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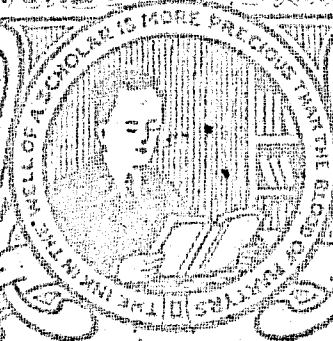
Vol. 2

No 11

THE SCHOLAR

AN ILLUSTRATED MONTHLY JOURNAL
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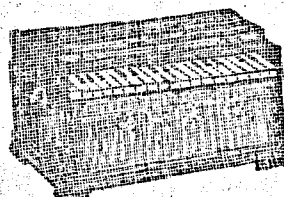
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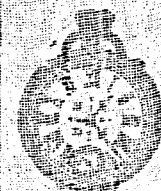
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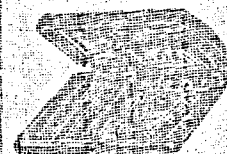


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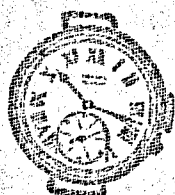
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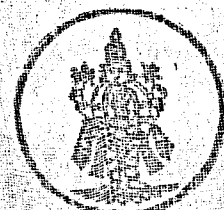
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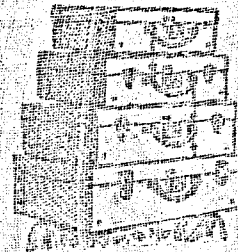


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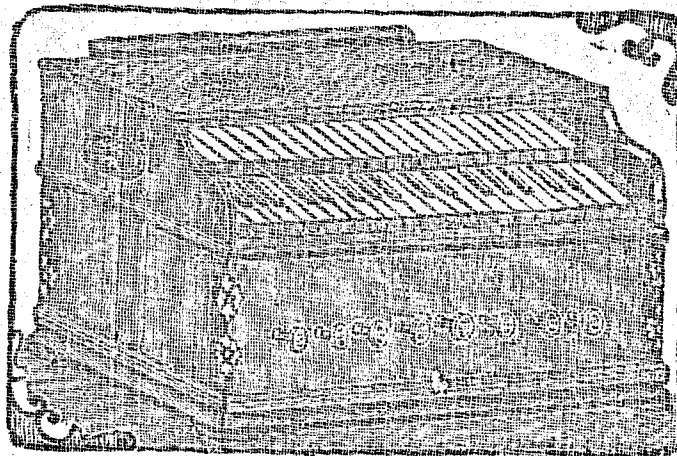
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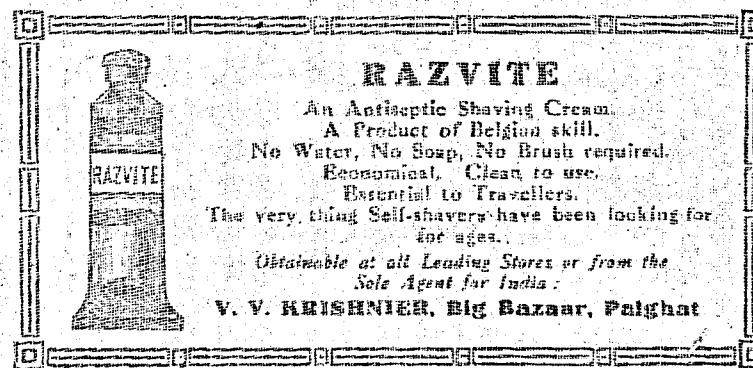
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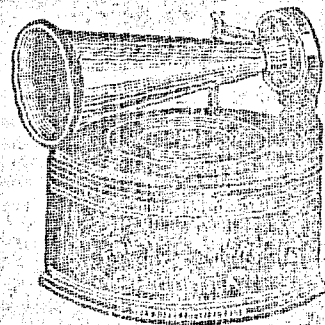
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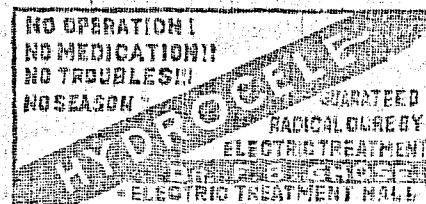
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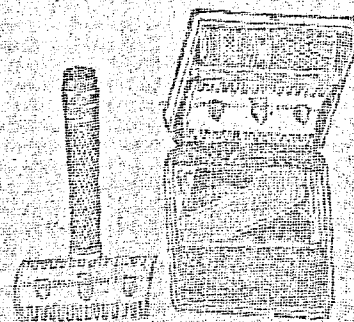
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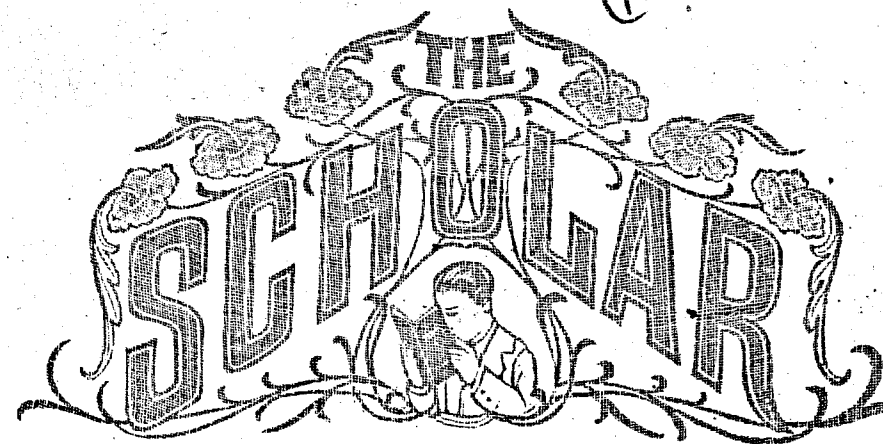
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VOL. 2

AUGUST 1927

No. 11

CASTE OR SOCIAL SUICIDE ?

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

ONE of the earliest lessons learned in History by every Indian boy at the modern public school is the teaching that the Hindu institution of caste or Varnashram is an impediment to social and national efficiency and that India lost her freedom by cherishing the Institution. The abolition of caste and the unification of the Hindu people on western lines or other suitable lines, is a cry often heard from the lips of a great many public workers, both social and political. In the first flushes of social reform enthusiasm, a generation ago, it was usual to ask for caste abolition with greater heat and vehemence than are shown in the cause today. The movement of reform reacted on the masses of the people. The conservative section of the community who had highly gifted and intelligent men among them responded to this reaction by a movement of revivalism. The cry of abolition of caste was attempted to be drowned by the counter-cry of its retention and preservation. Both sides were guilty of excesses and exaggerations. The representatives of both schools of thought still flourish all over India. Both are doing their best to shape the life of the community according to their modes of thought. The Hindu community is, broadly speaking, a scene of the sharp interaction of these opposing forces.

The *Deus ex machina* theory of caste does not find favour with liberal thinkers in India. The dogmatists, on the other hand,

take their stand on the sacred words in the scripture, and would insist upon a literal construction of them. The verse in the Rig Veda and that in the Gita which deal with this topic are the authority for them to advance the proposition that Varnasrama is God's special bequest to the Hindu people. In a reasoning age like ours the *odium theologium* affects this conception. It does not necessarily derogate from the sanctity of Hindu social life, if we accept the doctrine that caste evolved in course of time out of the conditions and circumstances of our early history and represents the economic and cultural adjustments made by the fathers of Hindu society. The crude *deus ex machina* theory has a good many difficulties attendant on it, one of which I would mention. How comes it that God, the almighty and perfect being, who created Hindu caste to suit His Divine ends, has looked supinely on the progressive deterioration of the Hindu community? How comes it that the Hindus who were specially chosen by Him to work this model institution for the world's benefit have proved disloyal to the trust? no reasoning man would seriously consider the *deus ex machina* theory today. So if caste abolition is a necessity in the interests of the country today there is no sacrilege, no heresy in bringing it about. But all reformers would not appear to be agreed that abolition is necessary. Taking some of the leading political workers who apparently have a larger following than other public workers, there is a striking disagreement among them. If Lajpat Rai in the Punjab, and the Servants of India society in Maharashtra, and the Brahmo reformers of Bengal, notably, Rabindranath Tagore today, should be insistent in their cry for caste abolition, Gandhi in Guzerat and Malavayya in the United Provinces, not to mention other names, lay emphasis on caste purification and caste retention. Gandhi and Malavayya are avowed varnashramists in the better sense, although they fight caste evils relentlessly, and the former of them would grudge no sacrifice for their eradication.

Manu the ancient Hindu sociologist is the first great writer on caste. In his time the institution must have been in working order. He lays down the duties of different castes. He is a sort of social high priest recommending the performance of different functions by different social groups and visiting the dereliction

from caste-duties with prescribed punishments. In this ancient social arrangement learning and the acquisition of religious merit fell to the lot of the Brahmin community, who came to be looked upon as the highest caste in the land. What was an obligation in the beginning, became in course of time a right and a privilege, and the books which were studied by the Brahmins were treated as forbidden fruits for the other three castes. The Brahmins were the interpreters of the law, and they in their desire for power paid over much attention to themselves at the expense of their brethren in society. Their privileged position did not remain unchallenged for long. The first great blow on Brahmin exclusiveness was dealt by Buddha. His life was spent in scattering spiritual knowledge among all castes and classes. He deliberately gave his message in Pali, the popular dialect of the day, to avoid his thoughts being made a preserve of, by the Brahmins. He was the first to establish a democracy in religious life in India—perhaps in the world. He broke the fetters of women, and of the people. He destroyed the sanctity of birth—brahminhood. He divided mankind broadly into two castes, the righteous and the unrighteous, the right doing and the wrong doing. India gained immensely from Buddha's movement of emancipation. She reached not merely the heights of her moral greatness, but she reached also her highest aesthetic expression; she attained intellectual eminence and even knew herself as an imperial unit for some time. There have been many popular religious movements in Hinduism since the time of Buddha. In their social outlook these movements generally shared the characteristics of Buddha's movement. The reformers who inaugurated the movements broke the fetters of the women and the people, and associated them with their work, by giving them equality with the lettered classes. The Vaishnavite movement of Ramanuja in the south and of Chaitanya in Bengal produced remarkable levelling influences in the social order; even so, did the Bhakti movement of Maharashtra associated with the names of Ram Das, Thuka Ram and Nam Deva, Dadu, Sur Das and Nischaladas did similar work in Rajasthan, and Ramananda and Kabir in the Hindusthan. The Sikh movement, in the Punjab, developed quite unique features by integrating its followers into a well organised fighting body, but apart from its martial qualities

ies, it tended to social breadth and cohesiveness. Humanitarianism was the watch-word of all these reformers, and they never stopped short at half measures in order to compromise their consciences. These were the times of caste—diastole to use the expressive phrase of Sister Nivedita. The higher classes had to make common cause with those below; for the ends of religion, at any rate, they had to suffer the absorption of the lower castes into their order. But we have not been expanding and leavening uniformly. Other reformers have upheld caste rigidity. The sanctity of birth-brahmin-hood has been preached by them. They have shut the other castes out from a study of the Vedas. They have denied to them the privilege of entering the monastic order for spiritual enlightenment. A bar sinister is erected between the Brahmin and the rest of the Hindu community, and Brahmin virtues are extolled and Brahmin life is recommended to be emulated, without violation of their caste Dharma. Sankaracharya, the reformer, was an upholder of caste-rigidity in some measure. That he makes much of Brahmin birth is clear from the opening verse of his famous poem the "Vivekachudamani." In striking contrast to this is the verse of the Tamil poet, Avvayar, who speaks of human birth as a great chance for an effort for spiritual enlightenment. His meeting with a chandal in the streets of Benares, and the home-thrusts with which the latter asked the sage to prove the truth of his own doctrines, show forcibly, how ages of instinct were trammels on the spirit of this illumined teacher. Then, the old school of Sanskrit learning which has flourished through all these centuries, produces in every age, savants of wonderful intellectual power, whose very strength is a handicap to them in finding out solutions for the problems of today. They don't believe in new creation by initiative. They think it wrong on our part to use our mental gifts and resources, and our moral sense, to tackle the questions of today, by making, if necessary a departure from old standards. For them wisdom is enshrined and crystallised in the old books. We must interpret it, and walk in the light given us by our fore-fathers. Much of this learning to day is in the hands of Brahmins. It looks as though the others have no aptitude for it; nor do they take to it as largely as the Brahmins do. These savants have a

prepossession that caste is threatened from within; by attacks made on it by the lower castes. They also uphold exclusiveness with great force. India lives in the villages which number over seven lakhs. Popular Hinduism has ancestor worship as its corner-stone. There is no community that does not have ancestor-worship. There is the belief, that the Brahmin-priest must officiate at this function, if it should benefit the worshipper. Then, temples capture the faith and imagination of most Hindus. The intermediary between man and God in temples is the Brahmin priest. However much he may be hated outside, no community can do without him. There is no community which feels itself free from the obligation of worship in temples. The institution of pilgrimage should also be mentioned. Benares and Gaya are the places where the spiritual authority of the Brahmin is maintained, and is in danger of developing into dictatorship. Down south, we have Rameswaram and Srirangam and Tirupathi. The lives of the bulk of the Hindu people are affected only by these institutions, and they being firmly rooted on Indian soil, caste-exclusiveness which promotes the cult of Brahmin superiority by birth and by occupation, seems to be inevitable.

On the other side, conditions of modern life in India are rapidly developing features which break many links in the caste chain. Travelling in trains or other conveyances is impossible in these days without the Brahmin frictioning with the other castes and suffering, willingly or unwillingly, the non-observance, if not violation, of his traditional usages. There is a craze for modern schooling among Brahmins. Priest-craft has no longer attractions for them. The modern public school is a caste-leveler. The residential hostels for the school boys promote a spirit of revolt against caste-convention. Then, public life is a keen searcher of the merits of men. Goats are quickly sifted from the sheep. The worth of every community tends to come into public notice; privileges are destroyed. I am not concerned now with the revenges that the whirlgig of time has brought on South India, through the Non-Brahmin movement. In a reverse sense, it advocates the birth principle, and seeks to put the Brahmin's life under a ban. The one is as bad as the other.

All departments of Government and of quasi-government bodies do their share of work in breaking caste exclusiveness. Competent men from every community run a race, and in the scramble that goes on for office, men from all communities get a chance for employment. The atmosphere in which they perform their duties continually breaks the crust of caste. Western literature which is increasingly read by modern Hindus, is mostly anti-caste in spirit occasionally. An Englishman who has worked in India and watched our social machinery at work, has been attracted by it, and has been tempted to say very good things of it. Sir George Birdwood is a writer along this line. English educated orthodoxes defend themselves by a reference to his writings. But there are hundreds of western writings conceived in a frankly democratic spirit, and when any of them deals with Hindu caste, it says uncomplimentary things of it. H. G. Wells in his *Outline of History* deals with caste in the same spirit. Government's administrative despatches speak of Hindu caste as hostile to the growth of democracy.

The chief religious organisations of the day are none of them friendly to caste in its crude form; while the Arya Samaj defends caste in its original and uncorrupted form, and accepts the division of Indo-Aryan society into four main classes; it deprecates the sub-divisions which have grown in alarming numbers in each caste, dividing groups from each other and zealously attacks the birth-principle. The Brahmo Samaj inculcates the doctrine that the institution is vicious in its very origin, and that the good of India requires its immediate abolition. Those prohibitions by which caste-exclusiveness is maintained are flouted by the Brahmo Samaj. The restrictions which prevail in orthodox Hindu society in the matter of inter-dining and inter-marriage are given the widest berth by that body, and the members therein may be said to enjoy very nearly the same measure of freedom that western social groups enjoy. The Theosophical Society which has organisations all round the country and affects the lives of millions of Hindus, does not take kindly to the caste of the crude South Indian Varnashramist's conception. It does not cry for caste-abolition, but it makes a powerful plea for caste-purification and

caste-simplification. In a different wise, but pretty much in the same spirit, Gandhi who is more than an institution in himself fearlessly accepts Varnashrama, but asks for the riddance of its excrescences. He has not so far categorically stated the evils he would purge out of the Hindu social body; but from his public work we could say that he lays extraordinary emphasis on the removal of untouchability and enforced child-widowhood. The Ramakrishna Mission, though never directly interfering in social affairs, have a definite faith in social matters. They too stand for caste purification by the riddance of its excrescences. The founder of the mission, Vivekananda, advocated a slow levelling up of the castes to the standard of the Brahmin, and called upon the lower castes to absorb the religious learning and culture of the Brahmins. He also warned the Brahmins against the danger of making a monopoly of religion. In the matter of the removal of untouchability, the Ramakrishna mission gives its sympathies to reform bodies. Then, there are the avowed social reform groups. There may be men with different shades of opinion among them. But broadly speaking, they ask for the abolition of caste and the establishment of social equality in the manner that the western people have done. They refuse to recognise the traditional caste prohibitions. They recommend inter-dining and inter-marriage in ever increasing measure as necessary to promote social solidarity and efficiency. They uphold the right of Hindus to go out to foreign lands, to learn the arts and sciences that are taught there, or to adventure to find their living. They would remove enforced widow-hood and recommend the honorable course of re-marriage to widows in preference to the wrong-doing secretly though helplessly indulged in some cases and resulting from self-suppression and torture. They would secure to men and women freedom to decide for themselves in matters of marriage. Short of the prohibitions which the universal moral sense of mankind has approved, the social reformers would do away with the rest of the restrictions. They put in the forefront of their programme, the establishment of social justice in preference to the maintenance of social individuality especially when it is found to be erratic. They attack all social evils from the point of view of social purity, social justice, and social

equality. They would remove the curse of untouchability from this land immediately, if they had the power. Political leaders who deplore our disunion and are burning with eagerness to end our shame and humiliation, fret and fume, that the spirit of India is bound hand and foot by our own institution of caste. They say that by our caste divisions we did not resist foreign invaders. We yielded to the Mussalmans. They are today a power to be reckoned with; the differences we have with them are acute; our own caste divisions, continued with acerbity through centuries, keep us apart from each other and prevent our political integration. To this difficulty are added the complications resulting from diverse races and creeds. We are making an age-long experiment with race-problems, but the experiment does not give us hopeful results, while the game of life is lost by us in the meanwhile. The Indians are not the only people inhabiting the globe, say our political leaders. We must give up our "frog in the well" view. We must look around and see how nations are pressing forward, and how countries which were miles behind us in the race, have today out-stripped us by their adaptability and superior resourcefulness. We are asked to look at Japan which a few decades ago had not even the position of India, but by shaking off the sleep of ages, worked almost a miracle by carving for herself an envied position among the powerful nations of the earth today. We cannot therefore be meticulous about our old social institutions. We must rather take a bold step forward, and dash this old, outworn institution to the ground, and build anew on a different plan. The political reformer brings home to us instances of our caste-exclusiveness and the political ineptitude it leads to. We observe all round cases of men who put the needs of their caste before those of the country.

(To be Continued)

* THE POEMS OF THOMAS HARDY

BY N. R. HARIHARA IYER, M. A., L. T.

(Continued from last issue)

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THERE is more for us to think about in that one little hungry heart than in all the stars of the sky'. Sue to Jude in "Jude the Obscure."

Children in the Poems.

One critic remarks that Hardy's is a childless world. It is a mistake to suppose that Hardy has no delight in and love for children. They figure in many of his novels. We have the little Deweys adding to the mirth of the Christmas party in *Under the Greenwood Tree*. Tess's little brothers and sisters form a group bubbling with joy and prettiness on her babe and their horse Prince. Father Time and his brothers in Jude are gloomy and precocious. Johnny Nunsuch in *The Return of the Native* is Eustacia's stoker at the Fifth-of-November fires. To a poet brooding over the mysteries of life, and afflicted with Humanity's sad plight, children suggest problems. Their future fills Hardy with trembling thoughts and his joy in their innocent mirth and bubbleings is chilled by what he knows is in store for them as they grow old. Many are the poems in which his tenderness for them is touched to a sad key. In *Wessex Poems* "Lines" on the occasion of a performance on behalf of Lady Jeune's Holiday Fund for city children written in 1890 reveal his deep feeling and concern for the amelioration of their lot and life in murky cities. Slum children cry for sunlight to strengthen them and for 'space which is heaven' to them. He chastises public apathy in condoning such wrongs as they labour under. How deftly Hardy touches the worth and worthlessness of life! Man is adding to life's ills by artificial handicaps and troubles, and children are the victims. The whole poem should be read; one stanza may now suffice. The appeal is to men to enable children to joy in buds and flowers.

Dear friends—now moved by this poor show of ours
To make your own long joy in buds and flowers
For one brief while the joy of infant eyes,
Changing their urban muck to paradise—
You have our thanks!— May your reward include
More than our thanks, far more: their gratitude.

* Thomas Hardy has given the writer special permission to quote the lines from his poems.

An act of heroism when the safety of children is concerned
 sees him. The 'deed of stoic and heroic selfunheed' of the
 man who fought single-handedly to shield a child, in this
 modern age, from the rage of a man consecrates the silence near
 the Barrows in the poem 'By the Barrows'. The human feeling
 is more to him than patriotic glory and antiquarian visions, as
 in the 'Roman Road'. He shares their sense of wonder and
 sympathises with them. The old poet tells the little wondering
 child how the 'House of Silence' is in fact very active, though it
 is a quiet place and none is seen about the green. A poet broad-
 ing over life lives in that house.

'It is a poet's bower
 Through which there pass, in fleet arrays,
 Long teams of all the years and days,
 Of joy and sorrows, of earth and heaven,
 That meet mankind in its eyes seven,
 An aen in an hour'

In 'The Child and the Sage' (L. L.) the child turns upon the
 poet and wants an answer to the question why the earth is not
 a place of unalloyed happiness. The poet's ripe experiences
 and the facts of cloudless skies being dashed with rain, of health
 marred by sickness, of joy and annoy going together and of
 love's smile often broken, do not in any way satisfy the child
 who wants an entire happy scheme of things.

He feels his visit to his first school, in his old age, out of
 place. His 'aspect of hallow-eyed care' will jar on their fresh
 minds so happily sheltered from 'the winds of the world.'

He would do all in his power to ensure continuous joy for
 them and enhance them: but he knows they are to be deceived.

In the poem 'In a Waiting Room' already referred to, the
 soldier's children, with their words of joy which they anticipate at
 the sight of the ships in the picture shed a glory in the dark room
 otherwise so squalid. Hardy's bosom will shelter the tiny ones.

But next there came
 Like the eastern flame
 Of some high altar, children—apair—
 Who laughed at the fly-flown pictures there.
 "Here are the lovely ships that we,
 Mother, are by and by going to see!
 When we get there it's most sure to be fine
 And the band will play, and the sun will shine"

But the shadow of separation and tragedy is on them, alas!

He is quick to note good impulses in them and has a poem
 full of kindly appreciation of the pitying boy (no experience of
 bitter life has he) who played on his violin to lessen the misery
 of a convict on a railway platform in charge of a constable.

The convict joined and suddenly sang:

"This life so free
 Is the thing for me!"

The effect on the constable was quick and human.

"And the constable smiled, and said no word,
 As if unconscious of what he heard".

His kindly sympathy with them shines again in "Life Laughs
 Onward" (M. V.). The poet wanders in old abodes and misses
 those dear to him once, though the children that gambolled
 loud there do not. The poet's regretful mood died on his
 tongue.

"Life laughed and moved on unsubdued.
 I saw that Old succumbed to Young:
 "I was well"

He is aware of the sorrows that children, without realising,
 heap upon parents. Their innocent tricks of enjoyment and
 fun break old hearts. Heedless of consequences, children in
 their tricks, console themselves saying 'Mother didn't know' and
 after her death 'Mother won't know' in 'Unrealised' (T. L.).

How children gladden hearts, as 'pearls of the human race'
 and 'heroes' of a new couple and how hopes are dashed and
 parents find the world a gruesome place with worthless sons is
 effectively drawn in the very short 'John and Jame' (T. L.).

Recalling to our minds the story of Jude and his aspirations
 and Clym and his noble aims, we can enjoy the wistful wonder
 of the poet in his visioning of the young man who went out in
 the dawn with the radiance of a rare purpose in his eyes

'Did it struggle frail and frailer to a beam emaciate?
 Did it thrive till matured in verity?
 Or Did it travel on, to be a New young dreamer's freight,
 And thence on infinitely?

The desire to continue the line and beget children is not
 commended in 'Panthera' where the general in the way of
 warning his Junior against levity, tells in his old age a tale that
 points a reflective moral.

'That when you talk of offspring as sheer joy
 So trustingly, you blink contingencies.
 Fors Fortuna! He who goes fathering
 Gives frightful hostages to hazardry!" (T. L.)

A like vein of thought is in the lines 'To an Unborn pauper child'. He would tell it of the world's woes if only he had 'the ear of wombed sculs'.

Breathe not, hid heart: cease entirely.

Affections and enthusiasms numb,
Thou canst not mend these things if thou dost come;

And the mother speaks to her daughter 'In childbed'

'Your fond exploit but shapes for tears
New thoroughfares in sad humanity'

When visiting the old theatre at Fiesole, the child who shows him an ancient coin raised for his imagination by her simple act in long perspective the story of the power of Rome the vestiges of which lay in his own garden and home in far off England.

The boy travelling alone during midnight with a ticket in his hat band rouses the poet's sense of the vastness of life's pilgrimage and the stakes in the venture as against the loneliness and helplessness of the boy plunging into it. Does the boy look upon the world of sin with vision from above? The poet is lost in wonder. The reader may go to Jude the Obscure V-III in which Jude's journey is described. The three poems, with children on railways, and their innocence and wonder at the sights seen, will be dear to all readers: the setting of time, a dark night and a gloomy dawn, adds to the pathos of the musings.

Hardy's sense of humour does not fail him to exploit a situation to enjoyment when Time adds a relish by his revenges. Sir Nameless found his park invaded by children who ought to be at their set work. He was himself childless. Children, he said, only wish the death of their sires. He ordered a statue to ensure his immortality. When church restorers, three hundred years later, found no member of the family to take care of the stone-man, the effigy was laid under the seats of school children who wondered who he was. And they kicked out his name, and holnailed off his nose. Children's mischief and what relish in the narration! Yet what an irony of human wishes, and time fooling men.

The bell that calls the children to work from their joyous bustle in the 'High School lawn' shoots painfully across his vision the thought of the last bell that would call him and them all to the dim.

(To be Continued)

SELF-HELP

BY K. S. RAMACHANDRA IYER.

ONE of the most miserable characters that anybody can imagine is that type of man who is always pitying himself. Self-pity is one of the worst things, and it should be avoided at all cost. It becomes a crime when a man begins to pity himself for his own failures and shortcomings. That type of man needs a kick instead of pity.

One can always appreciate sympathy and pity, but I must frankly confess that these have their proper places. The man who understands how to battle for himself will never be guilty of self-pity and he will be too big a man to seek it from others.

What we need is backbone instead of pity and will power instead of sympathy. And the best sympathy that any human being can offer another is the right hand of helpfulness. It is not enough merely to say that we are sorry for any one. We ought to give them a tip that will enable them to get a little firmer hold that will help them to get a better grasp of life. That is the thing that really counts. Show me how to make a better man of myself and you have done me a favour. Offer me a little sympathy or pity when I am on the down grade without telling me how to hold my head up, and you have done me an injury. The best way to befriend any one is to show him how or at least to help him help himself. That is the one thing that counts. People will always be glad to help you if they see that you know how to help yourself. It can be truthfully said that if we help ourselves, the world will help us. The moment we work against our own interest and indicate by our actions and our countenance that we do not have much of an opinion of ourselves, the world will not be slow to take notice of that. It always does. Prove that you can do without others and they will almost beg you to let them help you. Show that you cannot exist and accomplish anything without them, and they will drop you quick.

People enjoy helping a man, or better still, they enjoy giving him a "lift" when they see he does not need it. That is a strange state of affairs, but it is nevertheless true. Learn to help yourself, and you will find it much easier to serve others. No man can be an acceptable servant who does not know how to look out for himself. Success is the result of careful training.

The man who is able to take care of himself will never have to worry about opportunities. An old Norse is reported to have said: "I believe neither in idols nor demons; I put my sole trust in my own body and soul".

One of the most inspiring examples in the domain of achievement is that of John Bunyan. What would the world be without that greatest of allegories which he produced? And just think; this great feat was originated from two books and his own experience and imagination. These two books were the Bible and Fox's book known as the "Book of Martyrs". No Oxford or Cambridge graduate, no great scholar, with all the advantages of libraries and helps from liberal learning, with all the assistance of high culture, had ever accomplished so much as this poor, despised, unknown, ignorant tinker, in the dirty dungeon in which he was confined. And here a little stress is necessary on the importance of a little misfortune. There can be no doubt whatever, that Bunyan would not have produced his immortal work but for the misfortune that was his. He had the courage of the most courageous. It takes men who have a goal and who are determined to reach it and who are willing to stake all they have on its accomplishment to give a good account of themselves. Bunyan was determined not to lose any time just because he was in prison; he was not the man to sit down, fold his arms, bemoan his lot and curse his persecutors; he would not wait for an opportunity to do great things, but would use even the chances of a prisoner. He learned the great lesson that every man should learn. It was this! You and I are responsible not only for the opportunities we do have, but we are bound to make the most of them—to also make the most of the knowledge we have and the experience we have had plus a good working imagination. Just as the prison was a great help to Bunyan, so will adversity occasionally be good for any man. Hard luck puts a man upon his own resources and teaches him to face the battles of life as a good soldier.

It has been said, and aptly so, that "necessity is the mother of invention", and if for no other reason, it is good training for a man to have to invent methods and ways of doing things. And that is why character is always the brightest and the most

precious. Place the man where he has to and the man of character will, while the man who is no good, will not. And that is really all the difference there is between success and failure. Successful men meet their obstacles and overcome them. Get that difference! A great painter was once asked how he taught his pupils to paint so well and so quickly. "Just like a duck teaches her young ones to swim," he replied, "by shoving them in so they will have to." That is mighty good advice. Place a man where he just has to and he either will or he will not.

Greatness is in the individual and success consists in hard work. Power is always in the man and not in the crutches upon which he rests. Great men make great opportunities even out of the commonest and meanest situation. If a man is not superior to his education, is not larger than his crutches or helps, if he is not greater than his means of self-improvement, which are but indications of success, he will never reach greatness. A man must be greater than those things. Be greater than any single obstacle that may overcome you and you will eventually be so big that nothing will daunt you. No learning, or culture, alone not helps and opportunities, but personal power is the thing that counts.

Other people may give you a job, money and influence, and this very often happens. You can buy a partnership in a business or have it given to you. All these things can be done for you, but these of themselves will not make you a successful man. It is impossible to rule out that "personal" contact that is so essential to success. Whatever you may eventually accomplish, that is permanent and lasting, must be over and above what the other man does for you. He can start you, but it is impossible for him to continue you on the rope that means success. If you depend upon another too much, you will soon reach the point where you will not know the meaning of self-reliance. The man who works by proxy is likely to find himself in the same position that Miles Standish was when he sent his friend John Alden to propose to Priscilla for him. Everyone knows that John, not Miles, is the one who married the Puritan Maiden. There is nothing equal to doing it yourself.

The thing we call "luck" is just waiting for something to turn up, but labour with a keen eye gets busy and turns something up. Luck lies in the bed and hopes that the postman will bring him a rich legacy from some deceased relative, but our friend, labour, gets up at six o'clock and, with busy pen or ringing hammer, lays a foundation for a competence. Luck whines and labour whistles. Luck depends upon charms and labour, depends upon character. Luck slips down to indigence, while labour, led by an almost irresistible force, works its way up to independence. Luck depends upon others, whereas labour strengthens you until you are able to take good care of yourself. Luck is an undesirable citizen, while labour is recognised as a leader in all the Governments of the civilized world. The man who works and adds to what he has is regarded as a good citizen the world over.

The man who runs continually to someone else for advice is nothing but a weakling. He is a moral weakling and an intellectual dwarf. Such a man has no self within him and he is to be pitied by others who do not have some self reserve to fall back upon. To succeed in this world, you must believe in the self that is within, and must not go as a suppliant to others. It is not always the hare that wins the race - not at all. Patient industry, plodding diligence, resolute work, unchanging purpose - these are the qualities that have distinguished every great man.

The man who has learnt how to take care of himself is a good man but is not a genius for that reason. No man is to be termed a genius merely because he has good brains and uses them. We are in the habit of calling nearly everyone, who makes a success of anything, a genius. The word "genius" is a much misunderstood word. Sir Joshua Reynolds defined it as "nothing more than the operation of a strong mind accidentally determined as to object." If you want knowledge, you must toil for it. If it is food, you must toil for it. Toil is the law. Pleasure comes through toil and not by self-indulgence and indolence. When a man gets to love work, his life will be a happy one. Take care of yourself because other men will not. Above all, remember the following words of Robert Browning

Be a man
Bear yor own burden
Do not thrust
Your fate upon another.

BRAIN-FOOD

BY K. L. SARMA, B. A., B. L.

22
"WHAT is brain-food," is an anxious question with our educated people. It has been so, these forty years, ever since it was discovered that there is phosphorus in the brain-substance. When this discovery was made, it was confidently expected, that brain-power could be added to and maintained by mechanical means, with about as much success, as has attended the enterprise of applied science in the multiplication of merchandise. But so far, we are no better, in our generation, than our parents of the last one, but are even worse.

Is it not likely that a purely *materialistic* outlook in science has been the cause of this failure? Materialism has become a creed with modern science, a creed whose fanaticism is in many respects fiercer and more blinding, than that which disgraced the champions of orthodoxy. The truth is, man is naturally inclined to excess in his zeal, on account of the natural limitations of his capacity for knowledge. And there is a further truth, now slowly dawning upon the world, that science in its real nature is not materialistic, that there is, in fact, a *spiritual* side to science, of which the ancient scientists of India knew much.

Failure is writ large on all the enterprises, that science has instigated man to venture on. This statement is truer than it might seem to be at first sight. Take, for instance, the greatest and most impressive triumph of modern science, the invention of machinery. Has it really advanced human welfare? No sane thinker would dare to assert that it has been an unmixed good. On the other hand, while its good results are problematic, its evils, in making it possible for the cunning few to exploit and enslave the masses, notwithstanding very excellent laws and constitutions—even democracy and its institutions,—are so appalling in their vastness, that the noblest minds cannot help wishing that science had not gone so far as the steam-engine. But there is another side to this vaunted scientific progress, which is wholly evil, and which no one can really attempt to defend, the application of science to the art of war.

I think these considerations ought to be enough to teach us a certain degree of humility to scientific speculators in future. I shall now consider the question of food, in relation to the brain, from a different standpoint.

There have been great thinkers, mighty intellects, ever since the world began and India has always been particularly fruitful of such. How did these men acquire their superior powers of mind? Such rules of life as they followed, and which they themselves believed to be at the root of intellectual power, are recorded in full detail in the numerous guides to life, the *Dharma Sastras*, such as those of Manu, Yajnavalkya and other sages. These rules can be summed up in one word, *Brahmacharya*, a temper of the mind, which regulates all departments of life, including food. That it was this *Brahmacharya*, which made it possible for the ancients to attain such a high level of intellectual power, is not possible to dispute. Without this discipline, no amount of phosphorus in food will ever help, because, while phosphorus in sufficient amounts may be derived from our natural food, such as fruits and vegetables, if hygienically prepared, or eaten uncooked, the power to take it up and use it is built up and maintained only by *Brahmacharya*.

The greatest brain-workers have always been simple and natural in their eating habits. And this has been the case in the West also. Edison, the famous inventor, is strictly abstemious in his eating. So also is Mr. T. P. O' Connor, the well-known Irish journalist and politician. The latter recently wrote an article on 'How to live long,' in which he showed how, in spite of his habitual neglect of exercise, he has been able to preserve intellectual fitness to a great age, because he always ate sparingly.

One of the finest living writers of America is Mr. Purinton, who is both a poet and a philosopher. Very likely, the reader has not even heard of him, in which case I would earnestly recommend that he should get a copy of his "*Philosophy of Fasting*," and read it through. He may find his style rather jerky; but that is mainly because he compresses a good deal of thought into his sentences. This is what he says about brain-food: "There is no such thing as brain-food, either fish or phosphates. The less food, the clearer brain; the purer food, the stronger brain; that is all."

Eat less, and so conserve the vitality, that sustains both body and mind—this is the first great rule of eating for brain-

power. Is this all, and is there no secret out-of-the-way method, by which one can determine his own brain-power? Very disappointing indeed, to be told that there is no *chemical* road to intellectuality, following which one can freely indulge his appetites.

Unfortunately for those, who want to enjoy the pleasures of the palate, and also to immortalise themselves as great authors, orators and so on, the above is strictly and demonstrably true. The power that manifests as thought is the same as the power that digests food. The two are identical, or rather there is only one power, which does both kinds of work. This truth is now beginning to get recognition at the hands of science. Read, for example, Dr. Leonard Williams' book, *The Science and art of Living*, available from the Theosophical Publishing House, Adyar Madras.

This means that, if the vitality is all squandered on the work of digesting or otherwise disposing of unnecessary food, there would be little or no vitality left to sustain the thinking part of the brain, and this part would, in time, get so disorganised and ruined, that clear and effective thought would become impossible for the rest of one's life. But if the vital power is carefully economised, if eating is governed by the real needs of the body, instead of by custom and appetite, then there would be an ample balance of power, which would be available for intellectual labour of a very high order. Especially is it necessary—absolutely necessary—to eat little or nothing during, or just before, a spell of hard brain-work.

The second rule is that the food should be pure. This means that it should be fresh, and free from all kinds of foul smell, such as may offend the most delicate sense. On this rule, I would refer the reader to the teachings of the Nature-School of Dietetics, which would be found amply set forth in the present writer's "*Practical Nature-Cure*," available from the Nature-Cure Publishing House, Pondichery.

There is one more rule, namely that the food should be varied from time to time, so as to take full advantage of Nature's bounty in the matter of food. Different articles of food have

different virtues, and all these are necessary, in order to attain the highest possible efficiency of mind and body. We should therefore change from one vegetable or grain to another, instead of subsisting on the same food all the year round. We should, in turn, consume all the varieties of vegetables, fruits and grains, that are locally grown. Mr. Edison is very careful in obeying this rule. Monotonous diet very soon leads to loss of mental vigour.

The foregoing three rules are the ones that brain-workers must follow, in particular. In addition to these, they must also observe those laws of health that are binding on all men, for which I may refer the reader to the first part of the text-book of Nature-Cure, named above.

I may add, in support of the advice I have given, that my own experience amply justifies it. Mine was a test case, as they call it. In 1913, I found my intellectual powers practically extinct. They revived in a wonderful manner, in less than a year, as a result of the new rules of life, that I began to follow at that time, which were substantially the same as those I have now given. I may further inform the reader, that my work has been of the brain, all my life.

To Know and To Know Not.

He, who knows not, and knows he knows not—

He is a child, teach him;

He, who knows, and knows not he knows—

He is asleep, wake him;

He, who knows not, and knows not he knows not—

He is a fool, shun him;

He, who knows, and knows he knows—

He is a leader, follow him.

"THIS EDUCATION"

A Cult of Separation.

BY T. L. VASWANI.

A learned Professor met me the other day. Arriving here from England, he spoke to me of several interesting things concerning post-war English attitude to life. He spoke with warmth and enthusiasm. And I asked:—"What is England's attitude to India?" And he said with a genial smile:—"The people in England cannot understand this communalism. Education, they say, has not preceded on the right lines in India." Yes, this communalism is a reflection on our 'education'. Culture, said Mathew Arnold, unites classes. But this education divides. It is miseducation. It is a cult of separation.

1. Culture must blush to see 'educated' Hindus and 'educated' Muslims fight one another in the name of 'religion'. Our communal conflicts show that our 'education' has worked only on the surface. As I have read reports of some speeches of educated men from the platform, I have sometimes asked myself:—"Are we returning to a dark period of fanaticism?" Religion is meant to link us to the infinite, the Universal; the spirit of religion is the very antithesis of sectarianism. And culture turns away from the narrow and reactionary to the Human, the Living Reality that enriches the mind by raising it above the credal and the conventional.

(2) This "education" separates the "education" from the great traditions and culture of our country. How many of those who quote Grey and Cowper know the *Ramayana* and *Mahabharata*? How many who talk of Thermopylae know of the brave Rajput stands at the pass of Haldighat against the Moghul odds? How many of those who speak proudly of Clive who cheated Omichand and Hastings who hoarded corrupt money have read the thrilling stories of Rana Pratap and Chatrapati Shivaji? How many of those who wrangle in the names of their "creeds" and "communities" have read the Rishis' songs and the poetry of Abdul Latif pealing with the message of Unity in Humanity, of fellowship in Love.

The mentality of 'educated' is not in tune with the spirit of the distinctive Indian culture. Know thine own self, is the ancient injunction of the Aryan scriptures. Do the 'educated' know

the Self of India, the true self of this ancient gifted nation? Without this knowledge they will not be vital. And only the Vital may hope to be free.

(3) This 'education', too separates the 'educated' from the masses. King Alfans, surnamed the 'Learned', said the people was not a class but the whole nation. And that is a wise saying. But this 'education' has been a widening gulf between the people and the 'upper class' or the English-educated. Their dress, their list, their ways of living, their whole outlook on life, divides them from the simple, spiritual village-folk. Very few of the 'educated' even think of sharing the gains of modern knowledge with the peasants. In Sweden, learned Professors are glad to spend their vacation in spreading culture in rural areas. There are "Extension" lectures and classes for peasants and labourers in England, France, Germany, Denmark. There are "Street Universities" in Bolshevie Russia. In India, as an English visitor to this country told me, a few years ago, "neither the Government nor the educated think of the masses." University examinations are passed with a view to securing "Jobs". Not a few of the College men in Sind have disdained the peasantry. It is conveniently forgotten that many of the Sindhi songs are a gift to us of the village-folk. Sindhi poetry, recalling in its lyrical sweetness, some of the wonderful Italian songs I have heard, is mainly a contribution of the simple spiritual singer of the village or the "Desert", not of the "cities". And what rich contribution! Today our imitation—politics are travelling to the village-folk, spoiling their poetry. "Politicians" would have freedom roll as a prairie fire. But the people,—sons of the soil, see freedom in the healing, health—giving power of Love.

What nobler employment or more advantageous to the State than that of the man who instructs the rising generation?

Cicero.

Do not be disheartened: hug your forces, so as to believe in them, and bide your time. It is sure to come to those who are faithful to themselves.

George Meredith.

BARRISTER RAJU AT HOME—AT LAST

III

BY "SATYA-KANTHA"

(Continued from last issue.)

The Barrister's epistle to his father was as pathetic as it was innocently sincere. Sarangam really believed that the conveyance of his boy's kisses in the note would gladden the heart of old Ramaswami! He only availed of the first opportunity to imitate his English brother in this sort of polite etiquette to an aged gentleman! He was not responsible if it miscarried and set the old man's heart on fire! Will not the kiss of a grandson sweeten the anxious home of a grand-papa?

But the gnashing of the teeth at the mention of the child's kiss was the logical end of Ramaswami's philosophy of life. The sight of his Sarangam in the arms of Lusiana was a sufficiently sorrowful spectacle bringing disrepute and infamy to the whole race of Raju's—not to speak especially of Arcot Raju's family, one that was known for its loyalty and steadiness of character—to which old Ramaswami belonged and referred with pardonable pride. Oh, the horror in the thought of an English daughter-in-law! Ah! again a white grand son! Can Ramaswami view these with equanimity? Never. Will he find joy and life in his kiss? Never! Never! Is he going to damn his whole life and particularly his family?

He tore the letter to pieces and ordered the Chokra boy to find his way back to his master.

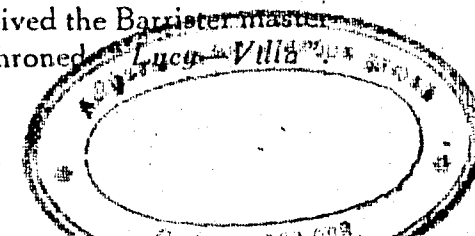
"Any reply—*Pathil*—Sir?"—asked entreatingly the young servant.

"Get out, rascal: I will burn you" roared the angry old Raju in utter disgust of his son's ways of life.

"*Pathil*, Sir—my master will burn me if I go without one." "I will burn you fellows—both"—saying this, Ramaswami attempted to use the *substantial* argument of a stick!

Poor chokra thus tossed between an angry father and the "son with a white wife" took to his heels when the old man's appeal to the stick was perilously near having its effect.

"What Chokra—why late"—thus received the Barrister master when the poor servant entered the dethroned



There was no reply. The boy stood silent with copious tears "What", what would elicit nothing. The old Sarangam's sympathy for the village—poor dawned on him. He approached the boy, encouraged him and wished to know his experience with the old Raju. Pressed to speak he blurted out. "Enough—enough—" "sir—My pay and arrears—I go out this moment.... Oh! your father wants to burn me and you—ah! me with you? what have I done?" "Burn you, my dear, burn you—why is your father mad, Raju, my Lord? We shall quit this place. My life in danger, George's too. Will you? else leave us in Cheshire again or down passage money. We shall start home—Burn you! ah—tremendous old man" muttered Lucy, half looking at the junior Raju, half in the air.

Sarangam was perplexed. The Chokra's visit had added to his troubles. It had thrown the hitherto silent ones discontented. Till then he was to answer the frequent demands of the Dhoby, Butler and the Dressing Saloon Bills, not to think of the daily pestering of the Tailor whose polite enquiries about "Dorai" threw Sarangam many a time into a stupor. Today the chokra boy had declared independence. His demand for his pay and arrears was legitimate but where was the means to pay? Lucy's demand for passage-money with or without her lord to be back again in Cheshire apart from its melancholy bearing was a supreme affront to his personal dignity and love he bore still to Lucy and their child George. Every moment Sarangam was feeling where he stood without money. How hopeless his situation was—Lucy, George, chokra, in fact every mother's son was prepared to leave him in search of better places. The briefless barrister, what to do? Could he resolve upon anything without money? To move to the next neighbouring taluq centre to start his practice if he was so minded meant again a few coins in the pocket. The village-men won't trust him for a moment and lend him money, lest they should be turned out with a 'not at home'—the hospitality extended to his dear and aged father!

Sarangam was in a fix. Lucy had begun to fry him with thoughts of home and passage money. Should he appear low in the eyes of the tailor, washerman and butler everyday? How long should the breadman be evaded? Where was the money to come from? Nothing would suggest itself to him. One who

piously believed in the monthly and other periodical subsidies from his father eternally could not be asked at once to shift for himself! What had Sarangam done to merit this cutting off the monthly contribution from the senior Raju's family budget. Sarangam himself innocently failed to understand. Would it be due to his wearing a hat, or would it be due to his keeping quiet and not practising or again his not replying a line to the marriage-negotiation letters forwarded to him? Would a personal talk or explanation do, so that he might be sure of the monthly payments for his, Lucy's and George's maintenance? Yes thought Sarangam and resolved upon an interview with his father in his old house for the first time after his arrival in Lallapet.

It was on a Sunday morning—eight months after arrival—that Sarangam having deposited Lucy and George in his defunct 'Lucy Villa' on their way back from the Church, came straight to his family house. It was 9 a. m. The old Raju had gone into the fields. Mrs. Raju was inside the house. Barrister Raju in the right English style tapped on the door with two fingers to attract the attention of the inmates. Rajammal came out. She could not identify her son—she had concluded that Sarangam was a disgrace and lost to the family. She least expected him and that in a Sunday Church-dress. She stepped forward a little to note the person. Sarangam would not cry out "Amma, don't you recognise Sarangam" but would whisper "Amma, ma-m-ma, I am your son" But a mother's mind and ability understood and identified the son from the voice of the strange-looking speaker at the door. She moved fast, got hold both Sarangam's palms and with a dumb prayer to God held them against her face and cried out "oh my Sarangam, my dear boy—at home—at last"



A BOY-REBEL

(A Short Story)

BY V. R. M. CHETTIAR.

RAMU was the only son of a Mirasdar. To him, life was full of fascination; books were too abstract and remote. He was his mother's darling. He was rapidly growing. A week ago he completed his seventh year, but he had not yet had even a smattering of Tamil or English. His father thought it prudent to put him to school, but his mother, a strange obstinate booby, protested vigorously. But the father felt that nothing was more dangerous and formidable than ignorance. The parents disagreed inevitably. As a healthy compromise, a tutor was appointed immediately for instructing Ramu at home.

A rich rebel, a tiny rebel might avoid school and enjoy tuition at home. Mr. Thimmagee Rao, the tutor was a distinguished graduate of the Madras university. He had the unique distinction of a double first class. But his degree had consumed his personality. With a bald head and dim eyes, with an interrogative nose and a negative row of teeth, he was frightfully uncouth in outline. He tried his best to cajole the boy into a thirst for knowledge. Tempting him with sweetmeats and peppermints, he thought of improving him, but in vain. The boy, eager to munch, resisted all progress. It was his supreme recreation to torture a thousand flies. He would exclaim and ejaculate, but not read or write. He was so delightfully indifferent. The tutor, who was receiving a round sum of Rupees twenty-five, could not cane or coerce the boy, for he might lose his job at once. To Ramu, education was a painful injection, and he thought that the English alphabet was a carbuncle, an excrescence. With all the courage of an amateur rebel, the boy asked the tutor rather strangely, "Sir! The Alphabet is tedious tortuous and circuitous. The letters look odd and bewildering. Either reduce the complexity of the alphabet, or I shall choose another tutor. X, Y and Z are awfully ugly, monstrous and whimsical. I shall change their form to suit my pleasure." Laughing explosively, the tutor replied: "Strange indeed, you argue brilliantly, vehemently, tremendously. How can you change the alphabet, or how can I root out convention? It is humanly impossible. Now Ramu first learn the alphabet, learn the language, get your degree, and

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then you may dream of your alphabet—utopia, alphabet—revolution. Don't dread the initial struggles. Do you follow me?" Ramu was laughing seriously, and smiling disdainfully. He got a bit furious. He was bent on overhauling the English alphabet which, he subtly remarked, had suffered convulsion in the hands of Time.

Next morning, Ramu was agile and enthusiastic after coffee. His hope was bright, his reason at once brighter, and his arrogance brightest. He would be scribbling on scraps of paper, and urge his tutor imperiously to learn his fresh invention of the English alphabet. It was a vague dreamy scribbling, a manuscript chaos, a manuscript-conundrum, and not a particle of it was intelligible. To Mr. Thimmagee, it was almost a puzzle competition, and he could not make head or tail of it. It was as difficult for the tutor to learn this strange alphabet as it was for the pupil to learn the old one. Now Ramu ejaculated, "Now, don't you see, tutor, that my invention is more graceful, more majestic and magnificent than the old traditional humbug. Learn my alphabet and then become my tutor. My mother hates you, and I scorn you. For a beggar to enter a rich mansion and begin barking an alien alphabet—, it is simply disgraceful. Let me stay a blundering booby before you make a fool of me. Money has more marvels than wordy abstractions. Away, my dear tutor, away!" The boy-rebel was perhaps more furious and aggressive than his mother. The father was at sea. The humble tutor, getting more hungry than ever, returned home humiliated and disgraced, but a sadder and saner man. Poverty is more gnawing than ignorance.

TO THE TEACHER

In the name of all that is most sacred never forget that you have the charge of the future generations, that towards these souls which are entrusted to you towards Humanity and before God, you have the most tremendous responsibility which the human being can be sensible of.

Mazzini.

THE KURAVAS OF PALGHAT.

BY M. S. DEVESAN, B. A.

IF anybody cares to pass through the streets of Palghat, with open eyes, especially through the Brahmin 'Agraharams' in mid-day, during the summer months, when festal occasions are of common occurrence, he invariably comes across a sort of dark-coloured, ill-clad, dirty-looking, human beings. He can see some of their family groups, consisting of babies and children, men and women both young and old, the women each having a broad shallow wicker basket, and the men twisting cotton threads in their "Thaklies," as they move about. They know beforehand where feasting is going on, and they cluster together before that particular house, expatiating upon their past disappointments and heart-burnings on previous similar occasions in their uncouth and uproarious jargon, the women naturally playing a prominent part in the wordy warfare. As soon as the feast is over, the plantain leaves, on which the meals are served, along with the dirtied rice, refused curries and other crumbs of eatables, are thrown out into the street. Now, he can witness these people, pouncing upon the thrown-out rubbish, like hungry lions upon their prey, yelling and shrieking, fighting like street dogs, and most often against these dogs, on whose legitimate province these ravenous vultures trespass. These are the "Kuravas" of Palghat, who are gifted with a beautiful cottage industry, the products of which are still an ornament to palaces and cottages alike and a ceremonial necessity of great importance on marriage and other festive occasions among the Hindus in these parts.

I hope I will not be wounding the refined susceptibilities of my Hindu readers, when I tell them that these filthy two-legged animals also form part of the great Hindu community. Sunk in poverty and drunkenness, ignorance and illiteracy, they eke out their miserable existence within the citadel of orthodoxy. They are only another broken limb of the Hindu organisation, and are capable of locking after themselves, if they are weaned of the mental and moral vices, which drive them deeper and deeper into abysmal poverty.

According to the last census report the Kuravas number about 2,000 in the Palghat Taluk. They are scattered here and there in small groups. Most of them own no habitations of

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of their own. They manage to live in temporary sheds, which they construct, with the kind permission of one landlord or another. They almost always dress themselves in rags. The males wear only a loin cloth. The females put on a black cloth, just to cover their nudity leaving the upper portion uncovered. But, instead, numberless rows of many-coloured beads can be seen bedecking the body. They are, with very rare exceptions, illiterate. They speak a tongue which is neither Tamil nor Malayalam. It is a discordant jumbling of both the languages. But to outsiders they converse in colloquial Malayalam. In spite of their daily contact with the caste-Hindus, unlike the forced aloofness of the "Nayadi" and the "Cheruma" (unapproachables of Malabar), it is a pity that the desire for progress has not yet dawned upon this class. They believe in their heart of hearts that they are destined only for a wretched existence.

There are no social gradations among the Kuravas. Complete democracy prevails in their social dealings. They have no objection to take food at the hands of "Ezhuvas" and other polluting classes. But they cannot tolerate the approach of a "Nayadi" or a "Cheruma". All their marriages are only post-puberty marriages. The bridegroom's people have to go in search of a suitable bride, the parents taking proper care to select such a bride as would be able to help her husband in the struggle for life. Here there is no such thing as the bridegroom's price. It is just the other way. The bride's people have to be paid 240 "Panams" and 7 pies, $3\frac{1}{2}$ such "Panams" making one rupee. The whole amount goes to the parents or the brothers of the bride as the case may be. All of them being poor, ten or fifteen "Panams" are alone paid at the outset, and the marriage takes place. Afterwards the stipulated sum is cleared off, bit by bit. Even if the wife passes away, the widower will again be under an obligation to pay off the balance to her father and brother. The marriage takes place in the bride's house and the function lasts for four days. The party revels in drinking and their only luxury of food is mutton. Then the newly married couple move to the husband's abode and they are at full liberty to set up a separate house.

The marriage tie of the Kurava is not a sacred one. One man may take as many wives as he likes. The woman may

many several times, but not when she has one husband. This does not often take place. Every time a Kurava takes a new wife, he has to incur an expense of nearly Rs. 70 and every time a woman renounces her husband, she must find somebody who undertakes to clear off the amount which her former husband has invested on her behalf. Their standard of morality is not high. The payment of some money as fine to the elders of the community and an unconditional apology to them, absolve the wrong-doer of all sins.

In spite of their dirty habits and wretched condition the Kuravas possess an inborn artistic skill which is capable of affording them a decent living, provided they are thrifty and businesslike. But, unfortunately, they are not conscious of their capacity and what little they are able to turn out is being exploited by some unscrupulous people. They weave excellent mats out of a sort of long thick grass, which grows in the forest regions of Palghat. The whole family of grown-up people set out to the mountain before the break of day and return home in the evening, each with a heavy load of long green grass. It is then turned into fibres, the whole family working at it and properly dried in the sun. In their own crude and time-honoured fashion, the fibres are dyed with the help of vegetable and chemical colours and woven into beautiful mats in their primitive looms. Their native ingenuity helps them to a great extent. They are capable of weaving into their mats any new design if only they are previously instructed to do so. Ordinarily they weave mats of various sorts, the price of each mat ranging from 12 annas to Rs. 15 and Rs. 20. Even mats costing Rs. 100 are woven, if specially required. Such mats will be as pliable and as soft as a lady's tresses. But since our people, both rich and poor, have begun to look across the seas for fashion and civilisation, and since the Japan mats have begun to flood our markets, these starving sons of the soil get but little encouragement.

Though the advent of Western manners has given a rude shock to our simple and elegant modes of living, the possession of these grass mats is still held as a mark of honour and distinction by princes and peasants alike. An honoured guest in our houses has to be seated on a beautiful grass mat, of course—

barring those places where chairs and sofas have intruded. On marriage occasions among the caste-Hindus in these parts the bride and bridegroom have to squat on these mats, while the ceremony is proceeding. The whole marriage party has to be accommodated on such mats. Absence of grass mats means disrespect to such guests whilst even the poorer classes can afford to borrow such mats from their affluent neighbours. The bridegroom in a Brahmin marriage is presented with a grass mat artistically woven. A good stock of grass mats is sent out of Palghat to several parts in India.

The Kurava goes out to the streets with his mats for hawking. Since this commodity is not in constant demand, he finds it a bit hard to dispose them off. He is in a hurry to go to the toddy shop. He grows impatient and does not mind what he gets for his mats. Now the shrewd businessman knows his wants and weaknesses and knocks off the mats for as cheap a price as possible. The poor fellow has not the strength to withstand his inordinate cravings. After his drink he finds very little left to purchase the bare necessities of life.

Thus, what ought to be his prime occupation serves him only to satisfy his bachanalian propensities and consequently he resorts to the ugly business to which I have alluded in the opening paragraph. And we see here only a manifestation of the universal law of exploitation of the weak by those who are powerful.

Here is material for talented social workers to make themselves immensely useful. Systematic work on a co-operative basis and imparting of the rudiments of knowledge to their young ones, cannot but produce enduring results. If they are made to come out of their indecent and unbusiness-like methods of life, they will, to a considerable extent, be relieved of their soul killing poverty. And unless and until such plague spots in the Indian social world are removed, all our attempts to rise up as a nation are doomed to failure.



AVOIDING THE EVIL "I"

BY M. NARASINGA RAO, B. A., M. L.

IN a number of magazine articles, not excluding those in the 'Scholar' we find a too frequent use of the first person singular. Some of these writers are certainly, and others probably estimable, and even more or less modest. It is with them merely an unconscious habit, this use of the pronoun *I* and its derivatives. But let them mind their *I*'s. The reading public is likely to discover with half an *I* a self-assertive ego in it and to exclaim: "All my *I* and Betty Martin". An *I*-sore like that had better be avoided.

The occasional use of the first person singular, and even its repeated use if circumstances call for it, cannot be taken exception to. But in the majority of cases this can be easily avoided without sacrificing sense or effect. No intelligent reader is likely to mistake the writer's opinions, sentiments and feelings for what are called "permanent truths". Every writer or speaker need not think that he was born with a special mission to instruct mankind and that the public is anxiously awaiting his attitude towards the innumerable questions of life.

Equally effective adverbs and phrases can usefully take the place of the obnoxious *I*, without producing disgust in the minds of the readers. If the writer wants to emphasise or advocate an individual or controversial opinion, he can refer to himself (if necessary) in the third person singular as "the writer" or, wherever possible, he can use the impersonal "we", which is pleasing in as much as it seems to take the reader into the writer's confidence and to ask for his sympathy, if not co-operation.

The so-called editorial, commercial or royal "we" was probably invented, not as a mark of personal dignity, but as a means of avoiding offence. The Malayalam "*nam*" used by indigenous Brahmins and aristocrats when referring to themselves, appears to have had the same origin. It was really a polite expression and not one of haughty self-sufficiency. The wellbred speaker or writer did not want to rub in the acknowledged superiority of himself over the hearer or the reader. When used by others, "*nam*" (with its derivatives) means "You and *I*", or is intended to negate any suspicion of self assertion. In the Kanarese Mahabharata Sree Krishna is invariably made to refer to himself in the first person plural and very appropriately too. He was the Supreme Self or Soul *Paramo-atma* of which the individual selves or souls were but parts.

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Confessions, reminiscences and autobiographies become readable only when written by skilled and discriminating hands, disarming all suspicion of vanity and egotism. Two *I*'s or less should be sufficient in the treatment of any other subject.

The president and the lecturers at a certain function were garlanded. With becoming modesty the lecturers (estimable gentlemen both) removed their garlands before coming out of the pavilion, but the president did not. When this was pointed out to him, he humourously replied that for want of obtrusive self-consciousness he forgot the garland altogether.

Part of an article sent by a contributor to a magazine was printed and the other part held over for publication in the next issue. This annoyed the contributor, who thought that the effect of the article was spoilt by cutting it into two. In reply to a strongly worded letter, the editor apologised:— "We are very sorry, but our printer ran short of capital *I*'s".

High placed judges, while deciding a case against a party or his pleader from a legal standpoint, sometimes indulge in sympathetic utterances from a social or other points of view. Whether this is to be deprecated or not the evil *I* should certainly be averted. The opinion of legal luminaries is awaited perhaps on questions of law and appreciation of evidence but never on any other general mission, social, economical, political or other.

Indra, the king of the demigods, notorious for his disreputable exploits, pride, selfishness and jealousy, was punished with eyes all over his body. It is more than a pun that he is all *I*'s.

It is submitted that the avoidance of the first person singular, whenever there is no object in using it, aids in the attempts to conquer the ego, thus facilitating spiritual development in however small a degree.

*Eschew the evil I,
And cease to be a fly:
This simple canon by,
Reached many the Most High!*

INDIA A FEDERATION

BY AN HONRS. GRADUATE.

RECENT Indian History must have convinced even the most optimistic imperialist that the present system of relations between England and her unique dependency cannot continue eternally. Sooner or later, our country is destined to occupy an honourable position among the commonwealth of free nations. But when that happy day arrives we must have long bid good-bye to our present hybrid constitution. The august British Conservatives and their much talked-of Royal Commission might strive hard to extend indefinitely the lease of life of that shaky structure by giving it a fresh colour and a brand-new designation. But without radical changes, we cannot hope to breathe the oxygen of liberty. Speculations on the probable nature of our future polity are not wanting; but all attempts towards constitutional reforms are doomed to fail if they refuse to take into account the obvious fact that India is a vast continent with unique problems of her own. Federalism alone appears capable of meeting the peculiar demands of our country.

"Our conception of the eventual future of India", we read in the Montague-Chelmsford Report, "is a Sister-hood of States, self-governing in all matters of purely local or provincial interest.....Over this congeries of States would preside a central government". For such an organization the English language has no word but 'federal'. "But we are bound to point out," continues the Report, "that whatever may be the case with the Native States of the future.....the truly federal element does not and cannot enter.....We must sedulously beware of the ready application of federal arguments or federal examples to a task which is the very reverse of that which confronted Alexander Hamilton and Sir John Macdonald.

It may be readily admitted that the constitutional problem which faces us today has many points not in common with the problem which the Fathers of the American constitution solved successfully. But the root difficulty in both cases appears to be the same: how to provide a healthy political society for a people numbering millions and who cherish their local independence in order to safe-guard their local interests? Besides, the conception of federal decentralization is not new to Political Science. Mexico affords us a striking illustration for the same. The

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question may be raised that in a unitary state the provinces have nothing to surrender in a *foedus* as they possess no innate power of their own and that consequently the decentralized state cannot be named a 'federation'. The exacting list here may perhaps be satisfied if he is reminded that when the Sovereign authority makes a *gift* of powers to the various local governments, it cannot legally go back upon its grants afterwards. Again, does not the orthodox political theory *pari passu* hold that the one feature which sharply differentiates a federation from a confederacy is that in the former case alone can we trace the essential attribute of a state, viz. a sovereign power? Did not the American Civil War conclusively demonstrate the fact that in practice the state-governments in a federation like the provinces in a unitary state, have no innate powers of their own? The mess of difficulties and confusion into which we plunge when we attempt to define a polity in terms of the orthodox Sovereign is indeed appalling; there we mistake the fleeting shadow for the substance and relegate to an insignificant corner that element which constitutes the fundamental nature of a federation.

The essence of federalism may be described as the happy mingling of the centrifugal and the centripetal tendencies in a people. The instinct for local-life, which is the only real life possible, goads men to separate themselves from larger groups. But on the other hand, the vague desire for life on a wider scale sets a current flowing towards the amalgamation of the small self-governing and self-absorbed local units into a larger polity. The outcome of the interplay of these two divergent sets of influences is the instinct for the federal type of government which has been aptly described as a political contrivance to secure national strength with state independence. Here we have a more or less definite demarcation of powers between the federal and the state-governments embodied in the fundamental constitution and which therefore can be altered only with great difficulty. Neither local independence nor national power is sacrificed in this judicious division. Federalism understood in such a light cannot find the Indian soil unsuitable for its growth.

Conditions in our country are in fact very favourable for the federal type of government—an extensive territory with sufficient

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geographical contiguity, a keen desire on the part of the provincials for local autonomy, and, at the same time, an awakened consciousness of national unity and power. Perhaps, no other big country in the world has been so definitely marked out by nature to be formed into a single undivided state as India. But the immense extent of the Empire and the variety of the races composing it have inevitably created widely different local and communal interests. The interests of the people in one presidency have many things not in common with the interests of their brethren in other provinces, so that none of them will look with patient indulgence at outside interference in the affairs that touch them nearer. The palpable absurdity of governing provinces each as big as France or Austria from a single council hall at Delhi or Simla forced itself upon the conservative minds of our higher authorities and an uncertain sphere of provincial autonomy has been granted. But what we require is the clear demarcation of powers on a federal basis; without that political progress is almost unattainable in a semi-continent like India.

Another menacing problem before us which has no parallel in any other country, but which finds a solution in the federalization of India, is the status of what were till lately called the Native States. Engrossing nearly two-sevenths of the total area of the Indian Empire and two-ninths of its population, these numerous pseudo-representatives of the old Indian kingdoms occupy a very anomalous position. The question—what shall be the relation of the British India of the future to these Indian States?—is now taxing the brains of our political thinkers. Is it not fantastic to conceive of a Commonwealth of India with 70 millions of Indians who are not bound to acknowledge its sovereignty but whose interests, at the same time, are inextricably interwoven with those of the majority? Besides even that little political progress which has been made in India has not been yet achieved by most of these Indian States, all of which, save a fortunate few like Baroda, Mysore or Trivandrum are simply unqualified autocracies. Is it wisdom to imagine that the future Commonwealth of India can and shall gaze patiently with folded hands towards the unhappy subjects of these debased princes? If our land is ever to be reckoned among the politically advanced

nations of the world, it is absolutely essential that the government of the whole country should be one. For such a happy consummation, the Indian States must either be wiped out of the map, or they, together with British India, should be welded into a great Indian Federation. The brutality of the former suggestion scarcely needs refutation.

A thorny technical question regarding the present political status of the Indian Princes has been stoutly held up, as in the case of the provinces of British India, in order to prove the absurdity of the suggestion for federalizing India. Are the Indian princes real 'sovereigns' and have they any innate powers of their own which they can surrender in a foedus? The princes, of course, timidly but none the less eagerly, maintain that they are not mere worms in the entrails of the British Leviathan to be crushed out at pleasure; but the British Lion simply sneers at such clumsy expressions of life. Without entering into the details of the problem, it appears safer and reasonable to conclude that the princes are wrong when they claim sovereignty even to the petty chiefs of Banganapalle and Ichchal-karanji who are nothing more than honourable feudal vassals. But the Imperial Sovereign is scarcely less wrong when he pretends to find no difference between the Maharaja of Mysore, Travancore or Baroda and the petty feudal chief of Banganapalle. The former monarchs are in fact subordinate allies of His Imperial Majesty and still enjoy the right to surrender at their own discretion their powers in a foedus. Hence, if India is to be federated, these great princes who trace their antiquity to the Sun and the Moon can still continue as heads of their respective State Governments. The lesser chiefs can be quietly mediatized and provided adequate compensation. Thus the perplexing problem of the Native States can be solved, and the future glory of the United States of India ensured.

But the suggestion that the future constitution of India might be on a federal basis has been viewed with alarm and distrust by some of our politicians. Thus Professor H. R. Bathga of the Lucknow and the Benares Hindu Universities has categorically declared that "Federation cannot be justified on legal, historical, or constitutional grounds." It is here submitted that the legal objection is not of much weight; that Indian History

does furnish us with instances of federations, though only of the type described by Professor Seeley; and that we are not committing any constitutional heresy when we speak of an Indian Federation. It is unreasonable to search for the "United States of India" through the pages of Indian History. But it must be emphasized that all Ancient Indian Empires were nothing more than simple overlordships and that they had greater resemblance to a huge federation than to an over-grown unitary State. Even in the hey-day of imperialism the central government concerned itself only with problems of national importance and left a free-hand to the splendid net-work of local governments to manage affairs of local interest. Kautilya's *Artha-Sastra* has been probably misunderstood by those who discover in it a brilliant exposition of the Imperial Government alone. "The Indian Aristotle" does not describe at length the imperial organization, but seems to emphasize, with full justice, the importance of provincial polity. Muhammadan imperialism also was of exactly the same type as the ancient Hindu Empires.

Again, it has been held that federalism for India cannot be justified on grounds of practical policy; that it flings open the door for dangerous civil war in a vast country bristling with countless and conflicting races with different creeds, different traditions and different languages; that it will not afford efficient protection for the minor communities from the tyranny of the communal majorities and that it will, in the words of our veteran Vijayaraghavachary, cut up national patriotism into provincial particularism. None of these assertions need terrify us much. India has been incessantly represented to us as a mysterious land, a religious, linguistic and ethnological museum, a place where all are eternally flying at one another's throat and where only the benevolent hand of the British has succeeded though even by it only partially in checking the gyrations of the mutually repellent molecules. Over-painting, of either the good or the bad side, is obviously ridiculous. Frequent outbursts of communal rancour are certainly most distressing. But are they as black as they are painted for us from day to day and will they stand in the way of an Indian federation? It is foolish to shut our eyes to the fundamental unity of India, despite the storm at the surface; even blindness

cannot leave one in darkness about the rapidly advancing national spirit in the country. But it is equally foolish to brush lightly the menacing communal strifes.

Here we have the centrifugal and the centripetal tendencies of a different character. A judicious balancing of these two in a federation may possibly afford the maximum temptation for the vicious communal spirit to disappear of its own accord. The personal and lively interest in politics which every individual will have to take in a fully regionalized federation will invest him with an elevating sense of responsibility and will train him to look upon politics from a social and economic and not the communal point of view. The Hindu-Muslim problem may perhaps find a solution in the mutual apprehension felt by each sect for the welfare of its respective caste-brethren in provinces where they are minorities. Unsympathetic treatment of a communal minority, say Muslims, in a province with a Hindu majority may provoke revengeful aggression of the Hindu minority in a province where the Muhammadans predominate. This mutual fear may perhaps lead to mutual accommodation. It is quite unreasonable to imagine that in a federation the central government will be too feeble to execute justice between conflicting communities; on the contrary, clauses guaranteeing the unfettered practice of one's faith can be incorporated into the fundamental constitution.

A few pessimistic political theorists look upon federalism as a passing phenomenon, a *pis aller*, an inevitable evil at certain times, which it is wise to throw overboard at the earliest opportunity. History has fortunately demonstrated that such timid apprehensions are without sound basis. Federations have increased and are still increasing in number. Many eminent political scientists to-day regard that type of society as the most enviable, being the only one capable of satisfying the limitless demands of our present day society. The modern concepts of Regionalism, Devolution, Functionalism, Guildism, Group-life and a host of others which are held up as the sovereign remedies for our political evils are at bottom dependent on federalism. An individual's life is wasted if he does not contribute his quota of experience to the common good. A rational being, as Professor

Laski observes, can express his personality only by taking upon himself the responsibility of passing judgments on social acts. But only in a thoroughly regionalized federation can every individual hope to realise the best in himself. This is the trend of political reasoning at the present day. And if in preferring the federal type of constitution for our country we err, we will be practically disproving all the laborious conclusions of recent political speculations. Our higher divinities who boast of their fine political instincts, have apparently grasped the key-note for the political regeneration of India. The great Sir Frederick Whyte commanded by our government, investigated thoroughly into the relations between the central and the local governments in the seven prominent federations of our day and has given us the fruits of his researches in his handy little volume entitled, rather misleadingly, *India: A Federation?* Here and there he points out the good aspects in each of these federal constitutions which can be incorporated into the constitution of the future Indian Federation. The day is not far off when the "United States of India" will be a real power in World affairs.

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 His inmost heart that men who pass the while
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 The unexpectant mind with joy that steals.
 All hate away, all human evil heals,
 And brings to hardened lips an answering smile.
 The loveliness that blossoms in the rose,
 In soulful beauty reaches its perfection,
 For God, the Source of Beauty, will disclose
 In us, as in the the rose, His own reflection
 Who thus with his supernal beauty shine
 Have proved themselves His children and divine.

Ida Mansfield Spesoff in East-West.

REVIEWS AND NOTICES

Karuna (Compassion) By Pazhayannur Rama Pisharodi:—

Malayalam readers are already familiar with the name of Ramapisharodi, Pazhayannur, who has been wielding his powerful pen always to stir the hearts of men to nobler impulses. The present writing is the latest of the author's numerous works, and in a sense, the ripest he has so far given his readers. Within the short compass of fifty pages, the author has condensed much valuable thought, and dealt with a variety of controversial topics. The author has written gravely and with his fingers quivering with feeling as it were, of war which has disfigured the earth so long and made whole Nations of men akin to brute beasts, of the practice of hunting animals and birds which leads to moral callousness and indelicacy of sentiment, of the killing and eating of animals which influence savage passions in the human heart and keep the butcher in the heart of human Society for the pleasure of meat-eaters. By telling episodes taken from the lives of a great many humanitarians from all parts of the world, the author has added to the force, veracity and charm of his writing. The chapter on Buddha, the Lord of mercy and compassion, deserves to be read and re-read and engraved in the heart of the reader. The author's style is as usual, popular and marked by flow and vigour, indicating that his pen keeps pace with his mind. We should gently draw the author's attention to the omission of a chapter on humanitarian work among the poor, the lowly, the neglected, the down-trodden, and the aboriginal races of mankind. Without real love and compassion, such work will not succeed in the world; such work lies before humanitarians today as much as the care taking of dumb creation. The book is cheaply priced and we hope it will find its way into every Malayalam home. Malayalam readers may not be aware, that the author is a young man of only thirty two, and that he has a long way yet before him. We look forward to his making permanent contribution to our vernacular literature. The book can be had of K. R. Brothers, Calicut.

"Awake! Young India" by T. L. Vaswani: Price As. 4. Published by Ganesh & Co, Madras.

Professor Vaswani is not unknown anywhere in our country. His trumpet voice has reached every nook and corner and he has wandered throughout the length and breadth of our motherland like a veritable Sadhu with his message to the young. This new book of his, therefore, does not require any introduction. It embodies a few lectures he once delivered in Patna, and they constitute a powerful call to the young men in whom he has supreme faith and hope. Their task he believes and preaches with all the energy of his soul, is to hold

the Torch of Indian Ideals to the multitudes and these lectures are a call to them to be up and doing—doing their dharma. The contents of the lectures may not be quite new and original to those who have been like us avidly watching for and reading the works of this mystic and poet as soon as they come out; but he himself does not aim either at originality or cleverness. His message, is the same and runs through all works. But though the ideas are not new his manner of saying them differently at different times, has a vivacity and force which is truly his own and inimitable.

"India and Industry" By Sumati Bai, B. A., L. T. of Premayatana, Tungabhadra. Printed at the Bangalore Press, Mysore Road, Bangalore city. Price As. 2.

This small booklet of 14 pages is a reprint of a lecture delivered by the author at the Wardlaw College, Bellary and later on published in the *Prematana*. The author has taken considerable pains to trace and prove historically the dubious ways in which the alien bureaucracy ruthlessly crushed out of existence the famous industries, arts and crafts of India. It is interesting to note that the author is a believer in Mahatma Gandhi's gospel and thinks that the hope of India consists in the revival of handspinning. It is on the whole a very interesting and patriotic contribution, well worthy of the author's trouble.

Periodicals,

The Children's News, April-May 1927—This special number, is particularly devoted to the cause of women, and contains a number of interesting and informative articles from prominent women of the hour such as Srimati Rukmani Arundale, Miss M. A. Tata, Mrs. Cousins, Mrs. Jinarajadasa and a host of others. The articles and short stories are very readable and the magazine also maintains its usual features.

Pearl Press Annual. 1927. Price As. 8.

This is a unique venture of the Pearl Press of Cochin and is a very useful handbook of statistical and historical information regarding the Cochin state including British Cochin with special reference to Trade, Commerce, Finance and Shipping. The Annual is extremely well got up and contains several informative articles and portraits. Seeing that it is its first year of issue, the Annual should be considered a perfect success.

Buddhist India. Edited by Dharma Aditya Dharmacharya and Ben Madhav Barna. M. A. D. Lit. (Lond.)

This is an illustrated Buddhist Quarterly and Buddhist Gazette hailing from Calcutta and the present issue is its first number. Numerous articles of absorbing interest on Buddhism and Buddhists and various illustrations together with a large variety of information useful and of interest to the followers of Buddha are some of the chief features of this new venture into journalism.

Notes

THE Report submitted by Mr. R. M. Statham, special officer, on the measures necessary for the improvement and expansion of Primary Education in our Presidency is a very helpful document to those engaged in the onerous and difficult task of mass education. It contains a very critical review of the existing state of affairs, bringing out in clear relief the extremely unsavoury aspects, together with a lucid exposition of the magnitude of the problem as

revealed by the results of his investigation. It would appear that though Madras is in the satisfactory position of being ahead of all the other provinces in India both in its total percentage of scholars and in the percentages for boys and girls separately, a decidedly worse situation is revealed when the relative rate of progress in the provinces during the last few years is taken into consideration. For, despite Mr Patro's much-vaunted and favourite scheme; during the last six years, the backward province of the Punjab was able to advance at twice the rate of Madras, although she started with a considerable handicap. There are still today over forty three lakhs of children to be provided for. But this numerical enumeration does not even show that the rest of the boys and girls who are in the schools are all going to achieve eventual literacy. And Mr. Statham has amply shown in his report that though there has been a very large increase in the total cost of Elementary Education, in the total number of elementary institutions and in the total number of scholars, there has been in the last six years only a negligible improvement in the percentage of wastage, the improvement on the average being only one per cent from which he rightly concludes that in spite of the new Act, practically no headway is being made against illiteracy. Mr. Statham adverts to one serious factor in this continuance of heavy wastage and that is the still enormous number of single teacher schools of which he estimates there are over 20,000.

FROM such a survey, Mr. Statham proceeds to discuss the question of control, and the agency for developing elementary education. Not many will dispute his conclusion that the District Educational Councils have failed in their capacity as agents for taking the initiative in developing and expanding primary education, which he attributes rightly to the system of dual control, under which they have neither the power of raising taxation nor the ability to open and finance new schools. His counsel therefore, is to scrap these Councils and institute in their place, school committees of District Boards and Municipalities to control and finance all elementary education. But while he admits that the control of primary education should be in the hands of District Boards, he does not think that the mere transfer from the District Educational Councils to these bodies will in itself guarantee satisfactory progress in the future. No doubt he is basing his remark on the record of these boards in the past, and in the present which has not been quite satisfactory. But, if it is admitted that the local bodies should be the ultimate controllers, it is to be very seriously doubted whether Mr. Statham's proposal that the future policy should be enunciated and directed largely by the officers of the Educational Department, will solve the problem by making the local bodies do the work independently at any time in the future. No local body, Mr. Statham says, has either the experience or the organisation at present to launch on wide programmes, but they will not get it at any time in their life if they are to be spoon-fed by an extraneous and official body. The experience must necessarily come through repeated failures and mistakes. Much less difficult should it be to bring into existence a capable body of experts to do the work of organisation.

WE agree with Mr. Statham entirely when he says that expenditure of large sums on big programmes of expansion before the existing resources have been conserved and developed will not necessarily remove illiteracy. The first step must necessarily be the consolidation and improvement of the existing material. It is obvious that a few effective institutions removing the illiteracy of a limited

number of pupils in a section of the population are much more to be desired than a large number of ineffective and useless schools fruitlessly trying to cater for a numerically larger number. The proposals which Mr. Statham makes towards securing this end, such as introduction of more trained teachers and improved pay, are mostly to be welcomed, though not his proposals for improving and reorganising the Inspectorate and for creating a new grade of educational officers. We do not think that either the state of our purse or the conditions of our schools warrant any such large outlay. Objection is also likely to be taken to the proposal for the restoration of the power of granting recognition back to the Education Department. The arguments which the special officer adduces in favour of the proposal can as well be advanced against the Departmental officers themselves, who have not even the advantage of being men on the spot. The gradual elimination of single teacher schools, protection and development of the aided agencies and increase in the rates of grant-in-aid, are all recommendations in the right direction.

THERE is one other section of the Report with which we entirely agree. Mr. Statham has done well in insisting that the primary object of expansion should be the amelioration of village life. He points out rightly that the school should not merely be the medium for removing illiteracy, but must also be the fountain-head of rural welfare. It is quite evident that if the village school is to be the vital force in village life that it should be, the teaching imparted must be directly related to the realities of life and its environments. At present, it needs scarcely be said, no such thing has ever been thought of.

Mr. Statham has made out a strong case for the introduction of compulsion. Similarly, his observations on the financial aspect of the problem are good so far as they go. But the pity is he was debarred by the limits of his terms of reference from making any definite proposals on either of these two important aspects. So if Mr. Statham has not recommended an immediate scheme of compulsory education for adoption, it is not his fault. Nobody will

object to his proposal to empower the Government to enforce the introduction of compulsion in areas which are suitable for such introduction. In his financial proposals, he has rightly stressed the fact that if elementary education is to be regarded as the first charge on provincial revenues, it must also be regarded as the first charge on local revenues. And he is quite right. On the whole, Mr. Statham's Report is one which should be very helpful to the Education Minister and his government, bringing out as it does the imperative need for specifically affirming their sole responsibility for removing illiteracy and for enforcing compulsion and bringing pressure on the local bodies to frame programmes for bringing every boy and girl of school-going age to the school within a definite period. No less emphasis has been laid on the need for preparing schemes for the training of teachers, for the provision of better pay for them, for the establishment of a provident fund, for the medical inspection of children and proper treatment and feeding of sick and necessitous children. We hope the Education Minister will not fail to take advantage of this valuable Report and the generally liberal proposals.

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CROSS-WORD COMPETITION

July Cross-Word: Results.

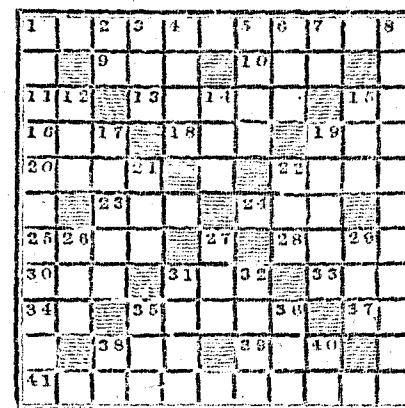
For our July Cross-Word Competition, we received 53 solutions, of which 37 were found to be correct. The prize goes to:

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CORRECT SOLUTION.

ACROSS:—2 Lena 4 Acid 8 Vase 9 Alas 10 Sups 12 Pair
13 Belt 15 Alien 17 Kiel 20 Slipper 22 Taste 24 Mss 25 Olive
27 Siva 29 Vied 30 Deck 31 Wisp 33 Mere 35 Step 38 Ukase
39 Arc 41 Error 42 Reviler 45 Stet 48 Lenin 49 Apex 51 Over
52 Peru 53 Flaw 54 Numb 55 Note 57 Ryot.

DOWN:—1 Date 2 Lest 3 Nepal 5 Crane 6 Dark 7 Late
11 Slim 12 Peps 13 Bite 14 Lass 16 Ipsa 18 Ibid 19 Lief
20 Severer 21 Roister 23 Tides 26 Leper 28 Ace 29 Vis 32 Runs
33 Mate 34 Erin 36 Prop 37 Crux 39 Aver 40 Clip 43 Elect
44 Enemy 46 Tell (William) 47 Town 49 Aunt 50 Emma.



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RULES.

1. A prize of Rs 5 worth of books will be offered to the first correct solution opened on the 11th September 1927. Two consolation prizes will be offered to the second and third correct solutions.

2. Solutions should be addressed to *The Cross-Word Editor*, The Scholar, Palghat, so as to reach him not later than the 10th September 1927.

Clues.

Across.

1. Eloquent
9. Famous patent medicine manufacturer
10. Evergreen
11. Used by travellers
13. Best
15. In the alternative
16. Thing
18. Founder of Swarajya Party
19. Sin
20. Vague belief
22. A joint
23. Evil
24. Between
25. Golden Eagle
28. Defence of Realm Act
30. Born
31. Little
33. Intelligence
34. Wellknown Irish M. P.
35. Expression of one's meaning by language of opposite tendency
37. More than thousand
38. Used in games of chance
39. God
41. Famous explorer

Down.

1. Harmful
2. Personal pronoun
3. Double the half of double a half
4. Make over for money
5. Strokes
6. First woman
7. Chief city in U. S. A.
8. Analogous
12. Bottom of sea
14. A christian name
15. Metal
17. Fishing net
19. Furnish
21. A popular drink
22. Child
26. Textile fabric
27. A constellation
29. Margin
31. Famous architect
32. Extremities
35. Organs of sight
36. Still
38. God willing
40. Is indebted

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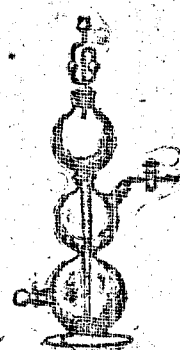
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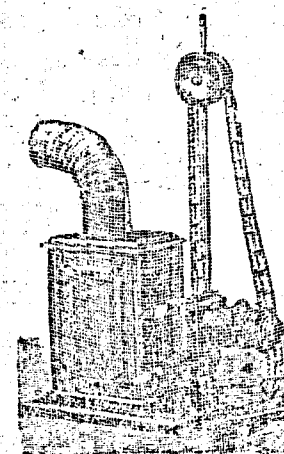
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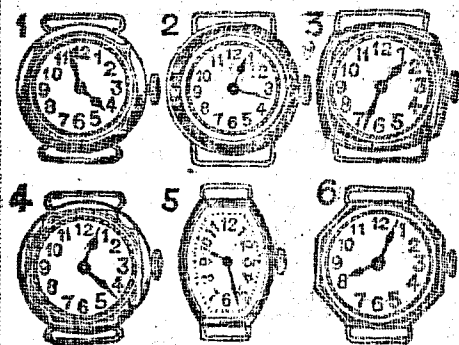
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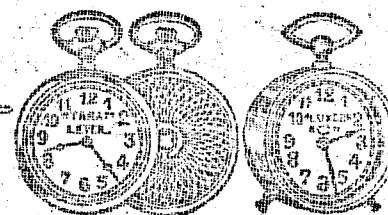
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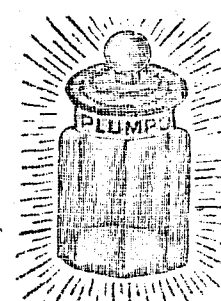
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