**Changes in Constitution**

By M. V. V. K. Rangachari.

There is a quasi-medical belief that the onset of a fever brings on a distemper in our body. Our literary frame has also the serious and a lighter vein. Somehow the philosophical trend loses itself in the dead-end of the commonplace. The romance of the road is taken away by the ride in a second-hand motor-car. It has seen several miles and may do several thousand more, but it cannot thrill anybody by leaving-off the ground as the flying-bum did. It throbs monotonously into us. And this is hardly in keeping with the new constitution that we are having. We do expect that when it comes the country will take-off from the flat level of the hard soil. Gold-standard is too heavy to lift, and the new order is to set the serial standard of fuel economics.

The British constitution also changes. John Bull befriended the stud bulls more. He preaches more milk to sweeten a past sour treat. He would penetrate village-life more, to wave a soft soothing plain over the section of the communal body despite agrarian frustrations. Even the gentleman that handled the Indian helm was not left free from the shake of his own season. Sir Baldwinian sceptre. Nor is the garden of overnight the hush-hush policy of dropping the navy-blue, where he reigns holding the golden ring and the shackle of a thousand more, but it cannot thrill anybody of the pages of novels. They should be manifested in all details of daily life. They should be vital, because only the living is convincing.

**Fredum**

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 man" 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 "wargold" and "falta". "Fredum" amongst all these laws is one of greatest significance also for our times. We should not be surprised that under current circumstances so-called civilized mankind has yet something to learn even from the ancient Franks.

The inauguration of the Indian reforms, the mastery of the British national power and the clarity of the International situation are worthy to inspire poetry of no mean understanding. And poets are never left without being found. But there ought to be a change even in their constitution. We shall no more look for them among the unlettered bards coming fresh from villages. They incarnate among the academic professors. They shall not be young. Poetry dawns best at the pensionable age. In the fullness of their wisdom shall they sing, and in the strength of its intellect shall the world co-operate with their effort.

With faith in them, the world will give universal-university education. If Hitler and Mussolini withdraw their cadets, it is of little consequence, to the world, and so much the worse for them. As for the rest let us make sure that no unlettered body faces the gun. For one thing, the educated body is more willing through unemployment to take the field, and the more the university-hands you produce the greater will be the quantity of willing material for gunfoder. Further, to the really educated soul the Gita-teaching that death and life do not make a difference comes in handy, while the uncultured are afraid unduly of one of these. If the continental dictators only knew the secret of university education and the efficacy of Indian Philosophy in -horrible dicta—many wish to approach it with certain mediaeval conventionalities. 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,
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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 oaths. "Blessed are the peacemakers."

Every insult of peace, every violation of peaceful life, certainly already contravenes positive human constructiveness. If a man is — as Plato says — "a dom 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 peace, which is ordained in all fundamental laws.

In the ancient Kenurgium of the Byzantine the majestic image of Nikopyrion was surrounded by inscriptions of prayers of parents for their children and of children for their parents. Thus the most sacred and harriest 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 foressed 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 craving this will also 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-lesson have we remembered the immortal laws of the old laws of the Franks.

The period preceding medieaval 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 turning out military units, they would have sent all their forces for preliminary training to our prophetic scholars. But such is the United vision prevalent in Europe that even when oriental goods are proffered in Genova, 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 prossae reason recedes more and more into the banishment of Siberian wilds, the rhyme of song of the now 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, shoult. 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 Dharmic of life remains unchanged by passing heat and cold.

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