

4

119

# THE SCHOLAR

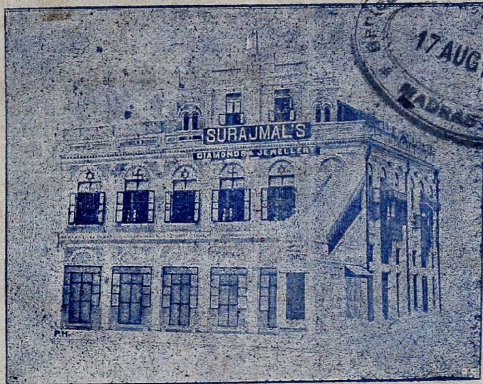
AN ILLUSTRATED MONTHLY JOURNAL DEVOTED TO LITERATURE,  
SCIENCE & ART

VOL. IV

JULY 1929

No. 10

THE MOST POPULAR DIAMOND MERCHANTS & JEWELLERS



313, ESPLANADE, MADRAS

EDITED BY

E. H. PARAMESWARAN, M. A., L. T.

Annual Subs. Rs. 3

Single Copy As. 4

# DIAMONDS

GET THEM FROM

A Firm of more than 36 years' Standing.

VEECUMSEE CHABILDOSS & SONS.,

112 & 113 China Bazaar Road,

\* \* \* MADRAS \* \* \*

We Stock only the HIGHEST QUALITY and

our motto is ONE RATE

*No Brokerage; No Commission; No Discount.*

THEREFORE PURCHASE WITH CONFIDENCE

AVOID WORRY & RISK

---

*Dear Students!*

*Look Sharp!*

THIS IS THE TIME FOR YOU TO  
**LEARN                      AND THEN                      EARN**  
Like

Many of her blessed pupils of the  
well established

**“Sarada School of Commerce”**  
**PALGHAT**

Under the able guidance of the veteran teacher—the man who is first to introduce and spread these commercial studies in this locality and feed up the local Mission High School and for some time in the N. H. H. School All commercial subjects taught on up-to-date lines. New standard typewriters have just arrived. Time-table most suitable.

*Apply sharp to the undersigned:—*

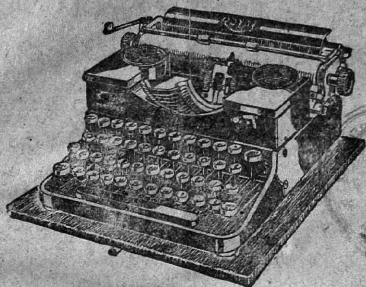
**P. R. VENKATARAMIER,**

Manager,

Sarada School of Commerce,  
Big Bazaar, PALGHAT

# STUDENTS!

Do your home-work on a **Royal Portable**. It makes study easier. You can try it and see at our expense.



*An aid to*

## KEEN AMBITION

For the man or woman who works at home at night, when some of the world's best work is done, the **Royal Portable** is a perfect partner—an able aid to keen ambition.

Possessing all the exclusive features of the master model Royal it weighs but 9½ lbs. In fact so cleverly has it been designed that not one degree of efficiency has been sacrificed to portability.

Send a post card and learn more about this modern portable type-writer.

**ROYAL**  
TRADE MARK

**ADDISON & Co., LTD.,**  
Madras, Bangalore, Calicut, Trichinopoly.

PIECE GOODS!

PIECE GOODS!!

# V. K. R. Venkuier & Bros.,

WHOLESALE & RETAIL CLOTH MERCHANTS,

BIG BAZAAR, PALGHAT

**A FIRM OF OVER 50 YEARS' STANDING**

*Wholesale Business a Speciality*

*Wholesale Rates for Retail Dealings*

**Terms Strictly Cash**

**Price Fixed & Cheap**

Two of our junior partners have just returned from their tour to Upper Indian textile markets such as *Cawnpore, Karachi, Ahamedabad & Calcutta* with a fresh stock of good many varieties. All kinds of Mulls, Bleached and Unbleached, Dhories and Veshties, Cotton, Woollen and Silk Shirts, Coatings and Banians, Silks, Imitation Silks, Fancies, Ties and Collars, Shawls and Mufflers, Oilcloth Canvas etc., etc., etc.,

**Offerd**

**at Cheap Rates**

FRESH VARIETIES OF  
SUNPROOF, CHOCOLATE AND  
NAVY BLUE SERGES AND BLAZERS  
WOOLLEN TWEEDS, POPLIN COATING Etc.,



LADIS LOVE FINE THINGS  
**Mrs. ANNA CHANDI,**



M. A. (HONS.) B. L.

EDITOR:

THE 'SREEMATHI'  
 KOTTAYAM

*Writes*

I used your LÖDHRA  
 and found it is a sovereign  
 remedy for all menstrual  
 troubles. Its sweet taste  
 and free diet add to the  
 pleasantness of using it.

ASK YOUR CHEMIST

OR

**KESARI KUTEERAM**

INDIAN CHEMISTS & DRUGGISTS,

EGMORE, MADRAS

**The Palghat Town Bank Ltd.,**  
 SULTANPET, PALGHAT

(Established 1925)

Share value Rs. 25 payable in 5 instalments in equal sums,  
 i. e Rs. 5 with application, Rs. 5 on allotment and Rs. 5 for  
 three calls each. Loans are issued on gold and other solvent  
 securities. Current accounts are opened. Savings Bank deposits  
 received. Rules can be had on application. The public is  
 requested to encourage our local concern.

**P. K. UNNIKANNA MENON,** Managing Director

**All Varities of Best Nilgiri Coffee Seeds and Teas**

OF

**KANAN DEVAN HILLS PRODUCE CO., LTD.**

*available at wholesale & retail quantities*

*at competitive prices*

Enquiries and moffussil orders promptly attended to.

A TRIAL ORDER IS EARNESTLY SOLICITED.

**S. V. Anantasubramania Iyer,**

Coffee & Tea Merchant,

**Kalpathi-Palghat**

REGISTERED

Estd. 1909

Tel. GOKUL



# T. S. R. & Co.,

*Perfumers, KUMBAKONAM*

Manufacturers of Sandanadi and Araikeerai Vidhai Thailams, Scented Supari, Chunnam, Tobacco, Sandal powder, Tooth powder, Bathing powder, Dasangam, Aragaja, Scented Sticks, Coccanut hair oil, Vegetable pickles, all sorts of Syrups etc.

**SOLD EVERYWHERE**

*Please note our Registered Trade Mark*

**Baniam Leaf Gokul**

*Apply for Catalogue*

*Wanted Agents Everywhere*

MALARIA

UNDER  
Various Treatments  
Costing Hundreds.

AFTER  
Dr. Wood's  
MALARIAL PILLS

SPECIFIC PHARMACY

POST BOX  
NO. 285

MADRAS

*Agent for West Coast:—*

**Mr. A. GOPALA MENON, Palghat.**

*Stockists for West Coast:—*

**THE NURSING HOME, Palghat.**

# 'TEEYESSORR' COMPETITIONS. IX.

**I PRIZE Rs. 75**

**II PRIZE Rs. 25**

Besides these every competitor will be given

**A SPECIAL PRIZE in BOOK**

A COMPOSITION in simple style—using single syllable words on any one of the following should be sent before the end of August 1929. Prizes will awarded be to the best

1 HEN 2 HORSE 3 COW 4 DOG 5 DOVE 6 DEER

7 LION 8 TIGER 9 COCOANUT TREE 10 BANIAN TREE

P. N. The following ideas are to be furnished with.

Size—Structure of the body—Life—Colour—Food—Uses  
—Generation—etc., etc.

## RULES :—

The entrance fee of SIX annas must accompany each composition. One can write more but each should be accompanied by the entrance fee. Ours is final. All must be addressed before the end of August 1929 to :

**Mr. T. S. RAMIAH,**

*Thenkarai, SHOLAVANDAN*

## HAVE YOU TRIED?

### The "BADSHA" Fountain Pens!

Fitted with 14 ct. Gold Nib, Iridium Tipped, Best British Make

**BEST IN QUALITY**

**CHEAPEST IN PRICE**

An Absolutely Reliable and Satisfactory Pen that

Pleases every one in Price and Quality.

Black Rs. 2—8—0.

Mottled Rs. 2—12—0 each.

**SPECIAL RATES FOR WHOLESALE**

Apply to: **S. H. Badsha Saheb & Co.,**

Huzur Road, Calicut.

## GENUINE GRAFTS & FRESH SEEDS

3 years old Mango plants	per dozen Rs. 7
Guavas, Pomegranates, Figs etc.	do do 4½
Limes, Oranges, Pomeleos, Citrons etc.	do do 7½
Choice Varieties of Roses and Coloured crotons	do do 5
Jasmine varieties, Creepers and English Flower plants	do do 5
English Vegetable and Flower seeds	12 packets do 1½
Indian Vegetable seeds	do do 1½
Silveroak (Grevillea Robusta) Seeds per lb.	do 4½

English Vegetables supplied. Catalogue free.

**R. SUNDARESA MUDALIAR,**

Chandra Nursery, Salem Junction P. O.

# THE SCHOLAR ANNUAL, 1929

The Scholar Annual has won a reputation for the wealth and variety of its reading matter, its beautiful get up and its fine illustrations.

The Scholar Annual, 1929, which will be published in October will embody many of the features which has made it so popular in the last three years. It is the aim of the publishers to make it a record number with new features of varied interest.

You can book your order for the Annual in advance by enlisting yourself as a subscriber for one year and Sending Rupees Three by M. O.

A glance at the names of the chief contributors for our previous Annuals will convince you that they are men of eminence in various walks of life, men who feel what they say and who have a message to deliver.

## THE SCHOLAR ANNUAL 1926, 1927 & 1928.

### CHIEF CONTRIBUTORS

---

- |  |  |
|--|--|
| 1 Rev. C. F. Andrews.                    | 27 S. R. Ranganathan, M. A.,                 |
| 2 James H. Cousins, D. Lit.              | University Librarian, Madras                 |
| 3 Dr. Sudhindra Bose M. A., Ph. D.,      | 28 Capt. A. R. Poduval, M.R.C.S., L.R.C.P.   |
| Lecturer in Political Science, State     | 29 Prof. Manindra Bhushan Gupta              |
| University of Iowa.                      | 30 Mrs. A. R. Lakshmi Pathi, B. A.           |
| 4 Swami Yogananda.                       | 31 B. Shiva Rao, M. A.                       |
| 5 Sir C. Sankaran Nair.                  | 32 Duncan Greenlees M. A. (Oxon.)            |
| 6 Harindranath Chattopadhyaya.           | 33 G. V. Ketkar B. A., L.L. B.,              |
| 7 O. C. Gangoly.                         | Assist. Editor, Kesari                       |
| 8 T. L. Vaswani.                         | 34 Capt. P. K. Gupta, I. M. S. (Retired)     |
| 9 S. Sreenivasa Iyengar, M. L. A.        | 35 Dr. J. T. Sunderland                      |
| 10 C. Rajagopalachari                    | 36 Prof. S. Radhakrishnan                    |
| 11 S. Satyamurthi, M. L. C.              | 37 Horace Holley, Editor, <i>World-Unity</i> |
| 12 Sir. C. P. Ramaswami Iyer             | 38 George S. Arundale                        |
| 13 Hon. Mr. Justice Ramesam              | 39 K. F. Nariman                             |
| 14 C. V. Krishnaswamy Iyer, B. A., B. L. | 40 Miss. M. Nic Suibhne                      |
| 15 Rev. Father Bertram, S. J.            | 41 Sir. P. S. Sivaswami Ayyar                |
| 16 Dewan Chand Sharma, M. A.             | 42 Prof. Gurumukh Nihal Singh                |
| 17 Prof. K. Sundararama Iyer, M. A.      | 43 Pattabhi Sitaramayyah, M. A.              |
| 18 Dr S. Muthulakshmi Reddi, M. L. C.    | 44 M. S. Sessa Ayyangar, M. L. A.            |
| 19 Judge Bodkin.                         | 45 P. R. Krishnaswami, M. A.                 |
| 20 Ashoke Chatterjee, M. A.              | 46 J. N. Bonnerji                            |
| 21 K. S. Venkitaramani, M. A., B. L.     | 47 Srimati Sita V. Devadoss, Bar-at-Law      |
| 22 T. B. Krishnaswamy, M. A., B. L.,     | 48 Dr. K. Kunhi Kannan, M. A.                |
| Dt. Educational Officer, Ramnad.         | 49 Srimati Kamaladevi Chattopadhyaya.        |
| 23 K. S. Ramaswamy Sastri, B. A., B. L.  | 50 Prof. K R. Pisharoti, M. A.               |
| 24 Prof. S. V. Venkiteswaran, M. A.,     | 51 A. S. Rajam                               |
| University Prof., Mysore.                | 52 Newton Mohan Dutt.                        |
| 25 Prof. C. S. Sreenivasachariar, M. A.  | 53 K. C. Gupta                               |
| 26 Dr. C. Kunhan Raja, M. A., D. Phil.   | 54 Mrs. Dorothy Jinarajadasa                 |

*The*

**KRISHNA  
ELECTRIC  
PRINTING  
WORKS,**

PRINTERS,  
PUBLISHERS,  
STATIONERS,  
ACCOUNT BOOK  
MANUFACTURES  
ETC., ETC.

BIG BAZAAR  
ROAD,  
PALGHAT

**PRINTING**

We produce the best work at moderate charges with the newest machinery and latest type, up-to-date designs and combination of colours. A-1 style.

We have a competent staff ready to meritoriously execute any orders received by us with promptitude and accuracy.

All moffusil orders are carried out  
with prompt and special attention.

Do try us once  
by sending an order.

# THE SCHOLAR

VOL. IV

JULY

No. 10

## CONTENTS

	Page.
1. <b>A Great Soul Passes away</b>	531
2. <b>India's Ancient University of Nalanda</b> by T. L. Vaswani	532
3. <b>Ourselves and Youngers</b> by Duncan Greenlees, M. A. (Oxon.)	539
4. <b>Education in Germany</b> from The Indian Information Bureau	543
5. <b>The Big Novelist, A Farce</b> by Satyabhushan Sen and K. Shivarama Krishnan	547
6. <b>My Mother</b> by Swami Magheswarananda	552
7. <b>The Pitiabie Side in the Life of School Masters</b> by C. S. Venkatrama Iyer, B. A., L. T.	557
8. <b>Burn the Sinner and Get the Rain</b> by K. Lekshminarayanan, B. A., B. L.	560
9. <b>Ramakrishna : A Great Indian Mystic</b> by R. Rolland and L. V. Ramaswami Aiyar, B. A., B. L.	563
10. <b>Of Interest to You</b>	568
11. <b>Reviews and Notices</b>	570
12. <b>From the World of Science</b> by P. R. Chidambara Iyer, B. A., F. R. A. S.	574
13. <b>Notes</b>	576

## FEDERATED INDIA

(AN ALL-INDIA WEEKLY)

PUBLISHED EVERY WEDNESDAY EVENING

Annual Subscription Rs. 5

Apply to: **FEDERATED INDIA OFFICE,**  
**Tondiarpet, Madras.**



Lord Sankey  
*(Lord Chancellor)*



Lord Parmoor  
*(President of the Council)*



Baron Passfield  
*(Colonial Secretary)*

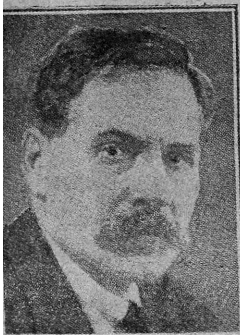


Mr. William Graham  
*(President, Board of Trade)*



Mr. A. V. Alexander  
*(First Lord of Admiralty)*

# THE NEW LA.



Mr. Ramsay Macdonald  
(Prime Minister)



Mr. Philip Snowden  
(Chancellor of the Exchequer)



Mr. Arthur Henderson  
(Foreign Secretary)



Miss Bondfield  
(Labor Minister)



Lord Thomson  
(Secretary for Air)



Mr. Arthur  
(Minister)



Mr. J. R. Clynes  
(Home Secretary)



Mr. Wedgwood Benn  
(Secretary for India)



Mr. T. Shaw  
(Secretary for War)



Mr. W. Adamson  
(Secretary for Scotland) (First Commissioner of Works)



Mr. G. Lansbury

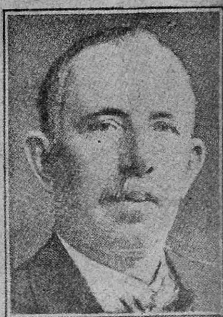


Mr. Lee  
(Postmaster)

# R CABINET



Mr. Noel Buxton  
(*Minister of Agriculture*)



Mr. J. H. Thomas  
(*Lord Privy Seal*)



Mr. W. A. Jowitt  
(*Attorney-General*)



Sir Charles Trevelyan  
(*President, Board of Education*)



VOL. IV

JULY

No. 10

## A GREAT SOUL PASSES AWAY



**EDWARD CARPENTER** died at his quiet home in Surrey, England at the age of 85. After a bright educational career and a period of Lecturership in a Cambridge college and in the University Extension Movement, he retired to the country nearly fifty years ago. He did not belong to that tribe of men

who seek the lime-light.

His attitude towards many modern questions may be sufficiently well understood from the very title of his most well-known book, *Civilization: Its Cause and Cure*. He was introduced to the *Bhagavad Gita* by his 'almost life-long friend' and class-mate at Cambridge, the late Sir Ponnambalam Arunachalam, brother of Sir P. Ramanathan of Colombo, and found a congenial soul in Walt Whitman whom he met in America. Like Whitman, too, he was the evangelist of Democracy in the highest sense. His views on this problem are given in his works *Towards Democracy* and *Towards Industrial Freedom*.

Silently he trod the paths of the higher life to which but few aspire and fewer attain. In this world or in others, such souls act for the universal good.

# INDIA'S ANCIENT UNIVERSITY OF NALANDA

BY T. L. VASWANI



LET me consider with Young India the significance of a great Education Experiment begun about the first century before Christ. I refer to the Nalanda University founded by Sakraditya and described as it was 700 years later, in the Chinese records of the eminent Pilgrim-Scholar, Hiuen-Tsang. At this hour in India's history, when our thoughts are focussed on the problem of national reconstruction, we need to know that the current system of education, its organisation and machinery notwithstanding, needs a thorough over-hauling; and I believe profoundly that the spirit and ideals of ancient Aryan Culture are needed to-day for the building up of our national life.

What Hiuen-Tsang saw at the Nalanda University is well described by him. An eminent scholar was this Chinese pilgrim. Tradition traced his descent from a Chinese Emperor. He translated as many as 74 volumes of the Indian books and showed conspicuous courage and self-control in his travels, especially on that memorable occasion when the river pirates of the Ganges pursued him and a storm arose to save him. "For how many years have you been on the journey?" was the question put him by the President of the Nalanda University. "Three years," was the answer of Hiuen-Tsang; and in these three years this scholar had moved from place to place in quest of that knowledge which he was told would tell him of the Laws of Life, —the *Dharma*. 'I am come', he said to the President, 'from the country of China desiring to learn the principles of the Yoga-Sastra.'

And *yoga*, synthesis, unity, was doubtless a prominent feature of Indian culture. The Nalanda University was in itself a synthesis, a self-sustained whole, a centre of the community's life in its various aspects, —*economic, intellectual, spiritual*. The Chinese traveller tells us there was a farm-house belonging to the University; and, in another passage, we read that the University

was supported by the revenues of about 100 villages! The Nalanda University was a self-sustained Colony helping the development of agriculture and small industries. The present day distinction between vocational and liberal education is, to my mind, artificial; every scheme of education must relate knowledge to life—to the Ideal values and to utilities of the natural and social world in which we find ourselves. At the Nalanda University the Professors and students not only studied and meditated; they did manual work; the economic factor was not disdained: has it not been hallowed by some of the world's great seers? Christ was a carpenter; St. Paul was a tent-maker; Kabir was a weaver and these teachers in the University did manual work and taught it to their pupils.

The University was an economic centre; it was a great intellectual centre, too. It had 100 platforms for teaching, and members of the Community rose to the number of 10,000. Science was one of the subjects studied; the University had observatories. Says the Chinese record:—"The observatories seem to be lost in the vapours of the morning and the upper rooms tower above the clouds. Among the subjects taught were logic, literature, arts, medicine, philosophy. "The Great Vehicle", the Buddhist Books, were studied with special devotion; the University was built and developed by six Buddhist kings in succession "in loving obedience to Buddha". The founders and builders were Buddhists; but the University was not denominational. Denominationalism, sectarianism, is the death of Culture: true culture must appeal to the human; the University ideal is to awaken the *spirit universal*; and so the *Vedas* and *Sastras* of the Brahmins were studied side by side with the Buddhist Canon. What an example in religious harmony this—to Nations of today! And we read that the teaching staff included "strangers"! *Saraswat* is international; Wisdom is not the monopoly of any one race; and there was nothing in the atmosphere of Nalanda University congenial to modern notions of race superiority. Yoga, the science of soul, the psychology of the conscious and sub-conscious, was studied; but you will search the books in vain for anything suggestive of that "race-psychology" which the German schools were proud of, or that refrain of 'Rule, Britannia, Britannia Rules the Waves' so pleasing

to English schools. Imperialism and theories of *Weltmacht* were no elements in the teaching of the Nalanda University. Karma, reverence, appreciation of the good in other lands and peoples, free pursuit of Truth, meditation and service of man were the truths the teachers taught and which entered into their philosophy of life. Karma is Justice; if but the nations could believe that Justice is the law of the universe! Justice may appear to be slow in coming, but come it must,—sure as the sun rises in the East; every nation carries within its actions and aspirations its own Fate, its own Future. Reverence was taught to pupils—reverence not alone for elders but also for what is “beneath” us—for the brother bird and brother beast. And the teaching was given, again and again, that one must sit at the feet even of strangers to learn of them *vidya* and arts; it was recognized that Knowledge was international, and the man who was a scholar claimed all respect, no matter what his country or creed.

The greeting given to Hiuen Tsang indicates the catholic vision of the Nalanda University; he was a stranger but he was a scholar, and he must be received with the respect due to a scholar. Four men of distinguished position in the University come out a long way off—seven *yojanas*—to meet him; he halts on the way at a village; and soon the four men are joined by two hundred teachers and “some thousand lay patrons” to escort him to the University; they carry standards, umbrellas, flowers and perfume to do him honour; as he enters Nalanda, the whole University greets him; he is requested to take a “special seat by the side” of the President; the *ghanta* (bell) is sounded to announce to all that the Chinese Scholar is come and that all “commodities are for his convenience in common with the rest”; and an Upasaka and a Brahmin accompany him with a riding elephant. What a reception! What a recognition of the internationalism of culture!

Nor was the aesthetic life of man ignored in the Nalanda University. I believe profoundly in the value of aesthetic and spiritual forces in education; and we shall presently understand how ethics and aesthetics entered into the life of Nalanda and shaped to high, noble ends the energies and aspirations of the student-community. The current system of education in this

country has awakened aggressive intellect and aroused ambitions; and nothing is sadder than to see intelligence stripped of moral obligations and those aesthetic impulses which find satisfaction in the joy of altruism. And so we come back to the truth that the Immaterial is the vital, that the Ideal is the Real, that the truly dynamic and transforming things are those of the spiritual order. Those were the things which, as we shall see, entered into the life of Nalanda: they were in the hearts of the teachers of Aryavarta. Are the teachers and the teaching dead? Are the songs and philosophy and lore of Krishna and Sankara and Buddha dead? Or do they still slumber in the Nation's heart, making India still a *punya bhumi*, the hope of a new world-culture, the cradle of a new synthetic civilization? Ask not the fettered school master; ask the singers on the streets for an answer.

I believe that in the heart of Aryavarta was a love of the Beautiful; and homes of Indian culture—the *asramas*—were situated in places made lovely by art and nature. In the narrow, gardenless schools of your cities, culture is mutilated, and the aesthetic life of students is trampled upon by the current educational system which asks them to cram, not to enter into the joy of life. The Nalanda University was in the heart of spaciousness, in an atmosphere of the Beautiful. The record of the Chinese Pilgrim-Scholar speaks of its "richly adorned towers", and "the fairy-like turrets like hilltops". "From the windows," it says, "one may see every hour the winds and the clouds produce new forms; and above the soaring eyes one may see the conjunctions of the sun and moon." There were also "the deep translucent ponds" bearing on the surface the "blue lotus" and the red-coloured *kanaki* flower; and over all was the shade of the Amra Grove! "The roofs", we read, "were covered with tiles that reflect the light in a thousand shades". "These things", says the traveller's chronicle, "add to the beauty of the scene." Surrounded by such things, Nalanda stood to bless teachers and students and develop in them the impulse to worship and serve for Beauty's sake.

The site of the University was full of the associations of Nature and the Buddha's Life. "For a *yojana* around this spot", we read, "the space is full of sacred trees"; and here

Hiuen Tsang "remained for eight or nine days to pay his worship at each spot successively." Such a site gave scope for out-door life, for nature-communion, for fellowship with birds and beasts of the woods. It secured that correlation of the physical, intellectual and aesthetic powers which is essential to sound training. We talk, to-day, of "education through recreation;" we speak of the educational value of play; what we preach was practised in the Aryan educational institutions of old; and in several cases, I believe, our "discoveries" in the educational world are but a recovery of some long-lost solutions of our problems; swimming, wrestling, shooting arrows, hill-and-mountain climbing were taught to India's students, and continued to be taught in several schools till recent times.

I have often thought there was a soldier-spirit in the asramas of Aryavarta,—the spirit willing to bear and suffer for the service of Society. Genius, say India's great thinkers, is sanity, is Health; the spiritual man, as depicted in the old books, is the healthy man: and students and teachers at Nalanda never sat to studies or entered the Temple of Worship without a physical preparation; cleansing of the body, right regard for dress and diet, breathing exercises and periodical fasts were deemed essential to right intellectual and aesthetic life.

The teachers recognised the value of the harmony of powers in the human system and were full of grace; and we are not surprised to read of those deputed to conduct Hiuen Tsang to the President as having "dignified carriage." The pupils had health and vitality; and they were simple. In a recent book giving an idea of university life at Copenhagen, we read that before the war, "a poor but industrious student" could support himself on £ 50 a year, but that to-day he cannot live on less than £ 100 a year; and this Danish university costs much less than Oxford or Cambridge or Paris or Harvard or Yale! It is interesting to note how simple was the life of students at Nalanda; their requisites were four—clothes, food, bedding, medicine; and these were given them free; there was no system of fees in that uncommercial age; their diet consisted of fruit, nuts, rice, butter and milk.

It is difficult to find fault with the discipline of Nalanda. The Chinese record says that "during the 700 years since the

foundation of the establishment there has been no single case of guilty rebellion against the rules." And this—may we not add?—was due to the fact that the discipline was one of *Dharma*, not of the Rod; it was not the discipline praised by Prof. Troeltsch in his "German Kultur", and of which an American writer said :—" Fear presides in these European schools; the teachers talk in a loud voice and not infrequently yell their instructions. Slapping is general and whipping common." That is the discipline of the barrack-room, not of the *asrama*; it imprisons life, whereas according to the old ideal the pupil, the disciple, should be "free from fetters." It was no soft sentimentalism Nalanda encouraged; the community lived a life of self-control and self-discipline—of study, toil, and duty; but the mainspring of all this *discipline* was the *inspiration* of human fellowship in the service of the Ideal. There was comradeship among the teachers; and the pupil was often addressed as "son". Nalanda, like the Hindu *asramas*, was a family; not as the modern city school often is, a prison house.

And the motive of Nalanda culture was not "money, titles, decorations",—things, which Paulsen said, played a "considerably important part in European education", and which—let us confess—play an important part also in current education; the motive was Service. Buddhism was a Religion of Service more even than of meditation; the earliest hospitals and asylums were opened by Buddhists under the inspiration of the life of the Prince who renounced his palace to spend himself in the service of humanity; and the thought which coloured all teaching at this Buddhist University was that the highest thing is Service. Knowledge is Power, taught Bacon; knowledge is Service, taught the sages of the East; and is not Service better than Power? The spirit which permeated the University was one of fellowship with the Buddha and Bodhisatvas. Allegiance to these mighty servants of Humanity and to the Aesthetic Ideal were marks of this university; the spiritual, rightly understood, is not in conflict with the aesthetic; the beautiful is spiritual; and what more beautiful than to be altruistic, to serve society and worship the God in Man?

The belief in Karma and a series of lives after this life, also, helped Nalanda to realize the beauty of Service; for it the Law

is just and if death is not the end of all, then to hoard is to lose, to give is to keep. and he who spends himself in the service of others only finds himself enriched with new powers on the other side.

Nalanda stood a witness to this Truth; the very name "Nalanda" signified "service without intermission," and a Buddhist tradition has it that the first king who built it felt greatly moved toward the orphans and the destitute, and spent all he had in their service! In this spirit of service, Indian teachers went to Tibet and China and Siam and other countries to spread the *Dharma*, and open orphanages and asylums. In this spirit some came to Sind, and made this land a famous home of the healing art.

Western science has brought with it liberating influences, and we cannot ignore it; but it needs the corrective and controlling influence of the great ideals of Aryan Culture which were the formative factors in the life of Nalanda and other *asramas* of old. The current system of education does not do justice even to the Culture of the West; there are not many of our students to whom their text books and teachers reveal the real soul of Europe.

And how many of our graduates know or appreciate the old songs and stories of India? How many realize the beauty of their own national culture? We need the education that would enable us to enter into the rich spiritual heritage of our race and modern life needs some of the beautiful old things our Leaders and Teachers loved, lived for, and died for in the long ago.

*East-West*



# OURSELVES AND YOUNGERS



BY DUNCAN GREENLEES M. A. (OXON.)

THE greatest value in Religion is that nearly all its forms teach the sublime truth that Life is one, that all that live are more than brothers, that one common Being flows through all beings, however diverse in appearance. All are Soul manifesting in the world of

Matter through their several bodies, and our relationship to those who among us have had less experience, to those who are "younger" than ourselves, who follow us in the great river of Life, of Evolution, must be constantly aligned afresh with this stupendous fact.

This truth is still hotly denied by some in the West, but it is the very basis of the Upanishads and on it has risen the greatness of India's thought that yet shall be given as her Message to the world. Unity is manifest in diversity of form, and the Self is one in all.

If we would know all the beauty, all the joy and power there is in God's world of Nature around us and within us, we must first become aware of and realise our kinship with all that is. So when we understand the true relationship between ourselves and trees and insects, rocks and clouds, we shall know God and become like Him.

Not only are other men our brothers; in very truth that bond of kinship links every soul into one conscious living Whole. The smallest pain felt in any part is at once communicated throughout the Unity, though usually the reason for it is not understood by other parts of the One Being. We cannot inflict pain without sharing in it; we cannot mar the beauty of any thing without ourselves at once losing some of our own beauty. This is no theory of philosophy, but the very foundation of Ethics. And when we begin to guide our lives by our knowledge of this inevitable Law, then alone shall we begin to enjoy the world as we the Sons of Bliss are intended to enjoy it.

Life assumes Form that it may create and so enlarge itself. Life ever, in several parallel streams, learns and improves its form and so evolves to higher stages through many experiences, through many joys and failures.

Younger and less experienced than ourselves in this great school of life are various types and ranks of souls. Firstly are our fellow-men, the serfs and savages, dull of mind, clumsy of body, crude of soul and almost void of morals, so that they often seem barely to have entered our Human kingdom. When we realise that we ourselves have been as they are now, that they in their turn shall be as we are now, our natural instinct will be towards kindness to them. Not only kindness do they need, for nothing is more offensive and damaging to the spirit than to receive "kindness" or charity from its superiors; they hurt his self-respect to know that he cannot return the kindness and must therefore remain always in debt. Thus he becomes cringing and loses the power to stand alone, to gain his own experiences, tending ever more and more to lean on his benefactor. This is the greatest hindrance to his growth.

We must try constantly in our dealings with those below us in the human world to forget that superiority and to cultivate a real sympathy and understanding which will bring us on to their level while we speak with them. We can receive from them the services they owe us with all the gratitude we show to kindness unsought from equals; as far as may be we can treat them "out of hours" as friends and equals. They are as we the sons of God, divine. It will never be possible for us to assume a holy "untouchability"; such is the shallow and vain pretence of the unclean and hypocrite. Only by ourselves sharing the burden of their untouchability, in suffering through our contact with them until we draw them by that contact nearer to our level, can we raise our outcaste classes.

Behind the Human stands the vast Animal Kingdom. Designed by God to be our pupils and companions, what hideous tortures have we laid on these so gentle and piteously trusting creatures! What a load of cruelty man carries on his back along the path, the load of his inhuman treatment of these

little ones entrusted to him that they might learn from him patience, loyalty and diligence! We have filled their shrinking hearts with the dread of the slaughterhouse, so that we might satisfy our filthy tastes in food. We have defiled our sanctuaries with the blood of God's younger children and have mingled our prayers with their cries of agony. We have tortured them in our hospital laboratories in the vain hope of learning through deeds of futile cruelty how to bring help and health to man. We have thoughtlessly strained them in our work till they fell for very weariness beside the road, and then smitten them until they staggered to their enfeebled feet. Daily the moans of animals butchered for our corpse-eating appetites, or sacrificed to loathsome and insatiate devils whom we miscall our Gods and the Cause of Science, rise to a Deity appalled with horror at our madness. When we might share the world together in sympathy and friendship, why do we choose to stain the ground and our own hearts with their innocent blood?

We cannot understand their needs; we cannot truly enter in their consciousness. The keeping of pets in environment unnatural and restricted, the distortion and the unhealthy fingering of animal bodies to please our selfish fancies, the use of them in our cruel hunting "sports",—these are no less wicked than the spectacular savagery of vivisection. Better is the friendly yet reserved attitude of one ever ready to aid where aid is needed, at other times leaving the younger soul to learn its own lessons in the freedom we demand, and rightly, for ourselves.

And further back yet in the scale of lives that stretches from the mud to far beyond the stars, we come to the great world of trees and flowers and the sweet refreshing grass. How great is the debt we owe to these gentle quiet creatures! We take from them the life that nourishes our earthly bodies, and they gladly produce their fruits and nuts for such as we are. Let us remember always that Food is a very holy thing, and take what we need only with reverence and gratitude to those that provide us with their best. It were better if we could live on the products of the lowest, Mineral Kingdom alone, but as yet we cannot do so. Our need must be filled by plants; let us

therefore take with deepest reverence and do as little harm as may be.

When we pluck flowers for our Gods or for ourselves let us do so with a sense of what we do, and let us thank the plant from which we gather them. For Bose has shown to us what poets always knew that plants and flowers feel love and appreciation and enjoy the presence of a sympathetic human being. By sharing our life with them, tending and evolving their forms and protecting them from the frosts and storms of winter and from the droughts of summer, we shall help them to tread their own path and we shall also sweeten our own life beyond all human telling.

The lowest Kingdom in our visible world is the Mineral. The beings enchained in rocks and in the dust are fast asleep and may best be helped by violent impacts, especially from the deliberate hand of man. We aid the spirits of the granite as we chisel the rock into beautiful pillars for our temples. We help the clay when we mould it into pots and cups for our use, for by such means we bring vibrations and thrills it would never otherwise have had, and thus enrich its experience.

Thus our attitude to all will be that of a sympathetic elder brother who, being filled with wonder and adoration in the presence of God manifest in every form, yet mainly leaves his youngers to live their own life, to fight their own battles, to learn their own lessons, while standing ready always to help where help is needed, but above all avoids the semblance of needless cruelty and condescension. Then shall we know the unspeakable joy that comes with the Artist's sense of unity with all, and Life will become a new and ever more wonderful and holy thing.



# EDUCATION IN GERMANY

## GENERAL INFORMATION

### I

[The aim of the Indian Information Bureau, 52 Mauerstrasse, Berlin, which has been opened with the official support of the All-India Congress Committee, is primarily to supply Indian students with information regarding all branches of education in Germany and to help them on their arrival in that country to gain admission into universities, technical and industrial schools and factories. We publish the substance of their first bulletin.]

**T**HE language of instruction in Germany is German and not English. It is useless for anyone to come to this country for study unless he is prepared to acquire a sufficient knowledge of the German language to enable him to follow the courses in the Universities. Every effort should be made to learn German in India before starting for Germany. In any case, it is advisable for students to come to Germany at least 4 months before the beginning of the University terms—the Summer term begins in April and the Winter term in October—so as to acquire a working knowledge of the language. There is an excellent course at the Foreigner's Institute of the Berlin University which has courses throughout the year. In addition, it is advisable to work with private teachers. Every help in this respect will be given by the Bureau.

There is, perhaps, no country which has such efficient and such comprehensive institutions for instruction in all subjects as Germany. We have Universities fully equipped for the study of physical and natural sciences, medicine, law, history, economics, politics, literature, philology and philosophy; Technical Universities for advanced instruction in mechanical and naval engineering, all branches of industrial chemistry, aeronautics and architecture; Technical Academies (polytechnics) for less advanced instruction in the same technical subjects; Agricultural Universities and special institutions (e. g. for tropical agriculture); Commercial Universities and Institutes; special Industrial and Professional Schools for each industry; glass, porcelain, sugar, soap, oil and fats, tanning, textiles (spinning, weaving, dyeing, bleaching etc), boot and shoe manufacture, watch-making, optics, photography, cinematography etc. etc,

In Germany the Doctor's degree is conferred by Universities in philosophy, (including literature, philology, history, physical and natural sciences), political science, medicine, theology, law and commerce. The Technical University (Technische Hochschule) confers a diploma in engineering, and also the Doctor degree in engineering. All other schools give diplomas and no degrees.

It is highly inadvisable for any Indian student to come to Germany, unless he has already received a good training in India. For those who wish to join a university in Germany it is advisable to have the B. A., B. Sc. or some other Bachelor's degree of an Indian University, as this is regarded as the minimum for admission as a student on the same terms as German students who have passed the final examination of a Gymnasium. In special cases, Indian students who have passed the F. A., I. A. or I. Sc. of an Indian University are admitted to German Universities as students provided they pass a special supplementary examination (Ergänzungsprüfung). The minimum period of study at a University is three years. No student is advised to join a Technical University (Technische Hochschule) who has not at least the B. Sc. or B. E. degree and who is not prepared to devote at least five years to his University and practical training. For those who wish to acquire sufficient technical training to become good practical engineers or enter industrial life, it is sufficient to join a Technical Academy, where the period of study is from 2 to 3 years. Those who wish to take up a branch of industry should thoroughly study the conditions of the industry in India (nature of raw materials and driving power available, the market and capital at their disposal, the labour market etc). Only those who come equipped with full information on these matters can derive real benefit from their training in Germany.

With regard to factory training, it may be said at the outset that entrance into Chemical and Pharmaceutial Factories is practically impossible. In general, it is easiest to get into machine factories doing export business, such as the great electro-technical concerns of Siemens Schuckert, A. E. G. (General Electric Company) and Bergmann. Those who intend setting

up factories of their own in India, and are in a position to purchase their machinery in Germany, may generally be sure of obtaining complete training in the particular branch of industry in which they wish to specialise. For training in electro-technical and mechanical engineering; textile manufacture (spinning, calico printing, weaving and bleaching) certain metalurgical and mining processes; the manufacture of soap; the refining of oils; the manufacture of glass, procelain, sugar, watches etc. as well as in a number of useful industries for which Germany manufactures special machinery, it is possible to find scope for Indian students to get a thorough training. As a rule no payment should be expected from the factory for work as apprentices, and in certain cases as for example, admission into factories manufacturing soap, glass etc a premium varying from £ 10 to £ 30 may have to be paid in order to obtain admission.

The average sum needed for study in Germany is £ 15 per month. This covers board and lodging, washing, tramway expenses, and partially fees and clothing. But it must be pointed out that students of science, especially chemistry and medicine need somewhat more money (about £ 5 per month extra) as they have to purchase their own apparatuses. Students should not attempt to come to this country with the idea that they can earn their living. There is considerable unemployment in Germany and Indians will not be paid for work in Factories.

Students intending to proceed to Europe whether from "British India" or from the Indian States must provide themselves with a British passport. It is advisable to have this made valid for all European countries, so as to enable students to travel during the holidays. Persons in possession of a British passport issued in Great Britain or the Dominions or by British Consuls in foreign countries do not need a visa from the German Consulate to come to Germany. But an exception has been made in the case of India and Australia. Indians do come to Germany without a German visa, but strictly speaking a German visa is needed if the passport has been issued by the British Indian Government.

It is announced that no advice can be given by the Indian Information Bureau unless full details are supplied regarding the following points:

1. Age.
2. Full address and profession of father or guardian.
3. Exact information relating to school, college and university education obtained.
4. The special subject or profession or industry in which instruction is desired.
5. How much money the student has for his stay in Germany.
6. What career has the student in view after returning to India.

All advice and information will be supplied gratis to students as the Bureau is being supported by the Indian National Congress for this purpose.

## Higher—Ever Higher

Let's keep it clean ! Our page of Print !

A page that's pure and undefiled—

A good, clean, honest page of print—

For man, or woman, or a child.

Unsullied let us keep our types !

Nor make them speak the wrongful word ;

For types are vital, human things ;

A voice through long, long centuries heard.

For types can spell the doom of man,

Can shape and mould his destiny,

Can cause a Nation's rise or fall,

Its progress or decadency.

Our types are things of flaming fire !

Consuming all when wrongly used ;

But bringing genial warmth of joy

To mind and soul when not abused.

O Great Immortal Page of Print !

Where words of Life may greet the eye ;

Where thoughts of beauty make us glad--

Immortal words that do not die !

Clyde B. Morgan, in *The Inland Printer*.

# THE BIG NOVELIST, A FARCE

(From the Bengali of Satya Bhushan Sen)

RAMEN AND NIRADA

Ramen—I think I'll write a novel.

Nirada—It is so late in the night and you are going to begin a novel? You could do it better some day at leisure.

Ramen—This is the defect in your nature! I am beginning some good work, and you would have it tomorrow rather than today! Why? It is never justifiable to postpone a worthy deed. And the *Sastras* say: *Subhasya sishram, asubhasya kala-haranam*,—‘do a good thing soon; unlucky jobs will drag on.’

Nirada—If so you will be very late. I am going to bed.

Ramen—Do so, and don't disturb me. In these big things concentration is absolutely necessary. Then only are they well done.

(Next Morning)

Nirada—What about your novel of yesterday?

Ramen—This is always your defect,—you want everything to be done with at once! As if a novel could be written out in a day! It is not like cooking fish.

Nirada—Of course not. I only asked how far you have progressed.

Ramen—I have not begun to write yet. Shouldn't I decide its name first?

Nirada—You have not hit upon a name?

Ramen. I thought long over it. And I have concluded it would be quite as well to fix it up later. But it is necessary to choose the names of the hero and heroine first; else one can't begin to write at all.

Nirada—You have chosen their names?

Ramen—Ah, there's the difficulty! The hero and heroine of a novel cannot be people like you and me; so they must be named too in quite a different way.

Nirada—I suppose so. And how do you propose to get over the difficulty?

Ramen—Not so soon. One has to go into the library and turn over all the novels and romances, search through the University Calendar, consult the dictionaries—and after all that labour one could get their names ready.

Nirada—So the task is growing in magnitude!

Ramen—And what is more, it would be better if you could think over the name of the heroine. My work would have been rendered easier and you would have acted like a dutiful wife (*sahadharmini*).

(Three months later)

Nirada—Have you fixed up the names of the hero and the heroine?

Ramen—There are names and names. One has only to choose out of them—no difficulty there.

Nirada—Then—

Ramen—But another difficulty has arisen. The incidents of a good novel cannot happen anywhere. Some beautiful places are necessary for that. Naturally I have got to make a tour of the country.

Nirada—Then examine also where there are good presses in the course of your travels and make arrangements before you come for getting your novel printed.

Ramen—I won't have time to do all that now. 'Twill be better if you can see to all that part of the business from here. Then you would have acted the dutiful wife, too.

(Two years later)

Nirada—You have finished your tour?

Ramen—Yes, finished it in a way.

Nirada—What all places have you been to?

Ramen—Delhi, Agra, Rajaputana, Kashmir, Baluchistan, Darjeeling, Waltair, Colombo and so forth.

Nirada—And decided on the situations for your incidents?

Ramen—Any number. What lack of places in India? I have found many to my own liking, but to be able to describe them properly I have to make some special studies.

Nirada—And what are you going to do now?

Ramen—To harmonise the places with the incidents of the novel I have to study literature for some time.

Nirada—How long will that take?

Ramen—One can't say. I shall go to Benares first to study all Sanskrit literature.

(Six years later)

Nirada—How far have your studies gone?

Ramen—I read the Sanskrit classics for three years, then the plays for two years and a novel for one year.

Nirada—You took a year to read a novel! I don't understand.

Ramen—Nor can you. When I found that in such a vast and rich literature as that of Sanskrit there is but one novel, I felt sure it must be a priceless one and devoted particular attention to it.

Nirada—And then?

Ramen—Now I have to study English and French literature.

(Yet five years after).

Nirada—What news now?

Ramen—I spent three years in English literature and two in French.

Nirada—Afterwards—

Ramen—But without going to those countries it is vain to think of grasping the essence of their literature.

Nirada—Then—

Ramen—I will have to go and travel in Europe once. Thereby I could also know something of the ancient Greeks and of what is taking place there now.

(Five years more)

Nirada—And now?

Ramen—In Europe I saw that the ancient Greek race is in a static condition now. Nor have the English or the French sole supremacy. No doubt a new light has dawned in all countries, even in poor Belgium; but Literature with its banner of victory has withdrawn itself to Norway, Sweden and Russia.

Nirada—These lands also you have no doubt toured.

Ramen—I had to of course; what else could I do?

Nirada—And the result?

Ramen—I could see by studying their literatures that before obtaining experience in life it would be silly to think of writing a novel,—it won't be true to life. For, this is not science or history.

Nirada—And so—?

Ramen—I should go a-travelling again.

Nirada—Whither?

Ramen—In the gushing stream of life, to man's innermost secrets, in the kingdom of Nature with its colour and taste, smell and touch and voice.

(Ten more years later)

Nirada—Is your journey over?

Ramen—Yes, it is over this time.

Nirada—Where had you been?

Ramen—One year in China, another in Arabia, Persia, Tartary, Tibet etc., a year in Japan, a year in Australia and the Archipelago, again a year in Egypt and the rest of Africa and five years in America and Europe.

Nirada—What has come of it all?

Ramen—This in fine, that I could find that the place of a novel is not in the kingdom of Nature but in the lives of men and women; not in science or in factories but in the mind of man.

Nirada—So what will you do?

Ramen—So there is no need to go out again. I have to learn life at first hand in our own home.

(Ten years after)

Nirada—What has happened to your novel writing? Man does not live for ever.

Ramen—But a novel ever remains to be written.

Nirada—But what of your novel? As for your life, it is nearly finished.....

Ramen—The novel is finished also.

Nirada—How? You never began to write it even!

Ramen—No more need to write it. Man's life alone is a novel—its beginning was ever so long ago, and it will not end at any time.

Translated by Kavalseri Shivarana Krishnan.

## From Chinese Scriptures

"Lao the Master said, The Great Tao has no bodily form, but It produced and nourishes heaven and earth. The Great Tao has no passions, but It causes the sun and moon to revolve as they do.

"The Great Tao has no name, but It effects the growth and maintenance of all things.

"I do not know its name, but I make an effort, and call it the Tao."

"Without going outside his door, one understands all that takes place under the sky; without looking out from his window, one sees the Tao of Heaven. The farther that one goes out from himself, the less he knows."

"The Master said, 'The Tao does not exhaust itself in what is greatest nor is it ever absent from what is least; and therefore it is to be found complete and diffused in all things. How wide is its universal comprehension! How deep its unfathomableness! The embodiment of its attributes in benevolence and righteousness is but a small result of its spirit-like working; but it is only the perfect man who can determine this. The perfect man has the charge of the world;—is not the charge great?'"

*The World Liberator.*

# MY MOTHER

BY SWAMI MAGHESWARANANDA



HE was my mother. I did not live with her long. I did not get this physical body from her. I saw her several times only. I stayed with her for a few days, sometimes for a few hours, sometimes for a few minutes ; but still she was my mother. Yes, a mother—a real mother—nay, to me, she was more than what the word ‘mother’ generally means. I shall try to depict my mother as I understand her; but I do not know how far my pen can help in giving expression to the deepest feeling I have reserved in the core of my heart for my mother. I say she was my mother ; but truly speaking she was, she is and she shall be my mother all through eternity. I feel so as I feel my vital breath. I heard that there was a mother and I thought I needed one and I went to meet her. I saw her—she accepted me and I realised that she was my mother—a mother she was from the beginning of time—a kind, loving and patient mother. Her every word, every move, every action was the vivid expression of love, kindness and ineffable patience. She had many children—thousands—but every one of them thought that she was his or her only mother. She had to train her children : but they did not feel the rigidity of training. She had to bear a lot, both mentally and physically, for her children ; but she had never been impatient. She loved every child very dearly ; but she held no talk—she served her children ; but she had no murmur—her children scolded her ; but she smiled—they worshipped her, offered their sincerest love and regard at her feet ; but she remained calm. She had children of diverse temperaments—some very good and others very bad ; but that made no difference to her. How could it ? She was the mother.

Her name was Saradamani Devi. She was born in an out-of-the-way village of Bengal. Her father was a poor, but very respectable, orthodox and pious Brahmin. From her very childhood, my mother was gentle, sweet, obedient and dutiful. She was the greatest helping hand to her mother who had to be busy

all day long in her monotonous task of house-keeping. She served her father with the utmost devotion of her heart. Her younger brothers were the objects of her greatest love and affection. While very young she never told a lie even in her playful mood, nor quarrelled with any of her playmates. She was the sole object of every child's love and adoration. She was loving and kind to all. In her pure mind, there was no vestige of hatred and jealousy. Her sweet little face was always radiant with a gentle smile. She was jolly and buoyant; but not fickle. She was modest and simple in her manners; but most dignified. She was kind to the poor, respectful to the superiors and devoted to the Gods and Goddesses even when she was a little girl. By her sweet and charming manners she won the love of all the village folk.

At the age of six she was married to one who is known today almost to all the world as Ramakrishna Paramahansa, then Gadadhar Chattopadhyaya, an ordinary priest in the temple of Dakshineswar near the city of Calcutta. But this was not a 'marriage'. It was a betrothal, as the usage among the Hindus is. After the ceremony he went to the temple of Dakshineswar to dive deep into the ocean of Bliss absolute and my mother came back to her father's home and went on with her simple routine of every day life.

Years rolled on. She was fourteen. Sri Ramakrishna came to Kamarpukur, his native village, some three miles from my mother's place, to stay there for six months. My mother was taken there. This was the first time she really saw her lord and understood him. For at the time of marriage she was too young and too shy to look at him even. After that, twice she had the occasion to see him for short periods. But as before she could not be familiar with him. During this period she could understand what real love was, what the goal of life was and how she should guide the course of her life. She spent the days in a state of joy undefinable. She got the sincerest love of one whom she at first sight held to be the greatest of men. For months he trained her in every possible way to the utmost care and affection. He explained to her what life is,

what its aim and object should be and how to live in this world. In his behaviour with her he assumed no pose of a big yogin though he was one of the greatest of yogins. He did not give her a big lecture on renunciation, but a few kind and affectionate words in the way of advice were enough to change the whole course of her life. My mother listened to her lord with rapt attention, got inspiration from every word he spoke and made up her mind to obey his biddings to the letter. The long period of six months passed away like a night of sweet dream! Sri Ramakrishna went back to Dakshineswar leaving everybody in the village to remember the blessed days of his holy company.

My mother came back to her father's home. But the sweet memory of her Lord was fresh ever more in her mind. She counted her life a thousand times blessed. She passed her days in joy. She began to perform all her duties with the utmost zeal. There was a sudden change in her every movement, every action, every detail of her life. But it was not possible for others to find it out. For the infinite love she received from her lord made her all the more quiet instead of turning her fickle and restless. It taught her to forget herself instead of making her self-conceited and selfish—it fashioned her as a lover who sacrifices all without asking for any return. Her body was there to do all the necessary works of the household but her mind was with the master at the temple garden of Dakshineswar. At times she felt the pangs of separation very keenly, her mind yearned for the holy company of the God-man. But she never disclosed her mind to any one. For she was the very personification of patience. She surrendered herself wholly at the feet of the master. She had the greatest faith in his sincere love. She knew that his attitude toward her could never change, that he would remain her own at all cost and that he would call her to his side in due time.

Now the master after going back to the temple of Dakshineswar, lost all consciousness of his marriage, home, friends, relations and all. The whole world vanished from his sight. He had not even the idea of his own body and mind. He became mad with God-intoxication! He could no longer worship in the temple. He retired into a small forest near the temple, practised

religion day and night in its various forms and reached God through all the paths prescribed by the exponents of different churches of the world. People of the world could not understand him. They took him to be mad. Slowly ugly rumours that he had gone mad came to Kamarpukur and Jayrambati. Village folk in different groups of men and women assembled in their respective *addas* and began to discuss the matter. There were heated debates, differences of opinion, free vent given to sympathy for the hard fate of the poor innocent girl, pools of crocodile tears, joking, giggling; and after long deliberation it was unanimously passed that the poor girl's husband had run mad and that it would have been much better for her to be a widow than have such a worthless husband. For some time this was the main topic of their village gossip. Whenever my mother passed she heard from every side their whispers: "Yonder goes the hard fated girl whose husband has run mad." These words were like bullets piercing through her affectionate and devoted heart. But she pretended to take no notice. Their tone became louder and more vulgar and they now openly began to laugh and joke at her. Her pure heart burnt to hear such vulgar talk about her lord, but she never broke her silence. At first she could not believe that her lord who had been the very embodiment of wisdom, whose every word could drive away all insanity, whose renunciation and self-restraint had been unique—who had surrendered himself at the feet of God Almighty, could go mad. She had full faith in the sanity of the master—she could not believe what the village folk were pouring incessantly into her ears, yet her loving and affectionate heart made her very thoughtful and anxious for him. For she thought that too much straining for the realisation of God might have told on his health and in that case it was her duty to be by his side to look after him. So she waited for a proper occasion to go to Dakshineswar. A chance soon occurred. On the occasion of the birth day of Sri Chaitanya some of the people from her village were going to bathe in the holy Ganges at Calcutta and my mother made up her mind to accompany them. She sent an elderly woman to her father to ask his permission. Ramachandra, her father, understood the mental condition of his daughter perfectly as he was a very kind and affectionate father. He was ready to go with his daughter to Dakshineswar to witness with his own eyes what was going on there—whether his son-in-law was really mad or it was only

an ugly rumour out of misunderstanding and misjudgment. The time drew nigh and a small band of pilgrims left their homes at an auspicious moment on their holy mission.

The small band of pilgrims walked along a zigzag path through the meadows. On both sides there were azure fields of paddy—sweet breezes passed over them gently making them dance like waves of the ocean. Here and there were beautiful ponds full of charming lotuses. The cow-boys were singing merrily or playing hide and seek, while their herds of cattle were grazing listlessly hard by or chewing the cud and idly dozing. Birds were twittering in the shady branches of the banian. Weary travellers were taking rest under the shade,—some smoking quietly, some dozing idly, some sleeping soundly. Our pilgrims were jogging on through the scorching midday sun of the month of Chaitra. My mother, unaccustomed to long walks, got very tired. She was lagging behind from the very beginning, but the worst of it was that towards the end of the day she got high fever. Her father was very anxious for her. So they took shelter for the night in an inn. At night she was almost senseless with fever. Ramachandra was quite puzzled and unhappy. My mother was very dejected and uncomfortable fearing her father would force her to go back. But at this time she had a wonderful vision. We shall quote it here as she used to narrate it in later days. She used to say—

“When I became almost senseless with fever—I lay down forgetting all sense of the same even—I saw a young girl come and sit by me. Her complexion was dark; I never saw such a charming beauty in my life! She sat and began to rub her hand all over my body. Oh, such a soft and cool hand! All the pain of my body was soothed. I asked her, ‘Where from are you coming?’ The girl replied—‘I am coming from Dakshineswar.’ I was astonished to hear this and said—‘From Dakshineswar! I thought I would go there, see him and serve him. But I am attacked with fever on the way. Hence I shall have no opportunity to do so.’ The girl said—‘What are you talking! You must go to Dakshineswar—you will get better, go there and see him. I have kept him there only for you!’ I said—‘Really? Who are you to us?’ The girl said—‘I am your sister.’ I said, ‘Is it so? That is why you have come here.’ With these words I fell asleep.”

*(To be continued)*

# THE PITIABLE SIDE IN THE LIFE OF OUR SCHOOL MASTERS



BY C. S. VENKATARAMA IYER, B. A., L.T.

It has been declared *ad nauseam* that teaching is the noblest of professions. There is much truth in it ; but, on an analysis of the present conditions in India, it has to be amended and reworded as: teaching *at present* in India is *not* the noblest of professions.

There are external causes which go to belittle the profession of teaching; but the radiating centre, the real cause is the teacher himself. He has developed in himself a definite and narrow complex. He has become a fossil.

First of all, he is dejected and leads a melancholic life. His pay is so meagre that he is not able to be above the pangs of starvation. He sees his friends of other professions having equal general qualifications as he, driving in motor cars, travelling in First and Second classes of the railway carriages, leading honourable lives, and even thinking of flying in aeroplanes, whereas he plods his weary way to school and back, wears cheap and third-rate dress, converses in a halting and poor manner and has no dreams or ambitions in life. He develops in a few years of his career a sort of faith in pre-destined fate of a deplorable nature, and he turns out soon to be a pessimist, with all enthusiasm and zeal in life nipped in the bud. He feels and realises that he has no *terra firma* in society. In public meetings, in tea parties, in public offices—in short everywhere, he is neglected and is a *tertium quid*. It is often remarked that the teacher should remember that a heavy responsibility rests on his shoulders, for he is the guardian and breathing spirit of the future citizens of the world. But these advisers forget that the teacher is cowed down by the grim realities of life, and he is made to live the life of a miser. From such environments he is not able to rise up and he ever leads a moody and care-worn life. Like the whirlpool, he is for ever drawing everything *in* and he finds no scope, no time, and no capacity to draw anything *out*, which is the true function of education

The majority of teachers have become stereotyped specimens of immobility. The employer considers the school master to be a commodity that could be knocked about, trundled under, and thrown away at will. The constant thumpings which the teacher experiences make him thickskinned, callous, and immobile. Those constant and bitter reprimands at the hands of the superiors deaden his buoyant spirits. The way in which he stands on one of his legs alternately with folded arms and faded face in the presence of his Inspector, Manager, or President, even when not wanted, would be certain to create sympathy and pity in the heart of the on-looker. When one plays the role of the host, it is certain that the guests when they depart would shower praises on the head of the host. But when the school master after many a difficulty brings together the gentry of the locality—at times the big men of the outside also—for the anniversary of the school or other function, he is read a homily by the president of the function as well as the peasant in the assembly, to the effect that he has to improve his methods of teaching, has to investigate new channels of procedure to convert the truants into responsible citizens in the future, and has to change his outlook on life by casting away his morbid lethargy and antiquated conservatism. And the schoolmaster pockets these platitudes as advice and waxes eloquent when proposing the usual vote of thanks. His mentality is such that he thinks he is to be snubbed always and the result is he becomes inactive without a tinge of initiative and of originality.

The present-day school master is a back number. He dreads politics; he considers that it is not his sphere to pronounce an opinion about the reasonableness or otherwise of the verdict of the Honourable Patel, the President of the Legislative Assembly on the Public Safety Bill; he is afraid even under closed doors and in solitude, to speak out his views about the Simon Commission; and so on and so forth. In social problems he has not the courage to act according to his conscience.

On the whole, the condition of the present-day school master in India is pitiable. If education is to be on the right lines, then his lot is to be improved. He must be made to be above want; he must be given more freedom; he should be allowed to take

part without restriction in any constitutional political movement which is to his liking and temperament. In a word, he should be given scope to act like a *man*. There is no use in revising syllabuses of study, no use in discovering the importance of Geography as the unifying factor in cultural effect, no use in being enthusiasts about co-education of boys and girls in schools, unless the pitiable condition of the school master is realised and attempts made to better his lot.

## It Can!

There're thousand "Can't-be-don-ers"  
 For one who says, "It can!"  
 But the whole amount of deeds that count  
 Is done by the latter clan.  
 For the "Can't-be-don-ers" grumble,  
 And hamper, oppose, and doubt;  
 While the daring man who says, "It can!"  
 Proceeds to work it out.  
 There isn't a new invention  
 Beneath the shining sun  
 That was ever wrought by the deed or thought  
 Of the tribe of "Can't-be-don-ers."  
 For the "Can't-be-don-ers" mutter  
 While the "Can-bes," cool, sublime,  
 Make their "notions" work till others smirk,  
 "Oh, he knew it, all the time!"  
 Oh, the "Can-bes" clan is meagre,  
 Its membership is small,  
 And it's mighty few see their dream come true,  
 Or hear fame's trumpet call;  
 But it's better to be a "can-be"  
 And labour and dream and—die,  
 Than one who runs with the "Can't-be-doners"  
 Who haven't the pluck to try!

—Berton Braley.

# BURN THE SINNER & GET THE RAIN

BY K. LEKSHMINARAYANAN, B. A., B. L.



**NOTHER** fortnight—and the people of Tranver would be on the sure road to starvation, for all hopes of a good harvest were fading away. Unable to bear the distress any longer, Magi, “the three score and Tennis” grand-ma, slowly walked up to her neighbour and broached a fine idea which had luckily struck her. “Believe me” she added in a serious tone “our little town is in throes. Burn the sinner and save her, else ruin and destruction will be our lot”

Verily, Tranver, the prosperous little town, better known as the “Garden and Granary of Kanchi”, was in sore need of rain. Extreme scarcity of water had resulted in failure of crops and an abnormal increase in the price of food stuffs; and the scorching heat of the sun coupled with the ravages of epidemics had rendered existence a misery. Indeed she was in real agony the like of which she had not suffered within living memory.

But how to make the dark clouds shed rain in plenty just when you are in dire need of it? This question is rather difficult to solve and it is this very difficulty that has often brought about the miseries of man in the shape of famine and epidemics. Science, that vain boaster, brags of his mighty conquests over nature. But when the burning heat of the sun lays waste your corn fields, when your flowering plants no longer spread their motley coloured blossoms, when the tall trees stand naked deprived of the dense foliage under whose cool shade the weary traveller rests, and when man and beast are thirsting for water, science, —arrogant science,—merely blinks with a sheepish look and admits his powerlessness

But never mind the difficulty and take courage. Here is what Tranverians did to gain mastery over the dark rain clouds. Call me an impostor or what you will, nevertheless I will narrate what human eyes saw. Magi’s warning was not lost upon the town folk, for a day or two after she had made the suggestion, the streets of Tranver presented a bright appearance. The

houses on either side were decorated with festoons and evergreens and all faces beamed with joy. The people, clad in gala robes, were waiting in large numbers to witness the grand funeral ceremony of the sinner. A huge crowd could now be seen slowly marching through the streets with accompaniments on pipes and drums, and at frequent intervals, shouts of "The Great sinner is gone," "Torture the sinner" rent one's ears. The procession formed a big circle around a huge human figure made of dried grass, which was dragged along the ground as the crowd marched on. Walking by the side of the "Dead Man" were his relatives who redoubled their piteous cries as the corpse was relentlessly dragged. The spectators who lined the streets were so overcome with joy that many of them flung coins at the dead body which were eagerly seized by the group which formed the torturers. The procession at last halted at the public burning ground where amidst shouts of merriment the dead body was set fire to and converted to ashes. Strange as it may seem, the next morning the dark rain clouds began to gather in the sky and shed dense drops of crystal water; and so severe did it rain for a week that the people in their jubilation exclaimed "we are saved at last. The sinner is gone and it is raining cats and dogs."

Surely this is amusing. A bundle of stack converted into a big clumsy human figure is burned and you get rain. Yet it is a bare fact. The "hay man" is none other than the great sinner—that embodiment of all that is base and wicked in humanity—whose existence in Tranver menaced the town folk with dire miseries. And Tranverians, true to the suggestion of Magi, made a huge stack human figure, invested it with the supposed bad qualities of the sinner, and amidst great pomp and ceremony tortured and burnt it. Lo! they were saved. 'Incredible and silly' you say. But look into the real significance of the ceremony and throw aside the demonstrations. Here are a people who are on the brink of starvation for want of rain. Their own innate evil is supposed to be the cause of their misfortunes and a genuine attempt is made to purge themselves of it. And the attempt brings good results. Why not take an object lesson from this and be wiser, for who knows that you and I may not have to burn "the sinner" in us one of these days?

# RAMAKRISHNA: A GREAT INDIAN MYSTIC

BY M. ROMAIN ROLLAND

*Translated from the French*

BY L. V. RAMASWAMI AIYAR, M. A., B. L.

*(Concluded from the previous issue)*



**I** SHALL quote his own words which will recall to more than one amongst us the accents of our own God-intoxicated men, of our great seers of Europe :

"One day I was suffering excruciating pain. I felt as if somebody was squeezing my heart like a wet towel. A terrible frenzy seized me, at the thought that it might not be my lot to realise Her in this life. I could not bear the separation any longer and thought that I had no more need to live. Suddenly my eyes fell on the sword that was kept in the Mother's temple. Determined to put an end to my life, I jumped like a mad man and seized it, when lo!..... The building with its various parts, the temple and all vanished from my sight, leaving no trace whatsoever, and in their stead I found a limitless, infinite, effulgent OCEAN of consciousness or spirit, and as far as the eye could reach, its shining billows were madly rushing towards me from all sides with a terrific noise, to swallow me up. In the twinkling of an eye they were on me and engulfed me completely. I was caught in the rolling waves and fell down senseless.... I know not how that day or the next passed, but within me there was a steady flow of undiluted bliss and I felt the direct presence of the Divine Mother....."

It will be observed that, in this fine account, except towards the end, no mention is made of the Divine Mother; she has indeed become merged in the *Ocean*. The disciples who report his words with scrupulous accuracy ask themselves the question: "Did he really see the divine form? He does not say it. But recovering from his trance, he was murmuring in a plaintive voice: Mother! Mother!..."

For me—(may this presumption of mine be pardoned!)—I am convinced that he did not *see* it but that he perceived everywhere *its presence*, and he called it *the Ocean*, after his own fashion. This is a state which we recognise in our dreams in which our mind attaches the name of whatever fills our thoughts.

to some other (no matter what) different form : for, he whom we love, he is all and all; all the forms are his vestures. And while I am on the coast of the sea which broke upon the vision of Ramakrishna, I am immediately reminded of our Therese d'Airla who felt herself engulfed in the Infinite,—before the scruples of her Christian faith and the severe admonitions of the teachers who watched over her, led her, against her wish, to particularise God into a form of man-God.

But impassioned Ramakrishna had no need to struggle against the urge of his heart. Much rather, it took him from the formless to the loved form. He desired it; and when he had seen and possessed it for an instant, it was no longer possible for him to do without it. From this day onwards, the fiery vision ceaselessly recurred. Without it, the world was lifeless; living beings looked like figures painted on a board, empty insubstantial creatures.

But it is not with impunity that the Illimitable is approached face to face. The shock of the first meeting had been so violent that his body and soul remained in a state of tremor. He saw things around him only through a veil of resplendent mists and dissolved silver waves; he was no longer master of his eyes, his body and his spirit. Another will governed them; and he passed through hours of fear, for he knew not what all this signified. He prayed to the Mother to come to his aid.....

And suddenly he understood.....It was the Mother who possessed him. Then he yielded without resistance. She filled him; and through the mist, emerged, little by little, the physical form of the Goddess. It was at first her hand that was seen through,—then her voice, and then her body.....The following account of an enchanting poetic vision is one amongst a hundred others :

It was evening. The rites of the day had ended. The Mother had been worshipped back to her repose. And Ramakrishna had retired to his room outside the temple, above the Ganga, but he was unable to sleep. He listened.....and he heard her rising from her bed. With the joy of a maiden She ascended to the upper storey of the temple; and as she walked along, her anklets jingled on the step. He wondered if he was dreaming ;

with throbbing heart, he stepped out into the courtyard and raised his head. And he saw her, in the clear, fine night, standing on the balcony of the first storey: She was watching the flow of the Ganga and in the distance, the lights of Calcutta.....

\*

\*

\*

\*

The period that follows was a *Cantique des cantiques*—sufficiently tempestuous—for, tropical nights are stormy, and beneath the curtain of the Bengal sky, the wild life of the jungle is heard bustling about. God, the beloved, takes a thousand shapes; and impassioned Ramakrishna desired and embraced, one after another, the thousand forms of the Mother. It was a long illusive path which ended with a plunge into the depths of the Gulf of Life. When the mad man of God had absorbed all the forms of the Divinity, his hunger, still unappeased, feasted on the formless Almighty. He realized the Identity with the Absolute. This is the ultimate stage of concentration, the great ecstasy, the formidable door. The doors close upon you for ever, before you come back! Adieu, life!.....

But the unique feature in this case was that Ramakrishna, after having crossed the threshold, reopened the door and came back. Instead of suffering—as we should expect from his tempestuous career of perilous explorations in the deeps—a disintegration of the elements of the spirit, he came out of the chasm, fresh and lucid, master of his adventure and of his reason and of all gods and men; and he now opened the trap-door of the profundities of his soul and now like a new Socrates, held good-humoured conversations of ironical wisdom and keen good sense with the friends around him. This unique harmony whose rich accords are calculated to rejoice every musical soul (in the larger sense of the word, which transcends the purely limited province of harmony and melody), would be a subject of inspiring study for our European psycho-physiologists, if they were curious. But there was more in it: for, our Indian visionary takes rank in this respect with our men of active sympathy and our servants of humanity. Having reached the stage which religious mysticism would regard as the farthest limit of supreme truth, absolute union with absolute Reality,—Ramakrishna felt the egoism of personal happiness and could not, as he said, “be

satisfied with so limited an ideal." Even the vision which he had, the Unity which he touched, enabled him to realise the common essence of all creation. And since in all the multiplicity of living beings,—in what Hindu philosophy calls the All-Powerful Differentiation, he saw the veritable form of the Absolute which projects itself into its numerous creations, he received the revelation that God should be worshipped through all the varieties of created beings, and through all the varieties of thoughts controlling their existence and constantly setting them in conflict,—and, to begin with, men should be loved through their different Gods, which meant not only their varied religious aspirations, but also their scientific and social ideas. For, he recognised that all the faiths, religious and secular, lead to the same God, though along different paths. To understand, in his case, was equivalent to acting and living.

As a matter of fact, the paths which Ramakrishna explored were always those of feeling and of intuition. The paths of rationalistic and scientific intellect were reserved for his disciple Vivekananda; but Ramakrishna's work was already a unique one....For years, he was seen surveying the paths of the different religions, Islam, Christianity etc. He was never content with understanding these faiths. He embraced them all with the same transports of joy that he felt in culling the innumerable fruits of the banian tree of Hinduism.

Having arrived at this stage, the duty of returning amongst men in order to communicate to them his discovery appeared to him to be of paramount importance, for, that is the greatest need of the present age torn by hates born of misunderstanding. I may add that he made another discovery also, viz. the misery of the world, of the oppressed classes; his heart was touched and he gave expression to the great gospel which would be the basis of the future mission of service, taken over today by the religious order bearing his name:

"*Jiva* is *Shiva*. Who dare speak of pity being shown to creation? It is not pity that is required, for it is humiliating. But serve humanity, serve creation, since all creation is filled with the spark divine."

All that I write is only a skeletal fragment of the abundant life, overflowing with wisdom and poetry, which I regret I am

unable to present in these pages in its full proportion and symmetry. But those who would like to know more of it will find it in my book.

We are yet only half-way on the path traversed by Ramakrishna. Now, Ramakrishna, conscious of his full powers and having full mastery over them, after discussing them with the most illustrious leaders of Hindu religious and philosophical thought, felt the paramount need of disciples who might be entrusted with the execution of his ideas. His call was immediately heard. Between 1879 and 1885, a choice group of young Bengalis gathered round him, the major part of them belonging to the liberal professions, the Brahmin aristocracy and the enlightened middle-class;—but some also hailed from the lowest classes; for it goes without saying that the distinctions of caste were of no moment to him. He preached no religion:

"Mother!" we hear him pray, "do not bring me believers in creeds. Let me not be thy agent in the dissemination of creeds!"

When he was pressed to define God, he said:

"And if I give you a definition of God, what will you do with it? An article of faith with which you will found a new religion in my name? I have not come to earth to launch a new religion! ..... Ah! no! Do not seek for a new religion! Be yourself a religion!"

Above all, no barriers!

"A river has no need of barriers. If it is shut up, it stagnates and becomes infected."

One should unfold oneself and others in order to reconstitute together the all-powerful Unity. The real work of the chosen disciples was "to re-create, by their united effort, the Being which will nurture the souls of men and women in the centuries to come."

This was an active role necessitating powerful accomplishments, and a great amplitude of Spirit and of heart; there should be no niggardliness about oneself, one should give oneself fully and freely. In the choice of workers who should co-operate with him, he had an admirable power of divination; and he had an artist's genius in fusing together the most different temperaments, even while he always respected their

individual characteristics, and interested himself in leading them to develop these traits in full. Almost all his disciples were men of exceptional character and intellect. And he whom he elected as his successor,—Vivekananda—was in my opinion a sovereign hero of thought and of action. Let us note the language in which Vivekananda, by nature very different from Ramakrishna, a Brahmin\* possessed of abundant culture,—the most intellectual, the most dominating and the most legitimately proud among the great religious spirits of contemporary India, humbled himself at the feet of his unlettered master, the small peasant poet visited by Gods.

" I have had the good fortune to sit at the feet of him whose life was the incarnation of the veritable essence of the Upanishads, a supreme harmony of all the ideals of India. India has been rich in its thinkers and sages. The former had strong intellects and the latter large hearts. The times were ripe that he who should unite the excellence of the head and the heart should be born.—he who in the same body would possess the brilliant intellect of Shankara and the marvellous heart of Chaitanya,—he who would see the same God in all sects and in all created beings,—he who would weep over the sufferings of all the oppressed, the poor, the feeble and the *pariahs*, not only of India but of all lands,—he who would realise universal harmony through the religion of reason and of love. If ever from my mouth a word of truth has fallen, that word is his and belongs to him wholly. My errors are my own .....



'Thou and thine—' this is knowledge. 'I and mine' this is ignorance. 'O Lord, thou art the doer, not I,' this is knowledge. 'O, Lord, body, mind, house, family, being, universe, all these are thine, not mine,'—this is knowledge.

The ignorant only speak of God as distant. The knowing ones feel him to be very near, abiding in their own hearts as the Internal Regulator, and as embodied in all the various forms outside.

*Sri Ramakrishna.*

---

\* If an oversight in a matter of insignificant detail may be corrected, Sri Ramakrishna was a Brahmin and Swami Vivekananda a *Kayastha* (Nonbrahmin) by caste. [Ed.]

## OF INTEREST TO YOU

**Hospitals in Balloons:**—Aerial hospitals, to be lifted thousands of feet above the earth by giant balloons, in order that sick people may receive all the advantages of pure air and unclouded sunlight, have been suggested by Dr. W. Oppel, director of the Metchnikoff Hospital, of Leningrad. Dr. Oppel admits that his scheme is too fantastic for actual trial at the present moment but he urges that the undoubted benefits which such flying health centres would have on the patients' health should be sufficient reason why engineers and aviators should plan and experiment in this direction. Physicians have known for years, he points out, that the climate of high mountains is beneficial to many human diseases, such as tuberculosis. But even in countries like Switzerland, where high mountains are available, the summits are rarely high enough to obtain the full benefits of lifting sick people entirely above the cloud layer into sunlight unadulterated by dust or smoke. In addition, with mountains it is frequently extremely difficult for a strong and healthy person to reach the summit, and to the sick such a journey is impossible. Why not urge aircraft engineers, Dr. Oppel asks, to devise great metal structures, open on four sides to the air, roofed with ray-transparent glass, and lifted by great gasbags at the four corners, to provide aerial homes for scores or even hundreds of the sick. Supplies and patients could be carried up or down by small captive balloons.

**Know your newspaper!**—Did you know that your daily newspaper uses something like 16,000 miles of paper during a single week, or nearly enough to girdle the earth? Numerous special trains are engaged by the newspaper offices for the conveyance of newspapers and nothing else. Some run special trains of their own for the exclusive conveyance of their papers. During the summer months aeroplanes are employed to take the papers to the Dutch, Belgian and French health resorts and to the Channel Islands. In a single week the 14,000 stereotype plates that are cast are fed with 75,000 lbs. of ink. At least one big newspaper prints 576,000 twenty-four page copies an hour. Did

you know that if you are "on the spot" when something of news interest occurs, there is money in it for you? Telephone briefly the details of the occurrence to the news editor of your newspaper and you will be paid anything from shillings to guineas, according to its news value.

**How long will it take?**—Do you know how long it takes to send a letter from London to various parts of the world? Here are approximate times given in the "1929 'Tit-Bits' Year Book":—Auckland, 31-40 days; Bombay, 15; Brisbane, 32; Cairo, 6-8; Calcutta, 17; Durban, 19-20; Havana, 10-13; Jamaica, 12-17; Malta, 3½-5; Melbourne, 30; New York, 6-8; Penang, 21-22; Perth., W. Australia, 26; Rangoon, 19; Shanghai, 19-23; Trinidad, 15-20; Vancouver, 11-14; Winnipeg, 9-11 (by Air Mail, 8-10); Yokohama, 24-32 ('via' Siberia, 18-21)

**Wealthy U. S. Women:**—It is predicted in a statistical return published by a prominent banking house here, says a New York message, that within the next 12 years women will control the larger part of the wealth of the United States. Women now control 41 per cent, of the individual wealth of North America and are rapidly increasing their importance in the financial markets. Men are outnumbered by women as shareholders in five of the most prosperous railway and manufacturing corporations, and between 35 and 40 per cent of the customers in the lists of large investment houses are women. The percentage is continually increasing. Federal income-tax reports show that 139 women pay taxes on incomes in excess of £ 100,000, as against 123 men. Forty-four women pay taxes on incomes of £ 200,000, as against 42 men. Women millionaires, as indicated by individual income-tax returns, are as plentiful as men.

**X-rays For Thieves:**—It is understood that the South Africa Government has decided to use the X-rays for the examination of persons suspected of swallowing diamonds, or concealing them beneath the skin, for the purpose of smuggling them outside the Namaqualand fields. It is stated that experiments with this process have proved its efficacy. The State diamond fields in Namaqualand are almost fabulously wealthy, and armed guards have failed to prevent a great deal of theft of the gems, which may be picked upon the surface of the ground.

## REVIEWS AND NOTICES

*Satyagraha in Champaran*, by Babu Rajendra Prasad, pp. viii + 282. Price Rs. 2/8. (S. Ganesan, Triplicane, Madras.)

Humanity is the same everywhere and all over. That class of it which has money-grabbing tendencies will grab at money, undeterred by all their fellow-men sinking in misery and ruin for it. Or rather, they will not acknowledge these latter as their fellow-men and thus remain lost to all sense of human values. There is the class also, following an impersonal ideal, careless whether earth or heaven frowns. These types are found in all races of men.

No wonder then that the white planters of Champaran were not angels. For sixty years and more they kept tens of thousands of people literally under their heels. To such abject misery had the tenants sunk that neither themselves nor their masters could remember they were human beings. It was seldom that one or two of them dared to seek redress at the hands of their hypothetical protectors, the Government; but this only brought on them the ire of their immediate masters with greater vehemence. And then came the deliverer, not from the race of *sahibs* but from their own downtrodden nation, who led them to victory by a unique method.

It is this great story that Babu Rajendra Prasad tells in these pages. The event is of historical importance in that it was at Champaran that Mahatmaji could first apply Satyagraha for righting a wrong in his own motherland. And the narrator, besides his legal acumen, utter impartiality and unbiassed judgment, has the further advantage of having been one of the prominent actors in the *dénouement*. The first half of the book sets out in sufficiently exhaustive, if dry and depressing, detail how the best land of the peasants was forcibly taken away from them and themselves made to cultivate indigo on it for nominal wages, neglecting their own staple crops; how even their cattle and ploughs were exploited for almost no hire; how by exacting illegal and fictitious dues the planters sacrificed the tenants to the fall in the market; the inhuman tortures the poor people were subjected to for showing the slightest sign of 'rebellion'; and how innumerable petitions to the Government brought ineffective pious wishes and sometimes a reference to the tender mercies of the very oppressor, —leaving the latter triumphant in every case.

What was the secret of Gandhiji's success in such a desperate situation? And how did the ignorant *ryots* so utterly confide in him, a stranger to their province and district and to their ways?

"No one felt any doubt that the miseries of the tenants would now disappear. This faith was deeply engraven on their simple faces. No one had said anything to the people about Mahatma. Very few people know his past career. There were fewer still who were acquainted with his South African Satyagraha. What was it that created this confidence? It was apparently without any reason. What was at the root of this firm and unquestioning faith? I cannot answer this question. The faith was firm, the heart was true. These bore their fruit."

Gandhiji describes in his *Autobiography* how at this time he felt himself to be face to face with the Spirit of Ahimsa. His dramatic "I plead guilty" made the victory secure as much as it nonplussed the wielders of law. Again it was characteristic of Gandhiji that, finding the ignorance of the people to be at the bottom of all trouble, he made elaborate arrangements to carry on educational and welfare work in the area.

The language of the book cannot exactly be called elegant, which can only partly be explained as due to the work being a translation. Nor can the proof reader be excused for the many mistakes in the book, some of which are glaring. An index would have added to the usefulness of the work. The public have a right to expect a greater standard of excellence in a book by Babu Rajendra Prasad and we hope the defects will be remedied in a second edition which will no doubt be called for soon.

---

***Philosophy of Marriage***, by W. R. Thurston, 83 pp. Price 12 As. (S. Ganesan, Triplicane, Madras.)

The present marriage laws and customs obtaining throughout the world are no doubt based on the assumption of man's superiority over woman. This superiority has been successfully challenged and man too has not been slow to recognise that woman has a soul with as much right for free development as man.

Mr. Thurston's main point of attack is the custom which allows, or perhaps compels, a couple to sleep in the same room and in the same bed every day, even when the wife is pregnant. This custom is responsible for the drain of the vitality of both and their consequent lack of energy for any achievement in life, the multiplicity of children and the attendant increase of poverty in most homes, and other possible evils which the author paints as luridly as possible. In the case of lower animals, the necessity of racial equilibrium indeed demands that the progeny shall be numerous, as only a few of them can survive under the conditions of open and rigorous competition in Nature; but with human beings, the young are not subjected to such destructive conditions on account of the intelligent control over circumstances exercised by the parents and by society in general. Yet the brute has a saner sex life than rational man.

The author advocates sleeping in separate rooms as the immediate practical remedy. This does away with the unnecessary sex appeal inevitable

under the present custom. A couple shall meet only when they want a child,—more especially when the wife wants it. This practical step is an aid to voluntary abstinence, which after all is the best remedy. Man will realise again the virtues of *brahmacharya* which formed the basis of the wonderful educational system of ancient India and led to their mighty Yogic achievements by selfculture, containing in fact the key to the future evolution of the individual and of the race.

Mr. Thurston does not mince matters in pointing out the evils of contraception, physical as well as moral, and administers a refreshing castigation to Judge Lindsey and people of that group. The impression however is irresistible that he is labouring under all the disadvantages of a man with a fixed idea. All the world he sees plunged in sexual corruption, India and China reeking with it! Every evil existing in the world he traces to this one source. He ignores that the concentration of wealth in the hands of a few and the consequent utter wretchedness of the slums are the root of misery in the West, and that foreign domination and the resulting poverty are responsible for the miseries of India and China. Nor does he seem to have an inkling of the spiritual power that has marked out these two countries for a unique destiny. In his estimation they are heading straight for perdition,—and the West after them, if it does not accept the Thurstonian gospel.

Still, the book will make people start up from the torpor custom has lulled them into and make them think,—and in so far the publisher has done a service by reprinting the book for circulation in this country. The weighty opinions of Gandhiji and Mahadev Desai are also appended.

---

***A Complete Treatise on the Science of Chiromancy and Chiromancy***, by V. S. Kumaraswami Mudaliar and Son, Vellore. 134 pp.

This book deals largely with Palmistry but other features of physiognomy are not neglected. Detailed definitions and numerous illustrative diagrams are given. The book is intended for study and reference and will no doubt be useful to those interested in the subject.

### Journals.

***The Voice of Youth***, 43, Harris Road, Madras. Annual Subs. Re. 1-8-0.

We have received the first copy of the 'Voice of Youth' edited by Mrs. Rukmani Lakshmipathy. The Journal is the official organ of the League of Youth, Madras and hopes to keep every member in touch with the activities of the youth organisations in the country. We congratulate the promoters on their laudable attempt and wish the journal a long and useful career. The subscription of Re. 1-8-0 should make it easily accessible to all.

***The School Folk***, Tumkur. Tenth Annual Number.

Among School and College magazines, the 'School Folk' has won a reputation. Ten years is no short life for a school magazine in India and we congratulate our contemporary on its tenth Annual Special Number issued on the completion of ten years. With a few journals it shares the distinction of running a vernacular section, which in this Number contains verses on Abhimanyu and articles on Mahatmaji's life, the improvement of Kanarese and physical culture. We wish the Journal many more years of usefulness and activity.

---

***The Indian Labour Review***, Vol. II, No. 6 (May 1929). Edited by Ernest Kirk, Coimbatore. Subs. Rs. 5. Foreign Rs. 6/8.

The Labour Review is as wellknown as the respected Labour leader who edits it. Mr Kirk's views given in the editorial pages are noted for their sanity and moderation no less than their solicitude for the workers' welfare. The articles are by well-informed writers and are instructive.

---

***The Indian Insurance***, (Annual Number), Raja Bahadur Bansilal Motilal New Building, Bruce Street, Fort, Bombay.

We congratulate 'The Indian Insurance,' Bombay on the splendid Annual it has brought forth. The Indian Insurance was started a year ago and has been very ably edited by Mr. K. S. Ramachandra Iyer. The Annual is remarkable for the quality and quantity of its reading matter and its attractive get-up. In addition to the various sections in which the various branches of Insurance business are dealt with there is a special article on Indian Insurance Companies by Mr. R. G. Duff and a special section under the caption 'Company History' where a brief history of 22 Indian companies is given. During the short period of a year, the 'Indian Insurance' has done a good deal in broadcasting Insurance knowledge to the public and we wish our contemporary all success.

---

### Acknowledgments.

"Six Lectures in Geography," supplement to *The South Indian Teacher*, Vol. II, No. 3.

"The World Liberator," Vol. I, No. 13, Vol. II, Nos. 1 and 2. Ed. George Chainey, 362, Ximeno Avenue, Long Beach, California, U. S. A.

"St. Anne's Parish Monthly," May 1929. Toledo, Ohio, U. S. A.

---

# FROM THE WORLD OF SCIENCE

BY P. R. CHIDAMBARA IYER, B. A., F. R. A. S.



THE Expanded Rubber Co., Wembley Park, have made and marketed a special type of rubber, which promises to be of immense usefulness in science and technology. Its trade name is 'Onazote' and it is a very spongy form of rubber. It has a very low specific gravity of about 0.076 to 0.102 (that of water being unity) so that a cubic foot of the sample weighs only  $4\frac{1}{2}$  to 5 lb. It is also a poor conductor of heat. It is made into hard and soft varieties. The former is stated to be practically impermeable to water and the latter combines low density with high resiliency. A variety of uses is suggested for this material. Its lightness and nonabsorbent properties render it suitable for life-belts and floats and its resiliency suggests its possibilities in making shock-absorbers, cushions and allied articles. It is also claimed to be a sound-absorber, so that a chamber lined with this material will be proof to external sounds, and sounds produced inside the chamber will not be heard outside. The hard variety is like ebonite and has its electrical properties, but has the advantage of not being brittle like it. Vulcanizing is the process of treating rubber with sulphur under high temperatures and 'Onazote' is prepared by vulcanizing rubber under gaseous pressure of the order of one hundred atmospheres. During the process of cooling the pressure is gradually relaxed, so that the released gas forms pockets of air enclosed in thin rubber membranes. The whole material is thus filled with these cells, which give it the low density, pliability and high resiliency.



A certain scientist grew plants entirely under electric light. His investigations show that the general assumption that a period of darkness namely night following a period of daylight is essential for the growth of plants is not quite correct. But with all the diverse species grown, better plants were ultimately produced in 16 hours' light per day than in continuous light.

Generally, poor growth was made in a light exposure of 8 hours daily.

Many will have noted the spiral twist in the shells of snails. In the majority of species of snails, the twist is normally right-handed. There are a few species which exhibit normally the left-handed twist. But in a species with right-handed twist there will be a few sporadic cases showing the left-handed twist and similarly there will be rare cases of right-handed twist in the left-handed species. In four ponds in England, the population of right-handed snails included less than 5 per cent. of left-handed ones. Four individuals from the left-handed ones were used for experimental breeding purposes. They were crossed with the right-handed ones. It was found that any change of twist imposed by crossing was not found in the immediate generation produced thereby but in the next generation. This is a very interesting example of heredity. The snail produced by crossing does not inherit its own twist, which remains the same as in the generality of the species, but inherits the twist of its offspring. Is there a lesson for humans in this curious nature of heredity?

Boring the Earth for oil has become an exciting game and astonishing progress has been made in the engineering methods for the production of petroleum. An oil company operating in West Texas, U. S. A., have succeeded in drilling a successful oil well to a depth of 8523 feet below surface, i. e. more than a mile and a half. Of the 8523 feet drilled, 2339 feet represents 'open hole', and in the rest of the depth a casing of  $5\frac{3}{16}$  inch thickness is set. So far as can be judged from these data, there is no reason why drilling should not be carried deeper, but at such depths the very high rock-pressure will be an adverse factor. At the same time, the flow of oil and gas in such enormous quantities, as 1125 barrels of the former and 12,500,000 cubic feet of the latter in a season in the well mentioned above, shows that there is equally high fluid pressure, which will compensate for the economic disadvantage arising from the high rock-pressure.

# Notes

**W**E hope our readers will appreciate the photographs of the members of the second Labour Cabinet which has justly been called a "Cabinet of talents". The new Labour Government has begun well, except in the case of India, about which it has refused to make any reference in the King's Speech for reasons totally unconvincing to the Indian people. It has already proceeded to establish its position by placating the Liberals by appointing the committee for electoral reform and the electorate by proceeding to fulfil its election pledges with regard to unemployment, and particularly disarmament. In the realm of education too it is contemplating a series of reforms and Mr. Trevelyan, President of the Board of Education has fore-shadowed legislation to raise the school-leaving age to 15 from April next and sought the co-operation of local education authorities and professional bodies with regard to fixing the form and amount of maintenance allowances. Having made education universal and compulsory the problem in England is how to make it most effective, but here in India we are yet tinkering with the problem of elementary education and devising schemes that never come to fruition. The Education portfolio is, in the Provinces, in the hands of "popular" ministers, but what can they achieve in the face of Government apathy and lack of means to push on with their grandiose schemes?

**D**R. ROY CHOWDHURI is an officer in charge of the Diet Survey of the Bengal Public Health Department. After a personal investigation into the diet of school children in the primary schools of the Calcutta Corporation, he draws public attention to the appalling malnutrition which he estimates is twenty times more numerous than in the United Kingdom. Small wonder if many of these under-nourished bodies sooner or later succumb to tuberculosis and other fatal diseases. There is no doubt that what Dr. Chowdhury found in Calcutta is typical of the conditions obtaining generally in the country. The Doctor

suggests that the Corporation should supply nourishing tiffin in the schools or establish milk kitchens. The remedy is anything but radical, because if poverty begins, as it does now, to exercise its blasting effects from the pre-natal stage right up to the time the child grows into manhood, the provision of a midday meal may not help the child much beyond relieving temporary hunger perhaps. But it is significant that most of our Corporations are not in a position even to provide this doubtful benefit, and some of them have had actually to drop the practice begun in the first flush of enthusiasm without fully counting the cost.

**F**ORECASTS of the Age of Consent Committee's recommendations have appeared in the Press and it may be taken that they are more or less accurate. At present, **Age of Consent** there is no limit of age at which marriage may lawfully be contracted; the Joshi Committee, it is said, has suggested that 14 should be fixed as the minimum age of marriage, thus penalising all marriages under 14. Again the age of consent for consummation is now fixed at 15 by the Committee for both boys and girls whereas as the law stands at present there is no limit fixed for the boys and the limit is 13 years for the girl. In the case of extra-marital cases, the limit suggested is 18, whereas now it is only 14. Thus in every respect the recommendations of the Committee are decidedly progressive and an improvement on the existing unsatisfactory situation. It may also be said in passing that the recommendation of the Committee is definitely in favour of Mr. Sarda's Child Marriage Bill and, therefore, let us hope that it will be revived again and brought out of the pigeon-hole into which it was confined by the regrettable combination of the Government Members with the forces of orthodoxy. We defer further comment until receipt of the actual report.

**D**R. MOONJE is one of the members of the Interview and Record Board, which conducts the oral examination of the Indian candidates for admission to the Military Colleges in England. In an interview to the Press he refers to the hesitation of his European colleagues in the matter of selection out of the fear

that the persons selected may not turn out to be quite suitable material. This is probably because the physical appearance of the candidates generally does not possess the military touch and Dr. Moonje moots a proposal to give that necessary equipment, which is well worth the consideration of the educational authorities. He says :

Let at least one hostel be established at each seat of learning which is generally the headquarters of a province, such as Calcutta, Madras, Bombay, etc. Boys should be selected with great care and strictness for the military profession at the age of 15 or 16 and 100 such boys from all over the province should be admitted and trained in these hostels continuously for three years before they are allowed to appear for examination before the Interview and Record Board. These boys can take their bookish education in ordinary schools and colleges, but their training in the hostels in games, drill, rifle practice, horsemanship and swimming, should be on the basis of compulsion. In short, the boys should be brought up in the hostels for three years in strict military camp life. The expense per head for such training, excluding horsemanship, need not be more than Rs. 25 to 50 monthly. It is in this way that we can introduce for the advantage of boys many features of the training in vogue in the public schools in England.

**A**S we sow, so must we reap. Those who introduced the evil of communalism with open eyes must not grumble if its deadly effects invade regions least expected. **The Communal Canker** Fortunately there has been in recent times a revulsion of feeling in the matter and Government spokesmen themselves now vie with one another in saying that it is a "necessary" evil. But the mischief has already been done as the strained and unfriendly feelings generally existent in the chief cities of Madras and Bombay amply testify. From the latter place also comes the plaintive cry that the poison has contaminated even the educational sources. Here is the evidence of no less a person than the Director of Public Instruction in Bombay who observes in his report for the quinquennium ending with 1927 :

The chief result of the Reforms is the emphasis they have given to differences of religion and caste, owing to the system of special representation which they set up and nowhere have the evils of communalism been more conspicuous than in the administration of the primary schools by the local authorities. The first effect was that the boards generally refused to take over, as administrative officers the Deputy Educational Inspectors

who had formerly been responsible for the management of the schools, not so much because they were Government servants as because of their caste. In some cases an incompetent administrative officer or supervisor has been appointed whose chief qualification for the post was his caste. The next step was to make matters less pleasant for the teachers belonging to the advanced communities who by reason of their seniority and efficiency held a number of the better paid posts of Headmaster or were in receipt of allowances for doing postal work. The result in some districts has been an unprecedented number of transfers. To use a homely phrase, the 'bottom dog' is now on top, and success has gone to his head. At present there is much confusion and inefficiency and communal jealousies might, without exaggeration, be described as the curse of primary education. These criticisms do not apply to all districts. Whether the school boards will in time realise that the interests of the schools and the pupils must come first remains to be seen.

**I**N a country which is often reduced to famine conditions by draughts or by floods, one of the primary functions of the State would seem to be to make provision for relieving distress due to shortage of foodstuffs. **State Granaries** Kashmir seems to have forged ahead in this direction, and that too to prevent the corn dealers putting up the prices at their sweet will,—if we may rely on the *Times of India*. Enough grain for 140,000 people is stored in forty rat-proof, well ventilated giant containers. All wise and foresighted rulers with the welfare of their people at heart would take similar measures. Some might recall from Carlyle's pages how Friedrich the Great of Prussia made it one of his cardinal principles.

**I**N an interview granted to *The Manchester Guardian* Sir Jagadish Chandra Bose traced the causes of unrest in India as elsewhere to the increasing unemployment and severe economic distress. **Bose on India's Wasted Wealth** 'It is tragic', he said, 'that India with her great potential wealth should be in this plight. India has both men and material but no serious attempt has been made to utilise them.' The *sovani's* pronouncement is a reflection against the negligence of the powers that be in developing the resources of the country and the small encouragement given by them to Indian enterprise in all directions, and indirectly also against the prevailing system of education which does precious little towards stimulating and promoting such enterprise.

The new Secretary of State for India extended an invitation to Dr. Bose to demonstrate his epoch-making discoveries in the life mechanism of plants at the India Office. There too the lecturer did not lose the opportunity of driving home the same truth to the minds of his distinguished audience. - Remarking that the problem in India on account of its magnitude was far more acute and dangerous than anywhere else, he asserted, "No temporary palliatives will assure tranquillity. The problem can only be solved by utilising to the full the inexhaustible resources of the country through practical applications of science. As palpable evidence of his people's latent power for discovery and invention on which material prosperity depends, it was pointed out that his extraordinarily sensitive instruments were invented in India and constructed by Indian mechanics.

"In India there is a growing sense of patriotism and an increasing desire to develop the national resources. There is a large field of enterprise where Indians and British as partners can find opportunities of co-operation and greater mutual appreciation. To carry out such a programme a far-sighted constructive state policy is required. India would willingly bear the necessary expenditure, provided the money is spent in India for benefiting and enriching the country and opening out wider spheres of activity for her children."

Sir J. C. Bose is no alarmist politician, far less an agitator. The Secretary of State while proposing the vote of thanks paid him a high tribute and also professed to be impressed with the above views of his. Let us hope some tangible good will come out of it.

**W**E regret to record the death of Sir. M. C. T. Muthiah Chettiar on the 19th instant, at the comparatively early age of 52.

In him the country loses a public spirited commercial magnate and a respected and patriotic citizen.

**Obituary.** Sir. Muthiah's first hand knowledge of economic conditions was not confined to India but extended to Europe as well. He has been a member of both the local and imperial legislatures and has held important offices and directed many commercial and banking institutions in Madras with distinction. He presided over the All-India Industrial Congress held at Madras in 1927. The material prosperity of his country was ever in his heart. We offer our condolences to the bereaved family.

# DON'T COUGH TO-NIGHT

Whatever its origin, a cold, bronchitis, pneumonia, infectious fever after effects, any irritation resulting in coughing is always allayed by FAMEL SYRUP. Except in the case of tuberculosis, this product will by itself permanently stop any cough, acting through the blood instead of superficially like lozenges.

## JUST DRINK THIS

Hot water, Lime juice, No sugar and a dessert spoonful of Famel Syrup. Nothing equals this for stopping a cough in a night. Doctors all the world over prescribe it.

FAMEL COUGH SYRUP

SOOTHES AT ONCE

*Can be had at*

**S. NATHAM & CO.,**  
**PALGHAT**

# **Dr. C. K. LOUIS,**

**DENTAL SURGEON,**

**Variety Hall Road, COIMBATORE**

All branches of Dentistry will be attended to. Operation and Mechanical work connected therewith will be done personally. Painless extractions guaranteed. No after effects. Setting of artificial teeth a speciality. Highest references.

**Consultation FREE.**

## **CHARACTER MAKES A MAN**

Each man will be blind to his own weaknesses and faults.

Know your capacity, merit and defects,

Self-improvement ensures success in life.

Send your horoscope or exact time and date of birth with 8 annas stamps to get a true sketch of your character.

Accurate answers to 5 questions are sent for Re. 1—0—0.

Send your horoscope or exact time and date of birth.

**K. A. Chari, B. A.,**

Hospital Road, Conjeevaram.

### **The Premier Nursery of**

#### **South India**

Supplies excellent mango grafts 3 years old, lime, oranges, pomeloes, guavas, roses and crotons. 20 sample packets English Flower and Vegetable seeds each sort Rs. 2. Do. 10 sample packets Re. 1—4—0. Indian Vegetable seeds 20 big packets Rs. 2—8—0. Illustrated pricelist on application from

**S. K. I. Khadar Meera Sahib,**

**F. R. S. A.**

Seedsman, Head Nursery, SALEM

### **PLANTING SEASON**

## **COMMENCED**

Best plants, Fresh Seeds, Mango Grafts, Fruit Plants.

All varieties available to grow in all climates.

Free catalogue. Apply,

**S K I. ABDUL RAHIM AN SAHIB.**

Nursery Garden,

**SALEM**

## **The Matrimonial Review and Miscellany,**

### **COCHIN**

A monthly specially devoted to the discussion of Matrimonial and other current topics.

**Annual Subs. Rs. 2**

**Single Copy As 3**

*For advertisement rates etc. apply to*

**THE MANAGING EDITOR**

# True Brahminism in Life and Law

Being a lucid exposition of the fact that success and happiness in the material and the spiritual worlds are inseparable from a life of absolute righteousness.

By **M. K. Venkatesvara Aiyar,**  
*Advocate, Palghat.*

Price, cloth-bound

Re. 1—8—0

Price, wrappers

Re. 1—0—0

## EXTRACTS FROM OPINIONS

"The Book gives an easy and interesting classification, and purpose of Samskaras or purificatory ceremonies essential for the upkeep of Brahmanyam or highest spiritual life."

*His Holiness Sri Sankaracharya of Kumbakonam Mutt.*

"In possessing that book one has in one's desk a good slice of all the cream of a well-stocked library."

*A retired District Judge.*

---

## Request:- Compare first and buy best IF YOU BUY FROM US

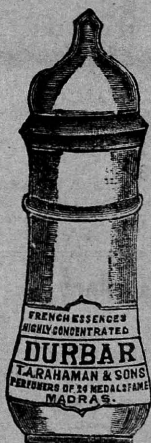
1. **Kesar UMBER Sticks:-** Their fumes not only give excellent smell in the surrounding air but also kill epidemic germs and drive mosquitoes.

Price per seer Rs. 3—8—0.

2. **French Essences:-** Durbar, Rose, Jasmin, Musk and Mogalampoo (Narcissus). The up-to-date refined perfumes. These scents emit the exact smell of their Flowers and also ward off epidemic diseases.

Price each sort Re 1 as per diagram.

3. **Dowry attar boxes:-** The fittest presentation during marriages and it is a speciality of ours. Complete with 6 sorts of best attars, complete box Rs. 9.



YOU WILL BE MORE PLEASED  
**T. A. RAHAMAN & SONS,**  
PERFUMERS OF 21 GOLD AND SILVER MEDALS' FAME,  
10, China Bazaar Road, MADRAS

# JUST PUBLISHED!

Rati Sastra (illustrated) An original translation from Sanskrit Works.	Price Re.	1-4-0
A Manual of Birth control (illust)	" "	1-0-0
Complete Husband by Dr G. C. Beale	" "	1-0-0
Secret of sexual science (illust)	" "	0-8-0
Lovers, companion	" "	1-0-0
Essays on health	" "	1-8-0
Control over sex	" "	0-12-0
Secrets of Beauty, Health and Long Life By Boyd Lanyard	" "	2-8-0
Matrimony : Its Obligations and Privileges. By Mona Baird. With a foreword by the late Thomas Holmes, the well-known Police Court Missionary.		2-8-0

*Postage Extra*

*Detailed list free.*

*Apply to:— VALE OFFICE.*

*(DEPT. 8.)*

**PONDICHERRY**

## A HISTORY OF INDIA

BY

Prof. C. S. Srinivasachari, M. A. (Pachiappah's College, Madras)  
and

Prof. M. S. Ramaswami Iyengar, M. A. (Maharajah's College,  
Vizianagaram)

Part I. Hindu India

Rs. 2-8-0

Part II. Mahomedan India

Rs. 3-0-0

(JUST READY)

**SRINIVASA VARADACHARI & Co.,**

PUBLISHERS, 4, MOUNT ROAD.

**MADRAS**

## WANTED ON HIGH PAY

VACANCIES EVERYWHERE

Apply for a copy of "Guide To Chances" enclosing  
2 anna stamps:—

**ROYAL ELECTRICAL COLLEGE,**

**Naichebandan, Delhi**

# THE SCHOLAR

AN ILLUSTRATED MONTHLY JOURNAL DEVOTED TO  
LITERATURE, SCIENCE AND ART.

Subscription Rs. 3 per year. Single copy As. 4.

The Rates for Advertisement are as given below, Payable strictly in Advance

For a year	For single insertion
Rs. 80 a page. ....	Rs 8-0-0
„ 45 for $\frac{1}{2}$ page. ....	„ 4-8-0
„ 25 for $\frac{1}{4}$ page. ....	„ 2-8-0

FOR SPECIAL POSITION & ADVERTISEMENTS IN  
DOUBLE OR TRIPLE COLOUR

Apply to:-

**The Manager,**

*“THE SCHOLAR,” Palghat.*

---

## BUSINESS NOTICE

1. The “**Scholar**” will be published by the end of every month. Complaints of the non-receipt of any month’s issue should reach *The Manager, The Scholar* before the 15th of the succeeding month, *quoting the subscriber’s number*. Communications not containing the subscriber’s number cannot be attended to.

2. Letters requesting change of address should contain the **subscriber’s** old address, the new address and the subscriber’s number.

3. Advertisers desirous of effecting change in standing advertisements in any issue, should send revised advertisement copies before the 5th of that month.

4. *The Scholar* does not print any objectionable matter in advertisements and reserves the right to delete or to alter words or phrases which in the Editor’s opinion are objectionable.

## Decidedly a Great Boon to Students!

M. R. Ry. Y. L. NARASIMHAM Esq. B. A., Pleader writes:—

"I am glad to express my high opinion of the well-known tonic JEEVAMRUTHAM. I have used it and have derived a good deal of benefit. To the student population it is decidedly a great boon

# JEEVAMRUTHAM

INVENTED BY

**Vaidya Ratna Pandit D. GOCALACHARLU**

stood the test of many thousands of people for the last 30 years.

It dispels all ills as headache, loss of sleep, indigestion, loss of memory, loss of energy, bloodlessness, etc., etc., arising from overwork, worry and heat.

**Builds up Brain, Body and Nerve**

Rs. 3-4-0 PER BOTTLE

*Sole Manufacturers:*

**AYURVEDASRAM** (Regd.)

**Govindappa Naick Street, P. B. 287,**

**MADRAS**

---

## ANDHRA AYURVEDIC PHARMACY Ltd.,

19, Harris Road, MADRAS

The most reliable house for genuine Sastric Ayurvedic Remedies.  
Awarded First Class Gold Medals and Certificates everywhere from

COLOMBO TO HARIDWAR

Founded by **Dr. A. LAKSHMIPATHI, B. A., M. B. C. M. Bhisagratna**  
**TRY OUR**

**Chyavanaprash**-Stimulating expectorant, respiratory antiseptic, general tonic and tissue-builder in wasting diseases. 4 oz. Re. 1. 1 lb. Rs. 3.

**Sidha Makaradwaja**-General tonic ophrodisiac antisyphilitic and cardiac tonic 1 bottle Rs. 5.

**Bringamalaka Thailam**-Most effective remedy for excessive heat, head-ache, eye-diseases and brainfag. 4 oz. Re. 1. 1 lb. Rs. 3.

Catalogue free on application.

**V. KRISHNASWAMY, B. A., Manager.**

---

## WANTED

Agents to represent **The Scholar** in all important towns. Liberal commission will be allowed for canvassing subscribers and advertisements. Apply stating Age, Qualifications and previous experience in the line if any to:

**THE MANAGER,**

**The Scholar, PALGHAT**

# COFFEE

## EMPIRE FRENCH BRAND

### IS A BLEND OF PURE COFFEE

with the finest Chicory packed and sold enormously

in various size tins from  $\frac{1}{8}$  lb. to 28 lbs.

THIS IS A HOUSEHOLD COFFEE

AT CHEAP RATE

AND MUCH IN USE IN COFFEE HOTELS

Insist upon your dealer supplying this brand and refuse others which are spurious imitations.

**T. STANES & Co. Ltd.,**  
**COIMBATORE**

---

## KAVIRAJ B. L. SEN'S

**Genuine and Highly Efficacious Ayurvedic Medicines**

Chyavanaprasa cures coughs, colds, phthisis and nervous debility (Price per 10 Tolas Rs. 1—4—0)

Superior and Genuine Makaradhwaja. The Panacea of Hindu Pharmacopeia (Price per week Re. 1—0—0)

Karpurasaba, An infallible remedy for Diarrhoea, Epidemic Cholera. (Price per phial As. 8)

Chandanasaba, a remarkable specific for Urethral

Discharges (Price per phial Rs. 2)

*Can be had of:*

**Messrs. A. K. V. & Bros.,**  
Melarkode Post, PALGHAT.

**Messrs. M. S. Bros.,**  
Puthur, PALGHAT.

# PANCHAMIRTHAM

The sacred Prasadam of Sri Palni Andavar. A set of Abisheka Prasadams of best Panchamirtham, Sandal & Viputhi Rs. 5 only. Panchamirtham a sweet & palatable jam from best plantains. Best for table per tin of 120 tolas weight Rs. 2—8—0. Santhanathi Thailam, a scented medicated bathing oil, cools your eyes, brain, and body. Indispensable for Students, Teachers and mental workers. 10 oz. Tin Re. 1—4—0.

*Packing free Postage extra*

**P. NATARAJA PANDARAM,**

**Malaikovil Ayanmiras, PALNI, (S. I. Ry.)**

---

## GOLDEN OPPORTUNITIES FOR EVERYBODY

### 3000 Priceless Recipes

Hundreds of profitable Trade Secrets, now first published in America. Valuable Formulae for many processes hitherto jealousy withheld. Establish yourself in business and become independent. Whether you are a man or woman, boy or girl, employed or unemployed, you may secure a constant income and respectable business without hard work or worry by making at your own home in your spare time of the hundreds of articles which find ready sale everywhere, the manufacture of which is clearly described in this valuable book. It is not a cookery book. It is a book of Recipes and nothing but Recipes of inestimable value to everybody. Single Recipe is worth many times the cost of the Volume Price Rs. 3/— Postage 0 8 0 Order at once to:—

**Messrs. PRAKASH & COMPANY,**  
263, Ramgali, LAHORE (Punjab).

---

# RACES

## HOW TO SELECT THE WINNERS?

*Enquire with Postage:*

**THE VIJAYA, CHALAPURAM POST.**

---

## PARASURAM & Son,

**Weaving Establishment,**

**TALIPARAMBA. (N. Malabar.)**

We are manufacturing all kinds of coatings, shirtings, bed-sheets, towels, and sarees of cotton, Imitation silk, and Artificial silk

**Quality.** Durable, fine and attractive. **Price.** Very moderate  
**Wanted Agents** on commission basis throughout India. A deposit of Rs. 15/- required from all agents before entrusting them with samples. Cut samples to merchants sent free on sending Annas 4/- for postage.



## AMRITA SARSA

Cures Primary, Secondary and Tertiary Syphilis, ulcerated sores, black pimples on the face, glandular swelling, scurvy sores, blood and skin diseases and is a marvellous remedy for impoverished blood, nervous debility, premature decay or want of strength and energy and the fearful complaints. And one who has used it will not deny the fact that "Amrita Sarsa" is the best Blood Purifier and a charm that infuses fresh vigour into the system.

The mixture is pleasant to taste and is free from any injurious ingredient. It is perfectly harmless in its action and is equally efficacious to the healthy and the diseased.

Price: 1 phial Re. 1, 3 phials Rs. 2-8, per dozen phials Rs. 9  
Postage As. 7, 13 and Rs. 2-1 respectively.

### SASARISTA

The great remedy for all kinds of Cough and Asthma. There is no other disease so painful and intolerable as that of Cough. Victims of these diseases never get peace of mind in any stage when at sleep or awake. When the diseases are severe the body is bedewed with sweat, the face becoming pale, expression impossible, the respiratory efforts become violent and the patient is in a paroxysm of the most intense dysphonia. When the patient is in such a stage he feels the world whirl round him, let him take one dose of our Sasarista and he is sure to feel intense relief. Our Sasarista is the specific for the constitutional cure of Cough and Asthma. We generally advise our patients to use this medicine first of all. 3 bottles are quite sufficient to destroy the disease to its very germ and to give great relief and peace of mind.

Price 8 oz. Phial Rs. 1-8, 3 Phials Rs. 3-12. Postage 0-10-0 and 1-4-0

### SRI GOPAL TAILA

#### THE WONDERFUL INVIGORATOR OF THE NERVOUS SYSTEM

Sri Gopal Taila is the best nervine Tonic. It invigorates the brain, cheers the mind, removes all Seminal Weakness and acts as a Sovereign remedy for sexual incapacity. It has the most exhilarating effect after use. It infuses a fresh vigour into the worn-out and infirm constitution.

Price: Per phial Re. 1, 3 phials Rs. 2-8. Postage 0-7-0 and 0-13-0

## The Mahat Ayurvedic Pharmacy,

Kaviraj Rajendra Nath Sen Gupta Kabiratna,

144 1, UPPER CHITPUR ROAD, CALCUTTA

# ZANDU'S CHYAVANPRASH

## AN IDEAL TONIC FOOD

*Delicious*

*Nutritive*

**FOR ALL AGES**

MANUFACTURED BY

**ZANDU PHARMACEUTICAL WORKS, Ltd., BOMBAY 14**

**BUILDS  
BODY AND  
BRAIN,  
INCREASES  
VIGOUR  
VITALITY**



**CURES  
COUGH, COLD &  
HOARSENESS OF  
VOICE, NUTRITIVE  
IN ASTHMA AND  
PHTHISIS**

**AN UNRIVALLED**

**Remedy of Ayurveda for All Diseases of Lungs & Premature Old Age Etc.**

Price 1 lb. phial Rs. 2/8;  $\frac{1}{2}$  lb. Rs. 1/5;  $\frac{1}{4}$  lb. As. 13 only.

*Can be had of:* ALL DRUGGISTS & CHEMISTS OF PRINCIPAL TOWNS OF Madras Presidency.

**Sub-Agents who sell all our Medicines at our Catalogue Price.**

**Calicut:-** Sheth Haridas Govindjee, Guzaratti Street

**Cochin:-** The Malabar Swadeshi Stores Ltd., Mattanchery.

**Coimbatore:-** Messrs. D. V. S. & Sons, Mill Road.

**Cuddalore:-** Sree Ram's Pharmacy.

**Palghat:-** Lingham Stores, Sultanpet

**Pudukotah:-** The Anna Chemists, East Main Street.

**Pollachi:-** The Empire Pharmacy, Kottur Road.

**Salem:-** Seth Gopaldas Gokuldas, Shevaper.

**Tiruppur:-** Seth Panachand Devkaran Gandhi.

**Trichy:-** Sampath & Co., Teppakulam, Trichinopoly.

**Vadakancherry:-** K. R. Harihara Sastrigal, General Merchant.

**Sub Agents Wanted:-** Please Apply to The Sole Agents for Madras Presidency.

**DAMODER & Co.,**

90/1 Nainiappa Naick Street,

P. T. MADRAS.

# SADHANA AUSADHALAYA DACCA (Bengal)

—ADHYAKSHA—

**Joges Chandra Ghose, M. A. F. C. S. (London)**

*Formerly Professor of Chemistry, Bhagalpur College.*

Guaranteed absolutely Pure & Genuine Medicine prepared strictly  
according to the Ayurvedic Sastras

Catalogues are sent free on application..

**MAKARADHWAJ (SWARNA SINDUR)**

*(Pure and with Gold)*

*Rs. 4 Per Tola*

A wonderful specific for all diseases. It regulates the nerves, bile and phlegm, increases vitality, mental and physical vigour and tones up the system.

**Saribadi Sarsa.** A wonderful infallible medicine for Syphilis, Mercurial Poisoning, Gonorrhoea. Urinary troubles and all sorts of blood impurities. *Rs. 3 per seer.*

**Sukra Sanjivan.** It is a very powerful medicine for sexual debility. *Rs. 16 per seer.*

**Abala Bandhab Jog.** A great remedy for all female diseases as leucorrhoea, white, yellow or dark discharges, pain in the waist, back or womb, irregular monthly courses, sterility etc

Telegrams: "CARPAPCOM"

Codes

Telephone: No. 3729

BENTLEYS A. B. C. 6th Edn.

## FOR YOUR REQUIREMENTS

IN

PAPER OF ALL KINDS

PRINTING INKS, POST CARDS,

STRAW BOARDS

&

OTHER STATIONERY Etc.

## THE CARNATIC PAPER Co.,

PAPER & STATIONERY MERCHANTS,

*1—D Anderson Street,*

**MADRAS**

# HEALTH IS WEALTH



CANDHI

Rs. 2 per lb.

Full health, appetite, flavour  
& taste, use our well-known  
Misbkey Black

**ASSAFOETIDA**

which is imported specially

from IRAN



GOPAL

Rs. 1—12 per lb.

*ALSO CAN BE HAD*

CAMPHOR, PACHAKKARPURAM,  
SAFFRON AND MUSK ETC. ETC

*A trial order will certainly give you satisfaction.  
Apply to:—*

**Messrs. Gopalji Champshi & Co.,**

21, GOVINDAPPA NAICK STREET,

Opposite Soundarya Mahal,

George Town.

**MADRAS**



TILAK

Rs. 1—10 per lb.



GOVINDA

Rs. 1—6 per lb.

Tel Address: "RAJASWARAN"

**T. R. KRISHNASWAMI IYER & SONS,**  
MANUFACTURING CLOTH MERCHANTS.  
**West Tower Street, MADURA**

Gentlemen,

All sorts of Sarees, Davanies, Petticoat Cloths or Chouli Kans, Chittadais and Pavadais, for young girls of Present day fashion from different parts of India such as Keranadu, Kumbakonam, Conjeevaram, Bangalore, Dharmavaram, Salem, Ammapet etc. Dhotties and Angavastrams or Dupattas from SALEM, COIMBATORE, THUIYILI etc. Karachi flower bordered plain and Boota Series and Petticoats in various colours of different values, MADURA FAMOUS SUNADI SERIES with and without lace Dhotties and Dupattas in Thread No 150 and 200 in various designs, square Turban cloths and pettahs of up-to-date fashion can be had of our firm at cheap rates. Our motto is small profits and quick returns. A trial order is earnestly solicited. Our catalogue sent free on application. V. P. Orders from all parts are promptly attended to and neat execution guaranteed.

---

**AMERICAN DENTISTRY**  
**S. CORREYA**

DENTAL SURGEON, CALICUT (S. MALABAR)  
FOLLOWING WORKS UNDERTAKEN

Teeth permanently stopped with Platinum, Gold, Silver or porcelain, Artificial dentures made in Gold, or Vulcanite, Crown and Bridge Work, fixed or removeable and Pivotting a speciality.

*Painless extractions under the latest methods.*  
*Pyorrhea and other Dental ailments treated.*

---

**"HINDI PRACHARAK"**

(Anglo-Hindi monthly organ of the Hindi movement.)

Among other things

**IT TEACHES YOU HINDI**

Through a Correspondence Course (English Medium)

Yearly subscription Rs. 2 only.

Manager, "**HINDI PRACHARAK**", Triplicane, MADRAS

---

**HEPARON**

Makes the bowels move regularly, increases the appetite, removes the yellow colour of the eyes and urine, stops bilious vomiting, reduces the swelling of the face and feet, tones the Liver, reduces the present day high infant mortality by reducing the size of the enlarged Liver and Spleen and making children healthy. Highly recommended for Jaundice, Biliousness, Constipation, Torpid Liver, Oedema of the face and feet, Infantile enlargement of Liver and Spleen and all Liver complaints in young and old, etc. Price per bottle Rs. 2—8—0.

*Medico-Surgical Hall, KARUR.*

FOR GENUINE AYURVEDIC PREPARATIONS  
GO TO

**E. T. M. VAIDYASALA, OLLUR (Cochin State)**

Strict Veracity to the rules laid down in the Sastras

Careful supervision by the celebrated VAIDYARATNAM E. T. NARAYANAN MOOSE Ayl.

Unique curatives for all chronic and acute attacks of Malaria, Dysentery and such other common complaints. A blessing to patients suffering from Anaemia, Chronic Rheumatism and for all diseases coming under the category of Insanity.

An Institution that has stood the test of time and won the confidence and good will of all.

For Particulars apply to:—

**THE MANAGER**

Telegrams: "CRAYONS"

Established in 1922

Beware of spurious imitations!!!

**THE NATIONAL CRAYON WORKS,**  
KUMBAKONAM  
S. (India.)

Manufacturers of high class Crayon  
chalks, White and Coloured, Billiard  
chalks, Images of Hindu Gods, Blotters,  
Pen racks etc.

Medallists, Certificate holders

Government suppliers, etc.

Awarded Gold Medal at the All-  
India Industrial and Agricultural Exhi-  
bition, Poona City, 1927 and at the  
Educational Exhibition, S. M. D. H.  
School, Tirupathi, 1928

"FOR CRAYONS"

For particulars please apply to:—

**THE MANAGER.**

**K. S. KESAVA IYER,**

GENERAL MERCHANT

&

COMMISSION AGENT,  
**Sultanpet, Palghat.**

Students' Requisites:- Note Books,  
Fountain Pens and all Stationery Arti-  
cles. A large variety. Best and  
Cheapest.

Office Stationery:- Papers, Letter  
Papers, Envelopes, Pen, Pencils and  
Inks, Writing pads and all articles  
meant for an ideal Office.

Sporting Materials:- Foot ball  
Badminton, Hockey, Tennis, Volley  
ball, Cricket Materials and all Materials  
for out-door games.

Toilet Requisites:- Best and Cheap-  
est. Electric torches of all kinds and  
varieties.

When Paying a Visit to **CALICUT**  
**REMEMBER**

**V. A. Venkiteswara Iyer's BOARDING HOUSE,**

Opposite to Talli Temple, **CHALAPPURAM**

The Ideal **HOTEL** in the City.

LODGING & ACCOMMODATION FOR GUESTS.

**V. A. VENKATESWARA IYER,**

Proprietor.

# MAGAZINES & PERIODICALS

**The Indian Educator, Madura.**

Edited by

**V. Aravamuda Iyengar, B. A., L. T.**

A cheap popular Educative

Monthly

Annual Subscription Rs. 2.

**Lakbpathy's Sporting News**

A fortnightly Review dealing  
with all topical Subjects

**Annas 4 a copy**

Apply to:—

**M. A. Lakbpathy,**

**683, Toboot Street, POONA**

**The Power Within You**

is developed and put to a practical use in attaining your heart's desire through an unique sytem which has made some 20,000 men of all ranks and stations in life contented and happy. You can learn of this system by writing to

**The Latent Light Culture  
Tinnevely. (S. India)**

**The Orient**

Chingleput

A monthly journal devoted to cross-words, sports, art, literature, commerce, and Industry.

Apply to:—

**The Cross-Words Syndicate,  
Chingleput.**

**The Bharatha Dharma**

*A Magazine of Liberal Hinduism*

The official organ of the Bharat Samaj. Published monthly—

Every Full-Moon day

Editor: Mr. Raja Ram.

Re 1/8 a year As 3 a copy

Apply to:—

**The Managing Editor**

**The Bharatha Dharma,  
Adyar, MADRAS**

**The Young Theosophist**

An official organ of the Federation of Young Theosophists. A monthly journal of unique interest to Youths.

Annual subscription Re. 1 only

Apply to:—

**The Manager,**

**The Young Theosophist,  
Adyar, MADRAS**

# ASIAN LIFE POLICY IS THE BEST POLICY

LATEST METHODS OF LIFE INSURANCE & INVESTMENT COMBINED

ALL ASIAN LIFE POLICIES PROVIDE YOU AGAINST:

1. Accident,
2. Premature Death,
3. Old Age,
4. Unforeseen Circumstances;

AND SAVE YOU, YOUR INVESTMENTS & EARNINGS

*Special Beneficiary Policies Issued*

FOR

**ORPHANS AND WIDOWS**

FOR THEIR EDUCATION AND PROVISION RESPECTIVELY

AGENCY TERMS MOST LIBERAL AND SYMPATHETIC

*Apply with reference to:*

**THE MANAGER,**

**ASIAN ASSURANCE Co. LTD.,**

**Asian Building,**

Ballard Estate,

Bombay.

**P. R. Narayana Iyer,**

Organiser,

Alatur, Malabar.

## MAGAZINES AND PERIODICALS

**Home and Homeopathy**

2. MIDDLETON ROW,

CALCUTTA

(The only journal of its kind in India)

Edited by Dr. N. M. Choudhuri, M. D.

Of Special interest to

Homeopathic Practitioners.

**The Indian Thinker**

TRIVANDRUM, S INDIA

Editor: N. Subramania Iyer, M.A.

Annual subscription Rs. 3.

**The Sarathana Dharma**

ALLEPPEY.

TRAVANCORE STATE

The oldest and the best illustrated Malayalam Monthly.

Annual subscription Rs. 2.

**The Children's News**

EGERTON ROAD,

DELHI

Annual subscription Rs. 2.

Foreign Rs. 3 or 4 sh.



For Latest  
Machines and Records  
OF  
'HIS MASTER'S VOICE'

*Please apply to:—*

**Messrs. HUTCHINS & Co.,**

85, BROADWAY, MADRAS

*Branch at:—*

48, VEPERY HIGH ROAD,  
MADRAS

**Famous for more than 36 Years**  
FOR

Sovereign gold, Pure Silver---Genuineness of Precious  
Stones and Excellent Workmanship.

ESTABLISHED 1893.

**WEECUMSEE CHABILDASS & SONS**

JEWELLERS GOLD & SILVER SMITHS ETC

112, CHINABAZAR ROAD  
MADRAS.

ILLUSTRATED CATALOGUE FREE

# TEXT-BOOKS

FOR THE S. S. L. C., INTERMEDIATE  
AND B. A. CLASSES

IN

English, History & Economics, Mathematics,  
Physics and Chemistry, Natural Science,  
Philosophy and General Literature

ALSO

STUDY-HELPS & NOTES

BY EXPERIENCED EDITORS

LIKE

*Profs. R. Krishnamurthi, M. A. and P. Mahadevan, M. A.,*

*S. Krishna Sastry, M. A., L. T., G. Varadachary, M. A.*

*Etc., Etc.*

---

ASK FOR PRICE LISTS

ROCHOUSE & SONS,

PUBLISHERS & BOOK-SELLERS,

Post Box 160, MADRAS

Branch: 583, Pycroft's Road, Triplicane P. O.