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ANNUAL-1927.

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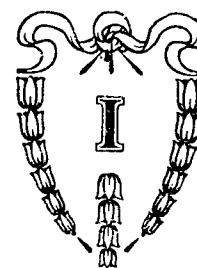
V. K. SUBRAMANIA IYER, B.A.
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SIVAJI MAHARAJ

AN APPEAL TO EDUCATED WOMEN TO TAKE THEIR PROPER PLACE IN PUBLIC LIFE

BY DR. S. MUTHULAKSHMI REDDI, M. B. & C. M., M. L. C.
(Deputy President, Madras Legislative Council)



HAVE gladly chosen this subject as the main theme of my paper as I am anxious to justify the claims of woman for political rights and her place on the various public bodies, because I know that a large number of my educated brothers and even some of my sisters are of opinion that the woman's proper sphere is home and her activities must necessarily and profitably be limited to the same.

In the first place I may safely assert that those who hold that view, very often overlook the fact that the home is not a self-contained or isolated unit and the happiness and well-being of a family depends upon so many eternal factors such as good and pure water supply, upon the supply of uncontaminated milk and other provisions of life, upon healthy surroundings, upon efficient drainage system, upon the sanitation of the city etc., So we may easily see that the needs of the home are in a smaller measure the needs of the city. A number of homes constitute the city and several cities constitute the country. Why then woman who is the recognised mistress of the home should be thought unfit to administer or look after the needs of the city or the nation?

How could we keep a healthy, a comfortable and hygienic home unless the above needs are attended to in every detail? So I am firmly of opinion that it would be a better and a wiser policy to have woman representatives on the various public bodies to put forth the women's point of view.

Again we have no business to sit quiet or remain indifferent when all our sisters around us are groaning under the tyranny of custom, tradition or one-sided laws. We have to see that the Age of Consent Bill—raising the marriageable age of girls to 16—

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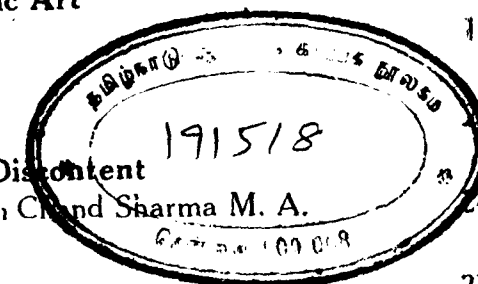
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ANNUAL NUMER: CONTENTS.

	Page
1. To our Readers	1
2. A Message By C. F. Andrews	3
3. An American College to make men By Dr. Sudhindra Bose	4
4. The Fruit of Service By T. L. Vaswani	8
5. The Balanced Life By Swami Yogananda	15
6. To The Nairs of Malabar By Sir. C. Sankaran Nair	17
7. Cloud Player By H. Chattopadhyaya	18
8. The Fallacy of realistic Art By O. C. Gangoly	24
9. Prometheus Unbound By J. H. Cousins	27
10. Literature of Divine Discontent By Professor Dewan Chand Sharma M. A.	28
11. A Dream at Dawn By H. Chattopadhyaya	33
12. Personality By Dr. C. Kunhan Raja, M. A., D. Phil (Oxon)	35
13. The Problem of the Century By K. S. Verkataramani, M. A., B. L.	39
14. The Great Society By K. S. Ramaswamy Sastri, B. A., B. L.	
15. University and College Libraries By S. R. Ranganathan	



is made into law, because the evil system of early marriage in this country is not only productive of an unhealthy and unhappy motherhood and generations of physically defective children, but also is responsible for a large number of child widows in our midst.

At an age when Europe does not see any such widowhood India has 15 lacs of young virgin widows below the age of 25 whose lot in a Hindu family is a most dreary one. None the less is our duty towards our purdah sisters—helpless victims of man-made laws—whose movements are limited to the four walls of their house and when the whole world is open to men and women alike, our Muslim sisters are very often denied the bare necessities of life such as sun-light and air and in consequence suffer from many a mental and bodily ailment. Is it not our duty, the duty of those who enjoy all the beauties of creation and who have tasted a life of freedom to try and liberate those poor sisters from a life of serfdom which cripples the mind as well as the body by carrying enlightenment and education into their homes?

We have other local grievances too. It is very sad and painful indeed to contemplate that the Hindu mothers, wives or daughters are not entitled to any share in the property of their fathers or husbands in which capacity our Muhammadan and Christian sisters are better off and again we have to uproot polygamy from this land which is the cause of much cruelty and injustice to the first wives. If we have read from our history that there have been ideal husbands like Rama, side by side, we have also learnt that there have been unscrupulous husbands like Ravana. If Rama had treated his partner with love and regard, there was a husband like Ravana who disregarded his chaste and virtuous wife's advice. Don't we women stand in need of legal measures to protect us from an unjust and cruel treatment as was meted out to Ravana's wife Mandodari? Again we all know of late that the immoral traffic in minor girls has become a very common affair and in the absence of any legal measure it goes on unpunished and unchecked. We have to fight against the double moral standard prevailing in our

society and against one-sided laws, which while condemning the weaker sex, encourages vice and irresponsibility in the so-called stronger sex.

About the work of reclaiming young girls from immoral surroundings Madame De Witt Schlumberger, the famous French woman, who started rescue work in France says that the moral rescuing of each girl of whom they have made a good woman is a small but useful stone for constructing the moral edifice which must be rebuilt. In another place she says that 'we are responsible for the evils we do not prevent and for those we struggle too weakly against'. How appropriate are the above remarks to our country where exists a community which actually trains innocent young girls for dedication into a life of immorality and vice? How much more should our hearts be moved by the lot of those poor women and children who are the victims of mistaken religious fervour or iniquitous custom?

In this connection I cannot do better than quote the very words of that noble French woman, Madame De Witt Schlumberger when demanding political rights for women which run as follows:—"Many people of our generation, and especially in our mother's generation, held a different opinion regarding the social role of women, from the one we conceive to-day. A woman was then, solely, a wife and mother, and her social role was limited to the performance of charitable deeds, just charity or giving to the poor, that was all."

We think at the present time we have other duties in addition to these and a much wider sphere of action.

It is with sorrowful surprise that I find well-educated women good and charitable, who have not yet joined us in the cause of women's suffrage. To me this is incomprehensible, and I can only attribute it to want of thought, to a lack of knowledge of the question that is so closely allied to those moral and other reforms we are seeking to obtain, and in consequence to each of the social works we are engaged in. I can understand indifference on the part of women who are stony-hearted or heartless, and unfortunately there are some who are so, but I do not comprehend indifference on the part of those whose hearts bleed

CONTENTS (Continued)

	Page
16. A Peep into Indian Art By Professor Manindra Bhushan Gupta	44
17. From the Cradle to the Class-room By Capt. A. R. Poduval, M. R. C. S., L. R. C. P	48
18. An Appeal to Educated Women By Dr S. Muthulakshmi Reddi	53
19. The Overwhelming of Hindu Culture By Prof. K. Sundara Rama Iyer, M. A.	59
20. Cloud-Land—A Phantasy By K.	65
21. Literary Research in India By P. R. Krishnaswamy, M. A.	68
22. Physical Status of India By Mrs. A. R. Lakshmi Pathi, B. A.	71
23. Labour in India By B. Shiva Rao M. A.	75
24. Pencil-Making in India	78
25. Who is a gentleman? By Ashoke Chatterjee	82
26. Tilak's Religious Thought and the Ganapathi Festival By G. V. Ketkar, B. A., LL. B.	85
27. Some Foot Prints on the Sands of Kerala By S. V. Venkateswara Iyer	89
28. Co-operative Marketing By P. V.	95
29. The Spirit of Pyramid Art By Duncan Greenlees, B. A. Hons. (Oxon)	99
30. A Picture of Early English Education in India By Prof. C. S. Sreenivasa Chariar, M. A.	107
31. Some Random Musings By K. S. Ramachandra Iyer	112
32. The Potency of the Sub-Conscious By P. V. Aghoram Iyer B. A., B. L.	115
33. Thoughts By S. Rama Iyer, B. A.	120
34. The Need of Physical Culture for Indian Students By Capt. P. K. Gupta, I. M. S. (Retired)	121
35. Cartoons	125

CONTENTS (Continued.)

	Page
36. Diamond Cut Diamond By Judge Bodkin	129
37. Indian Dodds and Dents By C. V. Krishnawamy Iyer, B. A., B. L.	138
38. Mangala Slokas By Pandit. M. D. Subramania Iyer	142
39. Annotation Competition	143
40. Cross-Word Competition	144
41. Popular Ballot Competition	146
42. Anagram Competition	148

LIST OF ILLUSTRATIONS

	Facing Page
1. Saradambal	Frontispiece
2. Dr. Sudhindra Bose	4
3. Swami Yogananda	4
4. Dr. M. A. Ansari	8
5. Sir C. Sankaran Nair	16
6. Dr. James H. Cousins.	16
7. Sir J. C. Bose	33
8. Sivaji Maharaj	53
9. Lokamanya Tilak	87
10. Yasoda and Sri Krishna	99
11. Captain P. K. Gupta	121

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when coming in contact with human misery, those whose bountiful hands endeavour to relieve that misery and those whose hearts swell with indignation at the sight of all the injustice and iniquity overpowering many women thereby causing many children to suffer. I cannot understand why we are not, all of us, united in one strong band which many men might join, to claim the right to the woman's suffrage, which is the only way to bring about the necessary reforms.

Don't make me say women are too happy. Alas! the women who are happy, who are in want of nothing, while others are in want of everything, incur a heavy responsibility and have a terrible debt to pay. They have no right to remain indifferent. It was good for us to be taught our family duties and responsibilities but our educators overlooked social responsibilities too much. Many women find it convenient to screen their own, behind their husband's opinions. Do not imagine that I am preaching discord between husband and wife. Far from it, for I believe those women who think and act according to their consciences make better wives and better helpmates than those who merely retire behind their husbands from a sort of idleness."

So we find to our immense joy that a wide and great awakening has come over women all over the world as a consequence of which we have been reading of late the efforts of the Chinese and Egyptian women to throw off their age-long restrictions and gain equality and freedom. So "the women's movement exists in every country where civilisation is based upon justice, peace and liberty and we belong to the women's movement because we believe that the human race is capable of further improvement and that freedom, education and responsibility evoke all the best in the individuals regardless of sex.

We find from our experience in public life that the women's movement seeks to widen women's sense of responsibility and to widen the sphere of their action from the home to the city and from the city to the nation, and that if the country is to be served on the basis of justice and equality, women's advice and co-operation are necessary."

John Stuart Mill has said "that his official experience in India has shown him that in India, if a Province was well-governed,

if agriculture and trade were flourishing, it would generally be found that it was governed by a woman. Many Zamindaries are managed with conspicuous success by women; many estates which devolve on a sonless widow or daughter are managed by them."

But, I feel sorry to have to observe that there is a tendency even among our educated to love ease and shirk social and public responsibilities. No doubt it is tempting to sit lazily at home gaily decked with jewels and silk and be petted by our husbands, unmindful of the hardships, sufferings and privations of other unfortunate sisters. But I would advise such of my sisters to shake off such lethargy in the interest of our suffering women and children, and in the interest of the country at large. We the educated section of our sex, must find time even in the midst of our domestic and professional duties and in the midst of sports and engagements, to willingly serve those who stand badly in need of such service.

We should care not only for the health and happiness of our own children, but of others as well. We should be solicitous not only about our own welfare and comforts, but of other less fortunate people as well. Not only should we try and keep our homes clean and sanitary but also use our influence in improving the housing conditions of the poor that breed disease and tuberculosis. The home-loving woman instead of modestly turning away her head from an immoral atmosphere, must exert and bring about better moral conditions in our society.

Again if we simply sit quiet at home without raising our voice, and without representing our needs, how is it possible to achieve all that we want such as better sanitation, better health laws, temperance reform, better educational training for our boys and girls, improved factory laws for the women and children working in the mills and factories, and legislation to suppress immoral traffic in women and children, then how can we safeguard the interests of the women in the various professions such as medical, teaching and nursing, post and telegraph and bring about equal and just treatments for our sex such as equal wages for equal labour, if we have no voice in the administration of the country.

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So the woman's movement seeks to widen her sphere of activity from the home to the city and to the country and through international friendship and co-operation to even beyond the frontiers and bring about better health and happiness for the race and peace and good will among the nations.

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BY PROF. K. SUNDARARAMA IYER, M. A.

Mr. SIDNEY DARK, writing in the July issue of "*The Quarterly Review*" of Great Britain, says:—
"Today there is more than a little danger that

the culture of Europe, and particularly that of England, may be overwhelmed by the new barbarism of success, jazz, spotlights on steeples, and Hollywood cinema plays". "It is the club, the Y. M. C. A., the institutional Church, or even the newspaper which is the unit of society, and no longer the family." "The whole of America is intent on the problem of production, and a maximum production has been attained by intelligent and courageous organisation and still more by standardisation, and in the process of standardisation the individual workman has been standardised. The result is the loss of individuality, the loss of a general standard of taste, the sacrifice of everything intangible and not to be represented in monetary terms, on the altar of efficiency." "America has the whole world in its financial thrall, and by its practical monopoly of cinema production is affecting the minds and souls of the ingenuous in all continents.

If, as the above extracts show, the culture of Europe—and that of England too—is threatened with the danger of burial through the process of Americanisation described as "the barbarism of success", how much greater is the danger to our Hindu culture here where, within the last half-a-century or three-quarters at the most, a great change of mentality amounting to what a modern historian calls 'intellectual vanquishment' has been brought about with all its attendant evils of practical distraction and disturbance. When, after a long period of prohibition, the East India Company allowed the Christian missionary to settle in this land and preach his religion, he relentlessly directed his attacks against the two great protective institutions of Hindu culture,—its social system of Four Varnas and their subdivisions, and its non-idolatrous insti-



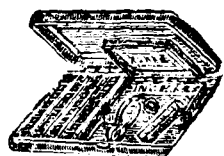
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tution of pious worship to the Supreme Being in our temples. The introduction and rapid success of Christianity in the Roman Empire may have been a mere *symptom*, and not the underlying cause, of the decline and downfall of Rome. But, in India, not only our ancient religion flourished in undiminished vigour and vitality after centuries of Moslem settlement and domination, but we founded new states and empires and had almost begun to regain our power and prestige, when disturbance after disturbance came from abroad with the result that the old balance of power was destroyed and our present western rulers ultimately established their supremacy everywhere. Later on, when they became fully aware of the strength and permanence of their rule, the agents of the defunct E. I. Company introduced Christianity for the express purpose of propagandism; and later, when they established the western system of education chiefly for their own administrative purposes, they were fully aware that it was also calculated to effect a change of mentality and ideals which would result in the popularising of Western Culture and Western institutions. Dr. Adolf Holm, the German historian of Greece, truly says:—"The only way to settle with the East is to vanquish her intellectually." What a change has come upon us as the result of the activity of Christian missionaries and the working of the new educational system! We do not deny that in certain directions, we have benefited by our contact with the culture of the West. But the change in mentality due to the reaction produced by it has manifested itself in forms calculated to threaten the very foundations of Hindu culture. It has manifested itself partly in the various Samajes which have been founded in different Indian provinces to co-operate with the proselytising foreign agencies in discrediting and destroying the two staying and stabilising Hindu institutions of Varnas and Temples. It has also raised a schism and effected a cleavage within the old Hindu fold itself—and even within the Hindu family—by introducing marriage reform, foreign travel, and the aspiration of educating women on the same alien lines as men. Hence, mixed marriages, widow marriages, adult marriages, etc., have increased everywhere with the result that the old age-long differences in social status and standards of purity, ethical or ceremonial, are no longer regarded as essential to the maintenance

of the integrity, vitality and efficiency of the Hindu social-body and corporation. The danger is daily growing that the higher groups or sections in the Hindu social order will rapidly diminish in numbers and may eventually become extinct. Further these upper elements or divisions in Hindu society had long fulfilled the function of being exemplars to those below them; and in many cases they have even directly functioned as teachers and promulgators of the true culture of the Vedas and Agamas. A recent German writer on Roman History has asked—"Is it possible to extend a higher civilization to the lower classes without debasing its standards and diluting its quality to the vanishing point? Is not every civilisation bound to decay as soon as it begins to penetrate to the masses?" This problem has been successfully solved in India,—for here alone we see several of the representatives of Hindu culture now as ever before in the so-called "lower classes." The truth is that, in the Hindu system of varnas, there are no higher classes in the sense of persons enjoying *Substantial*—i. e., economic and material—values like the *leisured* and *propertied* classes in the west, but only as having a *sentimental* (or spiritual) value indicating a higher state of preparation for the ultimate attainment of the peace and perfection of soul-force or soul-vision.

In the next place, the tendency of modern life and education in India has been, quite as much as in the West, to denude our villages and to build up city life by bringing into existence a *new middle* (or citizen) *class* with its own manners, modes of living, and modes of thought, all of which are modelled on the fashions now prevailing in the west and tending to destroy the family as the unit of society and installing the club, the Y. M. C. A., the Cinema, the Newspaper and the Coffee hotel in its place. This new middle class is composed of officials, pleaders, merchants, political agitators, members of local bodies and associations of all kinds, and also such of the hitherto "depressed" classes as have been enabled, through education or proselytisation, to rise to a higher status than was formerly available to them in the public life of the land. These classes correspond to the "*bourgeoisie*" and the "*proletariat*" which in the West have now become possessed of votes and exercise, when they resort to concerted action under competent leaders, a great influence on public measures and

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national life. This new social formation in India, like its compeer in the West, makes for the disintegration of the old society in various ways. Its ideal is equality of rights and freedom for all in the state and in social and economic life. Rights are those conditions in life which must exist and be recognised by the state in order that every one may develop his endowments and energies to the highest limits possible. Rights exist even prior to the formation of the state; and the extent to which they are recognised by a state shows what the true character of the latter is and what capacity it has to fulfil the purposes for which it exists. But the state should also insist that the rights it recognises and safeguards to every one of its citizens do not conflict with, and should even promote the progress of, the common well-being of all citizens. But this doctrine of rights is only another name for what is known as 'herd-morality',—the principle of self-assertion, whether for the group or the community, or even the individual or nation as a whole,—the principle of Machiavelli recently reinforced by the Darwinian doctrine of Evolution or the Nietzschean conception of the Superman. The Pragmatic conception of "*Value ever in the making*" has now everywhere substituted itself in the place of the old ideas of the spirit, of righteousness or of a providential order, as an external something in contrast to what is ephemeral. It conveys to the average mentality of the modernised and educated man the ideal or principle of incessant and watchful activity trained, organised, and effective for purposes of aggressive ascendancy,—for the adoption, in the practical pursuits of life, of such alternative methods and procedures only as have been tested and found to result in the best union of knowledge and value in production.

Two other minor sources or agencies of disturbance may also here be referred to. *First*, the Theosophical society, founded in America nearly half a century back by two then obscure individuals, was soon transported to India according to what must have been a pre-arranged plan and with a purpose which, however mysterious and ill-understood at the time, is now clear to us in the light of many of the startling movements and happenings at Adyar and elsewhere under the auspices of the society and the strangely unique personality and initiative of its present leader. *Secondly*, the immense success and initial violence of

the Non-Brahman outburst threatened to dissolve the very foundations of the corporate existence and solidarity of the Hindu society. Though hailed at first by one at least of its chief leaders as a revolution, swifter and even more successful than what Western writers on Buddhism were misled into believing that its founder—the Buddha himself—aimed at accomplishing viz., the introduction of the principle of equality of all men by the removal of all barriers and specialities due to distinctions, physical or mental, in the group, guild, race, or even sex, among men, it has since become clear that its chief aim has a more limited significance as relating to the problem of unemployment or under-employment among a section or sections of the new class of "educated men", so-called,—though all of us shall do well to realise how true is the statement of a writer in the current (July) number of the *Quarterly Review* that "there is no doubt that the sooner unemployment is recognised as a world-trouble and not a mere local complaint, the better."

Since the disturbances above pointed out began to be set in motion nearly a century back, the ancient ideals of Vedic practice have been cruelly misrepresented, derided, and discredited before the masses in India and the world at large; and frequently leisured foreign women have been induced to come out and organise agencies locally to push forward the movement of reform and popularise various plans and measures of practical value which will impress the people at large. The agitation and trouble are now worse than ever, especially as many politicians bent on securing Dominion status for India have become converted to the new gospel that the Sanatana Dharma, however ennobling spiritually or valuable socially, stands in their way and helps to keep India Great Britain's political bondslave and her chosen recruiting-ground for obtaining coolies for purposes of economic exploitation all over the world. The torrential rapids and avalanches of the time-spirit are flowing from above and bursting from below with the result that the ancient social fabric divinely constituted as the everlasting support of Vedic Dharma and "the ship which has been ferrying millions and millions of souls across the waters of life to the other shore of blessedness"—to use the Swami Vivekananda's inspired language—has not "only become a little damaged or sprung a leak",

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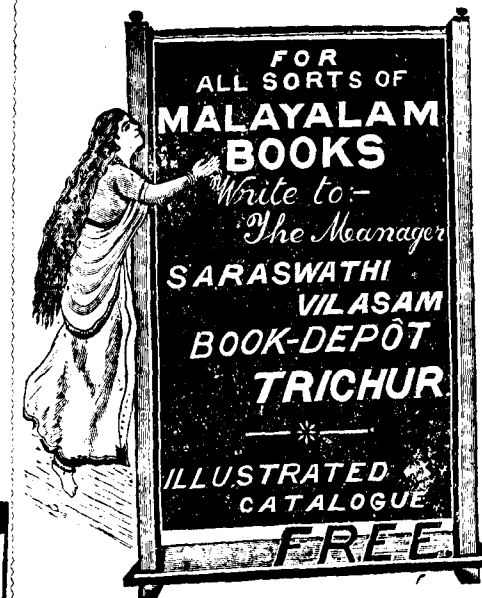
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but seems in constant danger of toppling over and sinking into the ocean of death and destruction. It has, therefore, now become our imperative duty to clearly comprehend what inroads Western civilization has made into the body corporate which still sustains the Indian practice of Dharma and our attainment and realisation here or elsewhere of all kinds of *Athyudaya* (prosperity or elevation) and of *Nisreyasa* (supreme bliss or liberation). The hostile forces and agencies hurled against it are daily growing in strength and impetus. No doubt there are many people who assemble and raise a protest for the time being whenever a Brahman or (high-caste Hindu) girl or boy gets converted or contracts a marriage with a Hindu of lower Varna (or Caste) or even with one belonging to the Christian or Moslem faith. But neither sporadic assemblies nor even the starting and working of more or less permanent Sabhas in various scattered localities will suffice. We want a common fountain of inexhaustible energy and centre of pure Indian and Vedic inspiration and aspiration. We have already one such glorious institution founded by the genius of our late immortal and inspiring leader, Swami Vivekananda—the Sri Ramakrishna Mission. And, through its aid and strength, we can, and we must, resolve to make the *Bharata-Dharma* (or *Bharata-Sakti*, to use a happy phrase of Justice Woodroffe's coining) a living power all over this continent of Bharata-Varsha till we feel that it is the very soul of us all enabling each and every one, through the power of pure thought and glorious purpose, to achieve miracles and bring about such an upheaval as will enable our Holy Mother, Bharatishvari, to rise forth from her voluntary seclusion and obscurity and her enforced decline and downfall and once more scale the shining summit of the Mount Everest of her consecrated might and deified majesty as the leader and saviour of her own people and even of every other on earth.

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Meseemed an elephant with its trunk up-lifted, stood up before one of the peaks crowned with a temple and offered up its prayers to the great creator, giver of all good and master of all destiny. Meseemed men and women walked with a springy elastic tread of frank, unabashed and unashamed nature, unsophisticated in the vile and vulgar ways of 'civilization.'

Here is a bank of clouds again! Up with me ere it fades and ceases to be, up, ere it also be gathered into the sum of things that once have been!

Clouds have been messengers ere now, Kalidasa's clouds and Sri Andal's. But these clouds we shall lie softly on and riding there-on rove from country to country, continent to continent. At such a height no flowers blow; the flowers of the earth are but patches of colour upon earth's soil and surface. No birds fly up to us and those that come nearest have not the sweetest voice. The hymeneal chorus of the feathered songsters is heard but faintly here; so much so that birds and flowers, two of God's greatest gifts are lost to us; lost but to be replaced by the radiant flowers of the stars and the rolling ravishing music of the spheres. For here upon the clouds we have ears to hear, eyes to see with and utterance like the radiance of the morning light.

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such, if they could take in one view vast quantities of the earth's surface and see their own shrink into nothing. Silly fools that talk glibly of stunts will be stunned to see things in a new light, in a new perspective. Narrow-minded, purblind, sand-blind high gravel-blind moles and earth-worms will see strange wonders revealed to them. Better rephaps they should perish in the filth they were born in, for the vision would break them up into pieces. Leave them alone and let us move on!

Behold mountains and oceans, forests and cities, temples and towers; the vegetation of the earth in broad masses; until we fancy the earth's surface itself no better, no worse, no firmer than a mass of clouds shifting and changing, floating and flowing, bounded by time, perhaps also by Einstein's theory of Relativity. Over the wide waters of the midland sea, over the vast deserts of Africa and Arabia blinding with their glare and burning with their heat, over the appalling whiteness—void of vegetation at the Poles, we float. Volcanoes have no terrors for us any more than whales or whirlpools or sunken rocks; glaciers and ice-bergs alike roll down or smash and smite each other for our delight. The wall of China is a streak of white line; the Himalayan Range, the Alpine and the Appalachian are so many varied elevations, mounds upon the surface of the earth. The whole earth is lovelier than any part of it and the kaleidoscopic shifting of scenes and tints is a glory and wonder worth all the discomfort of a chill and rare atmosphere all around.

O Gemini! but for the clouds having some ponderosity and being drawn to the earth by force of gravity we should have floated away among the stars, in that vast region of the Universe where millions of earthly miles are the measuring unit.

The cloud is dissolving in darkness now, so let us slide down, glide, down, lightly, softly, gently in the parachute of our fancy back unto the solid earth.

How hard is the earth, how tiny and yet withal how roomy! The art of man we see not in its beauty, appreciate not at its proper worth, until we have seen the bareness of the sky, the barrenness of the desert, the bleak coldness of the upper air, the

bewildering immensity of the sea. The very brick walls breathe comfort, the brown tiles speak of warmth, the snow-white curtains are emblematic of cleanliness, of godliness.

For after all the earth is ours, not the sky, not the sea. We can rest, if at all, in life or in death only on solid earth. Watery graves are a mockery and of dissolution into the atmosphere, the process is corruption. Skim the air or skim the sea but come home to the earth to roost, to take your last rest, even among the coarse and vulgar if need be, for the Universal earth is wide enough for all, the dust out of which all loveliness grows, blossoming forth in man, woman, and child the crown and crest of all created beings!

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The SCHOLAR

Vol. III

OCTOBER, 1927.

No. 1

To Our Readers

WITH the issue of this Annual number we are getting on to the third year of our work. On so important an occasion as this we send our cordial greetings to our readers. The year that has just closed for us has been more eventful for us and on the whole marked by much greater success in our work than the one before it was. We did have the difficulties which faced us in the first year and will continue to give us trouble until through the public support we receive, our finances become quite satisfactory. We repeat the request we made to our readers last year to increase the number of subscribers for the magazine. Looking back on the work of the last year, we feel comforted to think that a great many more men of talent are interesting themselves in the journal and have given proof of it by writing for it. The range of the subjects written upon has also been a great deal more varied. We have tried hard to discharge aright the one real function of a magazine as a disseminator of thought. We would respectfully consider suggestions that may be made by our readers for the improvement of the magazine.

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LITERARY RESEARCH IN INDIA.



BY P. R. KRISHNASWAMY, M. A.

EDUCATIONAL methods in this country apply, if at all, to teaching in schools. Instruction in Colleges has hardly been based on deliberate principles. Yet the teaching of English according to our University course will need much careful formulation and stimulus, for a proper appreciation of Literature as an art. Little has been done as yet by Indian Universities to provide the requisite atmosphere for the promotion of English literary studies. It will require more than an ordinary effort to provide this atmosphere, because of the essentially alien character of English life and literature. English literature in India cannot have that intimate linking with the life of the country, as it naturally has in English-speaking countries. The press and the publishing world cannot also favour to a very large degree the cause of English literature in India. Yet there are circumstances which warrant a careful and enthusiastic study of English in this country. Pseudo-patriotism need not cry against it. More than a century ago, the leaders of Indian opinion made up their minds to get English education for India and the present civilization in this country shows the distinctive marks of the impact of western ideals on eastern life. It is unfortunate that none of the Indian universities has seriously taken up the question of literary research. Yet, they realise that it is a necessity and it is an immense possibility. The essential ideal of university instruction is the kindling of interest in different branches of study in the minds of those who seek it. This kindling of interest is possibly only by contact with first-rate men in each department of knowledge. As far as literature is concerned, every teacher should be an artist himself. Only a good craftsman can impart his art to others. The path of knowledge should be an ever progressive one to be able to provide the adequate stimulus to all who seek to pursue it. University courses that do not point to higher regions, but end in themselves in providing a modicum of knowledge are wholly barren in results. If English literature is to be taught with success, the Universities should foster special studies conducted and shared by an adequate number of professors and scholars.

LITERARY RESEARCH IN INDIA

69

The field of literary research is an indefinitely vast one. The word 'research' cannot perhaps be satisfactorily defined in short length. It is obviously to be differentiated from creative work. It is essentially a critical investigation with which we associate the stamp of originality. There are certain lines of research which cannot obviously be carried on in India. No new manuscript of a great English writer like Shakespeare or Milton is likely to be discovered in India. Nor can new light be thrown in English literary biography or English philology. But there are certain eternal problems in literary criticism, like style, diction, the ideals of art, of the drama and so on, the attempts to solve which can be pursued anywhere, and so in India. There is also a special province in the kind of reflection to be discovered in English writings of the past century or more, on India, its people and special features. First there are the Indian words in English. Then there are the stories incorporated in the great novels. The personal links of the great British authors with this country are not the least interesting. There is also a remarkable commerce of thought between India and England during the last century. To mention two instances, Lord Tennyson tells us how his father had always a great interest in eastern philosophy. Matthew Arnold, who glorified the Scholar-Gipsy who pursued one single aim in his life, had a profound admiration for the Hindu sage who sat alone and contemplated on God. In a large sense literary research will mean the re-writing of British Indian history.

An adequate realisation of literature as an art should lead logically to the investigation of problems appropriate to it. When studying the lives of the great painters, we see how they, like Leonardo da Vinci, were for ever engaged in examining the materials that should yield them the colours necessary for painting. Similarly, though literature is only concerned with the form of expression in words, in considering the material on which it is based, almost every phase of human life will seem to be comprehended.

First among the conditions operating against research in Indian universities is the preponderance of the needs of the undergraduate. The number of post-graduate scholars who are

yet to be taken lies along the lines indicated by Mr. Statham in his able report on Primary Education. We beg leave to submit that that way lies a great deal of our good. In Higher Education, we desire for that change which will more thoroughly nationalise the modern system for us. *E Converso* all that is of the ancient system still in vogue in revivalist circles must be as fully as possible modernised.

The topic engaging the attention of earnest minded public men is the unity to be secured among clashing sects and creeds. The two most disquieting circumstances are the Hindu—Muslim tension and the prevalence of untouchability among Hindus. Hindu-Muslim antagonism seems to be formidable, but that is to our minds not an argument for throwing up the cause of unity in despair. Rather should we work harder and tax our energies and resources fuller for it. Untouchability in Hindu society is an equally frightful evil. In our social callousness, we don't see how low the suppressed classes have fallen and how when we keep them down they get imbruted. The defence of the evil is neither edifying nor convincing. It is useful to recall here the burning words Vivekananda uttered with reference to these two great questions: "Let my mother-land manifest for her good the two-fold ideal of an Islamic body with a Vedantic heart." "The great hereditary national sin of India has been the neglect of the masses." Vivekananda was a great Nation-maker, a worker at foundations. He was deeply pained that the educated classes in India were not doing enough to right these wrongs. He expected the young to shoulder these burdens better than their elders—absorbed as these generally were in their personal matters. There has indeed been a great deal of response from the young to his call. It is yet too poor for the end we have in view. Public affairs are apt occasionally to get into a mess in these times of experimental democracy. The claims of community and caste—as against the Nation and Humanity—are sometimes very loudly made and we feel uneasy when the young are drawn into these vortices. Newspaper rule is a power to reckon with and the young are apt to be taken unguarded by the catch-cries of the hour. We fervently hope that youth will organise itself to keep its idealism un-spotted and fight the great battles against these and other national wrongs.

We acknowledge with grateful thanks the kindness of our many contributors, Indian and Foreign, who have written for the Annual amidst their pre-occupations and to whose talents our readers owe the great variety and interest of the reading matter in it. The work already done nerves us on to do more. The support so far received encourages us to hope for more. Gladly therefore do we get on to the new year!

A Message—By Rev. C. F. Andrews.

I am very deeply interested in this attempt to continue year after year this journal and I wish very much indeed that I had time and opportunity to write a special article for it. Because my whole heart is always with students and any students' venture of this kind wins at once my whole hearted enthusiasm and approval. In South Africa I found that the appeal to the students went far deeper than any merely political appeal and, therefore, the greater part of my time was spent in meeting the students of South Africa, both Dutch and English. I found that the Dutch students were very specially interested in the poet Rabindranath Tagore. His works had been translated into the Dutch language, and every student audience among the Dutch people used to request me to lecture about the Indian poet.

To my great delight when they got to know me better, they used also to ask me to explain the teachings of Mahatma Gandhi. The Dutch are a very religious people and many of them had read Dr. Stanley Jones' book called the "Christ of the Indian Road." In this book much is said in appreciation of Mahatma Gandhi and in this way they had come to understand how his name had become world-wide. Therefore they wished to hear more about him also and I used to lecture about him.

I have given these facts because I wish to point out that some of the deepest ways of interesting mankind are through literary and educational channels. I fully believe that in South Africa these lectures given to the students on Indian poets and thinkers did more than other means to bring about the happy settlement.

interested in a subject apart from their obligations to teach, is practically nothing. There are no Fellowships in India. On the other hand, the work of drilling young men to get through prescribed courses of studies, weighs heavily in Indian colleges.

Secondly, there are inherent conditions in the scholar's life in India which are depressing. The climate is enervating, and enormous intellectual effort is ordinarily impossible. The life of the average scholar does not again secure an adequate degree of comfort. In this, men are influenced by specious ideas, of totally neglecting material needs on which only the highest intellectual aspirations can be based. There is a cry for simplicity and material poverty seems to go with intellectual poverty. Students are ill-equipped with books, the first instruments of knowledge. The average student cannot boast of even a modest collection of half a dozen reference books. This inadequacy of material equipment leads to the lack of self-reliance which alone can be the path of progress. The multiplication of universities has gone on quickly even in India, but little appreciation of university ideals has been shown. Yet, it should be the duty of those who hold the responsibility of directing the studies in our present universities, to inspire a certain enthusiasm for literary research as a necessary basis for literary instruction.

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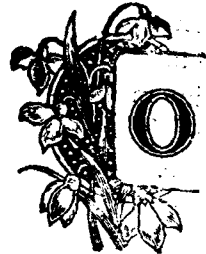
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AN AMERICAN COLLEGE TO MAKE MEN

BY DR. SUDHINDRA BOSE, M. A., PH. D.
Lecturer in Political Science
State University of Iowa



ONLY a few days ago I came across an astute American who has just returned from a trip of study and investigation in India. He stated as his considered judgment that India is lagging behind in the march of progress simply because of its defective educational system. The present method of education in India, he said, produces clerks—not red-blooded intelligent men. Then get this: The meanest of all poverty which confronts Indians today is the pauperism of mind and spirit.

This is, to my thinking, the chief trouble with our Indian plan of education: it confers every kind of degree upon the young people, from the High School certificate to the Bachelor degree, except the degree of manhood—intellectual independence. The youth is rarely trained to think for himself and stand squarely upon his own feet. His mind seems to be constantly leaning upon a crutch. He is a docile little clerk without initiative and enterprise, without much intellectual activity or independence. He must be directed and bossed by "higher-ups." He is a social drone. Worse, he is a piece of stuffed furniture. The main fault lies not with the students, who are usually good and rich in possibilities, but with their teachers, who subject them to a faulty system of education. It is quite tragic, this crude educational procedure. Yes, tragic. The young Indians can be trained right, I have full confidence, if we can find them the correct ways of teaching. They need four-square development.

The University of Wisconsin has just launched an educational enterprise with real promise of meeting this situation. Wisconsin has started the Experimental College this month, where the students will not devote their energies chiefly to acquiring facts and opinions which are forgotten soon after the examination, but in strengthening their mental fibres. The Experimental College, as announced in a recent bulletin, will "demand cultivation of the powers of the mind, breadth and depth of acquaintance with available knowledge of the world,

DR. SUDHINDRA BOSE



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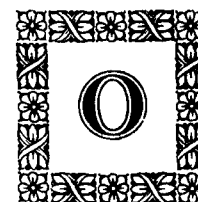
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PHYSICAL STATUS OF INDIA

BY MRS. A. R. LAKSHMIPATHI, B. A.



NE cannot overlook the fact that India to-day is not what it was a few years ago. There has been a decided awakening among both men and women in nearly all aspects of life, whether civic, social or political, consequent upon the tendency of the world-nations to move in the direction of democracy. True it is that our vision of life has been enlarged but of what avail will it be when it is the decided policy of the Government to aim at peace and not at progress. When every other State is materially prosperous, because it exists for its people and is managed by its people, it has however been the lot of this ancient land of ours to be placed in the category of undeveloped and unprogressive nations. The economic distress, the physical deterioration and unfitness and the absence of social and material welfare, exaggerated as they are a thousand-fold by the libellous attacks of Miss Mayo, could be attributed to no greater reason than the vested interests of the Britisher and his policy of non-interference. The true aspirations of the Indian to self-rule has been at every step checked by his adverse attitude. It is needless to ask what their rule of one hundred and fifty years has brought with it except that it has emasculated the Indian nation and made it martially degenerate. It is evident as ever how *bona fide* movements have to perish for want of state patronage, a thing which is least expected out of the hands of an alien people. The remedy is to be sought in something higher, namely in the attainment of Swaraj. In its train will eventually follow physical fitness, material prosperity and social happiness. There is the call for action and it, therefore behoves every honest citizen to put forth his or her effort in the realisation of that ideal.

If one took back oneself to the different periods of Indian history, instances are not wanting to illustrate the physical status of Indian men and women in days of old. The historical survey will only disclose to us depths to which we modern men and

shrewdness of judgment and sensitiveness of appreciation of the values and meanings which human living is intended to serve, sympathetic understanding of other men, whatever their race or creed or social status." In other words, the students under this system will begin to know the whole world as their world and all other men as they know themselves. This is indeed a high and generous training of youth.

The experimental College will offer training for only two years. Its unique aims and methods will be apparent from the fact that it will avoid a hard-and-fast detailed course of study. The students will study situations rather than subjects. "That is to say, instead of studying the various sciences, economics, history, literature, psychology, sociology, and the like, as if they were separate and distinct things, and then later—probably after graduation—trying to bring the separate knowledge of these separate subjects to bear upon the task of understanding and of living and working intelligently in a complicated civilization, the students of the EXPERIMENTAL COLLEGE, with the counsel and cooperation of their teachers, will, figuratively speaking, put coherent episodes of civilization upon the table, dissect them, see what forces animated them, what motives removed them, what factors—racial, political, social, economic, religious, philosophical or scientific—were at work in them. In this process of dissecting various coherent episodes of civilization, the students, with the counsel and cooperation of teachers with specialized knowledge, will reach out into all the separate fields of subject-matter usually taught in colleges for whatever light they need to have thrown upon the episode in question in order to understand it.

"To put the matter more briefly: Instead of studying separate subjects, more or less for their own sake, in the hope that the knowledge and discipline gained in their study may be useful later in the task of understanding the situations they may face, the students of the EXPERIMENTAL COLLEGE will frankly begin at the other end, begin trying to understand typical situations and searching for and mastering subject matter in various fields if and when they need it in their adventure in understanding."

women have fallen from the height of glory which our ancestors had once attained. The names of Bhimasena and Hanumantha have become synonymous with heroic deeds and feats of strength. What greater proof of Bhima's muscular power is required than is evident from "Malla Yuddha," the wrestling match between himself and Kichaka who was almost his equal. The gigantic Hanuman of wonderful vitality is believed to have uprooted a whole mountain to fetch the medicinal herb *Sanjivi* for rescuing Lakshmana from his swoon. This may appear to be a mere poetic conceit; but there must be some element of truth in the above version, considering the vast kingdoms ruled by the renowned kings of the days of Mahabharatha and Ramayana, with great military tactics and prowess. The people then could not have been the walking menageries of intestinal parasites, to quote the words of an American.

Later in history, Chanakya's "Arthasastra" recounts the manner in which Chandragupta kept in constant attendance a Women Guard of Honour round about his person. He would not have risked his personal safety had it not been for their amazonian strength and virility.

One can vauntingly speak of the vitality of the armies of the kingdom of Vizianagar under the famous Krishnadeva-Rayulu who cannot have recruited them anywhere else except from among his own men. The Andhras, and the Tamils of the Chola and Pandya Kingdoms in the South are also said to have been robust. In the Bobbili war, the Zenana women lodged inside their fort would not have dared to oppose the enemy after all their men had been killed unless they had been confident of their manly power. Women like the wife of Prithivi Raj and Rani Jhansi Lakshmi Bai are worthy of mention who unflinchingly led their armies into battle. Nor can the great name of Sivaji, the very embodiment of valour and prowess, in whose veins flowed martial blood, be omitted. He was however caricatured by morbid historians as no other than a mere "mountain rat."

Coming down to our own times, the Sikhs, the Gurkhas and the Punjabis are still the living examples of our national physical greatness. Even as late as 1914 during the Great War

it was the stalwart Indian army that got the brunt of the German attacks in France and finally saved the honour of Britain. In order that India might recoup its lost vitality which was once its national asset, it is required of the Government to restore back to us our arms and to thoroughly indianise the army and the navy and to undertake the physical education of the nation. It would serve no purpose if the Government were to deliberately close the doors of the military training colleges like Sandhurst except to the privileged. If Indians could be recruited to service in the Army and the Navy, we would no longer be the subject for criticism by the Westerners as being impotent and worth-less creatures.

As early as 2000 years ago, eminent physicians like Susruta had given much significance to physical culture as they believed vitality to be the greatest asset of a man or nation. Even Hindu Sastras particularly in Yoga practices, emphasise upon the development of the body. In modern India lack of state support and individual enterprise have been very largely responsible for the gross neglect of this aspect of our life. However there has been in recent years a wave of enthusiasm for physical education and ever since there has been an attempt on the part of the people to set up institutions of physical culture. It was only a month or two back that the Senate of the Madras University resolved to engage a Director of Physical culture to undertake a course of lectures to the students of the Colleges. The Corporation of Madras have at last realised the importance of providing their model schools with play grounds. Again in some of the Government Schools and other aided institutions, facilities have been made for the training of girls in physical education by the appointment of a woman Director of Physical Culture. But unfortunately it has not been made compulsory as part of the routine of the school-day's work. It has been urged that the constitution of a girl entirely differs from that of a boy as not to need the active exercises that boys indulge in. There is also a vague suspicion that a robust physique is considered "plebian" and that girls would lose their womanly instincts if bodily exercises are insisted upon equally for boys and girls. On the other hand, girls should be allowed to become as rude as boys and grow up into "romps." The fact

THE SCHOLAR

Just precisely what episodes will be studied has been left somewhat fluid. The first year will be given to the study of a pre-scientific civilization, a civilization which managed to function without the influences of modern science and modern invention. The class will probably study the Athenian civilization in its great period. It may also take a look at the Middle Ages.

The second year will be devoted to the consideration of a civilization which has come under the influences of modern science and modern invention. Some such episode as the Industrial Revolution with its wide range of influence upon contemporary civilization will be chosen. A study of the American or English life in the nineteenth century is also a possibility.

The Experimental College is a small college of select students and instructors within a large university, the University of Wisconsin. Both students and teaching staff will have the advantages of a great institution: the library, the laboratories, and other instrumentalities to living and thinking.

"The students of the Experimental College," said Dr. Glenn Frank, President of the Wisconsin University, "will be actually practising the task of thinking clearly, objectively, and creatively about the complicated whole of successive episodes of civilization. If this practice in the art of science of understanding a civilization or a social order bears the fruit its proposers are aiming at, we may expect it to result in educated men who will not only better understand the life of their time, but who will be better specialists as well." It is a new adventure in education.

Alexander Meiklejohn, former President of Amherst College and now Professor of Philosophy at the University of Wisconsin will be Chairman of the staff. He does not believe that teaching consists in merely handing out information in sizeable packages. He will reduce formal lectures and classrooms to the lowest possible minimum, if not abolish them altogether. In the place of these there will be a combination of individual instruction with group discussion. "At the basis of this combination," remarks

AN AMERICAN COLLEGE TO MAKE MEN

Professor Meiklejohn, "is the somewhat flexible assignment of reading chosen by the faculty. Next to this is the independent work of the student in doing his reading for himself. He must learn to read books, to know what they are about, to gather up their meanings, to judge them both in the stating and the answering of their problems. After the student's own reading will come written and oral reports to his instructor with conferences between the two of such a frequency and kind that the teacher can have real acquaintance with the mind of his pupil. In addition there will be discussions of teacher and student groups ranging in number from perhaps ten individuals up to the class as a whole. In such discussions, talks rather than lectures, given by teachers and by other scholars from outside, will be used for the stimulation and guidance of discussion." The student who goes through such an intensive training is likely to be a broad-gauged man.

The Experimental College will be a special community of learning on the Wisconsin Campus. The students and the unmarried teachers will live close together as a community in the same dormitory, affording a combination of living and learning. The teachers will not simply have occasional office hours for students, but will be available for counsel and guidance a large part of the working day. This union of residential and intellectual life will create a sense of intellectual solidarity, of comradeship in study.

After all, the Experimental College, as its supporters rightly maintain, will not be so much a matter of teachers teaching students, as a matter of teachers and students studying together. I dare say that the products of this College will not be content to be scatter-brained petty clerks; but they will be clear-minded and creative-minded citizens, right-thinking, up-standing men. If India wants youths who can think objectively and act independently, she should watch this great American educational venture at Wisconsin closely.



that women and children do need as much exercise as boys and girls cannot be gainsaid. The invigorating influence of exercise in the open air has not been understood by many of our women of the cities, whose duties keep them indoors. As a direct contrast to the unhealthy and puny girl wives of the Brahman Community (only 2 per cent of the population) who become victims of infant marriage and give rise to undesirable offspring, one sees in the women of outlying Provinces and among agricultural classes a robust constitution.

For children no conventional exercises could replace the plays in which they instinctively take interest. A rigid system of exercise will have a more injurious effect on their physique than the freedom of healthy activity. If the educational authorities could only take it into their head to uniformly insist upon a course of compulsory physical instruction in all schools and Colleges, the vigour of the nation would no sooner be ensured.

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LABOUR IN INDIA

BY B. SHIVA RAO, M. A.



HERE has been a remarkable change in public opinion in India towards the problem of Labour. Prominent persons in public life have found it necessary to make some reference to the need for organising Labour and improving its conditions of life. The latest instance is afforded by Dr. Ansari, the President-elect of the next session of the Congress in Madras. In a finely-worded statement, which he issued to the Press on the eve of his election by the several Provincial Committees and the Reception Committee of the Congress a few weeks ago, he laid stress on the urgency of Labour organisation in India.

The question is of some importance, why this sudden awakening should have taken place towards Labour on the part of the educated classes. The jibe has been a common one for many years on the part of those who are opposed to India's progress that the educated classes care little and know less about the masses. Even the Congress, for many years, was only a middle class organisation and had no real contact with the masses. The first departure was made by Dr. Besant through the Home Rule League. Lokamanya Tilak collaborated with her in the task of making Swaraj a living issue for the masses of our countrymen. Congress Committees sprang up in villages and propaganda was conducted on a scale unknown in this country before. Gandhiji went one step further and the Non-Cooperation movement had a profound psychological effect upon millions who had till then remained outside the focus of the politician. Even now, by his Khaddar propaganda and his insistence on the worship of *Davidanarayan* he is placing before his countrymen an aspect of National growth whose importance can never be over-rated. The removal of untouchability, the anti-drink campaign, efficiency in Municipal service—all these form the main items of his propaganda in the course of his travels through the length and breadth of the country. What has all this to do with live politics is a question which has been

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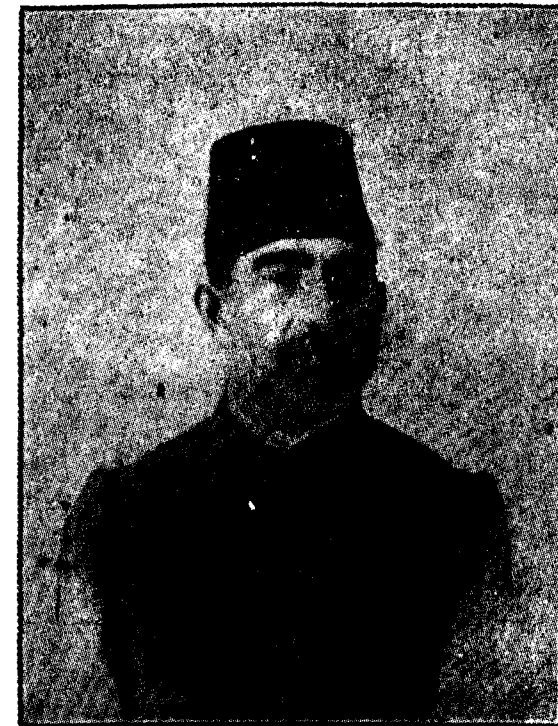
BY T. L. VASWANI



Do not know if in the world's history there has appeared another who in his own life time wielded so great an influence upon the people as that ancient Indian Prince who left his palace and became a Bikshu and later a teacher of wisdom. I refer to Sakyamuni who became the Buddha. The world's great teachers have cast a spell on large numbers; but this, in the case of all the great ones except Buddha, has been of *gradual* growth, and often after they passed away. Buddha cast a wonderful spell on millions in his own life time. Whenever he would appear in a town or village, people would gather together in large numbers to have his darshan. One day he comes to a small town; people come to know that he has come; so men and women run to meet him. They are eager to see and hear him. They come to him and say,—“Master, teach us; speak us some words of wisdom.”

The people knew that Buddha had a great message to give, his was a message of deliverance from sorrow. “One only truth have I to teach,”—he said;—“The world-dukha and its cure.” The secret, as it seems to me, of the great fascination Buddha had for the people was the appeal of his life and its healing powers. I know not if there is a single human being who has not experienced some suffering or pain,—some longing unfulfilled, some aspiration unrealized. In every heart sings some note of sorrow. Buddha declared;—“I am a physician of the soul.” He went about saying that his truth was to deliver men from world-sorrow, that he had come to build a new kingdom, a new raj, not the earthly kingdom which is today and is not tomorrow, but the kingdom of joy. So when he went to towns and villages to give his great message, large numbers of men came together to greet him. They gravitated to him as to the great healer of sorrow, they looked up to him as a saviour of humanity.

And so when Buddha appears in the little town of which I speak, the people feel happy to see him. And they say to him:—“Blessed are we, Oh, Blessed one! to have darshan; now tell us



DR. M. A. ANSARI

President-elect, 42nd Indian National Congress

frequently asked. His critics however forget that it is only by laying the foundations deep and well can we hope to rear a sound national edifice. With Gandhiji it may be admitted that moral considerations are even more important than those which appeal to the pure politician. But if the general principles underlying his campaign make headway, even apart from the merits of the particular issues which he has made his own, there is not the least doubt that the resultant release of national forces from the country-side will have a profound effect upon our political struggle. It has been brought home to me, in the course of my Labour work during the last few years, that however much one may try to keep politics as ordinarily understood, away from Trade Unions, a certain amount of politics is inevitable; indeed vital. On one occasion I was asked by an employer whether it would not be possible to eschew politics altogether from Trade Unions. My answer was contained in a counter-question. What would be the value of a Trade Union if it expressed no opinion on legislation which may be before the local Council or the Central Legislature on subjects like the amendment of the Factories' Act, the Workmen's Compensation Act, the Trade Union Act and other measures which have a direct bearing on the lives of the labourers? In other words, Trade Unions would not be worth their name if they did not seek to have legislation introduced, or to amend existing laws. No employer, however simple-minded, would care to commit himself to so absurd a proposition as is implied in my counter-question; but no employer fails to realise that to teach workmen that they have rights, even under existing laws, that their lot can be bettered by the introduction of new legislation or the amendment of measures already on the statute book, is to introduce a factor whose ultimate effects are bound to revolutionise the relations between Labour and Capital in this country.

From personal experience I am convinced that the introduction of party politics would be a disaster of the first magnitude. At the same time, I would be failing in my duty to my country if I were not to convey my own innermost conviction to the labourers, for whom it is my privilege and my joy to work, that there can be no real progress for them, or for any other

section of the people, until this country has complete Self-Government. It is this aspect of Labor work which is attracting the attention of the Government and the employers. Political agitation in India seems to have its periods of ebb and flow. On the next occasion when there may be a revival of agitation for Self-Government there is at least the possibility of Labor being harnessed to the national movement. The organisation of Labor, therefore, whether this view is entertained by the promoters of the movement or not, is a source of potential energy in the political struggles which lie ahead of India.

In a journal like the *Scholar*, intended primarily for students, I should not do more than point out these aspects of Labor in India. That it has a future cannot any longer be a matter for discussion or doubt. The rapidity with which it has grown during the last six years and the interest which is being evinced in its future both by our educated classes and Labor organisations in Europe are evidence of its virility. I can assert, from personal experience, that there are few problems so fascinating as Labor. There is certainly an element of danger in invigorating a mass movement of this description. In dealing with large numbers of people, practically all of whom are illiterate, steeped hopelessly in debt, and who never knew even at the best of times what it is to make both ends meet, it is essential to have more than an ordinary share of tact, prudence, and sense of responsibility. I have known instances of men whose zeal outruns their discretion landing themselves and those whom they seek to lead in disaster. At the same time, there can be no better training for the service of the country than undertaking, in a spirit of humility, what Gandhiji has so aptly called the worship of *Daridranarayan*.



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THE FRUIT OF SERVICE

something." Such you know is always the Hindu sentiment. When Hindus meet a saint, they say to him:—"Speak to us something," so say the people of the small town. But Buddha is silent, Buddha is a lover of silence. Once again they request him to speak; Buddha still is silent. Then they go to the head of their community, the first citizen of the town; they say to him:—"The Blessed One has come; you also come with us and request him in our behalf to speak some words," and the head man comes with them and greets Buddha and says to him:—"Master: we all are so eager to hear you speak a word or two." Buddha is silent, and silently he smiles. The head man expresses his request. What does Buddha do? He stands up. It was his custom to speak standing. Buddha was perhaps the first to start the custom of preaching in a standing posture. Before Buddha it was customary with the Rishis to preach in a sitting posture. Buddha stands up before the assembly; and they think the Blessed One is about to speak; the people are on the tiptoe of expectation; every minute they expect pearls of wisdom to drop from his mouth. What does Buddha do? He raises his right hand, shows a fruit—a sweet fruit—to the people, then smiles, and sits down. The people feel disappointed, they say:—"Master: we thought you would speak to us, but once again you are silent. Great is the longing in our hearts. Master: speak that we may be blessed." And once again he stands up, shows the fruit, smiles and sits down. The people are the more anxious to hear him, and once again they request him saying:—"Master: we do not understand: we are poor, simple village folk. Speak to us in plain, simple words." Then the Blessed One gets up, smiles, and opens his lips. "Brothers!" he says "You ask me to preach you my message. I have done that already; but you understand me not. I have preached without speaking; but you don't follow me and so I must deliver you my message in words. Look: I raised my right hand, and showed you the sweet fruit. The life of every one of you is a tree; when sweet

PENCIL-MAKING IN INDIA— THE MADRAS PENCIL FACTORY.

OUR land has often been envied for her rich natural resources and even more frequently jeered at for her poverty in keen businessmen. Hence the successful working of a national industry has for us the double importance of adding to our country's industrial strength and of furnishing an encouraging example for others to follow. One of the few successful business enterprises of this type is the Madras Pencil Factory. When we remember that, despite the bounteous gifts of nature, we have still to depend largely on foreign nations like Germany and Bavaria even for such articles of every-day use as lead pencils, we are bound to give full credit to the business acumen and enterprising spirit exhibited by Messrs. V. Perumal Chetty & Sons.

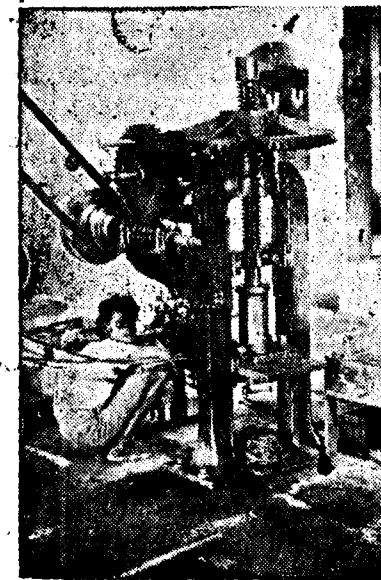
A single glance over the physical map of India, studded as it is with extensive timber forests and rich graphite mines, will reveal the immense potential supply of the raw materials for pencil industry that still remains to be exploited by us. The Madras Pencil Factory gets its raw graphite from Rajamundry and Ceylon while its timber comes from Mysore and Hyderabad. But the high cost and difficulty of transport still prevalent in our country often renders the imported cedar-wood from distant America even cheaper than the timber in our own forests. But the Madras Pencil Factory, imbued as it is with the spirit of the times, utilises as far as possible indigenous sources of supply and goes in for foreign materials only very rarely. The company's technical-expert is striving hard to find out a suitable substitute even for the special kind of cedar that has now to be imported on a small scale. Still we should not forget the fact that the huge majority of our industries continue to depend on outside nations for their machinery.

The process of manufacturing pencils is extremely interesting. How many of our boys, nay even grown-up men and women, realise that the smooth polished pencils they handle have to pass through a long and difficult process of manufacture? Four stages can be marked in the passage from the uncouth raw graphite and timber to the fine-looking finished-product. The

first step is to powder the raw graphite and clay and then purify the same by filtration. A point for our gratification in this is that the filtering vats are ingenious



REFINERIES.



LEAD DRAWING MACHINE.

locally-made articles, which all the same, serve their purpose as well as the costly foreign apparatus. The second stage is the conversion of the finely powdered graphite and clay into thin and long rods which, we all see in the pencils we use. This done, nearly one-third of the work in pencil-making may be considered to have ended.

fruit appears, the tree is blessed; so when the sweet fruit of loving service appears in the tree of your life, you will be truly blessed. Brothers: make your life fruitful. This is all I have to say. This too, is all I would tell you today. May your lives be fruitful. Many times the tree of our life gives raw, bad, bitter fruit, and it does no good. We shall be fruitful when our life's tree will give the sweet fruit of service."—Our ancient Mother, India needs from the life-tree of every one of us the sweet fruit of service. Let this be our sacred resolve, that we shall do at least one act of service every day. Let me say to myself, I shall not go to bed, I have no right to sleep, unless I have done at least one act of service in the day. Every one of us I am sure can do something to serve and help. For great is sorrow, and great the world's need.

Service, let me point out does not lie in doing big things, in brilliant achievements. Service not unoften lies in doing little things. In little acts of kindness, of sympathy, of service to the poor, to the sick, to birds and animals, to any of God's creatures, is the secret of advance. None in our midst but can do at least one act of service daily. Have respect for little things. This truth needs to be impressed on the minds of young men. Be unpretentious, modest, simple; carry sympathy in your hearts; and the tree of your life will bear sweet fruit, then take it with you, and lay it at the feet of Mother India; and She will bless you, She whom the ages have blessed, and the sages adored; She will bless you and say to you:—"Verily you are my true children; you have offered me sweet fruit of little service." The dominant aspiration of my life, the secret, silent prayer of my soul is:—Oh, Lord, write my name in the book of the little ones. May this aspiration and this prayer be yours also, so that through you and such as you a New India may be built.



THE BALANCED LIFE

Curing Mental Abnormalities

BY SWAMI YOGANANDA, B. A.



LOOK at the misproportioned figures on the left in the above picture—the first one with a peanut-sized head and a body as fat as a balloon, the second figure with one arm developed like that of a Sandow, but with the physique of a dwarf, and the third one with a top-heavy head fitted to a frail Lilliputian body. Would it not be very amusing or pathetic spectacle (according to your mood) if you suddenly beheld a crowd of such people?

Behold the group on the right side of the picture. These people are normal so far as their outward physical form and appearance is concerned. But they are mentally unsound and deformed. As clothing hides scars, sores and some deformities, so also the neat-looking garb of human flesh often covers serious mental maladies.

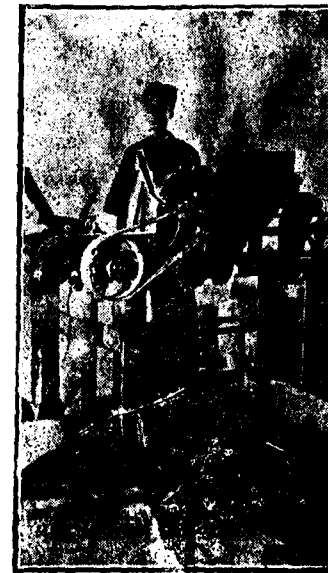
If you were confronted with a vast crowd of average people, well-dressed and physically healthy, and if you were gifted with the power to see their mental bodies, what a surprise and heart-ache you would have. Their mental bodies, with reason as the head, feeling and senses as the trunk, and Will as the feet, you would observe to be abnormal, diseased and deformed. You

But the wood-cases which so cleverly protect the brittle rods have yet to be made out of the stout timber in our forests. The sawing machine does the preliminary work of reducing the timber into flat pieces familiarly called slats. These slats are



CUTTING OF SLATS OF PENCIL WOOD FROM LOGS.

then thrust into a machine which cuts a groove into each of them. To each groove is then fixed a graphite rod and over this a similar grooved-piece is placed. The two parts are next glued firmly. The pencils at this stage are known as *sand-wiches*. But the *sand-wiches*, having been kept under press for a day or two, pass through a number of shaping-machines and emerge out, six at a time, with round, smooth bodies. The process is still not complete; the pencils have yet to be made more attractive. They have to be varnished and coloured beautifully. And this is done, with marvellous dexterity by a few little machines. The pencils now have only to receive their trade-mark and other designations. They are imprinted, in letters of gold and silver, with the familiar words, "The Star of India." This marks the end of the long journey. Such metamorphosis, taking place before our own eyes, of the huge mass of graphite, clay and timber into brightly-coloured handy pencils, is verily wonderful. How many hard strokes and fine little touches weld together that common article sold at nine pies a piece!



END CUTTING MACHINE.

But the finished-products, the company too well knows, are of more use to it the sooner they are disposed of. Hence the pencils are tied into neat bundles and safely packed into boxes by dexterous women workers. These are then distributed throughout India and to a small extent, among outside people also. Our markets are now quite familiar with the thirty varieties of pencils produced by the Madras Pencil Factory. Every one of them—whether ordinary, copying or coloured has won public admiration. Their merit has been readily recognised by the highest authorities in such matters in India as well as in England; at the Gauhati Congress Exhibition they were awarded a gold-medal while at the Wembley Exhibition they secured a bronze medal and a certificate of honour. They also receive the well-deserved patronage of big Indian States like Travancore, Baroda and Kashmir. The Madras Pencil Factory has vividly demonstrated to the world the potential capacity of our country not only for supplying her own growing needs but also for opening trade relations with foreign lands in this commodity. But the pencil-industry in India is still in its infancy; a bright future lies before it. The Madras Pencil Factory has inspired us with self-confidence and it remains for others to follow.

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would see some people with a tiny head of small sense, attached to a bulging trunk of sense-appetite. Some would possess a withered body of feeling and pep, with the arm of business faculty very much over-developed in proportion. Another perhaps has a large Socratic brain but his trunk of sympathy and feeling is shrunken and dried-up. Still another, normal in head and body would be seen to possess a pair of impotent paralytic feet of will and self-control. And so on.

Such multitudinous psychological deformities and pathological mental bodies, under-developed in some directions and over-developed in others, lie concealed within man causing suffering to his soul and hampering his expression on the material plane.

It would not be out of place here to name a few of such psychological diseases, so that, invisible and supreme cause of all havoc in human life though they are, they may yet be detected and brought into the distinct consciousness of the unconscious sufferers, who may learn their nature, silent growth and symptoms, and thus guard against their secret onslaughts and all-destroying powers.

SPIRITUAL MELANCHOLIA

This disease is prevalent among those that are mentally and physically idle under the pretext of being too busy with spiritual things. These sufferers neglect the great and small duties of material life, in the name of serving God, and thus invite the devil of mischief to dwell in them. They suffer from pessimism and lack of appreciation for all things good and beautiful in the material life. This is a contagious disease and all spiritual aspirants must guard themselves against it by keeping their blood of energy warm and immune with constant healthful worth-while activity.

SPIRITUAL INDIGESTION

This results from indiscriminately swallowing a lot of mental patented medicines in the form of pseudo-spiritual books and lessons by quack spiritual doctors. This disease kills not only the real hunger for Truth but also destroys the power to discriminate between good and bad teaching. He who eats all the time and eats anything that he can get, will not only over-eat but will eat poisonous food along with the good, thus inviting

first spiritual indigestion and finally spiritual death. The long-continued over-study of all sorts of philosophical principles and treatises without ever trying to assimilate them and test them out in one's own practical experience, results in doubt, indifference and disbelief in all spiritual laws.

SOWING MENTAL "WILD OATS"

Those afflicted with this disease lead a purposeless life, through having too much time or money on their hands and lacking a true aim or understanding of life. They are whim-led, doing anything that comes into their heads, filling life with cheap novels, exciting movies, or other unproductive pastimes. They do not realize their malady until some terrible shock or nervous break-down overtakes them.

PSYCHOLOGICAL INSANITY

It causes its victims to be one-sided in the pursuit of happiness. They begin to think that money is happiness, or fame is happiness, or health, or power. They sacrifice everything else, youth, reputation, peace of mind etc., on the altar of their all-consuming ambition and learn too late that the balanced life alone, observing all the laws of nature and of God, and combining activity with calmness, can bring happiness and fulfil man's natural destiny. The sufferers of Psychological Insanity become "money-mad" or obsessed with some one ambition until their perspective on life is warped and distorted. One man, for instance, was very successful in his business and amassed a million dollars, but before he could use it, he died of a complete nervous break-down and excessive worry. Others, to gain fame, sacrifice their self-respect and sincerity. Sufferers from this disease of one-sidedness miss their true goal and can never derive real satisfaction from the possession of their longed-for object, since man's nature is many-sided and demands all-round development.

RELIGIOUS INSANITY

This Ism-fanaticism among so-called spiritual people results from the clinging to some untested dogma or opinion of man without putting it to the test of experience, and causes paroxysms of anger and hatred against the laws of tested Truth and liberal rational thought. This religious madness leads to disobedience of God's simple laws of mental efficiency, material prosperity and physical health.

WHO IS A GENTLEMAN?

BY ASHOKE CHATTERJEE.

(Editor, Welfare)

WE all know that dress does not make a gentleman; for haven't we all seen many a well dressed man who has neither manners nor morals? Nor does money make a gentleman, nor university degrees. For there are men of wealth and educational distinction who cheat fellow-men, ill-treat women, deceive those who trust them at home and injure others whenever that would yield little advantage. These are not the attributes of a gentleman.

Manners and morals, as I have stated above, make a gentleman. That is to say, a gentleman is judged by his conduct in connection with his fellow humans and by the quality of his feelings and thoughts. The former we call his manners and the latter his morals.

Savage man during millennia of slow evolution discovered that impulsive self-assertion, and inconsiderate self-gratification could never enable him to live and prosper jointly with others in an organised social system. That is why the ancient sages proclaimed,

Do unto others as you would have others do unto you.

They expect all men to realise where their rights ended and obligations began; for it was only through the fullest realisation of this fundamental social virtue that men could live together in society, peacefully and to mutual benefit.

But behaviour is only the expression of one's thoughts and feelings in action. So that the teaching of virtuous conduct depended ultimately on the stimulation of virtuous thoughts and feelings. Thus we find our *Rishis* exhorting us to be virtuous, gentlemanly, *Manasa Vaacha Karmana*. For bad thoughts, evil talk and the non-suppression of anti-social feelings would make a man less capable of acting virtuously than he would be if he cultivated his gentlemanliness by practising it in his mind and spirit.

The two greatest obstacles to the growth of gentlemanliness in the individual members of society, are lack of training and ignorance. Lack of proper training from the earliest stage often renders a man immune to all but selfish thoughts and self-centred efforts. Thus we find that many an "only child", as well as badly brought up child, grows up into an extremely selfish person to whom the joys and sorrows of others have no significance at all. There are many well-to-do people in whose hearts the sorrows of fellow-men evoke no sympathy, who feel no joy when others are happy, who do not feel the necessity for making an atom of sacrifice even if that would mean a mountain of bliss to the other members of society.

So that a gentleman is not only expected to limit his demands on society within the bounds of legitimate claims, he should also be wide awake to the effect that his demands produce on others. To do this to perfection a man must have an enlightened outlook upon life and conduct and this means education.

How many men are there who realise the true meaning of keeping one's own house and person clean, of not spitting in public places and vehicles, of not selling adulterated or rotten food stuff or of not writing filthy literature or pseudo-science? How many men, again, are there who realise the anti-social nature of putting doubtful patent medicines on the market or of lecturing before students on, let us say, anthropology without knowing anything about that subject? Such conduct as enumerated above are all anti-social, injurious to fellow human beings, and as such, ungentlemanly. Had all men had a clearer conception of true gentlemanliness, many of the physical and mental tragedies of humanity would go unenacted and the world would be a far happier place to live in, society would be knit closer and civilisation would find a great driving force in mutual sympathies and concerted action of the individual units of society.

This higher gentlemanliness is then the cementing power in society. That men may not offend one another or probe each other's susceptibilities, this gentlemanliness lays down rules of behaviour for men; that none may be injured and all may prosper, we have the principles of social ethics which all gentlemen are expected to abide by; and, that human culture and civilisa-

Physical diseases, being tangible, painful and repugnant, arouse our active resistance, and we seek to remedy them by exercise, diet, medicine or some definite method of cure. But psychological diseases, though the root cause of all human woes, are not prevented or attended to promptly and are allowed to devastate and wreck the life.

SPIRITUAL PRINCIPLES SHOULD BE TAUGHT

Educators, physical culturists, reformers, doctors and law-makers will hasten the progress of true civilization only when they themselves first learn and then teach others how to harmoniously develop all the factors of life and of man's nature. This is the true education and all-round human culture that all the world is seeking.

Educational authorities deem it impossible to teach spiritual principles in public schools because they confuse them with the variety of conflicting forms of religious faiths. But if they concentrate on the universal principles of peace, love, service, tolerance and faith that govern the spiritual life, and devise methods of practically growing such seeds in the fertile soil of the child's mind, then the imaginary difficulty is dissolved. It is the greatest mistake to ignore this problem just because it is seemingly difficult.

Many college graduates after leaving their universities are often found with a top-heavy book-inflated head and are unable to walk straight in the path of life due to their legs of Will and Self-control being almost paralyzed through disuse. They tumble headlong into the pit of wrong marriage, sex-misuse, inordinate dollar-craving and business failure. They had not been taught any other use of their college-sharpened mental blades of smartness except to hurt themselves. Many young men seem to take pleasure in doing those things which react to their own disadvantage and suffering in the end.

I consider properly organized schools as gardens where infant souls are grown and nurtured. The gardeners should be well-selected and co-operated with by parents and the public. The teachers should never be neglected for they are soul-moulders. The care and spiritual nourishment of the early life of a human plant usually determines its later development.

But where is such a school which adopts definite measures for developing the whole nature of man, teaching him the true art of life and fitting him to go through the various minor and ultimately the final examination of life? Such schools are urgently needed, to teach the arts and sciences of all-round growth.

TO THE NAIRS OF MALABAR

BY THE HON'BLE SIR C. SANKARAN NAIR



I DARE not refuse a request for a message to the young men in Malabar. I shall however take the liberty of sending you this message to only one section of them i. e., to the Nairs including in that term all the seventy two classes of Nairs and the other classes like Tiyyas who have adopted our culture and are therefore Nairs. They might perhaps like to hear a message from one of their race now growing old.

This is my message to the Nair youth. What I have to tell you is in effect not to forget your traditions. The Nair race had their origin in the Agnikundam of Parasurama's sacrifice. And hence it is that our Gothra is Agni. They were created by him to fight the Kshatriyas. He carried on the fight with varying success. Afterwards with his Nairs and Brahmins he left Kurukshetra for Southern India. Our ancestors settled at first at Ahichatram, the country immediately north of Gokarnam; from there they entered the Kerala country. Temples for Gods and Devi, hundred and eight in number were constructed for the protection of the land. Similarly hundred and eight Kalaries, i. e., Gymnasiums with deities installed therein were established for physical training and culture. Over each Parasurama installed one Nair family of the highest class and one Nair family of a class inferior to them, both styled Panikar, for the instruction of the Nair youth in all the arts of defence and offence, the use of Sword and Lathi including Jejitsu now considered a purely Japanese art. He initiated them into the sacred lore and mantras, some of which are exclusively our own. He entrusted to the Nairs the task of കണ്ണ, കയ്യ, കല്പന, super-vision, command, and execution of such command; for this purpose their life was one of കെട്ട്, വെട്ട്, നായട്ട്, i. e. they were to be always ready for battle, to be engaged in chase in their child-hood, youth, and man-hood. Their life was dedicated to the protection of woman and cow: Brahmin (i. e., those engaged in religious worship) and agriculturist. Remember our Karanavans

tion may not be obstructed or lowered, we have the ideals of human spirituality, rationality and aestheticism which all gentlemen hope to live upto. Gentlemanliness is thus the fundamental virtue on which society rests and thrives. Should we not make gentlemanliness also our cult in India, and devote ourselves without delay to its interpretation in the various fields of our national life?

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THE SCHOLAR

roast: മുഖം മാ ഇല്ല. വാളിന് മാ ഇല്ല. The Nair lady needs no covering for her breast; as the Nair sword has no covering or sheath. To perform all this task, worship of the God after receiving the appropriate *upadesam* from the hereditary teachers, also was ordained.

കാളികാളിമാറാകാളി ഭദ്രകാളിനാമസ്മൃതേ
കലാ മ കലധർമ്മാ മ നാമ ഇ പാലയപാലയ

was the hymn in battle and worship of Bhadrakali the Goddess of war, of the Nairs as of the other warrior races throughout India.

A man-hood so dedicated and spent is followed on attaining old age by *Brahmo upadesam*, to retire from the world into oneself and die in direct communion with God.

It has been a sore trial to me to see many of you following false prophets neglecting your own. The odds may be against us, but never be down hearted. Do not follow those false prophets when they preach a policy born of weakness and of despair. Follow your own prophets of old. Press forward to the front; dedicating your life to the protection of woman, cow, religion and agriculture, i. e., to the public good; never doubt your success; your future is then assured.



And 'mid the silence of the night
Yet think, I heard the voices chant:—

Seek Me with longing in your hearts
And ye shall never fail to find!
And kneel with aspiration in your eyes,
And ye shall see the Light that ever shines!

T. L. Vaswani.

SIR C. SAMBARAN NAIR.

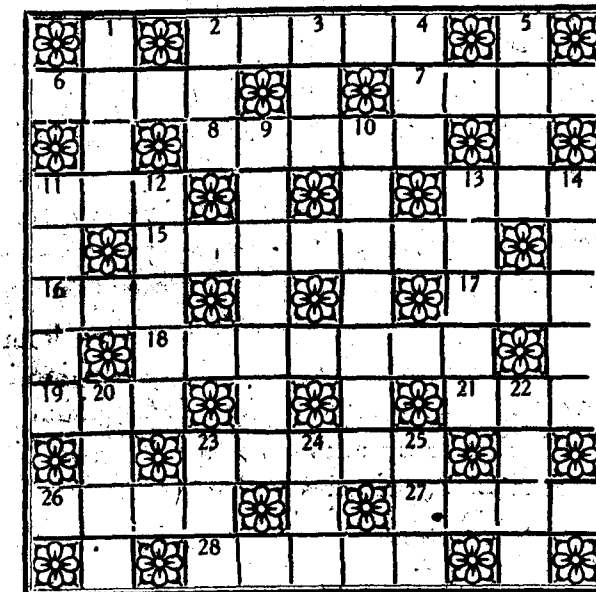


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Across

2. To destroy.
6. A Companion.
7. A prank.
8. Paraguay tea.
11. To trouble.
13. Ache (old form)
15. Unwholesome.
16. A pair.
17. Eggs of fishes.
18. Poison for arrows.
19. To study.
21. To lengthen.
23. Willing.
26. Low ground between hills.
27. A Jewish month.
28. A Township.

Down.

1. An animal
2. Pervert.
3. A gentleman
4. An important date
5. A bird
9. An interesting incident.
10. A Canon.
11. Abrupt.
12. Recognized.
13. Children.
14. To release.
20. A precious stone.
22. A wooden ball.
23. To moisture.
24. A beverage.
25. A Japanese Coin.

Name _____

Address _____

(For Rules See other side.)

Cloud-Player

Turbaned in a silver cloud
With His head in rapture bowed
O'er His harp of rainy days,
God, the ancient Player, plays.

A crowd of trees in silence stands
Beating time with rhythmic hands
They are guests who come to greet
Earth with heaven wedded sweet.

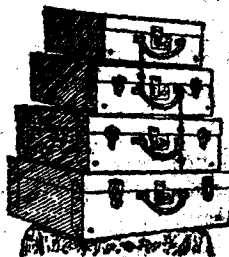
On the million strings of rain
Lo, the Player plays again
Woven to a tune of showers
Bridal songs of flames and flowers.

H. Chattopadhyaya.

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1. Rs. 300 will be awarded as the 1st prize for the correct or the nearest correct solution. Rs. 100 will be awarded as the 2nd prize to the next best solution. When ties occur prizes are equally divided. Prizes are awarded solely on merit.
2. One rupee must accompany each entry. The same may be sent by M. O. or by insured post. Any number of entries may be sent in one cover by any number of competitors. Alternate entries must be sent on separate sheet accompanied by additional fees. Entries are accepted on plain paper.
3. A correct solution is one which agrees letter for letter with the key solution. The scrutinisers decision is final in all matters. Dictionaries used: Chambers & Graphic.
4. Entries are to be addressed to Swamy, Near Station, Shoranur, S. India. Entries must reach Shoranur before Thursday the 1st December. Names of prize winners will be sent to all competitors.

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THE FALLACY OF REALISTIC ART



BY O. C. GANGOLY, Editor: "Rupam"

ONE of the most fallacious views as to the meaning and function of Art, still prevailing in educated circles in India, is that it should be descriptive, representational, or naturalistic. This erroneous notion is a legacy to modern India from Europe, (through England), being the ruling idea of artistic canon in Europe, a decade ago,—a notion which was originally derived from the mechanical success of some of the Dutch *genre* painters of the 17th century,—a notion which received unfortunate re-inforcement by the discovery of the camera which has had very fatal consequences for the development of Art in the nineteenth century.

Nineteenth-century naturalistic painting was a technical procedure in which the artists set out to imitate as closely as possible the superficial appearances of physical objects, or concrete things at some particular point of time and space. The artist sat down before his model and laboriously copied in paint on canvas the object before him, using his eye, as far as possible, as a mechanical lens. And the skill of the artist was judged by the degree of realism with which he could succeed in transferring, mechanically, his retinal image on his canvas. So far as portrait-painting was concerned, this art of mechanically copying a model had its uses, before the discovery of the camera, for, "blessed be the art that can immortalize," and we gratefully thank the artist who can give us a faithful record of the physical likeness of departed friends and dear ones whom we love. But, alas, the discovery of photography put an end to this useful function which the artist performed in our society by providing portraits of dead relations and friends. Indeed, of all forms of art, in popular appreciation, portraits stand or fall by the degree with which they can realise likeness to the original. And if a reasonable likeness is not achieved, it is discarded as a work of art, however soul-ful it may be in its colour symphony, however alluring and rhythmic may be its line-composition, and however moving and elevating may be its architectural composition,—in short, however rich it may be in its plastic values, in its really aesthetic qualities.

THE FALLACY OF REALISTIC ART

This naturalistic *quasi*-photographic ideal of art was long ago transferred from portrait-painting to the art of landscape painting. We all love to have a mechanical record of our familiar or favourite Sun-set view, or Moon-light reflections,—as a sentimental memento of our "love of Nature." This sentimental portrait idea of familiar or attractive "nature pieces" was also a legacy of the mid-nineteenth century—for the rendering of landscape *for its own sake* had no votary in the whole range of Italian Painting, or in the whole history of Greek, or Egyptian Art.

But, alas, the scope and usefulness of the artist in providing us with 'photographs' of 'nature scenes' was not destined to last long. For, with the invention of Colour-Photography, and its subsequent perfection, the occupation of the Realistic Artist, like that of Othello, "was gone for ever." Indeed Ruskin himself was misled by its invention. He was sketching and drawing palaces at Venice, when in 1845, he saw his first photograph—a Daguerreotype. He wrote to his father: "Daguerreotypes are glorious things.....every chip of stone and stain is there, it is a *noble* invention.....any one who has worked and blundered and stammered as I have done for four days" (alluding to his efforts at sketching from nature) "and then sees the thing he has been trying to do so long in vain *done perfectly and faultlessly* in half a minute won't abuse it afterwards."

Many young artists in England in the 'fifties sharing Ruskin's enthusiasm for the new invention and failing to see the fallacies in his rhetoric, imagined that the camera had set a standard of completeness in detailed records of the forms of physical objects and concrete things which it was the artist's duty to attempt to rival; and the first result of the photograph in England was an effort on the part of such artists to achieve a minute naturalism to rival early photographs which were of course much 'sharper' than the 'muzzy' productions of modern 'photographic art'. Ruskin, in praising the Pre-Raphaelites, said that their object was 'to paint nature as it is around them with the help of modern science.' By 'nature as it is' he evidently meant, nature as seen by mechanical human vision; by 'the help of science' he could only mean 'in the way shown us by the daguerreotype'.

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The tricks of modern Cinematography and the resources of Art-Photography have recently supplemented the bald photograph and have invested the mechanical records of photography with all the range of aesthetic qualities which were once believed to be in the special gifts of the artists. Very clever "Vandyck" portraits, "Rembrandt" effects and even "Corot" landscapes have been produced by skilful photography which has placed at the disposal of the Camera-man means of selection, correlation of details, art of designing and composition, and all the vocabulary of the aesthetic language which were formerly supposed to be the monopoly of the Master Artist. In Germany and in America camera pictures have been produced which have challenged in their effect the supremacy of the Realistic Masters of the Brush. Indeed the realistic painter with his mechanical ideal of superficial verisimilitude has lost all his prestige as an artist, his devices and methods, his Chiarascuro and Light and Shade, being mocked by the Camera-man to disconcerting perfection. This fiasco has slowly helped to divert the attention of serious students of art to the other side of the shield—to the value of abstract, symbolistic, mystic and decorative forms of Art. The admission has come slowly, though reluctantly, that the true function of Art is not to transcribe a superficial fact of Nature but to suggest and reveal the inner realities of the phenomenon of Life,—not to render with scientific precision our mechanical vision of things, but to offer an interpretation of that vision,—transfigured by our spiritual perception of that vision. The function of Art is not at all to be descriptive, representative, or reproductive, but to be interpretive, to be creative! Why indeed repeat that which Nature offers in plenty? It is the function of the true artist to dive into the Sea of Infinite Forms and present to us ever new Forms, and to create new designs, patterns, and types to rival Nature. Art, indeed, is creation, not reproduction. Curiously this creative function is happily insisted on in Indian Art-Philosophy, by regarding Viswakarma the Super-Artist, as the son of Bramha, the Creator. And Sukracharya rightly insists that images can never be made by "copying from nature" (*pratyakshenapi va khalu*). This is curiously echoed by the exclamation of Sir Edward Burje-Jones, the great mythical artist of England: "it is from the head of the artist that pictures must come!"

Art is, indeed, a realisation of our dreams and need not relate to the concrete facts of Life, or the accidental facts of Nature. It creates a new world, built of forms which need not be the echo or reproduction of forms met with in Nature. For the varieties and patterns of Forms are infinite and have not been and cannot be exhausted by the Forms offered by Nature. And it is given to the creative artist to make us acquainted with the beauty of new Forms—in novel designs, in original types, and patterns, and in new rhythms and gestures undreamt of by Nature Herself.

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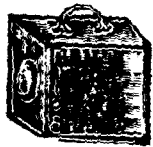
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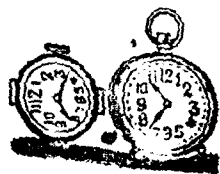
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TILAK'S RELIGIOUS THOUGHT AND THE GANAPATI FESTIVAL

BY G. V. KETKAR, B. A., LL. B.

Asst. Editor, Kesari.



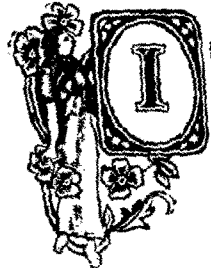
TILAK was by temperament a lover of the multitude. He was convinced that in a dependent and disarmed country like India, the only power that a leader of the people can wield and control is the power of the multitude. "He was a born democrat. He believed in the rule of the majority that fairly frightened me" says Mahatmaji about him. He saw God in the multitude. He dedicated his *Gita Rahasya* to this God in the heart of the masses (समर्पये ग्रन्थमिमम् श्रीगणेश जनतात्मने ।); Tilak loved to see the manifestations of the power of the multitude. Mass meetings, demonstrations and processions were viewed by him with intense satisfaction. Tilak made the Ganapati festival which was a private affair, a festival of all Hindus and since 1893 it has been annually observed throughout Maharashtra. The Ganapati festival has now become a necessary and inseparable feature of Maharashtrian life.

What was Tilak's object in giving a new and democratic form to an old Puranic family rite? Was it merely a love of the multitude and of demonstration? No. His subsequent conduct showed that he wanted to achieve something more. The Ganapati festival was only a means to an end. That end was Hindu regeneration. He thought that Hinduism had in it the strength and the tenacity to outlive the present onslaught of western thought and civilisation. What it needed was a new band of preachers, equipped with a thorough knowledge of the ancient books as well as modern sciences and philosophy, who could explain the principles of Hinduism rationally. In 1917 in the Hindu Teachers' Conference at Nagpur Tilak explained fully his idea of a modern Hindu religious preacher. But ever since 1893 he was thinking about it. He was trying to find a way by means of which the principles of Hinduism could be put before

"PROMETHEUS UNBOUND"

SOME CRITICISMS CRITICISED

BY JAMES H. COUSINS, D. LIT.



IN his brochure on Shelley in 'The People's Books,' Mr. Sydney Waterlow, M. A., says: "On the whole, 'Prometheus' has been over-praised." He is not quite sure why this should be so: "perhaps," he ventures, "because the beauty of the interspersed songs has dazzled the critics." As to why 'Prometheus' should not be over-praised he is quite explicit. And as we are dealing with a matter of poetry, we may as well set out Mr. Waterlow's charges in the form regarded as poetical in America.

"Not only are the personages too transparently allegorical,
But the allegory is insipid;

Especially tactless is the treatment of the marriage between
Prometheus, the Spirit of Humanity, and Asia, the
Spirit of Nature,

As a romantic love affair."

Here we have four clear charges against "Prometheus Unbound." Let us examine them.

When Ghiberti chiselled his figures on the doors of the Baptistery at Florence he did not anticipate that some day a critic would take objection to them because they were too transparently metallic. Yet that is precisely what Mr. Waterlow does when he objects to the allegorical nature of the drama. Shelley wrote it as allegory. In the preface he tells us that he endeavoured to create "beautiful idealisms of moral excellence." He speaks of the "Moral interest of the fable." A fable usually permitted to be fabulous, and fable and allegory have one method in common: they speak of one thing and mean another. That Shelley's allegory should be "too transparently allegorical" is surely a sign of success even beyond the hope of the poet, not a sign of failure. Mr. Waterlow's objection probably based on a desire that the allegory should be a matter of inference like that of "The Idylls of the King." If that his objection should take the form of a simple declaration

personal predilection. To make it the ground of a complaint is not good criticism, for the ground, on examination, becomes "a measure of sliding sand." The lover of creative literature will accept the fabulous mode and the moral intention; and the enjoyment of the poem will depend on the extent to which the poet keeps his allegory vivid and true.

But is Prometheus "too transparently allegorical" even to Mr. Waterlow? He tells us that Demogorgon "*seems meant* to typify the Primal Power of the World." If this doubt (in face of Mrs. Shelley's plain statement that Demogorgon is that Power) is truly to be attributed to the poet, his alleged excess of transparency is only an allegation, for in this particular character in the drama he has for Mr. Waterlow only achieved opacity. In the third section of his charge he speaks of Asia as "the spirit of nature." In the drama she is a daughter of Ocean, not of Earth, and hardly to be interpreted as the type of all nature. She speaks, in act two, of Prometheus as "that soul by which I live." Can the "spirit of humanity" (Prometheus) be the soul of the "spirit of nature" (Asia)?

"Nature and man can never be fast friends,"

says Matthew Arnold in his "Sonnet to an Independent Preacher." Mr. Waterlow assumes a much more intimate relationship, and in doing so gives another indication that, at least to him, the drama is not quite so "transparently allegorical" as he alleges.

The explanation of these failures to comprehend the drama (for that is what they are) might be ungenerously attributed to inadequate equipment for Shelleyan interpretation on the part of the critic. It is more tolerant to suppose a want of attention in a perhaps hasty reperusal of "Prometheus" for the purpose of a popular booklet. This is probably the explanation of the statement that "the second act is full of the dreams of Asia," when, in fact, the dream-part of the act has seventy dream-lines by Panthea and only twenty by Asia, and these take up but a small portion of the act which describes the journey to the Cave of Demogorgon, and the finding of the Spirit of the Destined Hour who is about to dethrone the tyrant Jove and set Prometheus free.

the Hindu masses which gathered together at these festivals. Every religion has two sides: its ritual and its philosophy. Tilak devoted all his spare time to a study of these things. He discussed them with learned Sastries and Pandits. And in 1900 he defined who a Sanatani Hindu was. The idea behind his definition can be elucidated by an extract from his speech delivered at Bharat Dharma Mahamandal of Benares in 1906. He said in that speech:

"Hindu religion as a whole is made up of different parts connected to each other as so many sons and daughters of one great religion. If this idea is kept in view and if we try to unite these various sections, it will be consolidated into a mighty force. So long as you are divided among yourself, so long as one section does not recognise its affinity with another, you cannot hope to rise as Hindus.....If we lay stress on it (the common heritage) forgetting all the minor differences that exist between the different sects then by the grace of providence we shall be able ere long to consolidate all the different sects into a mighty Hindu nation."

Thus Tilak was democratic in religion as he was democratic in politics. His definition of Hindu religion is therefore a definition for people.

Every religion, according to him, must have its *Samskaras*. They are visible demonstrations which gather around the faith. Merely abstract philosophy will not do for the masses. In this respect, too, Tilak was thinking of the many and not of the few. The whole definition was intended for the masses whom he collected together at the Ganapati festival. His insistence on the necessity of *Samskaras* was fully demonstrated in the preface which he wrote to a book called *संस्कारमीमांसा* by Shriji Kirjavadekar Sastri, the founder of the Mimamsa Vidyalaya in Poona, where he says:—"A comparative study of different religions will show that every religion enjoins certain rites and ceremonies without the performance of which no one can claim to be included amongst the community of the followers of that religion. In other words, no one who wishes to adopt a particular religion or join a particular religious sect can do so without observing certain rules and regulations or without performing certain ceremonies prescribed in that behalf." When Mr. G. B. Vaidya started the Hindu missionary society at Bombay for reconversion of Hindus converted to Christianity or Islam, Tilak insisted

But there is something deeper than mere inattention or lapse of memory in the charge of insipidity made by Mr. Waterlow against the allegory of "Prometheus Unbound." There are many to whom the drama is the reverse of insipid either in the general sense of having no special flavour or in the literary sense of lacking spirit. These individuals cannot be disposed of with a critical wave of the hand. They invalidate the assumption that the drama is essentially insipid, and reduce the matter to the simple proposition that it may be insipid to Mr. Waterlow; and they give ground for the possible assumption that the tastelessness of "Prometheus Unbound" which Mr. Waterlow asserts, may be only a matter of critical furred tongue and not a final verdict.

It is possible to imagine a state of mind that finds Shelley's drama insipid. But it is exceedingly difficult to fathom the psychology that regards Shelley's delineation of the relationship between Prometheus and Asia as a "romantic love affair," and a piece of literary tactlessness. Romantic it certainly is in the sense of being highly imaginative. It is assuredly a love affair: the whole drama is the triumph of love in its noblest aspects. But it is aeons removed, in its external grandeur and internal significance, from the triviality and sentimentality that hang about the phrase "a romantic love affair," and that Mr. Waterlow obviously attributes to the drama. When Prometheus, in the first act, speaks of

Asia! who, when my being overflowed,
Wert like a golden chalice to bright wine

Which else had sunk into the thirsty dust.

he was not weaving mere romantic phrases, but expressing in splendid imagery a relationship more intimate and exalted than that ordinarily experienced between man and woman or possible between "the spirit of humanity and the spirit of nature." She, in the line already quoted, speaks of him as her animating spirit: he speaks of her as his means of manifestation. These are the two aspects, life and form, of one being and one process. They operate in the atom as well as in the spheres. They are bound together by the cohesive principle in the universe called love. Their highest expression is celebrated annually in Vedic India in the ceremony of the Marriage of Shiva and Parvati. "The air is full of marriages," says the poet in "The King's Threshold" of Yeats. They and their celebration in song will not be annulled by the blind word of a critic.

The last word on "Prometheus Unbound" has not been said.

LITERATURE OF DIVINE DISCONTENT

BY PROFESSOR DIWAN CHAND SHARMA, M. A.

CRITICS have loved to divide literature into many kinds. All are familiar with De Quincey's division of literature into two classes: Literature of Power and Literature of Knowledge; literature which seeks to inspire and literature which aims at informing our minds. Similarly Matthew Arnold has given us two types of literature: literature which is the criticism of life and teaches us how to live, and literature which is a revolt against life and dulls the incentive to higher and moral living.



I, however, do not wish to speak of any one of these kinds of literature. There is a kind of literature that is very dear to my heart, and that is the Literature of Divine Discontent.

The great German philosopher, poet and dramatist, Goethe has said somewhere that in his youth he was full of, what he aptly and tersely called, divine discontent. This virtue of divine discontent, not a comfortable, respectable and middle-aged virtue,

was the mainspring of his creative work and gave him the impulse to devote his life to the Muses. In other words, it led to the emancipation of his ego, and made him find his soul and express it in imperishable and ever-memorable words. Thus divine discontent was the saving of the life of Goethe, and made him a world-force by preventing him from degenerating into a mere echo of the writers who had gone before him.

It should, however, be remembered that divine discontent is not only a healthy stimulus in individual life, but is also a powerful motive in literature.



LOKAMANYA TILAK

TILAK'S RELIGIOUS THOUGHT & GANAPATI FESTIVAL 87

that there should be some visible demonstrative ceremony for such a reconversion. It must be however kept in mind that Tilak confined himself to the Sanatani Hindu. For he had before his mind the people who assembled at the Ganapati festival. For a wider definition of the term Hindu including all those who came under Hindu law we must take Mr. Savarkar's definition, which is as follows:—

आसेतुसिन्धुपर्यन्ता यस्य भारतभूमिका ।
: पुण्यभूमेव सर्वे हिन्दुरिति स्मृतः ॥

This broader definition will include the Sikhs, Jains, Arya Samajists, Bramhos etc. As Tilak had before him the Ganapati festival, he formed his definition to suit his own limited purpose and sphere.

This was about the outward form of Hinduism. But what particular philosophy should be put before the Hindu masses? In a speech at Amraoti in 1917 he had described how he himself after deep thought fixed his own philosophy of life. He said: "When I was quite a boy, I was told by my elders that strictly religious and really philosophic life was incompatible with the humdrum life of every day. If one was ambitious enough to try to attain मोक्ष, the highest goal a person could attain, then he must divest himself of all earthly duties and renounce the world. One could not serve two masters—the world and the God. This set me thinking. The question that I formulated for myself to be solved was 'does my religion want me to give up this world and renounce it before I attempt to, or in order to be able to, attain the perfection of manhood'?..... I have thus solved the question for myself and I hold that I have thus solved the question for myself and I hold that serving the world, and thus serving His will is the surest way of Salvation, and this way can be followed by remaining in the world and not going away from it." In this sense *Karmayoga* was Tilak's religion and it did creatively determine every thing else in his life. In 1908, when he was sent to jail for his political writings, he uttered the memorable words: "There are higher powers that rule the destinies of things and it may be the will of Providence that the cause I represent may prosper more by my suffering than by my remaining free." In his preface to his Arctic

Above all, it aims at an examination of the existing values. It takes nothing for granted, but questions everything under the sun. It is, therefore, an antidote to dull monotony, dead uniformity and deadly respectability. It is a powerful solvent and shakes people out of the deep ruts and worn-out moulds into which their thought has been accustomed to flow. It is an enemy of tame acquiescence and blind submission. It does for the world what the young, according to Bernard Shaw, do for the old, "It's all that the young can do for the old, to shock them and keep them up-to-date."

It is not, however, something negative and destructive, something comparable to rot or blight. It is a solvent as well as a stimulant. It awakes, regenerates and reconstructs. It does not fill us with despair and apathy, but makes us gird up our loins and do something while we live. It is, therefore, an urge and an incentive, a call to action and a spur to incessant work.

Many are the exemplars of this spirit of divine discontent in literature. I shall, however, be content with mentioning only a few.

Ibsen, the Norwegian playwright, had this spirit in abundance and is therefore, known as one of the creators of modern world. He told us that we should not be content with lying, shamming and canting, but should turn our critical gaze on the society round us so as to tolerate no humbug. He thus became one of the progenitors of the women's movement and eugenics. His "A Doll's House" and other plays were a challenge to the world and led the people to examine their thoughts, and conscience too, about women, heredity and society in general.

Tolstoy, the Russian, felt the stirring of the same spirit in him. Born to rank and wealth he proclaimed the emptiness of the one and the hollowness of the other. A man of extensive landed property he longed for the day when the proprietors will be emancipated as the slaves were in the past. Disgusted with war, he proclaimed a religion of love; and sick of the formalism and barrenness of the Christianity of the day, he preached a return to the Gospels and Christ, and told people in ringing words that the kingdom of God is within us all.

Thoreau, the citizen of concord felt the ferment of the same spirit in him. He left, therefore, the city life with all its insincerities and hypocrisies and went to live on the Walden pond a life of elemental simplicity and of minimum of wants. In this way he embodied in his person a revolt against modern civilisation and felt as happy in his tub as others do in sky-scrapers.

To multiply instances would be futile. I wish India too could produce writers who would feel in them the surge of this spirit of divine discontent and instead of embalming what is dead and preserving what is old in their writings would write something which would give us furiously to think and make us reconstruct society on a new basis.



A Dream at Dawn

The pale white stars are gone,
A blue dawn lights between the boughs,
An exquisite blue summer dawn
Which makes me hold my breath.
The birds with sweetest singing rouse
The drowsy earth;
As night is rhythmical like death
So, dawn is rhythmical like birth.

How many dawns appear and fade,
How many dawns of splendour made
Out of the alchemy of night.
Who made the night made sorrow, too,
But at the end of both, a blue
Inevitable burst of light.

Harindranath Chattopadhyaya.



Home he writes: "It has pleased Providence to grant me strength amidst troubles and difficulties to do this work." In this way he regarded every action of his as a service to the will of God.

After starting the Ganapati festival, he came to the conclusion that this philosophy which he himself chose for personal guidance, was also suited for the Hindu masses and their circumstances. He would have composed new verses to enunciate this philosophy as he did in the case of his definition of Hindu religion. But it was not necessary. For in the *Gita* he found it already put in a form which was perfect. He began to explain its value and significance. In 1902 he delivered a lecture on the subject at Nagpur. But even before that the subject occupied his mind. We learn from Mr. Khaparde's diary that in 1901 he discussed the subject at Sinhagad:—

"On our way back we went to Tilak. He is finishing the eleventh chapter of his book (*Arctic Home*). As it was nearly sunset he stopped writing and sat talking. He told me the plan of his intended work on *Gita*. He reads it as an episode of *The Mahabharata*. Shri Krishna has introduced all the philosophies to show Arjuna what he maintains is correct from all points of view. The *Gita* in Mr. Tilak's view is thus a work on ethics like the work of Aristotle and universally accepted as an authority. The main theme is to lay down principles to decide questions of right and wrong."

He thought that Hindu regeneration can be achieved only by the spread of that philosophy. He wrote *Orion* and *Arctic Home* in English, because they were meant for the Western scholars and those of our educated countrymen who read their books. But he wrote and published the *Gita Rahasya* in Marathi, the language of his people in Maharashtra. And before getting it translated into English he got it translated into Hindi Gujarathi, Bengali, Kanarese and Tamil. The *Gita Rahasya* was thus Tilak's religious philosophy for himself as well as for his people.

In this way, the definition of Hindu and the *Gita Rahasya* form the exterior and interior of Tilak's democratic conception of Hinduism. The Ganapati festival naturally reminded me of the development and exposition of this conception in Tilak's mind. I am putting it before the readers of the 'Scholar' in the hope that it will be interesting to them too, as it is interesting to the people of Maharashtra.

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PERSONALITY

BY DR. C. KUNHAN RAJA, M. A., D. PHIL. (OXON.)
(Professor, University of Madras)

WE are wont to call our age a transition stage in the History of the world. As a matter of fact every age is an age of transition. But the change in normal times is slight and inappreciable, and customs and manners persist through ages. Suddenly a great personality comes up, a revolution takes place, and human Society changes. Slow, inappreciable change is unconscious and undesigned, but a great change is always worked out by the conscious design of a great Personality.



It may be that there is a great plan—a pre-arranged plan unknown to us, hidden from us, worked by Agencies transcending our imperfect consciousness—according to which human society changes—evolves, to use a scientific term. It may be

PERSONALITY

29

that humanity has to pass through certain definite stages, and when a particular stage is over, those higher Agencies send out a great Personality, a Messenger, to show the portals of the next stage to man. The great personality might be coming when the human society is ripe for his presence, for a great event in the history of man. From this it must not be supposed that I am accepting the validity of a science of history. I am not. There can be a science of history only if *we*, and not higher Powers, can account for a great event from antecedent events. But no great event is, so far as *we* are conscious of, a culmination of a series of happenings in an antecedent stage; every great event is a revolt against the past: every great Personality is a contradiction to his environment. No great event is heralded by its antecedents, but it heralds a new future. No great man is in tune with his time. His mission is to change the conditions of his time. If he follows his time, if he is a representative of the spirit of his time, he cannot be a great Personality; he can be a great individual. Every great Personality has the greatest amount of vilification thrown on his face. The greatest Personality is nearly always the least popular Personality of his time.

Whether human Society has finished its function in a particular stage, whether the time is ripe for the advent of a great Personality to guide man to the portals of the next stage, these are questions that we cannot decide by the help of facts at our command; the Agencies in the inner government of the world know it if there are such agencies. We hear of the part played by the Devas before the advent of Sree Rama, Sree Krishna and Gautama Buddha. They all were sent out to this external world by the inner government of this world, so far as we know from the religious literatures.

The function of a great Personality is to draw out the latent powers in an average man and to set them in an active condition. There is an infinite power in each man. That power is not revealed all at once; it has to show itself forth in stages. Particular aspects of this Power are active at particular stages of his evolution. When particular aspects are revealed and properly made use of, then new aspects are shown out and brought into active condition, for the good of humanity. It is only a great

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SOME FOOTPRINTS ON THE SANDS OF KERALA

BY S. V. VENKATESWARA AYYAR,
University Professor, Mysore.



It was long ago that Mr. Sewell wrote of the history of Malabar: "Very little has yet been known of the country west of the Western ghats. Its history has yet to be written." Since then much water has flown underneath the bridge of time, but the history of Kerala has yet to be made. It is important therefore to preserve the footprints of the past deposited on the sands of time, and mark their significance, and the way they lead. We have such footprints on the sands of our hills and desert—tracts, on the sands of our rivers and the sea-shore and in the courtyards of our temples and edifices. The footprints of Parasurama are hard to trace. History represents Brahman colonisation in the long and narrow coast-region extending from Gokarnam to Comorin, wrested from the sea by a great geological upheaval. The colonists of Malabar were apparently drawn from all outlying regions, from distant Muttra and Kolhapur, Andhra and Chola, of which we have silent witnesses in the placenames of Nambudiri *illoms*. The aggressive class must have been there, and were subjected to a cultural conquest in the course of centuries. A clue to the dating of these events is furnished by the references to the sun-worshipping Kasyapiya Brahmans from Muttra (Chap. 15), to Salivahapura (Ch. 14) Madhyarjuna (Ch. 13), and to the Brahmans learned in the Dhanurveda (art of war) from the Godavari regions (Ch. 15). 28 Kshatriya families were brought by sea, and artisans and handicraftsmen in ships. Parasurama himself came by sea. (*Grihitva navamaropya swayam charuhya Bhargavah*. Temple-worshippers were brought from Kumbakonam (Ghatapuri), Kankala Kali from Podiyil (Agastyachala), and a fourhanded Vishnu image from Kanchipuram (Ch. 19). The historical background of these chapters appears to be the early centuries of the Xian era, after the Satavahana rule and before the times of Mayurasarman.

Personality that can know what powers there are in man, what aspects may next be drawn out. Each man's power is distinct from that of every other man. Each man has his own function in the plan of this world. Each man has a particular purpose to serve in the evolution of humanity, each has to contribute a particular share to the sum total of human progress.

When a great Personality gives the lead to man in his next stage, his plan must be specific enough so that each man understands his part in the whole scheme, it must be wide enough so that all men with varying tendencies and varying powers may be comprehended within the scheme, it must be elastic enough so that no friction arises on account of the slow growth and change in the society till the next Personality comes to lead man to the next stage.

According to the Rigveda, Manu started the Hindu Religion. Buddha gave his lead to man at a later stage. Christ led man to the portals of still another stage. Hinduism, Buddhism and Christianity are precise, comprehensive and elastic. Great leaders never try to make man uniform. They never preach sentimental brotherhood and equality. They show the highway through which all can walk abreast without jostling each other. He knows that if all men are uniform, all except one become useless. There is no need for a duplicate copy of a man. One is enough and the other could as well have not been. The lead that a great Personality gives must be such that each can contribute his share. When the powers concealed in each man are drawn out and brought out into active condition, and when such powers are used out also, that is the time for uniformity to set in. Individuals have no value, and they are begun to be arranged in series according to their uniformity with others. They are empty, dry forms, void of all life and spirit. Formalism dominates thought and religion degenerates into science. Religion is the scheme of the world planned out by a great Personality. Science is the scheme of the world which men void of individuality, and hence useless try to impose on the world. Science tries at unification, to bring things under definite, rigid laws. As there is no such law, scientists always shift from one position to another, because they cannot arrive at definite conclusions: their standpoint is

against the facts of this world. They always "progress" from mistake to mistake. When science dominates an age, it is certain that man has reached a stage when further progress is impossible, that it has become a stage for mere stock-taking of past achievements. Then is the time for a great Personality to come and lead man to a new phase of life.

It is only a man who can comprehend an absolute whole, who can understand the distinctive value and position of each and every one of the individual parts of the whole that can give the right lead to man. Such a leader knows that if a man is to function properly in this world, he must have an individuality of his own, he must differ from others in certain essentials. Knowing this great truth, a true leader of men never resents opposition. He never resents even calumny thrown on his face, for he knows that even these things have their proper place in the scheme of the world. So of Jesus Christ we read—"And when he was accused by the chief priests and Elders, He answered nothing. Then said Pilate unto Him 'Hearest thou not how many things they witness against thee?' And He answered him never a word; in so much that the governor marvelled greatly."

The real test of a true leader is whether he recognises a difference in capacities and tendencies between man and man. Thus Sree Krishna gave salvation to the Gopies who were enamoured of Him, to Arjuna who was His devoted friend, to Sisupala who hated Him and scandalised Him, and to Kamsa who was mortally afraid of Him and tried to persecute Him and to ruin Him. We cannot judge the greatness of a leader by what he has done and what he has said. That a man is great is what is all-important. What matters is that the great Personality is there to draw out and to bring into active condition the powers in each man according to his capacities and tendencies, to afford man shelter where otherwise there is only misery, to give him courage where there is despondency, to give him happiness where there is dejection. A man may say so much about making all men equal, a man may do so much to crush every individual into powder and to mould fresh individuals according to a pattern; such a man may carry with him the badge of greatness. But a true Personality who leads man from one stage

Whatever the historicity of these chapters in the *Kerala Mahatmyam*, they are important as laying down the first principles of Kerala culture. We have to mark the evolution of a homogeneous culture out of heterogeneous elements drawn from foreign sources. Side by side with immigrants by sea lived arrivals from the land-side by the ghats as shown by the prominence given in these chapters to the Nila-nadi (Bharatapuzha), Tirunavayi (near Kuttipuram) and Sri-Mulasthan (Trichur). A type of Kerala culture was evolved out of these elements, adapted to the conditions of the country, and marked by the gradual formation of customs and modes of life (*acharas*) differentiating the man of Kerala from his compeers outside. The absence of prejudice against the foreigner is a mark of our culture. The land-gates of Malabar were always open, and the sea invited foreign merchants and settlers, who were always welcomed by Kerala. We imbibed whatever was great or glorious in every people with whom we came into contact, and relied on our native strength to see that we retained the soul of our culture, unhindered, nay strengthened, by every foreign influence which we assimilated. The Jew and the Syrian, the Moppila and the European have all alike contributed important strands to our national culture.

Some of these footprints are to be traced on the girdle of the Eli-mala, called by the Greeks Mt. D'Ely. The attempt made of late to derive this name from the rat (*Eli*) has to be viewed with suspicion. The *Keralolpatti* speaks of an Eli (എലി) Perumal, and Eli is a very common name in later times. Its corruption into Eli is as ingenious as that into Elu (seven) sanskritised into *Sapta-Saila*. Ancient Tamil tradition speaks of *Eli-kunram* as ruled by Nannan. Elini of Kerala is mentioned in inscriptions, and Elakam near Madura appears in the songs of Jnana Sambandha. Eli mala was thus one of the ancient sites in Malabar. Here were located the Elephant stables according to tradition, and Trikaripur probably marks the site. From this along the coast extended Yavana-valanadu, the region of sailors, as explained in the *Payyanur Pattola*. There was a temple of the Graeco-Romans at Cranganore.

On the ghat side likewise are the footprints of traders chiefly with the east-Coorg, Coimbatore, and Tinnevely,—of whom all

our sources tell us something. In the gaps were the scenes of the exploits of our ancient warriors, who beat the Coorg (sanskritised as Kodaga), the Kongu, and the Chera—Pandya, and at times the Karnata and the Chola, nearly always in self-defence. It is important to remember that the imperialism of the Cheras was never in the interests of territorial expansion, but always meant a diffusion of Culture. Military and physical-training in the Kalari (Sanskritised as *Dvi-chalvarimsat*) was efficient and popular, but it was intended to make the population at large alert and active, besides providing a citizen army for defensive purposes. The earliest of these institutions was near Taliparamba.

The influence of the Kalari on Malabar life cannot be over-estimated. It made the people warlike, frank and aboveboard in their dealings, chivalrous, optimistic, cheerful and hospitable. The *ankam* was the money the Raja received as umpire between two combatants under a system of battle by wager. These quarrels were meant 'to wipe off stains cast on individual honour', as we read in Greeme's Report of 1822. A shade of chivalry and knight-errantry also entered into this combat, for we find, as the system developed, that the combatants are not necessarily the principals in a quarrel but generally their champions. The ethical effects will be apparent from Ibn Batuta's observation in 1344 that 'thieves were unknown among the Malabarians.' The political results may be judged from the records of the Tellicherry Factory Diary dated 2nd. May 1746. 'The Nairs being heads of the Calicut people resemble the parliament and do not obey the King's dictates in all things but chastise his ministers when they do unwarrantable acts.'

The comic element is in evidence in the Chakkiyar and Nangiyar whose contribution to social gaiety and merriment went along with popular pastimes like the *Kathakali* in seasons of festivity and rejoicing. The *Vairiyar* dancers of Calicut taught arts which tended to make the constitution nimble and agile, and they were the hereditary teachers of the Zamorins. The cultivation of a sense of humour going, as it did, along with physical exercise and easy carriage, was a great social asset. It saved the people from passing into a mood of mysticism and melancholy. It helped the driving of serious lessons

into another never dictates a stiff policy to man but simply shows each man his capacities and tendencies and his position in the world. No difference in man's activity he considers as an opposition to him, he knows that every such activity is part of his all-comprehensive scheme. If a leader dictates a stiff policy, all that he will succeed in accomplishing will be to form a small group opposed to those whose tendencies and capacities are not comprehended in that scheme. Instead of leading men, such an organiser only splits human society. A true leader is one who announces a broad scheme like Hinduism, Buddhism or Christianity. Such a leader as Buddha or Jesus Christ comes only when man is in a transition stage. He comes to lead man from one stage to the portals of the next.

Is our own stage a transition stage? If so a Personality like Buddha or Christ must be here. How are we to know if the great Personality is here? How to know if human society is changing from one stage into another? We learn a subject by reading books on that subject. We develop the faculty of realising the presence of a great Personality, of a true leader of men, by studying the literature wherein such transition stages and the presence of such great Personalities are described. Learn Greek and read Gnostic Philosophy; learn Pali and read Buddhist literature; learn Sanskrit and read the Puranas. Say not that you have finished your studies when you pass the Law or Medical examination.

Study properly and see if there is a Personality among us like Buddha, Christ or Sree Krishna, who will lead us from our present to a future, more glorious Kingdom of Happiness.

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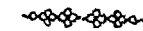
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Far the most interesting cultural feature of South Malabar was the creation of a leisured class which, like the Zamindars of Bengal, was free from breadwinning worries and could spend its time in literary leisure. The piles and loads of Malabar manuscripts unearthed in recent years and now being gradually published, show that culture and learning for their own sake were being pursued by aristocratic families for generations. They also give evidence of creative activity in the sphere of Letters. The epic poet of Portugal remarks of the Nairs that 'The toils of culture and of art they scorned.' But Camoens has forgotten to add that there was another class of people dedicated to culture alone. And yet such a cultural subdivision of functions was the cardinal fact in Malabar sociology. It possibly explains the persistence of the social fabric in all its integrity and pristine vigour, in spite of the numerous ramifications of the caste system, the number of castes being 72 according to the *Keralavakasa-kramam*.

The sands of the sea remind us of times when it was a bond of union of Malabar with the outer world. Marco Polo spoke in the 13th. century. of 'coarse spices' exported from Malabar to the West, and that there were ten times as many ships engaged in commerce with China and the east as with Manzi and the west. Ibn Batuta spoke of the industry and wealth of South Malabar. 'In all this space of two months' journey there is not a single span free from cultivation.' The earliest records of our Eastern trade are possibly to be traced in our trans-oceanic colonisation testified to by the Bhagavati temples in the eastern archipelago, dating from the fifth century. Malabar trade with China sustained a death-blow from the growth of Moppila power under the Zamorins of Calicut. Our late Collector Mr. Thorne derives the word Zamorin from Svami-sri, as against the older derivations from Samantri and from Samudri but there is nothing in support of his derivation. The earliest form of the world

SOME FOOTPRINTS ON THE SANDS OF KERALA 93

have come across is *Ilamuri* desam conquered by Rajendra-Chola whose father Raja-Raja had conquered the Kerala regions further to the south. Joseph of Cranganore reported in the 15th century that the Chinese merchants deserted the Malabar coast, after bickerings with the Zamorin, and Abdur Razzak in 1442 makes no mention at all of Malabar's trade with China.

The sands of old capitals are full of footprints of our ancient political institutions. We learn from the *Keralolpatti* that there was some sort of representative government in ancient Kerala, and that the ancient 64 villages were ruled by selected four, at first in committee and afterwards in turn each for four years. When this premature democracy was replaced by the rule of an elected Perumal, the monarchy was strictly limited. The reign of inefficiency was obviated by the institution known as the *Mahamakham*. In the Middle Ages it was celebrated at Tirunavayi. It is described in the *Mamankhapattu* and in a *grandhavari* of 1683, and is not heard of after 1743. Hamilton describes it thus: 'The Zamorin once in 12 years underwent the troublesome ceremony of cutting his own throat on a public scaffold erected for the purpose. He was seated on his tent on a spacious plain; and any four of his guests who made bold to go through the ranks of the thirty or forty thousands of his guards and kill him, could gain the throne for himself!' The writ of 1683 says that 'the chief people of each locality were to assemble at Thirunavayi to fight and foil as usual,' led by the ministers Mangat and Tinayancheri. The best explanation of the custom is that suggested by Grant Allen, that it was to prevent the possibility of degeneration in the ruler. The degenerate or feeble ruler could escape death or deposition by retiring into a temple. There is an actual tradition of a Zamorin retiring into the temple at Taliparamba.

In Cochin and Travancore are the relics of ancient temple architecture which connect the West with the East and with Further India. The passing visitor will be struck with the resemblance of the ancient temples of Travancore to those of North Malabar, proving the ancient connection of the two branches of the Kolattiris as mentioned in the '*Muchikavamsa Kavyam*.' The

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temple of Tirunandikkarai in Kalkulam Taluk belongs architecturally to the Pallava period. Its rock-cut temple is dedicated to Siva. It contains ancient images of Varahi, Vaishnavi and Isana, showing that the worship of the Devi was in close connection already with that of Siva. Its inscription of the 8th century mentions the destruction of ships at Talaikulam, and the pillars are in the "Pallava" style. The destruction of Kandatur by the Cholas in the early 11th century also shows that the Chera fleet which had been supreme at sea since the defeat of the Kadambas in the early Sangam period, was beaten by the superior naval strength of the Pallavas and Cholas in later times. The intercourse with abroad was thus maintained, though Kerala was cut off from the East by the ghats. The worship of Siva by a Chera king in the 8th century is mentioned by Dandin who belongs to the Pallava country. A century or so earlier a Kerala sculptor Matrigupta is mentioned in the *Avanti Sundari Katha*, as supervising the works of art at Mahabalipuram. There was evidently close cultural contact between the Madras coast and Malabar, whatever be the mutual influences in techtonics and art. The environs and arrangements at Cranganore suggest connection with Senguttuvan, as those at Tiruvanjikkulam are reminiscent of Cheraman Perumal. The ruins and relics in Cambodia and Java appear to denote a migration of *Bhagavati* worship and Tantra cult. But the subject is too wide for discussion here.

It will be obvious from the fore-going that Kerala can boast of a distinctive culture, comprehensive, catholic, and educative; and that it is an interesting phase of "Indian Culture whose basic principles I have explained in my work on Indian Culture through the Ages", of which the first volume has just been announced by Messrs Longmans (London). It behoves every child of Kerala to preserve and propagate the heritage. Every reader of the *Scholar* can contribute something towards it, even in the way of noting for consideration some piece of ancient local custom, tradition or folk-lore.

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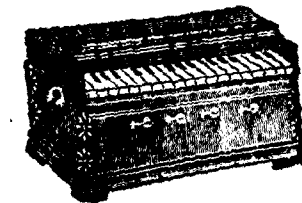
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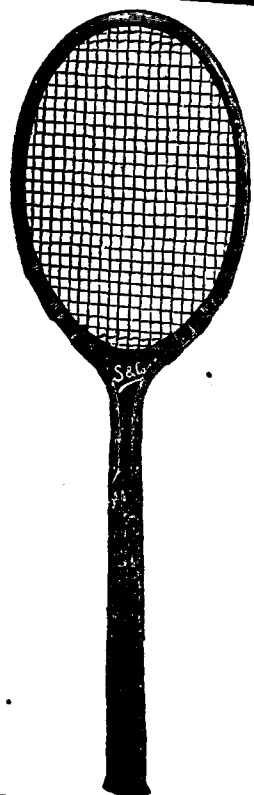
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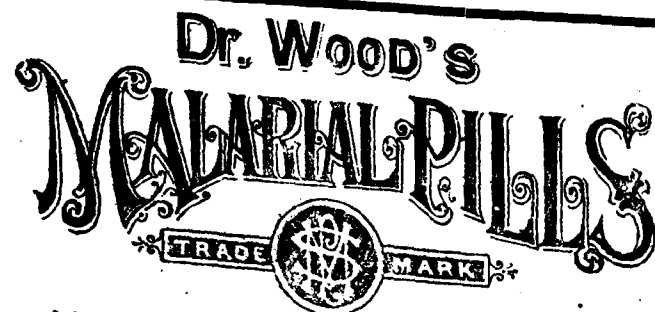
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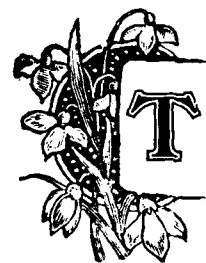
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CO-OPERATIVE MARKETING

THE SCHEME published by the Ministry of Development of the Madras Government sometime ago to encourage co-operative purchase and sale of produce of the ryots is to be welcomed as a step in the right direction.

The main features of the scheme are easily summarised. Under it the Government propose to grant loans to the extent of Rs. 1,00,000 to co-operative societies which undertake the purchase and sale of their members' produce and also grant loans to their members on the pledge of their produce. In the current year a sum of Rs. 25,000 has been set apart for this purpose and similar sums will be provided in the next two years. It is stipulated that the loans are to be used only for construction of granaries or go-downs where the members' produce could be stored. The rules relating to the grant of loans also lay down that the Government shall not grant a loan unless the society which seeks it had spent on the construction of a granary or go-down, the plans and estimates for which had been approved by the Government, a sum equal to the amount which it asks of the Government as loan. In any case the Government loan will not exceed Rs 2,500. Provision has also been made for the insurance of the building and for its periodical inspection with a view to see that it is kept in good repair.

The scheme is a natural development upon the state of things obtaining in the presidency. The history of non-credit co-operation in South India is full of interest. Prior to the Act of 1912, co-operative societies could not engage themselves in non-credit work and between 1912 and '17 progress in the development was slow. Societies were established first, not for the joint sale of produce, but for joint purchase which was to put the cart before the horse. These purchase societies worked on the indent system. The reasons for their failure are not difficult to understand. The ryot, in the first place, found it difficult to estimate his domestic and agricultural requirements for so long ahead as a year. In the second place, they were reluctant to take the trouble and risks involved in storing articles for the whole year. Thirdly, they had comparatively good facilities for easy purchase of their requirements in the neigh-



SIR J. C. EOSE

THE PROBLEM OF THE CENTURY

BY K. S. VENKATARAMANI, M. A., B. L.



THE problem of the century is the problem of the poor-man and he is as numerous as nine out of ten. He lives and dies in ignorance and poverty, like some low and indestructable form of life, even without the desire to escape.

Why? What is wrong with the world? Are the "elite" doing nothing to improve the life of fellow-men?

One hundred years ago, there might have been the same ratio of poor people. But misery was not so chronic or moving as it is now. Even the humblest had his share of sunlight and air, the first requisites of health and toiled in the open, for his food and raiment. But the industrial civilisation compelled a change and drove the peaceful flock from its native rural pastures to the pen-hold, perspiring and hideous, of urban areas. The plough, the primary emblem of wealth, was forsaken for the furnace and the melting pot and no one is now inclined to grow the foodstuffs.

Agriculture has ceased to be the primary or the most honourable calling. Instead of foodstuffs, pleasure stuffs are now produced in plenty to secure the comfort or to soothe the cravings of a few. The clever man believes in producing only armaments and motor cars and in commanding others, the feeble minded men, to raise the foodstuffs of the whole world. It is, in short, a compulsory equation in economics of the labour of one clever man as tantamount to the labour of ten average men. This fundamentally wrong attitude results in the appalling misery of hundreds and the eyesore opulence of a few.

This is the result of a perverted industrial civilization greedily and callously applying the fruits of science for individual aggrandisement, though Science itself has a noble goal though yet distant, which is now but dimly perceived. Science is as moral and humanitarian in its final outlook as religion itself. It

bouring shandies, and as the difference between wholesale and retail prices in Indian bazaars was not great, there was little inducement to undertake joint purchase. Finally, the ryots' requirements were very few, the village being self-sufficient more or less. Joint purchase might perhaps develop after the ryot becomes more prosperous and the volume and the value of his requirements more substantial than they now are. What he is more interested in is securing a fair price for his produce. The department, therefore, soon learnt that the best way of developing non-credit co-operation was, first to grant loans for the specific purpose of enabling the member to hold his produce for a better market and, secondly, to form special sale societies to market that produce. Between 1917 and 21 these societies showed a considerable increase, that is, from 12 in 1916-17 to 75 in 1921-22. After the passing away of the era of high prices of 1918-21, the purchase societies declined and from that period experience taught that the activities of the department had better be concentrated on the co-operative sale of produce.

In this direction, there has been some progress. The re-organisation of the special controlling staff of the department in 1925 and the addition of an experienced joint registrar to that staff have made it possible for the department to devote more attention to non-credit work. Considerable developments have of late taken place in the matter of loans on the pledge of agricultural produce both through the ordinary rural credit societies and through special societies called Crop Loans Union and Loan and Sale Societies. Membership in these societies is open to individuals and to rural credit societies who join the crop unions to help their members to obtain loans on the pledge of produce and to get that produce sold on terms most advantageous to them. In 1924-1925 these societies sold over Rs. 40000 worth of produce to the public and advanced loans on the pledge of produce to the extent of over Rs. 400000. Compared with the credit activities of the societies these figures are insignificant, but they show what great scope there is for successful action in this direction. The difficulties on the path of joint sales societies are easy to set forth. In the first place, there is the need for specially capable and trustworthy managements. A suitable staff has yet to be trained. In the second place, the members are not quite willing or at any rate hesitate to undertake the risks involved in joint sales.

Thirdly, our ryots have not yet learned the value of directing attention to the quality of the produce and to the grading of it. Finally, the absence of storage accommodation in rural areas for the large quantities of produce has been a very great obstacle.

The new scheme is, of course, calculated to remove one of the most serious difficulties which face co-operative societies in undertaking joint sales and on the grant of loans on produce. One regrets, however, that the scheme is not as bold in tackling the question as it might well have been. It seems to me that the department will do well to take note of two facts. In the first place, it will be better to concentrate attention on one or two crops, preferably crops meant for export. "It is in regard to this," as a recent writer has put it, "that the ryot is at the mercy of middlemen acting for the great exporting houses. The ryot does not share the full benefit of the price for our cotton, sugarcane, ground-nut and other staple products which the foreign importer pays. What the ryot secures is a poor percentage of it. If the ryot was placed in a position to get the best value for his produce, he might in time be released from the clutches of the usurer. In America, in Australia, in New Zealand, and in Ireland, the farmer is protected from the sinister attention of the middleman. Export is permitted only through recognised organisations and these organisations make their purchase direct from the farmer who is entitled to share in the profits earned by them. The advantages of the system are obvious. The farmer gets the most favourable price possible; while, as the exporting organisation insists on good quality, the importer is assured of the good article. The reputation of the exporter grows and with it he stands to get better prices." Mr. Lindsay, India's Trade Commissioner in England, recently pointed out that the prosperity of her ryots in the future depends on the superior grades of produce they are able to place on the export market. The chances of improving quality would be at their optimum when produce is subject to the scrutiny of and passes through a central organisation. The co-operative societies serving areas producing for export might, therefore, well combine themselves into an exporters association and might deal direct with the exporting houses in the country or, if possible with the importer abroad direct.

THE SCHOLAR

is charged with a significant kindness for animal and human life. It seeks to emancipate all sentient beings from the dull pain of muscular labour and supply one day 'power' to the whole world for the mere asking, nay, for the mere thinking. But this real contribution to the ideal of 'Ahimsa' or 'non-violence' is yet far away but none the less true.

Meanwhile, busy man is perverting Science for selfish ends and exploitation. But the Nemesis is clear and near. He will eventually destroy himself. Because of this perversion for personal ends of the aims of Science, the world is now a welter of conflict and ambition. Even in peace time, war is waged and only the weapons are changed. The spirit is combative and is employed only for selfish gains. Gentility and humility are banished. Simplicity and self-cultivation are viewed as symptoms of poverty of mind and of matter. Our needs are growing daily and are never delimited. Every one wants everything under the sun and the appetite grows into a silent but huge flame which needs more fuel to be kept alive. The spirit is never prayerful. All the qualities which religion inducts in man are fast disappearing. Clever adventure is worshipped and character and goodness are left only for the blessings of text books. Intellect is no more the hand-maid of character, religion or humane ideals but is a self driving power, irregular and devastating like a forest fire in summer.

The only way out, the one solution to the problem of the poor, is a reversion to the old ideals of plain living, village life and agriculture with the speed and the firm accent which modernity has given us. The Siren call of Industry has made the temple of Agriculture almost desolate. Food-stuffs are under-produced and luxury stuffs are over wrought. Free emigration to places where nature is rich and bounteous and a maximum reversion to the plough can alone save humanity from the cancer of greed which is now devitalising modern life. A new spirit should come over the race of men, which conceives humanity as a family and this little planet as a common home for all. May God give us the strength to strive for this ideal!

THE GREAT SOCIETY

BY K. S. RAMASWAMY SASTRI, B. A., B. L.



LET no one suppose that this article refers to the great book by Mr. Graham Wallace or that I am going to hold forth on the abstruse problems of sociology to an admiring and mystified and puzzled world. I know men but not Man (with a big capital M) or Humanity (with a big capital H.) I leave such capital things to capital people — August Comte, Frederick Harrison, Graham Wallace, Professor Giddings and others. It is given only to great people like these not to know the concrete man and to pretend to know Man in the abstract. It was said of Laurence Sterne that he preferred whining over a dead donkey to helping a living mother. It's given only to men who are capable of high and mysterious and shadowy abstractions to deal out to mystified world the futile unrealities of puzzling speculation. I am constitutionally averse to such speculations. I stand in more fear of them than children stand in fear of ghosts. I like men but I do not see or know Man. I am an idler *par excellence* and am going to discourse here only about my brother idlers who are large in numbers though small in speculative greatness.

I wish in this piece of idle folly only to put in an emphatic plea for that much maligned class—the idlers. They have been hunted by the vociferous fussy men from time immemorial until they have no place to hide their diminished heads. Wherever they go the fussy man pursues them, and the funny man laughs at them. The idlers are so much hypnotised by this process of mesmeric suggestion and argumentative assault and battery of banter that they are in danger of committing suicide and becoming fussy men themselves. Nay, they are, like Bottom, getting translated beyond recognition. Should not a blow be struck for them to save them as much from themselves as from their natural enemies? Is there no Don Quixote today?

This does not mean that I am a Quixotic man. You do not expect me to talk ill about myself. That would not be human

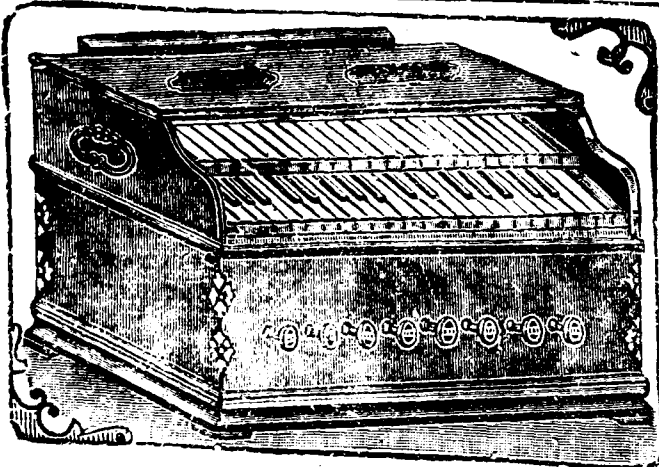
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nature, would it? But in confidence I must tell you that there is in a mysterious recess of my being an element of Bohemian waywardness. I often pause in the midst of the many purposeless worries (worries of self and of others) of life and ask myself: "Cui Bono?". Why this weary round, this bootless task? Why all this comouflage, this humbug, this make-believe? Where do we go? Whither tends the sum of things?

This looks like philosophising. This does not look like idling. But there is a fundamental kinship between the two moods. The idler and the philosopher are first cousins. The idler is the philosopher in a state of mental passivity. The philosopher is the idler in a state of mental activity. Even this looks like an infraction of idling, does it not? Why even such a small affront to the majesty of idleness?

No, I shall not reason it out. Idleness is an end in itself. The other activities of life are not ends in themselves. Take wealth for instance. What is the purpose of this pinching hunger or the root of all evil? I am not reading a homily. An idler cannot and will not sermonise. But he cannot but feel. Hath not an idler eyes? Hath not an idler hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter as a busy body is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge? You see that there is a grim irony in the idler speaking the language of Shylock in attacking wealth. But really where does wealth take us? We strive for it all through life and yet eventually it takes us nowhere. In the same way fame and power—the two other divinities of the modern Trinity—take us nowhere.

Is it blasphemy, I wonder, to refer by way of invocation to the Arch-Idler-God? He is in His creation, and yet above it and beyond it. He works by the stress of His thought and will for the cosmic good and yet is in perpetual restfulness and peace. He is Vishnu in eternal sleep or Siva in eternal meditation—seeing with closed eyes and working with folded arms. I will

not work out this idea further as it is too taxing for an idler to do so and as I am sure that the religious busybodies will maul me if I do so.

Adam and Eve were idlers. The Serpent alone was restless. An Idle Devil is a contradiction in terms. Nay "Satan still finds some work for idle hands to do." He will not keep quiet for a moment himself and is never happy unless he finds evil work for idle hands to do, amongst men.

The Rishis of India have been abused by the modern busy man as idlers and dreamers. I dare say that in their self-absorbed meditation they do not hear what he says. Even if they hear, they will smile at his fussy indictment and his petty philippics and his highbrow heroics and pursue their life of God-discerning idleness.

I wish to come down from these giddy altitudes of idleness and come to the idling man in the street. Here I feel thoroughly at home, or rather I feel thoroughly at street. My brother loafer! You have the full loaf of life whereas the busy man has only half a loaf or no bread at all. In short you have the true bread of life. The busy fussy man hath only a stone instead of bread and giveth to others only a stone instead of bread.

Thus it seems to me that idleness is a valuable element in life and has to be safeguarded and nurtured and valued in this age of furious speed and speedy fury. I am not against Lindbergh or Lindberghism. Flying angels are wanted and wanted very much in life. I will not be so foolish as to call an expert in aeronautics as a flying fool. But there is just a possibility of flying a trifle too far or too high or too low. There is just a likelihood of our carrying our worship of high speed and strenuous fuss a little too far.

But this is only one side of the shield. Like all the good things of life—for I regard idleness as a good thing though the modern craze for the strenuous life has driven out the old sanity of a life of work punctuated by daily spells of idleness in proper measure—idleness can be overdone. We in India are in a peculiar position. We are approximating to the western standards of life without the western standard of production. The result is that we are getting to be nearly as busy as our western

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brethren in our individual life, while, as a result of our production lagging behind our consumption, we are importing most of our necessities and all of our luxuries from abroad. Who is an idler? It is he whose consumption outruns his production and whose enjoyment is out of measure in regard to his effort. Thus from a general national point of view we are idlers on a colossal and national scale. The whole western world is slaving to the point of over-production to serve a new Maharajah viz., the Indian people. We cannot make anything from a pin to an aeroplane. Everything must be made for us. But unfortunately nobody gives gratis such manufactured articles. That is why we pay for such luxury of Maharajahood by lean bodies and leaner purses. It might be thought that there is no half-way house between a gospel of work and a gospel of idleness. But there is a sane and intermediate gospel. The life of usefully restless and usefully leisureless and overproductive strenuousness in the west leads to outer enrichment and inner impoverishment. The life of uselessly restless and uselessly leisureless underproductive strenuousness—as in Modern India—leads to an outer impoverishment without adding anything by way of inner enrichment. When shall Man learn—the modern man never learns anything but is an adept at forgetting many things taught by the wisdom of the past—the distilled wisdom contained in the injunction about the earning of bread with the sweat of our brow and in the parable about the lilies of the field?

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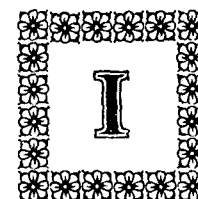
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It may be taken that there are just three uses of a University or college Library in the academic scheme of things: the Library exists as an instrument of instruction, as an instrument of research, and as an instrument for the promotion of the attainment of what for want of a better word, we call culture.

It is then in this three-fold aspect, their relation to teaching, to investigation and to the development of a rounded, informed and sensitive mind that the Libraries are to be studied. In other words, the clientele of a University or a college Library include the undergraduates, the teachers and the graduates; and provision for the needs of all the three classes is demanded in a University Library. In each case the provision required must be examined from three points of view: books, or the material resources, expert guidance, or the human resources, and physical comfort which would depend largely upon the design of the Library buildings.

Taking the provision of books, the Library in most of our institutions, is scarcely large enough to deserve the name of Library. Till recently it was the place to which the professor was accustomed to make his way occasionally, the student almost never. The better class of students, it was understood, had no time for reading. It was only the "never-do-well", the boy with little interest in the class-room text-book, who would find time for general reading. Such reading was considered a distraction. Books, outside text-books, were seldom quoted, recommended or mentioned in the class-room. Under such conditions the addition of a hundred volumes to the Library in a year was something noteworthy. However, the advent of a slow, but steady, change is perceptible in the conception of the part the books ought to play in the instruction of undergraduates. The "non-detailed study movement" is an indication of such a change. It is now assumed as a reasonable postulate in instruction that a fair supply of modern books is necessary to train the average undergraduates.



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THE SPIRIT OF PYRAMID ART

BY DUNCAN GREENLEES, B. A. HONS. (OXON)



ART in every age is the natural reflection of the highest spiritual ideals of the people. And in the glorious, in some respects unequalled, civilization that arose in Egypt during the fourth and third millennia before Christ those ideals were of strength and manly simplicity.

It was a kingdom strongly organised yet devoid of the complexities of civilisation that nowadays so greatly trouble politicians, which was born in the valley of the Nile when the two ancient races of Egypt were fusing in one. The earlier people, of peaceful Mediterranean descent and close akin to Berbers and to Kretans, were easily overthrown by more virile invaders from the south-east. The affinities of these immigrants have not been determined yet, but many scholars see in them traits of Armenoid or of Alpine blood, while archaeologically they seem connected with Elam and South India. That is a problem being even now most closely investigated by a small group of practical historians. At all events, these people brought with them the use of metals in war and ideas of a celestial God living on great hills,—there are none such in Egypt,—and in a little while they began to erect those mighty pyramids, as sacred mountains, which have ever since been the wonder and admiration of the world.

Always in history when a vigorous and less civilised people have absorbed the culture of a passive, more highly-developed people, we meet the birth of a major civilisation. We may cite as examples outside Egypt the rise of Vedic India and of Hellenic Greece. And the final conquest by their "dynastic" invaders of these Mediterranean tribes led to the birth of such a glorious period there. The manly qualities of the invader mated with the feminine artistic genius of the earlier dweller and a splendid child was born. The bulk of the population has always remained Mediterranean in character, while the ruling class has generally been of the conquering "Aryan" type. And

It is proposed to deal in this article with the provision for books.

Take first the field of literature. Real instruction in literature is impossible without books—books which the student must *read* for himself. Talking and reading *about* books will never prove a satisfactory method save for cramming for certain types of examinations. That means that no very thorough or competent instruction in English literature can be given, except on the basis of a full, well-balanced collection of books in the fields of poetry, drama, fiction, essays and so on.

Of course, Gothic can be taught with half-a-dozen books: there are practically no monuments of the Gothic Tongue besides the Bible of Ulflas. Anglo-Saxon may be studied with only fifty volumes. But from the time of Chaucer to the present day, the range in the English tongue alone demands four or five thousand volumes as a minimum: Heaven knows what the upper limit might be.

Then there are various other Literatures—Sanskrit literature with its wealth of classical and modern writers, the Dravidian Literature with its ever-increasing out-put, Arabic and Persian Literature and the Literatures of the various modern languages. What is the provision that our colleges make in this matter? Even the Madras University Library has less than 4,000 volumes. How inadequate the literary resources of the college Libraries will be, is easily imagined.

How about History? Particularly modern history. The Indian public has now to learn intimately of people and places, hitherto known but to a few professors, and demands first rate instruction in History and Geography for its sons and daughters. Of course, they can be furnished with text-books. But the professors insist that they can't effectively teach history by the Text-book method alone. And we Librarians agree with them. The difficulties of securing an adequate supply of documents, texts and other source-materials for the under-graduate study of British and Indian History alone are formidable even for well-endowed University Libraries. Yet, British and Indian history do not comprise world history. There are scores of other

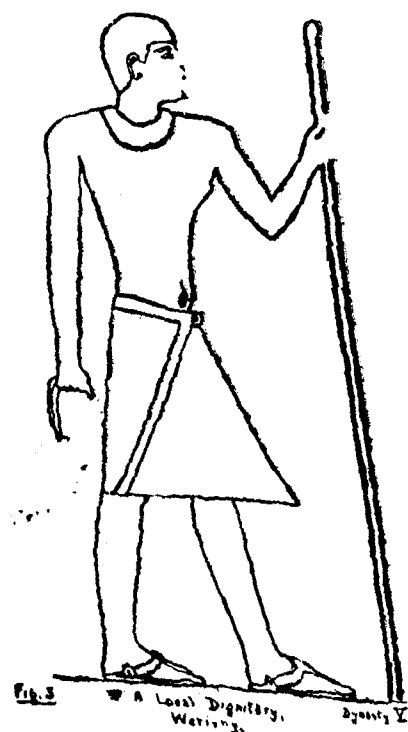
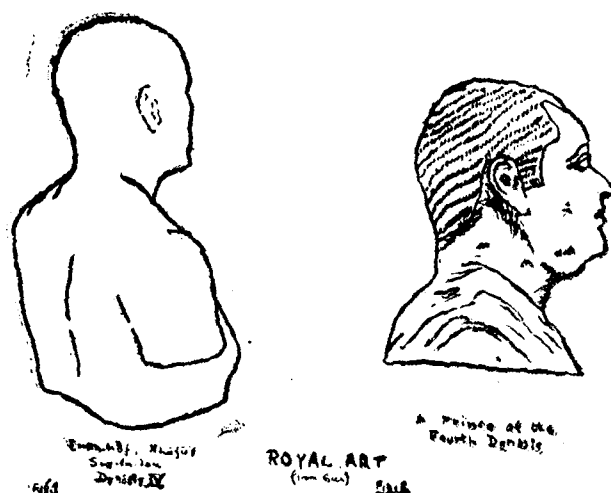
countries demanding their place in the League of Nations. Surely an under-graduate to-day must be given the facility necessary to acquaint himself with the constitution and the development of the several countries of the world.

With History are associated Economics, Sociology and Anthropology. We are getting into deep waters here. There is always the fight between the idea of lecture plus text-books and the notion of a first hand study of documents and other evidences. Many, who prefer the first method, do so because the other method is not possible without a well-equipped Library. It is perfectly safe to say that once the introductory courses are passed, instruction in Economics and Sociology demands many, many books. It demands documents of Governments, statistics, maps and all the output of the busy offices investigating and reporting on all manners of peoples and things.

So far not a word has been said about the Sciences. We have finally learned to teach these subjects in Laboratories. But we have as yet but faintly realised that the record of the progress of Science as set forth in the Journals and in the great handbooks and treatises is an essential part of the subject-matter of instruction. We make our students learn the technique of the microscope and the galvanometer but seldom do we require them to learn the technique of the catalogue of the Royal Society or of the International Catalogue of Scientific Literature. Here again it is in part the fault of the Library equipment which has directed the method of teaching. Laboratories and notebooks are necessary but not sufficient for teaching Science. The student needs to be familiar with at least the great Journals and the great reference books if he is to get the true benefit of scientific study and training. Not skill in observation alone but an ability to run down quickly what has been published on similar observations marks the young scientist of real ability. Without an adequate Library the otherwise brilliant student in science generally lacks the historic sense which marks the master from the neophyte.

If these contentions are sound, it must be confessed that a college—or perhaps in our present state, one must be satisfied with saying a University—with less than a hundred-thousand

THE SCHOLAR



THE SPIRIT OF PYRAMID ART

so we find in the earliest days a sharp division between the religions of the rulers and the ruled. While in the villages the old gods of soil and water retained the people's love, in the palaces and cities it was Re^c or Hore, the God of Light and the Sun, who received the glory of his followers.

This Solar Faith has much of kinship with the *yoga* known in Hinduism. It was a Faith of individual—nay, of family—justification by will and devotion expressed in magic; it had little in common with the humble subservience known in the little popular worships of the countryside. The King became one with Re^c because of his descent from Re^c, and because no power in earth or heaven could keep him from his Father's side. He enters heaven because that is his right, and not through the charity or mercy of any god. He orders the gods to obey his word and, without the need of any *tapas* or sacrifice being performed, they have to grant his will, because they know him as one of themselves.

And this power of will is the characteristic of all the art of the royal race, which may be found not only in the palaces and tombs and temples of the kings but in the homes of their followers throughout the land. It stamps upon the faces of those wonderful portrait-statues in stone (e. g. Fig. 1) and wood (Fig. 2) that have escaped the cruel ravages of time the unmistakeable mark of power and dignified self-confidence that has been the wonder of the critics. Indeed "Sinn Fein" (Self-reliance) was always the motto of these Americans of the ancient world. And as it has inspired their modern imitators to rear the mightiest dwellings on the globe, so did it spur them on to the building of tremendous pyramids and temples.

Not alone in the clear and bold lines of sculpture is this characteristic shown, but in the smooth rectangularity of most of the early architecture. The mind turns at once to the scrupulous accuracy of construction in the Pyramids and in the *mastabas* in their immediate vicinity (cf. Fig. 8). Here also in the early age the grace of simplicity alone was sought. Inscriptions and reliefs were rare or wholly absent, for they belonged in essence to the more decoration-loving race that had been conquered. For nearly eight hundred feet the smooth and polished sides of

volumes is but ill-equipped to give instruction on modern lines in the humanities and in the sciences.

So much for instruction. What about research? How many of the men who are sincerely trying to advance the boundaries of knowledge in their chosen field find the Library resources of our colleges and Universities adequate to their needs? How many of them can conscientiously keep a promising student under their care, rather than send him off to Europe or America? Without Library facilities and other opportunities for research at home, one knows full well the temptations that beset the scholar. How quickly the pressure of teaching and of executive and committee duties are magnified and made to force the man, who might possess advanced knowledge and established capacity, to abandon little by little those high aims and purposes with which he began his college or University teaching. The most vital need of Indian scholarship to-day is the provision of the materials for research in college and University Libraries. Given the books, the scholar will infallibly use them to the lasting benefit of his kind.

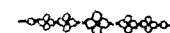
It may be questioned seriously whether there will long be such a thing as Indian scholarship without a rapid and far-reaching increase of our means of research. At present, our really advanced and thorough-going scholarship has been largely "made in Europe". Of what avail is it to bring a young man so trained in our midst? He will find no long series of Transactions and Proceedings of Learned Societies. By the time he gets anything done by correspondence, by begging and borrowing, the necessary printed material and half finishes his monograph some Englishman or German anticipates him by the publication of a treatise containing all the results he has sought for in vain by correspondences across the continent. No wonder he retires in disgust from his own field and seeks to become an extension lecturer or an examinership hunter.

The number of scientific periodicals which contain the research output of the world is in the neighbourhood of twenty-five thousand. In a country like England, whose Libraries contain about 50% of them, i. e., about 13,000 periodicals, there is a profound feeling of discontent among research workers, who complain that the smooth and rapid progress of their work is too

often held up for want of the necessary reference material within the country.

What is our position in Madras? It is doubtful whether we get at least 500 of such periodicals.

Next, what kind of books resources do our University Libraries need if they are to discharge their duties to the graduates—not the specialist, but the ordinary graduate—who count in the moulding of public opinion and from whose ranks the leaders of the country are to be drawn? No country can to-day escape being caught in the world current and in the world struggle. Will the University be deemed to be discharging its responsibilities to the Society supporting it, if it does not make an earnest attempt at disseminating, up-to-date and accurate knowledge in the various economic, social, civic and cultural subjects by providing among other things for a prompt and liberal supply of authoritative and readable books? In fact, if a University Library does nothing more than provide for the needs of the under-graduate and the research worker and takes to the high-browed policy of shutting out all books of a less severe and learned air, there will be nothing more suicidal; for, how can it, under such circumstances, enlist the full sympathy and support of the general public—the merchant, the lawyer and the landholder, who are after all the persons that have to loosen their purse either as taxpayer or as philanthropist to provide the necessary funds for its efficient up-keep?



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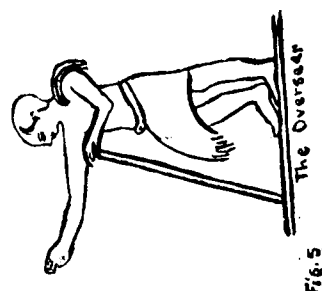


Fig. 5

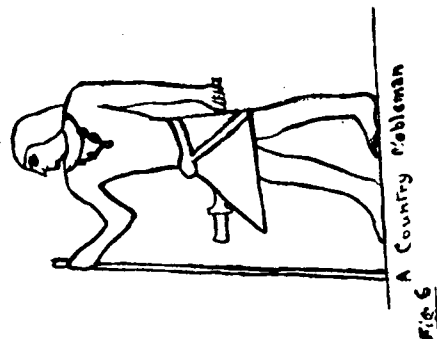


Fig. 6

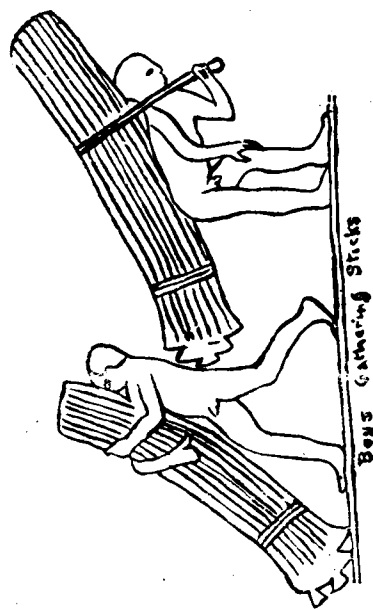


Fig. 4

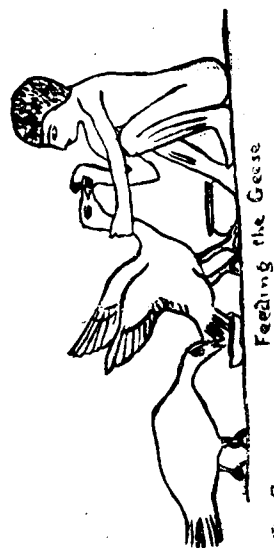


Fig. 7

PROVINCIAL ART
Dynasty V
(Tomb of Wening)
Shekh Sidi

Khufu's Pyramid stretched along the ground foursquare, quite unbroken by door or statue or recess. Each mighty block of masonry is fitted exactly to its neighbours and the surface polished till the joining lines are all but invisible. Then the visitor stands amazed at the beauty and the vastness of the seeming-one mass of stone.

Even in the royal regalia and jewellery and in the diorite and alabaster bowls and other utensils of the home the same spirit is revealed. The lines are bold and clean in design and execution, free from the tawdry vulgarity of the later age of Tutenkhamun, where all balance was lost in excess of detail and decoration. The recent finds of royal furniture in a sealed tomb at Giza, belonging to Khufu's mother, show a beauty and grace in their refined simplicity that completely overshadow the much-advertised discoveries in later Thebes.

We turn now to examine the thought and art of the villages in those early times. They saw the world wherein they lived as a mysterious reflection of the other world in which the gods were living. It was a sort of "Looking-Glass World" to them, wherein they entered after crossing the western sands in death. So the essence of their religion was the making of friends in that strange yet strangely-familiar Land to which they were destined to travel. This they did by sacrifice and offerings, by prayers and magic charms, and by the use of amulets and pilgrimage. Man saw himself as a stranger and guest in the realm of other beings after death, and sought to establish himself in their midst by propitiatory gifts, and to surround himself in that new world with all that he had known and enjoyed in this.

Thus we find the tombs of the devotees of that religion decorated from very early times with gorgeous scenes of harvesting and hunting, of music, feasting and dancing, even of war and games of peace (cf Figs. 4 and 7),—and by appropriate *mantras* the power was given to these images to live a magic life beside their owners beyond the doors of the tomb. To this type of art belong nearly all the treasures of the past; and their survival is due, of course, to the greater number of robbers attracted to the royal burials. To this school of art belong the vast majority of

A PEEP INTO INDIAN ART

BY PROF. MANINDRABHUSHAN GUPTA



MOST people bring these charges against Indian art, that the figures do not portray real life, that anatomy is disregarded, that Indian art does not follow the laws of perspective, shade and light.

Yes, these charges are relevant to some extent. Indian artists do not portray real life. They do not follow the optical laws of nature. What they do, they do with some purpose. It is not because they cannot imitate reality, but because they do not want to. I shall try to explain this point. But while my explanation may touch one's intellect, it may not touch one's heart. The highest forms of culture, painting, music and poetry appeal not only to the intellect but to the heart also.

A poem by the famous classical Bengali poet Chandidasa says:—

"Friends, who makes to me the name of my beloved? Oh! through my ears as it enters into my heart, it dissolves me into ecstasy."

These lines may well recall Milton's

"In service high and anthems clear
As may with sweetness, through mine ear
Dissolve me into ecstasies."

Here in the poem of Chandidasa a name has more significance than a sound. Here more is meant than meets the ears. So in the work of an artist one should not expect what meets the eyes only.

When a poet or an artist gets an inspiration, he breaks loose the shackles of form and attains the highest joy in his creation. The object of art is what we call "rasa" in Sanskrit, the fulfilment of joy and emotion.

Mr. Nandalal Bose, the well-known Indian artist says, "It is the mind that sees everything through the eyes. Everybody knows that eyes in themselves have not the power of vision. When inattentive, we do not see a thing, though it is present before us. Sometimes we see a part of it only. Again we see

a part of it only. Again we see it otherwise than what it is."

An object impresses an artist's mind in manifold aspects. When it passes through the crucible of his personality, it takes a new form, so to speak. We can say, then, that the object is thus idealised. A flower to an artist is not just a flower, so when the artist draws the flower, he does not attempt to portray the external form of it, but tries to reveal in his work, the inner essence, hidden in the flower.

The artist is not a compiler of facts. He is a poet and a visionary.

Let us take a statue of Buddha. He is sitting in the posture of meditation, his chest is wide, waist extenuated like that of a lion. The extremely simplified body is very smooth and delicate. When we see the figure, we get an idea of calmness, the idea of victory of the spirit over the passions. Here the artist did not try to portray the statue of the person known as Buddha, but gave expressions to the idea of Buddhahood, the idea of everlasting peace. You see all his sermons and religion in that single piece of stone.

Here the sceptical critic will shrug his shoulder and raise a question "Yes, it is all right, I understand the statue of Buddha is very beautiful; but why should it be unnatural? What is the harm, if it be like the real Buddha himself in flesh and blood? Could we see Buddha before us, we would have been fascinated by his noble and calm appearance. Why should we not expect them in the artist's work—the idea of nobleness and calmness and the true representation of the person at the same time.

It is a question worth paying attention to. I have mentioned before, that we do not see with our eyes only. Our mind is at the back of them, so the appearance of an object reflected into our brain takes its shape as small or great, as ugly or beautiful, according to the bent of our mind, so that we cannot ignore the mind in the work of an artist. An object is not what it seems from its external appearance. Its real appearance is its impression on mind. In this way, every object in God's creation is shaped and reshaped and put into a new colour. Beauty is in human mind, and therefore God's creation is beautiful.

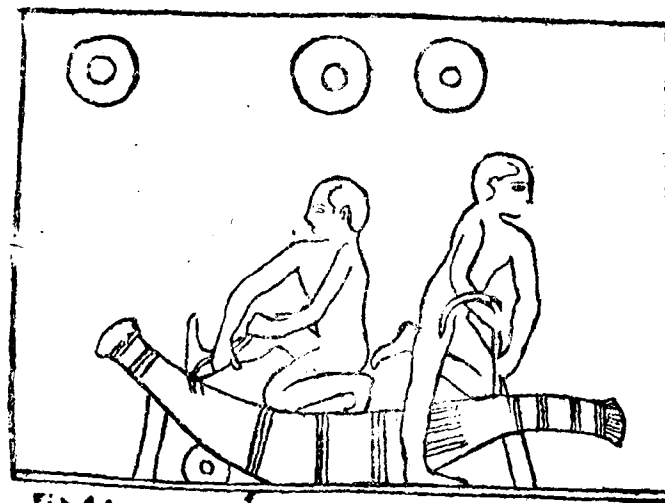
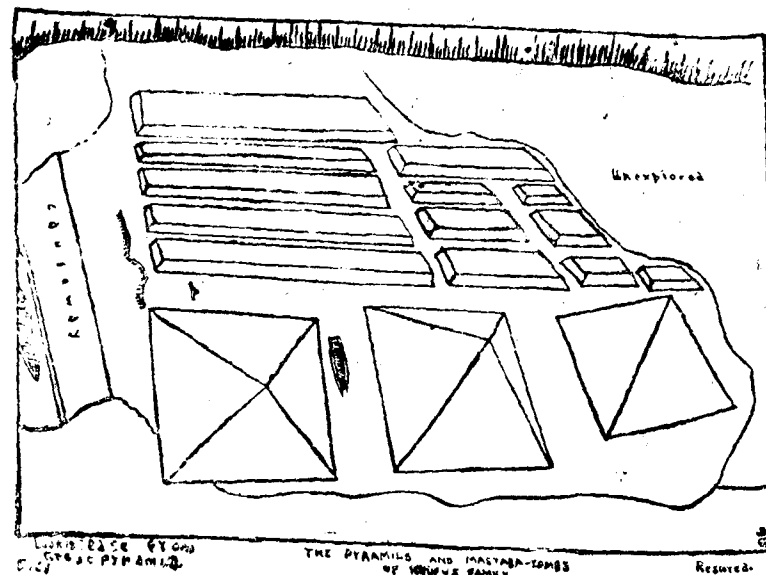


Fig. 42.

Boat-building.

Dyn. V.

LORD RACE BY GARDNER
THE GREAT PYRAMIDTHE PYRAMIDS AND MASTABA-TOMBS
OF KHUFU'S FAMILY

Revised.

the tomb-reliefs and frescoes now so famous in the land, and nearly all the little servant-figures, pots, toys, jewels and divine statuettes that fill our museums.

Indeed, even as the royal religion and art influenced those of the people so did the popular forms those of the court in the passing of time, for in every age simple citizens might aspire to the supreme, divine, throne, and carry with them there the deities of their childhood. This fusion of race and religion was almost wholly completed when the Twelfth Dynasty (B. C. 2000), raised to power by a popular revolution, blended the more conventional canons of the kingly art with the realistic canons of the provincial nobles,—and then a new wave of artistic inspiration flowed forth over the land.

It has generally been believed, on amazingly scanty evidence that the perfection of Egyptian portraiture was born simply from utilitarianism,—from the desire for magic figures which might establish relations between the departed and the old life. But not only is this idea inconsistent with the whole trend of thought in the Solar Religion at least but it also fails to acknowledge the passionate love for beauty shown by every class in Ancient Egypt. It was impossible for these supremely artistic people to make a spoon without turning it into a work of grace and beauty; it was impossible for them to make a cup without care in designing form and decoration in perfect harmony. The aesthetic sense was so deeply ingrained in them that it requires no distortion of the historic sense to see in the care shown by sculptor and painter the love of beauty for its own sake, and not only for the sake of some magical gain, real or imaginary, to be secured by faithful depiction of the model, idealised as it nearly always was.

But whatever the motive of the ancient craftsman the truth, at least, may stand unchallenged that, in portraiture at least, the early Egyptians have never known a rival. And this is shown, not by the meagre paucity of our illustrations of the royal and popular arts, but by the wealth of perfect specimens that fill the museums of the world. And the sculptors of the modern West are not ashamed today to seek inspiration and skill at the feet of these unknown masters of long ago.



To the Indian mind beauty is perfect in harmony. It is true whether in literature or in art. Indian mind seeks harmony or union with nature, while, in the west, the mind wants victory over nature.

This distinction is best illustrated in 'Tempest' and 'Sakunthala' two of the best occidental and oriental dramas.

In Shakespearian dramas, nature and space are hardly seen. The dramas are full of events. In Tempest, though Miranda is growing up in the lonely island surrounded by the sea, she has nothing to do with nature. The island is merely taken to serve the purpose of events. It has not got any psychological relation. Prospero wants victory over nature, not union with her.

But Sakunthala of Kalidasa is a part and parcel of nature. She is growing up in a hermitage like a flower. She loves the trees and the creepers as her sisters and everyday she waters them. She gives the creepers in marriage to the Sahakara tree. To her they are all living entities. It is the nature, that soothes the human mind in affliction. In Sakuntala though we see affliction and tragedy for a time, it does not end there, it ends in union, it ends in solemnity.

In Shakespearian dramas, event after event succeeds. There the mind does not find any space to rest upon. But in Kumarasambhava, Sakunthala and Meghaduta, the narrative portion is very, very stout, while the poet goes on unfolding the beauties of nature in a magnificent manner. I have digressed a little from my subject to distinguish the European and Indian minds in their respective literatures.

In the same way we see in the paintings of Michael Angelo the forceful dramatic actions as in Shakespearian dramas.

Many centuries were taken to evolve out the grand epoch of Indian art, which had its birth in her ancient hermitage, by the bank of sacred rivers, where the Rishis chanted the *viks*, the songs of the Vedas. Though the examples of Indian art we see belong to the Buddhist period only a few centuries before Christ, we cannot quite say that there was no art in India before the Buddhist era, for art at that early time was developing like a child in

the mother's womb, in the forest universities of the past. The evolution of Indian art progressed for centuries. What is great and what is sublime take a long period of time to reach culmination. Vedic thoughts had their full expression in the Buddhist civilisation. Buddha made the high thinking of the ancient sages popular.

In Vedas the poem on Usha, the Dawn, is the best example of the comprehension of beauty. Mr. Macdonell writes in his History of Sanskrit Literature.

"She (Dawn) is the most graceful creation, the charm of which is unsurpassed in the descriptive religious lyrics of any land or of any other literature."

At the end of night, when the whole world rejoiced at the coming day, the Rishis sang in praise of Usha.

What beautiful imagery these songs have, what a bright colouring! Truly these are not words, but seem to be pictures that artists have painted.

In the Ramayana, Mahabharata and other mythologies, references are made to architecture, sculpture and painting. We get innumerable references to art galleries and portrait painting in them.

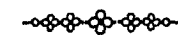
The sixth canto of Sakunthala of Kalidas deals mainly with portraiture. When King Dushyanta was keenly feeling the separation of Sakuntala he drew her portrait from memory.

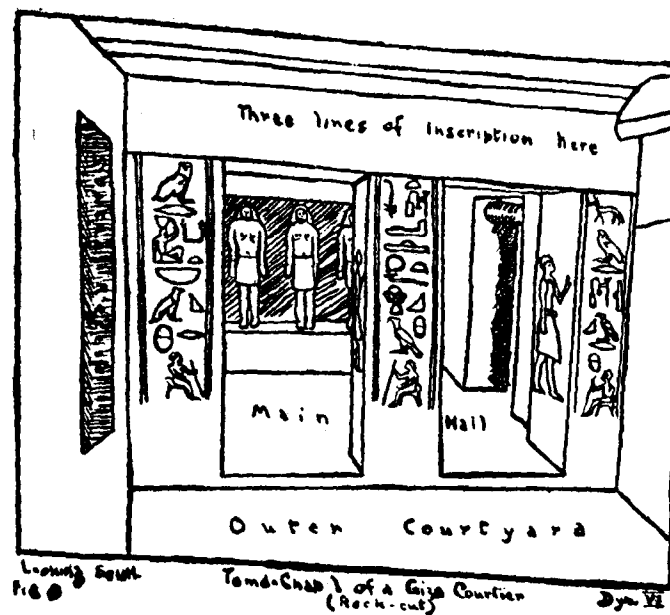
How was Sakuntala depicted on the canvas?

"She is drawn as if slightly exhausted by the side of a mango tree, the young-foliages of which are green and soft, water having been sprinkled on them. Particles of perspiration accumulate on her face, arms are hanging down, and flowers are dropping down, the ribbon having been loosened at the end of the hair."

The picture has a background with a beautiful landscape. The stream Malini decorated with a couple of swans on its bank, is flowing by. Hills spotted with deer are on both its banks. The doe itching its left eye with the horns of an antelope is drawn under the branches of a tree.

Thus imagination plays a great part in Indian art.





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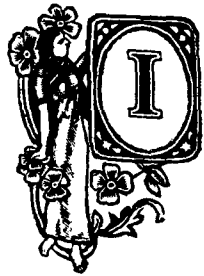
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FROM THE CRADLE TO THE CLASS-ROOM

BY CAPT. A. R. PODUVAL, M. R. C. S., L. R. C. P.



I HAVE a quiet pride in thinking that I have been partly instrumental, medically, in bringing Mrs. K—'s little son into our Earth's atmosphere, and wholly responsible for delaying his advent into the school, till he came to the respectable age of seven years. It was a hard fight against custom, and the queer notions of fond parents about the precocity of their children. These deluded people unfortunately, have an idea that as ducks take to water, children as naturally must take to the school as soon as they can be trusted to use their limbs for purposes of locomotion. I am as stubborn in entertaining a notion just the contrary, being impressed with the biological fact, that during the first septennium of a boy's life, his machine is being constructed, and the free use of this machine at this time for the process of instruction (wrongly called Education) invariably spells destruction. I am anxiously watching the further progress of this little hero, an account of which I hope to publish at some future time. At present, I am more interested in the evolution of this child from a little baby to a little man.

For one thing, Mrs. K—had no touch of the qualities of that type of woman-kind known as the "officer's wife" which made my work very much easier. In fact she was a very sensible woman. We were friends at college, till we arrived at the discriminating age when we parted company. She very wisely took to the laudable business of matrimony and motherhood, and I, with a less dramatic instinct drifted on to a profession which gave some promise of keeping body and soul together.

The next time I saw Mrs. K—she was well on the way of expectant motherhood. I was entrusted with the care of the arriving baby, and started poking at him with my fingers over the thick envelope of fat and flesh within which he was lying.

How he kicked at every touch:—"What is it?" she asked, "boy or girl?" It was a simple affair to choose between these alternatives, if I was an astrologer, but being only a doctor, I just smiled and looked intelligent.—"Judging by his kicks" I said, I shouldn't be surprised if he was a boy, and true to the word, in another month he issued forth in the shape of a boy.

He was an eight-pounder, plump and soft with a head like a barley loaf, and a face into whose small dimensions, the eyes, nose and mouth were squeezed together. The very touch of our atmosphere set him screaming as if he was already aware of the nature of the sad world into which he had been ushered. What a diminutive mannikin he was! His voice was disproportionately loud, and his face broke like a starred glass into a thousand wrinkles as he awoke the echoes of the house with his lusty cry.

During the next few days, he slept most of the time. Many women from the neighbourhood obviously solicitous friends and relations—came flocking in to see the infant phenomenon. You never saw such a conventional show in all your life as these women displayed on such visits. They threw their children aside, and pounced upon this week-old diminutive-citizen, as if he was a rare incident in the annals of womankind. Some of them called him by all sorts of names which I could not very well remember; but smacked of gold and sugar-candy. "What an image of his mother" cries one. "How exactly like his father" says another, while a third was heard to remark that he was a sort of compromise between both, having the head of the mother and the body of his father. This of course, was an impartial judgment. If a fourth had declared that he was a little Pan, with the head and body of a human being and the legs of a quadruped, I for one would not be a bit surprised. But really, it was hard to see these semblances that they swore so much about. Perhaps, if anything in him resembled anybody, it was his little head, which I must say bore some likeness to that of his father, who was inclined to be bald in the crown.

I pass over many of the episodes of his early life for want of space. He seldom suffered from insomnia. But if he was not

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A PICTURE OF EARLY ENGLISH EDUCATION IN INDIA

BY PROF. C. S. SREENIVASACHARIAR, M. A.

WRITING in 1872, Mr. Arthur Holwell said that "Education in British India under government was first ignored, then vigorously opposed and then conducted on an erroneous system and later attempted to be improved. It was only missionaries, private societies and individuals, some of them officials, that made the earliest efforts to introduce any form of education other than the indigenous systems. As early as 1658 the Directors of the Company had announced their earnest desire to have the Gospel propagated, and allowed missionaries to embark on their ships to India. A missionary clause was embodied in the Charter of 1698. Great missionaries like Swartz in Madras became pioneers of western education in the 18th century. Carey, Marshman and Ward, reaching India in the close of the 18th century, had to work in the Danish colony of Serampore in Bengal, fearful of compulsory repatriation if they should settle in Calcutta. For, after Plassey, the Company had begun to look on missionary attempts at proselytisation with alarm; and in a despatch of September 1808, they declared strict neutrality, and refused to lend any countenance to propagate the Christian religion. In 1822 the Government, acting under these directions, reprimanded the younger Carey, son of the famous pioneer, for using the Christian Scriptures and religious tracts in his schools. But quietly education came to be distinguished from pure missionary enterprise as such involving actual proselytisation. Missionary efforts at education came to receive state support; and a long list of honoured names of missionaries in all parts of India testifies to their solid and valuable record of work in education.

Government activity showed itself in the foundation of large institutions like the Calcutta Madrassa founded in 1781 by Warren Hastings, the Benares Sanskrit College founded in 1792 by Mr. J. Duncan, and a college for Hindu learning which was started in Poona. It was only in 1813 that the Charter Act

sleeping, he was feeding or crying. I believe, this latter demonstration was with him some sort of an exercise, although the breast used to stop it entirely. That is probably why Hughlings Jackson has remarked that a child does not cry when he is sucking, "because he could not holler and swallow at the same time." This has seemed to me a very agreeable arrangement. As a rule, he lay curled up in bed with his fists closed and legs half-bent, as if fighting some imaginary battles. Occasionally he blinked on the world, for practice, I suppose, just to be assured that his lids were not perpetually stuck together.

Slowly it dawned upon the infant brain that this world was not so bad after all, and so he relaxed his acid expression for a fleeting smile. What would I not have given to know the meaning of that smile! Was he recollecting in his tiny head some humorous incident in a past experience; or was there anything funny in his intra-uterine life? Could it be that the pleasing memory of a past epoch was dawning on his consciousness, and lighting his face with a guileless smile? Who can tell. It was, to say the least, angelic; a challenge to the sneers and sophistries of this world of cant. It swept over his mouth and lips like a ripple in water, and vanished as quickly from his countenance.

In five months, the little lad turned over and kissed the earth. At the sixth, he began locomotion on his belly at first on the reverse gear. This must have soon taught him that he was getting further away from the object of his aim, for in a short time he learned to steer himself properly, and was heading away straight from one end of the room to the other, in search of victuals. Everything that he snatched at was deposited promptly in the mouth as if the whole world to him was nothing but a huge pancake. It was during one of these excursions that he came across a volume of the "Encyclopaedia Britannica" casually left open in the room by his father; pounced eagerly upon it, tore off a page, and would have choked himself up with a regular literary feast, if his father had not suddenly arrived upon the scene and intervened. The incident set his parents thinking. Here was a fellow not six months old already making desperate attempts to swallow books! Are they dubious shadows of coming events? I wonder!

Months passed, and the boy grew up sturdy and strong, and gradually perfected himself in locomotion—from crawling to quadruped, and then into the dignity of a biped like most modern human beings. He went to roost with the birds and rose with them. He was a child of nature, flush with wonder, and learning his lessons first-hand. Occasionally, however, he would wake up at midnight, sit bolt upright in his bed, and scream out, which of course would wake up his mother. "What do you want, child?" says she. "I want a 'jink' " (drink).

Everybody knows he wants nothing of the kind, and so after an indifferent sip, he says, that he is not sleepy. That of course is evident. Now he wants to know if it is day-break, and if not, why not. You would think that he had arranged for an urgent journey in the morning. "That is enough, child," says the mother, "now you just go to sleep like a good boy"

"A'int I a good boy."

"Yes, yes, you are perfect, now go to sleep." And after a good deal of coaxing, and a few more questions asked and answered, he would quietly drop to sleep again, and the next morning he is discovered with his head at the place where the feet ought to be.

So far, everything had gone on well, the little fellow getting quite an appetite for the wonderful things of the world, and experimenting with all possible objects that came within his reach. Nature and nurture combined to make him a lad of good promise, and the mother doted on his manysided activities. He decorated the walls with his pictures, to the accompaniment of a throaty guttural long drawn out noise, which I was told was a superb specimen of child music. But when he came to five years of age, the father suddenly threatened to upset my whole arrangements. The "Encyclopaedia" incident seemed to have suddenly dawned upon his parent, and he was in a hurry to pack the boy to school. I strongly objected to the idea, and nearly lost the good opinion of the family, by my obstinacy. "There is a thing called a 'Home-child' " I protested, "which is of more importance to the child than all the books in the schools, and all the teachers taken together. That is the best preparation for any school, ours not excluded, and just the thing that would equip

which was passed in that year, fixed an obligation on the Company to promote education as part of its duty to the people. In 1792 Charles Grant, a servant of the Company, and afterwards a Director and Member of Parliament, first raised the question as to whether the medium of instruction should be the Vernacular or English and thus anticipated Macaulay. He admitted that there were certain advantages in using the vernaculars. In his observations dated, the 16th August 1797, Grant went even further than Macaulay and urged the diffusion of English over the country and pointed out the importance of Western science and mechanics to Indian agriculture and other useful arts.

Lord Minto's minute of 1811 on the subject of education, the Director's Despatch of 1814 and Lord Moira's minute when he was Governor-General—these were the great documents marking the birth of a definite assumption by Government of the duty of imparting Western education to the people. Lord Moira's minute emphasized "the necessity not only of multiplying schools, but also of inculcating more accurate ideas of general science and sounder principles of morality." The conception that Western scientific education by itself could raise the moral level of the people, is a fallacious one and still persists its hold on some minds.

In 1817 the Vidyalaya or The Anglo-Indian College was founded at Calcutta—according to Dr. Duff "the very first English seminary in Bengal or even in India." It was first managed by a committee of which the majority were Indians. David Hare strove very hard to keep it from declining and it was only through its effort that Government came to its rescue, appointed a Visitor and stipulated for a small measure of control. Gradually it was strengthened and ultimately it became the Presidency College of Calcutta. Soon after it was started it was followed by similar institutions like the Baptist Mission College of Serampore and the Bishop's College founded in 1818 and 1820 respectively. Similar institutions for the imparting of Western education were started in Madras and Bombay some years later.

It is interesting in this connection to study the criticisms levelled at the system of Western education as it was imparted

even in those early days. Treating of the progress of education down to the times of Lord Dalhousie, one writer laments the scantiness of the official work as compared with the field and the indifferent quality of that work. The pro-Christian leanings of the writer would incline him to condemn an avowedly neutral system; and he despairingly exclaims—"Heathenism has been replaced by infidelity; Brahma has been dethroned to make way for Tom Paine; the Vedas cast aside for the Age of Reason. Dagon has indeed been hewn asunder; but the Ark has found no resting place there. And this too by a Christian Government!" (J. Capper. *The Three Presidencies of India*. (1853)—p. 431.) The same writer paid detailed attention to the institutions of Bengal where as late as 1850, not more than 5½ per cent. of the aggregate teachable population of the districts received any sort of instruction in any school. Shortly after 1830 the Government appointed a Committee of Public Instruction to supervise the Hindu College and other educational grants for the Presidency. This committee was later on changed into a Council of Education which consisted of a paid Secretary, some high Civilians, a Judge of the Supreme Court and two Indians of little influence. By giving effect to Lord William Bentinck's minute of March 1835, the exclusive Orientalism of Government education was replaced by a combined instruction in the vernacular and in English which has since become widespread. But for a number of years afterwards English was little valued and studied in the Madrassahs of Calcutta and Hughli and in the Sanskrit Colleges of Benares and Calcutta, where the teaching continued of a purely Oriental character.

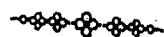
The following picture of the working of the Hindu College of Calcutta is an effective illustration of the quality and kind of Government education as it was imparted in the decade before the foundation of the first Indian Universities in 1857.

"The Hindu College of Calcutta is conducted by six professors, of whom one is principal and another head-master of the school department. A very inferior education is given in its upper classes to about a hundred and fifty youths, comprising English literature, history, mental and moral philosophy, mathematics and natural philosophy, surveying and music. In its school department nearly a thousand pupils are taught by a host of native and by a few European professors..... Connected with the Sanskrit College (which was housed in the same building as the Hindu college,

any well bred child with the stamina necessary to fight his best battles in after life." I took a firm ground on this proposition, and pointed out to the mother the Eugenic principles on which the opinion is based. When you fail to get a decent idea into the brain of a pig-headed father, just try the mother before you give up the attempt, and the odds are that you generally succeed. We were standing looking out on an army of children just let loose from school, and I pointed out to Mrs. K—what early 'education' had done for many of them. Here was a specimen whose lips seemed still wet with mother's milk, carried to and from school on the shoulders of a servant and daily deposited on the benches as if it was doing some sort of a penance. It seems he sleeps most of the time and has to be placed between more wakeful children for fear of falling down. Another was lean and lanky with a chest like a fisherman's basket. Most of them were pale, undernourished, over-instructed, with half boiled eyes and faces that already spoke of the hectic flush of heated rooms and a close atmosphere. "The School" I said, a bit warm, "has already commenced to suck their juvenile blood, and will go on doing it till they are left dry." I put my ideas in such portentous words that I at length succeeded in persuading the mother to keep the child in, another two years for home education.

The result was splendid, at least on physically. The school will now find him a bit of a hard nut to crack. And now, having sent him to his destination on which the father has been so long brooding, I am patiently waiting events. The school doctor has already certified him as A 1; and up to the present, he has not felt inclined to sleep in the class. I am not sure that the steamy rooms and the interesting course of instructions may not occasionally put the idea of a quiet nap in his head; but I feel certain that he will better stand the wear and tear than most. He may still catch measles in the school; but I hope to protect him against tuberculosis.

Here the curtain drops on the first stage in the drama of my young hero. It is quite possible that in the school they will rub down his grit even, prune down his tastes, and make him subscribe to the facsimile type, with a strong bias towards the original Encyclopaediac instinct; but I feel confident that they will find him a hardened specimen, and pretty difficult to pickle if they mean to shrivel him up.



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EARLY ENGLISH EDUCATION IN INDIA

111

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(BY. K. S. RAMACHANDRA IYER)

ADDRESSING the Mysore Chamber of Commerce, Sir. M. Visweswarayya observed: "The whole population of Sweden have learnt to co-operate and help each other in a manner and to a degree not understood in this country."

So far, no earnest attempts have been made by any group of our people to work in this direction. So many foreign firms and people come to India with little or no capital, and are able in a short time to accumulate a fortune and a steadily running business under our very nose and get our patronage, but instances in which our own people worked and accumulated money in that way have been few and far between. Are we, in any way, wanting in enterprise or intelligence compared to the other people of the world? Is not our country endowed by nature with abundant resources? Then why is it when other countries (in many respects backward) have progressed and are progressing in such a remarkable manner in all walks of life, India alone lags behind?

Merely having a few thousands of miles of railroad, telegraph wires, wireless sets and motor cars does not indicate the prosperity of a country. Almost all the capital invested on railways in this country belong to England, and to that extent, the country has been mortgaged. All the articles required for the railways and telegraphs come from foreign countries and the natural result is that outside countries are benefitted at the expense of India. The question of cost ought not to and need not bother the persons in charge of Indian railways, because self-interest plays, has always played and will play a very prominent part in all their transactions. It is only natural that a British concern should, in the first instance, and as far as possible, benefit only other British interests—cost or no cost. And we have seen the results of this attitude and the consequent policy adopted by all the railways and public bodies, such as Port Trust, and recently, the Development Department of the Bombay Govt. The very same history is repeating itself in the Sukkur Barrage scheme where foreign interests are getting benefits at the expense of the Indian taxpayer. And again there is the new craze that is taking hold of the country, the Radio.

To my mind, India's taking to Radio will be like an adult dressing himself up in neat and tidy clothes all the upper part of his body leaving the nether portion as nature has sent him. In other words, I seriously ask, what is the justification for us to imitate other countries in these luxuries when we have no hand either in the invention or the development of these? It is amusing to hear some of our own papers telling us that ultimately the Radio will be a Swadeshi industry. How many most useful and necessary industries of this country have become Swadeshi in spirit and working after years of existence, I would like to know.

Are we not plunging headlong in the direction of perpetuating foreign exploitation of India by the expenditure of money taken from the pockets of our own people? Then the Iron and Steel Industry. How does this stand? It is still being dominated by foreigners although it is owned by the people of this unfortunate country. We have the Hydro-Electric works. They are no better than the Iron and Steel Industry.

One can go on multiplying instances showing that the present large Indian capitalists have no faith in themselves, although the general investing public have handed over the money to them because of their implicit faith in our Capitalists. What has been the result? These so-called Capitalists have transferred their faith on to foreign hands and have thus perpetuated their own incapacity. What is the use of carrying on any industry or trade if we have to depend upon foreigners to run the show? So long as a people are unable to manage their own domestic concerns without foreign help, are they worthy of managing larger things and institutions? And are not our Government aware of this?

The prosperity of a country entirely depends upon the people of the country itself. It is activities of the people in establishing and developing trade and industry of the country for the benefit of the country that count in the eyes of other Nations. A Nation's prosperity is not judged by the motor cars, or palatial buildings that it has, but by the number of clean and tidy hamlets and healthy and active people it has. Can we say, in all seriousness that any Indian city to-day can claim to have solved

the question of accomodating its middle and lower middle classes of its working population comfortable and in pleasant surroundings? Which capitalist or industrialist of India has taken steps to see that his own employees live like human beings? The motto of the average capitalist in India (with rare exceptions of course) has been to pile his own banking account to as high a figure as possible, come what may. Service, which ought to be the ideal of all businessmen, and on which Henry Ford has built up a large industry, enabling a regular army of workers to live like princes, has never found any room with several of our business people. The whole world has changed and is changing its outlook towards its workmen. It is being more and more realized that the working man has a soul and that he needs sympathetic and human treatment. He is part and parcel of a great institution and the whole prosperity and the future of any institution depend on the contentment and healthy living of the working man. So long therefore as the present tendency to ignore the working man and his needs continues there can be no hope of building a solid foundation for any industry.

What India is suffering from to-day is of her own making. What is wanted in this country more than anything else is that spirit of love and patriotism on the part of the people to everything Indian, first and last. So long as this fundamental thing is absent on the surface, there is no hope of any forward progress for this country for generations to come.

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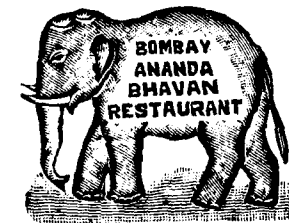
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THE POTENCY OF THE SUB-CONSCIOUS

BY P. V. AGHORAM IYER, B. A., B. L.

"Character is the habit of action from a permanent vision of the truth"
Emerson.

"Education is the nervous association of ideas"
Vivekananda.

ONE of the commonest experiences of men seeking moral good is the helpless lapsing from rectitude, as much as to make them almost feel that all battle with evil is of no avail. The stoutest hearted and the most eagle-eyed of such seekers may have their lapses or be in the neighbour-hood of such. When we slide down to the bottom we helplessly exclaim "The spirit is willing, but alas! the flesh is weak." This pathetic wail which comes out from the heart of erring, weak man, psychology has made its own, and explains by saying that the sub-conscious is still so powerful for evil that it overwhelms the feeble will and voice of the conscious. There is a school of thought which analyses the contents of consciousness carefully and thinks that there is nothing deeper to know of the mind, than of the phenomenon of consciousness. But it is much less in vogue in these times as its field has been overrun by the writings of the mystical school. There is no serious student of the mind who would ignore the potency of the sub-conscious. Psychology in the west has gained a great accession of strength in recent times, not merely from the study of the workings of the sub-conscious, but also from the exploration of the phenomena of the super-conscious. In India these ideas had been crystallised by the race ages before the west had learned to spell them. Vivekananda had no difficulty therefore in breaking the illusions of western thinkers who made so much of the conscious and so little of the sub-conscious and the super-conscious. "Consciousness!", he exclaimed, "It is a mere film between the vast depths of the sub-conscious and the great heights of the super-conscious." He more forcibly illustrated his sense from another point of view when elsewhere he said "Consciousness is a single moving point of light in an infinite chain of darkness."

There is a great deal of truth in the saying, that a man's present fortune and destiny are largely determined for him by the past and that his future will, in turn, be determined for him by the thoughts and acts of the present moment. Every earnest man desires to make certain cardinal virtues of life his own. He gives himself no end of trouble to cultivate them and to make his daily conduct express them as fully as he can. We find as a matter of fact many average earnest men devoting all their waking hours to the acquisition of these "costly" virtues. Perhaps their hearts almost break over their failures. Yet they are often taken unawares, and make the mistakes which they would, if they had the will, have avoided for their moral good. It does not matter whether they have set their hearts on doing big things, bringing the cardinal defects of human nature under direction and control, or doing small things, mastering some of their acquired inclinations. In either case, their lapse occurs all too unexpectedly. Nature requires the body to take rest after work, and so every one gets the sleep, which the tired nerves need so much. Every one of these aspirants will own how the very evil thoughts which he fiercely battled with during wakefulness erupt into consciousness from the depths of the sub-conscious. To one who has passionately striven to sweep clean the bad impulses from the mind, the return of these waves of evil and the vehemence with which they break upon consciousness is a pang of heart indeed!

Every thought and experience which belongs to the realm of the conscious is swept back into the region of the sub-conscious in the form of tendencies. The Sanskrit writers call them "Samskaras." When they settle down as tendencies, they acquire a great deal of power too. If those that have settled down are good and benevolent they save the man and those whom he may influence; If they are bad and malevolent they ruin the man who accumulates them, and surcharge him with a force which may prove the destruction of many with whom he may get into touch. The rule of ceaseless vigilance, to adopt the positive and the good for your growth, and reject the breaking-down, bad, ought to be devoutly followed by the striver who would not be hurt. All the great scriptures give us the warning, that we have no easy time of it in our journey

through life. It is a pilgrim's progress. "Straight is the gate, and narrow is the way that leadeth unto life" is the language in which the Bible paints the difficulty of the task. "It is like walking on the edge of a razor" says the Veda. The great philosopher, Sankaracharya compared the man who would aim at the truth on easy conditions of life, to the fool who desired to cross the Ganges by taking hold of a crocodile mistaking it for a log of wood.

From this argument of the potency of the sub-conscious, Vivekananda passes into a phase of thought which to my mind, is marked by matchless moral beauty, and holds the heart by its irresistible truth and charm. I would not present that phase of thought to the reader with the object of showing the futility of the existing institutions of mankind to check wrong doing. They are bad enough in all conscience. They are the "fig leaf with which to cover the shamed soul" in Emerson's expressive words. But it deserves to be pondered over by the thinking portion of the race to be used as a lever for the moral amelioration of mankind. The systematic thief, burglar, and murderer are all these in spite of themselves. The men of virtue follow the light in spite of themselves. In a sense, every one, the bad one particularly, is an automaton: only the perfect man, according to him is responsible. The rest do what they don't know about. Here the swami enters into one of his deep-toned, most impressive, most universal statements, the implications of which are likely to be lost upon the careless: "The woman in the street, the thief in the gaol is the Christ that is being crucified in order that you or I may be a good man. I owe a salutation to the God-Christ, and one too to the Demon-Christ of the world. The woman whose street-walking is the cause of the chastity of many others! I to sneer at her, because society wants it!" I would consider this attitude of sympathy, of the love that pardons and reconciles as the shield of the worker of public good, of the reformer of human institutions.

By a very quaint, but picturesque image Ramakrishna brought home to us the potency of the sub-conscious. The return of the old uncontrolled evil repeatedly upon our lives he likened to the return of the pet dog to the master's door, after he

had resolutely driven it away. It has pleasing, tempting memories of good treatment from the master and growls its way back to the master's door. The passions we put away from us by an effort of our will, by the prayer of our heart, return to us like the driven dog, hoping to be dearly cherished again by us. Is this not the very truth in life? Had Emerson this view of average life when he said "our faith comes only in moments! our vice is habitual!"? It may be the lot of average cultivated men who cherish virtues as the gardener cultivates the garden herb, to steady themselves in normal times and to avoid napping. But when the storms blow around, they are almost blown off, generally, if not always. Is it not because the sub-conscious is yet out of their control? The calmness which may not fail us in normal situations leaves us utterly when crises overtake us. When a near and dear relation dies, when our fortunes are wrecked, or when an enemy badly injures us, we are shaken by grief or anger or malice and give ourselves away! How differently do the great ones of earth behave! These crises are the touch-stones of character! The control of the sub-conscious is perfect only in the cases of those who have fully released the powers of the spirit

Let none be cocksure of the victories of the hour! What falls and backslidings await one in the future no one can say. Let none put plumes on his cap for any small achievements of his! In the field of moral endeavour how vast is the ground to be covered! In opinion, and in the expression of judgment, how soon partisanship may overtake us, and a paltry meanness cloud our vision! When men take up the intemperate cries of "my country right or wrong" and hotly defend the wrong of their country against the right of their neighbour, it is a clear sign that the stream of reason has run dry, that they have yielded weakly to the onset of the sub-conscious on their judgment and conscience; and in the pursuit of moral good, how imperceptibly the serpent may creep into their garden of Eden. Of four sannyasins who sat meditating on the banks of a stream, one of them broke his absorption and set eyes on a woman who passed along with jingling anklets on her way home. This man had been married before he entered the monastic order, his vital energies had travelled desultorily down the channels of the senses,

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and he had yet a long way to go before he could efface the unhappy memories of his earlier sense-contacts. It was a similiar crisis in the life of Lila Suka, the immortal author of the Lyric called Krishna Karnamritam, that drove the man forth from his absorption in prayer and lost for him by a tragic denouement, his eyes. The small acquired vices, like drink, the use of tobacco etc. have such a seductive charm for men. How feeble is the will of most men to resist these small temptations! What a callousness overtakes them in the long run, when, getting deeply rooted in the vice, they disdain to do right by making their lives clean! Even in these small spheres what a potency has habit on man! And when habit holds him in grip, he acknowledges the power of the sub-conscious over him. I have very estimable friends to whom the giving up of tobacco in some form which has stuck to them is well nigh impossible. How shall we destroy the hold of the sub-conscious on us? How shall we tame the sub-conscious into quiescence and control or go better still, woo the sub-conscious into love and good will! The verdict of the cream of all mankind has been a uniform and insistent cry for eternal vigilance of mind, for ceaseless striving, for ever wakeful attack on the powers of evil! For so shall we add to the riches of the spirit!

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THOUGHTS

BY S. RAMA IYER, B. A.

What marvels mighty lie,
Behind the realm of thought!
The sev'ral worlds were wrought,
By God's gigantic plot;
Those wisdom's gifts untold,
Of sages ages old,
Of India, Greece, and Rome,
Are not mere froth and foam,
But solid, purest dreams,
Still freshest, sweetest creams,
The gist of progress true.

Such thoughts immortal dwell;
Though empires topple down,
With many a famous town,
Though mountains yield to time,
And lie like powdered lime,
Though arts and crafts are lost,
And wars play havoc most,
Thoughts grand, and great, and good,
Are rare, ambrosial food,
Untouched by man and time.

How swiftest flash our thoughts!
E'en lightnings lack their speed;
Of wireless, where's the need?
Do not, at times, instincts,

Surmounting poor precincts,
Of distant tidings tell?
(A kind of inward smell)
And souls of subtler gaze,
Know them in different ways;
Behold our frantic dreams,
And fond Alnaschar schemes!
We shine as kings on thrones.

Though wake with aching bones;
We dash thro' lands and seas,
And London reach with ease;
Thus, tantalising fly,
Thro' water, earth, and sky,
These thoughts, beyond control.

Our thoughts—those good and bad—
Our lives they make or mar;
For, as we think, we are;
By thoughts we upward ride,
By thoughts we downward glide;
We radiate radiance pure,
We transmit poison sure;
From good to bad we shift,
From bad to good we drift;
O God, thou changeless pure!
May Thou our cankers cure!



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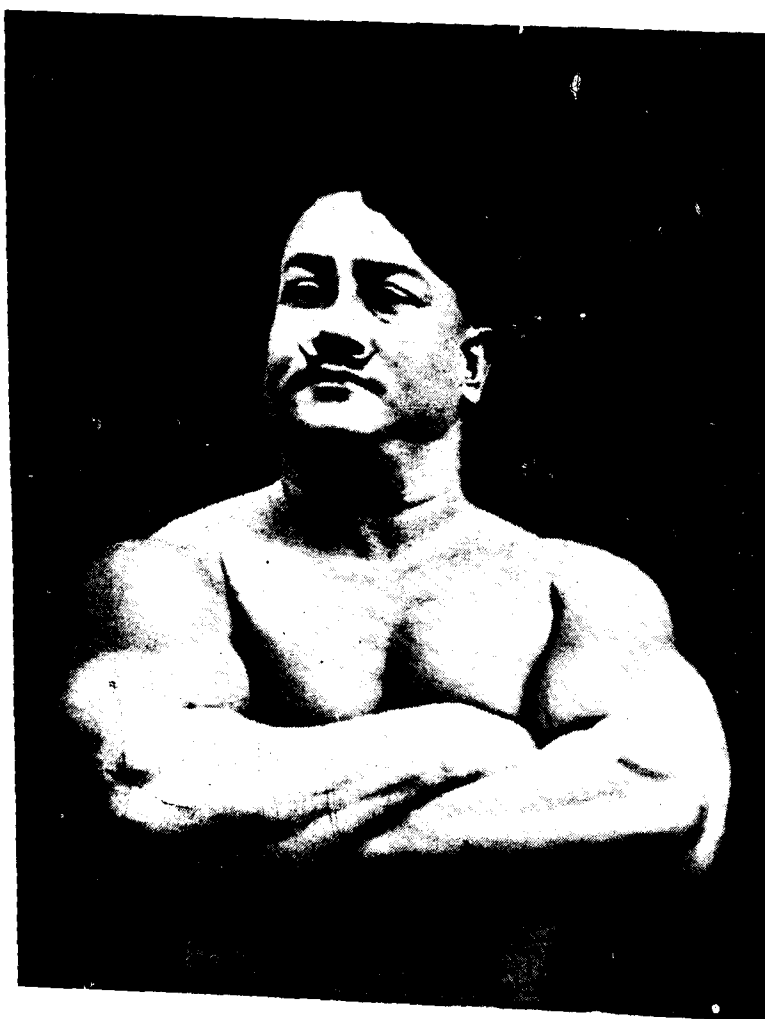
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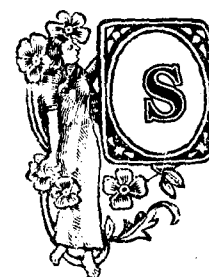
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STRUGGLE for existence is the natural law. It is a tendency which we can trace from the best type of existence "the man" down to the minutest living organism in the world. We human beings would have been wiped out of the surface of the Earth ages ago if we had been deprived of this tendency. The struggle is the fight of the minutest living molecules of which our body is composed, against all the germs living outside our body. Life is the manifestation of this struggle. There is another tendency present in the living organisms and that is to keep their existence healthy and happy.

To keep the body in a healthy condition one must be regular in habits. Our body is like the steam engine, it requires to be carefully looked after. One ought to supply the engine with fuel regularly and sufficiently ; also clean the body of the engine periodically with proper attention to each and every part of which the whole engine is composed. Similar is the case with the human body.

The barbarians who live in the wilds have to get their daily food with difficulty struggling under many extraneous circumstances. They have to use their muscular system to its best advantage. Naturally they get a strong physique and a hardy constitution. The day labourer living in the midst of the civilized people has to work hard usually 8 hours a day or even more to earn his daily living. He may not always get symmetrical development of his body but he develops no doubt a powerful and muscular physique also a strong stamina fit to fight out many an infectious disease. He eats a plain diet sleeps comfortably and passes his days with much less worry than the educated and big brained society gentleman who earns his living mostly using his brain and with much less manual effort. This gentleman eats more than what he should, leads a life full of worry and anxiety, taxing his brain to its maximum limit. But he does not think for a moment that it is the blood

that helps and as a matter of fact is the chief source that develops the brain as well as the other tissues of the body. In a brain worker who does not care much for physical exercise the blood becomes full of toxins. This toxin freely circulates through his system. This process is equally injurious as is the idea of quenching the thirst and building the body by drinking the poisonous and dirty water out of a cesspool.

Years ago our fore-fathers in India were a martial race. But for the last 150 years since the establishment of the British Raj the mass of the Indian gentry has become ease loving, knowing that under the strict police "Bundbust" of the British Government their life and property are all safe.

The children of the aristocratic families who are born with silver spoons in their mouths generally lead a lazy and dissipated life consuming rich food and caring very little to go in for any kind of exercise or healthy sports. Consequently they suffer from those common diseases of the fashionables such as chronic dyspepsia, Rheumatism, Diabetes, Neurasthenia and high blood pressure etc. and die a premature death.

More deplorable is the condition of the middle class. Amongst them the boy as soon as he gets into the fifth year of his life is thrust into the school for education. There he is taught to cram. No compulsory physical training is given to him. In some schools the boys are taught a few bendings of the body by the drill masters who have neither an athletic temperament nor a pucca physical culture education. As a result of this they create little enthusiasm and their classes are attended by very few students. No notice is taken whether the boys undergo the drill regularly or whether they improve their physique in any way. As a matter of fact more with a view to earn his salary than to interest the boys with the idea of developing their body and mind the drill master finishes his duty in a halfpazard way and the boys take the whole business as a sort of drudgery.

Among outdoor games and sports only foot ball has become a hobby for youngmen, not to play, but strangely only to watch and see. The number of players is 22 while the number of spectators is 22000. The latter witness the game only for recreation and excitement just like the spectators in a race course.

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It should be the first duty of the University authorities all over India to make Physical education compulsory amongst the students. If you take the statistics of the students belonging to all the different universities of India you will be simply astounded to see what a big percentage of boys are medically unfit. I may tell you the Calcutta university has got about 70 per cent of its students madically unfit. Along with the introduction of some special system of Physical training there should be one special department of Physical Education consisting of the study of some text books dealing with Human Anatomy, Human Physiology and Hygiene (general, household and personal.) Annual distribution of prizes and proficiency certificates to qualified students will be tremendous encouragement to the student community. It is well and good if the boys with normal physical conditions go in for strenuous sports or games but it is useless, rather it is dangerous for the medically unfit boys to undergo the strain of the major games or sports.

The aspiration of the big brains of India is to get the University students fit for military service. In many of the universities they have raised their University Training Corps. I have seen the U. T. C. Boys who learn the military tactics only and undergo the 28 days training once a year and for the rest of the year they go round blowing the horn that they are military men. These boys are no where in comparison with the soldiers of the Indian Army, as most of them come out of the undeveloped and unfit mass of the students.

I suggest that these undeveloped medically unfit mass should be classed under special groups e. g. heart, lungs, and digestive troubles, Hernia, troubles with the eye, general debility and defective development. These unfit boys should be trained with special exercises to rectify their defects and in a short time they will come under normal groups and then they will be able to go in for any strenuous games or sports and will be fit to be members of the University Training Corps as well as any other department of life.

Being a veteran athlete and a medical man, I have keenly felt this sad degeneration of the physical stamina of my country-men

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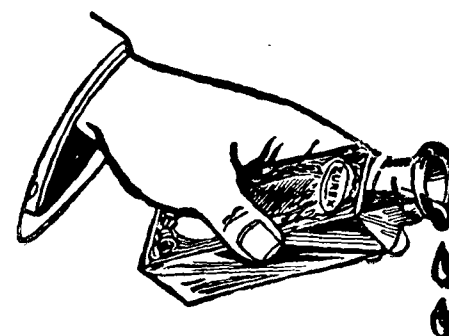
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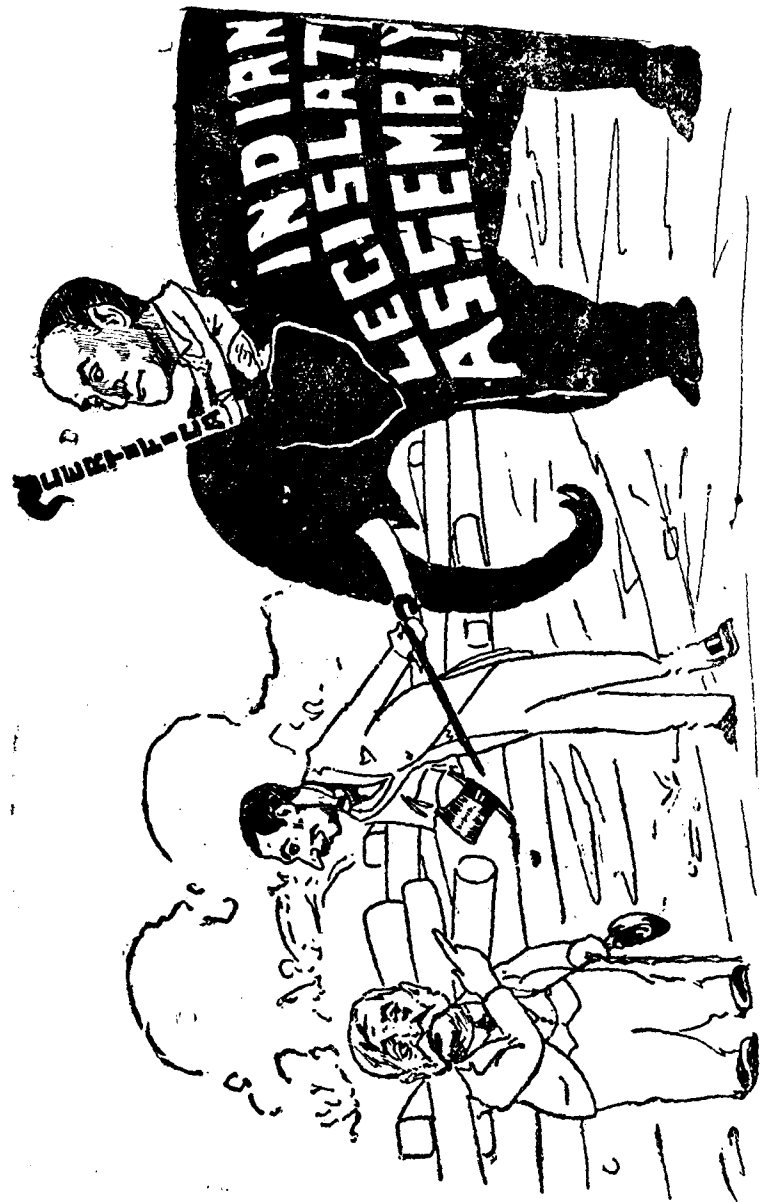
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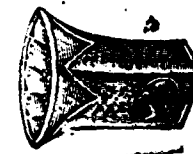
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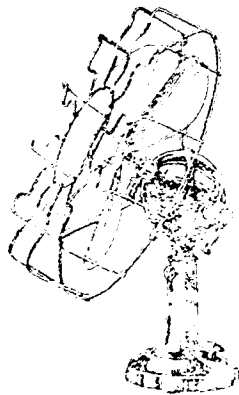
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DIAMOND CUT DIAMOND

BY JUDGE BODKIN



CYRUS Montague was a hawk and Lord Lovel was a pigeon, and the hawk plucked the pigeon, as was natural. This common-place performance was, however, complicated by the intervention of a woman. Both men had loved Betty Wingfield, the youngest and prettiest daughter of a penniless peer, and Betty had rejected Cyrus Montague and married Lord Lovel. This little incident gave the hawk a keener and more personal pleasure in plucking the pigeon.

Now you must not by any means run away with the story that Cyrus Montague was a needy and disreputable adventurer or that Lord Lovel was a fool. Cyrus Montague, on the contrary, was a very respectable person indeed, a large landowner, a Member of Parliament, very wealthy, though not quite as wealthy as Lord Lovel before the process of his plucking began.

If ever a man got a fair start in the world Harry, tenth Earl of Lovel was the man. No advantage, real or fictitious, was wanting. He was tall, strong, handsome, a noted athlete and proficient in almost every form of out-door game and sport, of high rank in a rank-worshipping county, of enormous wealth which had accumulated during his minority, owner of one of the most beautiful places in all England, and finally married to the girl he loved and that girl a real good sort. What more could the heart of a man desire: "instead of which" to borrow a phrase that has become famous, "he went about the country backing race horses." In four lines of pungent doggerel Rudyard Kipling had described the elegant simplicity of this sport:—

The horses run, the jockeys ride,
The "bookies" bet, the owners own,
But there are other things beside,
And that's a game best left alone.

Lord Lovel found it so. He was not a dull man, indeed he was a rather bright man as perhaps the sequel may show, but

he started with a touching confidence in human nature—the most expensive commodity he could take with him on the turf. In the first few years he was plucked all round, every one had a feather out of him. But a bookmaker named Whaller—Sam Whaller—and Cyrus Montague, Esquire, aforesaid did most of the plucking. At last through their joint agency he came to utter smash over the Derby. Cyrus Montague's horse High Flyer, was first favourite with odds on—such a favourite indeed that all the rest were out-siders. Lord Lovel, who still numbered Cyrus Montague amongst his intimate friends had the straight tip from the owner and backed the horse recklessly, following him through the shortening odds to a few days before the race.

By Montague's advice he did all his betting with Sam Whaller. "He's a whale among the minnows," said Cyrus, "and is best able to stand such a heavy knockdown blow as this is going to be. Besides he is a sure pay, he can afford to part."

But Lord Lovel did not get the chance to test the famous "bookie's" paying capacity. The day before the race High Flyer was scratched, and it was Lord Lovel did the parting to Mr. Whaller to the tune of over fifty thousand pounds. Whether Mr. Cyrus Montague got any share of that huge booty it would be impertinent to inquire. The facts may however, be stated. High Flyer was scratched on the grounds that he had not stood training, but as he won the next big event for which he was entered at big odds it is possible the widespread sneers of the cynical were not wholly unjustified.

Lord Lovel, if not ruined, was on the brink of ruin. His lordship was notoriously a good loser and to the outside world he made no sign but he was hard hit and knew it. One person only he took into his confidence.

"It is a cruel shame, Betty," he said to his wife, "I could kick myself for your sake."

They were breakfasting tete-a-tete in a cosy snugger in the huge castle which a Lovel had built half a dozen centuries ago and a score of Lovels had added to since then. One whole side of the little room was a bow window which looked out over an immeasurable demesne with the rustle of deer through the long green vistas, and a silver gleam far away where a lake lay sleeping amongst the trees in the sunshine.

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WORDS-MAKING COMPETITION.

Owing to the shortness of time and paucity of entries the CLOSING DATE of the Competition announced in the September issue of the Scholar has been postponed to the 30th. of November and consequently the Results will be published in the December issue of the "SCHOLAR". Full particulars are published in the September issue of this Magazine or can be had on application to the undermentioned address by sending one anna stamp.

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DIAMOND CUT DIAMOND

131

"'Tis not you that deserve kicking, Harry dear," his wife said poising a lump of sugar over the tea she had filled for him and touching it with her lips before she dropped it into the cup. They were honeymooning yet those two, though they were a year married and Betty, Lady Lovel, was a mother as well as a wife.

"Oh! I know little woman. It's friend Monty, you mean. He certainly doesn't come well out of it and I thought him as straight as a die."

"I never did, Harry. Do me that justice and I always told you so."

"Told you so" is not a pleasant formula from whatever lips it comes, but Lord Lovel didn't wince.

"You were right, little woman," he said, "you were always right except when you married a silly ass like yours truly. Monty was very gone on you, Betty; sorry now you didn't have him?"

She crossed the room in make-belief anger, perched on the arm of his chair, light and beautiful in her fluffy morning dress as a butterfly on a flower, and boxed his ears playfully. "If you say that again I will order you to kick yourself as you just threatened for my sake."

But her playfulness was only on the surface.

"Is it so bad as all that, Harry?" she queried the next moment with an anxiety in her voice she tried vainly to hide.

"Couldn't well be much worse, my pet. I have had many hard knocks lately, this last was a crusher. The place and land must go. My lawyer says I may be able to scrape a couple of thousand a year out of the run for you and the boy. I am sorry, Betty. I'm sorry for your sake and his. I cannot say more than that, can I?"

She was thoroughbred, that slim brown-eyed little woman with the girlish curls and dimples. She did not look him in the face for she guessed the tears were in his eyes. She guessed, too, the bitterness of his thoughts as he faced the prospect of being driven out by his own mad folly, with his wife and child,

from the stately home of his ancestors which he held in such love and pride. At such a time the true woman has no thought of herself.

"If it must be, it must be, Harry dear, and we three can be happy together anywhere. But couldn't you have one more try before you give in?"

"Try at what, my pet?"

"At the turf."

He jumped from his chair in his surprise and lifted her up by the arms till her face was level with his own, looked her straight in the eyes, kissed her and set her down again.

"Why you wonderful little woman," he cried, "you always warned me against betting and racing. I wish to the lord I had only had the sense to take your advice. You always said you hated it."

"So I do, but—"

"Oh there's a 'but' is there?"

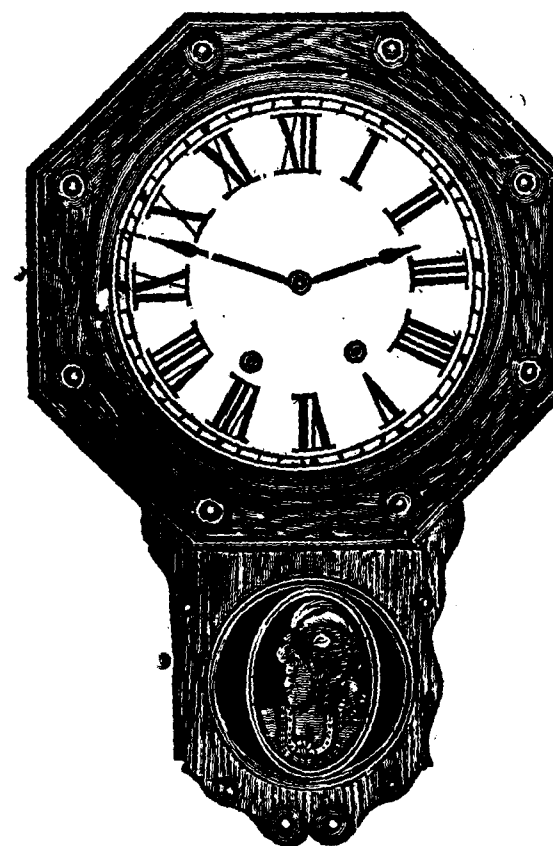
"I hate even more to think of your being driven out of this by that odious Cyrus Montague and his creature—what's his name?—Whaller I hate to think of them cheating and ruining you and getting off scot free. Oh! I know how he'll gloat over it. I remember his look and the way he grunted when I threw him over for you. This was his revenge."

"There I think, my pet, you do the amiable Monty more than justice. I should think a deal the better of him if you were right. Egad! he had reason to hate me, but I'm pretty sure it was the money he was after."

"Both, both," cried Betty, Lady Lovel. "That is the reason he was so civil to you after we were married and sent us that nice present. That is why he took his jilting as you said like a good fellow and a sportsman. He wanted to keep friends and ruin you."

"Don't rub it in too hard, Betty. I see now what a silly ass I was."

"Couldn't you manage to get even with him? To try your luck once again against his—this time with your eyes open?"



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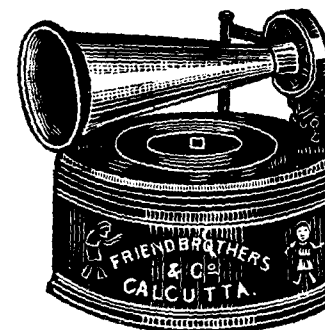
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"But there isn't," he said.

"I am sure there is if we were clever enough to find it out."

"There can't be, my pet. You see there are two people to a bet and when one man wins, another man loses. Suppose now they are both equally clever they cannot be both sure of winning except—"

He jumped to his feet again and clapped his thigh with the palm of his hand with a smack like a pistol shot. "Egad, Betty, I have hit on a plan—a most amazing and splendacious plan. But I doubt it it would be quite fair even with sweeps like Montague and Whaller."

"Fair!" she cried indignantly. "Anything is too fair for them. They weren't so squeamish about you. I have no patience with a man's silly notion of his 'honour' when he is dealing with rogues. Diamond cut diamond I say, and you must be the diamond to cut this time, Harry. Tell me your plan, sir, at once, I insist."

Thus commanded he couldn't help himself. If the truth must out he was keen to have his clever notion appreciated with out as yet any serious thought of putting it in practice.

She laughed aloud when he told her with a frank merriment that reminded him of the time when he first saw her from the stage of a private theatricals. He was playing a queer old woman to the life and fell instantly in love with the bright-faced little girl in the front row that applauded with hands, lips, and eyes.

"It will do splendidly, Harry. It just cannot fail," she cried excitedly. "You were so clever to think of it. Oh, what a pair of fools you will make of them both!"

He still demurred, but she kissed and laughed away his "honourable" scruples, and at last wiled a promise from him.

"I think it is rather neat," he modestly admitted.

"But whom will you get to help you, Harry?" she asked suddenly. "I only wish I could."

"Oh, that will be all right enough," he answered. "There are lots of chaps will be glad of the job. Only I must find some-one I can trust like myself. By Jove—"

"Another idea, Harry?"

"A better one than the last."

"Tell it to me quickly?"

"Not this time, little woman. This is my private property."

"Oh, you think a woman cannot keep a secret?"

"No, but I think a man can, and to prove it I'll keep this."

"Well, keep it, keep it, you nasty thing. But remember to keep your promise, too. I must go and kiss babs now and tell him the good news. Mind, I trust your honour, Harry. You cannot go back on your word to a lady."

So Lord Lovel continued to plunge on the turf more vehemently than ever, and the same ill-luck persistently attended him. Over and over again his "friend" Cyrus Montague thought he had got a knock-out blow this time, but his lordship came up smiling, paying in hard cash on settling day.

It chanced that about this time a new "bookie" loomed up on the sporting horizon. Sam Whaller found he had a formidable rival in Emmanuel Groote. The new man was a Jew by his nose and his name, but that was all that was practically known of him. He was tall, thin, with a slight stoop, a long well-trimmed grey beard of which he seemed particularly proud. He had very bright eyes and a nose like a hawk. He soon made it plain that he had also good money and good information. He was cautious yet bold in his operations, often fixing the odds by his own judgment quite independent of the market, and generally justifying his own judgment by the result. He won largely and settled promptly, and Lord Lovel, it was said, gave him a good slice of his very profitable patronage.

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"Manny" Groote, as he was familiarly called, never attended a race meeting. He sat in his office like a spider waiting for flies. His betting was done by letter, telegraph, and telephone, and he had a large staff of well-paid and competent assistants.

One story that got abroad made him famous. A stone-broke swell on his way to New York to try his luck, got a "moral certainty" from a friend when he was a hundred miles out to sea. He was just in time to send a wireless telegram to "Manny" Groote an hour before the race, backing the outsider with the last fifty pounds he had in the world. He found a cabled remittance for £1,000 from Manny Groote waiting for him on his arrival in New York.

Lord Lovel went from bad to worse. No chap, it was whispered in club and in betting ring, could stand his unbroken run of ill-luck, and those "in the know" all agreed that the next big plunge must make a man or a mouse of him, with long odds on the mouse.

This time it was a colt of his own that he backed for the Derby, backed him constantly, steadily without flinching or hedging until he ran him into the position of first favourite. There was a certain method in his madness. "Never Say Die" was undoubtedly a splendid colt—such a colt as rarely turns up in ten years. But this year, as Lord Lovel's ill-luck would have it, there was a dangerous rival in "Neck Or Nothing"—Mr. Cyrus Montague's nomination. Mr. Montague kept his horse dark till a month before the race, and got his money on by commission at long odds, while Lord Lovel after his fashion advertised his "good thing" to all the world. Indeed it was due to Manny Groote that his lordship was able to get a decent price about the colt. Mr. Groote from the first led the opposition to "Never Say Die," taking all comers for any amount. When his book was made Mr. Cyrus Montague favoured his own nomination tremendously, and openly laughed at the chances of the favourite. "Never Say Die," he confessed, was a smart colt, but he couldn't stay. Five furlongs was his distance, he would be in trouble a good half mile from home.

Meeting Lord Lovel at Tattersall's he frankly propounded his opinion of the favourite to the owner.

"Ready to back your opinion, Monty?" said Lord Lovel picking up a little gold-cornered note book that dangled at his watch chain.

"To any amount you please, my Lord," said Mr. Cyrus Montague.

"Then," said Lord Lovel, "I'll back my colt for £25,000 at the odds." The odds were two to one at the time.

Even Cyrus Montague was appalled by this colossal bet. He stood silent and amazed, his underlip drooping, till one of the by-standers whispered to another "Funked, by Jove, Lovel has funk'd him." Then he spoke out, "Double if you like, Lord Lovel has funk'd him." Then he spoke out, "Double if you like, Lord Lovel?"

"Thanks no," said Lord Lovel as coolly as ever, "you'll find £50,000 quite enough to pay, Monty."

A couple of days later it was whispered in the innermost of racing circles that a jockey named "Crooked Jim," the smartest and smallest of his tribe, who had been suspended for foul riding, was found hidden in the hay of the favourite's manager armed with a hypodermic syringe. He was caught, so it was said, by the owner himself, who merely whipped him soundly and sent him howling from the yard.

No one, of course, guessed the author of this audacious attempt to hobble the favourite, it was merely a coincidence that next day Mr. Cyrus Montague and Mr. Sam Whaller began to edge. All the bookies by this time were full up of the favourite except Mr. Emmanuel Groote who was still willing to give the odds, though he shortened them a trifle when they took him into five figures. Mr. Montague could not quite cover his huge bet with Lord Lovel, but came close to it. Mr. Whaller stood to win in any event. He was to pay £60,000 if the favourite won, but he was to get £65,000 from Mr. Emmanuel Groote in the same event. If the horse lost he landed a big haul.

Derby Day dawned fair and bright, and all London emptied itself out on the downs. Every county in England, Ireland, Scotland and Wales sent its contingent to swell the colossal gathering. Across the Channel and over the Atlantic came eager visitors by the thousand. It was a specially exciting Derby. Never before had two such equal and splendid colts

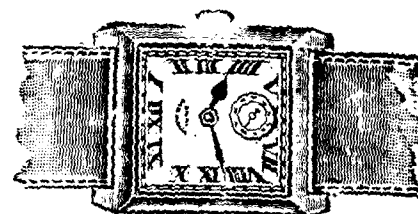
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DIAMOND CUT DIAMOND

137

run for the blue ribbon. But it was the dramatic duel between Lord Lovel and Mr. Cyrus Montague, of which the details had somehow crept abroad, that gave its most fascinating and personal interests to the race.

The two rivals showed up well on the day of the race. Mr. Cyrus Montague was dressed in a perfectly fitting frock coat and a shiny hat, as sleek and well groomed as his own colt. Lord Lovel was in rough tweed with a twenty guinea Panama dropped any way on his fair, curly head. "The hawk and the pigeon," muttered more than one voice as the two met and saluted in full view of the grand stand.

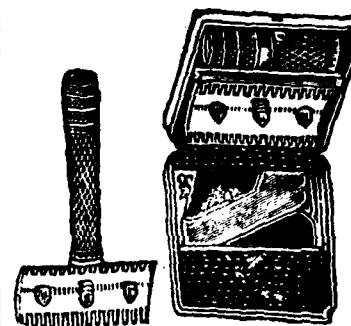
The comparison was not inapt. Lord Lovel was a tall man for his age, tall and strong, but his face was the face of a handsome schoolboy with merry smile and innocent blue eyes. Cyrus Montague was a big man, too, stouter, though not so tall as Lord Lovel, swarth, keen eyed, thin-lipped a man to hold his own and a little more than his own in any company.

Lord Lovel was careless as a schoolboy on a holiday. No one to look at him or to hear him as he flung his smiles and jests around would guess that the issue of an hour meant wealth or ruin for him.

It was not quite so with his rival. On ordinary occasions indeed, Cyrus Montague was imperturbable as a sphinx, and lost and won with the same changeless calm. But the colossal sum now at stake made even his iron nerves twitch. He puffed hard at an unlit cigar, his hand trembling as he raised his race glasses to his eyes.

(To be continued)

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INDIAN DOODS AND DENTS.

BY C. V. KRISHNASWAMI AYYAR, B. A., B. L.



AMONG the charges—their number is legion—levelled against the system of education that has been in vogue in India during the last half a century and more there is one which, even those who do not see eye to eye with the critics must admit, has some substance in it. One can easily repel the attack that that system has had no religious basis or influence, as though a study of Wordsworth's "Prelude" or "Ode on Intimations of Immortality" or Shelly's "Skylark" or Tennyson's "Ancient Sage" does less to stimulate the true and real religious attitude than a reading of a treatise directly dealing with "Reincarnation" or "Cosmic Consciousness". But it is not so easy to answer the charge that even the best among those shaped by that system knew and cared more for the truth clad in the Western garb or found in non-Indian Literature, than that attested to by the poets and philosophers of Ind. Time was—and that not very long ago—when one could proceed to the degree of even a Master of Arts in Philosophy, in Indian Universities, without knowing the distinction between *Dwaitam* and *Advaitam*, with only a vague idea of who Bhagavan Sankaracharya was and wherein Sri Ramanuja differed from him. With Indian History the ordinary Bachelor had only a nodding acquaintance though he specialised in History. "Pallavas and their Age" were practically unknown to him while he would wax eloquent about "Augustus and his times". Of the heroes and heroines of the Ramayana and Mahabharata, of works of Kalidasa and Bala-Bhuti, of the epics, Pugalendi and Tikkanna he knew much less than he knew of Ulysses and Achilles, of Helen and Trojan save the little he had learnt when young at the knees of a grandmother of the fast disappearing type. This was true not only of the advanced courses of study. Even the young ones were fed largely on Non-Indian pabulum. Little boys and girls were

INDIAN DODDS AND DENTS

139

made acquainted more with *Casabiancas* than with *Abhimanyus* and *Dhruvas*. "Rule Britannia" vibrated in their memory very much more oftener than "Bande Mataram". Pictures of Greek Gods were more familiar to their waking or sleeping eyes than visions of Indra and Varuna. Things, one rejoices, have improved very much in very recent times, thanks to the labours of some devoted students of Indian culture—European and Indian. But even today the average educated Indian's mental equipment has a strong western flavour. Not that by itself is injurious or value-less. But it is indeed a serious loss to any Indian if his intellect and emotions do not receive adequate sustenance from the ancient and venerable embodiments of the culture of his own native land. And it is up to those interested in the proper guidance of India's new-born spirit of Nationalism to direct the seekers of knowledge and inspiration towards what is true and valuable in the vast but unfortunately little trodden field of Indian Literature.

Two things seem necessary to the present writer to stimulate this very desirable interest in Indian culture. No one can make any pretence to culture who has not read and read widely what the "mighty minds of old" have said. Native wit and intuition may take one some distance towards "Culture-hood", if one can be permitted to coin that word, but unless he "converses day by day" with those mighty ones, he will be going round and round but would never get to the centre of what really matters in this life and thereafter. Books are what the aspiring human mind in search after truth mostly thrives on, and to the extent that one takes to them kindly to that measure he will cover the distance between the savage and the Scholar. In the west this has been well recognised and the ever-increasing output of the best in literature in the shape of cheap re-prints of the classics is among the most effective efforts to enable even the poor and lowly to acquire what is even more valuable than mere physical betterment.

Carlyle says, somewhere, speaking of Dent's editions of the Classics I believe, that such cheap reprints were to the enlargement of the human mind what rail roads are to travel. Both make the march easy. Here, in India, such mental railway

facilities, do not exist in any appreciable extent. One can easily get in an Indian bookshop, for a few annas, a neat printed edition of Shakespeare or Homer—a joy to the eye and feast to the soul. But unless he is more affluent than most educated men are in this part of the world, he cannot easily afford to acquire for his “thumbing study” a copy of *Sakuntala* or *Kumara-Sambhavam* or *Villi Bharatham* or *Kamba Ramayanam*. Often-times such a one is obliged to exclaim with Mary Lamb’s School boy “Oh, that I was not taught to read.” With the facilities that are now available in this country for printing even in Eastern scripts, it should be possible—aye, it is an urgent necessity—for some Indian Dent or Routledge or Cassel, to flood the country with cheap editions of the classics of the land. Some efforts have recently been made in this direction—one perceives it with pleasure—by the Vani Vilas Press at Sri Rangam—by the Vavilla firm at Madras. But there is still very vast ground to be covered. Oh for the philanthropists who would turn a little of the fabulous amounts now spent on renovating ancient temples to the cheap yet attractive re-embodiments of the ancient wit and wisdom of this beloved land of ours.

It is not enough if there are more Indian Dents or Routledges. More Indian Dodds also are necessary. *Ars Longa Vita Brevis*, and the Indian who is likely to be enthusiastic about reading is not only not endowed with a superfluity of this world’s goods, but has often to slave for hours in some uncongenial occupation to earn his daily bread. To such, verses, numbered in tens of thousands as in Valmiki or Kamban or even in thousands in Raguvamsa or *Villi Bharatham* or *Sakuntala*, or Manimakelai, are almost an invitation for complete neglect. Some choice selections, the very best separated from the merely good, are all that are likely to attract such men and women. Even in the English speaking world, in spite of the great facilities that one has there, there are more who got to know Shakespeare only through “Dodd’s Beauties” than those who have read even one of his plays in full. Even so they are the better for that whiff of knowledge. And if a larger number of Indians are to get acquainted with “*Sakuntala*,” for example, any further than Goethe’s famous appreciation of it, some one must do for

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Kalidasa what Dodd did for Shakespeare. And that is so, in respect of Valmiki and Kamban and Tiruvallavar and other great ones who have enriched the Sanskrit and the Vernaculars. Perhaps a mere collection of "Beauties" may be disjointed and fail to give a sufficiently correct picture of the beautiful one. One would like to have a narrative in prose of the story in the Drama or Epic and the quotation of the beautiful verses or passages in the appropriate places in the narrative. Thus dressed, the great work will instruct and attract even more than the original in its pristine and full glory. Work of that sort was begun by a distinguished scholar for Kamban some years ago in the columns of "Sen-Thamil", but it is still far from "The Finis" and those selected have yet to be garnered between the covers of a single volume. My friend, the late lamented A. Madhavaiah, got some learned friends to select the best four hundred verses in Kural. Though that gem of Tamil literature admits of disconnected selections more than a poem like Manimakelai, the impression left on one's mind is a little nebulous. The time is ripe for a systematic effort to make Young India—aye, older India too, to drink deep at the fount of their ancient Masters. Where is the kindly Light that will lead and illumine in these and kindred ways which require much money and more scholarship?

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मंगळ श्लोकाः

BY PANDIT M. D. SUBRAMANIA AIYAR

श्रीशत्रुघ्नसुरामरासुरवरैर्भर्तियोक्षितं दूरतः
पीयूषाधिगमान्तरायमखिलं त्रैलोक्यबाधाकरं ।
यो लीलालवतः कृपापरवशो हालाहलं पीतवान्
लक्ष्मीं शाश्वतिकीं स वो वितरतां मुग्धेन्दुचूडामणिः ॥ १ ॥

अनीत्य वर्षद्वितयं तृतीयं
प्राप्ता शिशुर्मज्जुल भाषिणी च ।
श्री 'स्कोलर' ख्या भुवि पत्रिकेय-
माचन्द्रतारं जयतादुदारं ॥ २ ॥

नानातन्त्ररहस्यघोषणचणास्वातन्त्र्यसंपादको-
पायव्याहृतिदक्षिणाखिलजनान् व्यापारयन्ती शुभे ।
तत्तद्वर्गविरोधमाथजननी मैत्रीं सृजन्ती मिथः
'स्कोलर' नामकपत्रिकेयमयतां स्थेमानमानन्ददा ॥ ३ ॥

वृत्तान्तान् काश्चित्कल्याः पुरुतरनृपतन्त्राणि काश्चित्कलालीं
काश्चिन्नानाविनोदानभिदधति पराः साहितीमात्रसक्ताः ।
कावान्यापत्रिकात्रास्यखिलविषयकूलकषज्ञानदात्री
श्री 'स्कोलर' नामिकायाः प्रणुहिनुहि ततस्तांसखेसर्ववेत्रीं ॥ ४ ॥

पौरस्थां पाश्चात्यां परिष्क्रियां युगपदुपदिशन्त्युच्चैः ।
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We publish below a novel test competition. The competition is open to all and is intended to test the knowledge of our readers in Politics. Those who enter the competition are required to state the authors of the following words or sentences and the occasion and approximate date, when they were spoken. All entries should be sent to *The Editor, Annotation Competition, The Scholar, Palghat* on or before the 1st January 1928 and should be accompanied by stamps to the value of four annas. Books to the value of Rs. 20 will go as first prize to the most satisfactory answer. There will also be four consolation prizes.

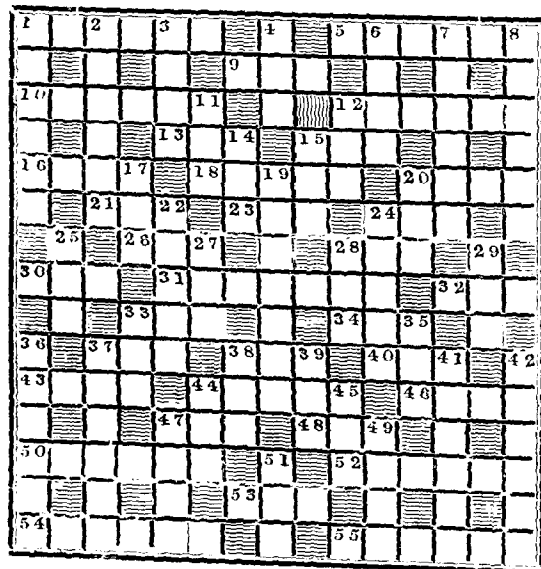
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1. I recognize no limits to my aspiration for our Motherland.
2. The Government of India is too wooden, too iron, too inelastic, too antideluvian to be of any use for the modern purpose we have in view.
3. No man is good enough to rule another man and no nation is good enough to rule another nation.
4. Liberty is a jealous goddess exacting in her worship and claiming from her votaries prolonged and assiduous devotion.
5. If we could but visualise the growing pauperism of the land and realise that the spinning wheel is the only remedy for the disease, the wheel will leave us little leisure for fighting.
6. All that I wish to say is that in spite of the verdict of the Jury I maintain that I am innocent.
7. It is better to suffer than to consent to wrong. It is better to lose liberty than to lose honour.
8. The World must be safe for democracy.
9. The Rowlatt Act, the unblessed mother of a monstrous

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5. Any competitor may send in any number of entries, but each entry must be accompanied by eight anna stamps.
6. Solutions not copied on the diagram of The Scholar, will be disqualified.

OUR CROSS-WORD COMPETITION

145

7. The decision of the Crossword Editor is final in all matters concerning this competition; on this understanding only are entries accepted. No correspondence will be entered into.

8. Entries are to be addressed to *The Cross-Word Editor, The Scholar, Palghat*, so as to reach him before 15th December.

9. The result will be published in the December issue of The Scholar.

CLUES

Across

1. Roman orator
5. To welcome in summer
9. Vessel
10. European country
12. Door-keepers
13. Favourite
15. German watering place
16. Proper
18. Above
20. Irrational
21. Part of the ocean
23. Obstacle
24. Sun
26. Decay
28. Food for horses
30. Famous battlefield in Mesopotamia
31. World-famous conjuror and magician
32. What makes us pious
33. A standard weight
34. Kind of tree
37. For
38. French unit of area
40. Tennis term
43. Wrote essays
44. Brave
46. Air
47. Intention
48. Consume
50. Eager
52. Stages in a competition
53. Trap
54. Multitude
55. Railway junction near Bombay

Down

1. Popular amusement
2. Spanish assembly
3. Reap
4. Youth
6. Sign of disapproval
7. Sad
8. Abide
11. Affirmative
12. Consort of Siva
14. Vessel
15. Transgress
17. Golf term
19. In whose box were once confined all human ills.
20. Drunkard
22. Loathe
24. Navigates
25. Showy young man
27. Cood
28. Unit
29. Nothing
33. The cup that cheers
35. Encountered
36. Is now 80 years young
37. Greek poet
38. Fortify
39. Time just before anything
41. Heavy weight champion
42. Hero of Trafalgar
44. Something to eat
45. Attention
47. Soon
49. Whose home is in the Nilgiris
51. Obtain

POPULAR BALLOT COMPETITION

The Scholar has great pleasure in announcing the first of a series of interesting competitions which will be a regular feature of the magazine hereafter. Below is published a list containing the titles of over fifty standard Works in English Prose. The purpose of this competition is to determine by popular ballot the most popular half a dozen in the list. The Scholar invites its readers to send lists of their favourite six. With the lists should be enclosed postage stamps to the value of two annas. The entries should be posted to **Popular Ballot c/o The Scholar, Palghat**, so as to reach him on or before the 20th December. The result of our readers' verdict will be published in our December issue. The scholar offers a set of the half-a-dozen books to the competitor whose list agrees or most nearly agrees with the popular verdict.

COUPON

POPULAR BALLOT COMPETITION

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| 2. | 5. |
| 3. | 6. |

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| 2. Robinson Crusoe | 27. Emma |
| 3. Gulliver's Travels | 28. Lavengro |
| 4. Pickwick Papers | 29. Monte Cristo |
| 5. Pilgrim's Progress | 30. Oliver Twist |
| 6. Don Quixote | 31. Vanity Fair |
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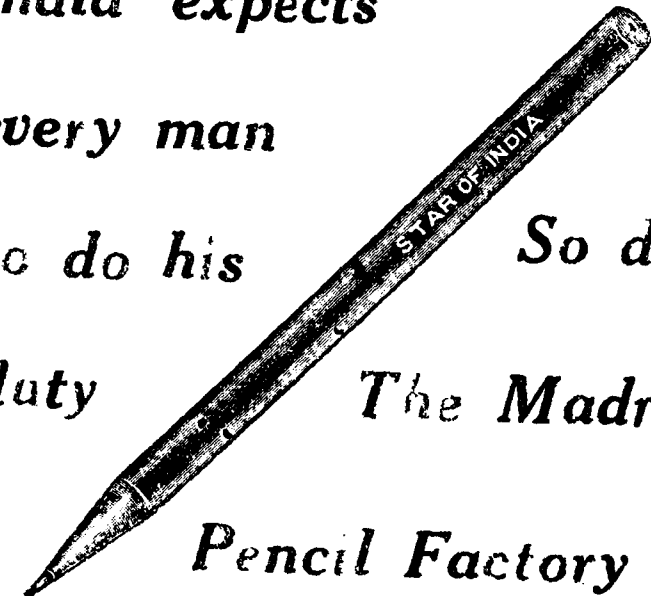
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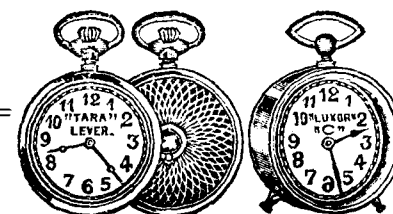
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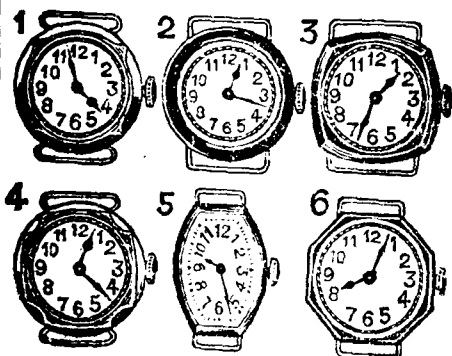
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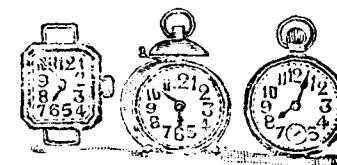
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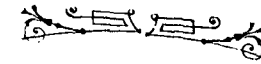
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