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INDIA'S RENAISSANCE*

BY PROF. RADHAKRISHNAN

It is acknowledged on all hands that India is passing through a Renaissance. Renaissance does not mean a reversal; it means a recognition that nothing great can be achieved so long as a country is enslaved by tradition, whether it is social, political, economic or religious. The greatest work in every country was done in an atmosphere of freedom. It was so in ancient India. It was so in ancient Greece. If the greatest conquests of modern science and of social idealism were achieved in modern Europe in these four or five centuries, let us remember that those centuries are also the centuries when there was lessening of the grip of ecclesiasticism and of political tradition. It is in ages when tradition loses its hold, when we acquire the habit of questioning authority, that the greatest achievements of the world of humanity are brought about. That is a fact of which the Indian mind at the present moment is clearly conscious. That is why you have a revolt against authority, whether in the social, religious or political sphere; it is recognized that without freedom nothing great can possibly be achieved.

* Summary of an address delivered to a gathering of Indian students at London.

I believe that when the dust and din of present controversies are over, when cold reflection takes the place of excited talk, it will be put down to the credit of Great Britain that she took hold of a large people with great traditions, raised their sense of pride and self-respect, and made them conscious of the humiliation of being a subject Nation.

The greatest benefit which Britain conferred on India, or which one Nation can confer on another Nation, is this love of liberty, this craving for light, for liberty, for expansion of mind. That is a thing which Great Britain has instilled into the minds of the people of India. She has done so by her own history. She has done so by the kind of education which she imposed on the Indian people.

It is not a matter of surprise that at the present moment the young mind of India, which is still young because the world has not yet brought disappointment to it, because it has not brought frustration to its endeavor, believes that the gates of the future lie wide open. Because it has got such a tremendous receptiveness to idealism, it believes that it must work its own way and try to achieve its own future destiny. That is a thing which nobody can recognise as illegitimate. I do not think there is a single intelligent Britisher who wants India to remain under British control in perpetuity. Nor do I think that there is any Indian who thinks about these things who wants to sever the British connection, if it only earns its right to be preserved. There is talk at the present moment of Independence. Well, I can only see that Independence as a cry of despair. It is a cry which has been brought in there by a kind of psychological reaction. Somebody here goes about saying: "Let us govern." The reply comes: "Let us cut away." Somebody on this side says, "If you cut away, then there will be anarchy and bloodshed in the land." The reply comes, "Better go to hell struggling for independence than dwell in heaven under British rule." It is this psychological frame of mind that has been always the prelude of conflicts. Every argument which is used in defence of British rule practically produces some kind of bitterness. But everybody who has bestowed any kind of thought on this great problem is certainly of opinion that if there can be a firm

political connection based on common interest, a healthy economic interchange based again on common interest, a cultural partnership between two great sections of humanity, a closer partnership between two such fine peoples as the Indians and the British within the one common human household, it is an ideal for which every intelligent Indian and Britisher can only have devotion and attachment. If on the other hand Empire means a market for the central power, or men, money and munitions for planting the flag in the extremes of the world, if it means a massing of troops of various colors in the battle-front against similar groupings of Russians or Germans, such an Empire is a danger to the peace of the world.

It is necessary at this particular moment to understand the great importance of this Indo-British friendship, not merely for the sake of India or Great Britain but for the sake of the peace of the world.

I believe there is such a thing as logic of history. The world is not in the hands of blind inconsequence. If we are where we are, it is because we are what we are. There is absolutely no meaning in our trying to conceal from ourselves the difficulties which are actually facing us; in thinking that all those institutions which have come down to us, and which are a manner responsible for the condition in which we find ourselves, are things to be left to Providence to settle, and that we must let time work out its own destiny. The British control is nothing else but a true index of the utter corruption which has entered into the body politic of India. There is no meaning in your trying to imagine, "All is well, but I am like a martyr, I am suffering for my virtue." We are not. There are things which are not merely weakening to the National life of our Nation but degrading to the dignity of our people. We could set ourselves to remove those things; the weaknesses will have to be cast aside; the stronger elements will have to be developed. That is what is necessary at the present moment—not the mere passing of resolutions of Independence but trying to take our resolutions more seriously, equipping ourselves with wings and trying to translate our aspirations into actuality.

WHAT EASTERN RELIGION HAS TO OFFER TO WESTERN CIVILIZATION

BY C. E. M. JOAD

The decay of religious belief in the Western world is notorious, and I propose to take it for granted. There is now growing to maturity a generation of men and women to whom organised religion in the traditional sense of the word is meaningless. They do not subscribe to its dogmas with regard to the supernatural government of the universe, nor do they seriously endeavour to live the kind of life which it enjoins. Their scepticism is instinctive. It is not merely that the modern Western mind rejects this or that description of the supernatural world, or this or that explanation of the point and purpose of existence; it denies the existence of any world other than that which is known to the senses, and fails to recognise any purpose beyond the immediate purposes of daily life.

That this world is not in itself such as to satisfy our aspirations, or this life such as to invest the business of existence with significance, is unfortunately obvious. It follows that the modern Westerner tends to be cynical and indifferentist, and looking upon life as a pointless adventure in a meaningless universe, finds the rationale of existence in the satisfaction of his tastes and appetites. Where everything is uncertain, the doctrine of "let us eat and drink for to-morrow we die," at once concrete and definite, is eagerly embraced. The future being unknown, it is the part of wisdom to make the most of the present that we know. At the same time moral considerations, deprived of their supernatural backing, lose their accustomed force. God, we used to be told, takes delight in a good man. But once the practice of virtue is identified with pleasing God, it becomes difficult to ignore the respective consequences of His pleasure and His displeasure. Most religions have taken care to paint these consequences in the liveliest colours, with the result that it is difficult to say how much so-called virtuous conduct has been prompted by the desire to achieve an eternity of celestial bliss, and to avoid an eternity of infernal torments.

It is notorious to-day that heavenly rewards no longer attract and infernal punishments no longer deter with their pristine force; young people are frankly derisive of both, and, seeing no prospect of divine compensation in the next world for the wine and kisses that morality bids them eschew in this one, take more or less unanimously to the wine and kisses.

The resultant way of life is found less satisfactory than might have been expected. The objection to living for pleasure is that pleasure is so short-lived; repeat it and it no longer pleases. The objection to being able to do whatever you desire is that you quickly find that there is nothing that you desire to do. Hence the aimless and pointless character of much of modern Western life. We have revolted successfully against every kind of rule and authority, yet we are disillusioned with the results of revolt. We have shown the gods to be fictions, but we have still to come to terms with the needs that created the fictions.

In this impasse what assistance, if any, can we derive from the traditional wisdom of the East? Much, provided the wisdom of the East be stripped of the religious dogmas which have accreted around it. Common to all religions is the belief that the universe is in some important and fundamental sense, and, in spite of all appearances to the contrary, worth while. The appearances to the contrary include the everyday world and the everyday business of living in it. It follows that the everyday world is not the sole type of world; it may, indeed, be merely a mask or veil concealing a world of reality that underlies it. Further, it may be possible by living a certain kind of life to tear aside the mask and penetrate, however obscurely, behind the veil. Very well, then, it may be worth while to try to live the kind of life in question.

And here, I take it, we are within sight of the basic truth of all Eastern religions, which is that for those who live in a state of agitation, certain kinds of serene and lasting happiness, certain intellectual and creative processes, are impossible. Hence the religions of the East have insisted upon the systematic

cultivation of mental quietness and the conscious pursuit of a certain way of life; in a word, they have laid down rules for the attainment of spiritual health.

Adopting them, we gain a criterion of value, a yardstick by which to measure and appraise the worth of our activities, which the current thought of the Western world fails to provide. Such a criterion of value invests our lives with significance by suggesting that it matters—and not only to ourselves—how they are lived. Given the belief that some kinds of activity are more valuable than others, we may go wrong, but we shall know that it is wrong, and that we might have gone right. Thus the belief in the intrinsic value of certain kinds of activity springs directly from the conviction of the fundamental worthwhileness of the universe. Lacking the latter, the Western world lacks necessarily the former. It has, in fact, lost the sense of value. Thus it prides itself continually on its ability to do things, without stopping to enquire whether the things are worth doing. Its boasted efficiency may indeed be defined as doing the wrong things in the right way. I take two examples.

No feature of Western civilization is more remarkable than the disparity between our mechanical skill and our social wisdom, between the powers we have won over nature, and the uses to which we put them. Science has given us powers fit for the gods and we bring to their use the mentality of schoolboys. Consider the mechanic by the roadside mending the carburettor of his car; in his knowledge of complex mechanism and in the skill with which he handles it, he is behaving like a superman. Consider the same mechanic ten minutes later, driving at forty miles an hour in a little hell of noise and dust and stench, unable to appreciate the country himself and precluding the appreciation of all who come near him, he is behaving like a congenital idiot.

Men of genius by the dozen, men of talent by the hundred have laboured that wireless might be. They succeeded, and the tittle tattle of the divorce court and the racing stable is broadcast to the remoter Pacific, while the ultimate ether vibrates to the strains of negroid music. In war time our medical science

displays an almost incredible skill in patching up shattered bodies, in order that the equally incredible imbecility of our political science may set chemical science to work to blow them to bits again. In our scientific knowledge, we are gods; in our ethics and politics, quarrelsome babies. And the babies are entrusted with the powers appropriate to the gods.

What is the bearing of the wisdom of the East upon the situation? In the light of what has been said it is not far to seek. It consists simply in reminding the West of the fact that scientific knowledge and power over nature are of no value in themselves; their value depends upon the use to which they are put. If they are used to promote right living, they are good; if the contrary, harmful. It is necessary, therefore, first to discern what is right living. "You have taught us," said an Eastern philosopher to me, "to fly in the air like birds, and to swim in the sea like fishes. But how to live on the earth you do not yet know."

Or take the case of motion. The capacity for rapid motion is, as is well known, the brightest jewel in the crown of Western civilization. But one of the reasons why we move so rapidly from place to place is that we are not satisfied to remain in any place. We are driven by an aversion from the place at which we are, rather than an attraction for that at which we are not. This is particularly true of rich Americans, who, perpetually in transit across the Atlantic, seem to be running from something which is lying in wait for them on whichever side of it they happen to be. They suffer from a perpetually itching sole. This something is boredom, a boredom which springs from an inability to distinguish what things are really worth while, and an incapacity to pursue them.

Aware of the danger the East preaches the virtues of serenity and a quiet mind, as witness for example the following from an exposition of Taoism. "If a man desires too much or overworks and does not rest in time, the result will be the illness of Time The first step for a man who becomes a candidate for immortality is to keep life easy and the body young, since both mind and body have no inherent defect or trouble."

Speaking generally I should say that the Westerner tends to be discontented unless he has some positive reason for content, the Easterner, in so far as he has followed the teaching of his religion, tends to be contented unless he has some positive reason for discontent. The gift of contentment is, therefore, the chief gift which the East has to offer to the West, and this gift can only be received by those who have recovered the conviction of the fundamental worth-whileness of things.

FLOWERETS

The smallest bird feels pride as King,
On the topmost bough to sit and sing!

Deep and strange the ocean lies,—
Deeper, stranger ladies' eyes!

Stray clouds wind-hastened sail without a shower,—
Clust'ring clouds march raining wild their power!

The crow sun-shading cawing whirs,
The cloud Heaven-veiling silent stirs!

Slimy pearls sleep miser-shelled,
Starry pearls ever shine unveiled!

R. Balakrishnan, B.A., L.T.,

THE NEW AGE

BY SADHU T. L. VASWANI

An important feature of the modern world is its technical transformation. It is rapidly changing the East also. The machine is entering Asian lands. The machine is responsible for the greatest revolution in modern times. I recognize the evils of industrialism. I plead for the deeper values of life developed through fellowship with nature. Yet I submit that the machine is come to stay. It is an aspiration of the Time-Spirit. You must ride on it to new victories of life, new victories of the Spirit. Subordinate the machine to the man. Let it not dominate for the greed of the godless and exploitation of the weak. Respect the machine and use it for the service of the Nation. Therefore study science. Bands of young men studying science can do not a little to serve India.

Civilization is shifting from the sentimental to the mental. There is a growing desire to understand, not to accept an authority; creeds, scriptures, traditions are being questioned as seldom before in the history of the race. And religion must meet the challenge of new criticism. Do not be afraid of asking questions. Be critical. Criticism too is of the Spirit. Only see that you do not confound criticism with cynicism. The critic has faith in Reason, faith in Life. The cynic despairs of life and the universe. Criticism goes hand in hand with rational appreciation.

Yet another mark of the new intellect for which I plead is its efforts to relate, coordinate, bind, unify. What do we find today? The intellect of so many of the educated is disintegrating making them alien in dress and diet, in thought and aspiration from the great mass. This education is a cult of separation. A new intellect striving for new integration, for new and higher points of contact and fellowship with the mass must be developed. Mathew Arnold spoke words of wisdom when he said:—"Culture unites." Does your culture unite you with the masses?—with the poor?—with the new life of the Nation?—with the new life of humanity?

Civilization is shifting from the speculative to the practical. The age calls for new pragmatic minds, new scientific minds, new practical minds that will think and act in terms of life and its demands. The age has turned away from speculative theology to pragmatic constructions and practical service. There is a new emphasis today on action. I ask you to read biographies of men of action. And in this connection I would specially mention the names of ten great men, five of Europe and five of Asia. Among the great ones of Europe, Lenin is at the fore-front. His creed is not mine. But I salute him as the greatest man of action in the modern age. Then there is Mussolini, the Builder of the New Italy. There is Masryk, President of Czecho-Slovakia: he is perhaps the greatest statesman of today. There is Garibaldi. There is Abraham Lincoln, a man of the ages. Among the great Asians who have been very dynamic—men of *shakti*.—may be mentioned Kemal Pasha of Turkey, Zaglul Pasha of Egypt, Sun-Yat-Sen the father of Chinese Revolution, Mahatma Gandhi and Rishi Dayanand.

Shakti, more shakti is the note of the new age. You have suffered long from a cult of softness. Be strong! Relate your education to action. Action flowers in service of the poor. Strength flowers into sacrifice. Truly sang the young patriot-poet of Ireland:—"For this I have heard in my heart that a man shall scatter, not hoard." Life can hold no higher privilege than this, to be scattered and spent in sacrifice. The message of the ancient Rishis is the message of Sacrifice. The eternal in human history is the flame of sacrifice. And India will be set free by sons and daughters of sacrifice.

"There is one body and one Spirit, even as ye are called in one hope of your calling; One Lord, One Faith, One Baptism, One God and Father of all, who is above all, and through all and in you all."

Ephesians IV; 4-6.

THE ENGLISH MEDIUM: A TREMENDOUS WASTE

BY PANDIT MALAVIYA

Pandit Malaviyaji addressing the students at the Convocation of the Hindu University observed as follows on the medium of instruction in Indian schools and colleges:—

I may tell you that I began to study English when I was only seven years old. I have been learning it and using it for 61 years now. I have used it a good deal. But I frankly confess that I am not able to use it with half as much confidence as I am able to use my own mother tongue. I have had the privilege of the personal acquaintance of most of the great Indian scholars and public men of the last century. A good many of them own the admiration of Englishmen for speaking and writing English as they did. But I mean no disrespect to them when I say that very few of them would have claimed that they could use English with the correctness and ease with which an average educated Englishman uses his mother tongue. What then does this extensive use of English in our schools and public offices and bodies mean? It means a tremendous waste of the time and energy of our people. What is worse still is that with all the expenditure it involves, the knowledge which an average Indian youth acquires of English is poor and insufficient for his purposes. It is so poor that it often prevents him from acquiring a thorough knowledge of the subjects he studies through its medium, and from expressing in it what of such knowledge he has acquired. His knowledge of the subject cannot be as good as the knowledge of which an English lad who received education through his mother tongue acquires of the same subject. The Indian youth is hampered both in thinking and in expressing himself. He is placed at a disadvantage. National education cannot therefore be raised to the right level or excellence until the mother tongue of the people is restored to its proper place as the medium of education and of public business.

IMPERIALISM IN HINDU INDIA

BY PROF. A. S. VAIDYANATHA IYER M. A., L. T.

It is a matter of common knowledge at the present day that the leading European nations have been attempting in modern times to pursue a policy of what is known as Imperialism. This policy passed through different stages before its revelation in the unmistakable form of one country exercising its political control over other countries. Sometimes the beginnings of the policy are to be seen in the mere desire for extending trade. At other times it may be seen as the operating cause for more or less aggressive wars. At yet other times it has led to European nations occupying unoccupied lands in different parts of the world. Urged by this policy it was that the nations of Europe brought about what is known as the Partition of Africa.

It is not quite widely known that in Ancient India the policy of Imperialism has been in operation and that in a somewhat persistent manner. Readers of Sanskrit Poetry are well aware of how poets describe the territory of a powerful king as conterminous with the sea. e. g. *Asamudrakshitikanam*, as applied by poet Kalidasa to the kingdom of the Raghus. The concept is far from being merely a poetical one. As a matter of fact it was set up as an article of policy by writers on politics and followed in practice by several kings at different times. It even received scriptural sanction by the institution of ceremonies dating from remote Vedic times whereby a successful king was duly anointed as a king of kings. In this connection students of Ancient Indian History will call to mind the formula of *digvijaya* described in poetical works and actually carried out during the historical period. The crown was finally set upon an Emperor after the performance of the *Aśwamedha* or horse sacrifice indicative of the overlordship of a powerful king over the rulers of several other countries.

In the Epic period the spirit of Imperialism swayed the rulers of Indraprastha, and the most prominent example will be recalled in connection with the *Aśwamedha* of Yudhistira as a symbol of bringing the whole of Bharatavarsha under one

umbrella. In the battle of Kurukshetra it is narrated that the kings and peoples of distant parts of India including the Pandyas of the south took part ranging on one or the other of the combatant parties.

The classical example of *digvijaya* in Sanskrit Poetry is Kalidasa's description of Raghu's conquests in Canto IV of *Raghuvamśa*. King Raghu is described as starting from Ayodhya at the head of a large army and conducting campaigns against countries in the East, South, North and West with the result that Bengal, Assam, Orissa, Chola, Pandya, Kerala, Sourashtra, Punjab, Afghanistan and the Himalayan slopes were brought under his subjection. The ideal intended is of course obvious that the king is to achieve overlordship of territories bounded by the oceans or the impassable mountain barriers.

Coming to the historical period we may notice the influence of Imperialism in Hindu India for nearly ten centuries. From the year of the invasion of India by Alexander the Great in 327 B. C. to the death of Harsha in 647 A. D. is a period of nearly 1000 years during which the student of Indian History is enabled to note the rise and fall of four different empires—the Empire of the Mauryas, the Empire of the Kushans, the Empire of the Guptas, and the Empire of Harsha. These empires were set up and maintained during their time by an able race of rulers. Two of the empires had Hindustan for their centre and extended far into the south bringing part of Deccan under their control. The empire of Harsha was checkmated in the Deccan and had to accept the Nerbada as its southern boundary. The Kushan Empire had Parushapura or Peshawar for its centre and extended particularly in the North-western Frontier and comprised territories from Bokhara to Sind and from Persia to Behar. The extent of Asoka's Empire has been gathered from the varied distribution of his edicts and, so far as the south is concerned, it is considered to have included modern Hyderabad, and portions of Mysore. The recent discovery of an Asokan Edict at Gooty makes it probable that Asoka's influence extended even into portions of the Madras Presidency.

Each dynasty is again particularly remarkable for having produced a ruler of extraordinary capacity not to speak of the immense contribution to culture it made. In the Mauryan Empire, Asoka stands unique for the wonderful contributions to the material and moral progress of the different peoples he brought under his sway and what is more for the message of universal peace and brotherhood he practised and proclaimed for all humanity. Rightly, H. G. Wells says "Amidst the tens of thousands of names of Monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name of Asoka shines, and shines almost alone, a star." In the Kushan dynasty, Kanishka stands out for his zeal and piety and encouragement to Arts and letters. In the Gupta dynasty stands forth the colossal figure of Samudragupta, the imitator of Raghu's *digvijaya*, the performer of *aswamedha* sacrifice, the 'Indian Napoleon' who was at once musician and scholar. In his dynasty, the noble Harsha graphically described by his friend and writer Bana, his 'Boswell', as Radhakumud Mukherjee would put it, may be noted as the embodiment of manifold virtues of Hindu Kings.

The character of the above rulers and the influences to which they subjected themselves are also of a striking nature. Asoka who was at once monk and Emperor, put himself under the spiritual guidance of monk Upagupta. His grand father Chandragupta, the founder of the Mauryan Empire and a devout Jain is considered to have abdicated the empire while yet in the middle of his life, probably being drawn under the influence of the Jain Saint Badrabahu.

Samudragupta in his early years is described as having been attracted to the company of Vasubandhu, the celebrated Buddhist author of the age. King Harsha's intimate contact with Bana, the superb writer is no less striking. These examples of rulers and their intimate relations with the great saints or writers of their age may be noted as the parallels in Hindu India to the famous relations of Emperor Akbar to Abul Fazl. The eagerness of crowned heads in India to come into communion with the great men of the age seems to be peculiar to Indian atmosphere as being India's homage to culture.

It is a most refreshing feature of ancient Hindu empire, to find that after the din and bustle is over and an empire has been established, there starts under the influence of the court an outburst of activity in Literature and Arts each time reaching a high water mark of excellence in various departments. The extent of learning, and the wonderful design and execution of Asokan architecture and sculpture are matters which have extorted admiration from European connoisseurs in Art. The Mauryan age and the Gupta age have been wonderful in the intellectual and artistic eminence reached by them. We may well quote here what Dr. V. A. Smith says as characteristic of these ages, "In India the establishment of a vigorous dynasty ruling over wide dominions has invariably resulted in the application of a strong stimulus to the development of man's intellectual and artistic powers."

The part borne by the rulers in the intellectual movements of their times strikes one as particularly characteristic. The working of Imperialism during Ancient Hindu period has led to cultural results even more important than political. Each time that an Empire arose after the pre-existing chaos has witnessed a stimulus to Arts and letters which has left a landmark in the history of Indian culture. There is hardly a parallel in history for the propagandist zeal of Asoka for ministering to the comforts of mankind as well as animalkind. The age of Kanishka has left its indelible impress on Indian sculpture and is the age when the versatile Aswagosha and the most celebrated Charaka flourished. The Gupta Age is described as the 'Age of Hindu Renaissance' an age of giants who carried Hindu culture and Arts to a height whose eminence and grandeur alike continue to be the objects of admiration. It was the age of Kalidasa and the blossoming of dramatic literature. It was an age in which Aryabatta and Varahamihira cultivated the Sciences of Mathematics and Astronomy. It was an age when Architecture and sculpture painting and music attained an extraordinarily high level of development. The noble Harsha Vardana is remembered as much for the victories of peace as for the victories of wars. After a *digvijaya* lasting over 22 years in which he brought the 'Five Indies' under his rule and established peaceful and

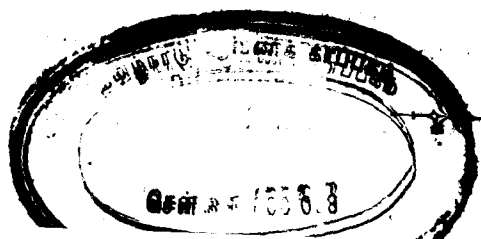
settled Government, he follows the policy of Religious toleration set up by Asoka and Samudragupta and strives hard in the diffusion of learning in his empire and holds a remarkable Assembly once every five years in which he gives away in religious alms most of his acquisitions during the period, 'his record of charity being one which no King in any age or clime can possibly beat'. An accomplished scholar, a patron of learning, the author of three Sanskrit Dramas besides a work on grammar Harsha is best remembered as the friend of Bana at whose hands Sanskrit prose reached its highest glory.

Intellectual and artistic progress would be impossible without a leisured class, well endowed and well cultivated, and an appreciative middle class enjoying a life of stability, ease, and comfort. After securing these conditions, Hindu Imperialism set in motion the mighty forces which contributed to a marked development of Arts and letters. The personal example of the rulers combined with the noble patronage at court must have gone not a small way in giving a fillip to the movement. We may conclude by saying that the period of Hindu Imperialism extending over ten centuries resulted in adding a few important chapters in the history of Indian Art and Culture leading to India's permanent glory.

AUGUST IN EGYPT

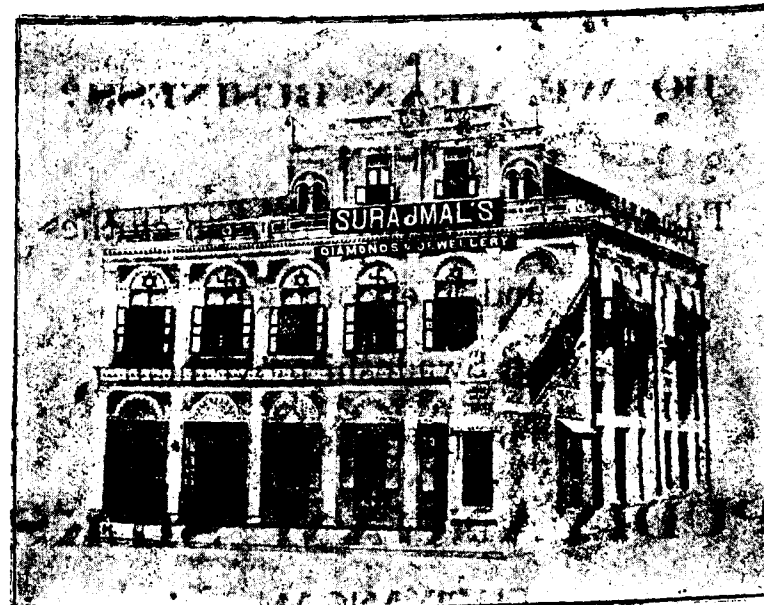
Darkness, alone with the tall palms,
And, beyond, the mighty stars
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With the frog's note in the cool waters
And the cricket's chirp in the grasses,
Till the fragrant hour passes
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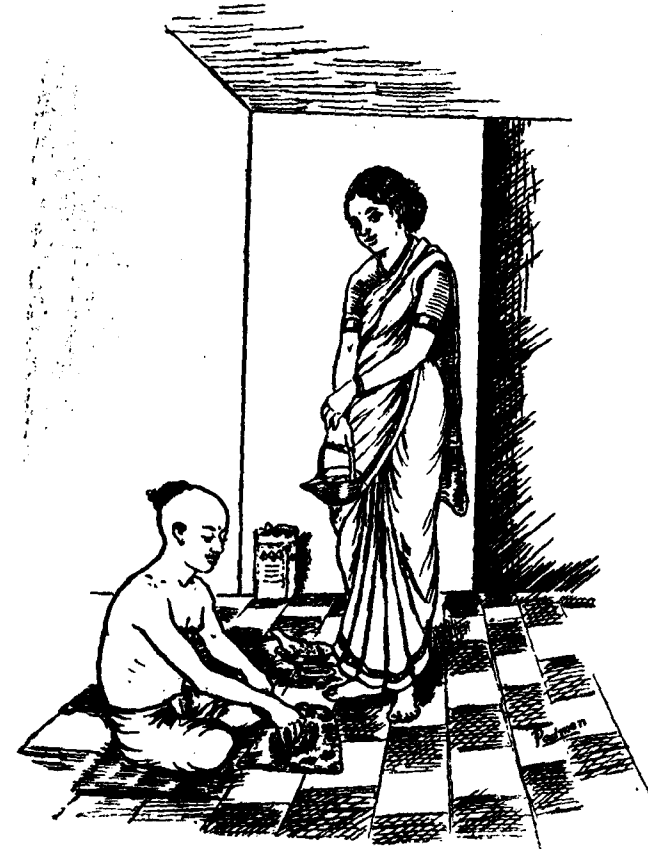
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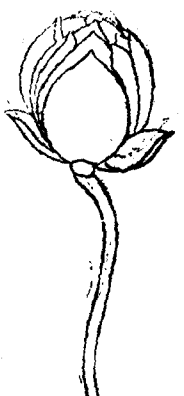
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Aim and Nature of Adult Education :—As has already been said above, the education that we give to the adults must be such as would lead to the improvement of the moral and material condition of the people in the villages. For this, mere imparting of a knowledge of the three R's will not serve the purpose, though such knowledge is very necessary. But what we really want is a diffusion of general knowledge on matters that vitally affect the rural life so that the people in the villages can easily follow the trend of events happening around them and in the world and they may take an intelligent interest in all movements pertaining to the village, taluk, district or country. In short the aim of adult education should be to provide the necessary knowledge and training for citizenship. For this again, the subjects taught should be well linked up with the life of the village and all that is related to it and the training given should be such as to evoke in the people a sense of self respect and self reliance, love of service and capacity to organise and conduct movements for the good of the community as a whole and the course of instruction should be made as interesting and lively as possible so that the adult scholars might feel inclined to go through the course without any feeling of monotony, or strain or fatigue. In short the interest of the scholars in all that they learn in the school should be sustained and the school should possess the attraction that any place of healthy amusements offers.

• *Outlines of the Scheme* :—Having explained the benefits of adult education and its nature and aims I proceed now to give the outlines of a scheme for adult education. The scheme may roughly be said to consist of three parts (1) Regular evening classes or night schools for adults where prominent attention is to be given to the teaching of the three R's, reading, writing and arithmetic. (2) Lectures, talks, magic lantern exhibitions, excursions, dramas etc. and (3) Distribution of pamphlets and leaflets and organisation of village libraries and reading rooms. We shall now take up the consideration of these one after another.

* In developing the schemes, I have largely indented upon Mr. Suryanarayana Rao's Scheme of Adult Education.

First; the evening classes:—The curriculum for these classes cannot possibly be the same as for the elementary schools in as much as the aim and the period of education in them, the hours of study, the nature and the age of the scholars are all different. The curriculum for these classes should include besides reading, writing and arithmetic (1) outlines of the geography and history of the taluk, district and the country, (2) civics, including information about the Postal, Police and Railway Departments, Village Administration, Civil and Criminal Courts, Registration, Education and Co-operative Departments. (3) Elementary Science and (4) Moral and religious lessons by story telling etc.

Second; Lectures, Talks, Magic Lanterns etc.:—It is well known and recognised all over the world that lecturing is one of the means of imparting knowledge to adults. It is of great value in a country like India where a large number of adults are illiterate and have neither time nor leisure to attend schools. The subjects chosen for the lectures must be related to their life and should be rendered interesting by means of anecdotes, demonstrations etc. and the topics selected for lectures should be varied. Occasionally readings from books as texts for the lectures will be useful. Wherever possible and available magic lantern slides and cinema films should be freely used while lecturing.

Harikatha kalakshepam and Puranam reading is another useful aid for imparting moral and religious instruction. Chorus singing may also be largely resorted to to add life to the classes.

The lectures may well embrace subjects like (1) Patriotism—lives of great men (2) Civic duties and responsibilities (3) Law and order (4) travel (5) personal, family and public hygiene and sanitation (6) infectious diseases (7) Physical culture (8) Social evils such as drink, extravagant expenditure on marriages (9) Cooperation (10) Agriculture—improved methods of cultivation, use of improved tools, preservation of farmyard manure etc. (11) Farming and gardening industries such as fruit culture, bee hive culture, poultry farming, dairy farming (12) Cottage industries such as weaving, mat making, basket making, dyeing, printing etc.

To run these courses of lectures, besides the teachers actually in charge of the evening classes, officials of the

Government Departments of Education, Cooperation, Public Health, and Agriculture and local non-official leaders and public men may be invited from time to time to deliver lectures.

Besides the lectures we must also have dramas, of an informing and instructive nature like the health dramas, devotional dramas, enacted periodically. Also occasionally we must arrange for visits to useful and informing institutions, factories etc. and excursions to places of interest such as the water works, Mulathara Anicut etc.

Third; Library and Reading Room:—This is a necessary adjunct to any adult education centre. For there is a tendency in man to lapse back into illiteracy, if there be no facilities or inducements to keep up the literacy once acquired and this tendency is best checked and literacy maintained by having reading clubs and libraries attached to the centre for adult education. The books and periodicals got for the library and reading room should be of a popular nature and should be such as would interest the adults. It was only the other day that I read in the 'Hindu' that there is a library attached to the adult education school at the Teachers' College, Saidapet which is organised and run by one of the college lecturers and a member of the kindergarten section assisted by the students under training. In that library they have nearly 800 books chiefly supplied by publishers and sympathisers and they realise the need for discrimination in the choice of books. They are finding out by actual statistical investigation what books should and what books should not find a place in such libraries. For that purpose a record is kept of the books often issued to and consulted by the adults.

There should also be a reading club attached to the library which will prove a great incentive to reading and exchange of ideas and afford opportunities for mutual talks on important topics of the day.

(To be continued)

TEACHERS ON HOLIDAY

BY PROF. P. R. KRISHNASWAMI, M. A.

What a teacher does during his leisure-time is of great importance to him. Holidays are essential to teachers as it must be conceded that teaching is a profession practised at much great intellectual strain that frequent rest is a necessary condition of health. During every holiday the teacher should attend to such means as will tend to re-build his lost health and improve his vitality. This is one part of holidaying. But a more complex problem is his behaviour in society. A man is said to discover himself and his cultural level by his behaviour during leisure hours as contradistinct from what he does even in his professional life. A teacher on holiday has ample scope to study the world and the society in it. He can receive impressions, and at the same time leave impressions of himself on others. Travelling is a very fruitful experience by affording frequent change of scenery and social company.

Another aspect of holidaying is the attending to several important matters affecting one which still cannot be attended to on working days. The cultivation of hobbies has always been regarded as a necessity for mental health. These hobbies may range widely in their scope, from utter triviality to greatest profundity. Photography is a good hobby, as painting or knitting. Even journalism which may amount to a secondary vocation is a hobby. Then there are philanthropic movements in which men may join according to their possibilities.

Professional gatherings are another feature of holidaying. Teachers in conference look in the first place to deriving a certain amount of pleasure and holiday enjoyment. Then they take the occasion to indulge in retrospective and introspective reflection. These things cannot be conveniently done while teachers are carrying on the daily professional life.

Professional gatherings may be not only for the discussion of problems affecting the profession as such but also to expose and discuss the technical problems affecting the practice of the

profession. There are holiday courses sometimes in this or that subject, in science, geography, mathematics or in the library as a national institution.

Rules cannot be formulated for all absolutely. Every individual teacher has to seek the best methods of getting the maximum benefit of his holidays. But it is good to have some deliberation and keep in view all the several distinct aims which will deserve to be fulfilled, so that a judicious combination of them may produce the richest results possible. In the careful balancing and combining of the aims lies the richness of the results. The great thing to avoid is a listless idling away of the time by which one discovers nothing in recapitulating a long period of the past. Among the enemies to a proper utilisation of holidays may be mentioned long sleeps during the day-time, excessive indulgence in cards-play and endless talk carried on in company. A very short sleep in the day may be necessary in the summer days, an occasional game of cards may be a refreshing and purposeless gossip rarely partaken may be a real recreation worthy of permanent remembrance, but it is by the constant checking of these tendencies that one's normal activity in health is secured.

To the teachers, as to the member of any other profession, change of scene and of occupation is usually the essence of holidaying. Whether in the daily work or in the holidaying one should aspire to attain a high level of activity. If one has not known intense work, one cannot equally sense intense holidaying. The charm and success of the holiday are both in its difference from and identity with the regular time of work. Change of background and change of occupation denote the difference while well-ordered habits in work or in play point to the identity.

Fighting the battle of life is fighting against fearful odds. There are giants and dragons in this nineteenth century, and the golden casket that they guard is not so easy to win as it appears in the story-books.

Jerome K. Jerome

DR. MONTESSORI, & HER PLACE IN MODERN EDUCATION

BY PROF. P. SUBRAMANIAM.
(Benares Hindu University)

Dr. Montessori is not a stranger to the modern student of Education. She is fortunately a living contemporary of the other illustrious sister-Educationist-Miss Helen Pankhurst of the Dalton fame. We shall try to examine briefly the title of Dr. Montessori to the reputation that she so justly enjoys among the Educationists of today, and try to assign her a proper place among the Educational Reformers.

A study of her biography reveals to the reader how Dr. Montessori came to be an educationist almost in spite of herself. Her first love was Medicine, and it was through her medical studies that she approached Education. Her professional duties as a doctor brought her into close touch with the mentally deficient, and it was this which took her in turn to Psychology and Education. Very soon this interest took a practical turn and she was put in charge of the State Orthophrenic School, and here it was that she performed her first experiments and achieved a marvellous degree of success in the treatment of the feeble-minded children or idiots. She was quite convinced of the superiority of her method, and held the view that a method which could bring the so-called idiot to the intellectual level of the average child, would necessarily prove infinitely superior to the usually practised methods even in the treatment of the normal children.

Without either getting into the details of her method, or the elaborate 'Didactic Apparatus' which she has planned and patented, we might straight away get at the principles which underlie her method. Though nowhere in her works does Montessori enumerate her basic principles, yet we can glean them from her practice.

The most important point that strikes even a casual visitor to the Montessori School is the Freedom or Liberty that

children enjoy, both on the disciplinary and the pedagogic side. There is no Time-Table, no rigid curriculum to be finished in a particular time, no hard and fast rules about discipline and conduct; no rewards and punishments in the accepted sense of the terms. And yet there is perfect order, cheerfulness and life. It is practically a regime of Children's Swaraj. There is hardly any interference from the teacher, or calling them to order. The child sits, stands, plays and acts very much by himself, as if moved by an inward urge and not under instruction from others. This is the most dominating principle of her method. Involved in this is another cardinal principle which may be treated as a separate item for the sake of convenience. i. e. Respect for Individuality. There is not much in this method which believes in 'mass instruction'. Barring a few games in which children act or play together, and that too in an advanced stage, the normal condition is one in which each child works or plays as he likes, and such guidance as the directress gives is to 'one child', and not to a group. She seems to believe that "Each one of the children perfects himself through his own efforts, and goes forward guided by that inner force which wishes him as an individual", and hence that all scientific study must be based upon a direct study of the individual, and that individuality or personality must be afforded ample opportunity to reveal its characteristics, and provided with all necessary means for developing and organising itself. It is her solicitude for Individuality that has led her to the idea of supplying the children with a suitable environment for their development. For, this, according to her, is the fundamental business of Education. To quote her once again "Rather than allow the child to discover his aptitudes by a process of Trial and Error, Education must provide him with a 'prepared environment' which must be most congenial to the development of his individuality." This is the secret of her elaborate Didactic Apparatus! which again is the result of years of diligent study and experiment in the light of inspiration that Montessori drew from Seguin, and Itard—her illustrious predecessors in the sphere of sub-normal children.

Another principle underlying her Method is her belief in Self-Education. With her belief in the first two principles,

she naturally infers that the teacher instead of doing everything or nearly everything for the child, should do as little as possible, giving him such guidance and stimulus as he may occasionally need, and providing him with the materials; but leaving him free to exercise his own faculties, and relieving him from the pressure of vexatious interference and arbitrary constraint. We might also add here that the general plan of her 'Didactic Apparatus' is very largely based on the principle of auto-correction, where the apparatus itself reveals the mistake and helps the boy to correct himself. This goes a long way in creating that spirit of 'Self-Confidence' which is absolutely indispensable for success in life.

Yet another conspicuous feature of her Method is the importance she attaches to Sense-Training. All psychologists are unanimous in recognising the importance of training the Senses as an effective means of improving the intelligence; and the learned doctor has taken full advantage of this truth in her Method.

Now we are in a fair position to judge Dr. Montessori's contribution to the cause of Education. Before the advent of Montessori, young children were largely put under Froebel's Kindergarten. Although Froebel was far ahead of his times in this method, and although his Kindergarten has spread to different lands and people, there is an element of mysticism round his method, which is a bit too sublime to the average kindergarten mistress. When the layman compares Froebel's gifts with Montessori's 'Apparatus' he is only able to point to this latter as an enlarged and fuller application or evolution from the former. But to the actual student of Education the difference is at once obvious. While Froebel looks up to Philosophy for his '*Obiter Dicta*,' Montessori gets her sanction from Psychology in the light of modern researches. Another familiar reformer who harps on these very principles is Miss Helen Pankhurst of the Dalton fame. But we shall be able to put her out of court if we just remember one vitally important point about her method—viz. that it is essentially meant for the pre-adolescent stage at the least. It does not apply to young children of the nursery and kindergarten age. But there are certain striking similarities

between these two, which would enable us to judge their right place in Education. Coming to the Dalton plan we find that Miss Pankhurst also lays a great stress on 'Freedom'. Her Laboratory movement together with the Assignments, and Contracts hinge round this vital principle that the student should be absolutely free to select his time and speed in studying a particular subject. He should not be regulated by a hide-bound Time-Table which would announce to the student with the gong "Switch off Mathematics," and "Switch on English History." The whole burden of Miss Pankhurst's scheme seems to reverence the Individuality or Personality as Dr. Montessori calls it. Her Contract and Assignments are only a practical manifestation of the principle of Self-Help or Auto-Education, of Dr. Montessori.

Thus we see that Miss Pankhurst is only carrying Dr. Montessori's principles to their logical conclusion by extending the sphere of their application. It is true that Dr. Montessori has of late, applied her method to older children; and that the Dalton plan is being practised in several elementary schools with very promising results.

It remains to assign her a legitimate place in the rank of Educational Reformers. Although Kindergarten would continue to hold its sway with the Conservatives, the more progressive section of the Educationists would be more willing to give an honest trial to Dr. Montessori's Methods in the elementary schools, and to Miss Pankhurst's Dalton Plan in the more advanced stages. It would not be far wrong if we would place Dr. Montessori as the fore-runner of Miss Pankhurst both in her ideals and practice; or shall we better call these two sisters' reforms as complimentary, the younger sister completing what the elder had just begun? For, according to Miss Pankhurst herself, her methods prove all the more effective when applied to students, who as children had attended a Montessori Institute. Thus Montessori prepares the children for the Dalton plan; and both these sisters seem to deserve the tributes of all progressive Educationists for some years to come.



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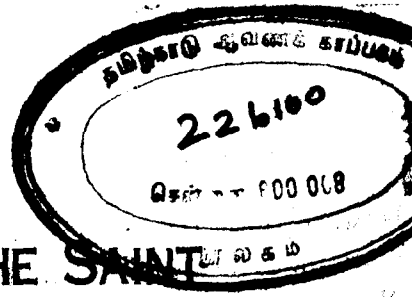
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GANDHI, THE SAINT

[To the following account of Mahatma's personality as it has struck a western observer, we are indebted to the columns of "Unity" of Chicago, America. The writer of the article is Mr. Kirby Page, who is regularly contributing to the pages of the journal on Indian topics—Editor.]

I am just completing three memorable days with Mahatma Gandhi. The way had been paved for me by letters from C. F. Andrews. The result was that we were quickly taken into the family circle at the Ashram. We had three long interviews with Mahatma, in addition to many fleeting contacts with him during our stay.....

We arrived at the Ashram on Monday, which is Gandhi's day of silence. Beginning at seven o'clock every Sunday evening he observes absolute silence for twenty-four hours. The period is spent in rest, meditation, and writing his contributions for *Young India*. Two of his friends the Ahmedabad railway station and drove us four miles to our destination. Gandhi received us with a most hospitable smile but was unable to converse with us until later. We spent the day talking with members of the colony or community and in observing the various activities being conducted. At seven we attended corporate worship. The entire company sits in the sand overlooking the river, under the open sky. Following the chanting of the evening prayers, Mahatma broke his silence and talked on a devotional theme. Then followed the daily business meeting. As the roll was called each person reported the quantity of his or her spinning for the day. This was followed by half hour's discussion of a proposed new daily schedule of meal and other activities. We could not understand what was being said, but were intensely interested in watching the proceeding. With the utmost good humour and patience Gandhi brought out the various points of view, until some forty persons had taken part in the discussion. No vote was taken but a unanimous agreement was reached.

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Reader in Mathematics, Madras University

OPINION

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ബ്രഹ്മശ്രീ മേപ്പത്തൂർ ഭട്ടതിരിപ്പാട്ടിലെ "നാരായണീയം" പല വ്യാഖ്യാനങ്ങളും പരിശോധിച്ച് വിശേഷമായ ഒരു ഭാഷാവ്യാഖ്യാനത്തോടുകൂടി 1104 രൂലാം മുതൽ ആരംഭിച്ച് നടത്തിവരുന്നു. കറച്ച് പ്രതികൾ മാത്രമേ ബാക്കിയുള്ളൂ. ആവശ്യക്കാർ ഇമ്മാർഗത്തിനിടയാകാതെ ഒരു കൊല്ലത്തെ വരിസംഖ്യ 3 ക. നേഞ്ച് മുൻപക്കങ്ങൾ സഹിതം ആവശ്യപ്പെടുക.

MESSRS. RAMAVARMA & Bros.,

Mavelikara P. O., Travancore.

മെസ്സേഴ്സ് രാമവർമ്മ & ബ്രദേഴ്സ്,

മാവേലിക്കര P. O., തിരുവതാംകൂർ.