

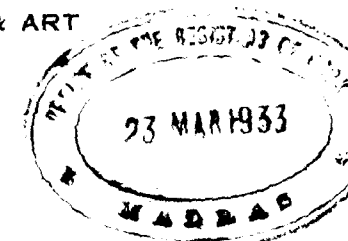
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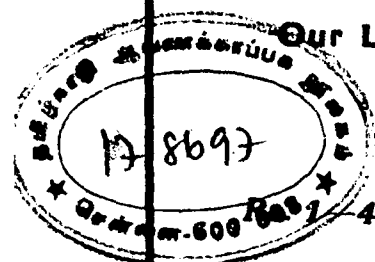
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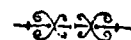
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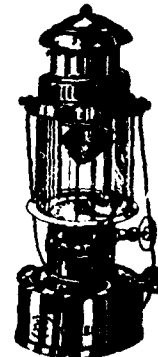
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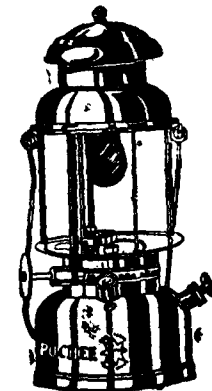
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VOL. VIII.

FEBRUARY

NO. 5.

The Scavenger.

Why do they shun your touch, my friend, and
call you unclean,

Whom cleanliness follows at every step,
making the earth and air sweet for our
dwelling.

You help us like a mother her child into fresh-
ness, and uphold the truth that disgust is
never for man.

The holy stream of your ministry carries pollu-
tions away and ever remains pure.

Once Lord Siva saved the world from a deluge
of poison by taking it himself,

And you save it every day from filth, with the
same divine sufferance.

Come friend, come my hero, give us courage to
serve man, even while bearing the brand of
infamy from him.

[Free rendering from Satyendranath Datta's "Scavenger"
by Dr. Rabindranath Tagore, & taken from the "Harijan."]

Problems of Federal India.

Constitutional & Financial Positions.

By C. V. H. Rao, M. A., F. R. E. S.

Chapter I. Introductory.



THE termination of the Third Round Table Conference in London marks an important stage in the evolution of the Indian constitutional reforms and affords us a favourable opportunity of evaluating the progress so far made. There are differences of opinion as to the value of the achievements of the Conference, and perhaps an overwhelming body of opinion in the country will pronounce it an unrelieved failure; but I do not propose to commit myself to this view, or to the other extreme opinion that it is an unqualified success. There are some bright features of the Conference which an unbiassed observer will pronounce as indicative of a substantial advance upon the present position, while there are certain other features which are undoubtedly retrograde and would render any constitution based upon them an autocracy, much worse than the autocracy that is characteristic of the present Reforms. But the Conference is not the end but only the beginning of the germination of the future Constitution, and the proposals made therein have to run the gamut of the Parliamentary Joint Committee and the Parliament itself, so that if sustained and informed criticism of the proposals is forthcoming in the meanwhile, some improvements which may help to prune down the bad features may be capable of being affected. There is, of course, no disguising the fact that even after the proposed modifications, the constitutional framework that might emerge will not bear scrutiny from the extreme nationalist standpoint; but as Sir Samuel Hoare and the British Government and Parliament are apparently anxious that the Constitution should be so formulated as to secure for itself the reasonable support of all sections of the Indian people, and as unto that end, they are apparently willing to cultivate Congress co-operation also, it may be contemplated that no effort will be spared to remove the patent discrepancies and deficiencies of the constitutional proposals and to maximise the chances of their success by making them approximate as far as possible to the demands of a major portion of the population. Sir Samuel Hoare, Conservative though he may be, and though the Conservative Party is still firmly entrenched in the Parliamentary saddle, it may be supposed that they will have imagination and statesmanship sufficient to realise that no constitution which does not

satisfy the tests proposed above will be capable of being successfully worked and that, therefore, it will mean much precious time and energy wasted to frame a constitution which does not satisfy them. The speech of Sir Samuel Hoare at the concluding session of the Third Round Table Conference, therefore, constitutes a feature of encouragement as indicating a certain change of attitude from that which he was wont to assume in all his previous pronouncements. Said Sir Samuel Hoare referring to the appeal of Sir T. B. Sapru for co-operation:—

Last night Sir T. B. Sapru made an eloquent appeal for a chapter of renewed co-operation between every section of Indian opinion and ourselves. Let me say that there is nothing that I desire more myself. I want to see no empty chairs at the Round Table Conference of the Joint Select Committee. I will give to the words that Sir T. B. Sapru uttered last night the full consideration that they demand.....I can tell him that whatever we may decide, the thing that we wish above all others is that he and his friends shall go back to India and tell every section of Indian opinion that there is opportunity for their help and that we need their help, just as we shall go out into Great Britain and tell our friends that after the discussion of the last two years, and particularly after the deliberations of the last four weeks, we believe we can produce before the High Court of Parliament a scheme on the lines we have been discussing that will do credit both to Britain and to Indian statesmanship.

In spite of the qualifying clause, that the scheme to be produced would be "on the lines we have been discussing," which certainly is not reassuring, Sir Samuel's words have a ring of sincerity about them which cannot be missed, and his reference to having "no empty chairs at the Round Table Conference of the Joint Select Committee" is distinctly a testimony to his desire to make a genuine success of the constitutional scheme, though no tangible proof of the same has so far been afforded.

Chapter II. Position of the Indian Princes.

With this brief preface, I will proceed to consider some of the more important and outstanding problems on which discussions took place at the Round Table Conference and examine how far they fulfil the test of true Self-Government which India demands. The most fundamental point in the declared policy of the British Parliament and accepted in the main by all the political parties in India including the Congress is that it should be based upon the principle of Federation in which the Indian States and the British Indian Provinces will be honourable and equal partners. Two other points are also equally fundamental and have been accepted as such by everyone, and they are Responsibility at the Centre and the introduction of proper safeguards during a period of transition. There has been from the beginning an inextricable inter-connection between the three, Federation being made dependant upon the sanction of Central

Responsibility and Central Responsibility being always supposed to be qualified by the incorporation into the constitution of certain safeguards.

But the biggest issue, both from the point of view of the largeness of its conception and the difficulties in its way that have to be overcome, has been that relating to the All-India Federation. The problem bristles with complexities which cannot be considered to have been overcome after about three years of incessant discussions; for ever since the Indian Princes first made their historic announcement in favour of the creation of a Federation with themselves as members thereof, the question has passed through various vicissitudes, doubts have been raised, conditions have been prescribed, and safeguards have been demanded, all of which cannot be said to have brought the ideal nearer realization than what it was at the beginning. Without going into the past history of the Federal idea, I shall endeavour to analyse the present position with regard to it. In connection with this, attention has to be directed to the following report of the proceedings of a meeting held in London under the Chairmanship of Lord Irwin almost towards the fag end of the R. T. C. It runs:

It was agreed that the Federation will derive its powers partly from the powers which the rulers of the States would agree to cede for purposes of Federation only and transfer by His Majesty for exercise by the Federal Legislature and Government and Federal organs. In order to affect this transfer an agreement will be made by each State with the Crown.

In connection with the composition and size of the Legislature, it has been accepted that a formal conclusion of agreements between the States and the Crown could not occur until Parliament has approved of the Federal Constitution, and it is contemplated that the provisions of the Act with regard to Federation will not take effect immediately but the Act will contain a proviso that they should be brought into force after a specified period, if and when so many States have agreed.

As regards the form of the instruments of accession, the procedure which commended itself to the meeting as a whole was one by which the States would convey to the Crown a transfer of the necessary Power of Jurisdiction in accordance with special provisions of the Act. The meeting agreed that the Instruments of Accession must provide for exclusion from the purview of the Federation these powers of jurisdiction in respect of Federal subjects in whole or in part which individual States did not agree to transfer to the Federation, subject to the understanding that it could not question the State so restricting the transfer as to render adherence to the Federation ineffective.

Notwithstanding certain obscurities of language which makes the report unintelligible in parts, it contains a statement of very important issues relative to the constitutional development of India and to the establishment of Federation, which, as has already been stated, is to be the central feature of the Constitution. It enumerates a formidable array of qualifications to the Princes'

adherence to the All-India Federation, all which taken together constitute an insuperable bar to the realization of the ideal in the near future. It indicates the extensiveness of the initiative which the Indian States can exercise and exert in the successful evolution of the Indian Constitution; at the same time, as it shows the manner in which and the extent to which the Provinces can be made, and are being made, to depend for their political advancement upon the sweet will and pleasure of the Princes.

Chapter 3. Defects of the Princes' Position.

The first point of criticism with regard to the above is that the coming of the States into the Federation is not to be an accomplished fact immediately, but is to be dependant upon the pleasure of the Princes. Mention is, of course, made of a specified period within which the act of entry will be accomplished; but it loses all its value when it is realised that the specified period which is not specified may extend to any length of time. Meanwhile, we are only left in the doubtful blissfulness of having to hold our soul in patience, with the most possible result that till then, the progress in the matter of Responsible Government for British India will also be correspondingly indefinitely delayed. The actual functioning of the Federation will not only not be an accomplished reality except within a specified period, but it is also made contingent upon so many of the States acceding to the act of Federation. Light has to some extent been thrown upon this aspect of the problem in the closing speeches of Sir Samuel Hoare, who postulated the accession of half the number of States' seats and about half their population strength as a condition precedent to the establishment of Federation, which only proves that a number of States in collaboration can effectively hold up the further progress of the erection of the constitutional structure, especially in the direction of the realization of the supreme principle of Central Responsibility. This deduction is further strengthened by the fact that so far no agreement has been arrived at by the Princes as among themselves as to the methods of distributing the seats in the Federal Legislature to the various States, the Rajah of Sarila's speech in the Plenary session of the Round Table Conference being a direct invitation to the British Government to intervene in the settlement of this inter-statal problem.

The second point of criticism in regard to the Princes' attitude towards Federation is the discretionary right claimed by each State to determine which powers it would transfer to the common Federal Government. It will be a strange kind of Federation indeed if every unit is to be accorded the right of being the Judge of its own actions and of the powers which it would transfer to the Federation; and if the proceedings of the

meeting referred to are correctly reported, as there is no reason to doubt they are, and if they are based upon a correct appraisal of the position which the States' representatives are now assuming, then it means that we will have various degrees of Federal control and various degrees of surrender of powers by the constituent units, which will make the Federation a jumble of inchoate elements. Thus, if the position demanded by the Princes is to be conceded, the situation will be that, while in certain States the Federal Government will be collecting customs duties for its own purposes, in others it will be effectively debarred from doing so, and in some States, the Federal Judiciary's writs will have application while in others they will not be enforced; and very undesirable repercussions will be produced, which will tend politically to weaken the Federation, to render the position of the Federal Government awkward and unbearable, and to diminish the respect and allegiance due to a common superior, which is the basis of a Federal Union.

The third point that has to be stated in this connection is the sanction that is sought to be accorded to the individual States to decide for themselves on the question of excluding "from the purview of the Federation those powers of jurisdiction in whole or in part those powers which individual States did not agree to transfer to the Federation". The Instrument of Accession is to be made to provide for this right, and though it is stated that the right should not be exercised as to render the Federal power ineffective, it is the one provision that is calculated more than any other to produce that baneful consequence. It is a strange proposition to advance that the recognition of the privilege aforesaid will not prove utterly prejudicial to the stability of the Federation, should it at all find an opportunity to materialize under such impossible conditions. A Federation, it need not be repeated, will be a successful form of constitution only when the different units entering it surrender powers to the Federal Government on a uniform basis, when there is thus equality of sacrifice and equality of status amongst them. But the decision arrived at at this representative meeting of the Princes' representatives and the representatives of the British Government runs contrary-wise to this important basic principle of Federal political union.

Chapter IV. Necessity for Classification of Issues.

Thus, from the beginning to the end, the conclusions of the meeting, which were officially approved by Sir Samuel Hoare, are capable of only one construction being placed upon them, namely, that they are spokes of a particularly difficult character, sought to be interposed into the Indian constitutional wheel. They are

calculated to delay the evolution and establishment of Self-Government on a responsible basis; they pay scant consideration to the standpoint of the British Indian Provinces; they give to the States rights and privileges which are absolutely irreconcilable with their position as Federal units; and lastly, they will make the Indian Federation, not only a strange member of the world group of Federations, but also an unstable, inchoate structure which will collapse at the first suspicion of friction. The apprehensions on the part of the British Indian people were effectively expressed by Sir T. B. Saprú when he said that "the big issue was Federation" but that his conception of Federation was "that the States should be honoured partners, while British India should not be treated as a dependency of the States". The danger of British India being treated as a dependency of the States is a real one under the conditions that the Princes' representatives are prescribing; and unless an authoritative pronouncement is forthcoming as to the definite date of the establishment of the Federation, unless the powers which the Federation will possess are definitely catalogued and defined, and unless it is agreed that in all those subjects which are thus transferred, there will be complete freedom for the Federal Government to exercise effective administrative control, there is room for the danger mentioned above being always there. Sir Samuel Hoare has not given any reassuring promise in regard to these points, and he was in this respect as vague as he could be. He said:

I agree with him (Sir T. B. Saprú) that the last thing in the world that we wish is to see the Federation drift back into being simply an idea and not an integral part of the Indian Constitution. But I think I ought to say that I do find a difficulty in agreeing, if indeed this is the time to agree or disagree, to anything in the nature of a definite date in the proposals of the Act—what I can say to Sir T. B. Saprú is that we are going to do our utmost to remove every obstacle in the way of the Federation at the earliest possible date.

This is as vague a promise in all conscience as any political promise can be; and in spite of the attempts made by the progressive group of delegates to secure the announcement of a definite date for the inauguration of the Federation, Sir Samuel Hoare has successfully resisted all such attempts, as can be seen from the extracts of his speech quoted above. Lord Sankey is reported to have observed that the inclusion of a declaration in favour of Fundamental Rights in the Constitution would make it a ramshackle constitution; but the construction of a Federation on the basis of the conditions here-to-before discussed would make it not only a ramshackle Federation, but a veritable house of cards which will collapse at the slightest change in the atmosphere.

Before concluding this discussion of the question of the States' accession to Federation, it is necessary to observe that the criticisms above made are intended not to decry the value of the Princes' co-operation in the task of building up of the Indian Constitution, but only to indicate the deficiencies of the present position and the points in regard to which further elucidation is imperatively called for. One cannot, for instance, shut his eyes to the enthusiastic declarations made by the Princes' representatives to the Round Table Conference reiterating their faith in and adherence to Federation, nor can it be said that Sir Samuel Hoare himself has allowed anything in what he has said to suggest that the British Government's angle of vision in respect of Federation has in any way changed. For not only did he say that "we shall between now and the passage of the Bill do everything in our power to remove every obstacle that may at present stand in the way of the Federation coming into existence at as early a date as possible," but he has also definitely exhorted the States to enter the Federation by enumerating the advantages of their taking such a step. It may be suggested by some that the exhortation has a purpose behind it, in that Sir Samuel may be expecting to have the States to constitute themselves into a conservative block and act as a check upon the too rapid advancement that British India may otherwise demand; and the suggestion may not be entirely devoid of truth. Whatever that may be, as things at present stand, it has to be stated that the path to Federation is not by any means smoother now than, what it was at any time previously, and that it will not become smoother unless the Princes make a clear declaration of their intentions with reference to the various gaps in their attitude towards the All-India Federation, and unless the British Government take immediate steps to translate their declarations into concrete acts.

Chapter V. Safeguards—General Propositions.

After having dealt with the present position as regards one of the triple foundations of the future Constitution of India, namely the problem of the All-India Federation, I will turn to the second problem which relates to the safeguards. And safeguards are not by any means separate from the third problem which relates to Central Responsibility. The last-mentioned is from the Indian stand-point the more urgent, the more necessary and the more widely demanded than anything else; and if there are to be safeguards, they must be such as to accelerate the introduction of Central Responsibility in order to render its working smooth rather than to circumscribe its scope, to render it illusory and to infringe upon the principle of Responsible Self-Government inherent in it.

In regard to "safeguards" they have occupied during the last three years the constitutional plans have been under discussion, a highly disproportionate part of the picture. Times there were when safeguards so utterly overwhelmed the whole atmosphere that very serious doubts were entertained by all progressive as well as unprogressive sections of the Indian public that they constitute the sum and substance of the Indian reforms, without any genuine trace of Responsible Government to relieve their rigour. That suspicion cannot even now be said to have fully subsided; for while there has been a certain diminution in the vehemence of the insistence on safeguards, they still occupy a position in the constitutional discussions, which, if allowed to continue, will reduce Central Responsibility to a mere catchword and empty shibboleth. The attitude of the British Government towards safeguards may be gathered from the following quotation from Sir Samuel Hoare's speech. He said:

Let me say that I regard safeguards not as a stone wall that blocks the road, but as hedges on each side which no good driver ever touches, but which prevent people on a dark night from falling into the ditch. They are not intended to obstruct real transfer of responsible power. They are not intended to impede the day-to-day administration of any Indian Federal Minister; they are rather ultimate controls that we hope will never need be exercised for the greater reassurances of the world outside, both in India itself and in Great Britain.

As a general statement of the function of safeguards, such as they may be, the Secretary of State's observations are unexceptionable, and every reasonable man will be prepared to grant them that characteristic. Indians of all shades of opinion, including the Congress, have never opposed safeguards outright, but they have all qualified that term by demanding that safeguards should be in the interests of India and India alone, meaning by that (1) that they should be so designed as to strengthen and not to restrict the position and authority of the Indian Ministers responsible to the Legislature; (2) that they should be such as could be automatically dispensed with at the end of a particular period; and (3) that the powers of interference granted to an outside authority, like the Governor or Governor-General, should be restricted to the narrowest compass and limited to highly exceptional circumstances like a breakdown of the Constitution.

I shall try to apply these tests to the various safeguards proposed to be incorporated into the Constitution, and see how far they are calculated to satisfy them and to fulfil the expectations of Sir Samuel Hoare that they are intended to be only "ultimate controls" which will never need to be exercised. The safeguards that are to be introduced are of a three-fold character, commercial safeguards, financial safeguards, and safeguards in

respect of the Army and Defence of the country, all of which, may it be noted, are concerned with certain vital and inseparable attributes of Responsible Self-Government as understood by constitutional writers.

Chapter VI. Financial Safeguards.

First with regard to Financial Safeguards, it is a matter for congratulation that Sir Samuel Hoare has taken a reasonable attitude when he said in his speech on 23rd December as follows:

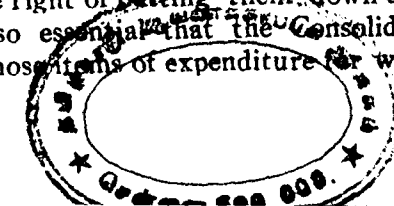
"I am not disclosing any secret when I say that during the last twelve months the British Government have fully accepted that there can be no effective transfer of responsibility unless there is an effective transfer of financial responsibility." What effective transfer of financial responsibility is can be easily understood by any student of constitutions; it means that the Indian Legislature should have full liberty to order the finances of the country according to its own lights and on its own initiative and responsibility. But Sir Samuel Hoare's conception of them is of a character which does not fit in with this definition of that term, for it is qualified by the consideration, firstly, that the British investors' position should be effectively safeguarded, that India's credit in foreign countries should be ensured, and, that the claims of the Services and creditors are effectively protected; and, for this purpose, he has insisted upon responsibility for all these matters being reserved in the Governor-General. This proposal to delimit the financial authority of the Indian Parliament has been conceded by the delegates to the Round Table Conference, the Financial Safeguards Committee having opined that the above-mentioned safeguards could be "suitably obtained by placing in the Governor-General special responsibilities for financial matters." Sir T. B. Sapru and Mr. Jayakar, in their joint statement issued on the eve of their leaving London, referred to this question of financial safeguards in complacent terms, the report saying:—"Referring to financial safeguards, they point out that if the army budget, salaries and pensions of the Services are guaranteed by statute and if the Governor-General is empowered to indent upon the treasury for implementing special responsibilities, danger with regard to such matters becomes non-existent." It is absolutely true indeed that the "danger will become non-existent"; but the danger they have in mind is implicitly danger from the point of view of the British Government, which they appear to be more concerned to remove, though it may be that it will result in endangering and seriously impinging upon the financial responsibility of the Indian Legislature, which is universally acknowledged as essential to a transfer of real and effective responsibility. But so far as they go,

the qualifications mentioned by the two Indian delegates above-mentioned are capable of proving beneficial, provided in all other matters the Indian Finance Minister is given unfettered responsibility. If the pensions, Service debts and interest charges are charged to the Consolidated Fund, and if the estimates of expenditure relating to Foreign and External Affairs and to Defence are submitted to the vote of the Federal Legislature, with the provision that they should be subject to restoration by the Governor-General in case they are rejected by the Federal Legislature—if these two changes are made, then the arrangement proposed would be satisfactory. It implies the necessary condition that the Governor-General's powers of restoring demands for supplies rejected by the Federal Parliament in respect of all those departments transferred to popular control would become non-existent. The Governor-General's special emergency of intervention would be limited to extraordinary contingencies like the danger of a breakdown of the Constitution; and such restriction on his special powers, as is here contemplated, should be statutorily defined and not left to be decided by and to the discretion of the Governor-General himself. The report of the Financial Safeguards Committee of the Third Round Table Conference contains these observations which are relevant to the point under discussion:

Some members expressed the view that it is not possible exhaustively to enumerate the occasions in which special powers might be exercised. But the majority opined that only a statutory description would serve the essential purpose all had in view as "special responsibility safeguarding financial responsibility and credit of the Federation." "The Committee agrees that the Governor-General should not exercise the powers unless he is satisfied that failure to do so will seriously endanger the financial stability and credit of the Federation. This should be made clear in the Instrument of Instructions.

The criticism that has to be offered on these observations is that (1) it is possible to enumerate the occasions on which special responsibilities should be exercised; and (2) that no amount of "making clear in the Instrument of Instructions" will be satisfactory, but that a statutory limitation is essential to secure the result so absolutely essential, viz—"the unfettered and complete responsibility of the Ministers for matters in their charge".

Necessity for Retrenchment:—It is also a necessary reform that, while the pensions and salaries are made the first charge on the Consolidated Fund, it should not be supposed that they would be allowed to exist on the present scale indefinitely; and while guaranteeing the present scales, the Indian Federation should be allowed to retain for itself the right of cutting them down at an early date. Further, it is also essential that the Consolidated Fund should consist of only those items of expenditure for which



there has been a previous Parliamentary guarantee or for which the Indian Federal Parliament may give a guarantee in the future, as the financial responsibility transferred to the Indian Finance Minister will be less than shadowy if all other items exclusive of and additional to these also are incorporated into the Fund. How that responsibility will be shadowy can be gauged from the fact that charges under debt services, pensions and salaries and Defence constitute 80 per cent. of the total revenues of the Government of India and if they are all placed beyond the vote of the Legislature, the Legislature may well ask to be saved from its "own powers" if then it will have any at all.

Chapter VII. Reserve Bank and Financial Adviser.

The transfer of financial responsibility is made contingent according to Sir Samuel Hoare's statement, on two factors: (1) the establishment of a Reserve Bank and (2) the appointment of a Financial Adviser. While there will be no opposition to the establishment of a Reserve Bank—in fact, its early establishment has long been demanded by Indian opinion—and while the nervousness of the British investors and their suspicion in the credit and stability of the Indian Government is understandable though not legitimate, it is impossible to accept the humiliating conditions sought to be imposed by the Bank of England and the City of London, which would result in the perpetual subordination of Indian interests to those of England. No one would suggest that, in future, we will be free from the necessity of borrowing from the London market and that, therefore, the British investors should be assured of guarantees of India's financial credit and stability, but no one has a right (1) to think that the Indian Federal Government will pursue such financial policies as would seriously endanger the financial credit of the country nor (2) that on the score of the supposition that such policies would be pursued, impossible conditions should be imposed by outsiders and safeguards introduced into the Constitution which would nullify ministerial responsibility.

The establishment of a Reserve Bank with statutory powers and an independent directorate is a necessary reform, the immediate putting into operation of which is essential. Its control over the currency and credit policies of the country would be a source of security to the London investors, while it ensures sound financial administration, and in fact, the Government themselves have been anxious to be rid of the responsibility for maintaining the exchange ratio and its incidental duties, as can be seen from the speeches delivered from time to time by Sir George Schuster, the Finance Member to the Government of India. But the framing of policies and their proper execution belongs, and ought to

belong, to the Minister himself and the Reserve Bank is to serve more as an agency for putting the financial policies into execution rather than be placed in a position to dictate to the Minister. Further, in raising loans, the Minister should be helped by an outside body like the Loans Board recommended for establishment by the Percy Committee.

In regard to the appointment of a Financial Adviser, Sir. T. B. Sapru and others have been careful enough to point out that the powers of that officer should be strictly de-limited and that the appointment should be a transitional one. The points that are to be remembered in this connection are: (1) The Financial Adviser should not be a rival to the Finance Minister, but should be strictly an adviser and nothing more (2) that his advice should be available as much to the Minister in charge of Finance as the Governor-General. Should it happen that the Adviser is to be an official responsible to the Governor-General, his functions may come into conflict with those of the Finance Minister and interfere with his responsibility to the Legislature and thus his appointment may prove to be a source of constant irritation and friction. In so far, therefore, as it is necessary to avoid this danger, it is wise to provide that the Adviser, should he be appointed, be a non-official, and better still, a member of the Federal Legislature. He will have to hold an independent position so that he may not be led away by party ties or personal loyalties on the one hand, nor be under the grip and control of any vested financial interests either in England or India on the other. An arrangement which deserves greater consideration than that relating to the appointment of a Financial Adviser is that, pending the establishment of a Reserve Bank, a statutory Financial Advisory Committee should be formed to advise the Finance Minister and the Governor-General regarding Currency and Exchange policy, even as the Loans Board suggested above will advise them in regard to borrowing and making loans. This suggestion possesses two important qualifications which must render it acceptable as serving to remove the defects inherent in the proposals regarding the Financial Adviser. (1) A committee is less susceptible to outside influences than a single individual. (2) Its life being restricted to the period intervening between now and the establishment of the Reserve Bank, it will create greater confidence in the Indian public than a Financial Adviser whose post will continue, according to present suggestions, for an indefinite period. But all these safeguards will become unnecessary if the inauguration of the Reserve Bank is proceeded with at the earliest opportunity. Sir Samuel Hoare has not been very encouraging or helpful in regard to this matter; for he has avoided any definite opinion on the date of the establishment of the Bank, but

only referred to other arrangements being made in consultation with Indian opinion in case the Reserve Bank does not come into being at an early date.

It may perhaps be that the Secretary of State has some doubts regarding the possibility of the Bank being established in the near future and at a time when Indian gold being exported in ever increasing quantities to prop up the exchange situation and save England from an exchange crisis of the first magnitude that would otherwise have arisen, and when Government have not done anything to check this outflow. That this is not a wholly unfounded assumption is testified to by Sir P. Thakurdas' observations in the last session of the Conference on 23rd December '32 when he insisted upon three reforms, one of which refers to the stoppage of gold exports as being essential for stabilising India's credit and maintaining that stability intact. We need to conserve all the gold that we have to make a financial and business success of the Reserve Bank and, therefore, if Government's bonafides in respect of the establishment of that institution and the transfer of financial responsibility are genuine, they should put an embargo upon the export of the yellow metal.

The last point to note in connection with Financial Safeguards is the provision that is sought to be introduced into the Constitution that, even after the Constitution of the Reserve Bank, the Governor-General's previous sanction should be required for amending the Paper Currency and Coinage Acts. The Federal Structure Sub-Committee has recommended this provision, which has since been supported by the Financial Safeguards Committee, and also by Lord Reading and Sir Samuel Hoare. The Financial Safeguards Committee, in endorsing the Federal Structure Committee's suggestion, adds that "it follows that this condition should apply to any provisions of the Reserve Bank Act laying down the conditions which the Bank must comply in the management of currency and exchange". The acceptance of this provision will be open to two grave defects; for, while, in the first place, it seriously detracts from the independence of the Reserve Bank, which is to be the authority for the formulation of Exchange and Currency policies, in the second place, the requirement of the Governor-General's previous sanction for any amendment, will impinge upon the principle of Executive responsibility in finance, which is the goal to which all reforms should lead. As a transitional measure, it is superfluous, especially when there is to be a Financial Adviser or more suitably an Advisory Committee, as suggested above; as a permanent safeguard, it will block the transfer of financial responsibility to the Federal Government.

(To be continued)

Expansion of Modern Hinduism.

A Challenge.

By Swami Jagadiswarananda



INDUISM is a living and ever-growing organism. From hoary Vedic antiquity down to the modern age, Hinduism has been expanding according to the needs of the age and the people. Sect after sect arose in India to shake it to its very foundations, but like the water of the sea-shore in an earthquake, it receded for a time only to return with a much bigger and wider tide and swallowed them at last in its broad bosom. If we look back to the past history of Hinduism as a whole, it will be evident that the genius of Hindu-Sakti is twofold: Assimilation and Expansion. When any New Revival of Thought has come in conflict with it, Hinduism, without any fear of consequences, has been equal to the challenge of the times. It has developed miraculously to be indistinguishable from the New Thought, that is to say, it has assimilated it in its catholic body and has consequently been broadened to prevent like recurrence in future. These two centripetal and centrifugal forces of Hindu culture are at work from the dawn of History and has made an epochal manifestation in the New Age. They may respectively be called the Principles of Aryanisation and Indianisation. The former is that of world-moving and the latter of nation-making significance. Through Sankara and Buddha respectively these two immortal forces of Hinduism worked marvellously. That the whole of Asia outside India was Aryanised by Buddha is an undeniable fact of History. China, Ceylon, Burma, Japan and the Far East have been literally civilized by Buddhism. Says Dr. Waddel, the great philosopher of History: "Civilization means Aryanisation." This world-shaking and civilizing factor of Hinduism, i. e. Aryanisation, was incarnate in Bhagawan Buddha. He converted the whole of Asia, nay, the whole of the East into a Greater India. On the other hand, Bhagawan Sankara was the embodiment of the Hindu-Sakti of Indianisation. What Buddha expanded Sankara intensified; what Buddha widened Sankara deepened, and what Buddha Aryanised Sankara Indianised. As Aryanisation is another name for civilization, so Indianisation is a synonym for spiritualisation.

So we see that Hinduism has reached the four corners of the Asiatic continent through Buddha. For what is Buddhism but a phase,—a facet of that great Vedic culture? Buddhism, in

the words of Sister Nivedita, is the democratisation, the popularisation of Vedic Religion. Hinduism absorbed Buddhism, not exiled it as generally accepted. Monier Williams in his *Buddhism* says that Buddhism died a natural death in India. Sir S. Radhakrishnan says in his *History of Indian Philosophy* (vol. 1 pp. 607) that violent extermination of Hinduism is legendary. It is an invention of the interested that fanatical Hindu priests fought Buddhism out of existence. "The vital reason for the disappearance of Buddhism," asserts this great historian of Indian thought, "is that it became ultimately indistinguishable from other flourishing forms of Hinduism. Buddhism and Brahmanism approached each other so much that for a time they were confused and finally became one. Slow absorption and silent indifference, but not priestly fanaticism and methodical destruction, are the causes of the disappearance of Buddhism in India." Likewise, Jainism, another rival of Hinduism, met the same fate in India.

Out of the infusion of Buddhism in Hinduism came out Vaishnavism and Saivism. Buddha is to-day worshipped by the Hindus as an avatar of God, like Sankara, Krishna, Chaitanya and Rama. Buddha has also been included in the Hindu Pantheon. So the great verdict of Indian History in the past is that Hinduism will never fall short of any alien thought-system either of the present or the future. Hinduism, unlike other religions, with its eternal vigour and infinite potentiality can adapt itself to any new Truth of Science or Philosophy. It will absorb the new findings of modern thought in its organism and adjust it as a part of its whole. If we study the historical evolution of Indian Thought in its unbroken continuity we shall find that this verdict has been verified almost literally in every critical age. This secret of Hinduism will shed a ray of Rontgen light on some intricate problems of Hindu Society to-day.

Now in the New Age Hinduism, in and through Ramakrishna, its latest apostle, has made record-breaking expansion and assimilation. Perhaps it is not time enough to gauge its far-reaching and revolutionary effects. But this much can safely be predicted, that in the religious world this New Renaissance is much wider and deeper than the past French, on the present Soviet, Revolution. The spiritual experiences of Ramakrishna have more significant implications than generally understood. They are more than mere religious realisation. They have historical and international consequences. His experience is the final word in the solution of some Indian problems—particularly problems regarding Semitic faiths, viz., Islam and Christianity that have been knocking at the door of the Hindu world for the last ten and twenty centuries respectively.

After practising to the finish all phases of Hindu Religion, including the Advaita, Ramakrishna as we all know took up the path of Islam to realise God. He was duly and ceremonially initiated into the spiritual practices of Islam by a Mohamedan Sufi named Govind Rai, and applied himself with his characteristic thoroughness to the realisation of this Semitic faith. He would thus describe the mentality of this period: "Then I used to repeat the name of Allah, wear my cloth in the fashion of the Mohamedans and recite the *namaz* regularly. All Hindu ideas being wholly banished from my mind, not only did I not salute the Hindu Gods, but I had no inclination even for visiting them. After passing three days in this state, I realised the goal of that form of devotion." First of all he got the vision of a radiant Person with a long beard and of grave appearance, and then his mind, passing through *Saguna Brahman*, or God with attributes, was finally absorbed in the *Nirgun Brahman*, or the God without attributes or the Absolute. Likewise in the path of Christianity also he got the vision of Personal Godhead, i.e., Christ, and then he realised the Absolute beyond mind and words.

Sri Ramakrishna's realisation of Islam and Christianity is fraught with significant meanings and consequences. He practised these two Semitic faiths after attaining perfection in the Advaita, the one-without-a-second, and has given a hitherto unknown new interpretation of the religions of Mohamed and Christ. His realisation is a clear hint that Advaita is the underlying basis of Islam and Christianity, and that on the foundation of Advaita alone, stripped of all crudeness and corruptions, they may be united with Hinduism. His successful practice of these alien faiths clearly shows that the existing Chinese Wall between them will be one day obliterated, and the two apparently fighting races will clasp each other in amity and love. In course of time, Islam and Christianity, being interpreted in the light of modern thought, will be as broad as Hinduism and will finally be absorbed in the bosom of Indian culture. In that case, these, Semitic faiths will not even lose a whit as many are won't to believe, but they will have to expand psychologically, philosophically and metaphysically by unfolding their latent potentialities. Count Keyserling, the great German thinker, in his famous *Travel Diary of a Philosopher*, says to the same effect that Islam and Christianity have already shown signs of Indianisation. Time will make them also catholic as Hinduism and as part and parcel of Indian culture.

In the light of the spiritual experiences of Ramakrishna, Islam as it is well-known as monotheism, is the worship of formless God with attributes; and Christianity is Dwaitism or the devotion to Personal God-head. These forms of religious worship practised

by Islam and Christianity are already in Hinduism, and they uphold before human kind infinite variety of religious ideals, all harmonised on the basement of Advaita. This doctrine of *Ishta nista*, or the chosen Ideal, is the unique insignia of Hinduism. Islam places before mankind only one path to Truth or God, for one is a Muslim because his *Ishtam* is Mohamed. In the same way, Christianity also shows one path to man for spiritual illumination, and wants to strait-jacket men of various temperaments in one way, which is more brutal than butchery. But Hinduism has granted the *Magna charta* of Freedom to every individual in the choice of his path to the Eternal Truth, and classifies all spiritual practices under three different headings. First is Dualism, i. e., the worship of Personal Godhead. The overwhelming majority of mankind must start their spiritual life this way, as most of them are so human, so mentally concrete that they cannot but conceive God as Man. Vaishnavism, Saivism, Christianity and Islam are nothing but religious dualism. As long as the body-idea is predominant in man, his God is at best a superman, residing somewhere in some extra cosmic region, quite separate from man and His creation. The spiritual evolution of 99 per cent. of aspirants stops with this. Those favoured few who can detach their minds from this gross physical body, when the consciousness is shifted from *Sthula Sarira* to *Sushma Sarira*, realise that God is immanent and impersonal, and that they also are a part and parcel of His Divine Being. God has no fixed form, but he can assume the form in which the devotee wants to see Him. And lastly perhaps one in a million does realise the Advaita which is beyond all words and mind. Buddhism and Hindu Vedanta are the religions of the Advaita or the Absolute. Some Muslim Sufis and Christian Mystics also got a glimpse of this Transcendental Truth. This is the Hindu philosophy of religion, which Hinduism has developed into a systematic philosophy, but these three stages of spiritual evolution is latent in every religion. And Islam, as well as Christianity, must evolve this in order to stand the challenge of the times.

Hinduism in this sense is not a religion, as religion is understood by Islam and Christianity, but Hinduism is Religion itself—the Eternal Religion, the Absolute Religion, or as it is called, Sanatan Dharma in Vedic phraseology. Hinduism is thus a spiritual synthesis, a philosophical harmony and a religious unity. It is the summation of all religions. Moreover, it is difficult to define Hinduism, as it contains all the principles and practices of all world religions. The Arya Samaj adheres to the *Karma Kand*, the Vedas, the Brahma Samaj to the *Jnana Kanda*; whereas Jainism and Buddhism deny them. Vaishnavism and Saivism which are dead against each other are still Hindus. Ramanuja

Sampradaya and the Shaktas have no common ground, yet they are Hindus; so also with the Sankara school. As soon as you define Hinduism you deny it. It is as indefinable as God. But still there are no doubt inter-connections and common bases of all these diverging sects of Hinduism. Ramakrishna and Vivekananda, the twin souls of renaissance Hinduism, have discovered their common basis. God cannot be monopolised by any creed or sect. Religion is the highest realisation of the ultimate Truth.

Sri Ramakrishna thus has put a full stop to the conversion controversy in India by the expansion of Modern Hinduism; in and through Him, Hinduism has accepted Mohamed and Christ as the Incarnations of God.

Buddha alone is not the Enlightened One; Christ alone is not the anointed one, Mohamed alone is not the only Prophet, and Krishna alone is not the only *Avatar* but Lao-tze and Mohamed; Christ and Zoroaster; Krishna and Rama; Buddha and Sankara are all equally commissioned for different times and climes by the same Ultimate Reality, by whatsoever name you may call it. Allah, Heavenly Father, Brahman, Ain-Soph, Tao, Nirvan and so on. So a Hindu need not formally become a Mohamedan to worship Mohamed as his chosen Ideal. A Hindu need not necessarily embrace Christianity to worship Christ as his *Ishtam*. Willing Hindus can do so as Hindus and worship these two Semitic faiths as lived and taught by Ramakrishna in the light of Modern Hinduism, which is much wider in outlook than conventional ones. Signs of the times also testify to this. Some Christians and Muslims have already begun to interpret their religion in the light of the New Age. Some modern Hindus have accepted Mohamed and Christ as Divine Incarnations of God and worship them as their chosen Ideal. As worshippers of Shiva, or Vishnu or Rama or Krishna are Hindus, so also worshippers of Mohamed and Christ are not infidels, but are members of Modern Hinduism. Every other religion recognises one aspect of God, whereas Hinduism idealises all the aspects and revelations of God and keeps room for those to come in future. It is as wide as space and as deep as Time. In some Ashrama—shrines of Ramakrishna-Vivekananda movement—some neo-Hindus are worshipping Mohamed and Christ along with other Hindu Avatars and celebrating their birthday. They read the Koran and the Bible along with the Gita. This is the new feature of Modern Hinduism. In the philosophy and religion of Islam and Christianity also the triune nature of God, which exists in Hinduism as a full-fledged system, and distinctly and indistinctly in all religions, is found. Islamic Allah and Christian Heavenly Father

correspond to the Impersonal Absolute without form or attributes or the Hindu *Para-Brahman*. Islamic *Middoth* and Christian *Holy Ghost* correspond to the Personal formless God with attributes or Hindu *Iswara* (*Saguna Brahman*) and lastly Divine Incarnation of God, as man is accepted by all the three faiths alike with this difference that, though Hinduism believes in many avatars of God, Islam and Christianity believe only in Mohamed and Christ respectively. Fundamentally, there is no difference except in externals, but if other religions are each a single melody, Hinduism is an orchestral symphony; other religions are satisfied with a part of God, but Hinduism with the whole only. Hinduism places before mankind an infinite array of chosen Ideals, as many as there are individuals. Almost all other religions are static. Hinduism is progressive and dynamic in every age. Some thinkers prescribe as remedy the unification of two cultures, the Semitic and the Hindu, but we are afraid amalgamation is a temporary solution, a patch-work of this important problem. Islam and Christianity must expand in India at least like Hinduism in every way and meet on equal terms on a common ground with each other, or Hinduism should expand to be indistinguishable from them and absorb them finally. Hinduism is the same as Indianism. It is the *Vidya* or culture of the whole Being of man. It is the science of the Universal Spirit with all its connotations and denotations. So it has, as we have seen in the unique life of Sri Ramakrishna, potency and room in its catholic bosom for Islam and Christianity.

The great principle of Indianisation is already at work in Islam. Sufism is one of its brightest results. Sufism is the catholicism of Islam and has close affinity with Hindu Vedanta. Medieval saints of India, like Kabir, Nanak, Chaitanya and others, have paved the path for this. Sikhism is nothing but the harmony of Hinduism and Islam. Another important thing is that Muslims in different provinces of India and Ceylon learn the Hindu languages as the Bengali Muslims Bengali, and Ceylon Muslims Tamil. In Bengal Mohamed is worshipped as *Satya-Pir* and Hindus take part in the Moharam festival. There are many common places of pilgrimage for these two religions. These will help a great deal to Indianise Islam. Some Christian organisations, of which the Christ Seva Sangha deserves special mention, are trying their best to Indianise Christianity, besides many Christians individually. When Islam and Christianity will expand to the fullest extent, all narrowness and fanaticism will drop off easily.

First of all, what the Hindus should do is to follow Ramakrishna in every way. They should join all the festivals of Islam

and Christianity, and study their respective scriptures, and attend churches and mosques, as is done in some centres of the Ramakrishna Mission. It is regrettable, however, that there is now a tangible tendency in the Ramakrishna-Vivekananda movement to revert to the orthodox Brahminism. Most of them are Ramakrishnites in name only as they have not yet been able with moral courage to instal Mohamed, Christ and other saviours of Humanity in their shrines and put their ideal of religious harmony into practice. Ramakrishna and Vivekananda were out to kill so-called Hinduism in order to make Hinduism an aggressive, non-sectarian sect, but we are afraid that it tends, if not already, to become a sect of Hinduism. But none is to blame for this, it is the effect of Time. But Ramakrishna is not dead; he is still alive in the spiritual aspirations of India. Ramakrishna-Spirit rules Hindu religion to-day. Nay his spirit of Universality, for it is the Time-Spirit, is working in every religion to-day. In his name install in all temples Mohamed and Christ and go on absorbing Islam and Christianity as much as possible, and after a few centuries you will see to your astonishment that like Buddhism, Islam and Christianity will lose their separate existence in India and will be wholly absorbed in the bosom of Hinduism. Does not the *Rig-Veda* say that *Ekam Satvipra Vahudha Vadanti*, or Truth is one and sages call it variously. Then why should we fear? Has not the Blessed Bhagavan Ramakrishna chalked the way for you? *Hari Om*.



Two Dancers.

By F. H. Aldhouse, M. A.



“DOLLY dear,” was what everyone called her. Her parents were quite elderly people when they married. Her father, Fintan O’Driscole, kept an old bookshop, a dim place full of ancient tomes. Her mother was formerly a Miss Curran who was a dressmaker. The pair met; if their romance had come late in life none the less it was a glimpse of sunlight in rather cloudy times; they married. As a result ‘Dolly dear’ made her entry into life. She was, I think, quite the nicest and prettiest little girl I ever saw. Small but perfect, a Dresden delf figure would most nearly resemble her.

She was golden-haired, pink cheeked, graceful, yet in spite of her name she was no doll. She was very playful and healthy, not a bit one’s picture of an old couple’s child. She was one of the best dancers in the parish, and though only eleven years old, was quite a musician. She won prizes by her dancing and violin at every Feish Ceol (musical festival) in the district. The remarkable thing was that she was as popular with animals as human beings; no gander ran at her, she would fondle cross old dogs, and they wagged their tails.

I saw her rescue Miss Becca Shawn, a spinster one would have supposed could strike terror into the most unruly creature, from farmer Hefferman’s Billy-goat.

“You beast I don’t you dare, ow! ow!! he’ll kill me! help! mercy!!” shrieked Becca as the goat charged her open umbrella and broke the cover off.

“Poor old boy! Did he feel cross? Come to Dolly and have his ears rubbed.” Dolly dear called, and believe it or not, the buck came quietly to her and she rubbed his ears and scratched his horny head and he trotted away, leaving Becca Shawn remarking: “Drat you, you nasty brute. I’ll be paid for me grand umberella—or have the law on that ould fool of a Hefferman.”

Dolly only laughed and ran on. But, as I said, all she did had a kind of gentle mirth about. She was always merry but never at anything that was really sad or wrong.

We have a Show every September of flowers, cattle, poultry, and there are competitors of every kind.

In the year 1932 I had the misfortune to sprain my ankle very badly, and do what I could the doctor would not permit me

to go, yet I am the Rector of St. Jarlath’s and if not present in body, I was immensely interested in how we did.

I found Miss Becca had won the cup for the second year in the tom-cat exhibition—her ‘Sonny-boy’ is a wonder.

Farmer Hefferman’s hens were second in the fowls, and Mrs. O’Driscole came in and told me that Dolly dear had beaten all competitors in the juvenile dancing competition.

“She first of first, Mr. A.,” her fond parent said. “Ah! how sorry I am I did not get the chance of seeing her win!” I sighed. “Stuck here in this lounge chair!”

“Well Mr. A.” Mrs. Driscole said, “I’ll get her to pay you a visit and dance the ‘silver tip’ for you, she’d love to, I know, and as you’d like it also there will be two people pleased.”

I gladly accepted Mrs. O’Driscole’s proposal, and Dolly dear arrived rosy but ready, smiling and strenuous.

“I’ll play the time on my violin, dear,” I said. “My arms aren’t strained, which is fortunate.”

I took the fiddle and played a bar. Perhaps you know the ‘Silver tip’; it is one of the merriest and most jolly of all our Irish dances. With a skip Dolly dear jumped in. She jigged, she jumped, she danced, she pranced, she moved so airily and light, it was most delightful to see. Upon my word I do not know how my arm travelled with the bow. My hand seemed to really bring enchanted music from each string. I’m middle aged, a Rector too, but wonders from the tune I drew. The common place of every day, Dolly and I did drive away. I seemed a wizard, she a Fairy, our tune and dance was weirdly airy.

“I think, my dear,” I said, “if there were such things as Fairies you would be one of them. I didn’t know I could play like that. You must have inspired me.”

Dolly looked at me archly. “Would you like to be a Fairy, Mr. A.?” she asked.

“Why certainly,” I answered, “but I weigh 18 stone and am a rural Dean. I’m afraid that would be rather against me. Besides, there aren’t any fairies, Dolly dear.”

“Are you quite, quite sure there aren’t any?” Dolly enquired.

“Positive, why science has——.”

I got no further. With a sort of shrugging movement Dolly to my momentary horror shook off her clothes. She was clothed now in light, with a butterfly’s wings on her shoulders and a crown of stars in her pretty hair.

“Come to me Haniel, come to me,” she called.

"What was happening ! I, a stout elderly clergyman of fifty-two, seemed suddenly doing what a butterfly does when it emerges from its chrysalis. I was getting out of myself ! A moment later a Fairy boy had left the collapsed cumbrous carcase of the Rev. Josiah Beverley Alton, M. A. D. D. I was light as a feather, I was merry as a skylark, I was a Fairy ! I took Dolly's two hands, we danced as sunbeams dance on the sparkling waves of the sea. I knew my true heritage

To him the sorrows are the tension thrills,
Of that supreme endeavour,
Which yields to Them for ever and for ever.
That Joy that is more ancient than the hills.

At last we stopped. "Why go back amongst the sorrowful shadows Haniel ?" Dolly dear asked, "For the same reason you stop, my darling" I answered, "to help these sad, sad tired foolish beings. We will both go on playing our parts."

When I found myself back in my body again, I seemed to have had a beautiful dream. Dolly passing to school asked me next day how I liked her dance.

"You fell asleep while I was dancing," she said.

"Our dance, my dear, was heavenly," I said.

She smiled, she *knows* but keeps up our common pretence.

In Quest of Peace and Happiness

By A Seeker.



ROFESSOR Sully writes in his book on *Pessimism* as follows :—

"In orthodox Brahminism, as in Buddhism, a keen sense of human misery is the starting point..... According to the Brahminic Philosophy, though the created world is a regrettable accident, its effect can be neutralised. And this is effected by the absorption of the human soul in the Universal Soul or Brahman, the true source of being, thought and happiness. Thus a mode of a permanent and satisfying existence is secured and an optimistic 'Weltanschung' finally substituted for a pessimistic."

This assertion of the learned professor can be said to be a well-nigh correct interpretation of an aspect of the Vedantic view of human life. Lord Sri Krishna says to Arjuna: "Having come to Me, these Mahatmas come not again to birth, the place of pain, non-eternal; they have gone to the highest bliss. The worlds beginning with the world of Brahma, they come and go, O Arjuna, but he who cometh unto Me, O Kaunteya, knoweth birth no more." The *Chandogya Upanishad* expresses the very same view:— "The knower of Atman goes beyond all miseries." Although life in this world is fraught with immeasurable and inexpressible miseries, yet there appears unto him a flood of light and happiness, who has made his little self absorb into the Universal Soul, the source of all bliss, existence and knowledge. Indeed, it is a very hard task to merge the little self in the Divine, without leading a life of rigorous discipline and supersensuousness. But so long a man lives tossing hither and thither in the lower conscious plane, tasting the cup of ordinary pleasures of life, so long he is bound hand and foot by the fetters of *Maya* or ignorance and, therefore, so long he remains quite in darkness about the eternal life of Peace and Blessedness—for it is only knowledge of the Divinity, of the unity in diversity—not the mere intellectual understanding, but the spiritual realisation of the Doctrine—which alone can take a man across the ocean of *Samsara*, the abode of misery. Pessimism is the prelude to the life spiritual and reaches its final culmination in pure optimism after god-vision and soul-emancipation.

There is manifest in every being from the lowest amoeba to the greatest saint a burning desire for happiness, unalloyed and unmitigated. All the exertions put forth by them are solely for the attainment of this end alone. But our experience teaches

us this important lesson, that this world is a mixture of pleasure and pain, and as such, it cannot confer on us infinite happiness; whoever, therefore, wants to enjoy pleasure in this changing world, must be ready to welcome a certain amount of pain also. Nevertheless, in the opinion of the hedonists, a man can manipulate, adjust and direct all his energies, mental and physical, in such a way as to have the surplus of pleasure over pain, the balance of happiness over misery. Hedonism has spent its day and bothers us no longer. Does not our experience tell us that sometimes in our life thousands of our pleasures are thrown to the wind by the mere appearance of a miserable calamity? Does not a case of failure or an unexpected bereavement, or the appearance of a serious, physical ailment make us totally forget all the joys and pleasures already enjoyed by us?

John Stuart Mill gives us his own strange conception of a happy life. "Not a life of rapture," says Mr. Mill, "but moments of such... in an existence made up of few and transitory pains, many and various pleasures, with the decided predominance of the active over the passive, and having, as the foundation of the whole, not to expect more than it is capable of giving." Easier said than done. Indeed, it is so difficult to lead such an admirable life as portrayed by Mr. Mill, and very rarely do we come across a soul of 'Mill's conception'. The question whether such a person exists in any part of the universe being put to him, he says: 'The present wretched education and the wretched social arrangements are the only hindrance to its (happiness) being attainable by all.' Although Mr. Mill states in a quite different sense, 'not to expect more than it is capable of giving,' it should be our main duty in life not to expect anything more than the world or anything the world can afford to pay. Is it not sheer madness on our part to expect sight of the stark blind or Kubera's wealth of the street beggar? Similarly, is it not the height of folly to expect bliss, infinite and eternal, from the world finite and shifting. Alas, we are, every moment of our existence, running after the mirage of worldly peace and bliss! Here the Vedanta throws a new vista of light on the outlook of life by declaring the beautiful and memorable doctrine, that the world by itself is unable to give eternal life and absolute happiness and, as such, whoever wants to have perpetual bliss, must transcend the relative universe by coming face to face with Brahman, the embodiment of Peace and Bliss.

It will not be out of place if we mention that there already exists another theory, which is that life on earth is all misery and pain. Then again, there are also two other important schools of thought regarding sense pessimism, the first of which denies all

reality to pleasures, and asserts that pain alone is a positive existence, while the second holds the view that there is always an excess of pain over pleasures. The best representative and exponent of the first theory is Schopenhauer, the last eminent philosopher of the West who says that, "all life is essentially suffering." And since he was taking a very strong pessimistic view of life, denouncing the ephemeral joys, which in fact, are the mainstay of human existence, he was scathingly criticised, openly ridiculed and harshly rebuked by almost all the people to whom 'life was not an empty dream;' nay, some of the materialists went so far as to find some biological and mental defects in him. Whatever arguments there may exist against Schopenhauer's theory, there is no denying the fact that all worldly joys are transient and that there is always an eternal and unsatisfied thirst for more pleasure, which makes the miserable life infinitely more miserable. There is always a keen sense of want, and unsatisfied desire, which brings untold misery to the man, however wealthy he may be. He, indeed, is rich who has no wants, and he, indeed, is happy who has all his desires satiated. Desires, when satisfied, give rise to further desires and become the cause of perpetual misery. Therefore, the Hindu scripture enjoins on its votaries to curb their desires, in as much as, it opines, 'desire is never satisfied by enjoyment, rather it increases like fire fed by clarified butter.' Indeed, infinite is desire and limited is its fulfilment. "It is like the alms thrown to a beggar," says Schopenhauer in his *World as Evil*, "that keeps him alive to-day in order that his misery may be prolonged to to-morrow. As long as our consciousness is filled by our will, so long as we are given up to the throng of desires with their constant hopes and fears, so long as we are subject to willing, we can never have lasting happiness or peace."

According to the other view of sense-pessimism, there is always an excess of pain over pleasure. A certain Ethics lecturer once said in the course of his lecture: "We are conscious that pleasure and pain have been put together a good deal in our experience and that we have had a little more of the bitter than the sweet." Who can question the validity of the learned lecturer's statement? Isn't it palpably true that people are throwing themselves into the vortex of misery so as to eke out a modicum of pleasure? The lure of the distant pleasure is so enchanting that people do not mind to pass through the fire ordeal of suffering, if they are hopeful of getting a little pleasure to enjoy in the end. Very apt is the saying of Sri Ramakrishna Deva: "In spite of the knowledge that prickly shrubs, when taken, cause immense bleeding in the mouth, yet the camel

crunches and munches those very shrubs and bleeds profusely; similar is the case with the worldly man. In spite of the knowledge of the terrible suffering, he goes on swinging merrily by putting on a noose of 'worldly enjoyment' round his neck."

In fact, such is the nature of the world. Yet men exert their utmost to extract as much pleasure as can be had by making the best use of the world. According to the view of certain utilitarian philosophers, e.g. Bentham, real happiness is attained by the exclusion of painful thoughts and by the introduction of pleasurable ones. They say that 'the rules for making our thoughts subservient to happiness are two,—to exclude such thoughts as are painful, and to introduce such as are pleasurable.' Do not his suggestions appear like the 'wild goose chase'? The more we think of the illusory pleasure, the more they recede from us and the more miserable do we become.

The stream of the quest of happiness has been flowing since the very dawn of civilisation. It had to pass through many a dreary tract, many a dense forest of varying thoughts and action till at last it came and mingled in the vast ocean of Brahman, the Bliss Absolute. Having a very comprehensive and comparative study of history of the different nations of the world, specially India and Greece, we come to know that the same kinds of thoughts percolated through the great thinkers in the different countries. The primitive people, either in ancient Aryavarta or Ionia, in Polonesia or Milenesia, were the worshippers of spirits and invisible deities with a view to attain eternal happiness.

Lord Kapila, the father of the Sankhya Philosophy, to whom all the other systems of Hindu Philosophy are indebted for his famous psychology, enunciates the *summum bonum* of life in the first aphorism:— 'Well, the complete cessation of pain which is of three kinds is the complete end of man.' The three kinds of pain are: (1) *Adhyatmic*, naturo-intrinsic, those originating in ourselves, (2) *Adhibhoutic*, naturo-extrinsic, those which originate in the external world, and (3) *Adhidhavic*, supernatural, those which are caused by supernatural beings, such as devas etc. These three kinds of misery are the constant visitors of mankind, and hence it should be the bounden duty of every being to put a dead stop to their visits by courting divine knowledge—the knowledge by which one sees one's self as the replica of one's self, and one's self and others' selves in the Self of the Divine. "The greatest good is the knowledge of the union," says Spinoza in his *Religion and Immortality*, "which the mind has with the whole nature". The charms of worldly luxuries and mirths take a man far away from the goal of life and make him ramble eternally in the wilderness of ignorance.

It can very well be said that the first step in the realisation of the highest happiness is the knowledge which can bring the *Prasada* or *Shanti* as described in the second chapter of the Gita. The *Sthithapragna* who has got his *Chittaprasada* enjoys the life without being disturbed and distracted by foreign forces, internal and external, on the other hand, the person who has not been blessed with this *Prasada* lives a life beset with incalculable tortures. It is, therefore, incumbent on all of us who want and aspire to the happy and peaceful life to know, in its proper perspective, the true significance of the term *Shanti*. The term *Shanti*—it is rather regrettable to say—has got very many erroneous conceptions of which only two need be mentioned here. In the first place, it signifies a state of self-satisfied, indolent, immobile, inactive do-nothingness in which neither the mind nor the senses nor even the muscles of the body are to be brought into play, and a kind of hibernation or a vegetative and vacant meditation is to be practised and striven after as the most desirable and enviable mode of existence. And, secondly, it is supposed to mean a violent suppression of the natural cravings of man and an attempt to deaden all human sensibility by voluntary exposure to and endurance of all the extremes of heat and cold, hunger and thirst, pain and even self-mortification. A sincere aspirant after the peaceful life should be careful about these false notions, i. e. the life of hibernation and the life of violent sense-suppression. Undoubtedly the Lord advises us to withdraw all the senses from their objects: "When, again, as a tortoise draws in on all sides its limbs, he withdraws his senses from the objects of sense, then is his understanding well-poised." Mere violent suppression and repression of the senses by coercive methods with thirst at heart does immeasurable harm, brought in by the waves of irresistible reaction. These enemies of the senses may be put down and kept under the heels for the time being, but as soon as any opportunity presents itself, they begin to violently storm the citadel of the aspirant from all possible directions—thus making his stay in the 'fort' impossible even for a moment till at last he is captured by them.

The control of the inner desires with the curbing of passions and the withdrawal of the senses from the object is to be sought for, and when that is obtained, the real *Prasada* follows as a matter of course. Sri Krishna speaks in the Gita: "But the disciplined self moving among sense-objects with senses free from attraction and repulsion, mastered by the self, goeth to peace". To think of a life of hibernation and at the same time to enjoy the life of peace and perpetual bliss is like "living in a fool's paradise". Activity is the very nature of man, in as much as he is nothing but a bundle of tendencies and inclinations—and

therefore a creature of his own actions—and in as much as these tendencies and inclinations are the subtle and unmanifested forms of *Karma* and as such they are the seeds of the future *Karmas*, man is dragged per-force to perform action, unless these seeds are completely burnt to ashes by the fire of knowledge. An ignorant man with unsatisfied desire at heart may retire from the world with a view to avoid the clutches of the earthly torments and turmoils; unconsciously he creates another world in the wilderness simply to fall a prey and then become a willing captive to more acute forms of miseries of life. On the other hand, he who has subdued and controlled his desires and works for work's sake, enjoys the life most, even though placed in the midst of the greatest difficulties and adversities. And it is simply for this reason that Sri Krishna so often advised and exhorted Arjuna to fight in the battle-field of Kurukshetra, not from any ulterior or selfish motive, but because Arjuna was made of the *Rajasic* temperament and was a *Kshatriya* whose duty is to fight. The true implication is that *Sanyasa* is the outcome of the state of desirelessness and not mere physical avoidance of *Dharma*, but *Sannyasa*, i. e. the life of renunciation and retirement, follows as a matter of course when all the *karmas* are completely destroyed or exhausted. But alas! there is so much of self-deception in ourselves!

The most important thing an aspirant after eternal peace and bliss should bear in mind, is self-control which is the *sine-qua-non* of the true life. Self-control and self-study should go hand in hand, so that the foreign and alien thoughts and activities which always stare us in the face can be safely put down and brought under our control. The mind, which is the lord of the *Indriyas* or senses and which being out of our control causes incalculable disturbances through the gross and subtle instruments i. e. the senses, can be compared to a vast ocean. Just as we know the surface water of the ocean with all its external ripples and waves and are not aware of the different underlayers of water which are coming and mingling with the surface water and change the content, volume and temperature of the ocean, so we are merely conscious of our immediate thoughts and multifarious external activities, keeping ourselves completely in the dark of the subtle underlying thoughts of our unconscious plane, which are constantly changing and modifying our thoughts and activities. In fact, these are the real causes of our external activities and, hence, it should be the bounden duty of every seeker after peace to study them through and through so as to manipulate, adjust, guide and direct them towards the sure haven of perpetual peace and bliss. The student of psychology knows pretty well that too much of attachment to and hankering

after the worldly objects and enjoyment casts a veil of illusion over man and thus paves the way to moral and spiritual death. Very true and pertinent, indeed, are the utterings of Lord Sri Krishna:—"Man musing on the objects of sense conceiveth an attachment to them; from attachment ariseth desire; from desire, anger cometh forth; from anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of Reason; from destruction of Reason he perishes."

Human nature is divine. In so far as man's life is concerned, here and hereafter, all his thoughts and actions, done consciously or unconsciously in every field of activity, are meant for the realisation of infinite peace and happiness. But since the ideal of human life, which is God-vision and freedom of the soul, is ill-conceived nay in many a case is completely ignored, all his energies, mental and physical, are, therefore, solely directed towards the attainment of sense pleasures accruing from the objects of the world. And the methods he employs are also very erroneous. The world by itself cannot endow him with the eternal and perpetual fountain of happiness, and consequently, unless he transcends the limitation of sensuousness and worldly-mindedness, he cannot enjoy the cup of real *Anandam* and *Shanti* which are not in the world but beyond the world. The immediate cause for the realisation of *Shanti* is *Tyaga*, *Tyagath Shantihanantaram*—*Shanti* after *Tyaga*. It is, in fact, a matter of deep regret that we have got very crude conceptions of *Tyaga* too. *Tyaga* is not mere so-called renunciation, but is the complete effacement of our egoism with all our desires and passions, by the absorption of it (or in the words of Prof. Sully) in 'the human soul, in the universal soul or Brahman,' or by complete resignation of the self at the feet of the Lord. Real *Shanti* dawns after God-vision or True Knowledge. Indeed, it is rather impossible to have this kind of *Shanti* living in the midst of the worldly turmoils and torments for ordinary souls before whom God has not made His appearance. Here again man is simply hopeless and helpless. But the way out of this helplessness and hopelessness lies in the performance of his *Swadharma* or duty for which he is specially fitted and the surrendering of the fruits of his actions unto the Lord. Let him live in the world and be not of the world. And this kind of life of non-attachment alone can bring real happiness and peace, or else existence in the world becomes precarious, burdensome and unbearable. There is sweetness in every walk of life, and the secret of tasting the cup of sweetness lies in resignation unto God.

English Words from Names of Persons.

By Gobi.



HERE are men and women who have immortalised themselves without intending it and in a manner which they never imagined. Perhaps it would be more correct to say that they are mummified and preserved than to assert their immortality. For they are forgotten and unrecognised in their new garb, except by the curious. They have given their names to the commonest of the words we use every day, and yet we do not know them.

A sandwich is a harmless, useful and comforting form of food, as Serjeant Buzfuz would have described it. It owes its existence and its name to an Earl of Sandwich who was a passionate gambler. He could not interrupt his card-playing for the tedious and wholly unnecessary duty of taking his break-fast. He felt as many of us have done when called for dinner just as the novel takes an intriguing turn. The Earl's food was brought in. To save time he stratified the meat between two slices of bread. And the idea struck.

It is a strange irony of fate that a dunce should be named after a distinguished medieval philosopher. Duns Scotus was a renowned scholastic metaphysician; but his followers fell into disrepute at the time of the Revival of learning. The Renaissance introduced new ideas in science which were opposed by the scholastic philosophers. Hence the *Dunses* were considered block-heads by the bolder and more advanced thinkers. It is some comfort to a dunce at school if he remembers that he errs in good company.

Two common flowers—the dahlia and the fuchsia—are called so after the botanists, Dahl and Fuchs, Swedish and German investigators, who discovered them. This is not an uncommon feature of scientific nomenclature where a species is named after its discoverer—as when the large grey Babbler is called *Argya malcolmi*—but it is rare that such a term should come into popular usage.

The Countess Chinchon, the wife of the Governor of Peru, was cured of fever by a Peruvian bark in 1638. She introduced the bark into Europe, and to-day this world-known remedy is called Cinchona after her. "Quinine" is from a Peruvian word meaning "bark".

Some scientific terms are derived from the names of great inventors and investigators. These cannot be called popular words, but they are current coin to the extent to which the realms they deal with touch our daily life. With the increased use of electricity in this country "volt" is becoming a common term. Volta—who has lent his name to the unit of electro-motive force—was a great Italian scientist who died in 1827. Similarly, the unit of electrical resistance is named after the German physicist Ohm. When we talk of an ampere, we are unconsciously commemorating a French scientist. It is interesting to observe that the definition of this term includes the names of all the three investigators: "An ampere is the unit of current that one volt can send through one ohm". Another word which comes to mind in this connection is that which reminds us of the British scientist James Watt.

We could go on in this way piling instance upon instance of this process—"mackintosh" from the inventor of the water proof coat, "sharpnel" from a general of the British army, "brougham" from the first Lord Brougham and "green gage" from Sir W. Gage of Hengrave Hall near Bury.

The picture of Mary Magdalene shedding tears of penitence at the feet of the Lord has given us "maudlin," which means sentimental. The sort of lace sold at St. Audrey's fair, which was held at Ely during October, has produced the idea of showiness without worth in "tawdry". This lady is a renowned name on the Calender of English saints, for she was the founder of Ely Cathedral. Her name in its early English form is Etheldrida.

Races of men have also contributed to our common vocabulary. An ogre was originally a Hungarian; the term is a reminder of the terror which the fierce Magyars from Central Asia inspired in Eastern Europe. A slave is called so after the Slavs, the great race to which the Russians, the Poles and the Czechs belong. The Romans made some men of this race captives, and we get our word from Latin through the French. When we speak of Vandalism we go back to the Vandals who over-ran France, Spain, North Africa and Rome during the fifth century, plundering and destroying, and not sparing even the books and works of art that fell into their hands. The Vandals belonged to the sturdy Germanic race which includes the English and the Scandinavians.

We have taken but a glimpse into a fascinating realm and have gleaned knowledge which gives a zest to the words we use every day. Many and varied are the treasures which are in store for the curious enquirer.

A Practical Attempt at Harijan Uplift.

By P. Balakrishnan Nair.

I consider the removal of untouchability as a most powerful factor in the process of the attainment of Swaraj.....We must not throw a few miserable schools at the untouchables. We must not adopt the air of superiority towards them. We must treat them as our blood brothers, as they are in fact. We must return to them the inheritance of which we had robbed them.....It is a reform not to follow Swaraj but to precede it.

Mahatma Gandhi (*Young India*)

MUCH ink has been spilt over the problem of the Harijans. What little the Mahatma's life-sacrifice had gained for them in the last few months has been drowned in the tumult caused by unflinching orthodoxy on the one hand and the reformers on the other. But there is another aspect of the problem, what we may call the constructive aspect, which has the advantage of being non-controversial, and which seeks to build up from within and so bring up the lower castes to the level of the higher without hurting anybody's sentiments or 'rights'. The Trichur Ramakrishna Ashram is a believer in this line of work and reform, and its silent contributions in this direction well deserves the nation's notice and encouragement.

India is a land of villages, and the villages, especially in Kerala, are the hotbeds of untouchability and Harijan thralldom. Consequently, Kerala, of all her sister provinces, has earned a unique notoriety for her cruel treatment of her Harijan children. To efface this blot from the fair face of Kerala by working on the lines laid down by the great Swami Vivekananda, the true forerunner of Mahatma Gandhi, is the aim and ideal of the Ramakrishna Gurukula Vidya Mandir, the creation of the Trichur Ramakrishna Ashram.

The Gurukula Vidya Mandir is situated some four miles to the west of Trichur, very near the main road to the famous Guruvayur Temple, the modern Kurukshetra of Hinduism. Situated in the centre of a beautiful plain and rich in its natural resources, with hills on either side and with an excellent climate, it has all the advantages of a rural life with the added conveniences of an urban neighbourhood.

The institution was founded early in the year 1927 with a couple of Harijan boys, who form the nucleus of the present

Gurukul. Their number has now risen to 25 and they come from the different Hindu castes, Nayar, Vettuva, and the lower castes of the 'suppressed'. Attached to the Gurukul there is a day school, the Vidya Mandir, which gives free instruction to over 250 boys and girls belonging to the different communities of the villages near by. It is now only a Lower Secondary Grade School, and it is the intention of the workers to bring it up to the level of a High School. The residential students of the Gurukul are provided with free lodging and free boarding besides free tuition in the Vidya Mandir. The Harijan boys of the Gurukula move on terms of absolute equality with the children of higher castes.

The institution is working with a broad national outlook. Instead of the concocted History which is taught in the ordinary institutions, a faithful record of the doings of our national heroes is palced before the students of the Mandir. Geography assumes a prominent place in the curriculam, and these two subjects are taught in a manner conducive to the instilling of national consciousness and development of patriotism in the students. Vernacular receives special attention and Sanskrit, the language of Indo-Aryan culture, is made a compulsory subject for all boys. In Hindi a working knowledge is imparted. The study of English is emphasised only to such an extent as will enable them to sit for the State examinations. The practical side of education is also attended to; vocational training is given in agriculture, spinning, weaving, masonry, laundry, carpentry, and other useful arts. The clothing needs of the inmates of the Gurukul are supplied by three looms which are at work. Side by side with these, there is a Handicraft Section, where the teachers train the students in the rudiments of craft-work, and this provides the Gurukul with ordinary furniture necessary to life.

The dignity of labour is very well impressed upon the students. On working days leisure hours are utilised in doing some profitable work in the agricultural plot under the supervision of a qualified teacher who takes the opportunity to impart some object lessons in Botany. The students often work at small scale constructions in the company of teachers, where along with the manual work turned out, a rudimentary knowledge in engineering also is given to the students. This method is productive of much good, as it sets a striking discount on hired labour which is sought by the institution only on very rare occasions. The help of an expert to direct the main lines of the constructive programme only is called in, thus saving a good deal of money at the same time benefiting the students through instruction in the preliminaries of constructive engineering.

The cleaning work, cooking and the like house-hold duties of the Gurukul are discharged by the residents themselves. Some of the boys are entrusted with the work of tending the cows of the Gurukul and preparing fodder for them. In addition to these, the Students' Co-operative Stores enables the boys to develop the co-operative instinct, and in this way an initial commercial training is also imparted. The Provision Store of the Gurukul furnishes the Harijans of the village with the necessary food-stuffs at cheap rates. A few of the residential boys are left in charge of the business of running this provision store and keeping regular accounts, which go a long way in educating them on the fundamentals of trade. Thus the dignity of labour, love of manual work and importance of self-reliance are strikingly impressed upon the students of the Gurukula Vidya Mandir. In short, the institution corresponds with the well-known Spartan precept, 'that the child should be instructed in the arts which will be useful to the Man'. What the Tuskegee has done for the Negroes of America, the Ramakrishna Gurukul Vidya Mandir is striving to do for the Harijans.

'Religion' is the life of the institution. The morning work in the Vidya Mandir commences with a congregational prayer, and another but silent prayer in the evening closes the work for the day. Half an hour of the morning session is devoted every day for religion and moral instruction, when the teachers of the respective classes narrate the life stories of the great religious teachers and chant a few verses from the Gita. The Bhajanas are conducted on the birthdays of the prophets and saints of the different religions, when all the boys assemble in the shrine for congregational worship. On such occasions, all ideas of high and low are forgotten and the 'touchable' students mingle freely with their 'untouchable' brethren. The function culminates with the distribution of *Prasadam* in the form of sweets. Thus a healthy atmosphere of common brotherhood and spiritual kinship is created among the boys of different communities. Every effort is made to impress upon the students the unity of all religions.

The daily routine of the Gurukul is in strict conformity with that of the ancient Gurukulas. The boys get up before sunrise, and after their daily ablutions perform their *Japam* and recite the Gita. Next they take to *Surya Namaskar*, chanting the Gayatri hymn, which is followed by Gurukul duties and study time. After the class-work, the residents enjoy themselves in games, mostly indigenous. At sunset they perform usual Bhajana. The time after supper is employed in the holding of the Dharma Sabha (the Court), presided over by an elected tribunal of the

students. Here the grievances of the boys are attended to and proper punishments given to culprits. In this way the boys receive practical training in Civics.

Teachers, most of them being honorary workers, reside in the Gurukul itself, and thus a close and constant touch between the Guru and disciple is made possible. This system is found to be most helpful in the uplift work of the Harijans, as it is only by unremitted devotion and constant contact with the higher classes that they can be made to shed their dirty and barbarous customs and manners of living. Both these parallel establishments, the Gurukul and Vidya Mandir, are working successfully on the lines of Gurukula Education, as laid down by our forefathers but adapted to the needs and requirements of the times.

An institution like this deserves the sympathy and support of the public, especially at a time when the Nation has been called upon to solve the question of the Harijans. The cry of Swaraj has been well-nigh drowned by the cry of the untouchable Harijan. Help and encouragement rendered to such practical attempts at the regeneration of the Harijans will be the truest index of national awakening in this respect. The time has gone by for tall talk and lip sympathy. What is wanted is direct, practical evidence of our will to liquidate our debts and obligations to our Harijan brethren, now long over-due.

The Dream of Adolescence.*

An Imaginary Portrait.

By K. R. Srinivasa Iyengar, M. A.



HERE was a sudden, painful movement. A gruff sound, the lash of a chilling gust of air, the screaming whistle of a train—Morgan sensed such vague things, illogical as they were to his present happiness. Strangely enough, the Elysian vision itself seemed to fade away. He was even aware that his eyes were closed. Was it a dream after all? He opened his eyes. It was one thick darkness. He whipped himself hard to think out his moorings on this visible chaos. He sat up, felt the hard rugs and the soft pillows, the umbrella on one side, the leather suit-case jutting out from the opposite seat, and the open window and the wash basin and the crisp leaves of the newly bought thriller he had been reading a few hours ago.

The whole thing was now clear to Morgan. He was sitting in the second class compartment of the Talaimannar carriage, its solitary occupant, rudely awoke from an intense dream of enjoyment. The carriage had been detached from the the Jaffna train that its occupant may breathe the malarial atmosphere of Madawachchi for an hour or two till the Colombo down train, stuffed to bursting point with thousand odd coolies from Tea estates and factories, may reclaim it and take it to Talaimannar Pier.

Morgan was the pen-name of Madhusudhan, and being snapping and strange in its exotic dress, stuck to him in general usage. His resounding Sanskrit name figured only in pay receipts, insurance policies and the University diploma. He was a tallish, serious looking young man, with perfect features and a slight stoop. The apparent coldness and severity of his demeanour hid a most affectionate and open heart. His was a case of the delicious kernel within the hard cocoanut. One must have the patience to peel off the offending fir coating and the obstructing hard shell before the delicacies inside could be tasted. Morgan was often misunderstood and slandered. He was helpless. When meeting strangers for the first time, Morgan instinctively shrank within himself and was for the time being quite a frigid person. He would realize though that he was behaving in a ridiculous, scandalous manner, but while his wretchedness and self-infliction would increase, the colourless sombre expression itself would not relax. He would answer questions with nervous jerks out of sheer discomfort and temperamental disharmony, but the

* From a forthcoming Novel by Mr. K. R. Srinivasa Iyengar.

company would naturally construe these as the clear significations of a bad temper and an unsociable attitude. But always and ever Morgan yearned for society. Mere solitude he could not stand except for odd hours at long intervals. If he was in the company of more persons than one, then also he felt curiously estranged from his environment. With one however it was vastly different. To him he could talk with reckless freedom, unlock the Bramah casket of his heart and lay bare its precious, motley contents. The little span of his life of twenty three years had seen him for the most part forbiddingly melancholy. And yet occasionally, very occasionally, he would let himself go and thrill a whole group of his acquaintances with a fund of good humour, mimicking others and cracking many an innocuous joke. But the real Morgan was never there, could never be there. Such excrescences were the forced buffoonery of an emotion that felt most keenly the glaring absence of a suitable object to dwell on.

The essential Morgan was a poetic soul, unfortunately enough pitted against an even more powerful intellectualism in himself. On the one part he was a creature of emotion and of memory, a vague dreamer, idealising the abstractions of Love and Friendship into concrete models of humanity and then, noticing the vital disparity, recoiling back in horror; a being indeed rather uncommon, that would secretly disengage its spiritual constituent from the material, and would fly to the high altitudes of the hills at Palni or the vigorously bracing waterfalls at Papanasam, and beautifully forge a link with the vastnesses of the high ranges of the hills or with the scattering yet unified fragments of the summer showers and leaping waters at Courtallum; on the other part, and this the stronger and the more external part, Morgan was an intellectual skeptic, cynical and proud, evaluating the profundities of existence in terms of books, diplomas and machines.

Awful, ghastly night, thought Morgan. Will the Colombo train never come? He had for more than an hour rummaged among his memories, immediate and distant, and there he was still in the abandoned bogey in Madawachchi. The frogs, the owls, the ghostly movements of Railway employees and to cap all the swarming mosquitoes.....it was Hell! And the inevitable bugs in the cushions, leaving no place in the human body unexplored—and the accumulated dust of months, uncomfortably springing up, and nostrils in little turmoil—and sneezing and cursing of the Railway Company: Morgan hated everything from the vantage ground of cynical superiority and discontent. He turned over old memories again and again, weighing jubilations

and regrets evenly, speculating on would-have-beens, and so unobtrusively forgetting the pathos of his position.....when abruptly the increasing distinctness of rumbling, roaring wheels and the splashing, illuminating search-light told him that the Colombo train was coming at last. It was indeed. Such a long, long train: frightful, thundering noise, laden with Indian coolies in their many hundreds, famished, quarrelling, gruesome, huddled midst repulsively assorted baggage—and some few first and second class passengers, in indolent ease and ignoble comfort: it was deliverance and no doubt, deliverance from Madawachchi!

The chaotic minutes passed and with a jerk the companionless bogey was hooked by the terrible engine, impatient to resume its so tiresome journey. The green lights flashed forth the signal, the watchman rang the final bell, and the train with Morgan almost in the very forefront moved along the gliding rails, faster and faster still and Madawachchi and her grim desolation were left behind.

Morgan firmly made up his mind that he would no more be disturbed by memories—of Santha or Mownan or Choissel—or thoughts of approaching marriage festivities, but that he would sleep for three clear hours, between then and early dawn. He arranged his bed with meticulous care, pulled down the glass blinds, tied the muffler round his head and stretched his limbs and tightly closed his eyes. But as more the eyelids pressed down, his fancy shaped more clarified and solid images. His resolutions came to nought. Morgan drifted into the fantastical regions of the subconscious where fact and fiction and the past and future commingled in extravagant patterns of pseudo experience.

Nebulous and sensuous things—nor dreams nor memories nor visions—Morgan exquisitely floated along. Whistling and furiously chattering, now in the star-lit open, now groping its way through clusters of palmyrahs—thus the train ran its extraordinary course. The gusto of motion gradually lulled Morgan's senses and the defeated determination to sleep now found unexpected ally in the physical persuasion of motion at fifty miles per hour. But Morgan did not sleep at once; neither did he consciously keep awake. He was in the enjoyment of the fascinating incoherence and indefiniteness of the mid region. As the thoughts threatened to grow fugitive and more misty, Morgan turned his mental key in another direction and ordered that thoughts should not play with him. But they didn't care, naturally enough, and danced their pranks to profusion. Obviously things had slipped out of his control. He had no option but to yield to the sprites of his deceptive imagination—to be cajoled or fondled or exasperated, as the case may be.

And so Morgan thought or dreamt strange or impossible things. That grimly sinister quest for contentment—quest for a person who would understand Morgan, love him, fly towards him and cling to him like iron to a magnet—quest for the solution of his perplexing and harrassing riddles—quest for the satisfying attitude towards life and the mysterious universe that may remedy his epileptic kickings of feet and gnawings of remorse—quest for that ~~sane~~ standard of living that would neither mean depriving a brother of his bread nor would reduce Morgan to an eternity of straightened drudgery—quest for austere pleasures and seasoned company—quests so many had Morgan undertaken, and to review their chequered history, what reminiscent intimations of disappointments, headlong dashes across chimerical vacuities, poignant experiences and resultant miseries! The past—that obscure unevaluated tract of time—was there before him, taunting him, dazzling him. Could he but recapture and live again that remote hour when to rush to mother's arms was very Heaven! That other dream-land fascination of riverside chats and confidences with Danissa, so soon to be corroded by impish selfishness and manouvre! And examinations, squabbles, little deaths and great, acquaintances and bullies, typhoid and coma, temple festivals and marriage festivities—they strutted before Morgan in their queer outlines, whizzing past one another with inconsequence, with a dizzying, petrifying rapidity. Santha also, that maddenning, persistent vision—and Mownan, that surrendering chip of feminine sex, assaulting him in his seaside cottage, the face, the loosely drawn lace, the rounded little breasts Morgan had fervently kissed and then loathed himself, the ugly, detestable, never-to-be-exorcised-away vision!—and the lucky Cheissel and the scores of school boys and outsiders who thought in strict terms of matter and so easily gained the happiness they were after! Why should Morgan alone be unhappy? Why indeed! Why would he think—and think too much? Not like other men, was he? The greater therefore must his suffering be. That would teach him a thing or two. The never-do-well, busy-body Morgan!

There was the future! The two hour crossing of Park Strait—and boarding the Ceylon Boat Mail at Dhanuskhodi—and a thousand little incidents awaiting Morgan on the other side of the waters, in the further regions of time. Who knows that his future may not shape itself in perfect ambrosial felicity! An ideal home half-way between towering luscious hills, affording riotous sport but not danger, and sunny radiance and sparkling rains alternating and all the twelve month round—little streams of water, gurgling and crystal clear, and sweet moss and green pastures,—trees and fruits, pomegranates, mangoes, oranges,

apples, and flowers too, roses and jasmine, and the lovely daisies—no upstairs in the house, just a hut or a few huts, and not very many books either, barely an odd hundred, and of course a typewriter—not easily accessible but a fine strong Fiat can run daily to town on the outskirts of the eastern hill and carry the daily mails, newspapers, and petrol and what more may be needed—the semi-circular lawn and artistic flower-plots and fair avenues of palms and rubber clumps—a miniature Peredaniya all told—and care-free chats with friend and lover and animated discussions—desultory reading and writing, correspondence,—and sleeping too, the sleep of children, the dearest so near in simple beds, talking and yawning, yawning and so sleeping—fascinating life, rich experience, Adam and Eve in reincarnation,—but money would be required, though much would grow in the lands, and writing would bring in some money from the more opulent papers—fascinating life, smoke-less, busy-less, noise-less, only contentment and bracing work, and baths and turning of the sod with hoe and cutting of palmyrah leaves with long sharp knives—leaves are very useful, baskets could be made, palm-leaf parchments appropriate to the Hindu genius, and would wear long without murmur,—civilization and progress all rot and cant, nothing like the peace and content of ancient times—what rest, what sobriety of mind—so grandly simple, so frightfully fine!

Among My Books

By R. Bangaruswami.



HAVING been myself a writer of books for children in a humble way I always delight in reading books that are meant for boys and girls especially if I learn that the author is a celebrity in the field of letters.

Portrait of a Dog by Macho De La Roche (Macmillan 7 sh. 6 d.) is an extremely nice book by a novelist of international repute. It is rather a portrait of two dogs. And it is exquisitely done despite the fact that "an impenetrable veil hangs between us and them, that love them as we may, we can never really understand their swift emotions, their wild and fleeting passions, and their loyalties." The author says she belongs to a "horsey and a doggy family." Her knowledge of canine ways and manners is remarkable. This is what she says of the differences of the male and the female of the species:

I believe that the bitch showed greater endurance, greater adaptability, and, I hate to say it, greater greed than the dog. A sense of self-preservation, preservation of her unborn young, is innate in her. The male is more wistful, more flighty, and seldom has her soul-searching gaze that goes straight to one's heart. The bitch usually has an adventurous, devil-may-care spirit. She is very sure of herself and her place in one's affections. (p. 48)

The whole of "Short and Merry" deal with the adventures of Hamish, a bright vigorous male dog, and the heroine of the story, the bitch Argyle Bunt. But the account is addressed to the latter. The homage of memory to this departed bitch has taken permanent shape in *A Portrait of a Dog*. But in order to understand the whole one must realise fully the role which dogs play in the lives of many Western men and women. The fancy prices paid to them, the standard of comfort given to them, and the constant study and watchfulness and tenderness expended on them all contribute to raise their value in the eyes of men. That accounts for the publication of a number of books and novels in which dogs play a very prominent part. *A Portrait of a Dog* shows that the dumb creations are not always dumb but possess a voice and eloquence which have the capacity to stir the innermost recesses of our being and make us vibrant with the knowledge that before our Maker all life is one and the same.

An Outline for Boys and Girls and their Parents (Victor Gollancz 8 sh. 6 d.) is a stout book of nine hundred pages, with a

number of valuable illustrations bound excellently in polished black calico with the title of the book on it in gilt letters. The print is bold and very attractive and the language is fluidity itself. In every sense a pretty book. Its editor is Naomi Mitchison, a born writer of books for children. She has written *The Conquered*, *Nix Nought Nothing*, *The Hostages and other Stories* (Jonathan Cape). She is also the author of a book *Comments on Birth Control*. I had no opportunity to read them but having read the present book and that beautiful essay on "Facts about Russia" in the recent *Now and Then*, I can gauge her merits a little. She writes in a sort of chatty, informing way with a lot of fun and humour that it is impossible for one who reads her to forget what she says. The task that she has taken upon her in the making of *An Outline for Boys and Girls and their Parents* is to introduce a number of celebrated writers to the readers of this book and to give a few details of their personal life, how many children one has, how another spends his time and so on. Her husband Mr. G. R. Mitchison writes a chapter on "Law and Government, or the Machinery of Society". The concluding portion of the editorial note on him says:

He plays various games rather well; he likes dogs and he likes making speeches, but he is rather untidy. By the way, he and I have been married for sixteen years, which sounds a ridiculously long time when one writes it down, but it is not really.

The book is dedicated to their five children and to the five children of Gollancz, presumably, the publishers.

The book gives us all phases of human knowledge from the earliest days to the modern times of electricity and air-ships. Each branch has been assigned to an expert in the field. John Pilley, Eric Strauss, Richard Hughes, Margaret Cole, Delisle Burns, Gerald Heard and a few others contribute carefully-written and well-revised essays on different subjects. All these have been grouped under different heads. And as we read the things that we ought to have known and we did not know, we see the pleasures of art, the uses of Science, the value of Law, the potency of money, the philosophy of history, the subtleties of the mind, the strange wonder of that complex organism known as the human body, the state of societies in the past and the present, the differences in the ways and means of life, the greatness of ideas, and the wisdom that lies in an atom.

A similar book was published by the Richards Press some-time back called *The Outline of Man's Knowledge* by Clement Wood. But it was one person's job from cover to cover. In an undertaking of this kind more heads are better than one. And further this book has the merit of easy assimilation to a great degree.

The price is also insolently cheap. I cordially recommend it to all those who can spend some money in books now and then.

LAW AND JUSTICE

The reading public of India are familiar with the publications of Mr. G. A. Natesan. They are sumptuous books worth the money that is paid for them. *Indian Judges* is a book of five hundred pages of small type price Rupees three. There are 21 Judges of whose life and activities the book records. Of them six belongs to Madras: Sir T. Muthuswami Ayyer, Sir Subramoniya Iyer, Sir V. Bashyam Iyengar, Sir C. Sankaran Nair, V. Krishnaswami Aiyer and Sir Abdur Rahim, all except one knights. Indian judges are a noble galaxy of whom any nation can be proud. "By learning, knowledge of the feelings and habits of the people, independence and integrity, Indian Judges have maintained the highest traditions of justice. Their greatest achievements have naturally been in the realm of the personal laws of the Indians. They have illumined the obscure, elucidated cardinal principles, reconciled differences and helped in the progressive growth of ancient laws through enlightened interpretation." That is the verdict Sir B. L. Mitter who writes the foreword.

A regular principle has been observed in the writing of these little biographies: a short life, an account of the judge's tastes and character, his other activities, a few extracts from his judgments, a few excerpts from his important speeches or writings, and a few observations as to what others thought of him. A portrait is appended to each sketch.

The roll of distinguished Indian Judges is a magnificent roll indeed. They have made law and moulded jurisprudence. They have kept burning the flaming torch of Justice. I wish the publishers give us at an early date another volume of Indian Judges incorporating such significant omissions as Lord Sinha and D. F. Mulla. A companion volume of Indian Lawyers will also be fitting and equally popular.

Book Reviews.

A Wandering Harp.—Selected Poems—by James H. Cousins.
Published by Roerich Museum Press, New York. Price 3 dollars.

"But something in me knew an hour
Of deeper potent, wider need,
That in my heart accomplisheth
The cyclic will of life and death."

Here peeps out the soul of the wandering lyrist, James H. Cousins, whose adventures through the diverse climes of the globe have enriched his heart with a warm religious happiness and spiritual enlightenment which gleam through all his poetry. His lyrics are inspired by a bright mysticism. The mysticism of Mr. Cousins does not perhaps rustle in gorgeous trailing robes of purple silk or satin; for it is not of that pretentious order of occultism which is only mysterious scrambling intelligence that lacks clarity of vision and ekes out an imbecile intuition with the phantasmagoria of vain imagination. His mysticism is simple, and is the result of a clear discernment of the spiritual factor in the world. And while he enjoys the intuitive happiness of the oriental climate, he retains the critical understanding of the occidental soil. His mysticism is neither exuberant like that of an Eastern poet, nor meagre like that of any Western one. His spiritual perception is not perhaps very deep or long; but it is never vague or obscure. It is plain and precise; and he gives it to us without clothing it in long-woven, cumbrous imagery. The songs of Mr. Cousins as

"When I from life's unrest had earned the grace
Of utter ease beside a quiet stream;
When all that was had mingled in a dream
In eyes awakened out of time and place;
Then in the cup of one moment's space
We crushed the living wine from things that seem;
I drank the joy of very Beauty's gleam,
And saw God's glory face to shining face."

are clear and bright, vivid and tingling with the light and joy of his soul and spiritual experience. Simplicity and directness are the characteristics of his spiritual experiences, and his expressions of them; and he touches us with the gleaming rays of his soul.

This poet's love of the world of phenomena and his attachment to the spiritual principle running through it, though not expounded in the thundering phraseology of embellished Humanism, or pompous Pantheism, is yet plain in his songs; and in its undisguised simplicity and sincerity it also strongly appeals to our hearts. He confesses:

"One theme alone my Daemon sings.
The spirit mixed in mortal things,
She sings no passing wind or tree,
She sings their haunting mystery."

And how can he sing of anything else when the song at his heart is only the universal spiritual symphony? He sings:

"I am a reed in a wind,
That bends in a low lagoon:
Many the songs and the singers,
But song at its heart is one."

Though a mystic, Mr. Cousins does not belong to that mongrel school of writers, writers of what is called 'Prose—Poetry' whose claim to mysticism is based only on the untranslatability of their thoughts and feelings into either prose or verse; and whose qualification to poet-hood is only their wayward way of putting words together regardless of the rules of grammar and composition. Mr. Cousins is a follower of metrical verse and melody. And his critical acumen serves him very well in the art of his poetry. His poems are elegant in diction, finished in technique, refined in melody, and moly-like in imagery. Though not possessed of the insurgent spirit or the adventurous imagination or the exquisite genius of Shelley, in lines like:

"By one rip star from the night branch hangs
Tingling with rumours of the infinitude"

he rises to the fineness of perception and subtlety of fancy of the Shelleyan order. And in passages like:

"We hear strange music, half divine
From spirit bugles blown,
And feel the wafture of the wings
Of mystic unbegotten things"

we have also the richness of sensuous beauty and light and fervour of exalted genius.

As a melodist and literary artist Mr. Cousins has a skilful hand. Perhaps the range and variety of his melody are limited, and the music of his verse generally light. But it must be remembered that his is only lyrical poetry.

"The swimming water-snake
Darting death with its fang
Wiggles to rhythm of light."

"And the steel-hard face of the lake
Wrinkles to smiling mouths of sky."

These lines taken at random from his poems are sufficient to show that he is an artist of a very high order. The music is rich, well modulated, and haunting. And in artistic felicity does it not carry a Tennysonian echo?

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P. M. H.

And All That by Iswara Dutt. With a Foreword by Dr. Sir S. Radhakrishnan. Published by the Author. Price As. 12. Foreign 1 sh.

Mr. Dutt is well known to the reading public. The first instalment of his essays entitled *Sparks & Fumes* was well received by the public. Though young, Mr. Dutt writes with the freedom and ease of a veteran journalist. He has also a vein of humour to make his writing living and attractive. He helps us much to examine ourselves, and to laugh at our small freaks and foibles. Mr. Dutt's humour, though it sometimes verges on cynicism, never turns to horse play. The present collection of some of his pleasant contributions to some South Indian Periodicals will be no less welcome to the public than his previous one. The booklet will make an enjoyable companion for "an hour by the fireside".

The Children's News—New Year Number.

The New Year issue of the "Children's News" contains many interesting pictures and edifying articles. The articles are written in a way suitable to young ones. The contributors are such well known writers as C. Jinarajadasa, Mrs. and Miss. Sathianadhan, Rev. Padly, and Mr. M. J. Dave. The messages and greetings of the friends and well-wishers of the young folk and the Magazine are highly instructive and encouraging. There are also in this volume many pretty poems and prose compositions of boys and girls showing large promise. The issue is an attractive and instructive one which must be put into the hands of every child. We wish the Magazine and its readers a prosperous New Year.

P. M. H.

The New Thought.

By P. M. Hari.



THOUSANDS of years back, in what is historically known as the dark ages, the Vedic Rishis of ancient Aryavarta started the perennial stream of unsullied prosperity by opening up the inexhaustible fountain of the Spirit underlying Creation. Man, they realised, was in essence God; that at his core lay concealed an ocean of infinite power and bliss; and that all the troubles and tribulations of man were due to his ignorance of his real nature and the consequent inability to make use of his innate powers and potentialities. The ancient Rishis of the East brought out boundless light and wrought ineffable happiness by awakening the spiritual self in man and cultivating spiritual life. When the spirit came out of its hole it began to reign. Matter obeyed the spirit. That the world was in the hands of God was fully realised by every individual. Every call of the spiritual man met with immediate and adequate response. And there was no avarice or antagonism or animosity, amongst the men. The monks of old filled the world with peace and reared a paradise on earth. India became a land overflowing with milk and honey. In arts and crafts, in science and speculation, in learning and wisdom, in short, in every branch of human activity, she made a unique and wonderful record. With the disregard to and the disappearance of, that spiritual culture came the threatening clouds of calamity over the East.

Man has always been more animal than human. And material outlook has been reigning supreme in the West. The nations of the West have been trying to appropriate every body's wealth. The powers of Europe marched with time into Asia and India. And the selfless love and unbounded spirituality of India welcomed all the aliens alike with open arms. But a species of civilization that hunts after material sovereignty and boasts of the prowess of enforcing its superiority at the point of the sword can hardly understand or believe in the potentialities of the spirit. So these foreign powers brushed aside the ancient culture of the East as superstition and dream, and began to superimpose their own materialistic civilization on us. Ancient India was meek and loving to a fault. And the alien powers found her an easy prey.

In more recent times the striding, hypocritical civilization of the West laid her violent hands on the ancient Mother. And the glorious culture of the East quietly retired into her old home of mountain fastness and woodland security, leaving the sons of

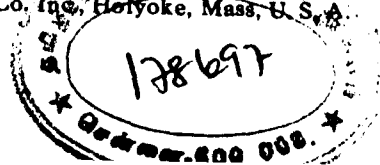
India to chase the wild goose of enjoyment in the ever thickening and darkening wilderness of western civilization. Now and then she nevertheless puts forth an arm into the plains. But even these off-shoots are viewed with a fishy eye and stifled by the proud man puffed up with western culture. The net result is that when in the twentieth century man has begun to groan under the unbearable load of materialism, and the tyranny of the senses, all the world is found to be a waste gasping for a breath of freedom and peace.

In such a predicament it is refreshing to find that a new arm of the unknown spiritual waters is shooting up in the world. The New Thought cult, as propounded by *Nautilus** and practised by numerous of her followers, is a husbanding of the spiritual life. Although the fount is thin and brings only the surface waters of the ocean of spirituality and aims at temporal welfare, yet it is real spiritual knowledge and culture with the ocean of eternal Truth at the bottom, and carrying in its current the powers and properties of elevating and enlightening life. What matters it whether the spirit is invoked in the name of Christ or Krishna, Mohammed or Buddha, is it not the All-pervading, Almighty, Omniscient God, the Truth that comes into play? A fertile virgin soil, thoroughly open to the fresh air and free rays of the spotless sun and moon and stars: the intellect of the New World is the natural and proper place to be the first to welcome, and benefit by the advent of this spiritual spring.

The new cult bears the imprimature of Truth, and carries with it the good-will and happiness of thousands of unowned and desperate souls. When man fights his brother like a wolf and life seems to be nothing more than a sordid game of self-aggrandisement, self-satisfaction and exploitation, is it not a great relief and consolation to see that once more in a corner of the world though, a body of men and women have begun to understand and utter the ancient prayer of the Hindu Rishis, which every Hindu is taught to repeat daily: *Loakasamastha Sukhino Bhavanthu*. Let Peace and Prosperity reign over all?

The world has begun to pant for a breath of the spirit. And it will soon realise the value of the New Thought cult of the West and the ancient culture of the East. Meanwhile, the New Thought Cult, we hope, will draw out the deep waters of the ocean of the Spirit and sprinkle it far and wide to quench the materialistic fever of the West.

* *Nautilus* is a "New Thought" Magazine conducted by an able and courteous lady of some spiritual attainments and published by Messrs. Elizabeth Towne Co., Inc., Holyoke, Mass., U.S.A.



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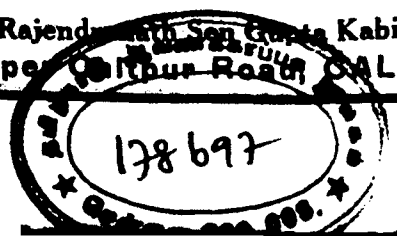
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