

Vijayam

THE SCHOLAR

A POPULAR MONTHLY JOURNAL
DEVOTED TO LITERATURE,
SCIENCE & ART

7. 1931

JUNE 1931

As. 4 a copy.

Rs. 3 a year.

E. H. PARAMESWARAN, M. A., L. T.,
E. N. SUBRAHMANYAM, M. A., B. L.,
V. SUBRAMANIAM.

Editor.

} Associate Editors

JL
m2, N26SC.
N31.6.9.
176591.

S. S. L. C. EXAMINATION 1932

Notes and Text Examiner

FOR THE

S. S. L. C. DETAILED ENGLISH TEXT

Containing Exhaustive Notes, Introductions, Explanations,
Grammatical Points, Analysis of Sentences,
and Questions, all complete.

* * * * *

Written just in the manner and style most
suitable for the S. S. L. C. Candidates

BY

A. SHAMANNA, B. A., L. T.

English Assistant, P. S. High School, Mylapore, Madras.

Note: - The author has handled the English Department for
several years now with successively record results year after year.
This book is, therefore, an invaluable guide.

Price As. 12.

By the same Author

NOTES, SUMMARIES, ETC. FOR THE
NON-DETAILED TEXTS

(Socrates in an Indian Village & Vasco da Gama)

Price As. 6.

SPECIAL OFFER:— *The set of two books, if purchased at
a time will be given for Re. 1.*

THE MODERN BOOK MART,

BOOK-SELLERS AND PUBLISHERS,

118, ARMENIAN STREET, MADRAS.

THE SCHOLAR

VOL. VI.

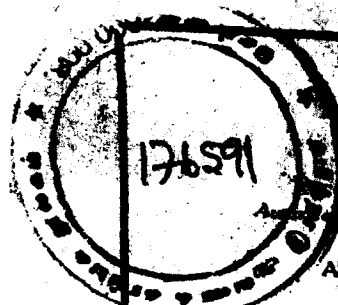
JUNE 1931

No. 9

Contents

Page.

1. *Frontispiece—Gautama Buddha.* 513
2. *Buddha as a Light of the World.*
By Swami Ghanananda. 517
3. *Adult Education*
By R. Suryanarayana Rao. 521
4. *The Problem of Indian Franchise*
By C. V. H. Rao, M.A., B. Ed. 527
5. *Satyagraha*
By A. Satyagrahi. 530
6. *The Convert (A Short Story)*
By A. Satyagrahi, M.A. 538
7. *The League of Nations*
By V. Mahadevan, B.A. (Hons.) 540
8. *Japan in South Kanara*
By T. B. Krishnaswami, M.A., B.L. 545
9. *Men I Have Known*
By N. S. Srinivasa Iyer, Advocate. 550
10. *Books for All*
By S. R. Ranganathan, M.A., L.T., F.L.A. 553
11. *The Best Memory System (Poem)* 554
12. *From the World's Tabloid* 558
13. *Reviews and Notices* 560
14. *From the World of Science* 562
15. *Notes*



MADANA SUDHA

A MIRACULOUS NERVINE TONIC

For the Weak and the Debilitated.

Recommended by the highest Medical Authorities.

Awards Certificates of Merit, Gold and Silver Medals.

By H. H. The Maharaja of Cochin.

AND VARIOUS EXHIBITION COMMITTEES

MADANA SUDHA

Keeps one cheerful and active. Strengthens the Heart. Improves the Digestive Functions. Increases the Appetite. Invigorates the body and puts NEW LIFE in the system.

Hundreds of persons suffering from severe Anaemia, nervous breakdown, and other allied diseases after failing to get relief from other remedies were benefited by using our wonderful 'MADANA SUDHA'.

If you want to preserve your youth. If you wish to regain your lost manhood. If you desire to attain sound health of body and mind, use our 'MADANA SUDHA'.

Price one bottle containing 1 lb. (80) doses Rs. 12-0-0
do ½ lb. (40) Rs. 6-0-0

C. P. NAMBUDIRI BROS.,
TRICHUR

THE PALGHAT TOWN BANK, LTD.,

SULTANPET, PALGHAT

(ESTABLISHED, 1925)

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

K. P. UNNIKANNA MENON,

Managing Director.

DYSPEPSIA AND ITS SELF-TREATMENT

The only useful book yet published for the cure of suffering educated Indians. Second Edition. 50 years' experience. In 270 pages. Full Cloth. Highly praised in England and India. Old Dyspepsia is never cured by medicines alone. This book will teach you how to get rid of Dyspepsia, Diarrhoea, Dysentery, Colic, Acidity, Wind, Liver and Brain trouble and get back your health, hunger, happiness. The 4 chapters 'Self cured or Never cured', 'Daily Life', 'Fast Cure' and 'Dyspeptics Directory' should be read by every Dyspeptic. V. P. Rs. 3-3. Pre-paid Rs. 2-14 Post free.

DR J. N. GANGULI, B.A., M.B.

VICTORIA PARK (S) BENARES CITY

ALL VARIETIES OF BEST NILGIRI COFFEE SEEDS & TEAS

OF

KANAN DEVAN HILLS PRODUCE CO., LTD.,

available at wholesale and retail quantities.

at competitive prices

Enquiries and Mofussil orders promptly attended to.

A Trial Order is earnestly solicited.

S. V. ANANTHASUBRAMANIA IYER,

COFFEE & TEA MERCHANT.

KALPATHI-PALGHAT

NADAVANNOOR BANK,

NADAVANNOOR

Near Quilandy (North Malabar)

Gives money on gold jewels on all days

including Sundays.

V. P. Kuttikrishna Kidavu,

Manager.

FOR GENUINE AYURVEDIC PREPARATIONS

GO TO

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

Strict Veracity to the rules laid down in the Sastras.

Careful Supervision by the celebrated VAIDYARATNA T. NARAYANAN MOOSE AVL.

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

An institution that has stood the test of time & won the Confidence & Good-will of all.

For particulars apply to

THE MANAGER

Telegrams: -- 'CRAYONS'

Established in 1922

THE NATIONAL CRAYON WORKS,

KUMBAKONAM (3 India)

Manufacturers of high class Crayon chalks, white and coloured, billiard chalks. Images of Hindu Gods, Blotters, Pen-racks etc.

Medalists, Certificate Holders, Government Suppliers Etc.

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

For particulars please apply to: THE MANAGER

176591

N3. 6.9

PIECEGOODS!

PIECEGOODS!!

V. K. R. VENKUIER & BROS.,

WHOLESALE & RETAIL CLOTH MERCHANTS,

BIG BAZAAR, PALGHAT

A Firm of Over 50 Years' Standing.

WHOLESALE BUSINESS A SPECIALITY

WHOLESALE RATES FOR RETAIL DEALINGS

Terms Strictly Cash

Price Fixed & Cheap

Two of our Junior Partners have just returned from their tour to Upper Indian textile markets, such as *Cawnpore, Karachi, Ahmedabad and Calcutta* with a fresh stock of a good many varieties.

All kinds of Mulls, Bleached & Unbleached, Dhoties & Vesh-ties, Cotton, Woollen & Silk Shirtings, Coatings & Banians, Silks, Imitation Silks, Fancies, Ties & Collars, Shawls & Mufflers, Oilcloth, Canvas Etc. Etc.

Only Swadeshi

Goods in Stock

THE SCHOLAR

Subscription Rs 3 per year Single Copy Annas 4.

The Rates for Advertisement are as given below and payable strictly in Advance

For a Year.

For Single Insertion.

Rs. 80 a page

Rs. 8-0-0

.. 45 for 1/2 page

.. 4-8-0

.. 25 for 1/4 page

.. 2-8-0

FOR SPECIAL POSITION & ADVERTISEMENT IN

DOUBLE OR TRIPLE COLOUR

Apply to:

THE MANAGER,

THE SCHOLAR, PALGHAT

FOR EVERYTHING

IN THE WAY OF

GOOD PRINTING

WHETHER

Piece Work

such as

Letter-heads,

Invitation letters,

Visiting cards.

Contract Work

such as

Books, Magazines

Note and

Account Books

GO TO

THE SCHOLAR PRESS,

PALGHAT

MANAGED AND RUN UNDER EXPERT SUPERVISION

Just the Book for the
Revised S. S. L. C. Course,
(A. Group)

With Maps, Illustrations & Time Lines

OUTLINES OF
ENGLISH HISTORY

BY

K. SRINIVASA KINI, B.A., L.T.,
Head Master, Board High School, Kasargode,

AND

U. BHAVANI SHANKER RAO, B.A., L.T.,
Assistant, Board High School, Kasargode.

Price Rs. 1-8-0. Postage extra.

300 pages. Nicely Stiff Bound.

Part II from 1714-1901. As 8/-

(for those who got the first part only in 1930).

Special Features :—

Simple Language ;

Interesting Account ;

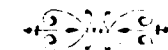
Well-proportioned Treatment of Topics.

Gives what is wanted and nothing more.

Basel Mission Book & Tract Depository,
MANGALORE, S. K.

T. R. SESHA AIYAR & SONS,
BANKERS.

BIG BAZAAR, PALGHAT



CURRENT ACCOUNTS

are opened free of charge and interest allowed.

SHORT & FIXED DEPOSITS

are received on favourable terms for varying
periods.

SAVINGS BANK ACCOUNTS

withdrawable by cheques are opened and every
facility for saving and thrift given.

GENERAL BANKING BUSINESS

is transacted, full details of which will be mail-
ed on request.

T. R. Seshan Pattar,

Proprietor.

OUR PREPARATIONS ARE THE BEST IN THE MARKET

GUARANTEED UN-ADULTERATED

**FULL RETURN FOR VALUE,
EFFICIENT TREATMENT,
PROMPT ATTENTION &
CHEAPEST VALUES.**

**Special Accomodation to
Resident Patients.**

**TRY AND BE CONVINCED
THOUSANDS ARE
SATISFIED
EVERY DAY**

**MANUFACTURERS
OF
AYURVEDIC
MEDICINES**

**GRITHAMS, LEHAS,
ASAVAS, ARISHTAS, OILS,
OINTMENTS, GULIKAS, (Pills)
SUPERB HIMALAYAN REMEDIES
Etc., Etc.**

DHARA & PIZHICAL—UNDERTAKEN

**CONSULTATION—FREE—CATALOGUE
LIBERAL COMMISSION ON WHOLESALE ORDERS**

Write to :

Telegram: "SWARAJYA"

Branches:

CHALAKUDI &
KARUVAPADANNA } Cochin State.

**THE MANAGER.
SWARAJYA PHARMACY,
ALWAYE (Travancore)**

SUPPORT INDIAN INDUSTRIES

**EVER
READY**

**TORCH LIGHT
DRY BATTERIES
BEST AT ITS PRICE
FIT ONE TO YOUR
TORCH & BE SATISFIED**

Sole Agents for West Coast:—

**BHARAT SWADESHI IMPORTS & EXPORTS,
SHORANOR**

THE CALCUTTA HOMOEOPATHIC MEDICAL HALL,

(The Premier Homoeopathic Establishment in S. India)

NEW ROAD, COCHIN

Stockists, wholesale and retail dealers of Homoeopathic
drugs of all dilution, patents, specifics & tonics

Sugar of milk and Homoeo Books etc, etc.

**OWNED AND MANAGED BY EXPERTS TRAINED
MANY YEARS IN CALCUTTA**

CHARGES VERY MODERATE

BHARATHY & CO.,

PERIAMET, MADRAS

OUR ENGLISH NON-DETAILED BOOKS

This series of our general reading books are very interesting and valuable. These books are specially prepared by eminent Teachers for the student population. Great care has been taken in the subject matter and also in the general get up. Carefully graded and fully illustrated. Printed in bold types on good paper. Boys and girls can read and enjoy these books freely. The prices are also moderate. A discount of 20% will be allowed on all our publications to Teachers and School Book-Depots.

Golden Fables, Book I	0 5 0
Golden Fables, Book II	0 6 0
Ganthama the Buddha	0 8 0
Chandrasahsa	0 12 0
Rob Roy (abridged and simplified)	1 4 0

MAHABHARATA

A "Critical Edition of the *Mahabharata*—Southern Recension" is being published in twelve volumes. The first volume will be published early in April 1931. The pre-publication price will be Rs. 40 (Rupees Forty only) for the whole set, for those who register their names before 1—7—1931. After that date, the price will be Rs. 48 per set.

Just Published!

Ready for Sale!!

VALMIKI RAMAYANA

<i>Handy Volumes</i>	<i>(In Devanagari Type).</i>	<i>Cloth Bound</i>
Balakanda	Re. 1 0	Kishkindhakanda Re. 1 0
Ayodhyakanda	„ 1 12	Sundarakanda „ 1 0
Aranyakanda	„ 1 0	Yuddhakanda „ 2 4

Complete in 2 Vols., Calico Bound Rs. 6.

MINOR UPANISHADS. VOL. I.

By A. Mahadeva Sastri, B.A.

Comprising 1. Atharvasikha and Kaivalyopanishad (with Sanskrit text and English translation). Pocket Edition Re. 1 0

MINOR UPANISHADS. VOL. II.

By A. Mahadeva Sastri, B.A.

(The Vedanta Doctrine of Sankaracharya).

Comprising 1. Sankaracharya's *Dakshinamoorthistotra* and its commentary (Sureswaracharya's *Manasollasa*). 2. Sureswaracharya's *Pranararartika*. 3. Dakshinamurthi Upanishad, (Sanskrit Text with translation and notes in English). *Second Edition*, with the addition of the Sanskrit text of *Manasollasa*.

Price Rs. 2 0

THE BHAGAVAD GITA

With Sankaracharya's Commentary. Translated from Sanskrit into English.

By Pandit A. Mahadeva Sastri, B.A.

Fourth Edition (Fifth thousand), (for some years out of print), contains Sanskrit Text of the Gita.

Price Rs. 5 0

VEDIC LAW OF MARRIAGE

Second Edition, (much enlarged with additional essays and notes) being the *First Volume* of the author's collected writings and speeches on Vedic Ideals of *Marriage, Caste, Religion and Social Reform*.

Price Re. 1 4

V. RAMASWAMY SASTRULU & SONS,

292, ESPLANADE, MADRAS

REASONS WHY

You Should Assure Your Life

- (1) **BECAUSE** your Life has, in the natural order of things, a definite *Money Value*, and it is wise and prudent—seeing how uncertain is the duration of life—for you to capitalize this as early as possible;
- (2) **BECAUSE** there is no way in which you can capitalize this *Money Value* of your Life, instantly and at will except by means of a Life Policy;
- (3) **BECAUSE** Life Assurance provides from the moment it is made a fund which otherwise takes a long lifetime of care to produce, a fund which is available *just when it is wanted*, and requires no supervision meanwhile;
- (4) **BECAUSE**, though you may be assurable now, you cannot tell but that *accident or ill-health may later on render you unassurable*;
- (5) **BECAUSE** putting the matter off *Doesn't Pay*. The cost of Life Assurance to the Unassured *Increases* yearly, while to the man who is assured *the value of the Policy he holds Increases* yearly, the premium remaining constant.

Further Particulars will be gladly supplied on application to:

T. R. SESA AIYAR,

ORGANISER.

THE JUPITER GENERAL INSURANCE COMPANY, LTD.,

BIG BAZAAR, PALGHAT

MAGAZINES & PERIODICALS

THE HERALD

The only Catholic English Monthly from Travancore. Park Road, Trivandrum Post, Travancore State, South India.

Annual Subscription
Rs. 4 India. Sh. 8 Europe.
2 dollars America.

THE SOUTH INDIAN TEACHER

The official journal of the South Indian Teachers' Union. The only Educational Journal devoted to the teacher and his problems. Best medium for advertisement. Rates can be had on application.

Annual subscription Rs. 3.
Apply to: The Manager,
41, Singarachary St.,
Triplicane, Madras.

THE STUDENT,

Chingleput, S. I.
(The only All-India Magazine for High School Students).
Annual Subscription Rs. 2
Single copy against 3 annas in stamps.

THE INDIAN EDUCATOR, MADURA

Edited by
V. Aravamuda Iyengar, B.A., L.T.
A cheap popular educative Monthly
Annual Subscription Rs. 2

THE SANATHANA DHARMA

Alleppey,
Travancore State.
The oldest and the best illustrated Malayalam Monthly.
Annual Subscription Rs. 2.

DAWN

A Fortnightly journal interpreting the Ancient wisdom and the New Age.

Annual Subscription Rs. 2.
Apply to: The Manager,
Dawn,
Krishtakunj, Hyderabad, (Sind).

FREE MASONRY

The Mysteries of Free Masonry are revealed in the pages of the
Kalpaka

The oldest Psychic Monthly.
Publication from January 1931.
Annual Subscription Rs. 5 only.
The Kalpaka,
Tinnevely, (India).

TRIVENI

Journal of Indian Renaissance.
Art, Literature, History.
Editor:

K. Ramakotiswara Rao, B. A., B. L.
Apply to:—
The Manager, 'Triveni' Office
Y. M. I. A. Buildings, Armenian St.,
G. T., Madras



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

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

Price: 1 phial Re. 1. 3 phials Rs. 2-8-0. Per dozen phials Rs. 9
Postage As. 7, 13 and Rs. 2-1-0 respectively.

MAHA SASARISTA

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

Price 8 oz. Phial Re. 1-8. 3 Phials Rs. 3-12. Postage 0-10-0 & 1-4-0.

SRI GOPAL TAILA

The Wonderful Invigorator of the Nervous System

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

Price: Per phial Re. 1. 3 Phials Rs. 2-8. Postage 0-7-0 & 0-13-0.

THE MAHAT AYURVEDIC PHARMACY,
KAVIRAJ RAJENDRANATH SEN GUPTA KABIRATNA,
144 1 Upper Chitpur Road, CALCUTTA.

B. A. DEGREE EXAMINATION, 1932 & '33.

Problems in <i>A Midsummer Night's Dream</i> , By Professor A. Aravamuda Aiyangar, M.A.,	Rs. A. P.
Problems in <i>King Lear</i> , By Professor P. Subra- mania Aiya, II Edition, thoroughly revised and re-written, complete with exhaustive Annota- tions, General, Critical & Textual Problems	1 4 0 1 12 0
Modern Poetry, containing <i>Paradise Lost</i> , II, <i>Rape of the Lock</i> , <i>Immortality Ode</i> , <i>Sensitive Plant</i> and <i>Rome</i> , Edited with Text, Introduc- tion, and Textual Problems, etc., together with studies of the other works of the prescribed Poets by A. L. Krishnan M. A.	3 8 0
Jonhson's Preface to Shakespeare Edited with Text and Notes, and Studies of other works by Sreenivasa Raghavan, M. A.	1 8 0
Exhaustive Notes on Burke's Selections, by A. N. Parasuram, M. A.	2 0 0
Carlyle's Essays on Burns & Johnson, Edited with Text, Full Critical Introduction, studies of other works, Textual Problems etc, by Prof- essor A. Aravamuda Iyengar M. A.,	2 8 0
K. Swaminathan's Complete Critical Guide to all the three Non-detailed Texts	2 0 0
Lectures and Problems in <i>Much Ado About Nothing</i> by Professor P. Subramania Aiya, and A. N. Parasuram M. A.	1 4 0
Modern Poetry containing complete Text of all the prescribed poems, edited with criticisms, appreciations, Introduction etc. by R. Krishna Murthi M. A., and P. Mahadevan, M. A.	3 0 0
(b) Lamb's Essays of Elia. Edited with Text and Notes, Introduction, etc. by R. Krishna Murthi M. A., and P. Mahadevan, M. A.	2 12 0
Exhaustive Notes, Summaries, Appreciations and Criticisms and Introduction, on Newman's Literary Selections by K. Swaminathan	1 8 0

(Please see next page)

INTERMEDIATE EXAMINATION 1932 & 1933.

Lectures on Julius Ceaser, by Professor P. Subra- mania Aiya	1 4 0
Minor Poems: Complete, containing <i>Deserted Village</i> & <i>Ancient Mariner</i> , edited with Text, Introduction and Notes by A. L. Krishnan M. A., and N. S. Venguswamy, M.A.	1 4 0
Macaulay's Essays on Johnson and Goldsmith and Siege of Londonderry and Massacre of Glencoe, edited with Text, Exhaustive Notes, Summaries, Select Essays & Annotations by R. Krishna- Murthi M.A., & P. Mahadevan M. A.	1 12 0
Complete Text Examiner on Macaulay's Essays, Containing Numerous Questions and Answers by M. R. Subramanian M. A.	0 14 0
K. Swaminathan's Complete Notes on <i>Threshold of English Prose</i> containing excellent sum- maries, Exhaustive Notes, Annotations etc.	1 12 0
A Critical Guide to all the three Non-detailed Texts, Complete with Summaries, Questions & Answers, by M. R. Subramanian M. A.	1 0 0
Complete Text Examiner on <i>Twelfth Night</i> , by M. R. Subramanian, M. A.	1 0 0
Minor Poems: Complete Minor Poems containing the Text and Notes for all the poems prescribed, except Hodgson's Song of Honour, for which only notes are given, by A. L. Krishnan M. A., & N. S. Venguswamy M. A. Second Edition	0 12 0
A Thorough Guide to each of the three non-detailed texts; complete with summaries, character sketches etc., by Prof. Arkay Singha. each	0 7 0

Ask for catalogue.

ROCHOUSE & SON,

BOOKSELLERS & PUBLISHERS,

292, ESPLANADE, MADRAS

LIST OF

BOOKS SPECIALLY PREPARED FOR THE USE OF
ELEMENTARY AND HIGH SCHOOLS BY
EXPERIENCED AUTHORS

OUR ENGLISH SCHOOL PUBLICATIONS

1. English Selections for Higher Forms, Revised and illustrated Edition pp. 250 Rs. As. 1 0

OPINION OF MR. KERSHAW:

H. O. KERSHAW, B. A. I. E. S., Inspector of European Schools, Madras writes:—

"May I offer you my congratulations on your 'English Selections for Higher Forms'? I think the choice of extracts is very good; the short biographical notes are welcome; they save labour and add interest to the extracts. The portraits of the authors are a very happy addition and students always like to know what an author who interests them looks like.

'The get-up and binding are quite good and the price amazing. I wish you every success with the publication and you deserve it.'

- | | | |
|--|---|----|
| 2. Nanda the Paraiah Saint by C. S. Rangaswami Aiyangar | 0 | 3 |
| 3. Fables from Mahabharatha by N. Paramasiva Iyer | 0 | 3 |
| 4. Chandrabasa Edited by Prof. J. C. Rollo, M. A. | 0 | 6 |
| 5. New Era Story Books, Book I by C. Gordon, B. ED. | 0 | 3 |
| 6. New Era Story Books, Book II by C. Gordon, B. ED. | 0 | 4 |
| 7. New Era Story Books, Book III by C. Gordon, B. ED. | 0 | 5 |
| 8. The Clay Cart (Mrichakatika) by H. O. Kershaw, B. A. I. E. S. | 0 | 8 |
| 9. Sandford and Merton (Adapted and Retold) | 0 | 12 |

B. G. Paul & Co.,

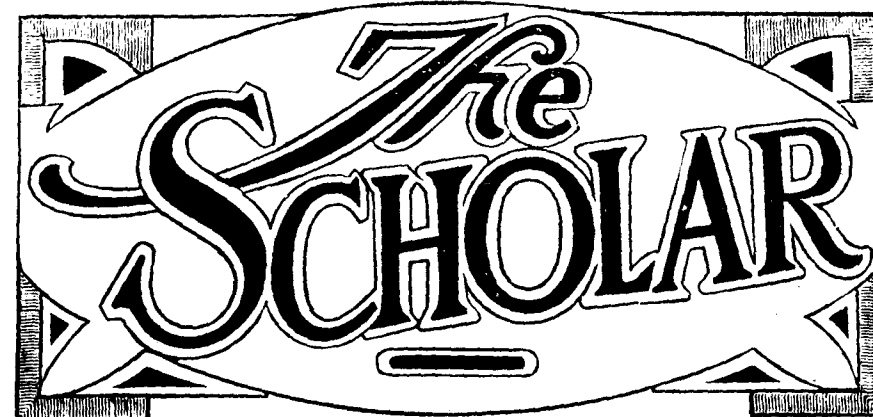
EDUCATIONAL PUBLISHERS,

FRANCIS JOSEPH STREET, MADRAS



GAUTAMA BUDDHA

This is a drawing of the famous bronze Buddha of Nara, the largest cast image in the world, made under the orders of the Emperor and Empress of Japan in the eighth century A. D. The colossal figure is covered with gold and surrounded by a halo of gold-covered statues.



VOL. VI

JUNE 1931

NO. 9

BUDDHA AS A LIGHT OF THE WORLD

BY SWAMI GHANANANDA



HOSE heart does not melt in love and devotion at the thought of Buddha the Enlightened, Buddha the Compassionate, Buddha the Gentle, Sweet and Kindly Teacher? For the last twentyfive centuries this Saviour of Humanity, whose birth, illumination and final attainment are associated with the "thrice blessed day" of *Vaishakh Pournima*, has been receiving the homage of countless millions. There was a time when nearly three-fourths of the world followed him, and at all times he has been adored, nay worshipped, by nearly half the world. To-day he is not only accepted (though not in a technical sense) in India, but also followed in Ceylon, Tibet, Burma, Siam, China, Japan, Korea and Central Asia and even in Siberia and Swedish Lapland. The Light of Asia has shed its lustre on millions of souls in the West as well.

One may ask oneself, like the Sage of Chelsea, whether the history of a nation is made up of the lives of its heroes, or is the result of its innumerable biographies—whether the great heroes mould a nation, direct its destinies and pilot

it to its haven, or every man and woman lays a brick to build the national edifice. Whatever be the truth, none can gainsay that both heroes and lesser men express a civic and national power, and that there are bound to be differences in the degrees of its expression. This is true also of the sphere of spirituality. The hero of religion is the highest expression of moral and spiritual power. Sri Ramakrishna observed:

As a large and powerful steamer moves swiftly over the waters, towing along floats and barges behind it, so when a Saviour descends, He easily carries thousands to the Haven of Safety across the Ocean of Maya. The Hero of Religion is the Sun of Divine Knowledge whose light dispels the ignorance of ages.

The great Teachers of the world,—Messengers, Prophets, Incarnations, or call them what you will,—possess a unique power that confers a rare value on the very words they utter. Many a pundit reads to-day the very same *Gita* that Krishna preached of yore to Arjuna on the battlefield, but what difference there is in the effect produced! Many a clergyman reproduces the very same Sermon on the Mount that was taught by the Great One of Galilee, but what a contrast between the original utterance and the reproduction! In one case a marvellous spiritual power spoke, and the world heard and moved; in the other there was no such power, and the effect therefore is next to nothing. The voice of Buddha, behind which was the same stupendous power, was heard by the world for several centuries in the past, and yet lives in its echo. His light illumined millions in the past, and still lives in its reflection.

Whence is the spiritual power of Buddha? The Scriptures say that all such power comes only through the direct realisation of Truth. Buddha struggled with all his might and main and attained it. The world knows what a severe struggle he had to undergo. A less heroic soul without belief in a Personal God, in a Supreme Being as the Creator, Preserver and Destroyer of the Universe, without taking any the slightest help from the traditions or the Scriptures of his time, might have succumbed in the struggle. Buddha, however, kept up his Sadhana for six long years, plunging into the depths of his being with a resolution to know the

Truth or die. A passionate desire to reach the goal, to solve the mystery of life, sustained him in his efforts. He felt from the heart, and felt most deeply from the sufferings of those around him. Compassion flowed through his very being and made him sensitive to the woes of men. It made him sleepless. It went into his blood, coursed through his veins, and became consonant with his heart-beats. It made him almost mad, until he renounced his wife and child and father, wealth and kingdom and position, comforts and conveniences and luxuries, and went out in quest of Truth. He told Channa, the charioteer:

Unto this I came
And not for thrones: the kingdom that I crave
Is more than many realms—for all things pass
To change and death. Bring me forth Kantaka!

Again, casting a glance at his sleeping partner at the time of his leaving the palace:

Wife! child! father! people! ye must share
A little while the anguish of this hour
That light may break and all flesh learn the Law.
Now am I fixed, and now I will depart
Never to come again, till what I seek
Be found—if fervent search and strife avail.

How many of the world's princes and kings can think and speak likewise in the name of compassion or Truth for their subjects or all Humanity? If a leader of a country has but a ray of the love that Buddha had for the suffering millions, he will acquire the power to transform it. If half a dozen representatives of the Powers of the world have a fraction of the feeling that Buddha had, the Parliament of Man and the Federation of the World will be nearer at hand.

The Teachings of Buddha are at once simple and grand, at once elevating and practical. His noble eight-fold path puts the whole of practical religion in a nut-shell. In the whole range of religious history, the figure of Buddha stands unique as that of a Teacher who never cared to argue about God, personal or impersonal, or the soul, but insisted on practical moral discipline for one and all. He was the first great and bold preacher of morality the world ever saw. The

Moral Law he taught,—which constantly reminds one of another great and bold preacher of morality who gave out the Sermon on the Mount six centuries after him—is the noblest and highest expression of the ethical and moral ideal the human mind can conceive. Follow the Moral Law, feel, think and act in accordance with the Moral Law—such is the essence of the teaching of Buddha.

The strong ethical note in the message of Buddha has endeared him to the whole world more than anything else. It is such a message that the world requires to-day more than any other. For, is not the problem of the world to-day more ethical and spiritual than political and national? The nations of the modern world can preserve themselves from destruction only by being ethical—good and considerate to each other. To them the message of Buddha will be a priceless boon and his personality a source of constant inspiration. Unless the spirit of Buddha prevails—the spirit of sacrifice and service, of goodness and compassion, as it once prevailed in the Empire of Asoka, one of the greatest of men—the Brotherhood of Man and the Fellowship of Nations will be merely mythical notions.

“Let there be many windows in your soul,
That all the glory of the universe
May beautify it. Nor the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition : let the light
Pour through fair windows, broad as truth itself
And high as heaven.....tune your ear
To all the worldless music of the stars
And to the voice of nature, and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned
And all the forces of the firmament [heights,
Shall fortify your strength. Be not afraid
To thrust aside half-truths and grasp the whole.”

ADULT EDUCATION*

BY R. SURYANARAYANA RAO



ANYONE with a cursory acquaintance of the growth of the Adult Education Movement in all parts of the world will easily recognise that the purpose of Adult Education in the varying conditions of this human world cannot be single, and that it must inevitably be influenced by the conditions in which it is inaugurated and pursued. If this fact is borne in mind, it will be realised that there are various trends of influence at work affecting the growth of the Adult Education Movements. Among such influences three trends are prominently noticed:

(1) While the acquisition of knowledge is still the main objective, the purpose of Adult Education is to make an endeavour to arrive at intelligent relationship to the world of men and things around us by keeping alive the spirit of inquiry, so that useful knowledge may be gained without being choked by the distractions of daily life.

(2) Emphasis is laid on the social aspect by promoting “community life and the spirit of associated service, transcending the narrow limitations of the individual and expanding the separate life into a larger usefulness through co-operation of fellow-workers”. This aspect has been so well expressed in the prospectus of an English Educational Settlement that I take leave to reproduce it here :

We seek through organised classes to increase knowledge ; through the community life to promote understanding ; through the sharing of a common meeting ground to enable those groups and bodies, which have a common cause in Adult Education, to learn of one another and to co-operate more effectively.

(3) “The purpose and orientation of the work of Adult Education is determined by some antecedent principle, religious, political or social.”

* Paper read at the 23rd session of the Provincial Educational Conference held at Palghat.

In a country like ours, where most of the adults are illiterate though they have culture enough to understand and appreciate the good things of the world, where practically real community life is non-existent owing to too much emphasis laid on caste and religious differences, it is difficult to discern any antecedent principle on which the purpose and orientation of the work of Adult Education can be determined. It is not the purpose of this paper to discuss the circumstances which have brought about this state of things. Suffice it for our purpose to recognise the existence of a disordered community life and consider how best to bring about a real change. In India not only mere acquisition of knowledge but also promotion of community life and the spirit of associated service, based on a principle common to all classes of people, irrespective of caste, creed or race, is the need of the hour. So the scope of Adult Education is much wider than what is commonly understood in the conduct of the adult classes for imparting knowledge. In order to make Adult Education Centres fulfil their purpose and radiate from them healthy activities of all kinds calculated to promote the economic condition, health and better standard of living, and, in fine, to transform the community life by means of co-operative organisation, development of cottage industries, promotion of education, propagation of knowledge of improved methods of agriculture etc., it is necessary that as far as possible influences promoting communal or sectional feeling should be carefully avoided. Any scheme of work undertaken should include within its purview all classes and communities, and it should attempt to promote feelings of brotherhood by bringing together all classes for following common pursuits, working towards a common end, to make the centre a progressive unit in the body politic.

It will be seen, from the nature of the work of Adult Education suggested, that the workers in charge of these centres should be persons specially trained, capable of taking initiative, and offering guidance with regard to various movements meant for the promotion of community life, and the spirit of associated service. The worker should

play the role of a friend, philosopher and guide of the people amidst whom he works. He should have a wider outlook on life, capable of rising above narrow considerations that often crop up among people belonging to different castes or creeds. These workers should be given special training with regard to methods of teaching adults. The methods employed in teaching children are not suited to adults. The centres should be made interesting places to which the adults are drawn by the variety of programme adopted. As most of the adults come to the centres after a day's hard work, the methods employed to impart knowledge should be such as will not impose additional strain but will combine recreation and instruction.

The Devadhar Malabar Reconstruction Trust has started a scheme of Adult Education in Malabar on the lines indicated in the previous paragraphs. There are five centres now, each in charge of a whole-time worker who, in addition to the teacher's training course already undergone, has been specially trained for the work of Adult Education, according to a syllabus specially prepared. These workers not merely conduct adult classes but also interest themselves in all movements in the villages promoting community life and a spirit of associated service. They also serve as the outposts for the various beneficent departments of Government, spreading knowledge by means of propaganda. In fact, the Adult Education worker of the Trust is playing the part which in an English village the clergyman played two centuries ago. I take leave to quote from a lecture delivered some years ago by the officiating Director of Public Instruction in the Central Provinces on the subject of the 'Village Teacher and How He Can Help Rural Uplift' to show the part played by the Adult Education worker in the life of the village:

The village teacher can do much to help the work of the beneficent departments of Government. He is principally engaged in the work of what may be called the basic beneficent department, the Department of Education, because some general education must be the basis of all progress. But he can do much to help the work of other departments, such as the Department

of Public Health, Agricultural Department, the Co-operative Credit Department and Veterinary Department. He can pave the way by arousing in the villagers the desire for improvement, by learning something of the aims of these departments and by co-operating with the officers of these departments when they come round on tour. In the sphere of health he can use his influence in ensuring that the village and its surroundings are clean, that the water supply is pure, that the children are clean, that quinine is available for those who suffer from malaria. In the sphere of agriculture he can find out what seed and what implements are recommended by the Agricultural Department as being suitable for the conditions that exist in his village, and he can influence the villagers to use them. He can assist in the formation of co-operative societies, he can run a village library, manage a night school, run a troop of scouts or cubs, influence people to send their girls to schools, discourage litigation, and in numerous other ways assist in raising the standard of health and prosperity in the village.

It is too early to assess the value of the work that is being done in our centres of work. Nor it is possible to pronounce a judgment, favourable or unfavourable, on the experiment that is being tried. In a work of this kind, miracles cannot be wrought in a day, especially when poverty and ignorance are appalling, and response to liberalising influences and new ideas cannot but be slow. But it is hoped that by identifying himself whole-heartedly with the interests of the villager, sharing in his joys and sorrows, standing by him in his times of prosperity as well as adversity, the Adult Education worker will be able in time to come to influence the life of the village and fulfil the mission of Adult Education. In conclusion, I may be permitted to quote the lines of a writer on the mission of Adult Education which may serve as a motto for all organisations undertaking the work of Adult Education:

To knowledge and faith must be added charity which will deal gently with human shortcomings. To give knowledge for understanding and joy, to free judgment from prejudice, to strengthen faith and to let charity abound—that is the mission of Adult Education.

THE PROBLEM OF INDIAN FRANCHISE

BY C. V. H. RAO, M. A., B. ED.



SELF-governing representative institutions depend to a very large extent for their successful working upon one fundamental factor more than all others, i. e., the character of the electorate. If democratic Government fails to function properly, it is largely due to the absence of an educated, informed and carefully selected body of electors. The quality and the work of democratic institutions can be gauged, other things being equal, by a reference to the condition of the people entrusted with the franchise, and wherever the electors do not happen to possess the qualifications referred to above, it may be said that Democracy will generally fail to come up to the standard and will go under in a short time. Every people, it is true, gets the Government it deserves, and there may be countries where democratic institutions, though existing as forms, exist merely as cloaks to cover actual autocratic rule by one individual or by a body of individuals. As such, unless the people who are invested with the privilege of the franchise are educated, democratic Government will turn out to be more a hindrance than a help.

Applying the above general principles to our own country, and judging the conditions obtaining here in their light, it has to be admitted that the first fruit of the attempt at enfranchising the general masses of the population made after the Montagu - Chelmsford Reforms have not been encouraging. The extension of the franchise and the inauguration of an era of direct popular election to the various legislative bodies and to the local self-governing bodies have brought in their train many evils which are to be witnessed to-day everywhere. Their manifestation cannot, of course, be considered to prove that Representative Government, even within the very limited sphere in which it had been enabled to operate in India, is an unqualified failure; nor does it mean that the innovation introduced by the Reforms

was unwise. It is only intended to suggest that the sudden transition from a semi-autocratic regime to a partially democratised order of things has brought about certain repercussions which are of an undesirable character, though necessary and inevitable under the circumstances. The enfranchisement of the ignorant rural and agricultural population, though unexceptionable from the point of view of the extension of the democratic system of Government, has led to the dethronement of intelligence and education from its seat of power and the enthronement of ignorance in its stead; it has roused into activity the demon of communal and sectional interests and prevented the nationalistic outlook, which is so necessary for a dispassionate consideration of national policies. The evil is provided a favourable ground for nourishment by the provision made for communal electorates; for communal electorates, when once they are brought into being, tend to breed a demand for greater and more communal concessions. Both the electorate and the elected are given a convenient slogan to harp upon in the communal antipathies that have been roused on account of the recognition of sectional privileges by statute.

The evils of an extended franchise become very particularly evident in the sphere of Local Self-Government, where, it appears, as though a premium had been placed upon ignorance and communalism of a virulent type. The men in the seats of power in local self-governing bodies are generally men who have had no general or political education, but only those who have learned to play successfully upon the communal harp and engender sectional feelings amongst the ignorant masses. And when the type of men described above occupy the seats of power, it is no wonder, as the Simon Commission says, that efficiency of local self-governing bodies has suffered a deterioration, for "factionous quarreling" has in many instances tended to occupy the minds of the members of those bodies to the exclusion of all other considerations.

The growth of political education of the Indian masses, since the introduction of the Montagu-Chelmsford Reforms,

is indeed remarkable, as evidenced from the increasingly large number of voters making their appearance at the polling booths for recording their votes. If, however, we come to assess the growth of that education by an examination of the conception and the standards of judgment and value adopted by the electors, it will become clear how much still remains to be accomplished. The fundamental factor that plays a preponderant part in the determination of his course of action by an average Indian elector is the consideration of the communal and caste aspect of the candidate rather than his outlook, if he has any, on the pressing administrative and political problems that face him and the community. If there is one principle stronger than others in goading the elector to go to the poll and to record his vote, it is the personal influence of the candidate rather than any political or civic urge in him.

One of the sanest recommendations of the Simon Commission is in regard to the question of extending the franchise, which, they say, should not be pushed forward without consideration of the practical difficulties. While they realise that property qualifications for the electorates are a necessity, they have also recognised, that educational qualifications should also be taken into account in the determination of a person's right to vote. The institution and prescription of a minimum educational qualification for the electors, at least in the urban areas, to be extended gradually to the rural parts, is a necessary reform, which is bound to advance democratic Government along right channels and along sound lines. An educated electorate is a necessary pre-requisite of an informed Legislature. An intelligent electorate is a bulwark against the selfish interests and communal feelings and a protection to itself against being made a cat's-paw of by people who place their own selfish ends against national interests.

The further extension of the franchise to be undertaken hereafter should, therefore, be made as far as possible with an eye to the removal of the defects inherent in the present system. The case of England is an instance in

point to show how cautious and careful should be the preparation preliminary to any extension of the franchise. While, therefore, it is idle to contend against a noticeable increase in the number of the enfranchised at the time when the next Reforms come to be inaugurated, the question will have to be considered as to what classes of persons should be granted the vote. The interests of India are predominantly of a rural and agricultural character, and as such it is absolutely essential that they should be not only adequately represented in the Councils of the land but that a large body of those belonging to that class should be added to the voters' lists. But, side by side with such extension, there should also be a movement, an organised effort to extend rural educational facilities, so as to enable the rural voters to record their vote for the candidate who will be able best to serve their interests rather than to one with a particular communal or caste denomination. It is indispensable that there should be a provision necessitating the possession by a candidate to any of the self-governing bodies of a minimum educational qualification.

In the same way, there ought to be an extension of the franchise in the urban parts also; and here the granting of the vote to a person with educational qualifications is even more essential. Compulsory primary education has got greater facilities to advance unfettered in urban areas more than in the rural parts, and the giving of the vote to the educated will be both a cause as well as an incentive for the people to get educated.

So far as local self governing institutions are concerned, the defects that have been recorded in their working render it imperative that two reforms should be introduced if their efficiency is to be restored and if they are to be indeed training grounds for the people in Self-Government. The first is the requirement of an educational qualification on the part of an individual aspiring to the position of a President or Chairman of a local self governing body, which has to direct the affairs of a district and which, therefore, needs at its helm one who will be able to discharge his duties with an eye to the common weal. The second reform

is the removal of the powers of appointment and dismissal from the local bodies and the entrusting of them to an efficient Executive officer, who should be a permanent servant. As the Simon Commission has appropriately noted, it is not realised in our country how much the efficiency of Local Self-Government in England depends upon the existence of a class of skilled professional administrators, who, while they follow the policy laid down by the selected representatives, are at once their advisers and instruments whereby their decisions are put into operation. A similar reform is necessary in India also.

The Franchise Committee, which will have to be constituted to look into the question of determining the extension of the franchise, will have to take all the above factors into account in recommending any modifications in the present system. They will be faced with problems of a tough character, not the least important amongst them being the demand for adult suffrage, which has been recommended by the Nehru Committee of the All-Parties' Conference. But adult suffrage is the final step to the pinnacle of the franchise structure; and if it is immediately brought into being, then that step may not prove conducive to the ordered and progressive development of Indian Democracy. The objections to adult suffrage are not peculiar to India alone; the objections, if any, apply with equal force to all countries and to all peoples. In England, adult suffrage, full and unrestricted, was introduced by stages, not too rapid or precipitate, and the same may be done in India without its proving in any way derogatory to the enjoyment by the country of full Responsible Government with all its implications. Of course, there is also the other side to the question, which points out that the political education of a Democracy will proceed slowly with the advance of time and with the acquisition of experience and that, therefore, it would be an unwarranted restriction of a democratic system to limit the franchise to any particular class of persons and to exclude others. There is no doubt a certain amount of truth in the argument, but it is necessary to proceed in a manner which would result in the avoidance of all possible risks.

The problem of women suffrage calls for a solution as much as the problem of male suffrage. In any scheme of the extension of the franchise, the rights and privileges of women will have to be kept in the foreground and conceded; and they should be granted the vote not merely as independent heiresses of estates or owners of property, but also as wives of the male electors and in virtue of their educational qualifications. The awakening of Indian women in recent times to an appreciation of their own rights in the political as well as in the other spheres is indeed remarkable, and it will be difficult not to recognise them and their legitimate claims in all future schemes of reform. The recent enfranchisement in England of a large body of women, though objected to by a section of the people, has worked successfully as was evident from the last general election; and there is nothing to suppose that the same result would not happen in India also. If necessary, an age limit, say 30 years, may be imposed for women to get their names on the electoral register; in the alternative all qualified women may be placed on the register subject to their getting themselves registered, a system which will be an inducement to all intending voters intent on getting the franchise to exhibit their political enthusiasm.

A PRAYER

[*This beautiful prayer is by Dr. Van Dyke and is quoted in the Dawn*]

Lord, Thou knowest how I live,
All I've done amiss forgive;
All of good I have tried to do,
Strengthen, bless, and carry through;
All I love in safety keep,
While in Thee I fall asleep.

SATYAGRAHA

BY A SATYAGRAHI



THE Civil Disobedience Movement inaugurated by Gandhiji would lose its significance if the youth of the country failed to realise its true import. To the superficial observer, Satyagraha would seem to be an easy weapon. It is not a weapon, as has been generally understood by a large section of youths, merely forsaking home, wealth, rank and all the material comforts of life, just for breaking an Act of Government established by Law, and for mutely facing the sufferings consequent upon it. To learn to place the country before everything else, to be bold and daring, to develop the Will to suffer, great as they are, do not by themselves go to the making of a Satyagrahi.

"Satyagraha" literally means "a passion for Truth," the Truth for which Harischandra gave up his princely life and cheerfully took up the post of watchman in the cremation ground and stooped to behead his own faithful wife; the Truth for which King Nala renounced his throne and became a charioteer; the Truth for which the heroic Pandava Princes mutely suffered their beloved Draupadi to be insulted in full Court; in short the Truth for which the Lord Himself, from time to time, has come into this world of men from His sweet repose on the Serpent of Thousand Hoods on the waters of the Milky Ocean. Ever since Creation, through the ages long past, the message has been borne to us alike through Sree Krishna, Jesus Christ, Lord Buddha and Mahatma Gandhi of our own times that "Truth alone conquers, not falsehood," that "Love alone wins, nothing else avails."

"Resist Evil with Good," this is the message of the Mahatma to suffering humanity. Commenting on this principle, Mr. C. Rajagopalachariar, the "Gandhi of South India" said in the course of a talk he had with the political prisoners in Bellary Central Jail during the last national struggle to which class I had the honour to belong:—

If you do good for evil the man's mind will be altered at once, but if you return evil with evil the mind will become doubly evil in answer. There is an enormous incalculable energy in good thoughts, good words and good deeds. The Satyagraha experiment that we are doing in India is not an experiment for getting our own Liberty—God will help it only if it is a world force—and India's battle is a step in the progress of the whole world. It is that which gives it its life and importance. It is only because we have a great evil to conquer that we have been compelled to adopt this method of warfare. The greater the evil the greater the experiment and greater the glory in world history India will have. . . . Satyagraha is the application of the method of love in matters of Politics. It is much more effective, much more speedy than the force of fear.

What are the qualifications of a Satyagrahi? In my opinion, the essential requirements of a Satyagrahi can best be summed up in the following signification of what the letters of the word, Satyagraha, stand for:

- S. "Self-reverence, Self-knowledge, Self-control, these three alone lead to sovereign power." *Tennyson*.
- A. Abstinence from all intoxicating drugs and liquors, abstinence from all unholy thoughts.
- T. Truthful in thought, word and deed. True to God, himself and the world outside.
- Y. Youthful spirit, buoyance and elasticity of Youth must at all times be preserved. Faith and hope characteristic of Youth must for ever be kept alive.
- A. Altruism, the desire to live and act for the benefit of the whole wide world.
- G. Gentleness. Gentle thoughts, gentle words, gentle manners leave their fragrance even after the body decays. To gain the goodwill of the whole world and the affection of as many people as possible must be our one great aim.
- R. Renunciation. Sree Krishna has said: "He who wishes to follow me must renounce everything else." It is renunciation that at once elevates and ennobles.
- A. Adherence to Ahimsa is very essential. Non-violence must be our creed.

II. Humility. "All the knowledge that men have attained, even the wisest amongst us, is a mere atom; that which is unknown is a huge universe.... One man's knowledge, like mine, is but an atom in that atom, and when you are prepared to hear from me, how much smaller must you be, and so consider the depth of humility you should be in, in really pursuing knowledge." *C. Rajagopalachar*.

A. Amplitude, i. e., a wide range of mind, a broad outlook on human affairs.

These are some of the qualities which the youth of the country should try to acquire, and he who cultivates these would have built a fort around himself, which not at all the armoury in the world can break, within whose walls the soul can march towards Truth in peace and "in tune with the infinite". Here lies true SWARAJ. When 33 crores of such unssailable forts have been erected—nay, a lakh is enough,—what nation on earth can deny us what we ask? To-day the "Atman" in the viceless millions of Indian lies under a cloud, unrevealed. Who knows when and how soon this cloud will drift, and reveal to the wondering gaze of a grief-stricken world Irresistible Soul Force, the triumphant power that is at the back of Spiritual India?

If it is true that the innumerable sufferings and countless sacrifices the country has made during the last Satyagraha campaign, have not pierced the steel-frame of Government, I dare say it is because Satyagraha, as Mahatmaj has given it, has not been properly understood or truly practised. Breaking of Laws according to convenience, increasing the already existing hatred towards the foreigner a hundred fold, and especially hatred towards the English people by songs and mischievous utterances, has been somewhat in evidence throughout the country. Only when we are able to purge our minds of such impure thoughts and actions and replace them by love—the love for which Gandhiji prays and pines—can this great weapon of Satyagraha succeed.

THE CONVERT

BY AN INCOGNITO, M. A.

IT was rather a hot afternoon. The news-boy had just brought the '*Hindu*' and as usual a party of four or five elderly gentlemen had gathered on the pial of Mr. Sreekanta Iyer's house to hear the day's news. And those were days of stirring news. It was the time when the Child Marriage Restraint Bill was being discussed in the Assembly. Some leaders blessed it as the dawn of a happy era while others cursed it as the prelude to racial suicide. But political and social events have a knack of pursuing their own way without paying heed to the blessings or curses of mortal men. Men may come and men may go, but we events go on for ever, they seem to think. And on that day, that mysterious individual, the Special Correspondent, in his omniscience had foretold the easy passage of the Bill through the Legislature and the certainty of its being assented to by the Governor-General. Frankly, the elderly gentlemen assembled at Mr. Sreekanta Iyer's house did not like the news.

"It is all guess-work, you see," said Mr. Sanjeevi Rao, the retired Assistant Inspector of Schools, who by the way was a childless widower. "My hairs have grown grey in the study of newspapers and I know the stuff these Special Correspondents are made of. They sit in their rooms and write about happenings miles away."

"I am as opposed to the Bill as you are, Mr. Iyer," followed a gentleman with heavy spectacles. It was the revered *Mirasdar*, Ekambara Sastry, who had a knack of marrying girls just to allow Death to snatch them. "But your utterance is a case of the wish being father to thought. For aught I know, in nine cases out of ten, these correspondents do prove prophetic. Capital men, they are. Whether we like it or not, this heterodox Bill will be law in a few days and your groanings and mine will be so much wasted energy."

"It will mean the ruin of our hoary religion. I knew it was coming--this chaos and deluge. Only I thought I shall escape the monstrous sight. It has come too soon. How my blood boils to think that these modern Manus dare to reform the handiwork of the revered Rishis! But surely, the dark age--the *Kali Yuga*--is ripening. And these are the signs. I thought the ruinous influences of the modern civilisation will not touch our women so soon, but I was wrong. And now the purity of our homes, the religion we love--everything is in danger. God knows what He means."—This last was Mr. Sreekanta Iyer, the president of the small assembly and the richest man in the village.

"But I tell you, friends," he continued, "Not all the Governments on earth can force me to do a thing forbidden in the scriptures. I am pretty old, and in the remaining years of my life I am not going to dance to these modern tunes. I care little what becomes of the world after I slip away. But so long as a single breath is left me, my house will be sealed against these pernicious doctrines of the modern. I am not foolish to distrust the injunctions of the revered ancestors because these self-styled reformers choose to denounce them. I shall do my daughter's marriage as my ancestors have been doing, and in this great desert of heterodoxy, my home shall be an oasis."

"Don't you worry about that," interrupted Mr. Sanjeevi Rao. "There are a thousand ways in which the law can be disregarded. I do not think that, if you are going to marry your daughters before they are six summers old, any of us in the village will report the matter to the authorities. We are sufficiently united for that. The Act will be what they call a paper resolution and a pious wish."

"Yes, yes," added Ekambara Sastry, "unless that fellow, Kesavan, the Secretary of the Youth League, gets busy in the affair."

"I wonder, friends, what youths these be," interposed Mr. Sreekanta Iyer. "And you know the aims of the Youth League! Abolition of caste and of infant marriage, re-marriage of young widows, and so on! I laughed as I read

their bulletin the other day. And when I pilgrimaged to the Rudrahari Mutt to see the revered Swamigal, I told him of these! He laughed and said: 'Bubbles these are! Born to break up!' And this Kesavan is a most spoilt young man.'

"You must think twice before you utter those words again," remarked a fourth gentleman, "Kesavan is the idol of our young men. Although I want to dislike him, yet when he passes along the street, I involuntarily keep looking at him. His simplicity and charming manners and his selfless devotion to the country's cause have endeared him to one and all."

"God bless him! If India is going to be saved at all, it is not Kesavan and his men that are going to do it. It is time for *Sandhya*. Let us get up," said Mr. Sreekanta Iyer.

"But I might say that we should be thankful to the enthusiasts of the Bill for their moderation. I am told Mahatma Gandhi would have the marriageable age still higher," added the fourth gentleman.

"That only shows how true a Mahatma he is and how safe religion will be in his Swaraj". With these pregnant words of Mr. Sreekanta Iyer the party broke up.

II

Mr. Sreekanta Iyer had a history of his own. He was the only son to a rich land-lord and spent his boyhood and youth in the same way as many other only sons of rich land-lords do. And that way is constituted of the following elements in the order of their occurrence: endless ailments during infancy, obstinacy and stupidity during boyhood; going to school in physical grandeur and returning from there empty-minded; a chance promotion in the S. S. L. C. Examination, due to the philanthropic tendencies of the Moderation Board, a peep into the College Course, failure at the Intermediate Examination, (in University Examinations deserving boys at times fail, but undeserving boys never pass) and then succession to the ancestral properties, the father having, true to the tradition of the family, died at thirty. Of course, it need not be told that Mr. Sreekanta

Iyer was married at 17 to a girl of 9. In his youth, Mr. Sreekanta Iyer's pursuits never betrayed any potential leaning towards orthodoxy; but then age has its wonders, and what with a widowed mother at home and a new-born daughter and a good-natured wife, and what with the oft-recurring *Sraddha* ceremonies and the silent admonitions of the purohits who looked to him for the successful conduct of all the orthodox ceremonials and the temple festivities, it was no wonder Sreekanta Iyer awoke one day and found himself orthodox—nay, the custodian of orthodoxy. His visits to his old friends of "the other castes" became less frequent and completely disappeared in course of time. He developed a certain reserve and intolerance of views; his old partiality for political news was slowly erased; he became pessimistic about the future of the land, and all these inroads into the sacred precincts of social customs literally tortured him. But forces were beyond his control and, except for giving occasional vent to his feelings to the small and indulgent coteri at his pial, he had to keep quiet. And if the enthusiasts under Kesavan's leadership looked askance at him, the purohits of the Agrabaram looked up to him in reverence; and that is all one can have on earth—fame and approbation from one quarter only.

* * * * *

Mr. Sreekanta Iyer was talking to his wife about the marriage of their daughter Uma. Mrs. Sreekanta Iyer was not enthusiastic about the affair.

"Uma is just eight, and she has not learnt any of the wedding songs. She has just commenced going to school. What is the hurry about her marriage?" she said.

"But then the Marriage Act is coming into force on the first of April, and then we cannot marry her till she is fourteen. Many of my friends are arranging for marriages immediately, and let us not be black sheep," Mr. Sreekanta Iyer replied.

"I do not know what all these Acts mean, but I am not ready for the marriage of Uma at this child's age," remarked the lady.

"Then the marriage will take place without you," burst out Mr. Sreekanta Iyer, who could never tolerate expression of individual views from the fairer sex.

Mrs. Sreekanta Iyer was a gentle woman and bowed. "Then let us not quarrel over it," she said. "Only I shall have to hurry over the preparations. But has the bridegroom been decided upon?"

"Yes. Can you guess who he is?" asked the husband.

The lady paused for a while and said, "How can I? I am never consulted in these important matters. I do not know who our son-in-law is."

"My cousin's son Ratnam will surely satisfy you. He is such a quiet boy," came the answer.

Mrs. Sreekanta Iyer's face darkened a little. She sighed and said, "How of all boys have you chosen him I wonder. He is such a weakling and a prey to endless ailments. Uma, though yet a child, does not like him. She told me yesterday in her playful mood: 'Mother, how dull Ratnam is! He never stirs out for play, and in our school he is so singular and always morose that other boys shun him. And we girls often tease him in many ways.' Such a boy for Uma!"—The mother in Mrs. Sreekanta Iyer for a time made her forget that she was an obedient wife.

"Don't be foolish," said Mr. Sreekanta Iyer. "Don't be sentimental. Were you not married young and was I free from ailments during infancy? Do you regret having married me? Go in and commence the preparations. The wedding comes off in a fortnight."

And so by one of those inexplicable acts of Providence which entrusts the well-being of innocent girls to foolish parents, or unites a lovely girl with a coarse youth, or makes an aspiring soul the victim of social wrath, Uma was married to Ratnam. What momentous issue was more callously settled?

III

The lovely flower Uma in union with the lifeless Ratnam was a dark spot in Nature.

And dark spots in Nature never survive.

By a native instinct Nature repairs her ravages. The fresh blossoming of the mutilated branch of a tree, the healing of a wound, the bringing of solace to a troubled heart, calm succeeding storm and peace following strife and the dawn of a majestic morn after the oppressive darkness of night are all instances in point. For Nature is a sympathetic Mother and though, woman-like, she has her whims and causes disasters, mother-like she soon comes to the rescue and does ample amends.

And so it was with Uma in union with Ratnam.

Sympathetic Nature silently came to the rescue and cut the knot that bound so bright a gem to so foul a creature.

Ratnam sickened, or rather he always was sick and grew worse—and died. Uma was widowed within a month after her marriage—a widow, she who did not yet know what life was.

There were wailings and wringings of hands and tossing of hands and beatings of breast and violent oscillations of hair.

Only a month ago, in a festive pandal, the champions of orthodoxy had blessed the marriage and showered choice *Long may ye live*s on the happy pair. But that is how these purblind creatures always do their work; our blessings turn curses and our joys foreshadow deep misery.

And the gods in heaven sing in glee,

What fools alas, these mortals be!

Years passed, and with them the memory of events.

IV

It was a fine evening in spring. Mr. Sreekanta Iyer was sitting cross-legged on the upper storey of his house in deep contemplation, and before him was seated Kesavan, the young and ardent social reformer. Kesavan was wondering what on earth Mr. Sreekanta Iyer, who had never till then so much as cast a sympathetic look on him and had been regarding him as an outcast, would have to tell him. But

that morning he had got a note from Mr. Sreekanta Iyer requesting the pleasure of his company and in compliance with the request, he had come. At length, with a deep sigh, Mr. Sreekanta Iyer broke the silence.

"This is a great moment in my life, Kesavan," he said, in a calm and determined manner. "All these years of my life a storm has been raging within my little heart and a fire has been consuming some of the most deep-rooted of my sentiments. You know, Kesavan, how my most beloved daughter Uma was married years ago—it is now many years, it scarce seems ever to have taken place—and how in a month's time she became a widow, a virgin-widow, which means she became a sacrificial offering to the demon, society. You know what the lot of a virgin-widow is, how it is a life of forced torture, a life of gradual consumption, a slow lingering death, a silent suffering, an endless hell on earth. Her widowhood was a blow to me; but then I philosophised and consoled myself saying, 'It is Fate, it is Destiny, the result of Uma's past misdeeds, and she must endure it'. My friends consoled me in identical terms. But five years of daily association with the virgin-widow, five years of observation have been too much for me. Uma has all these days grown in beauty and brightness and in learning and charm. She could never remember she was married, or that the boy whom she wedded has died. As I have been daily looking on her growing sweetness and the divinity of her demeanour, I have been changing. The most obstinate champion of orthodoxy has become the most heterodox being. I am old and when I feel what Uma's lot will be when I die, a shudder runs through me. I have, therefore, resolved not to suffer the fair flower to die in slow long-drawn-out agony, but to marry Uma to a worthy youth who would prove to be a suitable partner in life to her."

Kesavan was listening in intense amazement. "But may I venture to suggest, that this decision of yours, prompted by a father's heart, may give way before the violence of the opposition that will be organised against you. I hope you realise what will be the consequences of your action—social ostracism, ex-communication and all the rest."

"I have not arrived at this conclusion in a light-hearted manner," replied Mr. Sreekanta Iyer. "Years of silent contemplation lie behind that resolve. I tell you, Kesavan, it is all a nice thing to carry on academical discussions on the desirability of early marriages and all that sort of thing, but when one's own daughter is widowed at the tender age of eight, it is all a different experience. I refuse to see now what rights parents have to enforce eternal sorrow on innocent girls who committed no crime other than that of being born of narrow-minded parents, or what right society has to bind young babies to a life of extreme misery and degradation. I now feel the truth of Mahatmaji's remark that the term 'child-widow' is a contradiction in terms. I shall no longer call my Uma a widow. She is a pure, chaste virgin yet. It was some child's play—her marriage at eight. I am prepared to face all social opposition and ex-communication. I have got my duties as a parent to fulfil. I have become a convert now, and I now see that Religion never means enforced misery and degradation. Uma explained to me the other day, how Poet Rabindranath has distinguished between Religion and Religious Organisation."

"I am so glad your daughter is to be saved after all," replied Kesavan. "It is a sure sign of awakening coming to us. I never thought the evening would bring me so pleasant news. May I take my leave?"

"But stay, boy," said Mr. Sreekanta Iyer, "You have pleasanter news still. Uma has decided to wed you."

INFLUENCES

Each separate life is fed
From many a fountain-head;
Tides that we never know
Into our being flow,
And rays of the remotest star
Converge to make us what we are.

THE LEAGUE OF NATIONS

BY V. MAHADEVAN, B. A. (HONS.)

I



THE League of Nations is the product of two forces, both of which work for the same end. It is, on the one hand, merely a further development of the international agreements which had been effected in the past. It is, on the other, the natural consequence of the Great War, which shattered the very basis of the existing economic structure and political development. The misery caused by the Great War was so bitter, the material loss so great, and the economic chaos so disastrous that the statesmen of all countries became convinced that wars should be avoided at all costs in the future. Secondly, the creation of a number of small independent States during the War necessitated an organisation to guarantee them security from external attacks. Lastly, there were left a number of territories, previously subordinate to the Great Powers, now lost to them, which had got to be controlled, rather guided by some outside authority until they are fit for Self-Government. These were the immediate causes which have led to the formation of the League of Nations.

The League of Nations Covenant is part of the Peace Treaty of 1919. The framing of the Covenant was entrusted to a special tribunal, of which President Wilson was the Chairman. Sir Eric Drummond, its first Secretary-General, aided by England, conducted its operations in London between June, 1919 and June, 1920, and so even before the Treaty of Versailles had come into full operation, the League had begun its life.

In the Preamble, the League's objects are clearly given:

The High Contracting Parties, in order to promote international co-operation and to achieve international peace and security, by the acceptance of obligations not to resort to war, by the prescription of open, just, and honourable relations between Nations, by the firm establishment of the understandings of international law as the actual rule of conduct among Governments, and by a maintenance of justice and a scrupulous respect

for all treaty obligations in the dealings of organised peoples with one another, agree to this Covenant of the League of Nations.

The League now conducts its operations through four bodies, namely the Assembly, the Council, the Secretariat-General, and the Permanent Court of Justice. The Assembly is the final authoritative body of the League. It consists of the official representatives of its member States, including India and the British Dominions. Each member of the League possesses only one vote, and each member can have only three representatives. Unanimity is essential in all its decisions. The Assembly consists of nearly 56 Nations, and since it is a large body, a smaller body, namely, the Council, has been created for the conduct of business. The Council has five permanent members, like France, England, and Germany, and two other Great Powers and nine non-permanent members, thus making a total of fourteen in all. The powers of the Council are very wide. The relations of the Council to the Assembly are not stated definitely in the Covenant. The details of the work are carried out by the Secretariat-General. The Secretary-General is appointed by the Council with the consent of the Assembly. The principal work of the Secretariat is the keeping of all the records. The Secretariat also gathers all the information for the League and publishes every international agreement. The fourth organ of the League is the Court of International Justice. As Prof. Harold Laski remarks, "No League of Nations could pretend to completeness of structure which lacked a permanent judicial organisation." The Court of International Justice was established according to Article XIV of the Covenant and to it international disputes are referred. The Court consists of eleven Judges and four deputy Judges, and the Court assembles regularly at The Hague.

The main object of the League is to maintain the peace of the world and prevent war. It has put through very substantial work in this direction as evidenced by its successes in the settlement of several political disputes between the member States and by the progress of disarmament negotiations. But a consideration of these we have to defer to a future issue.

JAINISM IN SOUTH KANARA

A Descriptive Record

BY T. B. KRISHNASWAMI, M.A., B.L.

(District Educational Officer, South Kanara).

I. At Venur.



ASHED on the north by the purifying waters of the Gupur River at Venur is a grass-covered hillock fifty feet high—lying in three terraces. From the first of these a flight of steps leads up to the next, surmounted by a monolithic pillar sixteen feet high. This terrace runs round another, walled on all sides into an enclosure. As we walk round, we gain a back-view of the Gummata, showing the curly hair, like a coronal and the high wall of the enclosure seven to eight feet high. Then we come to the front, and entering the third or inner court, see standing on a high platform, the majestic figure of Gummateswara, 35 feet high. It is a naked statue standing in majesty of unabashed Nature. It faces the north, where the purifying waters flow, and its gaze seems fixed on the Himalayan snows! A lovely smile wreathes its granite features and makes the whole circumambient area smile with plenty. The people feed the God and the God feeds the people, and by so feeding one another they grow in prosperity.

The temple is wholly hypaethral. That is how the fancy, that the Gummata is clothed with light as with a garment, gets justified. Sunrise and sunset, noon-day sun and the silver light of the moon shed their peculiar radiance and light up the colossal figure, clothing which, otherwise than with light, would be about as absurd as the proverbial clothing of the elephant.

Tradition has it that the sculptor was one Jakkana-chari who fashioned the image about four miles away. The transport of the image and the setting up must have been very remarkable feats of engineering skill.

About a furlong away facing the east is a covered Basthi dedicated to Athinath, the Ancient of Days. The Basthi stands on a height, and mounting up the stone-steps we come upon an extraordinary monolithic pillar, with an elaborately carved capital, representing a processional car. It is highly ornamented, and perhaps more so, than any other we shall see in South Kanara.

Besides the Temple proper, there is an adjoining shrine, a long hall, where are installed 24 *Tritankaras* or *Jivan-muktas* or Masters who have attained freedom. There are three gate-ways to gain a glimpse of all the twenty-four. One of these again is Athinath. Thus each of the Tirthankaras has a temple where in the outer courts, he along with 25 others, is set up into a syndicate of the saintly and the saved, who work for the safety of the souls of men.

Worship is conducted twice every day by one who belongs to the priestly class among the Jains.

II. At Mudabidri.

Twelve miles away is Mudabidri, the seat of the *Charu Kirthi*, or the High Priest of Jainism. He lives in a Mutt with a small shrine in it and a precious library of inestimable sacred literature. The doors of the almirahs ring warning bells, and cockroaches are brushed aside with a little brush of peacock feathers. The High Priest teaches a set of scholars and preaches daily on the Doctrines of Jain Faith.

Coming out of the Mutt, which abuts on the road—the trunk road to Karkal via Mudabidri,—one gains a glimpse of the magnificent Basthi of Chandranath, the greatest of the Basthis in South Kanara. Including shrines or sacellae to Tirthankaras, there are eighteen Basthis in the single township of Mudabidri. A whole street is the Basthi Street, and both the rows are filled with them. The gateway to Chandranath Basthi has the Greek Cross-beam on upright posts. The covered gate is of recent construction. The monolithic pillar has a carved capital with four bells hanging from the four corners. The Basthi has three stories, the

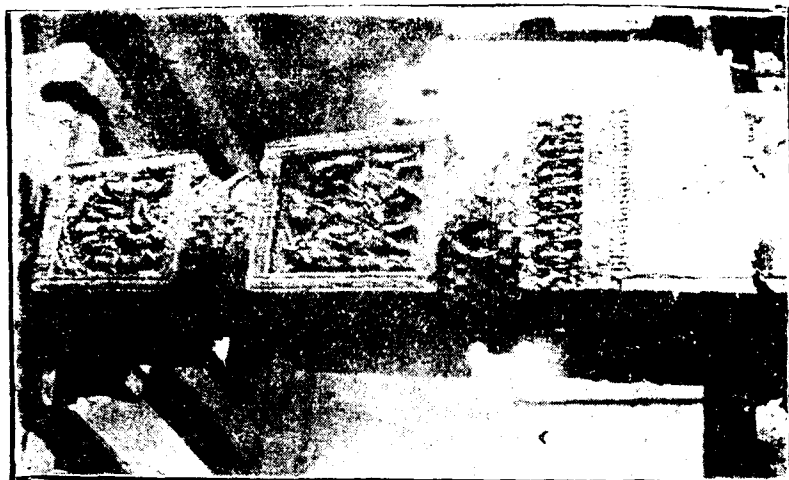
top two being of wood covered with bronze tiles and the last and lowest one of stone, imitative of wood. There are a thousand pillars in the Basthi and to make up the number a few diminutive pillars have been carved on some of the bigger ones. The ornament on some of the pillars is very elaborate.

This temple has no shrine for the fraternity of twenty-four. That of Parsvanath in the Basthi Street, which is said to be the oldest, has it. About fourteen Basthis are located in one street, and the decoration of the capital on the monolithic pillar is a curious study. Some are very elaborate—though none like Chandranath's or like that of Adinath at Venur—and some are very simple. Another temple of Chandranath, south of the Mutt, is less antique.

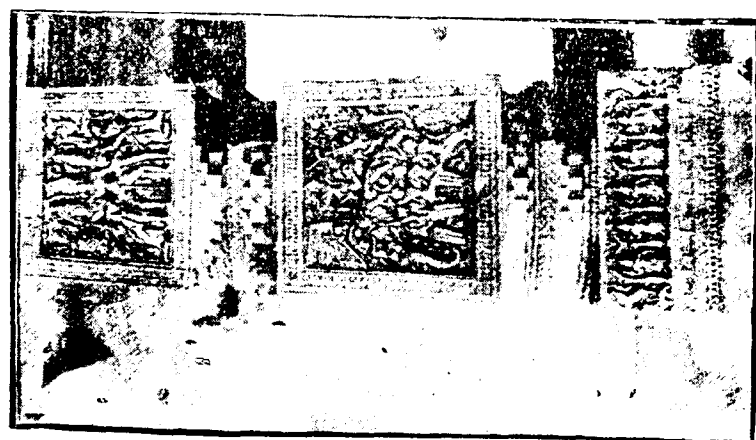
The Basthi where a sight-seer will see much to interest him next to Chandranath's is the one designated *Ammanavaru*, the Mothers' Basthi, dedicated to Saraswathi (Goddess of Learning) and Padnavathi, (Laxmi, Goddess of Wealth). At the entrance is a curious structure, an apology for a Gopuram, and it is locally known as the *Kannadi Vasal*, or the Mirror Gateway or the Gateway with a window. The Basthi has a central shrine with an elaborately carved door, embossed with gold, and another for the 24 Trithankaras. At the end of the series but facing each other are the two Mothers of Learning and Wealth.

Another centre of Jain interest, is the Cemetery of the Charukirthis or High Priests. Most of them rest on the southern side of the road to Mudukonaje, but two stand apart in double splendour on the north. In front of the biggest of those on the right is the Government Notice Board declaring the spot protected against vandalism. Yet another monument, a structure as recent as 1925, claims our attention as showing the modern lack of taste in putting up a huge and heavy structure with little claim to artistic merit.

Among protected monuments at Mudabidri is part of the Palace of the Chouter Raja. The other part constitutes his residence. In the protected part are wooden pillars



[To face page 543.]



[Jainism in S. Kanara.]

most elaborately carved. Two acrobatic feats are immortalised on two of the pillars.* Five women work themselves up into the shape of a horse in one of these and ten women into the shape of an elephant in the other. Carved ceilings, not particularly elaborate, complete the specimens of Jain Art in this part of the palace. Inside the residential quarters is a carved screen of somewhat elaborate but no extraordinary workmanship. Mudabidri is mostly inhabited by Jains and, though many of the Basthis are dark and neglected, Jainism as a living religion with a vital hold on the people is clearly manifest every Friday at the Ammanavaru Temple and every morning and evening at the Charukirthi's Mutt.

III. At Karkal.

Venur is too much in the interior. Mudabidri abounds in architectural splendour, but the Gummata at Karkal, standing on a height that commands a view for miles around, has so much of human interest, that those who think of Jainism in South Kanara, particularly from the picturesque point of view, think always of Karkal, of its Gummata and the *Chatur-Muha* or Four-Faced Basthi.

Much of South Kanara soil is laterite, but at Karkal, it is hard granite, the name Karkal itself being derived from two words meaning black-stone. The Chatur-muha Basthi has four faces and stands four-square to all the winds that blow. It is very impressive from a distance. The nearer view adds to the impression of solid grandeur and sublimity. The four entrances to the Basthi lead to the shrine of a set of three Tirthankaras each, so that only twelve of these great souls are worshipped here. The Basthi is supported by 68 pillars and the roofing of stone shows the close imitation of wood, said to have been the first material used in the far-off home where Jainism originated. The view from the Travellers' Bungalow, with the waters of the Ramasamudram interposed between, is quite delightful. Hiriangadi, a few furlongs away, is the place of ruined Basthis, and the one in good condition has a pillar said to be the tallest of all

* See picture accompanying this article.

monoliths. The real attraction of Karkal is its Gummata. To reach it, one climbs up 180 steps cut on one hard mass of gneiss, and comes upon a monolith, not very high but very unique, in as much as a majestic figure, in the rapture of blissful calm sits atop of it. It is Brahma, the protective deity of the Jains. With the Hindus, he is merely the Creator, but with the Jains, he is protector as well. There is an equestrian figure in bas-relief at the foot of the column, representing the conquering King who set up the Gummata and the Pillar.

Within, in the centre of a magnificent lawn, where grass has been growing regularly for the past 600 years, is the famous Gummata Raj visible from a distance of three miles in any direction. The figure is 42 feet high. It is also clothed with light only. But its features are rather hard set.

This Gummata also faces north, faces the Pole Star, of whose company, as of Truth, it really is. The whole spot in the stillness of its solitude is awe-inspiring, and carries the mind back to a far-off time when minds were big and men took large view of things.

A Creed.

To live as gently as I can,
To be, no matter where, a man ;
To take what comes, of good or ill ;
To cling to faith and honor still ;
To do my best and let that stand
The record of my brain and hand ;
And, then, should failure come to me,
Still work and hope for victory ;
To have no secret place wherein
To stoop unseen to shame or skin ;
To be the same when I'm alone
As when my every deed is known ;
To live undaunted, unafraid
Of any step that I have made ;
So without pretense or sham,
Exactly what men think I am.

From "The Broadcaster"

MEN I HAVE KNOWN

VI

Mr. S. Satyamurthi

BY N. S. SRINIVASA IYER, Advocate.

[The next to be dealt with in this series will be
Lala Lajpat Rai]



CROSS the murky political sky of 1918, Mr. Satyamurthi flashed like a meteor. At the Conjeevaram Political Conference he made a speech. The question as to how far India should co-operate in bringing the War to a successful conclusion was taken up. In uncompromising tones, Mr. Satyamurthi declared that until the wrongs done to India had been redressed, there could be no thought of any kind of help being afforded to Great Britain. His speech was received with rapturous applause, and created far-reaching echoes throughout the country; and Mr. Satyamurthi sat down with his political reputation established.

Again in 1919, Mr. Satyamurthi became one of the most notable figures of the Amritsar Congress. The Amritsar session of the Congress was one of the most momentous ones during the 45 years' tenure of the great national institution. It followed closely the terrible chapter of events under the regime of martial law, which has made the very name of Amritsar a by-word for inhuman Imperialism. Simultaneously, the scheme of Reforms prepared by Lord Chelmsford and Edwin Montagu came for consideration, and Mr. Satyamurthi was the most fanatical among the opponents of the Montford Reforms. With characteristic insolence, he denounced Lord Chelmsford as a drill sergeant, and cited the well-known saying of the cynical Frenchman that the Sun never sets in the British Empire because God Almighty could not trust the Britisher outside the Sun. The correspondent of the London *Times* was so struck with the force and the persuasiveness of the speaker that

dyarchy being supported by a party avowedly formed and elected for the purpose of its destruction. It is undoubtedly a desolate aspect of Madras political life, and a pall is best thrown over it altogether.

It is as a Parliamentarian, with debating abilities of the very highest order and a mastery of Parliamentary procedure, as detailed as it is accurate, that Mr. Satyamurthi has made his real mark in public life. The value of such a piece of work is apt to be discounted at a time when the Councils, from the very beginning, were regarded as the preserves of the bureaucracy fit only to be boycotted, and the strange mentality produced by the Gandhian creed of Non-co-operation has obscured the merits of those who practised the game of obstruction inside the Councils, leaving the futile task of working the constructive programme to those who are most enamoured of it. Yet it cannot be denied that Councils are bound to play a very important part in the future Constitution of India, and with the advent of Swaraj, when the foremost leaders will turn away from ethico-political programmes to where the centre of gravity of political power would have shifted by virtue of the far-reaching schemes of reforms that will be formulated as a result of the deliberations of the Round Table Conference, Mr. Satyamurthi is bound to have an honoured place in the Parliamentary system of the future; and though his political career got itself almost stranded by an untoward combination of circumstances, there is little doubt that he is sure to occupy a very exalted position in the Councils hereafter.

On the platform, Mr. Satyamurthi has been a success, though he rarely resorts to the tricks of the mere demagogue. A power of lucid utterance, combined with a clear grasp of the issues involved, a luminous presentation of his stand-point in a manner that is bound to convince even those most hostile to his views, a wealth of humour and detail, which by their appropriate setting give an air of finish to the entire speech—these are some of the characteristics which have made him an effective and popular speaker. In Committees as well as in open sessions of the

Congress, he has made his mark, while in the numerous statutory bodies of which he is a member, he always makes himself felt by the careful study of every problem involved, by an intellectual alertness which detects forthwith the weakness of the arguments of an opponent and by an ever present desire not to allow any question to be decided without having a say in the matter.

He has faults, some of them of a character which are apt to obscure his real merits. They have created for him formidable opponents, who are apt to mistake his transient drawbacks for permanent disabilities, but Mr. Satyamurthi has learnt his lessons in the hard school of experience. In a well-known passage, in his *Letter to a Noble Lord*, Burke declared that he did not possess any one of the arts that lead men to the favour and the protection of the great, and again and again he had been called upon to demonstrate his claims to a position in public life by proof that he was thoroughly acquainted with the problems governing the country. This is eminently true of Mr. Satyamurthi also. He had none of the advantages which either wealth could procure, or high social and political position automatically involves. He was not provided with a golden key to success and fame, but was obliged to gain his position by fighting every inch of his way. In India, the rewards of public life are very few, while an atmosphere of carping criticism is apt to sap the most robust optimism. Gokhale once declared that he who served India faithfully for five years would die of a broken heart, and it is a tribute to Mr. Satyamurthi's resourcefulness and faith in himself that he has been able to go through so many vicissitudes with unflinching courage. But the worst phases are over, Mr. Satyamurthi has gone through "terror to triumph", and moves onward with confident optimism to a day when his abilities will be recognised and rewarded by a Nation grateful for all the services that he has rendered.

BOOKS FOR ALL*

BY S. R. RANGANATHAN M.A., L.T., F. L. A.

BOOKS for all' is one of the important laws of Library Science. Its place had been, till recently, usurped by the concept 'Books For The Chosen Few'. The Law 'Books For All' has had in recent times not a little of struggle in getting itself heard. A variety of vested interests had arrayed in opposition against any attempt to put this law into force. There was the clash of interest between the classes and the masses; and there was the antithesis between the men and women. Perhaps the difficulty experienced by this law in scaling the sex barrier was not as great as getting beyond the city walls. In recent years this law has been securing the privilege of reading books not merely for the sick and the blind, but also for the prisoners behind the prison walls. Hospital libraries, prison libraries, and libraries for the blind are nowadays becoming quite common.

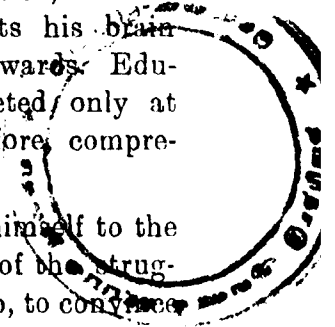
But the struggle of this law takes the most puzzling phase when it has to negotiate the antithesis between the adult and the child. It has been, for long, held by all, and it is even now being held by some that the child has no right to any books other than text-books and that it is only n'ver-do-wells that will "waste time in extra-reading". On the other hand, it has been at the same time believed that one who has completed formal schooling has already made the closest possible approach to the omniscience that books can supply. One has only to witness, from the Cauvery Bridge at Kumbakonam, the surface of the Cauvery water bestrewn and bedecked with the printed sheets of torn books, cast away by the candidates coming out of the College Hall, after the last University examination. This casting off is meant by many as a ceremony to symbolise that they have passed the stage of books.

* Paper read at the Provincial Educational Conference at Palghat.

The belief that the educated adult does not need books any longer can really be traced to what may be called the 'camel theory' of education—that before we start on the journey of life we can be given all the mental food necessary to carry us through the whole way. It does not recognise that maturity has its educational aptitudes, aspirations and urgencies. But this theory, that education has primarily to do only with the training of children, has, however, little basis in psychology, and gets little support from practical experience. Of course, children must be educated. But an educational system, that does not recognise the perpetual need of the adult for the tools of education, is a mere futility. In any dynamic Democracy that is constantly evolving a newer and better order of things, the definite task of Public Education is that of constantly educating the adults to participate intelligently in this new order of life. Adults must first learn how to live the new order before they can teach it. It is the unfortunate neglect of this factor that has led to the clock of our educational curriculum being blindly, but harmfully, set back every now and then, at the instance of powerful politicians, who insist on having their fingers in every pie, but who, in the plenitude of their ignorance, would know of no curriculum other than what they were themselves drilled through, in their own far off boyhood. Out of the practice of living must come the understanding that can translate this kind of living into education for the children. Hence, even though a man has as many degrees as a thermometer, even though he be graduated with the highest honours, he is grossly uneducated, or will soon become so, if he stops his reading, and lets his brain grow rusty from the day of his Convocation onwards. Education really begins at the cradle, and is completed only at the grave. All the educated adults are, therefore, comprehended in the 'All' in 'Books For All.'

Persuading the graduate adult to submit himself to the sway of this law is only one side of this phase of the struggle. This law has an equally up-hill task to do, to convince the University that her interest in the education of her alumni should not end on the day she confers her deg-

1765



rees on them. Although she has no right to force on them any more of formal teaching, the duty of continuing to educate her *alumni* through the books of her library is cast on her. One of the achievements of this law of Library Science is the driving home of this new duty, in which progressive Universities and their libraries are beginning to take an increasing part. The law even offers a threat to the University saying, "You cannot retain the interest and the loyalty of your graduates, unless you strengthen this new service to them through your books. There must be this higher intellectual bond. Nay, viewed from the national point of view—and after all it is the National Exchequer that maintains you—such service to the *alumni* is essential if the money spent on undergraduate education is not to be thrown away.

This brings us to the new orientation which this law has brought about in the methods of instruction in educational institutions. It tells the Universities: "The best thing that you can do for your raw undergraduate is to awaken in him a zest for thinking and the habit of reading. Remember, education does not end in your class-room. I have to begin where you leave. It is easier for me to keep the reading undergraduates reading, than to catch them when they are men and women and start them afresh to read. In return, I have no objection to your relying upon me, more fully in your class room teaching. Similarly, it tells the schools: "The hope of the future lies in the children of to-day. Remember that a large proportion of children walk straight from your care to mine. There is no University for them. Hence it is imperative that you should give them the widest opportunity in your school-library to form the correct reading habit. You know that the child, who forms a deep love of reading in the school, is more likely to continue that reading habit in after-life. Hence, reinforce the library-work at school so that I can reinforce the library-work of the future." In its attempt to scale over the perplexing antithesis between the adult and the child, such is the reconciliation and understanding that this law is achieving between the old and the new instruments of education.

The Best Memory System.

*Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.*

*Remember every kindness done
To you whatever its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid
And be a grateful debtor.*

*Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember Heaven's above you;
And you will find through age and youth
True joys and hearts to love you.*

(Extracted from an Australian Paper)

FROM THE WORLD'S TABLOID

BY A GALLOPPING GOSSIPER

Some World Problems.

The present age is full of new problems, and although every age has its own peculiar problems, ours is pre-eminently one of problems, turmoil and experiments. New problems give rise to fresh phases of thought and outlook, and each of these has its spate of books, lectures and specialist's panacea, but there has not been an attempt to give a bird's-eye view of the whole. Instead of my usual monthly gossip in the 'Tabloid,' I shall endeavour here to describe a few of these perplexing questions of the hour, which form some of the outstanding problems of the age.

Politically our age is one of great confusion and turmoil, of daring political experiments, ruthless autocracy, sudden abdications and revolutions. Long-cherished political ideals are questioned, every system of Government working now is pronounced a failure and the political atmosphere is one of instability and chaos everywhere, even including conservative Britain, which has always been held up as a model of orderly progress and stable Government. Government by Party system as in Britain, most successful till now as an efficient form of democratic Government, is breaking down under the rise and progress of a third party. Every day the fall of the present Labour Government is predicted, and we hear daily of Liberal-Labour pacts and coalitions. In the great Republic of America, the land of liberty and freedom, Democracy is said to be struggling for its very life, if it has not already been smothered between the autocracy of Tammany Hall, Ku Klux Klan and Gangster Rule. Europe alternates between extreme forms of political experiments between the One-Man Rule, as in the Dictatorship of Mussolini in Italy and 'Rule by All,' as in the proletariat Government of Soviet Russia, while now and then there are violent upheavals and sudden abdications as in recent Spain, where the ancient Bourbon

throne has fallen, King Alfonso, the last of the Bourbons having left the country, giving place to a provisional Republican Government which has yet to establish its sway. Coming nearer home, we find that our country also is fighting for her birthright of freedom and Swaraj, and that with weapons absolutely new in the history of the world. No country on earth ever achieved freedom, or wrested power from alien and unwilling hands, except through fear or force of arms, but here in India, under the religious leadership of the Mahatma, History is being made by the daring and new experiment in political warfare, whereby freedom is sought to be gained by passive resistance and non-violence. This kind of fighting, being new to the world, it is being watched by its thinkers all over the world as much as the other experiment in Russia, with its gospel of armed revolution and 'the mechanised man'.

The social problems of our age are much more vexed and baffling, partly due to our complicated materialistic civilisation and partly to the advancement and progress of mechanisation. Any day the man in the street is much more interested in his bread problem and living wage, and thus social problems are of vital interest to the public, affecting as they do their very life and existence. But they are in their very nature more baffling of solution since they are intertwined with the economic and the industrial, whose reactions are mutually conflicting. By far the most important of these questions is the Unemployment problem, which is common to all countries in its existence, but whose reactions are peculiar in some countries, giving rise to curious implications. The root cause of this malady, in western countries particularly, is the mechanisation of industry. Speaking roughly, 80 workers can now by the aid of machines produce 25 per cent. more than 100 workers could before the War, with the result that there is greater production with less labour. Though in the aggregate a large number of people are employed than in 1913, the trouble is that employment has not kept pace with the increase in the population, and the result is the huge armies of unemployed in every country living on doles and charity,

or walking the streets, threatening any moment to break out into anarchy and revolution. Even America, the dollar-ridden country, is not free from this evil, and the year's statistics tell us that there are about eight to ten millions of unemployed in that country constituting about 23 per cent. of the population. Britain has 14 per cent. and Germany 31 per cent. of her population unemployed, while France has 350,000 people wholly unemployed and about a million partly so. In our own country, the problem is even more acute, the country and its resources having been steadily impoverished by foreign exploitation and lack of encouragement of indigenous industries and crafts. A stereotyped form of foreign education, the glamour for clerical service, and the consequent desertion of the village, and lack of enterprise among the richer classes are the main contributory causes of unemployment here, and the educated middle classes are the worst sufferers in this respect. The problem is thus world-wide and constitutes a standing menace to the stability of any Government, and naturally the national Governments of the world are engaged vigorously in combating the same. But it is curious that in India, though the Government has not yet set about solving this problem with any seriousness, it has instead set up numerous Retrenchment Committees, which have resulted only in adding to the army of the unemployed. In his excellent book, *Asia's Teeming Millions*, M. Denuery, a noted French writer and economist, has touched the core of the problem. He says:

Machinery throughout the continent has diminished the demand for manual labour. ...Gandhi's arguments in favour of the return of the small craftsman are not only moral, political and economic; they accord with the true democratic spirit. In his diatribes against the west, Sun Yat-sen has also dealt with the problem of the machinery: 'Take the coolies of Canton. What an amazing change has machinery brought about in their lives... In former days to transport a load of 10,000 piculs of goods from Canton to Shiukwan required 10,000 men working each for ten days; to-day for the same task only ten are necessary, driving a train for eight hours ... After the introduction of machinery a large number of men suddenly lost their trade and could no longer find work or earn their living. Westerners have called this great

change the Industrial Revolution, but this revolution has caused much suffering to the workers.' In Asia, the most modern methods have been forced from without, and machinery has not only directly affected the distribution of the populace by limiting the demand for manual labour, it has radically transformed the entire economic life throughout Asia. The ever-growing concentration of industries, the continuous improvements in means of communication, the growing inter-dependence of districts with districts and between villages and towns are also the result of machinery and cannot fail in turn to disturb the mutual relation between man and man in Asia. But the unrest created by this conflict adds to some extent everywhere to the troubles of over-population.

Whether this increase in mechanisation is of any benefit to mankind, though the vast increase in production must be necessarily helpful, remains to be seen. But it is obvious that reaction against ultra-mechanisation ever since Tolstoy's clarion call of "Back to Nature" is steadily growing, despite international combines and American Fords. The increase in population naturally complicates the problem still further, and how the world will deal with its redundant population, including the surplus clerical workers, who are also being rapidly replaced by machines, remains an ever challenging problem. Meanwhile, the armies of the unemployed are steadily increasing, and have perforce to be maintained by the employed in at least the highly civilised countries.

(To be continued)

BOOKS BY K. S. VENKATARAMANI

The Next Rung	Rs. A. P.		
A Constructive study of Modern Civilization	1	8	0
Murugan, The Tiller	A Novel of Indian		
	Rural Life	2	8 0
Paper Boats.	Sketches of Indian Village Life		
On the Sand-Dune.	Musings on Life		
A Day with Sambhu.	A Tale for Boys		
		0	8 0

For copies apply to:— **THE MANAGER,**
THE SCHOLAR, PALGHAT.

REVIEWS AND NOTICES

The Indian Constitution by Sir Tej Bahadur Sapru, K. C. S. I., LL. D. Published by the National Secretary's Office, Adyar, Madras. **Price Rs. 2-8-0.**

When Sir Tej Bahadur Sapru first wrote in 1924, his masterly commentary on the Indian Constitution, the question of the revision of our Constitution was eagerly discussed throughout India. Seven years have passed since then, and to-day the situation in our country appears exactly the same but with this difference. The problem facing us at the moment is not simply the revision or the amendment of the existing form of Government but the building up of a new type of Constitution for India. Nevertheless, as Sir Tej Bahadur has rightly pointed out in the Preface, 'apart from questions of policy, a mere study of the constitutional position cannot be useless. Indeed, it seems to me, it should be the basis of all well-informed criticism'. No other publication of the kind could furnish us with such a clear analysis and keen thoughtful criticism of the existing Constitution, as is done by the handy volume now reprinted for our use for a second time. It would appear that all the defects and shortcomings pointed out by the author half a dozen years ago have been proved beyond dispute by the happenings in our country during that period and that the position taken by him then has scarcely to be changed now. We would recommend the book to all persons who may desire to equip themselves with a clear vision of the constitutional position in India to-day, so that they could understand thoroughly and participate intelligently in the discussions that are being carried on in India as well as in England. We may particularly draw attention to the comparisons instituted with the Constitutions of other self-governing countries like Canada, South Africa and Australia.

The book will be found very useful by our University students also who have to study the Indian Constitution. The reading of it is a pleasure by reason of the purity of style and the clarity of thought which distinguish it as well as by the elegant manner in which the book has been printed and got up.

E. S. K. B. A. (Hons).

Hand-book on Snakebite by Paresh Banerji. Published by P. Banerji, Mihijain (India) 1929. **Price Rs. 10/-**

This sumptuous and profusely illustrated volume advertises a medicine which the author maintains is a perfect cure for snake-bite. "Lexin", the specific in question, is to be used as an inhalation and is designed, we are told, to "neutralize the venom circulated in the blood-stream". The author publishes in the second part of the volume a record of a thousand cases in which his specific has effected a cure, but he is apparently not sure that it will be accepted by men of medical science, the "test-tube players"—a race of "hard-boiled scholars who are working in the sacred temple of science, closing all the doors of truth with acid-fast mortars," who would not "welcome the light of truth when it comes from an unknown plane, lest it should kill the germs of superstition they are laboriously cultivating in the dark chambers of their dreaming brains". But if it does not bear the hall-mark of scientific men, it at least is not a quack medicine, for the book under reference gives a complete analysis and formula of the specific with a reasoned chapter on why the ingredients were selected. In view of the dangerous result of snake-bites, this specific seems worth a trial, particularly as it is certified to be "a non-poisonous, harmless, highly anti-septic anti-venom inhalation". The book also contains exhaustive directions with regard to its use.

In a sense it is unfortunate that the book should have advertised the medicine, because the value of the book itself is apt to be obscured thereby. For, as a symposium on snakes, the book is a very interesting and informative one, and is intensely readable. Coloured plates of all the snakes in India "fascinate" our attention, even though the subjects of illustration are such dreaded creatures. The chapter on "All about Snakes" is perhaps the best among the chapters in the book, told as it is in the author's quaint style with plenty of anecdotes. He talks of the "flying snakes of Arabia which have got wings" and of the feats of strength of snakes which "can climb a tree faster than a squirrel, jump from one tree to another better than a monkey swim across a stream faster than a swan, and capture a cow or a buffalo by coiling strongly round the hind legs to quench its thirst for milk". As for the anecdotes—such as how the Python's, the largest of terrestrial snakes, love or partiality to particular people, or how the Serpent Goddess compelled people to worship her—well, the reader must get a book and find them all for himself.

E. V. S.

FROM THE WORLD OF SCIENCE

An Amazing Discovery—Herr Bruno Lange, a young man only 29 years old, working in the Wilhelm Institute at Dahlem, a suburb of Berlin, has made the discovery that a half-volt motor can be driven directly without auxiliary current by only a photographic cell exposed to the dim diffused light of an exceptionally gloomy winter in the laboratory of the Institute. Within a few months, the efficiency of this photo cell has been increased fifty-fold, and it is being asked if the cell could not be so far developed as to make it possible for the generation of energy from sun-light to find a place in the technique of industry. The time may not be far in that case when, as a Berlin paper forecasts, "huge metal plates exposed to the rays of the Sun in the Sahara will generate the electrical energy to drive the machines of industry and illuminate the streets of towns thousands of miles away". Be that as it may, the announcement of his success has brought the young scientist many tempting offers from the electrical and commercial industries and also an invitation from Thomas Edison to go over to America and work in the Menlo Park Laboratory.

Lighting the Path to the Moon—Two enormous turbine generators of 160,000 kilowatts each, with a maximum output of 200,000 kilovolt-amperes, the largest single-shaft machines operating at 1,800 revolutions a minute, are now being constructed at the Schenectady works of the General Electric Company for installation at the Hudson Avenue plant of the Brooklyn Edison Company. The two units will supply enough electrical energy to light 426,666,000 lamps operating at 2.5 volts and 3 amperes, enough to girdle the earth around the Equator, if the bulbs were placed only four inches apart. Or, if you choose, enough to make a part of light from here to the moon, with only a yard between the individual lamps. The generator that will be driven by this turbine is to be the largest single one in the world. Rated at 160,000 kilowatts, 16,500 volts and 7,000

amperes, it will operate at 1,800 revolutions a minute. Seventy-one of these new generators, operated continuously for one year, would generate close to 100,000,000,000 kilowatt hours, slightly in excess of the United States, for all purposes during 1929. The first of these two electrical monsters will be installed in September, 1931, while the second will begin operating in April, 1932. By that time, the New York Edison Company, of which the Brooklyn Edison Company is a part, will have added to its facilities of power generating equipment equal to the total development of Niagara. And all within a period of three years.

Model Cities of the Future: Pictures of New York, as it would be architecturally in 1935, were shown at the Technical City Exhibition at Dresden, and we are told that they struck the European architects dumb with wonder and incredulity. And well they might, for they included community skyscrapers rising 200 stories, covering five city blocks, each separated by vast parks and parking areas, airports and recreation ground; garden terraces far above the ground, and lofty triple-decked highway and sidewalks of glass to permit light to penetrate to lower levels; flat-roofed sky garages for airplanes of the helicopter type that hover and land vertically like birds; giant air hospitals of transparent glass, floating far above to give sick people pure air and unclouded sunlight. These represent definite preparations for the New York of the future, as presented in the Report of the New York Committee on Regional Planning.

Ancient Sky Scrapers—That skyscrapers are not the recent innovation of Americans, but had been known 700 years ago, is the theory advanced by Dr. Frank H. H. Roberts of the Bureau of American Ethnology, Smithsonian Institution, who recently discovered a buried town in New Mexico, which flourished about 1200 A. D., in which he found houses built in the style of modern New York skyscrapers. The town was excavated near the Zuni Indian Reservation, south of Gallup, N. M., and he found a whole buried village full of four-story high step-back or terraced apartment houses of stone. One of these had sixty-four rooms. As many as 800 rooms were found in houses.

NOTES

The twenty-third session of the Madras Provincial Educational Conference that was holding its sessions when the last issue of *The Scholar* was published, was, on the whole, a successful session. The attendance was not very large, but it was fairly representative of the teaching profession from the various districts of the Presidency. The Telugu districts were, however, poorly represented, which shows the need for propaganda in those places, as adverted to by Mr. Venkatarangayya in his Presidential Address. The organisers of the Conference had taken care to arrange for a varied and interesting programme, and the Exhibition, the physical culture demonstrations and the entertainments, like the *Kathakali* and *Ottamtullal*, must have added to the usefulness and variety of interest of the Conference.

The Refresher Course of lectures for Elementary School teachers, organised under the auspices of the Conference, was perhaps the most substantial of its achievements. We believe that this is the first occasion in our Presidency, when such a course was conducted for the benefit of the elementary school teachers. At a time when more and more attention is being devoted towards making elementary education universal, it was only proper that the Educational Conference should have thought of helping in that direction. Any scheme for the reform of elementary education must take into account the teachers in charge of the children in the schools; this has not been properly done so far, and the condition of the teachers is to-day unenviable, and their equipment and training hardly much better. The course of lectures was very popular as evidenced by the fact that no less than 250 teachers attended it, and most of the credit for the success of this experiment goes to the expert lecturer, Mr. Jagannathan of the Teachers' College, Saidapet, who, despite indisposition and the rigours of a trying

climate, went through the course with remarkable assiduity and care. We are sure that the teachers who attended it must have been vastly benefited by the lectures.

But the question has to be considered as to whether, taken all in all, the achievements of the Conference were commensurate with the immense energy put forth. We are

Success or Failure ?	not, for the moment, talking of the actual results in the matter of giving an educational lead, as it were, though in this respect we have much to say, but of the general atti-
------------------------------------	---

tude of the teachers as a class towards a Conference exclusively their own, as this has an important bearing on the results of such a Conference. The spectacular side of it is easily managed, provided a handful of workers of grit, initiative and enthusiasm are forthcoming; but it is the general body of teachers who give the strength of reality to it, or make it simply a shallow-show. Seen from this point of view, we are afraid that the Conference was by no means an absolute success. The element of seriousness that should dominate the deliberations of a responsible body of professional men was somewhat lacking, and a too strict adherence to technical points prevented more substantial things being done than were achieved even in the way of passing resolutions. Above all, we feel constrained to remark on the attitude displayed by the teachers of Malabar. For a Conference held in Palghat, their attendance was very poor; some of them displayed an indifference that was as surprising as it was painful. It is needless to expatiate on this point too much. If the teachers as a class will not see the value of organisation, discipline and the spirit of Trade Unionism for themselves, no amount of sermonising on our part will make them do so. But this much we feel sure, that on the measure that the teachers strive and work for their rights through a corporate organisation will depend the extent of their achievements in securing their demands. And, at the present moment, we are afraid that the measure of their effort is inadequate, unsatisfactory and disappointing.

We congratulate the University of Bombay in having decided at its recent Senate Meeting, to open a Faculty of Technology. The question has been before it for a long time but the sanction of the Senate having now been obtained, it is to be hoped that the proposal will find fruition in the near future without any undue delay. India is on the eve of a great industrial revival; and it is only meet that such a big industrial centre as Bombay should be the pioneer in starting such an Institute. But necessary as is such education, too much care cannot be taken in seeing that the supply does not over-step the demand. If the case of the unemployed worker is bad, that of the educated unemployed is worse and that of the technical expert who is without work, easily the worst of all. For, the manual worker, even if he be skilled can put his hand to any work at a pinch, and the graduate or under-graduate unemployed to some work, though not all, even though he may not be quite fit for it by his education, but the technical electrician, for instance, what work will he be fit for and of what use will his education be to him if he has no opening for his talents? One obvious remedy is to provide for such subjects of study as will enable the pupils to find work for themselves without any great difficulty. We hope that the example of Bombay will be followed by other Universities as well.

THE INDIAN CONSTITUTION

By Sir Tej Bahadur Sapru, K. C. S. I. U. D.

Price Rs. 2/8.

SECOND EDITION

Only a few more copies left.

Apply to:—

THE NATIONAL SECRETARY'S OFFICE,
ADYAR, MADRAS, S.

THE SOUTHERN CONTINENTS

AND NORTH AMERICA

BY

V. K. SOURI RAJAN, M.A., L.T., Dip. Economics,

Geography Master, Hindu High School, Triplicane.

Written by a teacher with experience of teaching High School pupils. The book contains elements essential to pupils and helpful to teachers. A large number of sketch maps and illustrations, suggestions for study and practical exercises form some of the many useful features of this neatly printed and well got up book.

P. VARADACHARY & Co.,

BOOK-SELLERS & PUBLISHERS

8, LINGA CHETTY STREET, MADRAS

ARITHMETIC FOR HIGH SCHOOLS

By Govind Balwant Karnic S. T. C., Mathematics Teacher,

Sri Pratap High School, Bansda, Surat

With a foreword by

Prof. M. R. Paranjpe, M.A., B.Sc., Poona.

The Prof. says:— Your book is quite good

The book is very useful for those preparing for the Matric examination of any Indian University, especially the Bombay University.

Get your copy soon and help yourself. The price is only Rs. 2. Very neatly bound.

Dr. Mukherji's NETROEANDHU

A renowned EYE disease specific. Removes Redness, Itching Pain, Swelling, Watering of eyes, Sticking of Lids magically in 24 hours.

As. 6 each Doz. Rs. 3. Postage as 6. Sample FREE—Liberal discount.

RESPO

Respiratory System Regulator.

Rs. 16 per seer.

A Combination of CHABANPRASH with CODLIVEROIL and HYPOPHOSPHITES

Dr. M. M. MUKHERJI, M. P. A. S.
Hinda Post (24 Pgs) Bengal.

THE CITIZEN OF INDIA

A High class English Monthly

Edited by

C. R. Ramachandran B.A.,

Annual Subscription Rs. 4.

Published at Vellore.

P. Varadachary & Co.,

Book-Sellers, Publishers & Agents
for Government Publications
8, LINGA CHETTY STREET, MADRAS
Just Published

Elements of World Geography

BY V. K. SOURI RAJAN, M.A., L.T., Dip. in Econ.

The Southern Continents and N. America with maps
and illustrations Price Re. 1-4-0

Books Already Published

(Special Period in Indian History for S. S. L. C. Examination, 1932)

A Text-Book of Indian History: The Muhamadan Power of India
Part II

The Mughal Empire 1526-1707 with 8 illustrations
and 3 maps Price Re. 1-4-0

By the same author

Indian History	Form I (in Tamil and Telugu)	...	0-7-6
	Form II Do	...	0-10-0
	Form III Tamil	...	0-12-0

Elementary Science by Dewan Bahadur K. Rengachariar
M. A., L. T., I. E. S. (Retired)

	Form I (in Tamil and Telugu)	...	0-10-0
	Forms II & III Do each	...	0-12-0

Physics and Chemistry by A. Varadachariar, B. A., L. T.
Forms IV to VI in English ... 1-8-0

Natural Science Series Forms IV to VI,
Lessons in Biology, Animal Life by Dr. K. S. Padmanabha

	Aiyar, D. Sc. M. A.	0-10-0
Human Physiology, Hygiene by Dr. K. S. Padmanabha	Aiyar, D. Sc. M. A.	0-12-0

Lessons in Biology, Plant Life by Dewan Bahadur
K. Rengachariar, M. A., L. T., I. E. S. (Retired)

	revised edition according to the new syllabus	...	0-8-0
--	---	-----	-------

Books in Mathematics by V. Venkata Subbiah B. A., L. T.,
Head Master, Pachayappa's College, Madras for

	Forms IV to VI	
A Text Book of Algebra	...	2-4-0
A School Geometry Parts I & II	...	2-8-0
Do Part I	...	1-0-0
Do Part II	...	1-12-0

Arithmetic in Tamil Forms I to III by S. Radha-
krishna Iyer & K. Vaidyanathaswami Iyer, each part ... 0-10-0

Katharatnakaram in Tamil by Chelvakesava
Mudaliyar Esq., M. A. Book I Class V

	Book II Form I	...	0-5-0
		...	0-6-0

ZANDU'S CHYAVANPRASH (THE BEST BODY & BRAIN BUILDER)



An Unrivalled Tonic of Ayurveda for Cough, Cold, Hoarseness of voice, Asthma, Phthisis and such other affections. It is an excellent tissue builder in all wasting diseases and therefore it is highly recommended by allopathic and ayurvedic physicians in so many complaints. It is suitable for males and females alike. It can be given to children with milk in various complaints.

Price 1 lb phial Rs 2-8; ½ lb phial Re. 1-5; ¼ lb As 13.

Manufactured by

THE ZANDU PHARMACEUTICAL WORKS LTD.

BOMBAY 14

Please write for our descriptive catalogue and Agency Terms.

Sole Agents:—

DAMODER & CO.,

No. 78, CHINA BAZAAR ROAD,

G. T. MADRAS.

Sub-Agents in the Southern side:—

CALICUT: N. S. Balan Brothers, Chemists & Druggists

COCHIN: The Cochin Swadeshi Stores, New Road

TRICHUR: Messrs. Kuttan & Co., Chemists & Druggists

ALLEPPY: Prabhu & Co.

TRIVANDRUM: Mr. K. Sadasivam, Puthanchanta

PALGHAT: S. Natham & Co., Chemists & Druggists

VADAKKANCHERRY: K. R. Harihara Sastrigal Esq.

COIMBATORE: Messrs. D. S. V. & Sons, Chemists & Druggists

POLLACHI: The Empire Pharmacy

MANGALORE: Messrs. Shah Company, Diamond Building

PUTTUR: P. Janardhana Rao Esq.

Clinical application of Ayurvedic Remedies in English As. 8

Tamil or Telugu As. 4

about 200 pages each

SREE
MAHALAKSHMI TILE WORKS,
 THENOOR--PARLI

Proprietor: E. N. A. S. NARAYANA IYER

SUPPLIES ALL SORTS OF
 TILES, BRICKS, FLOORING
 TILES, ROOFING TILES,
 HOURDIES, ETC.

BEST QUALITY MODERATE PRICES

Established 1909.

Tel: GOKUL

Awarded Medals & Diplomas at Various Exhibitions.
 THE GRAND GOKUL'S PERFUMERY HALL
The Unrivalled House of the East for

SANDHANADHI
 &
 ARAIKEERAI VIDHAI THAILAMS

The Best Brain Cooler & Hair Tonic

TRY OUR 'SCENTED COCOANUT HAIR OIL'

(The flower Queen of the Dressing Room)

(Our "OTTO GOKUL" Queen of all Scents)

REGISTERED



Also Manufacturers of:—

Scented Supari, Chunnam, Tooth-
 powder, Tobacco, Vegetables, Pickles,
 Rose Gulkhand, Bathing Powder,
 Scented Sticks, Sandal Powder, etc.,
 etc., etc.

T. S. R. & Co.,

PERFUMERS. KUMBAKONAM

SOLD EVERYWHERE

Please note our Trade Mark "BANIAN LEAF GOKUL"

COFFEE EMPIRE FRENCH BRAND

IS A BLEND OF PURE COFFEE
with the finest Chicory packed and sold enormously
in various size tins from $\frac{1}{8}$ lb to 28 lbs.

THIS IS A HOUSEHOLD COFFEE

AT CHEAP RATE
AND MUCH IN USE IN COFFEE HOTELS

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

T. STANES & Co., Ltd.,
COIMBATORE

THE CITY PHOTO WORKS,

VARIETY HALL ROAD.
COIMBATORE

We beg to inform our numerous friends and
constituents that we have opened a branch of
our photo works at Palghat. Our office is situated
opposite to the Head Post Office. We undertake
all kinds of Photographic work, such as bromide
enlargements in all colours, children's photos and
amateur work. We request the public to patro-
nise us.

Trial order is solicited.

For particulars apply to:

THE CITY PHOTO WORKS,
SULTANPET, PALGHAT

REPUTED SCHOOL BOOKS

		Rs. As. Ps.
A New Geometry for High Schools		
By A. A. Krishnaswami Iyengar		2—8—0
A Preparatory Algebra By V. Raghunatha Iyer		
		2—0—0
A Course of General Mathematics By the same author		
Do.	Tamil Edition	1—4—0
High School Chemistry By P. A. Narayana Iyer		
		0—8—0
Tamil Training School Arithmetic		
By M. D. Gopalachari		0—12—0
Do	Telugu Edition.	0—12—0
A Manual of Arithmetic for High Schools		
By S. Radhakrishna Iyer		2—0—0
Elementary Mathematics By P. V. Seshu Iyer		
Revised Part I		2—0—0
Do.	for High School Parts 2	2—0—0
A History of India By C. S. Srinivasachari & M. S. Ramaswami Iyengar		
Part 1 Hindu India		2—8—0
Part 2 Muhamadan India		3—0—0

Srinivasa Varadachari & Co.,

PUBLISHERS. 190, MOUNT ROAD, MADRAS

SADHANA AUSADHALAYA DACCA (Bengal)

—ADHYAKHA—

Joges Chandra Ghose, M. A. F. C. S. (London)
Formerly Professor of Chemistry, Bhagalpur College.

Guaranteed absolutely Pure and Genuine. Medicines prepared strictly according to the Ayurvedic Sastras. Catalogues are sent free on application.

Makaradwaj (Swarna Sindur)

Pure and with Gold.

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

Sarbadi Sarasa

A wonderful infallible medicine for Syphilis, Mercurial Poisoning, Gonorrhoea, Urinary troubles and all sorts of blood impurities.

Sukra Sanjiban

A very powerful medicine for sexual debility.

Abala Bandab Jog

A great remedy for all female diseases, leucorrhoea white, yellow or dark discharge, pain in the waist, back or womb, irregular monthly courses, sterility etc.

10 doses Rs. 2.

Rs. 4 per tola.

Rs. 3 per seer.

Rs. 16 per seer.

50 doses Rs. 5.

STOP!

THE LEAKAGE OF
NATIONAL RESOURCES

BY
Insuring In Indian Institutions.
Let Our Savings Remain In India.

NATIONAL is the outstanding Office which satisfies Indian requirements in an eminent degree. While we should encourage Indian Industries and weave our own cloth, should we not insure in our own Office and further its interest by representation?

Otherwise you will have to look on helplessly at a drain of over Rs. 5 crores of Indian money by way of premiums flowing out of the country. Is it not disastrous for India?

**Why worry when you have Indian Institutions like the
NATIONAL?**

FOR AGENCY APPLY TO:

National Insurance Company, Limited,

113, ARMENIAN STREET,

MADRAS

LODHRA

CHORUS OF FELICITATIONS

THE BEST

**UTERINE
TONIC**

Wonderfully cures all complaints peculiar to women and bestows health and happiness on them.

KESARI KUTEERAM,

Egmore, MADRAS

Available at all Chemists.

My wife is now the happy mother of a girl child after 15 years of married life.

I always keep stock of Lodhra in my dispensary and never forget it even in my sleep.

The pain which afflicted my wife for the last 15 years stopped in 6 doses.

I found it a sovereign remedy for all menstrual troubles.

Stockists: NATHAM & CO., Chemists, Palghat.

MASTER OF PREDICTIVE ASTROLOGY

Specialist in Ashtamangala Prasnam

Personal consultation on one Horoscope, Rs. 5; Annual life reading, Rs. 3; Three years, Rs. 7; Full life reading, Rs. 25; Casting Horoscope, Rs. 3; Four questions, Re. 1. V. P. charge, extra.

Horoscope or time and date of birth or date and time of your decision to consult me, are required.

For telling

Future

None can

excel

VIDWAN KAVASSERI

V. SUBRAMANIA SASTRIGAL

302, Linga Chetty Street,

G. T., MADRAS

Certificates given by

1. Barrister V. K. John.
2. Retd. Police Superin. A. Subba Rao.
3. V. K. Seshachari, Advocate.
4. P. N. S. Ayyar, Auditor.

WAY TO SWARAJYA

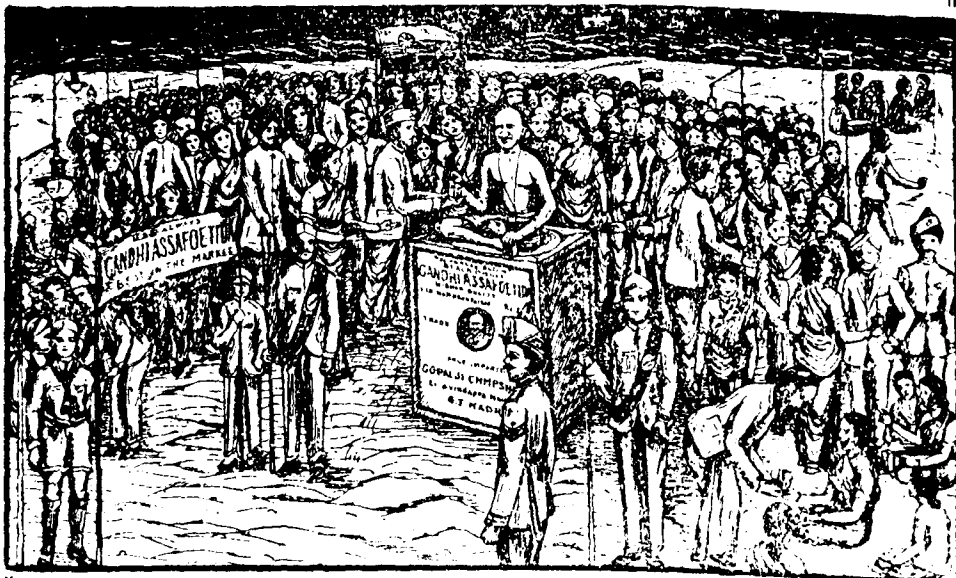
SWARAJYA IS THE BIRTHRIGHT of every Indian.

Without Strength and health, you cannot get Swarajya

For strength and health, food must be tasteful

For proper and tasteful food purchase only

OUR UNRIVALLED



"GANDHI" BRAND MISKY

ASAFOETIDA

1 lb Packet Rs. 2-0-0

$\frac{1}{2}$ lb Packet Re. 1-0-6

POSTAGE EXTRA

Also can be had best Saffron, Musk, Pachakarpur etc.

A SINGLE TRIAL IS SOLICITED

GOPALJI CHAMPSHI & CO.,

21, GOVINDAPPA NAICK STREET

MADRAS

THE POPULAR HOUSE

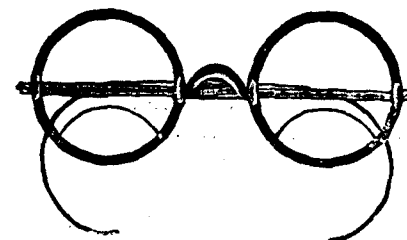
Latest Style!

Lowest Rates!!

Concession Rates for Students.

ZEISS FAMOUS LENSES

A SPECIALITY



RADHA BROS.,

Optthalmic Opticians,

174, Broadway, MADRAS

AMERICAN DENTISTRY

S. CORREYA

DENTAL SURGEON,

Calicut, (S. Malabar)

Following works undertaken:

Teeth Permanently Stopped with Platinum, Gold, Silver or Porcelain. Artificial Dentures made in Gold or Vulcanite Crown and Bridge work, Fixed or removable and Pivoting a speciality.

Painless extractions under the latest methods.

Phyorrhea and other Dental Ailments treated.

THE MADRAS SPORTS WORKS,

VARIETY HALL ROAD,

COIMBATORE

(Madras Office: SHARMAN & CO., Mount Road).

The favourite house for every discreet sportsman is this.

Every rupee that you spend here is spent in quality.

DON'T BE DELUDED BY GILTED ADVERTISEMENTS

It is not the name that counts, but its intrinsic quality.

We have got a huge stock of Tennis Rackets, Badminton Bats, Cricket Bats, Foot-Balls, etc., just arrived both from our factory as well as from foreign countries. Just tell us your estimate, and we will be able to send you the racket that will suit you admirably.

Correspondence from friends is solicited.

T. K. SITARAM, B. A.,

MANAGER

PUPILS' GEOGRAPHICAL SERIES

BY T. S. SUNDARAM AIYAR, B.A.,

Thirthapathi High School, Ambasamudram.

Book I The Three Southern Continents: Australia, Africa & S. America. Price Re. 1.

.. II North America

.. III Part I Eurasia

In print expected early in June

Part II World-General.

In active preparation

These books have been designed mainly to meet the needs of the revised syllabus in Geography in the new S. S. L. C. course of studies. Maps, illustrations and diagrams have been inserted wherever necessary.

GEOGRAPHY OF MADRAS PRESIDENCY

(Tamil & Telugu)

BY M. S. KOTISWARA MUDALIAR, B.A., L.T.,

Head Master, Govindappa Naick Secondary School, Madras.

Crown I to 4 (Fully illustrated)

Price As. 8.

T. P. H. STORY READERS

(for supplementary reading in English)

Grade I The Story of a Tiger and a good Bargain ... 2 As. 6 Ps.

A Little Book of Tales ... 3 As.

.. II Two Great Kings ... 3 As.

Pussy and the Prince ... 4 As.

.. III The Sages and Seers of India ... 5 As.

THE TEACHERS' PUBLISHING HOUSE,

199, THAMBU CHETTY STREET, MADRAS

ESSENTIAL IN SUMMER

The hot weather tells heavily on all office workers. Most of them after heavy office work seem going along the road, depressed, exhausted, restless, eyes-sunken, which is a sure sign that their blood, nerves and digestion are all affected. At this stage the system needs

JEEVAMRUTHAM

the greatest Indian Body Builder. Administration of this benefits every nerve fibre, every organ of the body and every gland and cell. It gives immense satisfaction by giving you perfect health which makes you withstand any amount of fatigue that you may have to face in your daily routine of life.

Can be had at your Chemist for Rs. 3-4-0

AYURVEDASRAMAM

Post Box, No. 287, MADRAS

For Happiness at Home, Keep these 3 Gems

Handy for the 3 Dreadful Diseases.

STOCK'S

ANTI-MALARIAL SILVER FEVER PILLS

A reliable and speedy cure for all forms of Malarial Fevers, including the remittent and intermittent types, also for all cases accompanied with Ague and for Bilious Fever and for complete reduction of enlarged spleen accruing in such cases.

Price Rupee One.

STOCK'S

ASTHMA CURE

Is a very efficacious remedy and quick in its action, giving immediate relief to the sufferings of Asthma, Bronchitis, Croup and Diphtheria. In Asthma the relief is obtained in the first day of taking the medicine and the patient is able to have a comfortable night's rest and in a very short space of time the cure is effected.

Price Rupee One.

STOCK'S

WHOOPIING COUGH SPECIFIC

A safe and reliable cure, quick and certain in its action. If the medicine is regularly administered both day and night, the distressing cough will be relieved in a few days and the cure effected in a week or twelve days.

Price Rupee One.

S. NATHAM & CO.,

CHEMISTS & DRUGGISTS.

SULTANPET, PALGHAT

176591

MAGAZINES & PERIODICALS

"The Bombay Scout"

The Official Journal of the Bombay Provincial Boy Scouts' Association.

For particulars kindly apply to: THE MANAGER, The Bombay Scout, Sir G. V. Mehta Hut, Fort, Bombay.

The Indian Labour Review

An All-India Monthly devoted to the interests of all workers. The only journal of its kind in India, and the best informed.

Annual Subscription Rs. 5.
Edited by ERNEST KIRK, Coimbatore.

The Indian Ladies' Magazine.

Edited solely in the interests of the women of India.
by MRS. K. SATHIANATHAN, M.A., Cannanore.

Subscription including postage
Inland Rs. 5-0-0
Foreign " 5-8-0

The Young Builder.

Editors:
JAMSHED N. D. MEHTA & H. C. KUMAR
Annual Subscription Rs. 2.
Single Copy As. 3.

Apply to: THE MANAGER, c/o Sevakunj, Rambaugh Road, Karachi.

Federated India.

An All-India Weekly
Published Every Wednesday.
Annual Subscription Rs. 5.

Apply to: FEDERATED INDIA OFFICE
Tondiarpet, Madras.

The Vedanta Kesari.

Started May 1914.

A high class Religious and Philosophical Monthly in English devoted to practical and popular exposition of the Vedanta.

Apply to: THE MANAGER, Vedanta Kesari, Sree Ramakrishna Math, Mylapore, Madras.

Rural India.

Editorial & Publishing Office:
Broadies' Road, Mylapore, Madras.

The only journal of its kind in India devoted to discussion of Rural Matters.

Annual Subscription
Inland Rs. 3-0-0
Single copy " 0-6-0
Foreign " 4-8-0

The Bharatha Dharma.

A Magazine of Liberal Hinduism
The official organ of the Bharat Samaj published monthly.

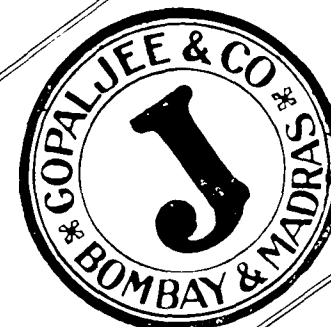
Editor: MR. RAJA RAM.
Re. 1-8 a year. As. 3 a copy.
Apply to: THE MANAGING EDITOR, The Bharatha Dharma, Adyar, Madras.

THE MARK OF...
QUALITY...

EVERY PACKET
IS WORTH
ITS WEIGHT
IN GOLD

OUR EXTRA SPECIAL MAKE BEST MISKY "J" ASAFOETIDA HAS EARNED A NAME THAT CANNOT BE BEATEN

Price
1 lb. Packet 1 10 0
1/2 lb. 0 13 6



Price
1 lb. 1 10 0
1/2 lb. 0 13 6

INSIST ALWAYS ON
"J"

MISKY ASAFOETIDA.
EVERYWHERE



SOLD

GOPALJEE & CO.,

Sole Importers: 205, Govindaraja Street, Madras

Chakrapani: Coal South Street, Kumbakonam

East Marret Street, Madras

m2, N 265C N31.6.7