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Printed at The Scholar Press, Palghat and published by
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The Scholar

JULY 1936

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|---------------------|-----------------|
| New Business : | Rs. 51,30,000 |
| Annual Income : | Rs. 16,65,000 |
| Total Business : | Rs. 2,70,00,000 |
| Total Claims paid : | Rs. 14,43,000 |
| Total Assets : | Rs. 71,71,000 |

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THE SCHOLAR

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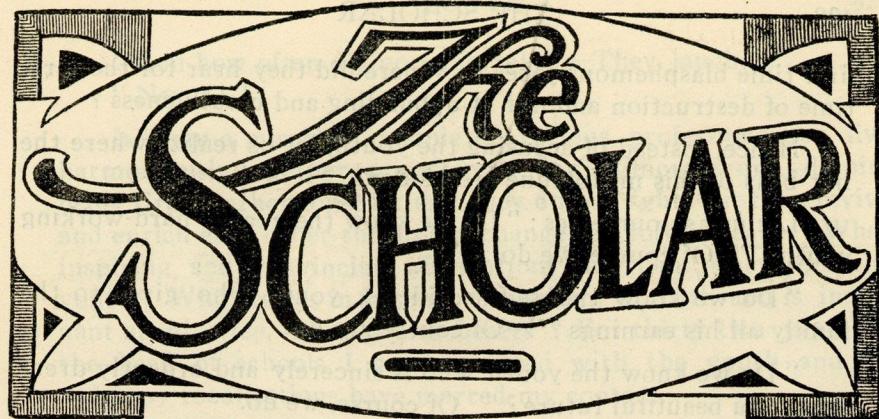
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VOL. XI

JULY 1936

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Youth

(DIARY LEAVES)

BY NICHOLAS ROERICH



HE youth is attacked from many sides. It is whispered: "Youth is absorbed by sport", "It has turned away from humanitarian sciences and is engrossed in materialistic technicalities"; "It neglects the purity of language and spoils the speech with horrible slang"; "It has deserted its family"; "It prefers jazz"; "It avoids lectures"; "It does not love the book and does not like to read". A lot of awful things are said about the youth. Of course, in every single case there has been some reason for such accusations. Even in the daily press one may find facts as if supporting them. Let us even admit that to some extent this is so. But if we look at the causes, we find that before accusing the youth we must first call to answer the elder generation.

Is there much sincerity in the family? Is the home life always attractive? Is it possible to express serious striving under contemporary conditions? Is there much upliftment and high aspiration in the routine house work? Does the elder generation devote itself to humanitarian ideals? Who laid the first path towards materialism? Who filled the home with poisonous tobacco smoke? Was it the youth that introduced alcohol into the home? Has the family time to listen to the quest of the youth? Does the family strive into the future? Where is born indifference to good and evil? Where is the birthplace of slander, bad language and gossip? Where has the youth heard for the

first time blasphemous jokes? Where did they hear for the first time of destruction and not of upbuilding and creativeness?

Hence, instead of accusing the youth, let us realize where the hot-beds of this misfortune are hidden.

Let us ask ourselves: "Do we know the really hard-working youth?" Of course, we do.

"Do we know the self-sacrificing youth who gives to the family all his earnings?"—Of course, we do.

"Do we know the youth who is sincerely and ardently dreaming of a beautiful future?" Of course, we do.

"Do we know the youth who craves for serious books and inspiring discussions?" Of course, we do.

"Do we know the youth who knows how to live in harmony and mutual trust?" Of course, we do.

"Do we know the youth who has consecrated himself to the service of the Beautiful?" Of course, we do.

Thus pondering over the best heights of humanity, we shall find on every summit also some of the best young souls. And this radiant ascension of youth takes place not only in one country—they symbolize our present age all over the world.

Greetings to all young co-workers! We rejoice to witness many most enlightened associations of youth, who struggle towards Light in strenuous efforts. How heartily they strive towards the highest aims of mankind. We know, what hardships they have to overcome. We know how they have to rise above local and family circumstances and yet they find inexhaustible strength to go by the higher path. And on all their trails they affirm blessed milestones. And all this common good is accomplished amidst undescribable difficulties. And still the attainment takes place and when one wishes to think of something touchingly joyful, one recalls these affirmations of the young generation.

Another instance of harmony amongst youth comes to mind. I remember how in a huge stern city the young after hard work for their daily bread, gathered in the evening gayfully, dressed in their best, hastening to partake of the living water of philosophy, science and art. They were so accustomed to joint activities that they even tried to live in small communities.

We recall three rooms. In them live eight girls. All of them are hard workers. One is a shopgirl, one a secretary, one a stenographer and others work in factories. We ask them:

"For how long have you already lived together?"

— "For three years".—

"And how often did you quarrel?"—They laugh.....
"Never!"

It is not a miracle! People of various professions can live harmoniously together, can after the day's difficult work, despite being tired, gather together and they do not fight, but they revive and enrich each other through exchange of lofty ideals. What inspiring and convincing affirmations one can hear from the youth. Who strives in highest enthusiasm to truth and is indignant at injustice, if not young hearts! For thirty two years at the head of schools I am connected with the youth and no unhappy recollections have marred my contact.

If we shall judge the young without prejudice, we shall find many beautiful signs of self-sacrifice, striving towards knowledge, love and beauty. Those who are in the habit of condemning youth should beware of senile babbling. These desperate condemners see that life to-day is in confusion and ugly misunderstanding. But when they try to find the guilty, they usually, excusing themselves, look for the easiest scapegoat. They see only the results but avoid thinking of the causes. These causes are quite curable if properly treated by the entire society.

If every unprejudiced observer will find so many numerous beautiful and touching examples in favour of the youth, then it is already not difficult to arouse public opinion to appreciate precisely these manifestations of good. The young people, even inexperienced, yet courageously and self-sacrificingly oppose the dark forces and, therefore, those, who consider themselves wise, should sincerely support every noble effort of the youth. But one can support only through examples in life. No abstract nagging will give a harvest. Only actions and deeds, living examples can convince.

If youth itself realizes the joy of work and inspiring communion, then the more so should the wise elders encourage exactly this joy. One should not coldly condemn that which has given such beautiful evidence. If, because of our times everybody finds it difficult, then one should jointly try to transmute these difficulties into joy. The young hearts understand this. Therefore, let us help in every way that the youth may meet on the path of bliss and inspiration.

One may equalize everything by the lowest, but such equality is tantamount to degeneration. But every equalizing by the highest will be true progress. In many parts of the world there exists a legend that because of one righteous man an entire city was saved. This legend, which is so beautifully and multi-formedly expounded, shows that in everything quality is valuable

and not quantity. Consequently every good example outshines the negative suppositions.

The seal of the age is created by all nations and therefore, the easier it is to gather good signs. In various languages, in various customs these hieroglyphs of good are highly inspiring.

A child tries to reach a postbox to push a letter into it. A passer by wants to help him and noticing on the envelope, which was obviously made by the child itself, the scribbling: "To Saint Nicholas", asks: "What is this?"—"Mummy is dying and nobody wishes to help her".

In such an amazing way the heart of the child prays to Saint Nicholas and received a response and help. Thus the young and youthful finds the way to the highest.

A Brilliant Beginning.

BY KULAPATI JAMES H. COUSINS, D. LIT.



O! it is not a brilliant beginning by the said person that is the subject of this review-article. That individual scintillated half a century ago, and is now concerned with the problem of how to make a not too mirky ending. One way of doing so is to keep up the capacity to recognise the coruscations of others, especially of the young. This is easy in the present instance; for not only is the book that has called out this note * a piece of brilliant work in its own right, notwithstanding the author's apology for its limitations, but it is made trebly shiny as the work of a young Indian woman, and as a contribution to the small but growing modern literature concerning art in India—a contribution in which scholarship and free criticism intermingle with mutual helpfulness in the warmth of enthusiasm and the light of intuition. Add that the book is a thesis accepted by the University of Bombay for the M. A. degree, and that the book has been turned out in India in a manner that sets it alongside the most stylish books of Europe and America, and you will understand, I hope, why I hand round invisible garlands to all concerned in a notable publication, and want to tell everybody about it, especially young Indians who waste time and creative energy in tepid imitation of western prose and verse when they have vast regions and eras of cultural achievement around them and in their blood from which to gather knowledge of the past for the inspiration of the present and future.

It is true that encouragement and materials for such work are not universally available. India is preposterously lacking in this cultural necessity. The official picture gallery in the great city of Madras is matter for a pathetic smile. Until September last the capital of the State of Travancore, the second most highly educated area in India, had no gallery of painting. Now, through the attainment of cultural wisdom by those in authority, Trivandrum has two galleries, small, but unique in content among even the art museums of the world. A certain city in the central part of India is thinking towards a municipal gallery. The University of Calcutta is beginning work on the establishment of a University museum, and will thus break the artistic loneliness of Madanapalle College in the South which has had the proud but melancholy distinction of being (so far as can be ascertained)

* *Hindu Art in its Social Setting* by (Miss) Perviz N. Peerozshaw Dubash, M.A., LL.B., Published by The National Literature Publishing Co., Ltd., Madras.