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Contributors to this Issue

Poet Harindranath Chattopadhyaya is a celebrated poet and dramatist whose work has earned much competent appreciation. He is about the best master of English verse in this country and some of his new experiments in meter have been held in high esteem by several English poets. He is an equally great play-wright and his work on the stage is excellent in its novel appeal and outlook. He is the Hon. President of our Writers' Guild.

Prof. V. N. Bhusan has a brilliant college career at his back and is a member of the Royal Society of Literature and a fellow of the Poetry Society of Great Britain. He has about half a dozen volumes of poetry and an equal number of

plays to his credit and his work is universally admired by almost all the celebrated figures of English literature.

Mr. S. Uma Maheswar is the author of three volumes of poetry which have won high appreciation from distinguished writers and editors all over the world. He is also a brilliant prose writer, art critic, eloquent speaker and musician.

Mr. P. R. Kaikini is a young and promising writer scarcely out of his teens. He is the author of a book of poems entitled "Flower Offerings" which has obtained considerable encouraging appreciation.

Dr. Sudhindra Bose is a Bengali by

New, Yet, Old, the Everlasting

By Raja Mahendra Pratap, Japan

Servant of mankind.

I know, I am running a risk. It is risky to say something out of the tune of the time. But I feel, I have to say it. It is my duty, I believe that India has to show a new path of salvation. Not that salvation which is supposed to come after death, but the salvation right here, salvation from political, social and economic slavery. Well, you may say, it is nothing out of the tune. It is the order of the day. But listen, we differ in the ways, in the methods.

They, who starve themselves to death, also mean to attain salvation by their direct method. They, who propose to have national or class wars, believe that it is the only solution to destroy slavery. We direct the attention of the people to examine the leadership, the guidance and the slogans. Are we directly led to salvation or more entanglements? Are we correctly shown the right path?

Yes, it is a question, it is the problem, are we only to change the masters or to learn to stand upon our own legs? Supposing a god or an angel comes down from Heaven and manages beautifully everything for us, should we be satisfied? What will happen when he passes away or returns to his abode in the sky? We want to learn and train ourselves to manage our own homes. And if we cannot, we shall have to remain as slaves to a god or a devil, and slavery is slavery after all.

Brethren and sisters, too, refuse to be led by passions. Blind passions make us blind too. We should learn to distinguish between good and evil. All that is evil which makes us fight for selfish interest of an individual and group. Intelligent

selfishness must know that in the welfare of all humanity is the best welfare of every country, nation and individual. We should resolve to build up a square society in our world based on the principle of social justice. It is something new, yet old, the everlasting teaching as given to us by Rama, Buddha, Christ, Mohammad or Nanak.

Today, go where you will, the spirit of gambling is ruling the human mind. We blindly act for our own temporary profit. The more cunning people take the advantage of this state of mind. They bribe and press into their service, the less fortunate. Thus a political, social and economic roller is made which presses hard on the masses. In course of time some more powerful roller crashes the old machine itself. The society goes on, gambling, rejoicing and mourning, ever uncertain of the future. We say, live together, produce together and then enjoy the fruit of your labour together. One God, one earth, one humanity.

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F r e d u m

By Nicholas Roerich.

(Diary Leaves)

“FREDUM” — is the term given in ancient laws of the Franks to the fine imposed against the violation of peace. In other words this fine is the “cost of peace” or “price of peace”. Other similar fines were “the cost of man” or “the cost of blood” or “the cost of vengeance” also known as “wergeld” and “faida”; “fredum” amongst all these laws is one of greatest significance also for our times. We should not be surprized that under current circumstances so-called civilized mankind has yet something to learn even from the ancient Franks.

The people who considered it necessary to safeguard by law a peaceful state of life, were striving to ethical legal codes. It would also be good if now-a-days amidst the numerous international, criminal and civil laws, people remember the basic question of the violation of peace. Such a law could remind people in everyday life of the significance of this imperative concept. Everyone wants peace. But *-horrible dicta-* many wish to approach it not by peaceful means. But true peace cannot be built on the foundations of insult, belittling or self-glorification.

In all aspects of life the concept of

human dignity should of course always be venerated and upheld. People should not only be conscious of, but they should learn to love the concepts of dignity, honour and heroic attainment. These qualities should not be abstract as on the stage or the pages of novels. They should be manifested in all details of daily life. They should be vital, because only the living is convincing.



The Writer.

One sometimes hears that the concepts of honour and dignity now-a-days are considered as outlived. And around the word honour there seem to hover duels, bloody fights and mutual assaults. But honour has nothing in common with the bloodshed of a duel. The human consciousness should of course be superior to the “price of blood”. A righteous judgment need not be based on the walking on red-hot iron. It is impermissible always to combine living concepts of honour and dignity with certain mediaeval conventionalities.

It is quite possible that a timid thinking is afraid to include into contemporary life many concepts, which are as if shadowed by superstition and prejudices. But the honour, dignity, and virtue of man cannot be regarded as a prejudice. Similarly,

every defence of peace will be neither the sign of fear nor of superstition. In every manifestation of this noble striving there will already be expressed that love towards peace, which is ordained in all fundamental laws and creeds. "Blessed are the peace-makers".

Every insult of peace, every violation of peaceful life, certainly already contradicts positive human constructiveness. If a man is — as Plato says — "*a dzon politicon*" (a social being) then in such a social structure mankind should be first of all imbued with veneration to peaceful relationship. This is not impotent pacifism but a virile and conscious defence of dignity, be this around the hearth or in a clan or in the state. How could the idea of the defence of dignity be non-peaceful. One can visualize a peaceful guard, or vigil in the name of peace, but essentially in the heart of such vigil there should live the ideal of peace. This beneficial peace will not be like an ill-wishing neighbour, on the contrary, it will be a good neighbour, who honestly knows his border-line.

Conquest and annexation should be considered mediaeval. One may convince a man in the name of honour, reason or the heart, but every violence will for ever remain on the dark pages of the history of mankind.

Such persuasion in the name of honour and dignity, is possible when a man is truly like Plato's "social being", but not a ferocious beast. But to be such a "social being" one has to exercise patience and tolerance to the highest extent. No one requires self-humiliation; it is ordained since ancient times that "self-humiliation is worse than pride". Of course neither on superstition nor on hypocrisy and bigotry can any concept of peace and honour be established. If someone will herald peace, while at the same time sharpening

the dagger in his heart, this will not be peace but evil hypocrisy.

In the ancient Kenurgium of the Byzantium the majestic image of Nikopoyon was surrounded by inscriptions of prayers of parents for their children and of children for their parents. Thus the most sacred and heartiest was exhibited in cold official halls. From the history of Byzantium we know that such inscriptions remained as dead conventionalities. In their formality they could not inspire or convince anyone; the complete downfall of the Byzantine Empire only proves that the dead word has nothing in common with life.

Innumerable hypocritical inscriptions left their shadows on the face of the earth. Precisely these signs of hypocrisy turned away many people from the true understanding of great sacred foundations, like peace, honour and dignity. He, who knows how to affirm honour, would have the right to speak of real peace. Without honour and honesty, what peace is there possible altogether?

The fine for the violation of a peaceful state of life is an extremely precise and Universal demand. It includes not only violation of public safety, as foreseen by police regulations, but can cover a much wider and more necessary field.

When we speak of the protection of cultural treasures this will also be a struggle against the violation of peaceful condition of life. When some-one puts a lawful restraint against cruelty, this also will be a care for the same peaceful life. When people work for the elimination of everything harmful in human evolution, this also will be the defence of the same sacred and beautiful peace, the striving for which still exists in the depth of the hearts of mankind.

Innumerable sayings about peace exist in the covenants and laws of the East and

West. From the most ancient antiquity there stand before our eyes the radiant images of great lawgivers — born peacemakers. In the whole classical world one can trace many strivings to the same noble ideal. Not without reason have we remembered now the "freedom" of the old laws of the Franks. The period preceding mediaeval ages always was considered as the darkest epoch. But even from this epoch, despite the "price of blood," yet resounded the striving for the defence of peace.

In one of our last diary leaves we spoke of the peace unto the whole world. For the realization of such a broad and sacred concept one must abide by many peaceful conditions, the violation of which even from the point of view of primitive laws, would be considered as a crime. Let us not be misled by the idea that such peaceful understanding is regulated only by pompous international conferences. They exist in all our relationships. Therefore

let us be first of all extremely cordial and thoughtful towards each other. Let us realize the necessity of tolerance and patience. If we shall reiterate these foundations an endless number of times, it would not be superfluous according to the present conditions in the world. From the obeisance to peaceful laws there is born the renaissance of honour and dignity. These eternal concepts can never be considered as fossilized remnants, but will remain forever as the basis of a wise and enlightened evolution.

The true safeguarding of peaceful conditions will attract to itself success of which so much is said and for which so little is done. Nothing is easier than to break a precious vessel. But if even it be glued together it will yet remain forever a damaged invalid. Therefore create in benevolent inexhaustibility beautiful vessels. Adorn them by best thoughts and dedicate these vessels of life in your innermost heart to the great peace of the world.

(Continued from page 378)

turning out military units, they would have sent all their forces for preliminary training to our prophetic scholars. But such is the limited view prevalent in Europe that even when oriental goods are preferred in Geneva, there is little enthusiasm at the sales-exchange of intellectuals.

For one thing, the second law of thermo-dynamics will hold good for European communities as much as for stellar bodies. Entropy will overtake the nations not already reduced under the influence of dictatorships. As prosaic reason recedes more and more into the banishment of Siberian wilds, the rhyme of song of the new dispensation will fill the western air. The whole planet will catch the chorus of the dirge to liberty. Does my Indian blood

fail to catch a note from these Imperial airs? Why, when our kindred are freely allowed to occupy even the Governors' chairs, should India complain? If some are acting governors now, there is no knowing when they may not act, and act for indefinite time. If there is no time-limit to acting governorships, what difference does it make that we are not called permanent governors?

Do you say it is a passing generation? Certainly not. Men may come and men may go from and to England and the rest of the world, but like the stream of the song, I hope to go on, and go on for ever. Constitutions come and go, but the old Dharma of life remains unchanged by passing heat and cold.