

and constitute a guide to those who aspire to render science intelligible to the general public.

V. S. G.

**Animal Life.** By J. R. Bhatt, Moratu Vidyalaya, Moratuwa, Ceylon. (Published by the author), 1941. Pp. iii + 253. Rs. 3.

This book has particular reference to animal life in Ceylon and the author who appears to be a teacher of Biology in that country has evidently an abundant interest in and intimate knowledge of the fauna of Ceylon and he has dealt with the subject in a manner intelligible to both the layman and the biologist. Everywhere the economic aspect of the animal life of Ceylon has been emphasised and the book gives a popular account of the bearing of the fauna of the island on human life and activity. The arrangement of the chapters does not indicate the sequence of zoological evolution but in beginning his book with an account of insects the author evidently has in his mind the great part they play in human affairs and the immense importance they have assumed in the lives of men. Ceylon, like India, is an agricultural country and insects of particular interest to the agriculturist have been given special treatment.

Generally speaking, the faunal life of Ceylon is not very different from that of South India and the educative value of the book is therefore not restricted to the island of Ceylon with which it mainly deals. The insects the author has described, the earth-worm and the leech, the frog, the fish and the fowl, and the various mammals the author deals with are also denizens of peninsular India and *Animal Life* is therefore of as much value to students and teachers in South India as it is to those in Ceylon. The book is evidently very popular in Ceylon and there is every reason to believe that it will be just as greatly in demand in India also.

B. R. S.

**The Eternal Quest: Studies in Philosophy.** By M. A. Venkata Rao. (Hosali Press, Bangalore), 1942. Pp. 254. Rs. 5 or 7s. 6d.

Dedicated quite appropriately to the "Spirit of Philosophy" and animated by the "motive" that "a variety of concrete Idealism able to meet Realism at its 'toughest' with a determination to do justice to every

phase of problems, with a willingness to follow the method of analysis so far it can be followed with meaning (p. iii—Preface) Prof. Venkata Rao's book *Studies in Philosophy*, is sure to remind his readers of the sternly intellectualistic attitude of Hegel who is said to have gone on working with his speculative effort within ear-shot of a fierce fight and roar of cannons. "Philosophical studies" in 1942, the year of grace, which finds India threatened by unscrupulous aggressors would easily demonstrate that well-directed Indian cultural endeavour is always devoted to the Eternal Quest. In the publication under notice, Prof. Venkata Rao has brought together *eleven* essays many of which had already appeared in periodicals. Each essay is independent in itself, dealing with a specific topic or problem. Though throughout comparative study of Indian and European doctrines is attempted, three studies distinctively deal with "Karma and Kant's Postulates of Morality", "Christian Immortality and Hindu Re-incarnation", and "Bradley and Bhagavad-Gita".

In judging a collection of studies or essays on different problems of philosophy, a reviewer is sure to find himself at a disadvantage as the publication is not devoted to a development of a single theme or thesis. Each essay or study will have to be thus judged on its merits as an independent unit. I shall consider one or two as within the limits of this notice, it would be impossible to cover all.

In his study on "The Notion of Difference in Dvaita", Prof. Venkata Rao examines the criticisms urged against the concept of difference by adherents or advocates of Monism or Absolutism (Advaita) and comes to the conclusion that "Both are systems of idealism, for both uphold an infinite consciousness, but Advaita is pure idealism denying all otherness whereas Dvaita is concrete idealism accepting otherness as essential to the nature of reality" (p. 145). I am afraid the conclusion does not describe Dvaita as it is. Upholding of an infinite consciousness (spelt with small "i" and "c" by the professor) does not necessarily make or convert a system into Idealism. On the contrary, the issue both in Indian and European systems is between Idealism and Realism. Quite apart from consciousness, finite and infinite, Realism admits objects

and entities which are non-mental, non-ideational though these enter into the relation known as knowledge. Thus, the description of Dvaita as "concrete idealism" is a distortion. Dvaita is Realism. (In Indian philosophy *Tattva-vada* is contrasted with *Maya-vada*—i.e., Realism is contrasted with Illusionism.) Dvaita is emphatically not the idealism of Spinoza, Berkeley, Bradley, Kant and others. It is not idealism at all. It must be observed that idealistic systems which make or enter into cheap compromises with Realism, and similarly, Realistic systems which coquette with Idealism "pure" or "concrete" must both be banned from decent metaphysical company. And then, "concrete idealism" is better contrasted with "abstract idealism". A system can both be "pure" and "concrete". There is no antagonism between the two. All attempts wherever and by whomsoever made to bring Dvaita under "idealism" must fail. Dvaita is Realism. Secondly, Idealism is not the only fashionable or rational world-view.

Again, Prof. Venkata Rao has drawn but a doubtful parallelism between Bradley's "My station and its duties" and the Gita

ideal of "Svadharmā". If, for instance, one, be he a peon or a prime-minister, does his duty and draws his salary would that be the "path of realisation"? (p. 221). Bradley does not touch even the remotest fringe of Karma-Sanyasa (Sankara) and Karma-Yoga (Ramanuja and Madhva) interpretations of the Gita. I am afraid such doubtful parallelisms may not promote correct and sympathetic understanding between the East and the West for the securing of which presumably they are drawn.

These comments, I must add in conclusion, will not touch the general excellence of the treatment of the different topics by Prof. Venkata Rao. After completing a study of the volume, readers will get just a picture of disjointed snap-shots of the problems of philosophy. "One is surprised", writes Prof. Venkata Rao, "at the wealth of philosophical material waiting to be interpreted" (Preface). He has ample opportunities for study and research and I am sure at the earliest possible one, he will concentrate his attention on some one work "waiting to be interpreted" and develop his thesis in an independent unified volume.

R. NAGA RAJA SARMA.

## MILK IN RELATION TO HEALTH

MILK provides the closest approach to an ideal diet and it has a special value in the Indian dietary where it forms the only source of first class animal proteins. From the nutritional standpoint a consumption of 1½ lbs. of milk per day may be considered absolutely necessary for an adult. Repeated surveys that have been carried out on this subject in India have, however, shown that the consumption is far below this optimum. The latest survey of the Agricultural Marketing in India in their report on "Marketing of Milk in India and Burma"\* shows an average *per capita* consumption of milk and milk products at 7 ozs. of milk per day. Milk from Indian animals is no doubt very rich in fat (average 6 per cent.) compared to that produced in other countries (average 3.5 per cent.) and if milk consumed in India is toned down to this lower fat percentage the *per capita* intake of milk would be increased to 10.5 ozs. Of course,

it is a debatable point whether so much importance could be attached to fat alone. The protein percentage of milk of Indian breeds of cattle is no doubt slightly higher than in milk of Western breeds but this is nothing compared to the very high fat percentage in the former and the mineral salts are by no means higher. Hence this dilution cannot be justified from the nutritional point of view. Even considering this higher figure as correct there is still a very great and urgent need for increasing the production and consumption of milk in this country.

Fortunately the value of milk and milk products for human nutrition is well known to consumers in India and this has been preached by her sages from most remote times. This was not so in many other countries but once the science had proved the value of milk, people were quick to take advantage of these new discoveries and today India has much to learn from their example. The first essential for milk production is a well balanced food for the animals. India has about a third of the

\* *Report on the Marketing of Milk in India and Burma* (Manager of Publications, Delhi), 1941, pp. iii + 54. Price As. 8 or 9 d.