

THE SCHOLAR

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

Vol. I

JULY, 1925

No. 10.

CONTENTS

STUDIES IN JOURNALISM

WHAT YOUTH MAY ACHIEVE

THE RE-BIRTH OF NATURE-CURE

THE TUFT IN HINDUISM

A COOLY PARRISTER

JUSTICE RAMESAM

CROSS WORD

NOTES

Etc.

Etc.

JOINT EDITORS

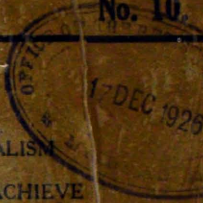
V. K. SUBRAMANIA AIYAR, B. A.

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

SUBSCRIPTION

Rs. 3 per year.

Foreign 6 Sh.



**A PROGRESSIVE COURSE
OF
ELEMENTARY MATHEMATICS
FOR HIGH SCHOOL CLASSES
BY**

C. S. KRISHNA AIYER, B. A., L. T.

Approved by the Madras T. B. C. as suitable for School Use and Pro-
as the Text-Book to be used in all High Schools of the Cochin S.
Highly Appreciated by pupils and teachers throughout the Presid.

3000 Copies of the First Edition

were completely sold out in less than a year and a

Second Edition is now Ready.

Success does not come with wishing it but with wi-
To hundreds of boys and girls who have had the
The Progressive Course has been the
Price Rs. 2-0-0 in Glazed Paper; and Re. 1-8-0 in Ungl-

ELEMENTARY ALGEBRA

SCHOOL USE. GROUP

BY THE AUTHOR.

IS NOW READY.

This is the most Up-to-date book on the Subject
exhaustively all the portions prescribed in the syllabus

In this book will be found a rare combination
is valuable in text books of the kind.

Contains over 420 pages with numerous graphi-
tions and diagrams.

Beautifully Got up in D. Crown 28 1/2

Superior Glazed Paper.

PRICE 12-0 only.

Apply to:-

C. S. Krishna Aiyer, B. A., L. T.
Madravambady, T.

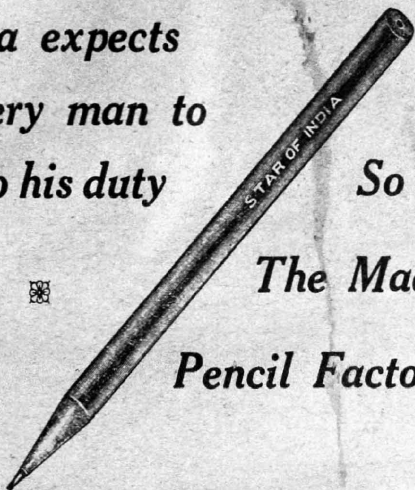
When writing to

please mention The Sel

*India expects
every man to
do his duty*

So does

*The Madras
Pencil Factory.*



ENCOURAGE INDIAN INDUSTRIES.

Our Countrymen:—

It is said that a Country's progress is reflected by the number of chimney tops one sees. Pray, pause to think how many you can count in this country of 1,800,000 square miles with a teeming population of 335 millions. In the struggle for existence each country tries to provide its own wants and the surplus, if any, is sent to foreign markets. Our own country, it has to be said to our regret, depends for all its wants from outside sources.

Whether this is a healthy state of affairs is to be decided by our Countrymen. The remedy is in their hands namely to foster new industries and to help the existing ones. This industry coming under the latter category is commended to your kind attention and patronage.

THE MADRAS PENCIL FACTORY.

P. BOX 86, MADRAS.

When writing to Advertisers, please mention *The Madras*.

A RUPEE A DAY

Can be frittered away.

But it can also give
you a "Millions"
policy for

1. Rs. 6000 payable at death within 20 years even should death occur one day after the policy is issued, or
2. Rs. 9,000 payable on surviving 20 years. i e.

**GUARANTEED
BONUS OF Rs. 3,000**

**On Surviving 20 years.
Premiums alike for all ages
up to age 40.**

Policies are also issued for larger and smaller amounts at proportionate rates of premium and you can pay premiums yearly, half yearly, quarterly or monthly as you may prefer.

**WHAT IS MORE
THE "MILLIONS"
POLICY OFFERS YOU**

for a small additional premium
(LESS THAN 3 ANNAS A DAY
IN THE ABOVE EXAMPLE)
the following EXTRA BENEFITS.

**PLEASE
READ CAREFULLY.**

1. Free medical aid during serious illness.
2. Cash compensation upon accident.

**THE HINDUSTAN
ASSURANCE & MUTUAL
BENEFIT SOCIETY LTD.,**

Madras office:
165-C. Broadway, Madras.

Essence of Neem.

Prepared from the Leaves and
fresh Flowers of the **MARGOSA** tree.

This preparation has the power of
neutralising and destroying poisons and
disease-producing enzymes in the
blood and the body, thereby cutting at
the root of many a disease. It purifies
the blood and cures Itches, Boils,
Eczema, Ringworm, Ulcers and Sores
of other obstinate skin diseases having
their origin in impure blood.

It is a sure remedy for and preven-
tive of Malaria, and persons living in
Malarial tracts would do well to take a
dose of this Tonic every day. Besides,
it reduces waste of the body in health.
Price Rs. 1-8.0 per bottle net.

Obtainable from

**V. V. Krishnaier,
Big Bazaar, PALGHAT.**

FOR All Books ON NATURE-CURE

Apply to:—

**The Nature-Cure
Publishing House,
PONDICHERRY.**

Just Out

An Introduction to Experimental Physics

For the use of V and VI Forms

BY

L. Krishna Iyer, B. A., L. T.

Science Assistant, Leo XIII High School,

ALLEPPEY

A real boon to S. S. L. C. optional
Physics Students.

Price Rs. 2-4-0

My Scientific System of Graduated Physical Culture

SENT FREE TO EVERYONE

This will show you some of my remarkable achievements in Health building exercises. many pages with nice photographs of myself and a number of my pupils. Read what they say about my system. Don't take my word for it. This book will be an impetus, an inspiration to every young man. All I ask is the price of postage two annas. Remember, this does not obligate you in any way, so don't delay one minute. This may be the turning point in your life. Write for this book while it is no mind.

Prof. M. V. KRISHNA RAO,

P. O. Basavangudi, Bangalore City. (S. I.)

WANTED AGENTS TO REPRESENT MANKADA WEAVING WORKS,

MANKADA. (S. Malabar)

Manufacturers of High Class Bed-sheets, Bathing Towels,
Dhoties and Shirtings of various patterns.

Prices Cheap!

Quality Good!!

For further particulars apply to:—

THE MANAGER.

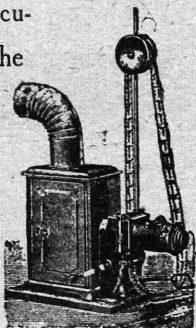
When writing to Advertisers. please mention *The Scholar*.



Scientific Apparatus Physical, Chemical & Biological FOR Schools, Colleges & Industries.

We Stock : High Class and accurate Instruments from the foremost makers in Distinguished varieties.

We offer : High quality goods consistent with lowest prices.



A TRIAL ORDER IS SURE TO CONVINCE YOU !

For Particulars apply to

LABORATORY SUPPLIES Co.,

THE LEADERS IN THE LINE

**Errabalu Chetty Street,
MADRAS.**

When writing to Advertisers, please mention *The Scholar*.

English Reading Books For Indian Schools

BY

Messrs. P. A. Subramania Iyer, B. A., L. T.

Headmaster, Hindu High School, Triplicane

V. Guruswamy Sastri, B. A., L. T.,

Headmaster, High School, Tirucattupallee.

V. Mahadeva Iyer, B. A., L. T.,

Native High School, Kumbhakonam.

Preliminary Reader—With Illustrations

In the Press.

Junior Reader

"

"

Intermediate Reader

"

"

* Senior Reader

"

12 as.

* Book I—A two-year course for the form preceding the next lower to that preparing for the School Leaving Certificate Examination—with illustrations Re. 1—4—0.

* Book II—A two year course for the form immediately below that preparing for the School Leaving Certificate Examination with illustrations Re. 1—4—0.

Indian Supplementary Reading Books.

Grade I.

* 1. Dhruva—By K. S. Ramaswamy Sastri, B. A., B. L., Sub Judge, Tanjore.

2 as.

* 2. Prahlada—By K. Thiruvengadatha Iyengar, B. A., B. L.

3 as.

Grade II.

* 1. The Ramayana—By K. S. Ramaswamy Sastri

4 as.

* 2. Savitri—

Do

3 as.

Grade III.

* 1. Damayanti—By K. S. Ramaswami Sastri

4 as.

* 2. Sri Krishna—The Divine Child—By the same author

3 as.

Grade IV.

* 1. The Adventures of the Guru Noodle

8 as.

* 2. Markandeya—By A. Madhaviah

5 as.

* 3. Nanda—The Pariah who overcame caste—By A. Madhaviah

9 as.

* 4. Scenes from the Ramayana—By P. A. Subramania Iyer, B. A., L. T.

9 as.

5. The Drink of the Gods and other tales—By S. S. Krishnaswami Iyer,

B. A., L. T.

6 as.

* Madras Sanskrit-I Reader—By N. Swaminatha Sastri.

4 as.

* Sanskrit Sabdamanjari—By Pandit V. R. T. Thathachariar

5 as.

* Sanskrit I Reader—By V. R. T. Thathachariar

3 as.

* Do II Do By the same author

5 as.

Do III Do

Do

In the Press.

The Indian Publishing House Ltd.,

Sunkurama Chetty Street,

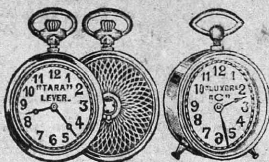
MADRAS.

* Approved by the Text Book Committees of Madras and Cochin.

When writing to Advertisers, Please mention *The Scholar*.

**Offer
Free**

**"C" REGD.
Time Piece
Free.**



**Free
Offer**

**"C" REGD.
Time Piece
Given Free.**

To every one ordering for one pocket **"TARA"** lever 18 Carat rolled gold pocket watch (regd.) with stamped guarantee on the dial for five years costing Rupees Five. You will get one "C" regd. Time Piece free of all costs. This is a generous offer. Order now and enjoy the offer. This offer is only limited. The best time keepers. Price with free offer Rupees Five only.

WRITE TO

**CAPTAIN WATCH Co.,
Post Box 265, Madras.**

New Minds for Old.

If you are being held back by brain-fag, poor memory, dull imagination, nervous-ness, lack of initiative, lack of concentration or other drawbacks to success, **"Power of Will"** by Dr. Haddock can quickly give you an entirely new mind.

Price Rs 9-12 (post paid)

The Latent Light Culture

TINNEVELLY.

(S India.)

THE INDIAN EDUCATOR MADURA

Editor:

V. Aravamuda Iyengar, B. A., L. T.
A Cheap Popular Educative High Class
Monthly.

Patronised by the Educated public.

**Recommended by District
Educational Officers, Eminent
Professors and Experienced
Educationists.**

*For use in
Schools and Colleges, Clubs
and Libraries.*

Patronage of all solicited.
Annual Subscription: Rs. 1-12-0.

KESARI'S LODHRA

WOMEN'S FRIEND

A WEAPON AGAINST

All Diseases and Disorders Peculiar to Fair Sex

HAS MADE SEVERAL HOMES ENJOY HEALTH & HAPPINESS

Priced low at Rs 3 & 1-10 Per 12 & 6 ozs. But effects very high

Get it with particulars from any Chemist, or from

"KESARI KUTEERAM"

Indian Chemists and Druggists, Egmore, MADRAS.

Telegrams:— "Kesari" Madras. Telephone No. 3486

Branch: 18 Balepet, Bangalore City.

Just out

SECOND EDITION

Just out

The Comedy of Life.

AN IMMORTAL MELODY OF THE HEAVENS

BY

T. S. RAJAGOPALAN.

Price Re. One only

To Subscribers of the Scholar, Annas Twelve only.

Mr. K. S. Ramaswami Sastri, B. A. B. L. Sub Judge, Negapatam writes, "I duly received a copy of your excellent drama so kindly sent by you; It is clever in conception and execution and is full of promise. I need hardly point out that even Shelly failed to vitalise his phantom Prometheus Unbound or that even Probotha Chandrodaya is only a Tour de farce. But yet in a difficult field you have achieved a fair result."

Also by the same author.

Ancient India As. 4.

Dream of Life As. 4.

Metaphysics Re. 1.

To Subscribers of the Scholar twenty five per cent less

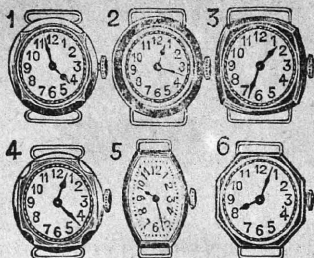
For copies apply to:—

K. RANGANATHAN.

38, Office Venkitachala Mudali St. TRIPLICANE, Madras.

When writing to Advertisers, please mention *The Scholar*.

All at Reduced Prices!



Original
Price **Rs. 14**
22 kt. Rolled Gold
Wrist Watches
Note: Stamped
guarantee of ten
years on the dial.
Sale Price
EACH Rs. 7.

This offer is really unique—only a few more.
Any design, any shape or any kind is given.
Each Watch is supplied with fine Silk Strap free.
Gives Correct time and guaranteed for ten years.
WRITE NOW:

SWAN HOUSE,

P. B. 508, Park Town, MADRAS.

The United India Life Assurance Co., Ltd.

Head Office: MADRAS. Estd. 1906.

Chairman: Sir M. C. T. MUTHIAH CHETTYAR, Kt., M. L. A.

LATEST PRESS OPINION

"We would have liked to review the position of the United India in this series which is otherwise more or less complete. Beyond the figures available in the Blue Book for 1923, we could not get at the latest figures; but the Company is one of the strongest, soundest, best managed and most economically run in India. We know we are using a string of superlatives, but a Company which has an expense ratio of only 16·7 per cent and a ratio of lapses to Total Assured sum of 3·8 per cent—which discloses a Surplus of Rs. 1,34,674 against a Life Fund of Rs. 12,60,508 and whose progress in every respect is a steady and sure one deserves to be recognised in the forefront of Life Offices."—The "FORWARD" Anniversary Number, dated 26th October, 1925.

For Copies of Prospectus, etc, please apply to:

K. S. GOPALAYYA.

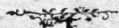
Manager.

When writing to Advertisers please mention *The Scholar*,

V. K. R. Venkuiyer & Bros.,

General Piece-Goods Warehouse,

Big Bazaar, PALGHAT.



A FIRM OF OVER 50 YEARS' STANDING

Wholesale Business a Speciality

Wholesale Rates for Retail Dealings

Terms Strictly Cash

Prices Fixed and Cheap

Fresh Consignments Just Arrived.

Nice Wear:-Mulls, Grey Mulls, Kora Mulls, Silk-Cloths etc.

Ordinary Wear:-Dhoties, Veshties, Khaddar, Swadesi.

Winter Wear:-Shawls, Rugs, Mufflers, Flannels, Fancy Towels Etc.

Shirtings:-Long Cloth, Twills, English and Mill Striped, Plain and Coloured, Sallulore, Flannel.

Coatings:-Holland, Buckingham & Carnatic Mills, Military and English Checks, Tussore, Sun-Proof, Surges, **NAVY BLUE**

+ Etc.,

Etc.,

Etc.

D. KUPP'S RESTAURANT.

New Grand Arrangement.

Situation :- { Adjacent to Ry. Station,
 { Opposite to Parry & Co.

Building: Spacious and convenient.

All convenience for lodging, even for family

Sanitary Conditions Excellent.

All arrangements for visitors, agents,
merchants, officers of all orders, etc., etc.
with complete requisites.

Caterers for socials.

CHARGES MODERATE

Visit!

See!!

Enjoy!!!

For particulars apply to:-

D. KUPPUSWAMI IYER,

Proprietor,

D. Kupp's Restaurant,

PALGHAT.



SARMA'S PRACTICAL PHYSICS

Eminently useful for Physics (C) Students of the Matriculation,
S. S. L. C. and V Forms.

- Vo. I. (Hydrostatics, Mechanics & Heat) Re. 1-0-0
Vo. II. Heat (contd.) Light & Appendices together }
with S. S. L. C. Pract. and Theory questions } Re. 1-4-0
with *Answers* from 1911 up to date.

Postage extra: For copies apply to

Mr. T. E. Veeraraghava Sarma,

Assistant U. F. C. M. High School CHINGLEPUT.

Awarded GOLD MEDAL in the National Health
Exhibition, Palghat, 1925.

RAZACK STUDIO

PHOTOGRAPHERS & ENLARGERS.

PALGHAT.

Very high class Photos taken and enlarged up to any size at moderate charges—Babies' portraiture a speciality.

A post card will bring you Free specimens, particulars and price list.

K. S. Kesava Iyer,

General Merchant & Commission Agent,
Sultanpet, PALGHAT.

Students' Requisites:—Note books, Fountain Pens and all Stationery Articles. A large variety. Best and cheapest.

Office Stationery:—Paper, Letter Papers, Envelopes, Pens, Pencils and Inks. Writing pads, and all articles meant for an ideal office.

Sporting Materials:—Foot-ball, Badminton, Hockey, Tennis, Volleyball Cricket Materials and all Materials for outdoor games.

Toilet requisites:—Best and cheapest.

Electric Torches:—the best and cheapest in the market—The House for Electric Torches, Search lights, Pocket Lamps, and Batteries.

WONDERFUL FORETELLING.

REMEDIES FOR EVIL PLANETS.

State time and date of birth or time of writing for all cases. 1 to 4 questions. Re. 1; Full annual life reading—Rs. 2; Fort-nightly Predictions for whole life Rs. 150; Navagraha Kavacha—Rs. 2--8--0 To fulfil all intentions, Special Kavacha will be prepared. If you fail still after wearing this Kavacha money will be returned. In some cases money can be paid after success under certain conditions. This Kavacha costs Rs. 10 to 50.

Apply to:—S. **VENKATESA SASTRIGAL.**

Proprietor, Sarada Astrological Bureau.

Manjaputhur Viriyur P. O. Via Tirukoilur. S. I. Ry.

Ready for sale!

Ready for sale!!

*An indispensable companion to all
S. S. L. C. Candidates.*

A TEXT-BOOK OF ALGEBRA

For use in Secondary Schools

By

A. V. Harihara Aiyar B. A., (Hons.) L. T.,
MATH. ASST., MUNICIPAL HIGH SCHOOL,
CANNANORE.

This extremely valuable book has been specially prepared according to the latest S. S. L. C. Syllabus to meet all the requirements of the S. S. L. C. Candidates. All the topics set for the S. S. L. C. Examination have been very lucidly and exhaustively dealt with. Possession of a copy means success in the Examination.

The book has been specially priced very low, so that it can be within the reach of all, rich and poor alike.

It contains about 300 pages of superior glazed paper.

Price Rs. 1—12—0.

Special rates for large orders.

Apply to:—

NATIONAL STORES,

Book-sellers and Stationers,
CANNANORE.

When writing to Advertisers, please mention *The Scholar*.

For PHYSICAL APPARATUS
CHEMICAL APPARATUS
PURE CHEMICALS
MICROSCOPES
BALANCES
LENSES
ALL KINDS OF SCIENTIFIC
MATERIALS

Apply to:—

***Bengal Chemical & Pharmaceutical Works,
15, College Square, CALCUTTA.***

**“Cowards are cruel
but the brave love mercy and delight to save”**

But what is the cause that produces cowardice? It is the weakness of mind that knows no such high notions of bravery.

To eradicate this mental weakness, we prescribe for you the use of our

ATANK NIGRAH PILLS

which are showing their beneficial influence for the last 45 years, throughout the world.

In fact they are the best for the mental and physical debility.

A tin with 32 pills only a Rupee.

For further particulars please drop a card to:—

***Atank Nigrah Pharmacy,
26, Broadway, MADRAS.***

THE CHILDREN'S NEWS

An Illustrated English Monthly loved by boys and girls of all classes

Rs. 1-8-0 Annually. As. 0-2-6 A copy.

Note :- These rates only up to 31st July, 1926.

GET A COPY AT ONCE FROM

The Manager, The Children's News, DELHI.

When writing to advertisers, please mention *The Scholar*.

ENCOURAGE HOME INDUSTRIES

For High Class Silk Wear

SHIRTINGS, COATINGS, ANGAVASTRAMS,
HANDKERCHIEFS, Etc.

Apply to

Pudiyangam Silks,

PUDIYANGAM VILLAGE,

PALGHAT.

RATES.

Silk Coating 27" width	Rs. 2-12 per yd.
Silk Shirting 30" ,,	Rs. 2-8 per ,
Silk Angavastrams 5 cubits by 45"	Rs. 10-0 each,
Silk Panche 9 cubits by 52"	Rs. 18-0 ,,
Silk Sarees (பங்களுர் தலப்பு)	Rs. 40-0 ,,
Mercerised black Sarees with } Orange borders (பங்களுர் தலப்பு) }	Rs. 11-8 ,,

Wonderful Discovery.

NO MORE RISK OF OPERATION.

Specific for Hydrocele. Tumour, Hernia, Varicocoele, Elephantiasis and all sorts of swelling diseases, guaranteed to cure a nature and standing radically by using externally. It is harmless and free from any injurious ingredients.

Price Rs 2-4 per oz. 1 lb. Bottle Rs. 25. ½ lb. Rs. 12-8.

Packing and Postage extra.

DIABETES.

RADICAL AND SURE CURE.

Promptly cures great thirst, arrests conversion of starch into sugar, decreases specific gravity, invigorates and rejuvenates the body. Guaranteed no relapse cured bad and obstinate cases given up by Physicians. Price Rs. 3-8 per phial, 3 for Rs. 10; 6 (complete course) Rs. 18.

S. P. PHARMACEUTICAL WORKS,

(S.) DEOGHAR (Bihar) (India).

No V. P. P. Outside India & Burmah.

MODERN Elementary Mathematics

An ideal Text-Book for use in Forms IV, V, VI.

BY

P. R. Subramania Aiyar, B. A., L. T.

Assistant, H. H. The Maharaja's College,

PUDUKOTTAH.

Problems-Abundant, Original & Practical, Educative and Interesting

Highly appreciated by over 300 masters in the Presidency.

Price Per Copy Re. 1-12 as.

Approved by the Text Book Committee.

11th May 1926 Fort St. George Gazette, Part I. B.

Educational, Page 185.

Ready For Sale

A Class Book of Algebra

By the same Author

(for Students in forms V & VI bringing up Algebra and
Geometry under C. Group)

Freshness of treatment, correlation of Algebra & Geometry
abundance and choice of questions, close adherence to the
syllabus, are the special features of this publication.

Price per copy Re 1-12 as.

Copies can be had of:—

P. R. Subramanian, B. A., L. T.

West Fourth Street, PUDUKOTTAH.

Via Trichy.

When writing to Advertisers, please mention *The Scholar*.

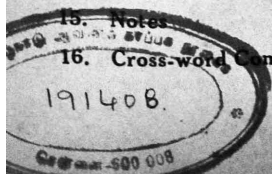
THE SCHOLAR

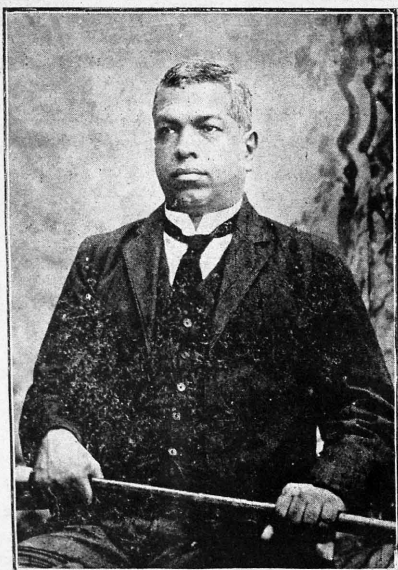
Vol. I]

JULY: CONTENTS

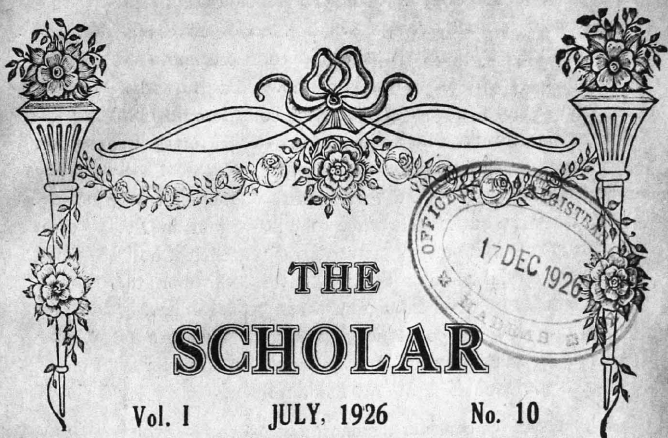
[No. 10

	Page
1. Frontispiece	
2. Studies in journalism	433
By a Student of journalism	
3. The Tuft in Hinduism	438
By P. V. Aghoram Iyer, B. A., B. L.	
4. A Study of Tagore's Fruit Gathering	442
By K. S. Ramaswamy Sastri, B. A., B. L.	
5. A Trolley Ride (By E. V. S.)	446
6. Rationalism Vs. Belief	449
By I. Rama Paniker, B. A., B. L.	
7. What Youth may achieve	452
By T. L. Vaswani	
8. The Re-birth of Nature-Cure	459
By K. L. Sarma, B. A., B. L.	
9. Cultivation of Paddy in the Madras Presidency	464
By S. N.	
10. Our Portrait Gallery—	467
The Hon. Mr. Justice Ramesam.	
11. A Coolie Barrister—Mahatmaji's Autobiography.	472
12. To C—Singing (A poem by K).	475
13. Fun and Frolic	476
14. Reviews and Notices	477
15. Notes	478
16. Cross-word Competition	481





THE HON. MR. JUSTICE RAMESAM.



Studies in Journalism

(By a Student of Journalism)

IX. ADVERTISING.

MANY newspapers in the West and some in India also, are sold at a price much below their cost of production. This is particularly true of the Sunday newspapers, which contain from 20 to 50 pages of reading matter, with a good number of illustrations, which must obviously have cost more than the few pence asked for, to be printed and published. In an age when journalism is being considered more and more as a purely commercial proposition, this seems at first sight strange. And it will probably come as a surprise to some of our readers to learn that this apparent anomaly is being done with a purpose, with a definite commercial motive. We have remarked before that the two chief sources of newspaper revenue are from advertising and circulation, and also that each of these is closely interdependent on the other. Of these two, by far the more important is the revenue from advertising. Without it, no paper can hope to

pay its way, however large might be its circulation. The largeness of the circulation has the direct effect of increasing the advertising revenue and securing proportionately more advertisers, because, when the advertiser knows that his advertisement reaches a large number of people, he considers his outlay on advertisement well spent, and continues to patronise that paper. Hence the assiduity with which newspaper owners seek to push forward the circulation of their papers. This point will become more clear to our readers when they learn that in America, in many papers, the rates of advertisement are fixed, not according to the will and whim of the proprietor, but upon the definite basis of the certified circulation which the paper has. Thus, for instance, it would cost twice as much to advertise in a paper having a million circulation as it would in a paper which can boast of a circulation of only half a million.

When we consider the enormous expenses involved in the production of a newspaper of the modern type, we would begin to realise the solicitude of the newspaper man to secure advertisements. Competition, always keen in every walk of life, is never more so than in the newspaper world, and the fear of being beaten in the race by the others, impels every newspaper owner to spend money like water in the effort to make it distinctly above the ordinary. Thus, big sums are spent on the pictorial side, which is rapidly becoming a regular feature of great importance, and almost incredible expenses are incurred in the quest for important news. In the history of journalism, special trains have been run by newspaper owners just to secure news a few hours in advance of others. Transmission of news over long distances by direct telephones, and through special and separate wires installed by the papers themselves, are also not uncommon. The eagerness of newspaper men to make the paper as attractive as they possibly could, has raised the remuneration given to the best writers of the day to fabulous heights, and instances of some of them being paid at the rate of a guinea a word, have not been wanting. All these mean money, and add to it the expenses incidental to running a large and costly plant with the necessary establishment—then we would no longer be surprised to learn that to bring out a paper of the size

of the *London Times* or the *Daily Mail*, it costs more than £ 1000 a day. What makes such a large outlay possible is advertising and advertising alone. When it is also remembered that these papers—most of them if not all—make also a fair profit, we can more or less imagine the immense revenue secured by advertisements.

It is sometimes wrongly supposed that the art of advertising came into being with the birth of newspapers. Its beginnings, however, can be traced to periods much more remote. For instance, we find that in ancient Greece and Rome, the public crier, who announced by tom tom plays and gladiatorial fights, functioned as a medium of advertisement, and notices painted in black and white on the ruined walls of Pompeii and the Herculaneum afford further examples to show that the value of advertising was recognised long before the birth of newspapers. Not only that, advertising became part and parcel of newspaper make-up only long after the first news-sheet was published. The earliest newspapers of the 15th and 16th centuries contained only news in the first instance and views a little later. Advertisement as such began to appear only from the 17th century and we find the first traces of it in the *Mercurius Politicus* (November 1660), which contained notices of books and some quack medicines. Once brought into being, however, it developed rapidly, and before the century closed, became a regular feature. The progressive development of journalism has raised it to the level of a fine art. Originally an instrument of mere publicity, it has now taken on other hues. At its best, it is frankly assertive of individual superiority over rivals, and, at its worst, it is a thinly veiled medium to puff unworthy stuff and hoodwink the unwary, consuming public. Many newspapers keep on their staff advertisement experts who help their customers to make their advertisement 'copy'. But there are also regular advertising agencies who do this work of puffing other people's wares beyond their deserts for a small consideration. Great ingenuity, skill and resource are being bestowed on the manufacture of the advertisement matter, and new methods are adopted day by day in preference to the old, in order to make the advertisement more attractive. The aid of literary skill, the appeal to the imagination

of the consuming public and the help of pictorial representations, are freely drawn upon. A cursory glance at any newspaper will give the reader some idea of this branch of newspaper work and enterprise.

The commercial world has fully grasped the value of advertising. The reason is not far to seek. Production on a large scale is the feature of modern industry, the success of which depends upon the speedy disposal of the products manufactured. Advertising to these producers is thus an absolute necessity, being the only means of finding a speedy and suitable market for their wares. If we delve into the records of the past, we will find that this craze for advertising is by no means new. It is recorded in *Chambers Encyclopedia* that Messrs. Pears spent between £ 30,000 and £ 40,000 a year to advertise their soaps, that one Thomas Halloway devoted £ 1,000 a week for advertising his pills, and that the proprietor of a quack medicine offered a subscription of £ 5,000 towards the gigantic Statue of Liberty in New York Harbour if he were allowed to affix an advertisement upon it for one year. No one need be told of the sums spent on advertising today. The immense advertisement receipts of the innumerable news-papers and periodicals tell a tale which is unmistakable. It is highly encouraging that the value of advertising is being recognised more and more in our own country. Our commercial men are slowly realising its value, and as our industries progressively develop, this practice is bound to progress also, and herein is some shred of hope for our news-papers, most of which still drag on a hand to mouth existence.

In this materialistic world, it is not worth while to talk of ethics, much less of the ethics of advertising. It is not likely to command much attention, but it seems to us yet necessary to advert to it,—if only to salve our conscience, if not also, perhaps, to induce some, more timid among our advertising public, to desist from a pernicious practice, which, however successful in the beginning, is bound to recoil on their heads in the long run. That advertising, so fruitful an aid to commerce, is often used to dishonest ends, to cheat the unwary public into purchasing unworthy stuff, has been doubtless brought home to some of us by our own bitter experiences. Ordinarily, advertising is extremely

useful and vitally necessary to modern commerce. But it will be so only so long as it is directed along proper channels and not prostituted to serve ignoble ends. There cannot be a greater foe to it than the disgraceful artifice we have referred to above. The advertiser cannot guard himself against this dangerous pit-fall too much. He should not forget that he cannot fool the public for long. He might succeed in doing so once, but then he will soon find that he has shared the fate of the man who killed the goose that laid the golden eggs. Advertising will never pay the advertiser, unless it also pays the consumer. The public has a right to know what it pays for, and depend upon it, it is strong enough to exercise this right very diligently, and even punish those who deny and violate it.

It is a moot question as to how far the newspapers themselves should exert to counteract this tendency. Their hands are somewhat tied, in that they are very much dependent upon the advertisers for their financial stability. There is also the question, equally controversial, as to how far the newspapers are right in accepting advertisements of articles which do not conduce to the moral well-being of the community. Without going too deeply into the question, we might just refer to our own definite view on the matter and pass on. The newspapers can no more refuse advertisements which are "non-moral" (such as those of liquor and tobacco) than they could avoid reporting a case of murder or divorce on the specious plea of its adverse moral effect on some weak minds. But with regard to the question of dishonest advertisements, we are by no means sure that the newspapers can with any good reason escape censure for either consciously permitting them or unconsciously allowing them to continue. It is as much their duty to protect the public from the artifices of commercial men as it is theirs to protect it from oppression and injustice from Government or any other public institution. They can do this best by testing the veracity of the advertisements they accept for publication as best and as far as they can. This suggestion cannot be ruled out on the ground of impracticability in practice. If it is legally wrong to publish something which causes mental injury to a man, surely, it stands to reason, that it is equally wrong, morally if not legally, to publish something which causes material injury to one of its own readers.

The Tuft in Hinduism

By P. V. Aghoram Iyer, B. A., B. L.

THE red rag to the bull of Hindu orthodoxy in these modern times is the prevalence of the cropped hair especially among Brahmins. Nothing makes the conservative in the Hindu social order so uneasy as the appearance of this new trim amongst his kinsfolk. The number of Hindus who adopt this new trim is every day rapidly increasing. It seems to have caught on the younger sections of the community and the students as something of a craze. Very old Hindus who are outliving their piety and devotion in the glare of these times gravely shake their heads and express ominous misgivings at this increasing disrespect for convention. Though decay and ruin have well nigh set in on most parts of the old fabric, it would look that even the best minds among the very orthodox are desperately concentrating all their energies on this one matter and think and speak more furiously about it than many other matters of greater consequence.

The removal of the tuft is seriously disapproved and condemned on many grounds. The most powerful argument that is used against it is the one derived from the ritual part of religion. It is said that sacraments are of the essence of a Hindu's faith at one time or another in his life and their performance is valueless if the doer is not the wearer of a tuft. It is also usual to defend the tuft as a mark of national self-respect and those who depart from the convention are warned that they fall into a trap in imitating foreign manners. The tuft is pointed out as a distinguishing mark of a Hindu's national form and the retentionist throws the challenge at the opponent that he may not light-heartedly cast away one of the marks of national honour. It must be said here that this latter argument is not so much pressed into service as the former. The former as I have stated it is the least that is said on the matter. But it is possible to come across extreme adherents of orthodoxy almost everywhere, who would claim for the tuft mysterious spiritual powers. Hinduism is as it were pulled up by the strength of hair.

What is often noticed in these expositions of the doctrine of the tuft by well meaning orthodoxists is the want of self restraint with which the heterodox practice is run down. Even decorum and good taste fail the orthodox zealot and he says strange coarse things in a sort of rage which must grate on the refined ear of culture. The fundamental weakness in the position of the orthodox is the denial of the right of private judgment ; great and small alike are asked to subscribe to dogma and gradations of human development are wholly ignored. The mistake is also made of losing the forest in the tree, of missing the essentials of things owing to overmuch attention to trifling details.

It must not be forgotten that most things are in the melting pot today ; almost every department of human knowledge is, as it were, on trial ; science and religion, two of the foremost of the activities of man are each on their trial ; neither of them has reached that stage of development, when it could say, that by itself, it answers all the queries of the mind and promptings of nature. Their future would seem to lie in the chance each is going to explore of reinforcing itself with the conclusions of the other. Modern thought everywhere in the world has gone beyond geographical limitations, and it is very nearly the common property of the thoughtful and cultured of all the civilised peoples of the earth ; nor is India in that blissful state she enjoyed of old, of isolation and seclusion from extraneous influences ; she herself is sending out the rich and powerful current of her vital philosophic thought to all the four corners of the globe, and she is receiving into her own bosom an immense store of new thought from the rest of the world ; the repercussion created in the process is great. Those who have minds to think and there must be a few such in every age and in every clime—are doing their best to gather the fundamental elements of a living faith from doctrines of eternal interest in every scripture ; they are trying to build up the future religion of enlightened humanity, where a man shall be judged more by his deed than by his belief ; they are toning down the friction between science and religion ; they are stating the irreducible minimum of human belief ; whatever may be the position of the masses who crawl in every religion

through grotesque ritual and never get beyond it, the thinking section needs must have a faith, which emphasises the claims of all humanity on its mind and heart, and frees religion from the hands of the priests and sets it up on the pedestal of the heart.

The thinking section of the Hindu Community too cannot resist the enquiry into the fundamentals of religion. They have asked themselves whether religion means anything higher than ethical rectitude ; they find the general consensus of opinion to be that the great moral laws which govern all humanity are much higher than all the ritualistic usages maintained by every religion. The living experience in the heart of every man on this matter is the answer to all the learned arguments of doctrinaires. It is too much to expect in this age of tireless reasoning the old pathetic faith in sacrament and ritual, at any rate, among people who believe in the gift of private judgment. Old usages have fallen into desuetude in every religion today, and it is not a particular misfortune that has overtaken Hinduism. No one sees so far ahead as to say whether the decay of these usages means the ruin of the race or is going to start its life anew. Thinking people everywhere in the world have got sufficiently sick of the institution of priestcraft, of the double dealing and hypocrisy it promotes and the mental attrition that it produces in the long run. But not all the best efforts of such men have succeeded in giving it a decent burial. Freedom from the bonds of priestcraft, attained by man by self discipline and self culture means a broadening of his vision and moral sense, and he who has attained such freedom must chafe under the restraints imposed not by his inner nature, but by the authority of the priest. Dispassionate reflection also helps us to understand that sacramental acts are, after all, only symbolic acts and we know too well the value of symbols where the things signified by them have ceased to express life.

There is a great danger of Hinduism, entering the kitchen, of becoming don't touchism, so wittily nicknamed by a great Hindu of modern times. We seem to have lost the costlier virtues of the ages of our heroic past. We seem to be taking up the pursuits of senility and making these screeching cries for inconsequential things like the tuft; we are not able to show the organic

relation between the tuft and spiritual life any more than the crop haired man can do it with his trim. If it has no such relation, it cannot in this age occupy so large a place in the attention of thinking men. It becomes more a question of each individual's taste and judgment on one of the minor matters of life, and a little departure from convention may be condoned, if it is not so much as approved. I am not saying all these in the sense or in the faith that every young man who departs from convention does so under an emancipated moral sense; it is very possible there are scores of them who do it out of a supposed sense of grace and who have no end of trouble as to the toilet attentions they bestow on themselves. There must be a good many also who are merely imitative and cut the hair in order to please the foreigner. I do not propose to answer these attacks by pointing out the numerous instances of tufted Hindus whose toilet attentions are no less devout and whose sense of imitativeness is no less keen than the modern trimmer. If we remember that there are gradations of human development these anomalies stand explained.

I don't want either to start a new crusade in favour of the abolition of the tuft. I don't think its removal anymore a virtue than its retention is. Both are perfectly harmless acts; neither does good to the individual nor lifts the load of care from the heart of society; neither springs from any moral sense in us. They are neither right nor wrong; at best one of them, namely, retention, is a phase of the outer life of the Hindu social order, as the other, namely, the cropped hair threatens to become a phase of the outer life of the changing social order. Neither of them is going to help a single Hindu to become, pure, truthful, loving, compassionate and continent, which are all that matter in life; neither of them can hinder the development of a single Hindu along these lines. I speak neither for nor against the tuft; I say rather "hands off"; I say to society, that it should limit its interference with the freedom of the individual to the fewest possible points and for the attainment only of the highest ethical ends. Let us as products of the great Hindu culture which has sustained and upheld this race for ages, do for the mother church something more than the preservation of the tuft. Let us not think that Hinduism is making her exit through the hair.

A Study of Tagore's Fruit Gathering

By K. S. Ramaswamy Sastri, B. A., B. L.

(Concluded from last issue.)

I SHALL deal here with a few other precious truths declared by Tagore in this volume of poems. The certainty of the immortality of the soul is thus expressed by him in the fifty-third poem :

“If that love were deceived in death, then the canker of this deceit would eat into all things, and the stars would shrivel and grow black”.

This is the same truth as that expressed with a clear inner conviction in the following well-known lines in Tennyson's *In Memoriam*.

“And he, shall he

Man, her last work, who seem'd so fair
Such splendid purpose in his eyes,
Who roll'd the psalm to wintry skies,
Who built him fanes of fruitless prayer,
Who trusted God was love indeed
And love, creation's final law—
Though Nature, red in tooth and claw
With ravine, shrieked against his creed—
Who loved, who suffered countless ills
Who battled for the True, the Just,
Be blown about the desert dust,
Or seal'd within the iron hills?
No more? A monster then, a dream,
A discord. Dragons of the prime,
That tare each other in the slime
Were mellow music matched with him”.

In the succeeding poem we see a world of meaning compressed into the tiny space of a song. What seems to vanish merely undergoes change of form. The pain of death is only God's footprint and life dies only to become the fulness. The touch of the earth is over every word and thought of man, but God's love waits for the soul to come in the fulness of time. Death merely plies the boat of life across the sea. These little suggestive sentences throw more light on the great problem of human immortality than many theological treatises can do at any time.

We come finally to Tagore's precious intuitive utterances about Godhead. Tagore says in the ninth poem that we realise God only when we "throw away all that is not one with our life". Where is He to be found? Two beautiful poems—the sixty-ninth and seventieth—tell us that he is in the centre of our heart. The revelation of God in light as the created universe, the radiance makes the creation visible to us but hides the creator. But when we light the lamp of love in our hearts, it leaves our lower self in the shadow and reveals the blessed face of God.

"You were in the centre of my heart, therefore when my heart wandered she never found you; you hid yourself from my loves and hopes till the last, for you were always in them."

"When you hold your lamp in the sky it throws its light on my face and its shadow falls over you.

When I hold the lamp of love in my heart its light falls on you and I am left standing behind in the shadow".

Tagore teaches us further that God is the fulness of things and that our idea of loss and gain is an illusion. A beautiful Sanskrit stanza says:

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदृश्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवा वाशिष्यते ॥

(That is full and this is full. Fulness is born of fulness. If you take fulness from fulness, only fulness remains).

Tagore says in the fifty-second poem :

"You hide your treasure in the palm of your hand,
and we cry that we are robbed.

But open and shut your palm as you will, the gain and
the loss are the same.

At the game you play with your own self, you lose and
win at once."

In the seventy-first poem he says :

"O the waves, the sky-devouring waves, glistening
with light, dancing with life, the waves of eddying
Joy, rushing for ever !

The stars rock upon them, thoughts of every tint are
cast up out of the deep and scattered on the beach of
life."

I shall refer here to the following description of what seems
to me to be the mother-aspect of God. It occurs in the fifty-
sixth poem :

"She who is ever returning to God his own outflowing
of sweetness; she is the everfresh beauty and youth in
nature, she dances in the bubbling streams and
sings in the morning light; she with heaving waves
suckles the thirsty earth; in her the Eternal one breaks
in two in a joy that no longer may contain itself, and
overflows in the pain of love."

A very noteworthy feature in this volume is the large
number of short beautiful poems descriptive of the stories in
Hindu and Buddhistic literature about the sweetness of the spi-
ritual life. Poems 12, 19, 27, 31, 34, 37, 43, 55 and 64 are
those worthy of special note in this connection. They deal
with the glories of the great Sikh teacher Govinda who threw
into the flowing stream the golden bangles brought by his disciple
for his acceptance, of Sudas who would not sell his lotus for
any price but laid it at Buddha's feet himself, of Sanatan who

gave away a precious stone to a poor Brahmin who was so moved by this act of self-forgetfulness and renunciation that he prayed to Sanatan for "the least fraction of the wealth that disdains all the wealth of the world" and threw the precious stone into the water, of the poor Supriya who fed the destitute when the hard-hearted rich were too poor in love to do so, of the Saint Narotham who would not enter a rich temple built at a time when the land was in the grip of famine and with money that should have gone to feed God's children, of Upagupta who would not care to look on the beauty of woman in her worldly joy drunk with the wine of success and youth, but was the first to soothe her when in the grip of pestilence and deserted by her admirers, of Srimathi who was loyal to her faith though paying the price of loyalty with her heart's blood, of Tulsidas who turned a widow from the funeral pyre to the worship of the husband in her heart, and of Satyakama Jabala who loved Truth with a single-hearted and fearless love. It is a pity, however, that in the story of Satyakama Jabala the poet has missed the beauty of the exposition as given by Sri Sankaracharya who has demonstrated that Jabala was a simple and true housewife and not at all a woman of ill ways. The theory that she was a woman of bad character is an ill-natured mythical story and nothing more.



Love is an ever-welling benediction and bliss; the slightest shadow of pain or regret falling upon it is a sign of *physicality* and selfishness.

Love will painlessly attain the philosophy; love concentrates all the powers of the will without effort; knowledge is critical and makes a great fuss over everything.

A Trolley Ride

THERE will not be many among us who have not travelled in a train. But how many of us have the leisure to think, or care to think, of the vast amount of labour involved in the matter of enabling the trains to carry their loads of human life with safety and security? If this is an age of speedy locomotion, it is also one of little thinking. Very few are disposed to trouble themselves with questioning the why and wherefore of things even mundane—let alone spiritual—and like to take whatever passes as the current coin of the day. It is, therefore, hardly out of place to think at times of the complicated machinery which is functioning day in and day out, in order that we who travel without thinking might continue to do so to the end of our natural lives.

While travelling by train, I have often seen on the road side standing by with a trolley removed apparently hastily from the rails and a quantity of sundry things required for purposes of road repair a handful of men, and looking at them, I have always felt as though they were mere castaways, stranded in a place far away from the society of human beings and human intercourse. But a chance ride in a trolley with one of the large army of Permanent Way Inspectors disabused my mind of such silly sentimental twaddle, replacing it at the same time with a fairly good knowledge of the enormous amount of careful inspection work carried out day by day behind our backs as it were.

Problems of road making and road repair are the sole concern of the Engineers. The higher luminaries of this Department, as becomes such distinguished *Bura Sahibs* do their work of supervision and direction mostly from their offices, with perhaps a periodical turn of inspection, in the course of which they distribute praise or blame on the work of the poor Permanent Way Inspectors, judging their patient toil of months almost in a trice. These superior divinities seldom make their appearance in public except perhaps in times of crises, such as when accidents take place or when bridges are threatened by

floods or other causes. Far be it from me to misjudge these people or try to undermine their work. They indeed are the directing brains, whose value could not be properly estimated in rupees, annas and pies. I quarrel neither with their function nor their ease or remuneration. These observations are made only for the proper elucidation of the topic on hand.

The brunt of the out-door work, then, falls upon these Inspectors and their workmen. It was with one of these that I was privileged to take a trolley ride. A trolley trip would be a most enjoyable one but for the small inconvenience caused by the fact that the conveyance has no protection either from the sun or rain. On the occasion I travelled, the early morning sun was on us in full blast, and though we obviously did nothing but sit, the men who pushed the trolley from behind were not sweating more than we. A strong push from behind, as soon as we had comfortably seated ourselves, sent the trolley flying. It was an exhilarating experience, with the fresh air of the morning beating on our faces. The two men at the wheel, after this slight operation, deftly jumped into their seats by the side of their third companion who was holding aloft the red flag announcing the arrival of the august personage, the Inspector. The frictionless contact of the wheels with the rails reduces the labour of these men to a minimum, who have only to exert themselves as and when the trolley has to be stopped, when they apply the brake or as it starts again, when they give another push. Sometimes, the experiment has to be repeated to accelerate the slackening speed of the trolley.

We had hardly travelled half a mile when we met a man on the line who salammed in the true Indian style with a deep obeissance, and the Inspector with a slight inclination of his head in the grand manner of the *Bura Sahib* passed on in his trolley. I understood afterwards that these men were the line watchmen posted all along the line at a distance of $2\frac{1}{2}$ miles. Similar respects were paid by the watchmen at the Railway Crossing Gates who stood at attention with their flag on hand directly they sighted the trolley. A little later, we came on to a place where a gang was working at the lines. A maistry, who is

sometimes the Contractor also, was in charge of about half a dozen men who presented an attendance register which the Inspector Sahib looked into and signed. After a little supervision and some directions to the men we passed on. I was told that this gang was deputed permanently to do the work of examination. The men had to remove all the stones and see if the level of the iron chatties and sleepers under the rails was alright. If the depression was slight, they themselves set it right. In more serious cases, the Inspector looks into them and orders the replacement of the chatti or sleeper as the case may be. In this wise, we passed various gangs, one of which was repairing and testing a bridge, and another laying new lines. At each of these places, the trolley automatically stopped, so well do the men understand the nature of their master's duties, and a careful inspection was made.

A trolley ride is thus an important and necessary item of the Inspector's duties. But constant experience blunts the novel charm of travelling in a miniature uncovered train without an engine, and when one remembers that the journey has to be performed at all kinds of weather, in bitter frost, biting wind, in sweltering heat or in heavy rain, the Inspector can hardly be blamed if he does not particularly relish and appreciate this kind of enjoyment. Why, even I, to whom it was a novel adventure, began to tire after a while and think less of the majesty of the thing, particularly when, as we sighted a train in the distance, we were compelled to descend from our dignified perch rather precipitately to remove our trolley from the way to let the majestic train pass. And as I wended my way home by that grand conveyance, my thoughts were not about the trolley ride but about the large army of our poor workmen who live by doing this piece of service for us. And the safety of how many lives depend upon their careful and patient toil!

E. V. S.



Rationalism vs. Belief

By I. Rama Paniker, B. A., B. L.

TO the primitive savage everything in the Universe is divine. He hears a God's voice in the cataract, another's in thunder; he sees myriads of Gods in the lake, in the brook, in the tree, in fact in everything. With the advent of civilised notions the number of gods gets considerably reduced until at last we reach the one Almighty who rules the Universe with material phenomena as his agents carrying out His will. As science advanced, however, man could not put up with this conception of an arbitrary Power. He, therefore, said that if ever a god ruled, he ruled as in Nature, the laws of Nature being the modes of the divine Being, no laws being imposed from outside of Nature.

The idea of the savage is best dismissed with disdain, but the idea of one Almighty deserves some attention. The conception of one Almighty necessarily presumes the existence of certain attributes; thereby we are only seeking to create an idealised man so to speak. But what right have we to pick out the best attributes of man, project them, and call them god? Again does not this conception presuppose the existence of a Designer behind his Designs? And is it not clear that the Designer is to be judged by his designs and that in doing so we have absolutely no right to pick and choose? That the great Design has good, bad, and indifferent aspects is clear to everyone. If the Designer is truly great, fair, and all-powerful sitting behind the whole show pulling the wires, how about the inequalities in the world, how about all the miseries we find in it? Either the Almighty is absolutely helpless or he is callous—both thoughts not comforting! Anyway I have very little respect for Him.

Then what according to the orthodox is the nature of God? Infinite, Absolute? He has no will, no intelligence, no love, and yet he is the Supreme Will, the Supreme Intelligence, and the Supreme Love! How on earth we can reconcile the two notions passes my comprehension. The learned, or may I say those that pretend to be learned, do often attempt at reconciling

them, but I care not to make such an attempt knowing it to be idle. To me such a reconciliation has no more than an academic value. The whole thing is a mystery; it is a plain "we don't know," and the chances are we never shall know. It is really orthodoxy that leads one to such a conclusion. Sick of its big presumptions one turns away from it to what?—to Atheism, Agnosticism or some other creed where one can boldly leave the Almighty to shift for Himself and never let him interfere with one's affairs.

To be frank, I feel strongly that faith in revealed laws has been responsible for much of the ignorance and a lot of mischief in the world. Revelation from Heaven is clearly an absurdity; its place, I feel, must be supplied by intense study on earth directed towards trying and discovering natural laws. Obedience to the laws of God must be replaced by obedience to the laws of Nature. Laws of Nature mean nothing but the invariable sequence of events, the interconnection of cause and effect. The believer in revealed laws would put down the falling of a stone dropped from above to the order of God; the rationalist would simply mean that all stones do fall as a matter of fact, and that invariable consequence he calls the law of gravitation. But the orthodox might say that in tracing the causal connection backwards one necessarily has got to reach God who is the Prime Cause. But I turn round and ask "Why in the name of Heaven should you do it, what additional comfort do you derive from thinking that the Prime Cause is God? And if that thought does not give you better comfort, why indulge in idle speculation?"

But it is very often urged against the Rationalist that his religion contains only a series of negations, that it can only destroy and not construct, and that that creed "may do well to live by but not good to die by." Much of this feeling, I venture to say, is foolish; it is patent that "negation of error is necessary before the assertion of truth." The popular conception of God has a peculiar value to a true Rationalist. He eliminates the non-essentials, and gets hold of the truly valuable element in that popular conception, namely, the fanciful resemblance of God to man, gives it a happy twist, and places before the world a new

and beautiful religion with love of humanity as its central creed. Serve your fellow and you serve God—that is the religion of the Rationalist.

And in a life wholly dedicated to the service of humanity, where is the room for the Almighty, and what is more welcome than death, calm peaceful death at the termination of such a useful life? What thought can be more comforting to a dying man than a strong conviction that the world is only happier for his having lived in it and that after his exit from it his life will shine as a noble example for the generations to come. He has no dread for Hell; he does not get the nightmare of the Yama Dharma Raja and his ledger-keeper. He can with impunity shake his fists at the Raja if he ever dares cross his path. Quietly, peacefully he puts out his last candle and retires for his last sleep.



As we live and work, we should always be thinking of those who are to come after us.

* * *

Out of suffering comes the serious mind; out of salvation, the grateful heart; out of endurance, fortitude; out of deliverance, faith.

* * *

The world would be a place of peace if we were all peacemakers, and gentle service should we have of its creatures if we gave them gentle mastery.

* * *

To be disobedient through temptation, is human sin; but to be disobedient for the sake of disobedience, fiendish sin.

* * *

Ruskin.



What Youth may achieve*

By T. L. Vaswani.

THERE is a dream in my heart.

I see India re-awakened.

I see her re-arisen,—a nation of the strong, a nation of the free.

I see her honoured again among the nations of the earth.

Who shall turn this dream of a Greater India into a glorious deed?

Who, if not you,—the nation's youth?

Some have come and said to me:—"We are poor; we are weak; what can *we* do for the country?" My answer to them has always been:—"You are not poor if in your heart is a rich resolve; for resolves have revolutionized history; you are not weak if you are strong in the power of Ideals; for out of Ideals are the issues of national life."

I know, not a few of those who are grown-up belittle the powers of the young. I, an invincible optimist, have profound faith in them. Let not youth despise age regarding it, as did Seneca, a "disease". Let not age despise youth regarding it a "stupidity." It is a faith with me that something great will come out of the youth of India. They will realise the dream of India's regeneration. This faith is inspired by an idea of the world-mission of India. Her soul that held the torch of wisdom to nations for centuries is not dead; her torch is not extinguished; the youth are the torch-bearers of to-morrow.

* Notes of an address delivered at the Behar Young Men's Institute, Patna.

1. WITNESS OF HISTORY

On your great province (Behar) rest the blessings of the Buddha. In the forest of Rajgirh He meditated. There, too, was established his *Sangha*. And about the time of the Buddha there appeared in Greece a mighty one, a prophet, a sage. This Socrates of whom I speak was a real *yogi*. He spoke of a 'demon' in him. Socrates the Seer heard voices within him. He had, I believe, psychic guidance from the spirit-realm, whose impact is upon us all. He looked about himself in Athens. He found that young men were fond of talking. Eloquence, oratory, debates were what the Athenians prized. These, too, are what the Indian youth applaud. Yet India needs not orators and debaters but silent workers, silent servants of the Mother. Socrates realised that a nation could not be built by talkers and debaters. The Athenian young men, also, loved the Beautiful. Aesthetic culture is an element in the life spiritual. The *Atman* is Blessed Beauty. But we must not confound love of the Beautiful with desire for fine dresses. Socrates realised that to fulfil her mission, Greece must turn from external superficialities to inner realities. Life was not lent him on easy terms. His wife could not appreciate this rugged genius of Greece. Once, in a fit of fury, she even poured hot water on his devoted head! He would, often, be in the market-place. He realised that the youth of Greece needed a new inspiration. He asked young men to come unto him; and to some of them he spoke of the Wisdom of Life: And one of them,—Plato,—made rich contributions to the world's philosophical knowledge. To the youth of Athens, Socrates the *yogi*, taught the truth:—"Virtue is knowledge." By 'knowledge' he meant, not book learning, but wisdom of the soul. This "knowledge" is "Remembrance" of the real "Self." "Knowledge" is *Atman*-consciousness. Modern Indians have imbibed Western education; but so many suffer from blindness of heart. In an age of industrialism, and the impact of the aggressive "modernism" of the West, India needs to be reminded of the ancient teaching:—"Know Thyself." If young men would open out their hearts and recover "remembrance" of the Mother, they will have a new strength to serve the nation. Until our *hearts* are emancipated, we may not hope to build a Greater India.

Passing on to another period in history, there rises before us the great figure of Abelard. How young men flocked to hear this eloquent scholar and teacher! And he taught them that Reason was the candle of life. He had the courage to criticise Aristotle. Abelard placed Reason above Tradition. Need I say this message, also, needs to be taken throughout the length and breadth of India? Young men are needed to open a campaign of new education in the villages, and awaken the slumbering minds of the masses. Superstition is weakness. If India is to be great again, she must develop not only her emotion but also her powers of rational investigation, of critical survey and study,

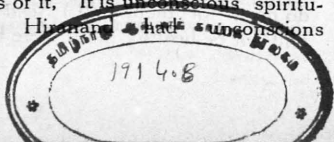
Pass we on to another period in history. Germany lay crest-fallen. A mighty thinker appeared. Fichte was his name. He realised that if his nation was to be great he must move the mind and heart of the youth. He gave a course of lectures. Believe that you can raise the nation, —was his message. It was a message of faith in the future of his fatherland. Such a message, too, is India's need. To young men I say:—"Despair not! Have faith in your destiny. A Greater India is to arise out of the defeat of these days." Germany was defeated, again, in the world-war. But the young men of Germany are rich to-day in faith and service. They believe they will raise their nation again to greatness and glory. There is a growing youth-movement in Germany. Simplicity and service are the watchwords of German students. They visit the villages in vacations and help the peasants and tillers of the soil and ask them to despair not but work and be among the builders of a new destiny of the German Fatherland.

So in Italy appeared Mazzini and Garibaldi: Mazzini who declared;—"Every nation had a mission," Garibaldi who said in answer to the young men who, asked what he would give them if they followed him:—"For following me in the service of Italy, I will give you hunger and starvation and pain." And the Italian youth followed the great Patriot. Ah! if you of India would but believe in the mission, the world mission of India, and understand what it is, the mission of a Spiritual Idealism inspired by ancient wisdom and nourished by modern science,—ah! then a

new inspiration would pass through you and you would accept hunger and starvation and pain, and from your hearts would rise a cry to God:—"Accept us as a sacrifice in the service of India!" Japan, transformed through the influence of some of her young men who assimilated modern science and medicine, became strong enough to give a beating to the Russians. And with legitimate pride an eminent Japanese declared:—"We have broken the hypnotism of colour." Before the Russo-Japanese war, political virtue was regarded as synonymous with white colour. But Japan showed that an Asian people could be more than a match for a Western nation. Japan has steadily grown in influence and power. I deprecate certain new tendencies of Japan; I deprecate the development of her imperialistic ambitions; her treatment of Korea is a big blot upon Japan's fair name,—it is a sin against humanity. But it is satisfactory to note that even some of her young men are fighting against Japan's militaristic and imperialistic tendencies and are working to build up a Greater Japan.

So if I had time I would pause to indicate what Korea's girl-students have done to "awake the men", how Korea's young men have worked with the one aspiration in their hearts:—"May Korea live for ever!",—how young men in China, Egypt and Turkey have struggled and suffered for their countries. Nearer home, Sir Keshub Chandra Sen initiated a new movement by bringing together some young men in the service of India. One of his earliest publications was significantly named:—"Young Bengal! This is for you!" And he called upon the young to make conscience and purity the basis of public life. And he whom I revere as the greatest man of modern Sind,—Sadhu Hiranand,—he also, tried to bring together the young and inspire them with great ideals. Patna is to me a place of sacred memories; for in Patna passed away Sadhu Hiranand in 1902. When he returned from Bengal to Sind in 1884 filled with the inspiration of the lives and ideals of Sri Keshub and Sri Ramakrishna Paramahansa, he worked in diverse ways to influence the youth of Sind. "Education" and "Seva" were his two watchwords. The ancient records say that when Moses came down from the mount his face shone but he was not conscious of it, It is unconscious spirituality that influences much. Hiranand had such convictions

36
m2/142636
1426



spirituality; and Hiranand has been abundantly blessed. He died young; but he is become a builder of Sind. His name is to-day a household word among the youth of Sind.

II. ORDER OF YOUNG INDIA

An Order of Young India with branches in different places is urgently needed. Every member of the proposed Order should cultivate certain virtues:—(1) *Training of the body*—Weaklings cannot serve the country. And they who indulge in *bhoga* may not hope to give much service to the nation. Forces flow through us, through our bodies. *Satvic* forces go out of pure bodies. The Eternal needs time-instruments wherethrough to work; but how can He work dynamically if our bodies offer the resistance of impurity? Let your bodies be strong and pure, I say to the young. Brahmacharya and games have a great value. One of the fine features of the educational system in Japan is indicated by the rule which makes three hours of physical education compulsory in all middle schools. (2) *Training of the mind*—Have respect for facts; avoid hasty things; trust no idle rumours; don't exaggerate; eschew opportunism in public life; true patriotism is not love of popularity; above all parties is truth; and "Truth will make you free." (3) *Training of emotions*—I believe in a 'nationalism' of love not hate. Develop the spirit of good-will; discard the spirit of hate. Fight against evils with love of your country in your hearts, not hate against the 'stranger.' There are no strangers in the Kingdom of Humanity.

III. CALL OF THE VILLAGE

The problem of India, as I understand it, is a problem essentially of national *transformation*. And you that are young can do much to help the processes of India's transformation into a new nation. In youth is the promise and potency of the future. Young men! I ask you to turn your thoughts to the villages. Once the village was a centre of life. Today the village is a den of disease and death. Poverty and superstition and ignorance have stifled the life of the village-folk. You can do much for them, (1) *Sanitation and Hygiene*:—Village life will not be healthy until there be good water supply and good

roads and good drainage in the villages. The Village Bands I plead for can help in creating public opinion and bring its pressure to bear upon Local Boards and the Panchayats to build up the physical side of rural-life. Village Bands can, also, distribute medicines in the malarial season and save thousands of lives.

(2) *Village Schools*:—Once every village had a school. The East India Company interfered with the Panchayats and the village-life. Most of the village schools disappeared. To-day illiteracy reigns supreme in the villages and the village-folk move in an atmosphere of superstition. In India, as she was in the days of her greatness, there were "wandering teachers." They moved from place to place and carried to the masses the message of knowledge and *dharma*. For the two were not separated; 'knowledge' without *dharma* is empty; *dharma* without 'knowledge' is blind. You who are in the colleges can at least go to villages during your long vacation and start vacation schools, and you can secure the sympathy of the press. The Swedish Press pays great attention to the question of village-education; and Swedish Professors go to villages in the vacation and lecture to the village-folk. Denmark owes much to her Folk-schools for Peasants. Three of the subjects which may I think, be profitably taught in such folk-schools are (1) agriculture, (2) elementary science, and hygiene, (3) Biographies of Indian heroes. Knowledge, according to the ancient ideal, is a sacred trust. You receive knowledge in order that you may pass it on to others. All good things you get are meant to be shared with others. Knowledge passed on to the masses will be converted into a new energy, a new *shakti*, for building a Greater India. (3) *Village Unions*:—They will develop the spirit of co-operation, will secure cheap supply of necessities, help the swadeshi movement, and make village-life pleasant.

Plenty of work in the villages! Workers are needed,—young men with the right spirit of *seva*. And they need bring them no riches except the riches of renunciation.

We read in the Books of an Indian boy who lived in the long ago. His mother spoke to him often of Krishna. "Where is Krishna, mother?"—asked the boy. "Krishna dwells in

Tapoban",—answered the mother. And at mid-night the boy awoke and looked about here and there to make sure that his mother and brothers were asleep. Then with folded hands he prayed:—"Krishna! Krishna! accept me as a sacrifice!" Young men! the Tapoban of Him, the Lord of Love, is not in any far-off forest or wild jungle: His Tapoban is in the cottages of the poor, in the homes of suffering, in the haunts of pain, in the hearts of the broken, bleeding sons of humanity who cry:—"Oh God! Oh God! Why hast Thou forsaken us?" Go to the poor; go to the village-folk: Krishna's Tapoban is there. The Lotus-eyed Lord is there. Go to them with aspiration in your hearts:—"Krishna! Krishna! accept us as a sacrifice!" The creative principle of life is sacrifice. The power to build *swaraj* is sacrifice. The spirit that will rejuvenate society is the spirit of sacrifice. Shakti flowers in sacrifice. And the nation's hope is in the nation's youth whose dominant aspiration is:—"Lord! accept us as a sacrifice!"



Forgive, if you can bring legions of angels to an easy victory; only the coward afraid of defeat turns the other cheek.

Even if there be no God, shall I return to the refuse of the senses? If God spoke to a man in the desert of Arabia 2000 years ago, and will not speak to me to-day, what proof is there that he is not dead?

No sooner does a prophet feel miserable for the lot of man than he sours his face, sits on a dung heap, asks men to munch charcoal and drink Tartaric acid and speaks only in groans and tears.

It is the saviour who should go on his way rejoicing not the saved,

The Re-Birth of Nature-Cure

By K. L. Sarma, B. A., B. L.

THE principle of Druglessness—which I have explained in a previous contribution—is the essence of nature-cure, without which, obviously, it cannot exist. Now, admittedly, Homeopathy is *not* a drugless system. On the contrary it affirms the civilised human's faith in drugs. It needs prepared drugs, whose virtue depends upon the close observance of the elaborate processes prescribed by its teachers. Hence Homeopaths in India have to depend upon America or Germany for their supplies. To a nature-healer, at any rate, this is an intolerable state of things. Not because he would have the same costly and highly specialised trade established in his own country, but because it is inconceivable to him, that God failed to provide, for our healing, remedies more easily accessible to the poorest of us.

Besides, experience soon proved that the Homeopath was no better than his rival the Allopath, from the layman's point of view, who cares chiefly or only for the result. Hence it is that we find Homeopaths, *on the sly*, using *mercury* and other forbidden means, for the sake of quick cures, where their own legitimate remedies are unequal to the need, that they may not be left severely alone, in the enjoyment of their devotion to principles. Dr. Lindlahr, a great authority, has clearly exposed these black slidings of the professed followers of Dr. Hahnemann. I have myself seen cases where homeopathy has lamentably failed, because of the very limited field of its usefulness.

No wonder, therefore, that succeeding workers in the field of discovery did not take Hahnemann's teaching as the last word on healing. They sought elsewhere for the secret of health. They returned to Nature. They went to the beasts of the field, and sought to learn from them the lessons, which not all the medical books could teach.

The chief source of the Nature-cure is the study of animals and plants. Civilisation has lured man away from nature, so that now he has practically no part or lot in Her universal, all-embracing Life. But the animal kingdom, from its very disability, has remained in close touch with the source of life, and is still amenable to Her direct guidance, manifesting as instinct. Instinct guides them aright in all things, and they have nothing in their minds to inspire distrust of it, or discontent at its results. They have no panic in their minds, such as impels us to the most irrational treatment, rather than wait for Nature to cure. Drugging is irrational, as I have shown already. And to this we are driven, because of the panicky mentality of the people, when they or their dear ones fall sick.

There can be no doubt that numerous pioneers arose at different times and in different places, who discovered for themselves some of the secrets of the Nature-cure. Most of them left no trace of their lives, started no movements. But some did, and these were mostly Germans. Vincent Priessnitz, Louis Kuhne, Sebastian Kneipp, Adolf Just and Dr. Edward Hooker Dewey are the great names in this history. Each made his own contribution to the growth of the "New" Science. I use the inverted commas deliberately, the reason for which must now be evident to the reader.

Priessnitz was a farmer. But he started a movement, which now rouses the envy of the wiser heads of the medical profession. In vain do these men seek to snatch the credit from these 'laymen,' to make it appear that they themselves have discovered these things, and to suppress entirely the truth, that the Nature-cure was entirely founded and built up in spite of their violent enmity and persecution. The professors and healers of the new movement were actually persecuted, because if noble medical men could not bear to see the growing popularity of a thing, that set at naught their whole learning.

Kneipp was a practical genius of about the same type as Priessnitz. He was a Roman Catholic priest, but his mind was early drawn to the problems of healing. He founded a rather more practical system than that of his predecessor.

It is remarkable that all these men first discovered themselves and their mission in life, by battling with disease in their own persons. They cured themselves, and in the course of it they evolved their own special systems. Each one had an individuality of his own, which rebelled against the set methods of his predecessors, and struck out an original path of his own. The time is now come for evolving a rational system embracing the best in the work of all these men.

Louis Kuhne and Adolf Just, between them, have given the best possible interpretation of the *rationale* of the Nature-cure,—the best, that was possible in the West. It is not wrong to hope that Indian healers would be able to restate the rational basis of this system, so as to make it appeal better, at least to their own countrymen.

Dr. Dewey is the one member of this brotherhood, who had a medical training and a diploma. But he too soon became practically an exile from his profession. His fellows called him a crank, and worse, because he chose to heed the voice of Nature, rather than blindly follow in the beaten track. He is one of the pioneers of the *Fasting Cure*. His work is also almost the last word on the question of feeding the sick.

I hope later on to give more detailed accounts of the lives and work of these great men.

I have now to indicate in a general way the nature of the system, which these men have helped to build up.

The Nature-Cure assumes that disease is a friendly office, a cure of something else, and that we have no need to 'cure' it.

The same Power, that is at the back of all ordinary vital processes, is also the one that carries on the processes, which we call disease. Hence we have not to do anything on account of disease, which is radically different from what we ought to be doing while in health,—or at least apparently in enjoyment of health.

Its professors do not recommend, as medicine, anything which is *not always* medicinal and good for health. They do *not* endorse the implied teaching of the medical profession, that "what would ruin health, in the case of a healthy person, might be a means of recovering health, in case it has been lost." How absurd the medical practice is will be realised, when it is understood that the 'remedies' they use are admittedly deleterious to good health, and have to be carefully selected, after expert diagnosis, and limited in dosage.

Nature-cure therefore seeks to learn the basic laws of Health, the mainstays of it as ordained by Nature. And it is found that these are five in all: *Food, Water, Light, Air and Rest*. Heat is included in Light. Exercise is implied in Rest. The adjustment of these same remedies to the needs of a sick body is the whole of the Nature-Cure, on its *curative* side. These five remedies correspond to the five primal elements of Hindu philosophy.

We have also a *preventive* side to our system. By its means we arrest the secret processes, by which disease might become inevitable, and reverse them, so as to get *back* to Health. We protect ourselves and our patients from Disease, not by balancing poisons with other poisons, but by building up *positive* health. Hence our system is *constructive, preventive* and *remedial*, all at the same time, because of its truth to Nature.

The five remedies named above are of different importance, in the inverse order of their mention. Rest is the condition, in which the *Akasa* becomes active. And as *Akasa* is the eldest of the five, and the subtlest, it can be seen that it is the most potent of all remedies. The Rest-cure is admitted to be legitimate, and effective even in serious cases, by the professors of Allopathy itself. But this method is incorrectly applied by them in their practice, and hence their failure. In truth, there can be no real rest, without fasting. Fasting is, therefore, the Supreme Medicine—*Langhanam Param Oushadam*.

The Light and Air baths, the sun-baths, and the various ways of using water are all inferior in value to the last, and hence their efficacy, when unaided by Fasting, in some degree or form, is limited to the less serious cases.

Food, which corresponds to the element known as 'Earth' in the Hindu cosmology, is as important as all the rest, for an opposite reason, because it is the most potent for evil, if misused. Hence the Diet-cure is a subject for anxious study.

On the next occasion I propose to explain the relation of the Nature-cure to the vedic teachings on cosmology, or the process of creation.



THE SCHOLAR PRIZE COMPETITION.

PRIZE Rs. 20

The competition consists in sending us a sentence of seven words, the first letter of each word being S-C-H-O-L-A-R.

*The sentence should have some apt reference to **The Scholar**.*

The prize will be awarded to that sentence which in the opinion of the editors is the best.

The competition is open only to those who have already become our subscribers or who do so before the 31st of July 1926.

A subscriber can send in as many sentences as he likes but each entry should be accompanied by stamps to the value of two annas.

Entries close on 1st August 1926.

The words 'Scholar Prize Competition' should be written on the cover.

The prize sentence will be published in the August issue.

Cultivation of Paddy in the Madras Presidency

PADDY or Rice is the most important article of human food and is universal in its habitat. It grows in India, Japan, China, Burma, Malaya, and Siam. In our own country it is the staple food of the people, and Bengal may be said to have the largest area under paddy cultivation of any single country in the world. In the presidency of Madras, $10\frac{1}{2}$ million acres of land are cultivated annually with this crop. This is 25% of the cultivable area in the Presidency. Whether we consider the area the crop occupies, or its gross value, it is undoubtedly the most important crop of the Presidency.

Paddy appears to be an indigenous product of the Indian soil. It was cultivated in India long before the Aryans came here (if they came at all). That nothing about it is mentioned in the Vedas very nearly proves that they did not bring it. The sanskrit name for Paddy is Vrihi and Rice is called Tandula. We do not find these two words in the Rig Veda which is the earliest record of Aryan thought. Even though it is found throughout the world, India contributes the largest share of this produce.

Though India has 80% of its total area under paddy cultivation the yield from the soil is very poor. It stands perhaps last in the world. It is due to the poverty of the Indian ryot who is exhausted and famished, and the exhaustion of the Indian soil.

Madras produces a total yield of 700 cwts. This represents a money value of 49 crores of rupees. The average export of Rice is 4 to 5 million cwts. The largest Paddy growing parts of the Presidency are:—

The Circars	4·5 millions.	Ganjam, Vizag, Godavari and Guntur Districts.
Tamil Districts	2·0 „	Tanjore, Madura, Ramnad and Tinnevelly.
The Carnatic	1·6 „	Nellore, S. Arcot and Chinglepet.
Malabar	1·5 „	

SUITABLE CONDITIONS

Being essentially a native of the Tropics Paddy requires warmth and moisture. In fact, it is a crop that is particularly helped by periodic inundation. There are however varieties which possibly by natural selection, have been grown without protracted flooding, and this selection has been extended to obtaining varieties which could stand the warm temperate climates and the cold months of the tropical regions. This is evidenced by the fact that Paddy is grown in Europe in summer and in the wintry months in the North Indian soils. Now-a-days, it would seem that the crop is adapting itself to environments, for it can be seen growing under water, on the sea coast, and also right on the hill tops 5000 to 6000 feet above sea level. We find it cultivated near the equator as well as away from it. The two above mentioned important factors for the growth of Paddy, namely, warmth and moisture, being maintained, the latitude or altitude would not matter much.

In this Presidency, Paddy is cultivated in places which are assured of a bountiful and steady supply of water. Although one crop is the rule, two crops on the same land are very common in favourable localities for example under the Deltas as well as in Malabar and South Canara where the rainfall is so abundant that artificial irrigation is dispensed with. It is not unusual to get three crops in the Bailu lands of South Canara and with the perennial supply of the Tamraparni in the Tinnevelly District. The construction of large irrigation systems has increased the area under Paddy cultivation in the Godavari, Kistna and Tanjore districts.

VARIETIES.

There are thousands of varieties of Paddy depending on their colour, size, duration and quality. In Bengal, it is said, there are 5000 varieties exhibited.

Taking a few typical examples in S. India the main crops are *Kar* depending on summer rains in April—May. and the S. W. monsoon, and the *Samba* grown during the rains of the N. E. monsoon. In the north of the Presidency (Circars) there are two varieties depending on the season; *Sarwa* (first) and *Dalwa* (second) crop. There are several in each; among *Sarwas* we have *Rasangi*, *Konamam*, *Atragada*, *Molakulukulu* etc., and among *Dalwas*, *Gariikasarmcvari*. The second crop variety is small, inferior in quality and is generally given away as wages.

Paddy is classified according to the time it stands on the field. Some are long timed and others are short timed; a certain variety has a fixed flowering season, planted late or early. By early transplantation a bumper crop is obtained.

Care should be taken in importing a variety from any other locality. They change their period of flowering when brought from their native environment, a short timed variety changes into a long timed one. They change character also. A drought-resistant variety might turn out into one requiring the greatest amount of water.

Another variation is according to height. By height is meant the length of straw. By early planting, long growth may be obtained. In the same duration variety, there are crops of different height. Long straw variety would be useful when straw is required and also in low places. But if the straw is long, the crop gets lodged at the time of flowering and the ear-head contains nothing but chaff.

SOIL

Ideal soils for Paddy are loams overlined with clay, and this clay prevents undue drainage of surface water which is given for irrigation. Clay and clay loams suit the crop, if drainage is proper. The movement of water is essential for a paddy crop. We see Paddy crop growing on lands having stiff clay and also lands having loose sand. Stiff clay has a tendency to become alkaline in course of years, if continually cultivated with Paddy.

S. N.

(To be continued.)

'Our Portrait Gallery'

VI. THE HON. MR. JUSTICE RAMESAM

OF cultured Hindus of modern times who are doing something to build up the thought life of India, I consider Mr. Justice Ramesam to be one of the foremost in South India. His humility and retiring nature seem to keep his light hidden beneath a bushel. He is, as it were, under somewhat of a handicap in that he does his work almost noiselessly, without advertisement and newspaper blazoning. He seems to suffer also a double disadvantage from having to tell people of things, not liked by them, though very highly beneficial to them. His apparent misfortune is that he is just now giving them an unpopular message but fraught with great consequences for the future of the race.

For the benefit of the young readers of this magazine, I should mention a few biographical details of our hero. He was born in the district of Vizagapatam in a respectable Brahmin family. His father was a District Munsif a generation ago. Young Ramesam was unusually bright as a student, having topped the list at all the public examinations; he carried off also many prizes and medals from the University. He graduated out of the Madras University at the very early age of 16—a phenomenon not possible in these days, when an age limit has been fixed for students who have to sit for examinations; he scored record marks at the B. A. examination in Mathematics, his optional subject. At 19 he passed the B. L. having topped the list in all the law examinations and having obtained record marks at the B. L. examination which won for him the approbation of that eminent lawyer, the late Bashyam Ayyangar.

After enrolment in the High Court, he moved to the moffusil, and practised at the Bar in the District Court of his own native district for a few years. Then, he came back to

Madras and settled down to practise there. He engaged himself as the junior of the late Mr. V. Krishnaswamy Iyer, and in company with him showed great powers as a lawyer in many cases of first rate importance. He had a phenomenal memory for case-law and enjoyed a great reputation for honesty and fair mindedness at the Bar and at the hands of Judges. But he couldn't be said to have enjoyed a very busy practice, either during his master's life time, or for a few years after his death. Much as he knew law, he was not in those days a busy lawyer in the sense that the phrase is understood. His unpretentious and simple ways seemed to disqualify him for his career at the Bar. Of shady practice, there was not a whisper made about him. The purity and the simplicity of his personal life was an object lesson to many of his friends at the Bar. His apparent ill success in those days was a matter of even great concern to the late Mr. Justice P. R. Sundara Iyer; and I have a shrewd suspicion that even Mr. Ramesam may have thought then that he was not cut out for the Bar, however great may have been the endowments of his mind. One thing which was noticeable in him during these struggles, was his constant mental activity. He read extensively both in law and literature; it was not the so-called classical writers that he loved most, but it was the philosophical and numerous other problem writings of these modern days, of which every public library is full, to which he gave his best and deepest mind. I should think that he literally "scorned delights and lived laborious days." That was the impression he made on my mind. He had also his great and consuming pre-occupation with higher mathematics—an intellectual interest which he has retained down to these days. He owned a good telescope, and was often engaged in the solution of practical problems in astronomy. He was a great lover of art and was building up for himself his peculiar art conceptions. But he didn't look like making the aesthetic sense a vital factor in his culture. He studied his books in an incredibly short time and he familiarised himself with the contents of hundreds of them which dealt with topics of varied interest. He had a broad horizon in his mind and his intellectual sympathies were boundless. He may have been down-hearted during these years for

not doing better at the Bar; but he had a healthy undertow to life and was essentially an optimistic man.

About the year 1913, he went to England to instruct counsel in the Privy Council in a big Zamindari case. I think it netted him a good round sum. After his return to Madras, he got the government pleadership. That was a great opening for him and he had very busy days as a lawyer thereafter. Though not at the top, he was one of the busy and talented practitioners at the Bar, so that, when on the retirement from the bench of the late Mr- Justice Seshagiri Iyer, the vacancy was filled up by the appointment of Mr. Ramesam, the choice gave fairly universal satisfaction.

They are mistaken, who think that Mr. Ramesam is doing his best work as a Judge. He is not going to leave the best marks of his work behind him in his printed judgments which will adorn law libraries in volumes bound in half calf leather. He may not rise to the highest eminence as a Judge if we can judge him by the results he has already achieved- Not that he hasn't the qualifications for it, but that it is a question of values for him. His mathematical exactness of conception, his unusual knowledge of case law and his great untiring industry must help him, indeed, to carve for himself an immortal place among judges; but his duties as a Judge, perhaps, take only a small fraction of time from out of his busy hours every day. As he himself told me in December 1924 he had crowded into the two years of his life in 1923 and 24 more work than he had done during all the previous years of his life. I hear it said that it is a trouble with his Lordship not to make up his mind soon about a case after he has heard all the arguments on it. We perhaps miss also the inexhaustible legal lore gathered both from text writers and judicial pronouncements, and the striking lucidity of statement of Sir Ashutosh Mukerji.

Mr. Ramesam has reached a much larger circle of men than lawyers and litigants, by the exercise of his many gifts of mind and heart; as the leading member of a great religious organization, things said and done by him in relation to the inner life are of great consequence to the members of his own organization, and to the wider world outside of it. He is a keen student

of psychical research and has read more extensively, its literature than any living Indian today. In philosophy, ethics, metaphysics, higher religion and kindred subjects, he has studied some of the deepest things and has quickened his intellect in the keenest manner. Without any partiality, he reads almost all works of thought, having no regard to the distinction between sacred and secular. In dietetics he is the exponent and the prophet of a new doctrine. His study of this subject is much more extensive than that of any other. He supports his doctrines with reference to citations from writers of great repute from all the great countries of the West. He rigidly enforces his own doctrine in his life; though he has worn himself almost thin, by the new dietary rule he follows, he possesses an invincible will, as though years have but affected his physical life very little.

I should not make this sketch long by dealing in detail with his dietary doctrines. I should content myself with saying here, that he stands for purity, simplicity and naturalness in food. He thinks cooking generally destroys vitamins in food. He fears the use of condiments and spices and chillies. He fears also the use of drinks like coffee, tea and cocoa. Almost with a passion in his voice and a great sorrow in his heart, as if he couldn't prevent the impending ruin, he said to me that the next generation of Indians who were getting into the coffee habit, wouldn't live up to the average life of even the present generation. I should mention also his avoidance of common salt from the dinner table. When I alluded incautiously though, to a certain Lavanananda who was stumping the Madras platforms with his pet theory of the excessive use of common salt, and performed some feats like a mountebank of gulping down glassfulls of salt water, he flashed down on my question almost impatiently, and poured forth a rich volume of medical learning on the discussion, from scores of writers on dietetics. He stands for the use of country polished rice which keeps vitamins on, as against mill polished rice. In the same breath he condemns the use of refined sugar. He advises the use of fruits, preferably the juicy ones, and he feels concerned to tell

his countrymen that if they want to prevent the growing pauperism in their lives, they must elect to simplify their living, and live cheap and think hard; only so, can they be of use to themselves and to the country that has given them birth.

As he is endowed with a free and undimensioned mind, and as his spirit soars on his thoughts and his struggles, his dietary doctrines, far from becoming a mere recipe for a healthy physical life, derive their vital force from his inner nature. These achievements of his shed a lustre on his distinguished position as a Judge. He has so versatile a culture and so broad and catholic a mind that he may very well be called the Sir Ashutosh Mukerji of South India. With more stubbornness and independence of character, with more persistence and application and gift of expression which make one's thoughts living and artistic, he should any day be achieving the enduring intellectual and moral results of his Bengal compeer.

A.



The crime of Pedagogy is to cramp the innate nature of the child by charging it with the loads of others. The teacher does not feel that there is before him a New Soul, a distinct Personality, who has the right to think for itself. The teacher does not see in that new soul anything but the new manifestation of the old old human species. The parents try desperately to see that their offsprings are the models of the Virtues demanded by Society. Hence the hopeless recapitulation of the same types : solid lads, sweet girls, correct officials, etc.

But the New Types of the unexplored paths, the thinkers of unknown thoughts, these types rarely come up from the "decently brought up" children.....we must give our children the peace of conscience, allowing them to defy accepted opinions, habituated customs, convenient sentiments. It is only then that in the place of a collective conscience there would appear that *individual conscience* which is the supreme glory of human life.

'Century of the Child' by Ellen Key.

"A Coolie Barrister"

A Chapter from Mahatmajī's Autobiography

THE Port of Natal is Durban also known as Port Natal. Abdulla Seth was there to receive me. As the ship arrived at the quay, and I watched the people coming on board to meet their friends. I observed that the Indians were not held in much respect. I could not fail to notice a sort of snobbishness about the manner in which those who know Abdulla Seth behaved towards him, and it stung me. Abdulla Seth had got used to it. Those who looked at me did so with a certain amount of curiosity. My dress marked me out from other Indians. I had a frock coat, a turban, an imitation of the Bengal pugree.

I was taken to the firm's quarters and shown into the room set apart for me, next to Abdulla Seth's. He did not understand me, I could not understand him. He read the papers his brother had sent through me and felt more puzzled. He thought his brother had sent him a white elephant. My style of dress and living struck him as being expensive, like that of the Europeans. There was no particular work then which could be given me. Their case was going on in the Transvaal. There was no meaning in sending me there immediately. And how far could he trust my ability and honesty? He would not be in Pretoria to watch me. The defendants were in Pretoria, and, for aught he could say, they might bring undue influence to bear on me. And if work in connection with the case in question was not entrusted to me, what work could I be given to do, as all other work was done much better by his clerks. The clerks could be brought to book if they did wrong. Could I be, if I also happened to err? So if no work in connection with the case could be given me, I should have to be kept for nothing.

TROUBLE OVER A TURBAN.

Abdulla Seth was practically unlettered, but he had a rich fund of experience. He had an acute intellect and was conscious of it. By practice he had picked up just sufficient English for conversational purposes, but that served him for carrying on all his business—whether it was dealing with Bank Managers and European merchants or explaining his case to counsel. The Indians held him in very high esteem. His firm was the biggest, or at any rate one of the biggest of the Indian firms. With all these advantages he had one disadvantage—he was by nature suspicious.

He was proud of Islam and loved to discourse on Islamic philosophy. Though he did not know Arabic, his acquaintance with the Holy Koran and

Islamic literature in general was fairly good. Illustrations he had in plenty always ready at hand. Contact with him gave me a fair amount of practical knowledge of Islam. When we came closer to each other, we had long discussions on religious topics.

On the second or third day of my arrival he took me to see the Durban Court. There he introduced me to several people and seated me next to his attorney. The Magistrate kept staring at me and finally asked me to take off my turban, which I refused to do, and left the court.

So here too there was fighting in store for me.

Abdulla Seth explained to me why some Indians were required to take off their turbans. Those wearing the Mussalman costume might, he said, keep their turbans on, but the other Indians on entering a Court had to take theirs off as a rule.

"A COOLIE BARRISTER"

I must enter into some details to make this nice distinction intelligible. In the course of these two or three days I could see that Indians were divided into different groups. One was that of Mussalman merchants, who call themselves 'Arabs'. Another was that of Hindu and Parsi clerks. The Hindu clerks were neither here nor there, unless they cast in their lot with the 'Arabs'. The Parsi clerks would call themselves Persians. These three classes had some social relations with one another. But by far the largest class was that composed of Tamil, Telugu and North Indian indentured and freed labourers. The indentured labourers were those who went to Natal on an agreement to serve for five years, and came to be known there as 'girmityas' from 'gimit' which was the corrupt form of the English word 'agreement'. The other three classes had none but business relations with this class. Englishmen called them 'coolies' and as the majority of Indians were of the labouring class, all Indians were called 'coolies', or 'samis'. 'Sami' is a Tamil suffix occurring after many Tamil names, and it is nothing else than the Sanskrit Swami, meaning a master. Whenever therefore an Indian resented being addressed as a 'sami' and had enough wit in him, he would try to return the compliment in this wise: "You may call me 'sami' but you forget that sami means a master. I am not your master!" Some Englishmen would wince at this, while some would get angry, swear at the Indian and, if there was a chance, would even belabour him; for 'sami' to him, was nothing better than a term of contempt. To interpret it to mean a master amounted to an insult!

I was hence known as a 'coolie barister'. The merchants were known as 'coolie merchants'. The original meaning of the word 'coolie' was thus forgotten and it became a common appellation for all Indians. The Mussal-

man merchant would resent this and say : ' I am not a coolie, I am an Arab ', or ' I am a merchant ', and the Englishman, if courteous would apologise to him.

The question of wearing the turban had a great importance in this state of things. Taking off one's Indian turban would be pocketing an insult. So I thought I had better bid good-bye to the Indian turban and begin wearing an English hat, which would save me from the insult and the unpleasant controversy.

But Abdulla Seth disapproved of the proposal. He said, ' If you do anything of the kind, it will have a very bad effect. You will compromise those insisting on wearing Indian turbans. And an Indian turban sits well on your head. If you wear an English hat you will pass for a waiter.....'

AN UNEXPECTED ADVERTISEMENT

There was practical wisdom, patriotism, and a little bit of narrowness in this advice. The wisdom was apparent, and he would not have insisted on the Indian turban except out of patriotism ; the slighting reference to the waiter betrayed a kind of narrowness. Amongst the indentured Indians there were three classes—Hindus, Mussalman and Christians. The last were the children of indentured Indians who became converts to Christianity. Even in 1893 their number was large. They wore the English costume and the majority of them earned their living by service as waiters in hotels. Abdulla Seth's criticism of the English hat was with reference to this class. It was considered demeaning to serve as a waiter in a hotel. The belief persists even today among many. On the whole I liked Abdulla Seth's advice. I wrote to the press about the incident in the court and defended the wearing of my turban in the court. The question was very much discussed in the papers which described me as an 'unwelcome visitor.' Thus the incident gave me an unexpected advertisement in South Africa within a few days of my arrival there. Some supported me, and some severely criticized my temerity.....

My turban stayed with me practically until the end of my stay in South Africa. Exactly when and why I left off wearing any head-dress at all in South Africa we shall see later.....

To C—Singing

“ Oh listen for the vale profound
Is overflowing with the sound.”

Wordsworth.

On the tide of artless singing
From a clean and clear throat ringing—
A flower from the earth upspringing
Sweet surprise and joy upbringing—
What's't flows and strikes the ear,
Floating like a flooded river,
Shaking the soul aquake and quiver
And the frame to a shock and shiver
Till the brain doth whirl for ever
As the waves come surging near?
Through the blossomed-bamboo flitting
From the throat of yon bird sitting
Such a song were most befitting,
Were it not that it is now quitting
The slender twig so softly swaying,
And yet the strains in stream unending
Now soaring high and high ascending,
Now in cadence soft descending
Laving, lapping, curving, bending
Through all Fairy-lands a-straying
Come laden with all sweet delights
Of dream and memory and half-lights
Of a far-off world, its old world sights
As if building with ancient rites
A long-forgotten earth and pure,
Where joy and peace shall ever abound
And music and dance shall ever resound,
And laughter shall girdle the wide world round
So raised by music and by music bound
And love and beauty ever endure !

FUN AND FROLIC

Magistrate (severely): 'The idea of a man of your size beating a poor weak woman like that.'

Prisoner: 'But your worship, she keeps irritating me all the time.'

'How does she irritate you?'

'Why she keeps saying, 'Hit me! Beat me! Just hit me once, and I'll have you hauled up before that baldheaded old reprobate of a Magistrate, and see what he'll do with you.'

'Discharged'

* * *

'Get away from here, or I'll call my husband!' threatened the hardfaced woman who had just refused the tramp some food.

'Oh, no, you won't,' replied the tramp, 'because he ain't home.'

'How do you know?' asked the woman.

'Because,' answered the man, as he sidled toward the gate, 'a man who marries a woman like you is only home at meal times.'

* * *

'I say, doctor, did you ever doctor another doctor?'

'Oh, yes, often'

'Well, tell me this: Does a doctor doctor a doctor the way the doctored doctor wants to be doctored, or does the doctor doing the doctoring doctor the other doctor in his own way?'

* * *

A man appeared at a police station and said:

"Oh, in regard to the watch which I reported was stolen yesterday, I have since found that it is not lost at all."

"You are too late," replied the superintendent, "the thief has been arrested"

* * *

Teacher: "Remember the saying 'It is better to give than to receive.'"

Pupil: "My father says that is his maxim!"

Teacher: "What is your father?"

Pupil: "A pugilist!"

Reviews and Notices

Welfare for July opens with an article on 'The Sokols in the Czech struggle for freedom' by Agnes Smedley. The article is profusely illustrated and provides interesting reading. Mr. Ramachandra Rau continues his well-informed article on 'The Future of our Agricultural Industry.'

Udbodha: A quarterly Journal published by "Sri Vivekananda Society" Hosur, Salem Dt. Annual Subscription Rs. 1—4—0

This new journal which shows much promise both by its attractive get up and variety of articles 'would devote its attention and direct its energies to shake off the National inertia, direct the public opinion in matters of religion from the pitfalls to which it is often subjected, to reorganise the social aptitudes and the exigencies suitable to modern life and bring back to self-possession and consciousness the past national heritage of India'. We wish our contemporary all success in its new mission.

The "School Folk": Published by the Tumkur Collegiate High School, Tumkur, Mysore State. Annual Subscription Rs. 1—8.

This journal which with the present number (June) enters the eighth year of its existence maintains its usual standard and contains a number of articles very useful to College and School students. Its other features, Serial story, Wit and wisdom and The March of Events under which heading the events in India, England, Morocco and Egypt are described in brief give the readers plenty of interest and information. We express our hearty sympathy with the desire of the Editor to make his 'little magazine a real fountain of culture'.

The "Garland": An English monthly edited by S. M. Swaminathayyer, Palace Tutor, Udyarpalayam, Bangalore City. Annual Subscription Rs. 4. Foreign 10 sh.

This journal contains very useful and interesting reading matter on Science, Industry, Commerce and on topics of general and social interest. It is also neatly and attractively got up. A little reduction in subscription may perhaps go a long way in making this magazine more popular.

The D. A. V. College Union Magazine Annual Number contains a valuable collection of brightly written articles by men and women of repute and learning. Most of the articles are devoted to Education, Dayananda Saraswathi and Gautama Buddha. There are two articles on 'Advice to young men'. The Number contains also the report of the working of the Research Department of the College. The Number is well printed and attractively got up.

The Vedanta Kesari enters its 13th year with the current number (May). It keeps up its usual high standard. Spiritual talks with Swami Brahmananda, The ideals and activities of the Ramakrishna Mission and Sri Ramanuja's conception of Mukti are among the very thoughtful articles in the journal. The journal deserves to be better supported so that it can successfully and efficiently carry on the Mission of Vedanta to which it is dedicated.

The Kalpaka for July opens with 'The Diary of a disciple' by T. L. Vaswani. Professor Ivi continues his studies in Psychology and writes on 'Apperception'. The third part of P. S. Acharya's article on Hindu Spiritualism deals about 'Personal Development'. Under the heading 'Peeps into Many Lands' Mr. A. Srinivasachari writes about 'Selfishness, real and false'. The journal provides also other very stimulating reading matters.



Notes

THE Indian Women's University at Poona, which celebrated its convocation in the course of the last week of June, is a unique institution from more than one point of view. In the first place, it owes its birth to private enterprise and is maintained by public support entirely, the institution not yet being recognised by the Government.

Indian
Womens' University, Poona. For another thing, its ideals and aims are totally different from those of the Women's Colleges in other Universities thanks to its being independent of official interference. Sir Morpant Joshi, who delivered the convocation address, neatly summed them up when he claimed that the University was "a bold and courageous attempt to give the women of India, a free scope for self-expression and even for self-assertion." While wishing all success to this University we trust that public philanthropy, not very much in evidence so far in the educational world of South India, will enable at least one University of this sort to spring up in our midst ere long.

THE national awakening so much in evidence today has left its impress on all departments of our activity. Its chief repercussions on our educational ideals are to be found in the

**Place of
English and
Vernaculars.**

ever growing movement to restore to its proper place the vernaculars of our country. This inevitably relegates to the background the study of the English language which has now usurped the place of our vernaculars.

This of course does not imply that the study of this language which is a very wide medium of commerce and international understanding is or should be discouraged. But it would appear, to judge from a debate which recently took place at the Calcutta University Senate, that there are people who read in this attempt an insidious endeavour to bring down the standard and knowledge of English. That the knowledge of English of our boys has to some extent deteriorated may be true. But can it be said that it is due to the vernacularisation of our studies?

*

*

*

A LONG with the movement to improve the Vernaculars of our country, there is also the other praiseworthy endeavour to encourage the study of classical languages. Their respective

**Study
of the
Classics.**

places in the school and college curriculum was recently discussed at a meeting of the Senate of the Bombay University, and after a keen and long debate, a resolution was carried making the study of a classical language, compulsory for the first

year and intermediate examinations. This is as it should be, and this is being done now as before in all non-Indian Universities. It is to be wished that other Universities too will follow the lead. Study of the Classics, whatever be its language, is too precious to be foregone, for they contain the quintessence of wisdom and enlightenment and would only broaden the minds of scholars, instead of promoting sectional or sectarian feelings and ideals as was wrongly supposed by some of those educationists who took part in the debate at the Bombay University Senate.

THE public library movement is yet on its initial stage in India. Its use as a valuable means of adult and mass education has not been adequately recognised by the authorities and for financial and other circumstances, it

Public Library Movement. has not been possible to develop and extend its influence wherever it exists. The enlight-

ened and enterprising State of Baroda was the pioneer in this field, and its well-organised net work of public libraries, both urban and rural, adapted from the American model, is still unsurpassed in any other part of India, British or 'native'. The energetic people of Andhra Desa took it up and developed it some years ago, but the advent of the non-co-operation movement, official interference and suspicion etc. left the movement in a state of suspended animation as it were. But signs of renewed vigour are not wanting and we hope that the recent Public Libraries Conference at Bapatla presided over by the Hon. Mr. V. Ramdoss would devise ways and means to foster its development.

*

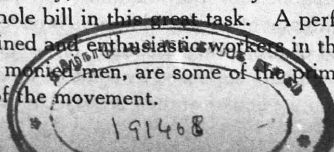
*

*

BUT if the library movement in its modern form is of recent origin and is an exotic plant imported from America, it was not in its essentials unknown to our ancients. History tells us

The Movement in India.

of our famous libraries in all centers of learning like Pataliputra, Taxila, Benares, Ajanta, Ujjain and Nalanda, and the memory of them ought to spur us on to revive them, adapting them, of course, to suit modern conditions. India is a vast continent and the nation lives in the villages. The problem of extending the benefits of the movement into every nook and corner of the land is, therefore, colossal in its magnitude, but it is a task worth trying. Public munificence can do much in the matter, for obviously, the Government by itself cannot be expected to foot the whole bill in this great task. A perfect organisation, a band of trained and enthusiastic workers in the cause and the generosity of minded men, are some of the primary requisites for the success of the movement.



IN
ANAEMIA

Weakness, debility

Medical men are unanimous in proclaiming that

DESCHIENS' SYRUP

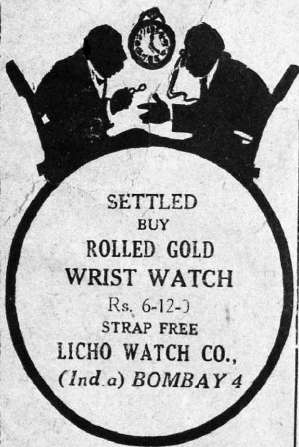
of Haemoglobin

ALWAYS CURES.

Price per bottle Rs. 2 only.

Can be had at

S. NATHAM & Co.,
Chemists & Wholesale Druggists,
PALGHAT.



**MALABAR
AYURVEDIC STORES.**

*The best house for the most reliable and Genuine
Ayurvedic Sastric Medicine and Specifics.*

Founded by

Ayurvedacharya

N. MADHAVA MENON, A. M. A. C.,

1st Lecturer of Ayurveda, Govt. School of

Indian Medicine, MADRAS.

VAJEEKARA LEHYAM.

A famous remedy for sexual debility.
It improves the nervous system of the
body.

A trial will convince you.

Per pound Rs. 4.

Tel. Address : "HEALTHOME" MADRAS.

107. Broadway, G. T. MADRAS.

Price herein does not include

Packing, Postage, etc.

PRICE LIST FREE ON APPLICATION.

When writing to advertisers, please mention *The Scholar*.

MIRACULOUS CURE

Don't Repent when you are given up by Doctors.

THERE IS HOPE WHEN THERE IS LIFE.

CHRONIC DISEASES

CHRONIC DISEASES

Of all nature any standing given up by eminent doctors are treated on agreement and guaranteed system. Gradual improvement day by day. No list of medicines. No operation. No injury in using medicines. Special treatment to Ladies, Infants and Old People. Please consult us for your complaints.

For B. Leprosy, Leucoderma, Syphilis, Consumption, Paralysis, Diabetic diseases given up by other doctors are treated on agreement system without operation. Please consult us for your complaints.

H. H. Moulana Saiyed Hussainee,

Nizam Medical Specialist,

No. 571, Third Maradana,

COLOMBO.

Telegrams: "QUADIR"

Telephone 1585.

THE SCHOOL FOLK

(A bright, lively, enlightening Monthly for Young and Old.)

7th year began from July 1925.

A Treasure-house of Wit and Wisdom, Knowledge and Culture, Poetry and Romance.

Beautiful Sketches and Poems, Short Stories, Articles (grave and gay) on Literature and Art, History and Science.

Invaluable for High and Middle Schools and Students.

Circulates widely from Comorin to Kashmere.

N. B.—Very profitable medium of advertisement.

Subscription: Rs. 1-4-0 only per year.

Single copy 3 as. (V. P. Charges extra)

Apply to:— **THE MANAGER.**

School Folk, TUMKUR. (Mysore State.)

Why waste your LEISURE HOURS?

HERE IS AN OPPORTUNITY FOR YOU

A FOUNTAIN PEN English make 14 ct. Gold Iridium-tipped FREE to those who canvass a dozen subscribers for **The Scholar.**

Send your list of subscribers with the subscription amount to

THE MANAGER,

The Scholar, PALGHAT.

N. B. The offer will hold good only till 5th August 1926.

When writing to advertisers, please mention *The Scholar*.

A Choice Selection of Text-Books.

FOR THE

Intermediate Examination, 1928

The Complete Minor Poems containing Tennyson's Enoch Arden, Gray's Elegy, Arnold's Rugby Chapel and Wordsworth's Solitary Reaper, etc. with text, exhaustive and clear notes, general and special introduction, summary and paraphrase etc. by R. Ramani, M. A. Rs. 1-4.

Exhaustive and clear notes on Clarendon Page & Rieu's Model English Essays, complete with a Rs. 2 introduction, summary essays, suggestive questions, etc. by R. Ramani, M. A. Rs. 1-4.

Ruskin's Sesame & Lilies comprising text, thorough and exhaustive notes, general and special introduction, summary, analysis and other features by A. N. Parasuram of Pachayappa's College. Rs. 1-4.

A Critical Study of all the Non-detailed Text-books containing summary, topical essays, character sketches, model questions etc. by Ramani, M. A. and K. Satchidanandam, M. A. Re. 1.

1927

A Critical Study of all the Non-detailed Text-books (Rob Roy, Round of Tales and Stories of the Victorian Writers) by R. Ramani, M. A. Re. 1.

Full notes on Lobban's English Essays by M. V. Venkateswaran, M. A. Re. 1.

Text Examiner on all the Non-detailed Texts by E. R. Empson, M. A., Lecturer in a First Grade College. As. 6.

Text Examiner on Merchant of Venice, by the same author. As. 8.

Text Examiner on Ruskin's Sesame & Lilies, As. 8.

A number of excellent Study helps for English, Physics & Chemistry, History & Logic available.

SEND FOR FREE DETAILED LIST.

Special Terms Offered to Readers of 'THE SCHOLAR.'

ROCHOUSE & SONS,

Publishers & Booksellers, Baker Street, MADRAS.

AMRUTANJAN



Cures All

aches & pains

Price 10 Annas a Pot

Sold Everywhere

AMRUTANJAN DEPOT

MADRAS.

BOMBAY.