

THE HINDU, SUNDAY, SEPTEMBER 8, 191

BEAUTIFUL UNITY: By Nicholas Roerich. (The Youths' Art and Culture Circle, 172, Princess Street, Bombay. Price Rs. 2-8.)

Professor Nicholas Roerich is a Russian painter who has settled in India and who believes that it is the mission of Art to unify humanity. As a writer he tends to make semi-prophetic utterances of so general a type that the only reaction can be a vague approval. It is not everyone who

can feel at home in his Himalayan atmosphere. This collection of essays is edited by Mr. B. D. Garga.

a very early date two measures, one dealing with Zamindari ryots under the Estates Land Act and the other with the Malabar Tenancy Act. During the regime of the former Congress Government, a Committee had been appointed to deal with the Zamindari legislation and it had submitted a report. Another Committee, appointed

the currents of thought of the distinguished "biographers." These short essays are an astute political hinkers tribute to the sacrifices undergone by these leaders in the cause of their country's independence.

* * * * *

BEAUTIFUL UNITY. By Nicholas Roerich,

The Youth's Art and Culture Circle, Bombay. Price Rs. 2-8-0.

The artist Nicholas Roerich can also use the pen to good purpose. The "unity in diversity" message of his paintings, of which Rabindra Nath Tagore at one time spoke in superlative terms, is supplemented by the essays collected in this book. "Art will unify all humanity. Art is one—indivisible. Art has its many branches, yet all are one. Art is the manifestation of the coming synthesis; art is for all." This is the message of Roerich's writings and paintings.

* * * * *

THE SINGLE TRANSFERABLE VOTE. By K. V. Krishnaswamy Aiyar.

Higginbothams. Price Rs. 1-8-0.

2 pur
poi
co
ca
con

A T

RE
IML

forward

the strike
Government
ed.

on U Saw's
Mr. Doshi
tical differ-
U Saw was
stitution on
was resent-

ere had re-
urmes" opi-
ese leaders
untry's rela-
ld be much
hey consider-
progress of

of Indians in
ese political
hat it was one
—A.P.I.

TRANSPORT TED

Barakar River

"Owing to ex-
in the Barakar
ns of the road
Trunk Road at
ashed away," says



STANDARD-VA



On the right side of the lower graphic, there is a small, partially visible logo or text that appears to say 'G... I... E...'

...her own work has sense to decide against sending it for publication—a piece of self-criticism which, the reader feels, the author would have done well to take seriously.

its
chari
diffic
India
will
ment

BEAUTIFUL UNITY by Nicholas Roerich. Pages 70. Price Rs. 2/8. The Youths' Art and Culture Circle, Bombay.

The Youths' Art and Culture Circle appear to have taken seriously the words of this savant who is also their patron. They are words addressed mainly to young men and have a fervent futurist bias. The half a dozen little essays constitute Roerich's gallant faith that Beauty will save the world. That faith, if gallant, would also appear in the context of modern life, a trifle pathetic with the pathos that hangs on sensitive perception of beauty amid all the crass ugliness of our existences.

Incidentally, we do learn a great deal, e.g., the significance of colours, the ways of Art Collectors, the ideal and authority of the "Guru" and particularly of Roerich's own Guru Kuinji. For, he has a way of weaving in anecdotal reminiscence. The central thought, however, is the Platonic conception of the Beautiful—the great instrument of moral good that can transform life into a coherent harmonious whole. In this species of ecstatic writing considerations of art inevitably merge into those of life. Consequently there is little here for the aesthetic theoretician who would pick the mystery of art through reasoning. This is as far from pettifoggish aesthetic chatter as it is from intellectualising the problem of art. Indeed it might be said these pronouncements on art remain generally satisfying to our emotions without illumining the reason. That may be accounted a defect.

The language of Roerich has a certain exotic flavour, exotic and rich and like the large utterances of Romain Rolland or Tagore whom he resembles very much. His words have a prophetic quality. So, if the Youths' Circle have been tempted to take them as a motto their choice is justified. They could easily have done worse.

THE MORAL CHALLENGE OF GANDHI by Dorothy Hogg. Pages 38. Kitab Mahal, Allahabad.

Yet one more testimony of a Westerner to the truth of Gandhi. Like many others this takes the form of a personal testament. It is somewhat the case of one "who came to a scoff

themselves to the new conditions. They will go before all the good jobs have gone in England. That would be bad for India, which would certainly be hard put to it to do without keymen from a Civil Service which has to run the whole of India on a staff far less than an unimportant British Ministry.

On the other hand, only those civil servants will be asked to stay by the Indians who are capable of adopting the role of servants and advisers. On the number and quality of those will probably depend the closeness of our future relations with India. If at this juncture they can demonstrate the spirit of Henry Lawrence in the Punjab all would be set fair, and it is possible that India might even elect to give Dominion status a trial run.

Fortune For Philatelist

(FREE PRESS OF INDIA)

SINGAPORE (By Mail).

A trip to the Post Office has brought prospects of a small fortune to a local Chinese philatelist.

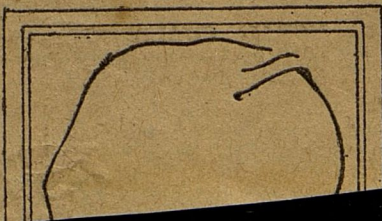
The collector, Chong Mun Siew, purchased a sheet of 100 British Military Administration 25 cents stamps for his collection. They cost him their face value—25 Straits dollars.

Examining the stamps, Chong discovered the printer had run the stamps through the press twice and each bore a double "BMA Malaya" surcharge.

Postal officials, after a check-up lasting more than three months, reported they could find no evidence that any other such errors exist, according to Chong.

Local and London bidders already have offered Chong £10 for each stamp of £1,000 for the sheet. So far, he has declined to sell.

Molotov Portrait



Chinese better does. nists white to a They They worth every the of n wrong perie them Coma no s essen no c Kuon politi war ity f

Th achie polit are nego stren their he

Th attac actio comm Comm ies t heir alway of di ang Party peopl

HOW GO

In Joffe Cen Kuon issued China fied not a and a elemen After Comm Kuom In held it which import head

THE FORUM, Bombay

29th Sept. 1946.

UNITY, BEAUTY

BEAUTIFUL UNITY: Prof. Nicholas Roerich (a collection of his writings edited by B. D. Garga, published by the Youth's Art and Culture Circle, Bombay. Price Rs. 2/8).

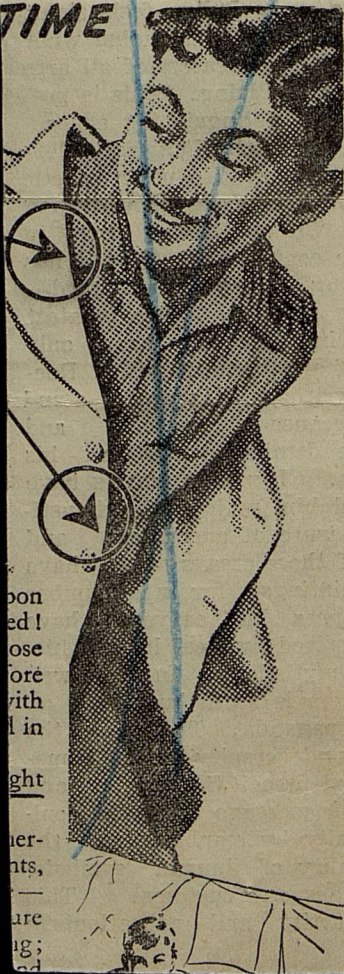
In a foreward from Shantiniketan Abanindranath Tagore writes, "I am happy to find that in the following pages my friend Nicholas Roerich has voiced what fundamentally every Indian feels about the values of Art—including what is perhaps the greatest of all arts—the Art of Living. This is precisely the distinguishing characteristic of Prof. Nicholas Roerich's writings. To utter poetic passages about Culture, Education and Art without having been in intimate contact with them has been many an intellectual's word—spinning pastime. The greatest names in literature have only beads of aphorisms to offer. Roerich's writings, however stand alone because of the facts and intimate details he puts in his writings. His wide travels have provided him with an inexhaustible treasure of anecdotes; and many of these essays might have been paintings, for in a number of instances his canvases have been inspired by local legend, history or mythology. In these writings there is no ill humour, no loud propaganda. They bear the beauty and serenity of the Himalayas and preach the simple and charming message of world cultural unity by emphasizing the universality of human symbols, institutions and customs. This is an artist and educationist's Utopia.

time that these reactionary elements are done away with or kept in check and ruled by a strong hand. If these practices are given free reins and spurs, in their 'Russian fit', they are sure to stem and handicap the peaceful and speedy advancement of the country's affairs.

Achuthan Nair.

Calicut.

TIME



pon
ed!
ose
ore
with
l in

ght

er-
nts,
—
are
ag;
ed

BOOKS in Review

THE CREATIVE ART OF LIFE
by K. M. Munshi. Pages 92.
Price Rs. 2/8. Padma Publications, Bombay.

This is an all out attempt to turn back the course of English education in India and to make it proceed freshly from the source head of native culture. It is Mr. Munshi's usual pronounced nationalist bias and fervour applied to a new sphere, that of education where, perhaps, a more balanced attitude and a readiness to receive whatever is wholesome even from the hated Western sources, would have been advisable. In condemning the Macaulay-initiated system as a mere political expedient he is only retracing the familiar ground covered by every writer on Indian education today. But in the more constructive parts of the work he seems apt to fall into over-simplifications of a very distressing kind. For, in effect, he represents the Indian system as creative and all that is best in education and the whole of the Western system as its exact opposite and therefore exclusively wrong-headed. It was not quite necessary for his thesis to presume that the West or what he would call "Westernism" holds such an absolute monopoly of unwisdom. One can certainly base Indian Education on Indian Culture without setting one's face so resolutely against Western experiments in educational technique. In fact, that would seem to be the real problem today. But Mr. Munshi's is the "all or nothing" sort of argument which would brook no such attitude.

There is also a similar limitation in another direction. In so far as he lays emphasis on the "formative" education as against the purely "informative", on creativity and on development of "Swabhava" he is doing a very useful piece of work, but this is nothing new to Western educational thinkers. But when he narrows down the context of Indian culture in which such "Swabhava" could be developed to that which is derived solely from Sanskrit it means giving up once for all any claim to an All-Indian national education which is not exclusively Hindu.

This is not a blue-print for Indian education, only a guide post; but Mr. Munshi does attempt to bring out some of the features of the older technique as in his chapter on the teacher as the apostle of culture and on the student as the artist in self-culture and so on. Again, when he dilates on the "creative power of recurring recital" which held an important place in the older method, one feels a certain amount of "rationalising has crept into the argument." It is after all a fact that recital in the ancient world was a matter of necessity in the paucity or total absence of written books whatever theoretical construction one may now put on the practice.

On the whole, admirable as is the plea and powerful the advocacy, it is not free from serious objections from the strictly educational point of view. The "India-conscious" young man of Munshi's conception in his parochialism may bear a likeness to the intensely Germany-conscious young man of Hitler with this difference that whereas German youth was fed on the present the Indian youth may have only the dry bones of his ancestors to hug and to live upon.

LIFE GOES ON by Vimla Kapur.
Pages 274. Price Rs. 4/8. Associated Publications, Lahore.

Yet another English novel by an Indian which only serves to emphasize the difficulties and the pitfalls of the genre. To begin with, the language is but imperfectly mastered; the idiom, particularly in the dialogue, reveals a frantic struggle to somehow coerce a thought that comes clothed and shaped in the mother tongue into an alien mould. The same ancient tricks of the novelist are here. The course of young love traverses the all too familiar curve. The childhood's attachment, the later accidental meeting, the difficulty on account of disparity of social status, the motor car accident which brings the repentent heroine to the critical bed, the delirium tremens which is all too meaningful and so on. The only variation on

the hallowed sequence is the unhappy ending which, however, is so inconclusive and problematic that one wishes for the conventional "ever after". There are one or two different strands of story which do not coalesce and hang like loose ends in a distressing way. The author seems to have worked on a double-plot on a simple recipe viz., one for love and the other for sensation. And in and through it all runs the preposterous figure of a landlord turned preacher who holds forth everlastingly to the end of the book.

The authoress has yet to discover that the art of the novel is a strenuous affair, something other than an outlet for one's adolescent lucubrations which in any case are better kept out of the story since the world has not much sympathy for its prophets who wangle such an opportunity. The only way a novelist can preach is by crystallising the fine moral generalisations into concrete facts of life as it is lived. This same desire to make the novel serve too many purposes has led her to drag in a bit of current politics as well. Plump in the middle of the story, the idealistic heroine not to be outdone by the no less idealistic hero delivers a broadside on the Hindu-Muslim problem. It is done with the simple mechanism of making her write an article for a magazine. The heroine, however, after perusing her own work has sense to decide against sending it for publication—a piece of self-criticism which, the reader feels, the authoress would have done well to take seriously.

BEAUTIFUL UNITY by Nicholas Roerich. Pages 70. Price Rs. 2/8. The Youths' Art and Culture Circle, Bombay.

The Youths' Art and Culture Circle appear to have taken seriously the words of this savant who is also their patron. They are words addressed mainly to young men and have a fervent futurist bias. The half a dozen little essays constitute Roerich's gallant faith that Beauty will save the world. That faith, if gallant, would also appear in the context of modern life, a trifle pathetic with the pathos that hangs on sensitive perception of beauty amid all the crass ugliness of our existences.

Incidentally, we do learn a great deal, e.g., the significance of colours, the ways of Art Collectors, the ideal and authority of the "Guru" and particularly of Roerich's own Guru Kuinji. For, he has a way of weaving in anecdotal reminiscence. The central thought, however, is the Platonic conception of the Beautiful—the great instrument of moral good that can transform life into a coherent harmonious whole. In this species of ecstatic writing considerations of art inevitably merge into those of life. Consequently there is little here for the aesthetic theoretician who would pick the mystery of art through reasoning. This is as far from pettifogging aesthetic chatter as it is from intellectualising the problem of art. Indeed it might be said these pronouncements on art remain generally satisfying to our emotions without illuminating the reason. That may be accounted a defect.

The language of Roerich has a certain exotic flavour, exotic and rich and like the large utterances of Romain Rolland or Tagore whom he resembles very much. His words have a prophetic quality. So, if the Youths' Circle have been tempted to take them as a motto their choice is justified. They could easily have done worse.

THE MORAL CHALLENGE OF GANDHI by Dorothy Hogg. Pages 38. Kitab Mahal, Allahabad.

Yet one more testimony of a Westerner to the truth of Gandhi. Like many others this takes the form of a personal testament. It is somewhat of a case of one "who came to a scoff but remained to pray". And if one finds here the strong emotional response of the recent convert rather than cold analysis who will think it amiss? This challenging little essay sweeps through the war years and establishes the magnitude and truth of Gandhi's stand in the face of the great trial that Pacifism has ever had.

V. Y. K.

India" published in the "New

o the Indian Interim Govern-
e white officials feel that they
position. If the Hindu-Muslim
ent Assembly there will not be

Apart from the Viceroy the
depend on the civil service to
officials revert their decision to
is a trial run.

in any emergency and that is
their loyalty to the British con-
nection. It's all very well for
your people to come out here
from England for a month or so
and make all these new arrange-
ments. We've got to carry on with
the job. You've told my men that
the British connection is coming
to an end. It's no good telling them
to transfer their allegiance to
Congress and/or the Muslim Lea-
gue straight away. They just
can't do it. They were brought
up to believe in the British con-
nection. That's over and so now
there's nothing to keep them
reliable."

Obviously there is no way of
avoiding this kind of problem, but
while Parliament still holds the
ultimate responsibility of the Go-
vernment of India through its
agents, we should realise that we
have of necessity weakened the in-
struments in the hands of those
agents.

BRITISH ADMINISTRATORS WANT TO QUIT

Many British administrators have
nearly made up their mind not to
stay in the new India, even if in-
vited. They are only held there at
present because of the rule by which
no proportionate pensions are al-
lowed to those retiring before Jan-
uary 1st, 1947. As soon as that date
is reached they will leave unless
they have found it possible to ad-
just themselves to the new condi-
tions. They will go before all the
good jobs have gone in England.
That would be bad for India, which
would certainly be hard put to it
to do without keymen from a Civil
Service which has to run the whole
of India on a staff far less than an
unimportant British Ministry.

On the other hand, only those
civil servants will be asked to
stay by the Indians who are cap-
able of adopting the role of ser-
vants and advisers. On the num-
ber and quality of those will
probably depend the closeness of
our future relations with India.
If at this juncture they can de-
monstrate the spirit of Henry
Lawrence in the Punjab all would
be set fair, and it is possible that
India might even elect to give
Dominion status a trial run.

Fortune For Philatelist

(FREE PRESS OF INDIA)
SINGAPORE (By Mail).

A trip to the Post Office has
brought prospects of a small fortune
to a local Chinese philatelist.

The collector, Chong Mun Siew,
purchased a sheet of 100 British Mi-
litary Administration 25 cents
stamps for his collection. They cost
him their face value—25 Straits dol-
lars.

Examining the stamps, Chong dis-
covered the printer had run the
stamps through the press twice and
each bore a double "BMA Malaya"
surcharge.

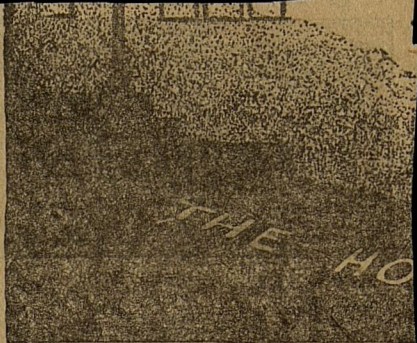
Postal officials, after a check-up
lasting more than three months, re-
ported they could find no evidence
that any other such errors exist, ac-
cording to Chong.

Local and London bidders already
have offered Chong £10 for each
stamp of £1,000 for the sheet. So
far, he has declined to sell.

Molotov Portrait



—Marcva in The New York Times.



This cartoon

CHINA AT THE CROSS-ROADS

They Want To By Civil

DENUNCIATION COMMUN

By CHEN

(Special to the Bho

THE Chinese Communists never ke
patriotic, selfish and cruel. Th
to grab power by force.

With these strong words the
denounced by the Secretary-Genera
fought the Communists tooth and n

THROUGH my ten consecutive
years of experience with the
Chinese Communists, I know them
better than no one else in China
does. Every agreement the Commu-
nists make today, even in black and
white, they can hardly keep unil
tomorrow. What they say means
nothing. Whatever they do is done
to achieve an immediate purpose.
They still lie. They are realistic.
They are selfish, cruel, untrust-
worthy and unpatriotic. They regard
every man as a tool. If you invest
the Communists with any attributes
of morality, you might go a very
wrong road. I had had plenty of ex-
perience in being double-crossed by
them. Any agreement made with the
Communists is worthless. They have
no sincerity—and sincerity is the
essence of any agreement. They have
no desire to co-operate with the
Kuomintang. They want to grab
political power by means of civil
war but without taking responsibil-
ity for starting it.

The aim of the Kuomintang is to
achieve a settlement in China by
political means, but the Communists
are simply protracting the present
negotiations so as to gain time,
strengthen themselves and wait for
their chance—their chance to crush
the Kuomintang.

The Communists concentrate their
attacks on me. They call me a 're-
actionary.' Everyone who combats
communism is a reactionary. The
Communists do not allow other par-
ties to operate in the territory under
their control. The Communists have
always cheated us. A brief review
of differences between the Kuomin-
tang and the Chinese Communist
Party over last 23 years might help
people to know the Communists

HOW THE COMMUNISTS GOT INTO KUOMINTANG

In 1923 Lenin's representative,
Joffe, who was high adviser to the
Central Political Council of the
Kuomintang and Dr. Sun-Yet-Sen
issued a joint declaration saying the
Chinese revolution should be a uni-
fied force, declaring that China was
not a suitable field for Communism,
and asserting that all revolutionary
elements should be under Dr. Sun.
After this declaration was issued,
Communists were taken into the
Kuomintang as individuals.

In 1924, the reorganised Party
held its first national convention at
which Communists were given many
important posts in the Kuomintang
headquarters, such as Minister of
Organisations, and Minister of La-
bour. In fact, the heads of most
departments were Communists. In
giving them these posts, Dr. Sun-
Yet-Sen wanted to demonstrate his
sincerity towards the newcomers
and cherished the hope that they
will co-operate with the non-Com-
munist members of the Party and
indeed become a true part of it.

THE KUOMINTANG SPLIT

After Dr. Sun's death in 1925,
the Communists split the Kuomin-

BEAUTIFUL UNITY *

(A Review)

S. SANJIVA DEV

The youth's Art and Culture circle of Bombay should be heartily congratulated on their splendid publication of "Beautiful Unity" a fascinating collection of Acharya Nicholas Roerich's ten essays on Art and Culture.

In these ten wise aesthetic essays Roerich reveals his visions as well as experiences of Unity through Beauty. The eternal message of beautiful has appeared, in this beautiful publication, in its multi-hued facets. Indeed whatever is of Unity is always beautiful and whatever is of Beauty is always unifying. The flame of the Beautiful Unity alone has the power to burn off all the darkness of the Ugly Separation! In our times it is both the pen and brush of Acharya Nicholas Roerich which reveal this flame of the Unity of Beauty and do give impetus to the youth to keep that Unity of Beauty ablaze for ever. Beauty is the veritable sign of joy and vigour, peace and creativeness.

In his immortal essay entitled 'Beautiful Unity' which is the first essay in the present collection of the same name, Roerich exhorts "Create! Create and Create! Create in day-time, Create at night; for creation in thought is as essential as our physical expression.

In this creativeness you shall overcome the most hideous habits of vulgarity, triviality and quarelling. People sometimes think that creators are very selfish and conceited.

But these ugly properties belong to the domain of darkness. When a person climbs to the Light, then such an abhorrent husk drops off by itself, and man becomes enlightened. His "I" is changed into the conception of "We."

Such is his message for the new generation whose religion is the Cult of Beauty. As knowledge opens the eye of our intellect so the beauty does open the eye of our emotion. Thus knowledge and beauty are our two eyes—one for thought and the other for feeling. But our scientific age is over-burdened with thought and is less concerned to feeling, that is knowledge or intellectualism predominates our age. It is why there is greater need for the efflorescence of Beauty or the expression of feeling at present than in the past.

Again, Roerich observes in another essay "Twenty years have elapsed and we see that all the requirements of Beauty have become still more urgent. Everything that has been done in this direction still remains as though on

* "Beautiful Unity" by Nicholas Roerich, published by the Youth's Art and Culture Circle, 172, Princess St., Bombay — Rs. 2/8.

BEAUTIFUL UNITY

isolated islands. Beauty does not tolerate conventional limitations and boundaries. The treasures of Beauty belong to the world. Hence the care for art and knowledge is also a universal duty on a planetarian scale."

Needless it is to emphasize, during these dark days of destructive tendencies among all communities, such a publication of thoughts of constructive synthesis is a great boon to all. A close study of this "Beautiful Unity" would transmute the selfish and destructive thought into the flame of unselfish and constructive feeling which is not an ethereal Utopia but a hard realistic experience. The present mode of education is one-sided in its encouraging of the study of the sciences and paying less heed to the more vital side of arts. No doubt the study of the sciences is immensely required for the

intellectual as well as industrial development. But at the same time the study of art too is in a greater need for the emotional and industrial development. So we must have an equilibrium of both art and science. Knowledge and Beauty should go as parallel lines.

Every essay in the "Beautiful Unity" has been greatly successful heralding this synthetic truth of knowledge and beauty. Roerich's English style is simple yet of depth; his words are symbolic. With a few simple words he expresses an ocean of thought. He uses his words with the same economy as his colours.

Acharya Nicholas Roerich the greatest Beautiful-Unifier concludes his book with "Freedom! Freedom! Art as the highest expression of human consciousness must be free to lead Humanity."

THE DAWN

LESLIE BISWAS

I stand upon the brink of night
As morn approaches slow ;
And patiently await the light
Of Dawn's fair crimson glow.

When will it come ? myself I ask,
When will the Dawn break clear ?
Who will remove the horrid mask
From India's face so dear ?

With Dawn will come prosperity
And woe and strife subside
O, cast away adversity,
Gain freedom at a stride.

Yea, life is sweet with dance and song,
Why waste it like the beast ?
Come let's unite for strife is wrong,
And Dawn breaks in the east.

Come brother-man and sit with me,
Let's dance and talk and eat,
Let by-gones ever by-gones be,
As friends henceforth to meet.

Thus in our sacred unity,
The pow'rs of evil killed
Dawn will awake serenity
And India's strife be stilled.