last year, the All-India Swarajaya Sangh was declared illegal, and many of its leaders and workers were put in jail. But it transpired during the murder trial that there was no positive evidence against them. Consequently, the R.S.S. men were released but the ban on the organisation was not lifted.

The R.S.S.—A CHECK ON COMMUNISM

Mr. Golwalkar, the head of the R.S.S., was released after six months' detention, but his movements were restricted to the city of Nagpur. From there he wrote in a letter to Pandit Nehru: "It is over a month-and-a-half that I had written to you my last letter. I have not had the happiness of receiving any reply yet. I have been putting off writing again since the Hydroplane question had come to a head and action seemed imminent. Now having got the important part of the question has been successfully settled and I feel it time to write to you. In the clear atmosphere created by the successes in the Hydroplane question, I request you to kindly reconsider the question of the ban imposed on the R.S.S. For eight months and nothing can remain to be investigated into. I am sure you are aware of the various questions against the R.S.S. have been found to be unfounded, if not false in fact. It is therefore a case for simple justice, which we have a right to expect from a Government which we have always considered our ally. I do not think the R.S.S. having been disbanded, the intelligent youth have been rapidly falling into the snares of Communism. With the alarming happenings in Burma, Indo-China, Java and other neighbouring States, we can envisage the nature of the menace. The one effective check of the R.S.S. no longer exists. The Communists have always considered the R.S.S. as their main channel and they have to announce and vilify it. In Mahatma Gandhi's absence, a check on the R.S.S. got their opportunity which they exploited to denounce that the R.S.S. is being communal and anti-social. News of their progress is alarming. Activitists, Mr. Golwalkar thus replied to Pandit Nehru: "Again, if really the Central Government or the Provincial Governments possess the power to incriminate evidence against the R.S.S. or, certain of its members, is it not right to expect that at least a few successful prosecutions could be brought to bear on the leaders?—So far as I know all these months the various Governments have taken recourse to the special legislations and not pressing the criminal evidence against the group of persons under the substantive penal law. The one case, known as the Kanada case in District Musafirkhan—upon which the Prime Minister has received the 'Charge Sheet' of the U. P. Government seems to have rested—has been dealt with only in the last few days at the learned and well-balanced bench of the High Court. The falsity of the great deal of evidence against certain members of the party clearly appears.

To this the Prime Minister gave a reply on November 10, 1948, asking Mr. Golwalkar to deal direct with the Home Ministry which "are concerned with internal matters and the disposal of all applications for the empannell of the ideal and to put in its place a system of voluntary action. We are of the opinion that the matter under consideration is a matter of thought and action repeating the story will of a single anti-religious autocrat.

Mr. Golwalkar replied: "Have we not been reduced into the dark ages when the feelings, opinions and will of the people are held as mere individuals were alone just and natural and any person or group of persons could pass an even capital punishment just for the fun of it?—Ex. The Prime Minister's intention would be apparent from theFollow the news in the world. The question has been raised about the possibility of whether all would be done to work towards the goal of the new life of the R.S.S. and as well as their activities have been definitely communal.

Can that be right? The declared aim of the R.S.S. is to restore the greatness of this country by the ancient spiritual ideal of India. The R.S.S. ask the nation to regain life by following the law of its own being—the law which is luminous and resplendent in the heart of every soul. The nation has the power of help of that past we must learn to move forward. It is this approach of the R.S.S. which is considered as a martial outlook. To the understanding of this country, Mr. Golwalkar says: "Reveive the Vedantas and the Yoga, for they alone teach the right path and put strength and hope in the life of the country which is the kind of strength and divine and eternal. In the attitude which worships the country's vast soul as an idol, a mighty Mother-spirit, you will find a true escape from self, S. and the true way of serving humanity."

Is it reasonable to look at this in the light of activities of the R.S.S. as being communal and anti-social?

WHERE IS THE INCRIMINATING EVIDENCE?

As regards the other charges about criminal activity Mr. Golwalkar thus replied to Pandit Nehru: "Again, if really the Central Government or the Provincial Governments possess the power to incriminate evidence against the R.S.S. or, certain of its members, is it not right to expect that at least a few successful prosecutions could be brought to bear on the leaders?—So far as I know all these months the various Governments have taken recourse to the special legislations and not pressing the criminal evidence against the group of persons under the substantive penal law. The one case, known as the Kanada case in District Musafirkhan—upon which the Prime Minister has received the 'Charge Sheet' of the U. P. Government seems to have rested—has been dealt with only in the last few days at the learned and well-balanced bench of the High Court. The falsity of the great deal of evidence against certain members of the party clearly appears.

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Mr. Golwalkar replied: "Have we not been reduced into the dark ages when the feelings, opinions and will of the people are held as mere individuals were alone just and natural and any person or group of persons could pass an even capital punishment just for the fun of it?—Ex. The Prime Minister's intention would be apparent from the following characters the country's greatness which in the long run is bound to set such had precedents that, I am afraid, our unfortunate country will be involved in intolerant, party feuds and mutual disputes. The history of the last thousand years is full of these feuds and the resultant defeat and degenera- tion. That is all. I would have felt very happy and grateful to have been given the chance of an interview with you. But it seems you would rather not have it. Be it so. But if you are going to decide in the same ways convulsed the British rule sooner but that does not seem to be Her Will. I obey Her command and I value love and respect for Her. I prepare to step upon the course of action which the Great Mother may indicate."

WHO IS THE REAL AUTHORITY IN PRESSING THE R.S.S.?

Even before this letter reached its destination, Mr. Golwalkar received a letter from the Home Ministry communicating to him that the ban on the R.S.S. would be lifted forthwith. In the letter of November 18 which the Prime Minister wrote to Mr. Golwalkar, it is surprising to note that while the Prime Minister said that the Home Ministry was solely responsible for the decision, he continued, the Home Ministry came to a decision in this matter on the strength of the letter written by the Prime Minister. In a press conference held by the Government on November 15, it was said, "the Government of India had got in touch with the Provincial Governments to acquaint themselves with their views and the latest information about the activities of the R. S. S."

From this it seems that the Central Government itself had not sufficient evidence on which they could take action against the R.S.S. On the other hand, during the Sahyagaha campaign that followed, the Prime Minister of Madras State indicated that the Provincial Government had no case against the R.S.S. but that they were acting according to instructions from the Home Ministry. It seems to have been the attitude of Bengal and other Provincial Governments. The order of withdrawal by the Home Ministry itself is a further indication that the state Government would not follow the policies and orders of the R.S.S. in future. Considering this, it is not possible for the Home Ministry to act upon his letter giving the reason for withdrawing the order of ban.

IS THE R. S. S. A SECRET ORGANISATION?

In accordance with the requirements of the Commu- nique issued by the Government on November 13, Mr. Golwalkar was asked to make immediate arrangements to return to Nagpur. On November 14, he was arrested under the Bengal State Prisoners' Act, 1931. As a political party it is very necessary when the feelings, opinions and will of the people are held that the leaders were alone just and natural and any person or group of persons could pass an even capital punishment just for the fun of it. Even if there had been some obstruction or lack of co-operation, the R.S.S. have not been responsible for it. The man was taken against them. The Hindu Mahasabha have charactarised these attacks as a gross failure to the people and an increasing lack of efficiency. The Sangh has been holding its physical training exercises openly, every morning and evening, at stated places known to everybody and their meetings have been presided over from time to time by many persons of outstanding eminence belonging to all shades of opinion including high-placed Government officials. The charges, therefore, that the Sangh is a secret organisation is hardly sustainable by fact.

Distinguished professors have testified that students who came under the influence of the R. S. S. had better character and better discipline than other students. The public know how the R.S.S. movement was winning young persons from the baneful influence of Communism. The British Government, the U.S. Government, the U.K. Government, the R.S.S., the Hindu Mahasabha recently observed that the Sangh has been functioning for the last 25 years and its work and activities have been approved by leaders irrespective of political parties. An organisation which has been functioned for the last 25 years and has spread its work to the people of the land, spread in a country of 350 million, can have been banned without compelling reasons."

In the absence of any definite evidence that can be brought against the R.S.S. it is surprising that the Government have so often denounced them. Thus one minister after another and one Government after another attacked the R.S.S. It is a faction which was that demon wanted to kill baby Krishna, so the R.S.S. are trying to create disturbances. Another section that says that the ban on the R.S.S. will continue until the next elections are over, and some other Government which wanted to profit out of the R.S.S.'s misfortune.

Another accusation made against continued on page 4
The VITAL NECESSITY
OF LINGUISTIC PROVINCES
A LOOK AROUND AND AHEAD

By SAMIR KANTA GUPTA

The question of linguistic provinces needs to be kept constantly in the forefront for a redistribution of the redrafted provinces can
linguistic principle has been expressed in clear and emphatic terms by the
majority of the nation. But forces of has not completely died out in India. The
The Government, it is said, is al-
ready beset with numerous huge
difficulties. Why then bring in the additional burden in the
form of a fresh problem which will on one hand cause administrative
matters and increase the national expenditure? Well, the
population of linguistic provinces is a matter vitally linked with the future
growth and development of India. Hence the paramount importance of
it. We shall examine the point a little more in detail.

THE TRUE UNITY AND THE
LINGUISTIC PROVINCES

We all know that India is a very vast country. It is a land of many
religions, many languages, many nationalities and peoples of
diverse habits and customs. Even if we leave religion apart, for
that may be considered one person's private belief, we cannot
ignore about a magnificent and opulent variety of culture. Elsewise
there have been a vast variety of
tional life. The idea in India from the
language has been its way of
achieving a unity—a cultural as well as a political unity—in the midst of an almost ap-
pelling diversity. The Maurya and the Gupta empires have been very
wide. Akbar's attempt was a still
notable one. Even so, the Com-
ning in succession the Britishers first achieved the unique result: one
central government commanding every inch of ground in this sub-
continent.

Depriving aside the many disadvantageous consequences that were the legacy of British administration, India, we say, it has produced at least one good result which may be worth consid-
dering here. For, in India, as in other
in the world, there exists a strong desire in our people to live
under one unified country-wide authority for the benefit of all and the gain.
Yet at the same time it should be noted that the unity thus establish-
ed was mostly based upon the
consideration of administrative conveni-
ence. It had not a dynamic basis in the consciousness of the people. Naturally, then, that unity when the period of trial has arrived today is so much shaken and appears to be
losing strength. A province based on one language spoken within
its domain, however, seems closely in the final analysis to be
the fundamental basis of the political unity of the Indian Union. Living its own life, according to its evolution, each province will not only develop and enrich itself—it will develop its own
town, its own social life and culture, and participate in the greater life of the
country. That would be an ideal at
case natural and insiprational.

THE RIGHT PROCESS OF NEW
FORMATION

There is, of course, the question of demarcation of new provincial
boundaries. We propose that a commission be set up to study the poss-
pose consisting of the Provincial C.
President and a Provincial Gov-
ernment Representative from each
cide of the provinces concerned and headed by a permanent Chairman and
Chairman. The Chairman and the Vice-Chairman should be non-official bodies and public
in such a position as to
bring about a desire in the people to live
under a unified country-wide authority for the benefit of all and the gain.
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town, its own social life and culture, and participate in the greater life of the
country. That would be an ideal at
case natural and insiprational.

TWO LANGUAGES NEEDED IN
ONE PROVINCE

This new arrangement has become a reality each province will have to learn two languages—one the official language, the other, selected by free
measure, the common language.

Shut Eyes

1 I only have to shut my eyes in the silent room And delve into that void beyond my sight To reach the immortal Presence waiting In the quiet breathing of the night.

Released of thought is the troubled heart Sinking into that wordless magic daze; All pain is sudden painlessness, For streaked up deep in mind is Your flashing mark.

The blackness round me is light for my eyes; My yarning heart is cleft in two below In the quietude is my silent asking. And the peaceful answer is — You.

MINNIE N. CANTENWALLA

Continued from page 3

The R.S.I.B. is that their Satyagraha has fizzled out. That also is not true, on the contrary it has been a great success. After repeated
failures in achieving the immediate objectives by Satyagraha, Goodlil used to say, “A satyagraha has no failure”. It is the spirit in which it is
offered and carried on that is the true test of a satyagraha campaign. From many parts of this vast land members of the R.S.I.B. have been
engaged in the Satyagraha, their number was more than 70,000, but it was all done in an exemplary peaceful manner. In a press conference held in Madras, press representatives tried to impress on the Government that the Sat-
yagraha is willingly entered into by gran
dees and workers. It is said that the workers on peaceful satyagraha should be supported. If the Government do not respond, that did not show a failure of the Satyagraha in which even many workers from different parts, not only courting prison but risking life in the line of livelihood. Satyagraha is nothing
but an extreme form of peaceful protest; it has a moral force which
cannot be discounted, those who

ignore it do so at their own risk.

The Satyagraha was withdrawn at the intervention of the National Party. The Unity Party of India issued an open letter to the R.S.I.B. urging them to stop the Satyagraha and assuring them that a national conference cannot be held and that the ban would be lifted. That letter was published in The Dastaks on January 19. The Westminster paper, Mr. Kashekar, got the permi-
mission of the Government to meet Mr. Gower, who was in India for a visit, but he was not allowed to meet Mr. Gower.

MOTHER INDIA, MARCH 19, 1949

TOWARDS A NATIONAL LANGUAGE

It is not unlikely that there may be differences in Indian lan-
guages will have its might spring
spread all over the country, not by any means on the order of the pmical or
through narrow and cheap opportu-
nities, but by its inherent strength and grandeur is power to express all
shades of noble thought and feelings, its strong vitality and suppleness, a language made by great men of ages. Hindi may still be talking in many parts of Sanakai too may enter the arena. Even though Hindi may very well be a rival candidate. Anything can take place. Only as the condition prece-
dent will develop in the years to come and march with time. It is always the earth which is the source of Nature and meet her demands. Nature is moving inexorably to
wards a world of one, a world of a close-knot humanity. If India is to retain the voice of humanity, her lan-
guage must be adequate to her
mission.

In the meanwhile, no impediment
must be put in the way of various
provincial languages developing into the full fruits of their
abilities. Out of naturally growing forces of culture true national great-
ness will come and, with that, the
wealth, a genuine national tongue. If that is the purpose of India's peculiar spirit, for linguistic provinces, we shall thwart her
growth and the Indian nation strives for and the authentic single language may express that unity and help the cause of
"One World".
The seventh birthday of Einstein was celebrated with international acclaim on the 14th of this month. To live in the time of a man like Einstein is to be constantly aware that he is the greatest original thinker in the whole history of science. Sullivan perhaps the mark he says that while detailed analysis of Einstein and Newtonian physics may indeed find it exceedingly difficult to believe anyone who had discovered the relativity theory if Einstein had not lived.

**AN ENTIRELY NEW TURN OF MIND**

Indeed so original was the discovery that for years even scientists did not know just what exactly to make of it. It introduced an entirely new turn of mind. Its revolutionariness lay not in the fact that it was beyond their power to imagine the whole thing in its entirety, but rather that it was so formulated that when one topic seemed to be discovered, another immediately appeared. It was the object moving at a certain speed in our direction travels faster relatively to us than an object moving at the same speed away from us or that two events in the same place but at different times will seem equally simultaneous or not that, given the facilities, a straight line laid upon a surface can always be measured. As far as we like or that the sum of two angles of a triangle is greater than 180°, and so on. What was really new was the idea that space and time, which we have always thought of as being independent and immovable, were in fact not real but simply a way of expressing the relationship between observed events. Einstein's theory of relativity showed that these events are not absolute but are relative to the observer. Thus, the speed of light was not a constant but depended on the observer's frame of reference. This led to the famous equation E=mc², which showed that energy and mass are interchangeable.

**EINSTEIN AND THE ATOM BOMB**

At present his name is most generally connected with the atom bomb. For, the search for atomic energy started from Einstein's formula that energy and mass are interchangeable. By this equation, light could be harnessed for the production of energy, and this energy could be used to power anything from a heat lamp to a nuclear reactor. The key to this was the idea of nuclear fission, where a heavy nucleus breaks into two lighter nuclei, releasing a large amount of energy. This energy could then be harnessed to produce electricity or used to power nuclear weapons. Einstein's work on this led to the development of the first atomic bomb, which was used to destroy Hiroshima and Nagasaki in 1945. The bomb was a devastating weapon, and it is estimated that over 200,000 people were killed in the first few days after the explosion. The moral and ethical implications of this new technology were profound, and they led to a new era in international politics and diplomacy.

**Grasping of Reality by Pure Thought**

In the end, Einstein's mind was a genius in the sense that man has found a novel mode of thinking, a hitherto unknown way of speaking, of understanding the phenomena of Nature. As a result, the Einsteinian method of arriving at basic principles, no matter how "fantastical and unphysical" they may seem in their significance, "pure mathematicians"

**The Irony of the Nobel Prize**

Both the method of Einsteinian physics and the non-Einsteinian orthodox approach towards Nature were obstacles in the way of his getting the Nobel Prize. The popular idea is that the award of this Prize was most spontaneous. In fact, the old formula was being debated in the term set up by Nobel—"a discovery in physics which has for a long kind has derived great use"—were satisfied by the highly abstract theory in the mind of Einstein. Could these formulas be called physical, discovery or mankind have been, in general? Besides, Einstein was bitterly attacked by many school of thinkers and his theory was even linked to political controversies. The Swedish Academy of Sciences, gave him the prize for a while. But when in 1922 it did not receive him the chief frown for the award was stated to be the relativity theory. Now the Nobel Prize in 1922.

Einstein's work was cited as an example of the Special and the General Theories of Relativity which has brought him fame and notoriety, and not discovered the photo-electric effect and the photo-catalytic effect, and the spontaneous emission of light. Yet it brings out a point which too is not known to the naked eye. Einstein is a great physicist, who has a great command of the realm of physics and not merely the content of a book or a paper. Even in the sphere of the ultra-microscopic his wonderful mind has shone. It is a concomitant of scientific knowledge today that light, which was supposed for several years to be purely a wave-motion is now found to consist of particles. These particles and Newtonian philosophy still clash. Very few realize that nobody except Einstein could have made this prediction. Even in his relativity theory, Einstein proved these energy-packets to be possessing mass and energy, and to be any material object. Even if he had no relativity theory, his credit, his research and several other subsequent observations of atomic phenomena would gain him among the top scientists of our century.

**Einstein's Life and Work**

Einstein's life and work were marked by a constant search for new and fundamental insights into the nature of the universe. His early work in the development of the special theory of relativity, which he published in 1905, revolutionized the way we understand the relationship between space and time. His later work in the development of the general theory of relativity, which he published in 1915, provided a new understanding of gravity. These theories have had a profound impact on science and technology, and they have also had a significant influence on our understanding of the universe.

**Theoretical Physics**

Einstein's work was not limited to theoretical physics. He also made contributions to the field of quantum mechanics, which deals with the behavior of matter at the atomic and subatomic level. His work on the photoelectric effect, which he published in 1905, laid the foundations for the development of quantum mechanics. He also made contributions to the field of statistical mechanics, which deals with the behavior of large numbers of particles.

**Conclusion**

Einstein's work has had a profound impact on science and technology, and it continues to influence our understanding of the universe. His theories have been tested and confirmed by a wide range of experiments, and they have been shown to be correct to an extraordinary degree of accuracy. His work has also had a significant impact on philosophy and culture, and it continues to inspire new generations of scientists and thinkers.
THE WORLD CRISIS AND INDIA

III. THE LIMITATIONS OF POLITICAL LEADERS

We have seen that consciousness is the determining factor in the life of man—that his religion and philosophy, his social and political institutions are the creations of a particular type of consciousness, an imperfect ego-consciousness, an unlighted consciousness; and that if he is to realise the ideal of a collective life in which every individual will find fulfillment, he must himself first grow in consciousness, so that by the action of a higher knowledge and spiritual force he can create a greater life upon earth.

Now, if such is the case, is it not rational to suppose that we are not going to create an ideal state by introducing economic and social reforms?

Today men's minds are greatly influenced by political ideologies; economic and political values are emphasized everywhere as if they were the highest ones, and spiritual values are waived aside as superfluous of the ignorant, and illusions of dreamers who have lived in contact with reality. Carlyle writes about man, "Alas, poor devil! Spectres are not to haunt him: one age he is hag-ridden, bewitched; the next, priest-ridden, befuddled; in all ages, bedevilled". We shall not be very far from the truth if we say: man is politician-ridden and befuddled, and is on the verge of being bedevilled.

Also, it is not difficult to draw a parallel between the political leader of today and the priest, witch-doctors and hags who used to hold the position of authority in ancient times. With the seriousness of a Moses preaching on Mount Sinai, he tells us a gospel of adjustment and adequate political and social reforms he will bring in the kingdom of heaven upon earth and make men healthy, wealthy and prosperous; that he will give them a "perfect environment" in which they can live without hunger, want and intelligent beings; this is social reform, automatically bringing in a wake a change of heart, after which men will love one another and perform good deeds like glorified boy scouts. Of course each political aspirant has his own conception of a "perfect environment" and prepares his manifesto according to his own predilections.

Then like the quack witch-doctors of old he proceeds to prescribe potent remedies which will create such an environment in a given time. Whilst the political leader waves his hands in the air, shakes platforms, and thumps down his "ego", poor believing simple-minded men who do not know which way to turn amidst the chaotic conditions in which they live, they console themselves, they feel convinced, that, if not the Messiah, at least a deliverer has come to their rescue. They fail to realise that the political leaders are no better than people who err in human being like themselves; at his best, he is only a good and well-meaning, but powerless man. They are so taken in by his promises and are so enchanted by that magic word "action", that they do not even pause to reflect if their hero has the capacity to fulfill his promises; and a light by which he can act truly. Action is necessary, but so is knowledge, by attaining which alone real and effective reform can be accomplished.

Also, we have no special bias against politics or political leaders; only, the other side of the shield has to be shown. Since we accept a life-affirming philosophy, it is necessary that we should accept politics. We admit that politics has to play an important part in the life of a nation; so the importance of the role of the political leader has to be admitted also. But politics is not the whole of life; political expedience should never be allowed to mould the life of a nation, to affect the personal and the political more than the personal. We have to maintain the distinction between the outward and the inner, the outward action and the inner action. Action is putrid if it is not supported by knowledge, and action without knowledge is empty.

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EINSTEIN

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stresses that so disturb others who helplessly use their intelligence. To his students he used to say: "I shall always be able to receive you. If you have a problem, come to me with it. You will never disturb me, since every problem is a chance for me to work on my own work at any moment and resume it immediately the interruption is past."

Dr. Philip Franklin records how Ein- stein and he once decided to visit the Metropolitan Observatory at Potomac. Then they arrived to meet on a certain bridge, but since Dr. Franklin was a stranger in Berlin, he said, "I cannot promise to be there at the appointed time." "Oh, replace the word "can" by the word "must". I cannot, there is no difference; then I will wait on the bridge. You are really a person of another world. That might waste too much time. "Oh, no," was the retort, "the kind of world I am in".

When we ask what is the kind of work Einstein does, a generalisation is in the attraction he always feels towards root problems. "The fascination of the difficult," to use

Next issue: "ADAPTATION TO ENVIRONMENT" LEADS TO STAGNATION.

Technics, nor only mental acquisition of data of the external world and its classification, and theorising about it; when we speak of knowledge, we mean by it spiritual knowledge, by attaining which a man understands his outer as well as inner nature, his relation to his fellow-beings, and to his ultimate Source, the one transcendent and immanent Reality.

THE PRACTICAL MEN'S OBJECTIONS

The so-called "practical men", who reflect the same mentality as the ancient Pharaohs, will surely object to this. According to them, all these airy statements about the Spirit and Transcendent Reality are not going to solve man's problems and give him cakes and ale. At least, they are not going to take action and do something "concrete". Their success, they declare, is only a matter of growth: with the physical sciences they will slowly but surely create the perfect environment they have promised—after all Rome was not built in a day. We may point out that if we expect the world do not stop looking up to these so-called practical men to solve their problems, there are very good chances that our civilisation may go the way Rome went. The world has always listened to its practical men and not to its seers and saints because the latter, instead of offering them fairy tales, have presented to them to conquer their inner nature, and by practising asceticism to go beyond the boundaries of trans-}

Even after reading this there will be many who will remain uncon- vaned, because to them the soul and the spirit are not the mind or illusions of idealist dreamers and hallucinated fools. This attitude is the result of the mental association of the real with the sense- world, which makes the non-material and the supra-physical seem unreal and non-existent. These people have to understand that outward and inner, the outward action and the inner action. Action is putrid if it is not supported by knowledge, and action without knowledge is empty.

Yet's phrase, dominates him. He has no love for measuring super-

is an attack, always the deep heart of a science, the most resistant core of theory. Given to make a difficulty just more acutely felt is sufficient incentive to him: the hidden central things must be made our magnet, no matter if nothing exists for our preoccupation for a long while. Einstein once rem- marked contemptuously about a fairly well-known physician: "He strikes me as a man who looks for the thinnest spot in a board and sees so many nails as possible through it."

PERSONAL PECULIARITIES

Living always in an atmosphere of common prejudices and misapprehensions of political physics, Ein- stein has a strange insouciance of bodily rules. Once when he had to give a lecture in a small town, his wife Elsa packed his case with everything he thought he would need, and left it by the road. When he returned, she found it intact—and, complacent, none of men stein or national attachment. He is at home in any place, so little is he a creature of fixed habits and so free from the individual or national attachment. When he lived in Germany, and his wife left Germany for a trip to California Hitler had not yet denounced him. But while getting out of his beautiful house at Caputh, on which he had spent almost his whole fortune, he quietly remarked to his wife: "Take a good look at that house, you will never look at it again." This remark shows not only his cool detachment but also his sudden sense of impermanence. His prophecy came true, for when an attempt to murder him and his house was turned down by the Nazis and his property confiscated.

Though genial and warm when in company, Einstein’s intense in-}
Q. 1: Anatoile France in one of his books says: “One can do no wrong when one really loves, but sensual passion is made up of hatred, egotism and wrath as much as love”. But is not love itself as it is itself; namely, love’s own, pure, genuine, non-violent, non-angry, non-hostile, non-aggressive character? A: Yes, the human feeling of love is always either based on or strongly mixed with some element of hostility, greed, envy or pride. It is said in the Upanishad, “One does not love the wife for the sake of the wife but for one’s self sake one loves the wife”. There is usually a hope of return, of some pleasure or satisfaction, of some gratification, mental, vital, or physical that the loved one can give. Remove these and the love very soon sinks, diminishes or turns into anger, reappraise, indifference or even hatred. The vital element in human love is especially dominated by ego and desire. It is full of craving and demand; its endurance depends upon the satisfaction of its demands. If it does not get what it craves or even imagines that it is not being treated as it deserves—for it is full of imagination—then anger is not far left out; and it is much mixed with a fear of its own exploitation, and not for any mental, vital or physical pleasure, satisfaction, interest or habit. But usually the psychic element in human love, when present, does not let pure; it is mixed with a fear of abandonment under the other elements that it gets little chance of fulfilling itself or achieving its own natural purity and fullness. What is called love is therefore in many cases, one thing, sometimes another, most often a confused mixture.

Q. 2: Is it true that love always love the vital love but does it not the Immortal Mind and the warm is the same? A: It is a mistake to think that the vital alone has warmth and the psychic is something Sidereal without any flame in it. Psychic love can have a warmth and a flame as intense and more intense than the vital; only it is a pure fire not dependent on the satisfaction of ego-desire or on the eating up of the fuel it embraces. It is a white flame, not a red one; but white heat is not inferior to the red variety in its ardour. It is true that which does not get its full play in human relations and human nature; it finds the fullness of its fire and energy more easily when it is lifted towards the Divine. In the human love, the psychic love gets mixed up with other elements which seek at once to use it and overshadow it. It gets an outlet for its own self-extinction, instead of being utilised for the path of mathematical divination and its logical development. He who invented the idea of the psychic is wrong in as much as an element, but even so it contributes all the higher things in a love fundamentally vital—all the finer sweetness, tenderness, fidelity, kindness and all the feelings of soul to soul, identifications, identifications, sublimations that lift up human love beyond itself from the psychic. If it is true that the psychic must finally sublimate the other elements, mental, vital, physical of human love, then love could be earth the one and the other action of the real thing, an integral union of the soul and its impetus in a dual life. But even some imperfect appearance of that is rare.

Q. 3: How can it be that love is pure but not the same? A: Nothing is a pure passion which has been thrown in order to serve a temporary purpose; it is good enough therefore for a temporary purpose and its normal tendency is to waste when it has sufficiently served the nature’s purpose. In mankind, as man is a more complex being, the calls in the aid of imagination and idealism to help her pulse, given a sense of avoird, of beauty and fire and glory, but all that wanes after a time. It cannot last, because it is a borrowed light and power, borrowed in the name of love. A reflection caught from something beyond and native to the reflecting vital medium which imagination uses for the purpose. Moreover, nothing lasts in the mind and vital, all is a flux there. The one thing that endures in the soul, the spirit. Therefore love can last or satisfy only if it bases itself on the soul and spirit, if it has its roots there. That means living no longer in the vital but in the soul and spirit.

Q. 4: In the vital love itself are there no elements akin to the psychic love? A: There is in the vital itself two kinds of love—one fall of joy and confidence and one of caution, ungrudging and very absolute in its dedication and this is akin to the psychic love. There is another way of vital love which is the usual way of human nature which is a desire and which is mostly a cause of trouble and suffering. It neither satisfies nor lasts.

Q. 5: Why is the human vital love so evanescent? A: It is because it is a passion which has been thrown in order to serve a temporary purpose; it is good enough therefore for a temporary purpose and its normal tendency is to waste when it has sufficiently served the nature’s purpose. In mankind, as man is a more complex being, the calls in the aid of imagination and idealism to help her pulse, given a sense of avoird, of beauty and fire and glory, but all that wanes after a time. It cannot last, because it is a borrowed light and power, borrowed in the name of love. A reflection caught from something beyond and native to the reflecting vital medium which imagination uses for the purpose. Moreover, nothing lasts in the mind and vital, all is a flux there. The one thing that endures in the soul, the spirit. Therefore love can last or satisfy only if it bases itself on the soul and spirit, if it has its roots there. That means living no longer in the vital but in the soul and spirit.

Q. 6: How can the vital get liberation from its usual insufficiencies and imperfections? A: Like mind and vital, psychic is properly an instrument for the soul and spirit; when it works for itself it produces ignorant and imper- fect results, lost or self-giving up for the sake of the vital. But usually the psychic element in human love, when present, is not left pure; it is mixed with a fear of abandonment under the other elements that it gets little chance of fulfilling itself or achieving its own natural purity and fullness. What is called love is therefore in many cases, one thing, sometimes another, most often a confused mixture.

Q. 7: How true is the human relationships? A: The human relationships, the spiritual love which McTaggart says is not as true in human practice; for the sake of the love and its justification depend very much as a rule (though not always) on the vital through the soul image. For if the object of love is trivial in the sense of its being an instrument for the dynamic realization of the sense of oneness which McTaggart says is not as true in human practice. But the destiny of love and its justification depend very much as a rule (though not always) on the vital through the soul image. For if the object of love is trivial in the sense of its being an instrument for the dynamic realization of the sense of oneness which McTaggart says is not as true in human practice. But the destiny of love and its justification depend very much as a rule (though not always) on the vital through the soul image. For if the object of love is trivial in the sense of its being an instrument for the dynamic realization of the sense of oneness which McTaggart says is not as true in human practice. But the destiny of love and its justification depend very much as a rule (though not always) on the vital through the soul image. For if the object of love is trivial in the sense of its being an instrument for the dynamic realization of the sense of oneness which McTaggart says is not as true in human practice. But the destiny of love and its justification depend very much as a rule (though not always) on the vital through the soul image. For if the object of love is trivial in the sense of its being an instrument for the dynamic realization of the sense of oneness which McTaggart says is not as true in human practice. But the destiny of love and its justification depend very much as a rule (though not always) on the vital through the soul image. For if the object of love is trivial in the sense of its being an instrument for the dynamic realization of the sense of oneness which McTaggart says is not as true in human practice. But the destiny of love and its justification depend very much as a rule (though not always) on the vital through the soul image. For if the object of love is trivial in the sense of its being an instrument for the dynamic realization of the sense of oneness which McTaggart says is not as true in human practice. But the destiny of love and its justification depend very much as a rule (though not always) on the vital through the soul image.
NEW TRENDS IN WESTERN THOUGHT
THE VERDICT OF SCIENCE ON TELEPATHY

By DR. ERIC J. DINGWALL & DENYS PARSONS

Psychical research is still not a respectable field of study, which seems to suggest that occasionally some persons become aware of facts, events, or impressions which appear to have been obtained neither through the normal channels of sense perception nor by inference. The facts are not present events, but new and then it follows that knowledge of the future is derived, and prophecy is reared an immense literature of fortune telling which is subject to the vast majority of scientific laboratory workers. But the recent issue of SCIENCE NEWS has called upon the interesting anachronism of a scientific attack. Telegyped in this form because of the work of the Department of Physics it is one of the most accessible of simple experimental attack, and one in which measurable advances have certainly been made in the last fifteen years. The advances that have been made have between them to treat an important branch of Psychical Research, encyclopaedic knowledge of conjuring and acutely critical scientific minds. The result is a fair and objective review, all the more impressive in its positive pointers because of its extra-cautious tone.

BEGINNINGS OF MODERN INVESTIGATION

In 1892 a determined attack on the phenomenon of telepathy was undertaken. In that year the Society for Psychical Research was founded to conduct a scientific investigation of all phenomena which were prima facie inexplicable by the laws known to physical science. Its earlier attempts were a systematic attempt to investigate the alleged telepathic thoughts from one mind to another. But the experimental conditions did not lend themselves to experimentation for similar experiments to-day.

Two important factors reached one important conclusion—that ‘thought transference’ could not be demonstrated, or described the kind of results which were obtained. This led W.H. Myers to surmise that perhaps the communication of impressions of every kind from one mind to another independently of the recognized sensory channels, and ‘telepathies’ for the direct cognition of objects or conditions, i.e. by means apparently independent of the usual senses and under circumstances in which no other mind could be suggested as the source of the information. Besides the early experimental efforts there were the usual cases of apparent telepathy among one group of people in their everyday lives. The Society said a good deal about the importance of these cases, which were described as ‘spontaneous’ cases, i.e. large collection of which was published in 1896 under the title, PHANTOMS OF THE LIVING. Although many of the spontaneous cases exhibit a wealth of evidential detail, there is probably no case which cannot be explained by normal means.

EXPERIMENTS FROM 1890-1909

During the 50 years 1890-1940, many telepathy experiments were performed. We have already indicated that because the demonstrations did not report their results in sufficient detail the data have little value, whether they took adequate precautions against sensory leakage and other sources of error. The modern phase of experimental work may be computing errors have been held sufficiently to account for the deviations obtained. Loose conditions and poor observation by the experimenters have been alleged, but the example, the percipient may have of five closed boxes in any be authenticated by the record of further experiences has been demonstrated. The median percipient’s score is not to be taken with the record sheets after- wards. Lack supervision may have no effect on the result. But in this connection, auditory clues such as whispering, coughing, scratching the feet on the floor, or croaking of chains.

The experimenters at Duke University were not interested in these criticisms, and as the conditions were tightened up, significant results continued to accumulate. A few of the more recent series of American experiments appear to be scientifically sound.

Confounding...
The Inspiration That Was Sarojini Naidu

A Life Of Many Visions And Achievements

By K. R. SREYNASA YENGVAR

Sarojini Naidu is dead—there had to be a time for such a word, for true as the peach in its ripening taste is destiny to her hour! But, then, the spirit of this lady was something, for life is without resistance, without struggle, without effort, without memory, without consciousness, without winning or losing, and death and death, they early set up their joint sceptre in her life, in her soul.

SO NEAR LIFE'S FIRE

Since the earliest years of childhood Sarojini Naidu made a trip to England in search of health, took place between her and Gokhale this extraordinary conversation: Gokhale: Do you know, I feel that an ambition of yours is to see the sun rise and set. Have you seen it so far? It is so near life that its fires have burnt me. But the girl Sarojini had been almost as tragically and radially wedded to peacefulness and sadness as the wife and woman of a later day. "All the life of the little figure," says Mr. Arthur Symons, painting Sarojini Chattopadhyaya at the age of seventeen, "seemed to concentrate itself in the wearing beauty of the sunflower beauty as the sunflower turns towards the sun. Her body was never without suffering, or her head without conflict; but neither the body nor the head, however tortured, could disrupt that fixed concentration of the soul.

The oldest daughter of a father who was a scientist-dreamer and a mystic, Sarojini was as ethereal as a fairy and as half-seraphic half-birdie; Sarojini Chattopadhyaya had commenced life at colourful Hyderabad in the most auspicious surroundings; a wild-eyed and wonder-drenched childhood had already begun to shape the personality of an immature potency and promise; at twelve she had passed her first class, in ninth at thirteen she had composed an English narrative poem of about two hundred lines; at fourteen she had glimpsed the Vision of Love, she had never really loved in life, with Dr. Naidu, she would marry him, so her trembling lips had muttered and closed. What were the parents to do? Permit the marriage, in defiance of the society and the steel-frame conventions? It was not to be thought of—and, besides, Sarojini was too young, hardly more than a child. And so the puzzled unhappy parents promptly shipped her off to the school of East India from the Nizam, hoping that the change of scene and new home would cure her of her violent insane passion. But they had reckoned without the soul of tender nuptial vows, wept bitterly for her unfurnished inheritance of joy.

SARAJI NAIU

Sarojini Naidu was, however, not the woman to give way altogether to the conditions or events to which she was attached. She was still largely a creature of emotion and memory, she was still a human being in colour and song and movement—in palanquins and a wandering-singers and coromandel fiddlers, in dances and weavers and corn-grinders; she was still a human being in the rescued pearls of great price; and always she sang "as birds do", but she touched her songs, now and then, with a touch of the "still sad music of humanity, not harrowing nor grating, though of the broken heart to chanter and subdue". Frightful glints, the light in the shade, the tawny gleam as at noon, Sarojini Naidu to a nation of senseless and uncannily seemed them; and not sel- fily, she shot a revealing light on hidden or half-hidden essences, or in Mr. K. R. Sreynasa’s apt phrase in "Evocating India", "not quite of the earth earthy". The fever of the regret and the fervour of the last flaring at last found its strength in the marble strength and mystic rapture of To a Buddha Seated on a Lotus.

FLOOD OF SPLENDOUR

The Golden Threshold, her first collection of poems, came out in 1904. As a poet, then, Mrs. Naidu had definitely arrived. The poems were now propitious for her generous and comparative exclusion—and, having once taken the first decisive step, she never faltered to the last sound of a drum. She addressed a mass of threnodies of every description; she addressed the sorrowing leader of a nation, the froward land, the lending colour and music and vitality to their meetings; the London and Paris street-song learnt, her mention her name in the same breath with Thakur and Golhar, with Calcutta’s Adhikali and Golhar, 1906, at the Calcutta session of the Indian Social Conference, she told her audience: it is you who are India of India, the people. Yes, it is you who are India, the people. Yes, it is you who are India, the people. Mrs. Naidu’s greatest regulated suc- cess was in her "Ode to a Rose"—a verse of such sustained passion addressed by a woman to a man. Gokhale, too, wrote: "Mrs. Naidu has never had a doubt a brave and beautiful speech." But the "great harsh, bold phrases"; and she would appear to have transmuted the bite and the sharpness of the attack and the boldness, to her poetry as a whole, could not be shown in a desolate poetry. The words “broke” and “broken” hammer their mean- less, delectable domain—was, lurkily and petrified silenced the visci- dity, the ecstasy, the recoil, the resentment, the despair, the reaction, the abase- ment—and the flame of her resentment, even as we watch it, shooes up like quicksilver as the heat of her frenzy rages, and as the thermometer itself bursts with a feverish bang:

With youth end spring and passion shall betray you.

And mock your proud rebellion

God knows, O Love, if I shall save
You as I lie spent and broken at my feet;
You shot my heart and broke it;
O my love and my love!

And bleeding, flung it down.

And how you fled to the throbby heart that loved you
To serve wild dogs for meat?

POETRY OF SUSTAINED PASSION

Mrs. Naidu’s second volume of poems, The Bird of Time, came out in 1912. In his Foreword to the book, Edmund Gosse remarked that there was in it “a greaver music” than in the earlier volume. "The
THE INSPIRATION THAT WAS SAROJINI NAIDU

Continued from page 9

under Gandhiji’s unique insouciable generalship, Sarojini Naidu looked into her heart again, inferred a new Vision,—the Vision of the chained Mother,—and vowed to break the bonds of her woman-entanglement; she had remarked once, “cannot grapple with the transcendent, does not accept my own ‘woman-entanglement’; she had remarked once, “cannot grapple with the transcendent, does not accept my own ‘woman-entanglement’; she had remarked once, “cannot grapple with the transcendent, does not accept my own ‘woman-entanglement’; she had remarked once, “cannot grapple with the transcendent, does not accept my own ‘woman-entanglement’; she had remarked once, “cannot grapple with the transcendent, does not accept my own ‘woman-entanglement’; she had remarked once, “cannot grapple with the transcendent, does not accept my own ‘woman-entanglement’; she had remarked once, “cannot grapple with the transcendent, does not accept my own ‘woman-entanglement’; she had remarked once, “cannot grapple with the transcendent, does not accept my own ‘woman-entanglement’; she had remarked once, “cannot grapple with the transcendent, does not accept my own ‘woman-entanglement’; she had remarked once, “cannot grapple with the transcendent, does not accept my own ‘woman-entanglement’; she had remarked once, “cannot grapple with the transcendent, does not accept my own ‘woman-entanglement’; she had remarked once, “cannot grapple with the transcendent, does not accept my own ‘woman-entanglement’; she had remarked once, “cannot grapple with the transcendent, does not accept my own ‘woman-entanglement’; she had remarked once, “cannot grapple with the transcendent, does not accept my own ‘woman-entanglement’; she had remarked once, “cannot grapple with the transcendent, does not accept my own ‘woman-entanglement’; she had remarked once, “cannot grapple with the transcendent, does not accept my own ‘woman-entanglement’; she had remarked once, “cannot grapple with the transcendent, does not accept my own ‘woman-entanglement’; she had remarked once, “cannot grapple with the transcendent, does not accept my own “woman-entanglement”!”

Tell them, we need him not. God is with us, and we need no pilot.” Her assurance was all the greater now, because she finally believed that the time was at hand when Gandhiji the nation had found its destined pilot at last. And so through fair weather and foul, in strength and frailty, she kept faith with her leader till the hour of his martyrdom—and beyond.

Who can forget her fierce ringing words over the air, those challenging words that sounded so pluck even from the nettle, Dissester, the Fower, Hope? “But the pitcher is broken at last, and the voice is silent now for ever, and the Terror and the hate and the blood have lived in it and prayed the souls of mortals have faded into incomprehensible dreams.”

being actually worked in Wardha as a research station. The book, which has been examined in detail in the book under review, is illustrated by pictures. Most of the pictures are good, and the children, engaged in doing some hard and enjoyable work, are shown in their veriest and sweetest moments. A moving scene shows children ‘hard at work’ as the caption says, in a millet field. This is not the least of the book’s contributions—namely that children should find joy in it, that they should do crazy in which the idea interest and not be compelled to do anything, and that writer and observing should be congenial and beautiful—

are violated here.

MISTAKEN AIDS

The scheme aims at making the communal groups understand the importance of giving it to produce its necessities in soo. clothes, etc., must be the end of it. But is it not absurd to think that India can be self-supporting in the matter of cloths and furniture. But more, in 1939, 200,000 will be distributed for all India to produce only if the basic education of the community is true which is twice as much of that a much better piece of work.

But it will be said that the economic aspect is not the essential thing in basic education. It is claimed that craft-centred education is a pretentious form of education, and the “earnest attempt to create a society or a “social order” is not feasible. But this is the fundamental defect of western civilization to suppose that it can be eliminated from human society merely by changing the external economic and social structures. Marxian and Communist are an extreme consequence of this western conception and this also constitutes the philosophy of the Communism. It is only an inner spiritual discipline that human nature can be controlled and transformed, and a really juster and better order of society can be established.

Outs, aids are surely welcome, but they cannot provide all the peace of place and when, and when they are adopted, there is no danger of an increase of stress. In a manner like this, it is hardly necessary to magnify the importance of education to make a fetish of khadi-spinning.
ANSWERS TO QUESTIONS ON EYE-TRoubles

BY DR. B. S. AGARWAL

Question: Please let me know how one can prevent and cure shortsight?

Answer: I shall answer by mentioning a particular case.

A patient was having normal eye-sight till he passed his high school examination, but when he joined the college he began to feel difficulty in seeing the writings on the blackboard. He wanted me to explain how he developed myopia. He did not complain of any discomfort except that the long sight was getting worse.

I told him that in myopia the eye-ball is elongated. The right focusing does not take place on the retina. This is due to staring or an effort to see distant objects. When the normal eye regards two or more letters at a time equally well on the Snellen Test Card at a distance of fifteen or twenty feet, right focusing is disturbed and the eyes become short-sighted, the letters on the Test Card become dim. The retinoscope at once indicates a formation of myopia. To stare is a wrong thing. The greater the strain, the more imperfect becomes the vision. I placed this patient at fifteen feet distance from the Snellen Test Card and he read the thirty feet line with either eye. I asked him to look at the letters of the third line at a time. Very soon he complained that all letters of the thirty feet line had become dim; and as he increased his concentration the letters of the forty feet line also became dim. It demonstrated to him the cause of myopia.

Then I explained to him how the normal eye functions without any efforts to see, as the ears do without any effort to hear. When the sight is normal the eyes is always at rest. Any effort to improve the sight is written always fails, and the vision soon becomes less perfect. Sight is easy and is not benefited by strong efforts to improve it. Myopia is cured by the efforts which are not made, rather than by strong efforts to see.

The patient then questioned: "How can one know that the eye is making no effort to see?" When the eyes make no effort to see, the following symptoms will be present:

(a) The letter regarded will appear the best, and it will be prominent and black.

(b) The white space inside the letter will appear whiter than the margin of the Test Card.

(c) The letter regarded will be as black at the distance as at the near point.

(d) When the sight will shift from side to side of a letter, the letter will appear to move in the opposite direction in a pendulum-like motion.

The patient very much appreciated the truths as he realised all of them at least than ten feet distance. Shifting the sight from side to side of a letter was very easy to him. So at ten feet distance, he shifted the sight from side to side of each letter without any effort to see the letters, and noted that the letter appeared to swing from side to side.

While doing this exercise, he frequently closed his eyes and imagined the letter mentally, shifting his imagination from one side of the letter to the other. He gained the habit of shifting his sight from side to side of objects and other letters on the wall calendar, pictures and sign boards. Sometimes this patient practised palming while thinking of pleasant things. At times he went to sleep while palming and when he awoke he was still palming with the hands covering his eyes, with the result that his vision was very much improved.

This patient after getting himself cured proceeded to cure other fellow-students and members of his family. First he tested their sight and then he put them on to the practice. The students practised with great enthusiasm and success. This became a kind of game and each case was watched with interest by other students. On a bright day when the patient saw well, there was a great rejoicing and on a dark day there was a corresponding depression. The patient had cured about ten cases of myopia in about two months' time. Most of the patients liked to practice palming and central fixation exercises. This shows how great are the benefits of Dr. Bates's methods of preventing and curing defects of vision in the schools and colleges.

Q. 2. What should I eat to improve the eye-sight?

A.: It is not necessary that a person taking unbalanced diet should suffer from defective eye-sight, or that a person taking good nourishing and balanced diet should not suffer from defective eye-sight; because the cause of defective eye-sight is strain or an effort to see, and not diet. Many persons having a good diet suffer from high errors of refraction, while many persons having an unbalanced, weak and unhealthy diet have good eye-sight. But it does not mean that one should avoid the rules of diet. One should know himself what suits best his particular system and then stick to that diet.

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NEXT CHANGE AT

NEW WEST END

LAMINGTON ROAD, BOMBAY.
"He really saw those things," Birks acknowledged, as he looked at some drawings by Blake. "Yes, except answer, "but he should have seen his hand drawn few times."

As a clairvoyance of the general appreciation of activity in France, F. L. Lucas remembered the case of a laureate called "Vab" and the account by the poet of 1605, who prophesied an alibi for: "Just at that hour I found myself in the garden of the house of the great nobleman. But I did not know his name, I was told."

To avoid the repetition of the experience, it was decided to use a table even if 'Table' is not one of the target-drawings. Not to 'Spar', a less common object choice, but which could be up by chance, and hidden. If a sparrow is drawn and 'Spar' is used, one may imagine that this is a coincidence. Given enough odd coincidences one soon reaches a statistically significant number with volume pigeons strongly suggests that they navigate by responding simultaneously to variations in the earth's magnetic field and to variations in the local geomagnetic field. The corollary of this is that the unconscious mind was deeply involved in the search for one of the project's main goals, and the discovery was confirmed. H. H. Price, Wyckham J. J. Eastman, and Lawrence R. W. had realised at a very early stage that "Spar" was a target-drawing, and how many were drawn on days when a "Spar" was used, it was assumed that only chance headache, and later work, has confirmed this view. H. H. Price, Wyckham J. J. Eastman, and Lawrence R. W.

The periscope is also concerned with a 'palace-experiment' and the linked idea of the target drawing emerges from the common sub-conscious to his conscious mind. The validity of precognition AAS well as telepathy. Scientists are not inclined to regard with favour ideas of 'precognition', and attempts have been made (so far, we think, with little success) to discover serious flaws in the evidence or, failing that, to devise a telepathic hypothesis, which might provide an interpretation in terms of precognition. Soal's work has some sound objections to this explanation of the 'pre-eruptive' experience, which have been edited and analysed by H. F. Saltmarsh.

The fugitive and capricious character of telepathy and allied phenomena makes investigation difficult and time-consuming. Work is now proceeding at Duke University, not just to correlate telepathy scores with psychological factors of personality, but using such tests as the Rorschach, but investigators are still, after a few years, still not completely in the dark about the effects of such factors on one's capacity to influence or inhibit telepathic activity. They are dealing, of course, with biological material which is notoriously recalcitrant, as workers in both animal psychology and animal psychology have found to their cost. That desirable goal essential to any real progress, the replication of experiments, may be still a long way off; the techniques, indeed, are repeatable but positive results do not necessarily follow.

This state of affairs is highly unsatisfactory to the experimenter, who will be the subject of a study of the 'experimenter's effect', one of these elusive factors of the human personality.

The periscope is also concerned with a 'palace-experiment' and the linked idea of the target drawing emerges from the common sub-conscious to his conscious mind.