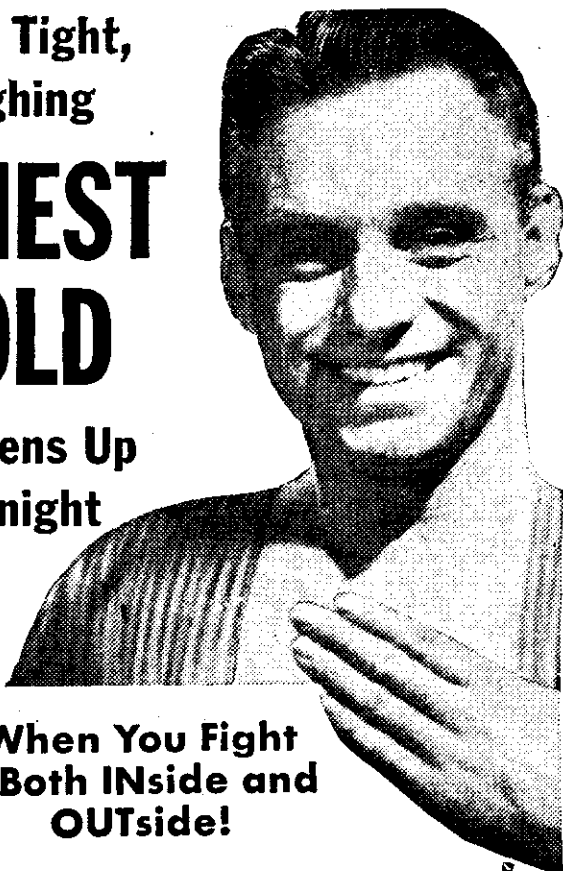


That Tight,
Coughing
**CHEST
COLD**
Loosens Up
Overnight



**When You Fight
It Both INSIDE and
OUTSIDE!**

Get that load of misery off your chest fast by fighting the cold both *inside* and *outside*. Just rub Vicks VapoRub on chest, throat, and back at bedtime—



**Feel It Work
OUTSIDE!**

At once chest and back glow with warmth and comfort as the medication works through the skin like an old-fashioned poultice, "drawing out" tightness and easing painful congestion. At the same time—



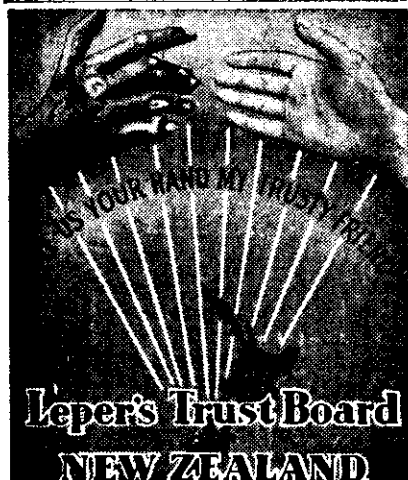
**Feel It Work
INSIDE!**

Penetrating medicinal vapours are released from the ointment by body warmth, and inhaled *inside* your nose, throat and chest. Breathing grows clear, sore throat is soothed, coughing is checked. And then...

Just rub on
**VICKS
VAPORUB**

Hour after hour, while you breathe easily and sleep in comfort, VapoRub's powerful inside and outside action keeps on working. By morning, often, the worst of the cold has cleared up!

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Books

GANDHI THE ASCETIC

SELECTED WRITINGS OF MAHATMA
GANDHI, edited by Ronald Duncan; Faber
and Faber. English price 12/6.

(Reviewed by W. B. Sutch)

IN Accra on the Gold Coast there is a picture of Gandhi in the headquarters of the Convention People's Party. Party members honoured by political imprisonment have on their white caps the letters P.G., meaning Prison Graduate. Thus Gandhi, like Lenin, still lives.

But when they reach Dominion status will the Gold Coast go the way of India? Putting the question in another form, do the teachings of Gandhi lead to permanent social revolution? In 1937 Gandhi said that the sovereignty of the people should be based on pure moral authority. In 1947, after India had become a Dominion, he said, "There was a time when India listened to me. Today I am a back number." Was it because his preaching and practices were no longer necessary? Perhaps it was because in 1922 he stopped a successful all-India civil disobedience campaign and told the people to go develop home spinning, for he insisted that spiritual values should be the basis for all action.

There were other things, too. Gandhi disliked the materialism, spiritual poverty and cultural decadence of the West. In writing to Tagore he once said that Government schools had made Indians into clerks and interpreters, and that in any case "literary training by itself adds not an inch to one's moral height." Similarly, if better wages and shorter hours did not give "clean houses, clean bodies, clean minds, and a clean soul," it would be a sin to attempt to agitate for them. Gandhi also preached birth control. His experiences in his early teens had given him a strong sense of guilt about sexual activity, and in later years he advocated absolute chastity in and out of marriage. "All attachment to the senses is death" is the Hindu doctrine, and Gandhi extended it; he saw sin in every sensual pleasure. At the same time he distinguished between his own means to an everlasting life and the conduct of the Puritan which was a mere negation of life. *The Bhagavad Gita* says that "renunciation means forgoing an action which springs from desire, and relinquishing means the surrender of its fruit." This last phrase—the surrender of its fruit—was the key to Gandhi's philosophy. He could not bring permanent social revolution for he had "no concern for the fruit."

In our twentieth century dark ages, "the darkness of the neon light," Gandhi will be unacceptable, but he should become a saint. He wanted Christians to be good Christians, and so he said, "to cultivate humility is tantamount to cultivating hypocrisy." And, while advocating tolerance, he did not like the word, for "tolerance implies a gratuitous assumption of the inferiority of other faiths to one's own."

The author of this selection of Gandhi's writings has chosen to stress

Gandhi the ascetic rather than Gandhi the revolutionary, and if we are concerned with the future, he is probably right. Readers concerned mainly with the past should, however, supplement this with material on Gandhi's life and political influence.

WRITING AS A BUSINESS

AN AUTOBIOGRAPHY, by Anthony Trollope; the Oxford Trollope. Geoffrey Cumberlege: Oxford University Press. English price, 15/-.

THIS famous book is the key to Trollope the man and the writer. More, it is a useful weapon in defence of writing as a business, as opposed to the idea of art for art's sake. No novelist, one imagines, ever wrote about his craft more candidly and naively than Trollope does here. He tells us why, how, when and where he wrote, with details of the daily programme. He sets out the exact sum received from each of his many books. He discusses his characters as if he were writing about members of his family to a most intimate friend; some he regards as failures, others as successes. His readers are even told why he killed Mrs. Proudie—because of some criticism he overheard in a club! Trollope's methods of composition are a classic illustration of the truth in the saying that success comes, not from inspiration, but from perspiration. During an official visit to Egypt, he finished a novel one day and began another the next. The English public, however, was shocked by this apparent reduction of an awesome mystery to the level of the counting-house, and Trollope's reputation suffered until the First World War started another wave of popularity, which is still mounting.

The book is also a record of his other lives: his miserable boyhood, unhappy



Spencer Digby photograph
PROFESSOR H. BELSHAW, who is to review "The Economic Role of the State," by William A. Orton, in the ZB Book Review session on Sunday evening, July 29. There are three other books for review: "England, Past, Present and Future," by Douglas Jerrold (Les Edwards); "The Green Huntsman," by Stendhal (Alan Mulgan); and "Letters from Early New Zealand," by Charlotte Godley (Dr. Guy Scholefield).

N.Z. LISTENER, JULY 20, 1951.