

THE SCHOLAR

A POPULAR MONTHLY JOURNAL
DEVOTED TO LITERATURE,
SCIENCE & ART



JUNE 1933

As. 4 a copy.

Rs. 3 a year.

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

Editor.

} *Associate Editors.*

THE TARUR BANK,

H. O., TARAKAD, PALGHAT

Branches at:—

Kalpathy, Palghat and at Chittur—Cochin.

Fixed Deposits are received at the following rates
of interest:—

4½% for 3 Months

6% for 6 „

7½% for 12 „

Special Rates for Deposits for more than one year.

Savings Bank & Current Accounts opened & interest
allowed at favourable rates

Loans & Over drafts advanced to approved custo-
mers on favourable terms

Advances on Gold A Speciality

All other kinds of *Banking Business* undertaken.

Apply to:

T. K. VENKATACHALA IYER, B.A., B.L.,

Proprietor.

THE SCHOLAR

Vol. VIII.

JUNE, 1933.

No. 9.

CONTENTS

	Page
1. India's Key-Note By Sister Daya	435
2. An Ancient Advice By Nicholas Roerich	441
3. Vivekananda & Religion By Swami Pranaveshananda	443
4. John Haynes Holmes By L. N. Gubil	448
5. Victims of Superstition & Ignorance in the Realm of Science By E. S. Parameswaran, B. A. (Hons.)	450
6. Some Non-Conformists of the Road By P. M. Hari	453
7. Edmund Kean By V. Srinivasan, M. A.	457
8. Hobbies for Young Men By N. Mahadeva Iyer, M. A., Dip. Econ.	459
9. Back to the Toad By N. R. Deobhanker	463
10. Save the Magazines & Let the Books Burn By Aravamada Iyengar, M. A., L. T.	469
11. Herbert George Wells By R. Venkataramanan, M. A.	472
12. Autumn Love By R. F. Goodworth	474
13. A Sonnet By C. P. B.	476
14. The Itinerant Lyrist By P. M. H.	477
15. Book-Reviews	478

885
93

MAGAZINES AND PERIODICALS

The Indian Ladies' Magazine.

Edited solely in the interests of the women of India.

By Mrs. K. Sathianathan, M. A., Cannanore.

Subscription including postage

Inland ... Rs. 5-0-0

Foreign ... Rs. 5-8-0

The Vedanta Kesari.

Started May 1914.

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

Apply to:—The Manager,

Vedanta Kesari,

Sree Ramakrishna Math, Mylapore, Madras

The Bharatha Dharma.

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

Editor:—Mr. K. V. Sessa Iyengar.

Re. 1-8 a year. As. 3 a copy.

Apply to:—The Managing Editor,

The Bharatha Dharma,

Moryalaya, Royapetta, Madras.

The Young Builder.

A Cultural English Monthly. Edited by Mr. Jamshed N. R. Mehta and Prof. H. C. Kumar.

Annual subscription Rs. 2

Specimen copy on receipt of 3 as stamps,

Apply to:—The Manager,

The Young Builder, Sévakunj,

Rambaugh Road, Karachi.

Malayala Manorama.

The Most Widely Circulated Daily in The Malabar Coast.

Established in 1888 (44 Year Old)

Best Medium for Advertising

For list of Advertisers of World Wide standing patronising The Manorama and for other particulars.

Apply to:—The Manager,

Malayala Manorama,

Kottayam, Travancore

The South Indian Teacher.

The official Journal of the South Indian Teachers' Union. The only Educational Journal devoted to the teacher and his problems

Annual Subscription Rs. 3.

Apply to:—The Manager,

41, Singarachary Street,

Triplicane, Madras.

The Children's News.

Egerton Road, Delhi.

An Illustrated English Monthly for Boys and Girls. Claims to provide for your sons and daughters everything that they should read

Annual Subscription Rs. 2 only.

Get specimen copies free if you have not got them and enlist yourselves as subscribers.

Dawn.

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

Annual Subscription Rs. 2

Apply to:—The Manager, Dawn,

Krishtakunj, Hyderabad, (Sind).

The Indian Educator.

Madura.

Edited by

V. Aravamuda Iyengar, B.A., L.T.

A cheap, popular, educative monthly.

Annual Subscription. Rs. 2.

Sanathana Dharma.

Alleppey.

The oldest and best illustrated Malayalam Monthly

Annual Subscription Rs. 2.

Triveni.

Journal of Indian Renaissance, Art Literature, History.

Editor: K. Ramakotiswara Rao, B.A., B.L.,

Apply to:—The Manager,

Triveni Office, Y. M. I. A. Buildings,

Armeniau Street, G. T., Madras.

B. G. PAUL & Co.,

EDUCATIONAL PUBLISHERS.

12, Francis Joseph St.,

G. T., MADRAS

OUR SCHOOL PUBLICATIONS IN ENGLISH

Modern Ele. Mathematics:—By P. R. Subramania Ayyar, B.A., L.T. ... 1 0

Book I For 4th Form ... 1 0

Book II For 5th Form ... 1 0

Book III For 6th Form ... 1 0

A Class-Book of Algebra:—By P. R. Subramania Ayyar, B.A., L.T. 2 0

New Era English Reader:—I Primer for IV Class—Edited By

H. Champion, M. A. ... 0 5

New Era English Reader:—No. I for V Class—Edited By

H. Champion, M. A. ... 0 6

English Selections for Higher Forms, Book I. (illustrated) ... 0 12

English Selections for Higher Forms, Book II. Revised and illustrated Edition Pp. 250 ... 1 0

New Era Story Books: Book I—By C. Gordon, B. Ed. ... 0 3

New Era Story Books: Book II—By C. Gordon, B. Ed. ... 0 4

New Era Story Books: Book III—By C. Gordon, B. Ed. ... 0 6

Nanda, the Pariah Saint:—By C. S. Rangaswami Aiyangar, B.A., L.T. ... 0 3

Fables from Mahabharatha—By N. Paramasiva Iyer, B.A., L.T. ... 0 3

Chandrasahsa—Edited by Prof. J. C. Rollo, M.A., Mysore ... 0 6

The Clay Cart (Mrichakatika) Edited by H. O. Kersha.

B.A., I. E. S. ... 0 8

Sandford and Merton—By Thomas Day (Adapted and Retold) ... 0 10

Masterman Ready—By Captain Marryat (Abridged and Retold) ... 0 12

Stories from the Idylls of the King—Edited by Prof. T. R. H. Peck, M. A. ... 0 10

எமது தமிழ் நூல்கள்.

A. M. S. இராவன், B. A., L. T. எழுதியவை.

1. கோபால் புதிய தமிழ் வராக முதல் புத்தகம் ... 0 2½

2. கோபால் புதிய தமிழ் வராக இரண்டாம் புத்தகம் ... 0 3

3. கோபால் புதிய தமிழ் வராக மூன்றாம் புத்தகம் ... 0 4

4. கோபால் புதிய தமிழ் வராக நான்காம் புத்தகம் ... 0 4½

5. கோபால் புதிய தமிழ் வராக ஐந்தாம் புத்தகம் ... 0 6

புதிய புத்தகங்கள்.

6. கோபால் புதிய தமிழ் வராகம் No. 6 by வித்வான் M. V. வே

ணு கோபால் பிள்ளை ... 0 7

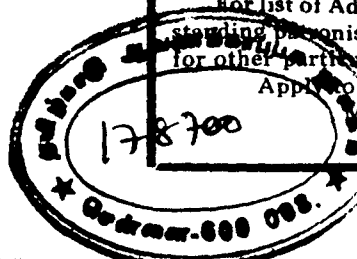
7. கோபால் புதிய தமிழ் வராகம் No 7 do. ... 0 8

8. கோபால் புதிய தமிழ் வராகம் No. 8 do. ... 0 9

9. உலக அகியாயங்கள் Book I C. கார்டன் முகவுரைபுடன் ... 0 3

10. do. Book II do. ... 0 4

11. do. Book III do. ... 0 5



Je
2025 N 33.8.9

PARLE'S PUREST CONFECTIONERY

Unrivalled for Purity, Taste, Flavour.



MOST SCIENTIFICALLY MANUFACTURED UNDER REALLY
EXPERT SUPERVISION AND WITH THE LATEST
EQUIPMENTS

Ask for Our Packets Specialities:

EXTRA STRONG, VIOLET, ROSE, GINGER ETC.

Sole Agents for Malabar & Coimbatore:—

**INDIAN INDUSTRIALS,
PALGHAT**

JUST THE TEXT-BOOK FOR YOUR STUDENTS!

- I. AN INTRODUCTION TO BIOLOGY, in 3 parts:—
 1. Plant-Life. 82 pp., 54 illns. 8 as.
 2. Animal-Life. 86 pp., 63 illns. 8 as.
 3. Human Physiology, Hygiene & First-Aid. 128 pp., 58 illns. 12 as.
- II. Do, LIBRARY EDITION, all 3 parts combined, half-bound, with some additional matter. 320 pp., 180 illns. Rs. 2.
- III. ELEMENTARY BIOLOGY (Plant, Animal & Human) for Secondary schools. (Life-activities of Plants, Animals & Man treated comparatively in alternate chapters in a single volume). 200 pp., 85 illns. Re. 1-8-0.

BY

M. V. Sundaresan, M.A., L.T., (Mysore Educational Service) Shimoga.
Approved for School Use by the Text-Book Committees of
Madras, Mysore & Cochin.

Recommended for libraries of High, District, Normal and Middle Schools
in Mysore, by the D. P. I. in Mysore.

NEATLY PRINTED & ATTRACTIVELY GOT-UP

Copies can be had of:—

Messrs.
THE TYPEWRITER MART,
POST BOX 269,
108, ARMENIAN STREET,
G. T. MADRAS

AND

Messrs.
K. A. CHOURAPPA & SONS,
BOOK-SELLERS,
AVENUE ROAD,
BANGALORE CITY

P. VARADACHARY & CO.,

PUBLISHERS ————— MADRAS

A SHORT HISTORY OF ENGLAND by Prof. Hilda Johnstone, M.A.,
Professor of History, London University (*Ready in April*).

READY FOR SALE.

A HISTORY OF INDIA by Prof. C. S. Srinivasachariar, M. A.,
Professor of History, Annamalai University, (2nd Edition), Rs. 1-12.
ELEMENTS OF WORLD GEOGRAPHY—The Southern Continents.
N. America, Eurasia and World Regions by V. K. Spurrirajan,
M.A., (Dip.) Econ., Geography Master, Hindu High School, Tri-
plicane and K. Rangaswami Aiyangar, M. A., Lecturer, St. Joseph's
College, Trichinopoly (Complete), Rs. 1-12; Bk. I, Southern
Continents and N. America, Re. 1; Bk. II, Eurasia and the World
Regions, Re. 1.

ANIMAL LIFE by R. Gopala Aiyar, M.A., Prof. of Zoology, Presi-
dency College, Madras, As. 10.

PLANT LIFE by K. Rangachari, M.A., L.T., I. E. S., (Retd.), (Revd.
Edn.), As. 8.

PHYSIOLOGY, HYGIENE & FIRST AID by Dr. K. S. Padmanabha
Aiyar, M.A., D.Sc., Prof., Natural Science, Maharaja's College of
Science, Trivandrum, (2nd Edn.), As. 10.

RETOLD TALISMAN by Malleth, B.A., L.T., and Sylvia Crowther
Smith, B. A. (Hons.), Publisher, Reader & Literary Adviser, As. 10.

MIDSHIPMAN EASY (Abridged) by Captain Marryatt, As. 10.

INDIAN HISTORY for Form I, in Tamil and Telugu, revised
by C. S. Srinivasachari, M.A. 0 7 6

.. for Form II. " " " 0 10 0

.. for Form III. " " " 0 12 0

A TEXT BOOK OF ALGEBRA by V. Venkatasubbiah, B.A.,
L.T., Headmaster, Pachaiyappa's College School, Madras. 2 8 0

A SCHOOL GEOMETRY, Parts I & II (by the same author). 2 8 0

.. Part I only " " 1 0 0

.. Part II only " " 1 12 0

NEW EDITION ARITHMETIC—Tamil for Form I, by S.
Radhakrishna Iyer and K. Vaidyanathaswami Aiyar, 0 10 0

.. for Form II. " " 0 10 0

NEW EDITION ARITHMETIC—Tamil for Form II, by R.
Gopala Aiyar, M.A. M.Sc. 0 10 0

THE KAVASSERY BANK

Head Office: KAVASSERY

Branches: Nemmara (Cochin State) and Koduvayur.

Rules of Business:

(1) FIXED DEPOSITS

Received at 6% per annum for 3 months.
6¾% per annum for 6 months.
7½% per annum for 12 months.
8¼% per annum for 24 months.
9% per annum for 36 months.

(2) CURRENT ACCOUNT

Opened and interest allowed at 4½% per annum up to Rs. 10000.

(3) SAVINGS BANK ACCOUNTS

Opened and interest allowed at 6% per annum up to Rs. 5000.
Interest payable half-yearly in all cases.

Detailed rules regarding the above accounts can be had from any office of the Bank.

T. K. NAGANATHA IYER,
Proprietor.

HEALTH IS WEALTH

You can keep yourself clean and healthy by the regular use of

KERALA COALTAR SOAP

DISINFECTANT AND GERMICIDAL

GUARANTEED PURE

AVOID SPURIOUS IMITATIONS

Manufactured by

Kerala Soap Institute, Calicut.

BY APPOINTMENT TO

HIS EXCELLENCY THE EARL OF WILLINGDON,

VICEROY & GOVERNOR GENERAL OF INDIA

AND TO HIS EXCELLENCY

THE GOVERNOR OF MADRAS

ENCOURAGE

INDIAN INDUSTRIES

The only way to obtain freedom is

by Patronising Indian Concerns.

Ours is one purely of

INDIAN CAPITAL

INDIAN LABOUR

INDIAN MANAGEMENT

MALAYALAM TYPES

BOTH BODY TYPES & HEADING TYPES

FROM 11 TO 28 POINTS

THE MADRAS TYPE FOUNDRY

COPPER ALLOY HOUSE.

38, Jones Street,

Tele { Phone: 3849
Gram: PRINTYPE

MADRAS

IS INDIA SELF-SUPPORTING?

Yes, if you support
Home Industries.



The Madras Pencil Factory,
Post Box 86, MADRAS

**IN EVERY DROP
THERE'S ENERGY!**

If you are run down or weak or feel unequal to life's needs
start a course of

JEEVAMRUTHAM
the splendid achievement of Vaidyaratna Pandit D. Gopalacharlu's
vast researches into Ayurveda. **JEEVAMRUTHAM** is the
splendid tonic that infuses new energy into you.

Drives away diseases and weakness, gives
you new strength and enables you
to resist illness. Detailed
catalogue sent free
on request.

Jeevamrutham is stocked by all Chemists in two sizes
Rs. 3-4-0 & 1-12-0

Manufacturers:

AYURVEDASRAMAM,

151, GOVINDAPPA NAICK ST.,
P. B. 287, MADRAS

THE SCHOLAR

THE PREMIER MONTHLY JOURNAL OF MALABAR

Editor:—E. H. PARAMESWARAN, M.A., L.T.

Subscription Rs. 3 a year and annas 4 a copy.

ADVERTISEMENT TARIFF

	For a year.	For single insertion.
Full page	Rs. 80	Rs. 8
Half page	Rs. 45	Rs. 4½
Quarter page	Rs. 25	Rs. 2½

Separate rates for special positions.

BUSINESS NOTICE

1. The Scholar will be published before the end of every month.
2. Contributions for publication in the magazine are invited on topics of general interest. Rejected contributions will not be returned unless stamps are enclosed to cover the postage.
3. All communications relating to the magazine should be addressed direct to the Office and not to any individual by name.
4. Subscribers are requested to quote their subscribers' number when writing to the Office: otherwise, unnecessary delay may be occasioned owing to the difficulty of searching out the correct address.
5. Advertisers who are desirous of changing their running advertisements are requested to send in their change of matter before the 5th of every month.
6. The Scholar reserves to itself the right to accept or refuse any advertisement which it does not approve, and in no case will accept any advertisement which contains any objectionable matter; it also reserves to itself the right to alter or delete words or phrases which it considers objectionable.
7. Sample copies will be sent on application when accompanied by stamps for two annas.

For all other information please apply to: THE MANAGER.

The Scholar, Palghat

Revised Editions !

New Publications !!

Popular Books For High School Use.

A School History of India, by M. S. Ramaswami Aiyangar, M. A.,
Maharaja's College, Vizianagram. ... Re. 1 12 0

Elementary Science, Physics, by V. N. Viswanatha Aiyar, M.A., Queen
Mary's College, Madras, and **Chemistry**, by P. A. Narayana Aiyar,
M.A., Presidency College, Madras (A Group) ... Re. 1 4 0

A High School Manual of English, by V. G. Velinkar, M.A., LL.B.
Osmania College, Hyderabad ... Re. 1 8 0

Class Exercises in English Composition, by S. R. Kirkpatrick, B.A., Govt.
High School, Gulburga ... As. 14 0

The Elements of Algebra, by Three Authors. Thoroughly revised & re-
written by N. Panchapagesan, B.A., L.T., Findlay College, Mannar-
gudi. Just Ready. (C. Group.) ... Rs. 2 0 0

A Manual of Arithmetic, by the late S. Radhakrishna Aiyar, B. A.,
(H. S. Classes) ... Rs. 2 0 0

A New Geometry For High Schools, by A. A. Krishnaswami Aiyangar
M.A., Maharaja's Intermediate College, Mysore Rs. 2 8 0

A Preparatory Algebra, by V. Raghunatha Aiyar, B.A., L.T., Deputy
Inspector of Schools, Ambasamudram ... Rs. 2 0 0

A Text Book of Arithmetic for Lower Secondary and Middle Schools by
the late S. Radhakrishna Aiyar, B.A., and K. Vaidyanathaswami
Aiyar, B.A., Part I for Form I As. 12, Part II for Forms II and III
As. 12.

The Elements of Book-Keeping, by K. Subramania Aiyar, B.A., F. S. A. A.
Re. 1 8 0

Also other **Commercial Books** by Rao Sahib S. Vaidyanatha Aiyar, T. V.
Subramania Aiyar and other High School Books in Elementary
Mathematics, etc., available.

SRINIVASA VARADACHARI & Co.,

Publishers, 190, Mount Road, Madras.

DANGER=====STOP

The warning signs of impending danger which call
your immediate attention to the health of your
teeth are heedlessly passed on until—bang—
comes the crash, shattering health and all !

Teeth marred by stain, tartar and decay, and denu-
ded at their necks by receding gums, are tell-tale
signs of carelessness.

Use KESARI'S DENTAL CREAM daily and your
teeth will look whiter. Gums will look firmer and
pinker. Your mouth will tingle with a delightful,
sweet taste.

KESARI'S DENTAL CREAM is the best enamel
protector. It prevents acid driving wedges into
your teeth enamel, which later develop into
cavities.

Dt. Medical Officer, Madura :-

I have used your KESARI'S DENTAL CREAM and
have the greatest pleasure in certifying that the
product manufactured by your firm is in no way
inferior to the foreign products either in quality or
in general "make up". The paste is excellent
and possesses powerful cleansing properties and
I would strongly recommend this cream to all who
wish to have a fine set of teeth.

V. T. Naidu.

KESARI KUTEERAM,

Egmore, MADRAS

Branch at VELIYANOOR, TRICHUR

SOLE AGENTS FOR WEST COAST

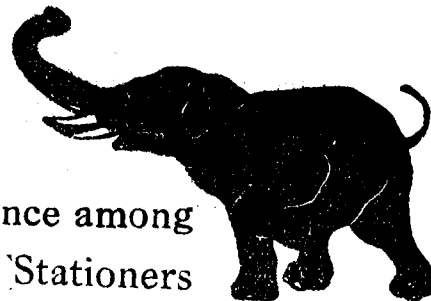
INDIAN INDUSTRIALS, PALGHAT

THE
TITAGHUR PAPER MILLS CO., LTD.,
CALCUTTA

The Largest and the Oldest Paper Mill in India
which produces more than 60% of the total
Printing Paper manufactured in India and
the most popular

ELEPHANT

BRAND



which has gained confidence among
Printers, Publishers and Stationers
throughout India.

ENCOURAGE INDIAN INDUSTRIES

WRITE FOR SAMPLES & QUOTATIONS TODAY

STOCKS AVAILABLE AT CALCUTTA

WITH

B. S. TRIPURANTACA MUDALIAR,

COURT ROAD.

CALCUTTA

Varieties of writing pads and envelopes to match

Typewriter and duplicating Papers.



VOL. VIII

JUNE

NO. 9

India's Key-Note.

By Sister Daya,

(Editor, *Message of the East*, Boston).

IN these years of confusion and chaos, when old values are being overturned and new ones have not yet been established, when our world seems to be broken into fragments, like a jig-saw puzzle, which we, the players, have to fit into a whole with no idea of the picture it is going to form,—at this time of groping bewilderment, it may be well to look back through the pages of history into the records of other times and lands; especially into the records of those people who have maintained through thousands of years their social integrity—India for instance, that is still an embodied culture after the shock of centuries of conquest. What has held her together? It is our habit to look down on her to-day, but there was a time when she was queenly in her learning, in her civilization, in her power. There was a time when even Alexander of Macedon was unable to penetrate her defences. We may well ask what at that time was India's ideal. Did her well being consist in wealth of gold and jewels or in moral values and spiritual insight? Did her happiness lie in possessions and ever more possessions or in a simplification of desires?

In Dutt's famous history of ancient Indian civilization we are given, among other quotations, the simple testimony of Magasthenes, Greek ambassador of the Satrap, Seleukos Nikator, to the court of the great Indian Ruler, Chandraputta Maurya,

about 328 B. C. He paints a picture for us which may well cause us to pause, as we think of our futile disarmament conferences, armies of unemployed, prisons, insane asylums, suicides and ever increasing laws; as we stagger beneath the burden of over-production which outweighs even our growing and insatiable lust for things, things, things.

Perhaps, after all, civilization lies not so much in acquiring as in renunciation, not in outer luxury but in inner content. At least, it is well for us to be humble and to consider with an open mind the ideals of our sister-race,—the Indo-Aryans. Quoting from Megasthenes and another source, Mr. Dutt says:

"The laws of war were more humane among the Hindus than among other nations in the world. 'The Aryans forbid the slaughter of those who laid down their arms, of those who beg for mercy with flying hair or joined hands, and of fugitives'. 'Let him not fight with those who are in fear, intoxicated, insane, or out of their minds, nor with those who have lost their armour, nor with women, infants, aged men, and Brahmans. Wives of slain soldiers shall be provided for'.

'Megasthenes too vouches for the humane laws of war among the Hindus. 'For whereas among other nations it is usual in the contests of war to ravage the soil, and thus to reduce it to an uncultivated waste, among the Indians, on the contrary, by whom husbandmen are regarded as a class that is sacred and inviolable, the tillers of the soil, even when battle is raging in their neighbourhood, are undisturbed by any sense of danger; for the combatants on either side, in waging the conflict, make carnage of each other, but allow those engaged in husbandry to remain quite unmolested. Besides, they never ravage an enemy's land with fire, nor cut down its trees.'"

Referring to their everyday life Megasthenes comments. "They (the Hindus) live happily enough, being simple in their manners and frugal. They never drink wine except at sacrifices (religious festivals). Their beverage is a liquor composed from rice instead of barley, and their food is principally a rice pottage. The simplicity of their laws and their contracts is proved by the fact that they seldom go to law. They have no suits about pledges and deposits, nor do they require either seals or witnesses, but make their deposits and confide in each other. Their houses and property they generally leave unguarded. These things indicate that they possess sober sense. Truth and virtue they hold alike in esteem."

In the past, as to-day, insight into Indian life could only be gained through knowledge of her spiritual philosophy, for then

as now her spiritual and secular activities were inter-woven as the threads in one of her own shawls. That idealism of the spirit Megasthenes shows us embodied in a famous sage and seer of that period, who in his person exemplified not only philosophic theories but spiritual realization as well, which has ever been the goal of Hindu striving. If India was simple, sincere, honest, merciful, she was merely reflecting the light of her envisioned hours.

The sage in question, whom Megasthenes calls a "Brachman," was named Dandamis and was the head of a band of philosopher-disciples whose reputation for sanctity and wisdom came to the ears of Alexander.

"We have among us," he was told, 'a sage called Dandamis whose home is in the woods, where he lies on a pallet of leaves, and where he has nigh at hand the fountain of peace, whereof he drinks, sucking, as it were, the pure breast of a mother.'

"King Alexander, accordingly, when he heard of all this was desirous of learning the doctrines of the sect, and so he sent for this Dandamis....."

"Onesikrates was, therefore, despatched to fetch him and when he found the great sage, he said, 'Hail to thee, thou teacher of the Brachmans! The son of the Mighty god Zeus, King Alexander, the sovereign lord of all men, asks you to go to him, and if you comply, he will reward you with great and splendid gifts, but if you refuse, will cut off your head.' "When these words came to the ears of Dandamis, he rose not from his leaves whereon he lay, but reclining and smiling, he replied in this way: 'The greatest God,' he said, 'can do injury to no one, but restores again the light of life to those who have departed. Accordingly, he alone is my lord who forbids murder and excites no wars. But Alexander is no God, for he himself will have to die. How then can he be the lord of all.....? If however, the country he possesses cannot contain him let him cross our river and he will find a soil which is able to support men. All those things Alexander promises would be useless to me if he gave them. I have leaves for a house, live on the herbs at hand and water to drink; other things collected with labour and which perish and yield nothing but sorrow to those seeking them or possessing them—these I despise. I, therefore, now rest secure and with closed eyes I care for nothing. If I wish to keep gold, I destroy my sleep. Earth supplies me with everything as mother does her child. Wherever I wish to go, I proceed and wherever I do not wish to be, no necessity of care can force me to go, and if he wish to cut off my head, he cannot take my soul; he will only take the fallen head, but the departing soul will leave the head like a portion of some

garment, and will restore it whence it received it, namely to the earth. And when I shall have become a spirit I shall ascend to God who has enclosed it within this flesh. When He did this He wished to try us, how, after leaving Him, we would live in this world. And afterwards, when we shall have returned to Him, he will demand of us an account of this life. Standing by Him, I shall see my injury and shall contemplate His judgment on those who injured me; for the sighs and groans of the injured become the punishments of the oppressors.

"Let Alexander threaten with this them that desire riches or fear death, both of which I despise. For Brachmans neither love gold nor dread death. Go, therefore, and tell Alexander this: Dandamis seeks nothing of yours, but if you think you need something of his, disdain not to go to him."

"When Alexander heard these words through the interpreter, he wished the more to see such a man, since he, who had subdued many nations, was overcome by an old naked man."

Speaking further of the Brachmans, Megasthenes gives this description:

"There is among the Brachmans in India a sect of philosophers who adopt an independent life, and abstain from animal food and all victuals cooked by fire, being content to subsist upon fruits which they do not so much as gather from the trees but pick up when they have dropped to the ground.....They hold that God is Light, but not such light as we see with the eye, nor such as the sun or fire, but God is with them the Word by which term they do not mean articulate speech, but the discourse of reason, where-by the hidden mysteries of knowledge are discerned by the wise. This light, however, which they call the word, and think to be God, is, they say, known only by the Brachmans themselves, because they alone have discarded vanity, i. e. egotism, which is the outermost covering of the soul. The members of this sect regard death with contemptuous indifference, and, as we have seen already, they always pronounce the name of the Deity with a tone of peculiar reverence, and adore Him with hymns.....

"There is war, the Brachmans hold, in the body wherewith they are clothed, and they regard the body as being the fruitful source of wars, and as we have already shown, fight against it like soldiers in battle contending against the enemy. They maintain, moreover, that all men are held in bondage, like prisoners of war, to their own innate enemies, the sensual appetites.—gluttony, anger, joy, grief, longing, desire, and such like, while it is only the man who has triumphed over these enemies who goes to God.....

"The Brachmans, therefore, when they have shuffled off the body, see the pure sunlight as fish see it when they spring up out of the water into the air."

"That this detachment from things of the world was considered primarily an inner detachment, an attitude toward life itself rather than a stripping away of life's goods, and therefore was not confined to forest sages, is indicated in the accounts of certain kings who, in the midst of great luxury, practised renunciation. King Janaka, for instance, is shown as being less attached to his kingdom and palaces, when fire threatened, than a visiting ascetic was to his loin cloth.

Lord Buddha's advice to Yasa, a youth of Benares, as given in Dr. Paul Carus' *Gospel of Buddha*, makes this spirit articulate:

"Though a person be ornamented with jewels, the heart may have conquered the senses. The outward form does not constitute religion or affect the mind. Thus the body of a samana (a monk) may wear an ascetic's garb while his mind is immersed in worldliness.

"A man that dwells in lonely woods and yet covets worldly vanities is a worldling, while the man in worldly garments may let his heart soar high to heavenly thoughts."

And at another time he warns:

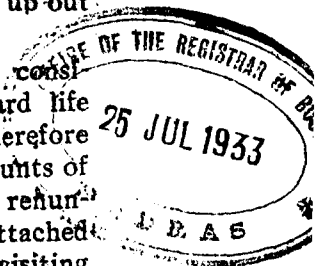
"It is not life and wealth and power that enslave men, but the cleaving to life and wealth and power."

In this inner freedom lay, for India, happiness, peace, and the power that freedom always brings. May they not lie there for us as well? Thus was great India grounded in that which was all-sustaining and Self-sufficient. That which existed within her own far-reaching consciousness. And, like a river flowing, this consciousness comes pouring down to the modern day in great traditions, Scriptures, legends, precepts, and in the laws which were not so much commands from without as the self-restraint expressed in India's own soul, a restraint which again Lord Buddha emphasizes in his definition of true Brahman, or one who in his own person and conduct proves himself a custodian of the *Sanatana Dharma*, the Eternal Religion.

"Him I call indeed a Brahman who offendeth not by body, word or thought.

"A man becometh not a Brahman by his platted hair nor by his birth; in whom is truth and righteousness, he is blessed, he a Brahman.....

"Him I call indeed a Brahman who hath loosed his shackles, trembleth not, is unfettered, free; who hath burst the bar and is awakened.



"Him I call indeed a Brahman who, abstaining from offence, endureth yet reproach and bonds and stripes; patience his power, strength his shield.

"Him I call indeed a Brahman who with the intolerant tolerant is, among the passionate passion-free.

"Him I call indeed a Brahman from whom hate and anger, pride and envy have dropt like a mustard-seed from a needle's point.

"Him I call indeed a Brahman who like the moon reflecteth light, pure, serene and undisturbed.

"Him I call indeed a Brahman who hath traversed this miry road, this vain impassable world, and crossed over to the farther shore, enrapt and guileless, free from doubts, free from attachment and desire.

"Him I call a Brahman who, loosed from bondage to mankind, risen above bondage to the gods, is free from all and every bondage, the conqueror who hath won the worlds!"

An Ancient Advice.

By Nicholas Roerich.



IN one of the old Italian manuscripts, possibly of the Fifteenth Century—the first pages and all the decorations of which have been torn out by the "noble" hand of some bibliophile—is related simply the story of how a pupil came to the artist-teacher, Sano di Pietro, for advice regarding his painting.

The Teacher was working over a special order and could not answer the call of his pupil who had independently begun his picture, "Adoration of the Magi," for a small village church in the Siennese District. The Teacher said:

"My dear boy, I have given my word to the Abbot of Montefalcore not to leave my house until I have completed the "Coronation of the Holy Virgin," commissioned by him. But, tell me, wherefore are your doubts? I am afraid that you have worked too much with me and are lost before your own work!"

"Revered Teacher," said the pupil, "my picture is complicated and it is difficult for me to coordinate its separate parts. Is it better to paint a dark olive grove against a red rock, at a distance? Are the tree-trunks visible and how distinct is the outline of the foliage?"

"My dear, paint as is necessary!"

"The mantle of the Virgin is full of a golden design. Would it not be better to break it up into small folds and cover it with a pattern of large squares?"

"Do as is necessary!"

"Revered Teacher, thou art too busy with your own resplendent works. I had better be silent until your nearest moment of respite."

"My dear one, I do not expect any respite soon and you must not lose time if your picture has so much still unfinished. I am listening to everything and answer you, although with certain surprise."

"The heads of the warriors which follow the kings are many. Is it necessary to find one line for them or to paint in each head and from these to have the outline of the crowd?"

"I have made bushes on the distant fields and inter-crossed them with flowing rivers. But I wanted them quite clear cut, as is sometimes seen by the naked eye. I wanted to see the ripples in the water and a vessel on them and even an oar in the hand of the oarsman. But it is all in the distance."

"Nothing is simpler. Do what is necessary."

"Master, I am frightened. May be you will in any case tell me, should the crowns of the kings be made convex or only leave the applied gold for the crown?"

"Place the gold where it is necessary."

"I begin to think whether or not to make tufts of wool on lambs, although they are hardly seen, but I remember what silky soft fleece the lambs have. I want to make them with a fine brush, but in the general picture they are almost unseen."

"Make them as is necessary."

"Master, I do not find any advice for my work in your answers. I know that all must be as is necessary. But what is 'Necessary'? It is obscure to me."

"Tell me, did Father Giovanni make any stipulation of work for you?"

"Outside of a date, no conditions. He said, 'Benvenuto, paint a good image of the Adoration of the three Magi before the Holy Child, and I will pay thee ten ducats out of the monastery funds.' Then he gave the date for the work and the measurements of the panel. But during the work I had various thoughts, in my desire to create a better image. And so, Master, I came to thee as before, for good advice. Tell me what is the meaning of 'as necessary'."

"'Necessary' means all must be as is 'good.'"

"But what means, 'good'?"

"Poor, uncomprehending Benvenuto. What did I always speak about to you? What word did I often repeat to you? To make as good as possible, means only one thing: 'As beautiful.'"

"And 'beautiful.'"

"Benvenuto, go out of this door and to the shoemaker, Gabacuc. Tell him, please hire me to soften leather, because I do not know the meaning of 'beautiful'; But do not come to me any more and, still better, do not touch your work."

After this story, the manuscript gives some recipes concerning the preparation of olive oil and about the use of olive pips. Then there is also a story about a citizen of Pisa, Chirilli Koda, who was buried alive.

But the last two narratives do not concern us.

Vivekananda & Religion.

By Swami Pranaveshananda.



It is now nearly thirty years since the great and illustrious Swami Vivekananda entered into final *Mahasamadhi*, but his glorious message to humanity has immortalised him as one of the greatest Prophets India has produced. This great saint reorganised the whole spiritual and cultural ideas of the world, and like another Great Apostle, preached to humanity the gospel of another redemption, viz. the Message of Vedanta, beautifully harmonising all the existing religions of the world. He not only harmonised them but also kept the door open for all religious ideas that may crop up in future, for, the human mind, in his own words, is ever progressing and broadening and with a widened outlook of life, the spiritual ideas also must advance with it.

The key to this understanding of religion was the training he had at the feet of his Spiritual Guide and Master, Sri Ramakrishna — the God-man of Dakshineswar. It was, indeed, a great struggle for him to understand his Master fully at first. It was a matter of many strenuous days and months, for when he met the Master, his mind had become westernised by the exclusive study of the theological ideas as preached by the then religious leaders of Indian society. But the perspective of Swami Vivekananda's vision changed when he came in contact with Sri Ramakrishna. It took much loving patience on the part of the Master also to train his disciple out of all his preconceived ideas into true real understanding. The great intellect of the Swami had to be convinced, and it became convinced at last, and that was why he respected the Master—the unlettered Saint of the nineteenth century—as the greatest intellect he had ever seen or heard of.

It was, no doubt, through Hinduism that the Swami had his spiritual training, but when it ended, he became the upholder of all religious beliefs from the lowest feticism to the highest absolutism, for his Master was the first soul to detect the underlying oneness and unity of all religions in their essentials. His Master understood it not as a theory but as a vision and realisation and the Swami preached this message of his Master both to the East and the West. He spoke to different people in the languages of their respective religions, for he realised that the various religions of the world are ways and expressions of the one Truth. This universal ideal must be spread, and that was the one theme of his undying message to the world. Then all the

Faiths of the world will exist side by side, and there would be no hatred or antagonism between them. The people must know that all are separate methods for reaching the same goal; all are worshippers of the same reality.

Superficial thinkers ask how can all these various religions be true at one and the same time. They believe that all these religions exist because they are contradictory to one another. But a comparative study of these religions will enable us to know that there is no contradiction at all; in essence they are all One; there are no doubt differences in unessentials—in rituals and forms of worship. In fact, each religion deals prominently with one phase of the Universal Truth. This one factor of truth alone will be sufficient to take the votary to the goal, as for example, if a man touches one part of the body, it is the same as touching the whole body. So each religion serves as a limb of the whole body of the Universal Truth. All religions are one in their essential—they all preach that Freedom is the goal of man and to attain to it, one has to transcend the limitations of the senses and the mind. So the Swami told Christians that Christianity was their path and Jesus Christ was their ideal. In worshipping Him they worship the Father in Heaven. He who realises the Son verily realises the Father—because they are one. So also it is true of Shiva, Buddha or Mohammed, or any other spiritual personality of the world. And they are all glorious visualisations of the same Brahman or the Absolute.

In preaching this harmony of religions the Swami tolled the death-knell of all narrow, limited and fighting ideas of religions. "If one religion is true," said the great Swami, "all religions must be true. Truth has been always universal. If I alone were to have six fingers on my hand while all of you had only five, you would not think that my hand was the true intent of nature, but rather that it was abnormal and diseased. Just so with religion. If one creed alone were to be true, you would have a right to say that that religion was diseased. This is a fact in the present history of the human race that all great religions exist and are spreading and multiplying. There is a meaning certainly to this and had it been the will of an All-wise and All-merciful Creator that one of these religions should exist and the rest should die, it would have been a fact long ago. If it were a fact that only one of the religions is true and all the rest are false, by this time that religion would have covered all the ground. But this is not so. Not one has gained all the ground. All religions sometimes advance and sometimes decline." This is indeed a good warning to erring humanity who change their Faith under the pressure of those

missionaries who, masquerading as religious leaders, convert thousands of innocent and ignorant men to serve their political ends.

Then again if we go to the fountain-head of all the various religions we find that they are all based upon the actual spiritual experiences of their respective Founders. As such, they are not merely a bundle of theories as some modern educated men believe them to be. Every man can have the same experiences again if he pursues certain religious practices and disciplines his mind to transcend the limitations of nature. All Teachers of the world claim that they attained to Supreme Consciousness by undergoing intense spiritual practices, and this knowledge came to them from beyond. By the practice of Yoga man comes face to face with Truth. But the majority of the people have neither the energy nor the patience to practise this Yoga, and hence they take to the easy-going and comfortable life of the senses and lead a hypocritical and selfish life not far removed from that of the brutes. Such a man without having any religious backbone lives for himself, sacrifices the interest of his community, or his nation or humanity, at the altar of his selfishness. Such a man becomes a votary of Satan. Such people certainly cannot be religious. Religion begins with the searching of one's own heart and with disgust for this selfish and brutish life. Where there is desire there is no God, and where there is God there is no trace of desire. No doubt the path is difficult, like walking on the blade of a sharp razor, but all scriptures enjoin on us to shake off our fear and lethargy—to rise, to awake and find out the Truth—each man for himself.

Man is man so long as he is trying to conquer nature, otherwise he is no better than a brute, for food, sleep and procreation are common to both. Man must get control over nature—gross and subtle. But ordinary man, whose senses always go out and only sees material facts, ignores the subtle workings of his mind and stifles the true craving of his own soul. But in every society there are a few who are the salt of the earth, and who do not find pleasure in the senses. Their minds soar higher in the region of the spirit and now and then catch glimpses of its glory and power and struggle to reach it. History proves us that a nation rises with the increase in the number of such men and the fall begins the day when this pursuit after the Spirit has ceased. Spirituality is the greatest source of strength of every individual, nay of every nation, and the death of a race begins the day materialism gains ground.

Religion is the greatest motive power that energises the human mind. Man gains infinite power born of the innate purity

of his life and character. Some people believe that without the aid of religion man can be highly moral and pure, simply on utilitarian grounds, i. e. on the basis of procuring the greatest amount of happiness to the greatest number. What is the motive power behind this utilitarian idea? How can a man who is in his daily life, only impelled by his own desire to be happy, know what is good and what is bad for him? Not only that, in actual practice we find that man is moral, because he is forced to be so by the whips of society. For, if he is allowed to have his own way, his highest utility would be to be selfish. Why should he be unselfish? The utilitarian fails to answer this question. But religion solves the problem. Religion says that all morality is based upon the Truth that all life is one. Religious Teachers got this Truth from beyond. There is what is called a spiritual plane of life, to which these Teachers had access. They saw and experienced this Oneness of Life. Now when a man experiences this oneness of life, he really feels that hurting others means hurting himself, making others happy means striving for his own happiness. Thus he becomes truly moral and good. The faith of such a man in morality cannot be shaken, but we wonder what sure ground has the utilitarian to stand upon; perhaps a day may come when his faith in morality may shatter to pieces. Granting that there are some highly moral men amongst the utilitarians, history does not record that they have produced even a single world Teacher who brings as it were a mass of magnetism in society and whose spirit works in hundreds of people and who can impart spirituality to others by mere touch or wish. All these World Teachers have religion as their background. Religion is, therefore, the greatest motive power for realising that infinite energy which is the birthright of every man. In building up character, in making for everything that is good and noble in man, in bringing peace to oneself and to others, religion is the highest motive power.

The Swami, like another Buddha, preached a middle path in religion. A man who plunges headlong into the luxuries of the world without knowing the Truth has missed his footing, so also that man who renounces the world and goes to the forest, starves himself and mortifies his flesh, making his heart a barren waste. These are the two extremes and must be avoided. Renunciation as interpreted by the Swami means seeing God in everything. Let a man have the desire to enjoy the pleasures of the world and to live a long life of usefulness—there is no harm in that. He need not renounce his wife and children and go to the forest. All that he has to do is to see God in them and in everything and everywhere. The state of desirelessness will come to him in

time. Such a man will not come to grief and is sure to reach the goal of life.

These are some of the practical religious ideas he preached during the short sojourn of his life in this world, and it is he who for the first time in the life of the Hindu nation made religion intensely practical. Before his advent religion in India was being worked out on the spiritual plane only in the recluses of forests and mountain caves. With a trumpet voice he called on the people of India to shake off their lethargy and make religion practical in their everyday life. Since then many Karma Yogins have appeared on the horizon. "Religion," he said, "shall be worked out henceforth in the palace of the King; in the caves of the recluse; it shall be worked out in the cottage of the poor; by the beggars in the street; everywhere and anywhere it can be worked out. Therefore, do not fear whether you are low-born or high-born, for religion is so great that 'even a little of it brings a great amount of good'".

If Indians practice religion in the light of Swami Vivekananda's teachings, this motherland of ours will produce heroes and saints of the first order and regain its foremost place in the world's history of such heroes and saints.

Victims of Superstition & Ignorance in the Realm of Science.

By E. S. Parameswaran, B. A. (Hons.)



SUPERSTITION and ignorance have always been the two arch enemies of progress along any line. As a result, the world has had enough of martyrs—martyrs in the realm of religion, politics, literature or science. Science, to flourish, needs, as a condition a calm and quiet atmosphere. While the great masses of people are engaged in the struggle for existence and power, the scientist retires to his lonely corner, attracted by the mysteries of the world around him, which he tries to solve in his own way. To the multitude he appears as either insane or diabolic.

Science has produced no less a number of martyrs than religion. The earlier ages of history are characterized by their credulity. People would believe childishly whatever they were asked to believe without taking the trouble of verifying their truth. And once a conviction had been formed, any attempt to bring a revolution in the existing ideas would meet with contempt, ridicule and ill-treatment. Thus the old Aristotlean theory held its sway even though experiments were being performed successfully disproving their validity. Knowledge in those days was guarded zealously and was the monopoly of the gifted few. These few were shrouded in mystery and the knowledge they possessed was always associated with magic and enchantment and was supposed to be revealed to them directly by God Himself. So much so, there was a barrier between the learned and the great mass of people. As time went on, this led to jealousy and suspicion. The ignorant masses suspected the custodians of knowledge to be in direct communication with evil spirits and persecuted them as much as they could.

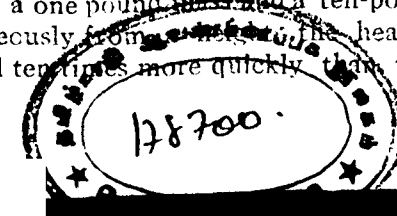
Think of the prevailing ignorance and superstition of the times when people were tortured because they were suspected to be in communication with evil spirits. The great scientist and philosopher Roger Bacon in the thirteenth century was persecuted and imprisoned merely because he was considered to be eccentric and knew too much. It is said of one of the Roman Emperors, that on a certain occasion when a subject exhibited a crystal vase which would not break down when dashed to the ground, the Emperor considering him to be too clever for the world, ordered him to be executed immediately.

What is to-day the common knowledge of the man in the street was looked upon with suspicion and hatred in the old days when knowledge had just begun to dawn. In general the custodians of knowledge were the ecclesiasts who commanded the respect and fear of all people. Consequently, the people looked upon what the church dictated as the ultimate word from God.

In 1543 Copernicus published a ponderous volume containing revolutionary ideas. Till then men believed that the earth was at the centre of the universe and all heavenly bodies moved around it. This theory gave man a unique position in the scheme of the universe. The church easily accepted the theory as 'it seemed almost impious to suppose that the great drama of man's fall and redemption in which the son of God had himself taken part could have been enacted on any lesser stage than the very centre of the Universe.' Copernicus taught that the earth is not the fixed centre of the Universe, but that it moves along with other planets around the sun, which relative to the planets can be considered to be fixed. This theory pushed man down from a high pedestal. Copernicus however escaped the wrath of the Church for two reasons. Firstly, he was himself an ecclesiast and was much respected by the Pope. Secondly, his volume was so ponderous and difficult that it could not be easily digested. It was left to Galileo and others to suffer all the tortures that a church could inflict upon man.

Galileo, employing his powerful telescope sought to prove the truth of the copernican theory. He directed his telescope against the planet Jupiter and saw a miniature solar system. He invited the professors of Padua to see through his telescope. But none of them responded to his invitation. He fearlessly reiterated what he believed, and as a consequence the church got terribly annoyed with him. Galileo was brought to the Inquisition and tried. The Inquisition ordered Galileo to abjure his belief and condemned him to formal imprisonment for life. Galileo was much too afraid to say anything against the Inquisition. For, it was only a few days back that Giordano Bruno was for the same reason ordered 'to be burnt at the stake handed over to the Secular Arm to be dealt with as mercilessly as possible without the shedding of blood.' Before the Inquisition Galileo said: 'I am in your hands and I will say whatever you want me to say.'

Galileo was a master mind and would not blindly believe what was handed down to him by tradition. The great Aristotle had taught that if a one pound mass and a ten-pound mass were dropped simultaneously from a height, the heavier one would fall on the ground ten times more quickly than the lighter one.



Galileo could not believe this. He ascended the famous Leaning Tower and dropped a heavy object and a light object together. Lo! they struck the ground at the same instant. This experiment, though performed successfully before a large audience, could not convince them and Galileo only became more unpopular.

Charles Darwin who gave out the Theory of Evolution was denounced as an atheist and an infidel. The doctrine of the ascent of man from a lower state of being was opposed to the fall of man from a high pedestal.

To the inventor, all ages have been dark ages. William Lee, the inventor of the stocking loom, requested Queen Elizabeth for a patent. The Queen refused to sanction it as, in her opinion it would affect her poor people. The vast masses looked upon his machine as something acquired from the devil. They believed that if the machine was allowed to operate it would throw many of them off their work. In a state of fury the mob cast his loom to the winds.

John Kay, the inventor of the fly shuttle, suffered similarly. The work people rose up against him and forced him to close his shop. The mob broke into his house, destroyed all his furniture and would have killed him, but for a happy escape.

As early as 400 B. C., it was believed that all substances that we see around us are built of indivisible atoms. A few years after Democretus taught this theory, Aristotle came into prominence. He would not give his support to the theory. As his writings became the authority of the middle ages, the atomic theory got into disrepute. In 1348 Nicholas of Antrucia explained many physical phenomenon on the basis of the separation and union of atoms. He was, however, forced to recant this as a piece of heresy.

Joseph Priestly, who gave a death blow to the Phlogiston theory by his discovery of oxygen, was driven from Birmingham to London and thence to America.

It is possible to multiply instances of the above type which indicate what a dark age the old has been with respect to the advancement of science. Modern age cannot produce such martyrs as of old. But when we reflect that even in the field of science, pride and prejudice play their part, we are apt to exclaim: "After all we have not advanced very much from our ancestors!"

Some Non-conformists of the Road.

By P. M. Hari.



BOUNT Leo Tolstoy initiated Passive Resistance. Gandhi improved on it and inaugurated the Non-cooperation. But these leaders—far be it from me to disparage them or their work—appear only to have borrowed a primitive weapon still in use among various classes of men and animals.

On the thoroughfare do we not daily come across demonstrations of different sorts of non-co-operation? From man and beast to the feathered races and the creeping lives there are several kinds of non-conformists. But of all these the most common and formidable are the old woman and the buffalo.

The buffalo is the proverbial passive resister of the highroad. He claims the freedom of the road by birth and by breeding. He knows that the King's highway is no man's property, but is open to all. And his ethics is that the best roads are for the bare-footed. He cannot brook any roadster, except perhaps a load-waggon drawn by his own kindred, to come between him and his rights. He is the ruler of the road. One can often see him challenging every vehicle on the road with a provoking non-chalance and imperturbable calmness and composure. If he is on an excursion to the roadmargin or the neighbouring plot to crop a few mouthfuls of tasty green that arrests his eyes or assails his nose, at the first sound of an advancing roadster he jumps on to his favourite post on the way to defend his rights against the aggressor. He always sees in the approach of anybody a threatened invasion of his rights, and is ever ready to resist any infringement of the privileges of his kin. Sometimes couching right on the roadway he joyfully basks ruminating on the vivid warmth and light of the beauty of sunrise or sunset; or rarely, the glory of the fiery planet's long circuit. At the raucous voice of the motor-horn he pricks up his ears and throwing up his head with an air of self-importance that would baffle all human sense, he casts an insolent look, perhaps with bloodshot eyes at the vexatious intruder. He then swings round his head in valiant defiance of the trespasser and obstinate refusal to be bullied or ordered peremptorily out of the common ground. Unless you accost him properly he won't budge an inch. If you manage to rush past him through the roadside he turns round on you with a wild grunt and bellows out his rage and indignation. He is heavy and slow of steps; and that saves you from his steel-hard head and mighty horns.

dragged along while a dreamy drowsiness stole over the dead-alive senses of the driver and his companion in the cart. As the beasts drudged on they came upon a sideslipped pond beside the road. At sight of it the ancient instinct in the buffaloes stirred in them, their eyes lighted up uncommonly and they made a sudden scoop down the sloping side of the tank. The cartman and his comrade awakened by the heavy jolting of the cart as it went across the side drain opened their eyes to see their engines rush to the water. They quickly jumped out of the cart, and getting to the front of it, tried to stop the furious steps of the animals by their physical force and the power of the lash. But all their efforts could not check the animals, or even unyoke them. The yoke-fellows swept away all human attempts with a nod and a wave of their heads and made their way straight, with all their burden, into the water: nor did they stop till they were sure that their upturned, wild-snorting noses alone were above the necturous fluid. The wheels stuck in the mud; and the cart was neck-deep in water. What of the carrier and the commercialist? Alak, Non-co-operation negatives the whole world!

With apologies to the two great names mentioned herein.

Edmund Kean.

By V. Srinivasan, M. A.



DMUND KEAN, the centenary of whose death fell last month, was the most brilliant and effective tragic actor of his age. He was held in high esteem by Scott and Byron, and we have it on record that an Irish Dean's tragedy 'Bertram' was submitted, on their suggestion, for his notice and opinion before it was published. Hazlitt included him among the actors in his review of the contemporary stage.

Kean was born in 1787 and was a grandson of Henry Carey, the noted poet and the author of the well-known 'Sally in Our Alley'. The particulars of his early life rest in great doubt and are all shrouded in mystery. He was sent to school in his seventh year, but order and obedience were not his character. He employed himself as a cabin-boy in a vessel bound to Madeira, where finding life quite miserable, he feigned deafness and secured his release. Returning to London, he was introduced by an old friend to Miss Tidswell, an actress in the Drury Lane Theatre.

Thus Kean commenced his career as an actor—a line for which he was fitted by upbringing as well as by temperament and inclination. His family had ever had something to do with the stage previously. His father was for long a stage carpenter and his mother, Ann Carey, an itinerant vendor of perfumes, was a strolling actress besides. And when barely two years old, he himself had taken part in a pantomime at the Drury Lane.

Now Miss Tidswell rendered him great assistance in his efforts at regular stage-acting. At one time, he exhibited as a clown in a booth, but ere long he was placed in one of the minor theatres; played Lee's 'Rival Queen' with great success and was applauded in Rolla's address to the Peruvians.

His protectress recommended him to a company of players in Yorkshire. Although not more than thirteen years old, his bearing was well enough to please a provincial audience, and he performed the parts of Hamlet, Lord Hastings and Addison's Cato with credit.

At Windsor his talent was applauded by George III in Satan's address to the Sun from the "Paradise Lost," and the first soliloquy in Richard III. In 1806 he acted important parts at the Haymarket, London.

He was unfortunate in his marriage and for sometime he led a strolling life, pressed at times with his children to the verge of

starvation. At last he was taken into the service of the proprietor of Drury Lane who engaged him for three years. He appeared in the theatre in January 1814 in the character of Shylock. The first evening was decisive, and his Richard III which followed, soon made him the idol of Londoners. Hamlet, Othello and Iago followed. His salary at first paltry, was augmented; he received a present of £ 500 besides gifts of great value.

The people of the day would have none of sentimental verse or august shades of feeling. They cared for none of those things, and for the first time after the Elizabethan epoch, the play became a play of amusement pure and simple. Educated classes avoided the theatre which, therefore, needed the attraction of some noted actors like the Kembles and the Bannisters who crowd the pages of Hazlitt and Charles Lamb. It was at that time that Kean had made his debut and secured instantaneous success and fame that was destined to be abiding.

He performed in the great theatres of the United Kingdom Sir Giles Overreach and a number of other characters not restricted to Shakespeare. He then set sail to America where he made his mark in New York, Philadelphia, Baltimore and Boston.

His hold on public favour continued to be an uninterrupted one until his connection with the wife of the alderman Cox resulted in an action at law in 1825 when a crushing verdict of £ 800 damages was pronounced against him. Thenceforth he was a ruined man, and he returned to England. He gave himself up to dissolute habits; his health and spirit alike became undermined, he could no longer study any new part and by the use of stimulants only could he still act his old ones. On the 12th March 1833 he acted Richard III at Drury Lane Theatre and later on in the same month appeared with his son Charles at Coventry in "Othello". He struggled through the first three acts, but in the fourth he fell exhausted into his son's arms and was carried from the stage. His death took place at Richmond on the 15th May 1833.

That was the end of Edmund Kean: an actor he was from his cradle to his death and he enjoyed just and popular fame. He was superb in Iago, Shylock and Richard III. 'Seeing him act,' ran the high testimony of Col-ridge, 'was like reading Shakespeare by flashes of lightning'.

His son Charles gained equal celebrity as a tragic actor. Justin McCarthy tells us how during the anti-catholic agitation days thundering peals of applause greeted him at a great monster meeting when, as King John, he proclaimed, 'No Italian priest shall tithe or toll in our dominion.'

Hobbies for Young Men

By N. Mahadeva Iyer, M. A., Dip. Econ.

(Concluded from our previous issue).



AND-spinning and hand-weaving have been in India the favourite industries of the village artisans and in recent years have been the hobbies of the educated classes who have begun to feel that western competition has impoverished the village arts. Charka in any simple form is now an emblem of life and source of village happiness to all those who have realised that it is not only a remedy for the enforced idleness of the agrarian population, but also an effective rampart against the ruinous competition from the west. For a period of six months in the year the labourers' sphere of activity is void and has no suitable supplementary occupation to fill the leisure. Entire dependence on the labour of the poverty-stricken ryots on the field has certainly caused the chronic indebtedness of the masses who form in India the backbone of the main population. The most modern means of ameliorating their unsatisfactory condition is to show them a cheap and reliable occupation which they can pursue at leisure in their own congenial homes, without much initial capital or trouble. From this point of view, hand-spinning claims to possess an immediate and permanent solution of the undesirable problem of idleness. Khaddar propaganda is useful and constructive, touching as it does, the secret of Indian poverty, and secures simplicity of dress, as well as the relief of the numerous rural population. But the spinning wheel as a hobby is also pursued as a national pastime by the higher classes, who have to demonstrate to their poorer brethren how to monetize the labour of our village. It is here the economic potency of khaddar is of great value. From the dawn of history, India had been flooding the European markets with her finery or cotton fabrics. But there appeared during the last two centuries an overwhelming foreign competition of machine-made wares so that the revival of national life and culture by the cult of the spinning wheel seemed to many a mad project. In encouraging this supplementary occupation among the villagers, it is not desired to westernize our attitude towards the industry, but only to revive the national heritage and homely tradition of our countryside. Every inch of yarn in a piece of khadi reminds us of the human hands and soul, that moved with the wheel in turning out the fabrics.

Photography is a hobby of interest and once started, becomes fascinating. Armed with a camera, spools of film, and a tripod one can sally forth amidst novel and arresting pictures. In the old days silhouette portraits were made by cutting out profile pictures in dark paper and sticking them on to white paper. Sir Humphrey Davy produced the first pictures by using a lens. He took photograph through the microscope by the application of sunlight. In 1893, Daguerre introduced the modern process of photography which was named after the inventor. It depends upon the sensitivity of plates of metallic silver fumed with iodine. But Daguerro-type plates required long exposures and it was improved by Fox Talbot by the introduction of the developer. His early negatives were on paper. To-day it is a light unbreakable glass. The great benefits of daylight loading and daylight developing conferred by roll film made amateur photography a world-wide hobby.

During the Christmas and New Year seasons, the Swiss post offices issue special stamps which are valid for use on all domestic mail services but are sold at a sou, above their actual postage franking value. These are known as children's stamps, and the extra at which they are sold at the post offices goes to benefit the voluntary institutions which devote themselves to child welfare, especially in the matter of the prevention of tuberculosis amongst children. They form a most interesting set of heraldic stamps pictures illustrating in correct colours the arms of the cantons of Switzerland. History has taught the world that after every great event war or coronation there has invariably followed a recrudescence or a wave of pomp and ceremony. Travancore coronation stamps are quite familiar to us, and so did Delhi sanctuary stamps add their quota of beautiful designs to the stamp album of 1932. Soon after the great political pacification in 1921 the Russians, the Armenians, the Irish and other nations issued special stamps in new designs. These stamps create not only a genuine historical outlook in the young folk who cultivate this as a hobby but also enables them to sell if needed their valuable collections and increase their savings.

Recent historical endeavour to revive the study of Sanskrit literature was started by Warren Hastings when he founded the Sanskrit College at Calcutta; yet for several years there was not a considerable class of workers to explore the richest treasures of ancient Indian civilisation. A national literature is the record of its ancient experience and wisdom, the embodiment of its intellect and the sacred sanctuary of its spirit. Therefore, any system of sound national education in India must seek to emphasise the best tradition of the country. Sanskrit literature

has its geneological heights extending as far back as 8000 years. It has been the sacred medium which facilitated the flow of Indian philosophy and culture to the West and refreshed the ideas of Homer and Pythagoras, Socrates, Plato and Aristotle. Besides the dissemination of culture it has been an inexhaustible reservoir, for the revival or regeneration of a host of vernaculars as it has also been the source of most of them. Centres of Oriental studies and the publication of journals on the classical language and literature would widen its spheres of influence.

Sanskrit was indeed the language of Hindu religious literature and as such in order to explore the contents of the scientific treatises a thorough study of its technicalities is essential. The sacred *Ramayana* is a religious *Ithihasa* treating of *Gnana Yoga* or the most spiritual stage of man's ambition. The most widely read classical literary excellence is the drama of Kalidasa, *The Sakuntala*. It richly deserves a world wide reputation. Sanskrit is a language rich in resources and opulent in literature, containing the most fruitful ideas in philosophy, and religion and the original treasure house of Indian tradition and wisdom. The young men who seek to explore a knowledge of the past may find here an interesting channel for a hobby.

A History of India is meaningless, without the history of the Empire, and the unity of the Empire has no significance until it is fitted into the great roll of the nations of the world. Mr. H. G. Wells has in this respect been the pioneer in the field of exploration to broaden the outlook of the study of history, and to make it co-extensive with the human brotherhood of the world. The whole object of history is to enlarge experience by imagination and bring it into touch with the realities of the modern world, the world of the inevitable division of labour between different countries, of the application of science to industry, of the shortening of the spaces of the earth by improvements in transport, and above all the implication of the spiritual force which alone could cement the diverse elements of the universe into one mass of peace and amity.

Historic interest is created by scientific research which kindles our faculty for learning. The monuments unearthed at Taxila in the Punjab comprise the finest and the richly decorated examples of monasteries and stupas yet discovered by historical excavations. The most imposing among them is the stupa of the Royal Law created in the first century B. C. but greatly added to and embellished in the course of the five centuries following. It afforded exceptional opportunities for the study of early buildings construction and has made it possible to determine the dates of many monuments hitherto unknown. Here amid the many

shrines and chapels grouped around a central edifice were found a multitude of images and relics to which the greatest sanctuary is attached by those who seek to realise the power of God in this world.

During the four years after the Great War, the archeologists were frequently attracted by the striking discoveries announced from Egypt and Pompeii. Among the greatest excavations which were carried on by the Italian Government, those of Rome, Ostia and Pompeii have revolutionised the study of historical knowledge. Their extraordinary results were due to the new scientific method inaugurated in the exploration of the old Vessuvian cities. In accordance with this system the ground is now dug not by means of pits and trenches but by horizontal strata descending only by degrees towards the ancient level so that it becomes possible to catch and fix all the remains in their relative depth and position.

Accidental glamour would refuse to grant the title of civilisation when speaking of a nation without a written record. But the Egyptians turned out works of excellent arts and their peculiar power of recording was better accomplished by means of magnificent graves and royal Pyramids. Some 7000 years ago, according to Egyptian reckoning, the frame-work of a great civilization was being laid down in those earliest dynasties whose system lasted through thousands of years of changes and conquests. The whole object of teaching history is to make us realise that humanity could be great and glorious under conditions quite different and even contrary to our own. Therefore historical research would reveal the possibilities of world history in leading the trail of civilisation among all the nations. Scientific research has made Western civilisation masterful and rich, while the spiritual message of the East had always been a powerful incentive to widen our outlook and to define the national ideals. The influx of western education has increased our material welfare, while the oriental humanitarian impression heralds a new religion that will establish universal peace and goodwill. The most energetic and scientific humanitarians of the West, Mr. H. G. Wells and the upholders of the World State have sought to create an international mind and a national illusion. The real recognition of the verities of countries and climes has denounced the imposition of a narrow creed over the human brotherhood. The peacemaker of the human world does not deride the special love and loyalty of a nation to her tradition but reconciles the message of each with those of other nations to build up a healthy fabric of universal State.

Back to the Toad.

By Dr. N. R. Deobhankar.

IN the celestial garden Vishnu and Lakshmi were sitting in the *Kalpataru* grove. It was afternoon. A soft breeze played amid the flower-laden bowers. Lakshmi was retailing domestic gossip and Vishnu was listening in the absent-minded way of a husband. By the time the cook's latest transgression came under review Vishnu was openly yawning.

"By the way," said he, rousing himself with an effort, "can I have Garuda for a little while this evening? I must fly to the earth and call on a devotee."

"I'm sure it's some woman pining for a husband or son," grumbled Lakshmi. "These mortal hussies are really the limit. The shameless way they clamour for boons. But, of course, you encourage them, especially if they are young and pretty. And they call *me* fickle." She tossed her head and looked bewitching as her eyes flashed daggers.

Vishnu slipped his arm round her slender waist and laughed an indulgent laugh. "You are wrong, my dear,—at least this time. It's a brahmin worshipper whom I want to visit."

"Is it that nice old man who has been lavishing us with gold and precious stones?"

"Wrong again. The man is nice and old, indeed, but he is not your Chandrakant."

"Surely, it is not that beggarly Vidyadhar, then, who has been choking our images with vulgar leaves and flowers?"

"I'm afraid it's the same, my dear."

"Well, I never," she exclaimed in dudgeon. "Your taste is daily improving! Has anybody ever heard of preferring stale twigs to diamonds and rubies—except, of course, that crazy Mahadev? I think you see too much of him lately. Don't turn up at Vaikuntha one of these days dressed in nothing but ashes and skulls. I would rather go back to my father, the Ocean, than be the laughing-stock of the whole Heaven like poor Parvati. Where is your Divine Justice if those who sacrifice wealth are to be brushed aside for mere ragamuffins? Besides, Chandrakant is learned beyond words and silenced everybody in the last debate of Pandits. And yet you favour the other man. The absurdity would be obvious to anybody—outside the august Trinity, of course."

"Look here, my dear," said Vishnu, ignoring the sarcasm. "I have a proposition. Let's subject both Vidyadhar and Chandrakant to a few simple tests and you shall judge who has a better claim to our favour."

After some persuasion Lakshmi agreed.

II

Chandrakant had been an ardent devotee of Vishnu and his consort all his life. Every day for twenty one years he had been offering new jewels to the two idols in the great temple. His fasts were long and his prayers were frequent. In the exposition of the Vedas he was an acknowledged master. Pupils flocked to his *ashram* from all over the world.

As he was engaged in midday worship one noon, a goat and her kid came rushing to the sanctum. "Ba-a-a-ah!" begged the goat.

"Ba-a-a-a-ah!" entreated the kid.

"The deuce take these creatures," exclaimed Chandrakant enraged. "Can't a man have peace even at his devotions? Clear out before I get up," and he pulled out a burning brand from the sacred fire and flourished it threateningly.

"Oh, Sir, Bramhin! We seek protection," bleated the goat. "They are after my little kid for the Kali's sacrifice. I offered myself in exchange, but the priests are inexorable. Oh Sir, see how tender and sweet is my little babe! Do save it from the knife in the name of the Vishnu you worship."

"Cease your babble, you ignorant creature and don't be so free with Vishnu's name, which only the pious may utter. As to saving your brat, only a fool comes between the gods and their offerings. Out you go!" And again he brandished the lighted faggot.

"Ba-a-a-ah!" groaned the kid. "Ba-a-a-a-ah!" wailed the goat and both bounded out of the *ashram* and made straight for that of Vidyadhar.

III

Vidyadhar too was an old devotee of Vishnu. He had spent his youth in study and contemplation and had secured with his grey hair the love of many. But of fame he had little and pupils he had none. As to wealth, he had barely enough for the morrow's bread.

He too was engaged in midday prayers when "Ba-a-a-ah!" cried the goat and "Ba-a-a-ah!", moaned the kid.

"What ho! my dears," exclaimed Vidyadhar, opening his eyes. "What brings you here?" and pulling out a handful from the leaves and flowers that covered the image of Vishnu, he held it out invitingly. While nibbling at the herbs, the mother explained her plight and begged protection.

"Fear not, little one," assured Vidyadhar, deeply moved. "Go into my cow-shed and I'll see how these blood-thirsty villains touch you. Or wait a bit. Why not stay on where you are, in this shrine? They dare not approach here."

"Ba-a-ah!" bleated the goat gratefully. "Ba-a-ah!" echoed the kid, bounding joyfully into the air. Vidyadhar stepped out of the sanctum to get more leaves for the refugees.

"Well, my dear? What did I say?" asked the goat, who was none other than Vishnu himself.

"One test doesn't signify anything," replied the kid who was, of course, Lakshmi in disguise.

IV

It was the following day. Chandrakant had finished his morning bath in the sacred Ganges and was on his daily visit to the shrine of Vishnu on which he had lavished such wealth. At the turning where the temple came into view he overtook a girl leading an old cripple. All of a sudden the cripple staggered, reeled and fell on the ground.

"My father! my poor father!" cried the girl in distress. "Oh Sir," she said addressing Chandrakant, "do help me to raise him," and she was about to touch his feet in supplication when he drew back and cried:

"Stand back, my good girl. Who are you?"

"An unfortunate *chandal*, an outcast, your reverence, and my—"

"Just as I thought! Have you no sense that you expect me to touch an outcast?"

"But he may die, Sir, if left to bleed like this!" The cripple had cut his head in the fall and was frothing at the mouth.

"Ah! my girl, it's all *Karma*. We get in this world and the next what we deserve. Your father is only paying for his past sins. Perhaps it's a passing fit and he may recover soon. Anyway, remember," he added, shrinking further away, "that the body is only an illusion; the soul never suffers. But I must hurry on. The temple worship will be held up for me." And gathering his dress close round him he shot past the prostrate man and hurried away.

A few minutes later Vidyadhar was returning from the river by the same path. As his eye fell on the cripple, he quickened his pace and kneeling by his side lifted the bleeding head in his lap and with the water from his *kamandalu* soon revived the sufferer.

"My daughter,—where is she?" gasped the man opening his eyes. Here I am father," replied the girl, wiping her eyes. "How are you now?" "Oh, quite strong, my dear, quite strong. Have I given much bother to his reverence?"

"Not at all, my brother," replied Vidyadhar. "Do let me dress the little cut in your head. Oh, it's nothing. Just keep steady for a minute. That's right," and tearing a piece from his dress he bandaged the wound deftly.

"Had it not been for you, Sir, my father would have bled to death," said the grateful girl. "And now you have to go back and bathe again!" she added sadly.

"What for?" asked Vidyadhar.

"We are *chandal*, your reverence," she replied, hanging her head.

"What of that, my child? Do we not share the same life? Let there be no such talk between children of the same God. Do come and rest in my cottage over there". And he supported the protesting cripple on one side while the daughter so did on the other.

When the two visitors found themselves alone in Vidyadhar's cottage, the girl who was Lakshmi in disguise, whispered "I have always suspected that hypocrite Chandrakant."

"Why - my dear," rejoined the surprised cripple, who was of course Vishnu in reality: "You were blowing his trumpet only day before yesterday and it was I who—"

"Rubbish!" exclaimed Lakshmi, cutting him short. "How you do love twisting my meaning!"

VI

Just before meal, on the following noon, some pupils burst into Chandrakant's room, dragging a woman and a boy into his presence.

"What's all this?" demanded Chandrakant.

"We have caught these thieves, red-handed stealing our dinner, your worship."

"Do let go my hair, Sir, in the name of Vishnu" wailed the woman. "My ear hurts, your honour," cried the boy. "Have mercy and do not pull it so hard, I beg of you."

"Are you not ashamed to talk of Vishnu and mercy, you depraved creatures?" thundered Chandrakant. "Did you steal?"

"We have been starving these three days, your reverence. For myself I care not—but the poor child is dying before my—"

"Did you—or did you not—steal food?" roared Chandrakant again. "I want none of your rigamarole."

"We begged for a morsel, Sir, but the young Pandits wouldn't—"

"You will never answer straight!" snarled Chandrakant, interrupting her apology. "How can you? After all, you are *shudras*! It is in your blood. Take the wretches to the *kotwali*!" he ordered, turning to his boys. "We owe a duty to society and can't let loose such dangerous characters on the neighbourhood."

VII

While marching to the *kotwali* the party passed under a mango tree. The mangoes were ripe; the boys were—boys. Keeping the youngest to guard their charge, they were soon lost in happy plunder. The mother and child saw their chance and before their little sentinel realised what had happened—they had disappeared!

Vidyadhar's cottage could be seen from there and the fugitives raced for it under cover of the shrubbery. Crossing the hedge they emerged behind the kitchen. The woman peeped through the nearest window. As luck would have it, a brass plate, neatly served with lunch, was within reach. In a moment she had snatched it and backed out to the garden. But a cup fell from it with a clatter on a stone. The noise startled Vidyadhar's wife who was in the kitchen; and seeing what had happened she raised an alarm.

"There she is behind the cactus," explained the agitated housewife to Vidyadhar. He leaned out of the widow. "What's that thing on the ground?" he asked.

"That's the butter cup which the poor woman dropped in her hurry".

"Is there no butter in her food, then? Quick! Put some butter here." And hustling his bewildered wife, he rushed after the woman with a cup of butter in his hand. "Stop, stop, my good woman," he shouted. But the woman paid no heed. Encumbered with the plate and the child, however, she was an easy quarry. Soon she stopped in despair.

"Don't run, my good woman," panted Vidyadhar.

"Oh Sir, spare my child," she stammered in fright. "We have been starving and could not—"

"Yes, yes, my sister, I quite understand. But you have spilled, your butter and I have brought you some more." And he thrust the cup he had brought in her hand.

It was some time before she would believe him but at last his sincerity triumphed and she followed him with her son to the cottage where both had a hearty feed.

VIII

"Didn't I tell you?" said Lakshmi, casting off the disguise of the starving boy when they were alone at last. "One has to beware of honied prayers and calculated gifts. I can see through double-faced creatures like Chandrakant. But you are so easily hoodwinked."

"But, my dear, it was you who"—began Vishnu, no longer in woman's garb.

"I knew you would blame it on me, in the end," interposed Lakshmi sharply. "A wife is, of course, a legitimate scapegoat. You are all alike. Perhaps there are some exceptions. That Mahadev, for instance, may be a bit eccentric. But he never contradicts Parvati by so much as a gesture. But all that I get for slaving for you and shampooing your feet, while you lie on that beast of a serpent is—this "

While Lakshmi rattled on, Vishnu only smiled, being used to her tantrums. "If you have done laughing at me," she continued "will you please signal for Garuda? We have been away from Vaikuntha three days now and must return. The cook must have left the tap open and I am sure they haven't milked the brindled Kamadhenu in time."

"Let's return home, by all means" replied Vishnu. "But what is your wish regarding the two devotees, my dear?"

"We must provide for Vidyadhar in heaven,—with his wife, of course."

"Of course. And-er-what about Chandrakant?"

"Let him start as a toad once again."

"A toad?—Aren't you a bit hard, my dear?"

"There you are! I knew he was your favourite. How my ear hurts where his horrid boys pulled it! No a toad he must become."

And so he did.

"Save the Magazines and Let the Books Burn."

By Aravamada Iyengar, M. A., L. T.



slogan like this might appear to many symptomatic of revolution, nay even mad. Particularly so when the readers come to know that it emerges from the pen of a confirmed librarian. But like many other revolutionary cries it is an unpalatable truth, though the statement is somewhat sweeping. It is made deliberately with a view to remind the readers of the callous neglect with which our magazines are treated in the schools and libraries. We have no quarrel with those libraries which do not subscribe for any magazine, for in our view they are so far wiser than those where magazines are subscribed only to be thrown into the wastepaper baskets the moment they are displaced by succeeding issues. In fact, few have the patience to find out whether the magazine is worth preserving. Many still retain the old-fashioned notion that magazines are lesser forms of literature. In spite of the marvellous change in our ideas the traditional love of books is not yet gone.

Some to the fascination of a name,
Surrender judgement, hoodwinked.

Such men have to be reminded that even in days of old books were burnt. Caliph Omar's burning of the Alexandrian Library is an instance well known to all. Centuries before this, a Chinese Prime Minister, Liszu, caused the burning of numerous books to start history afresh. We are told that all scholars were commanded to bring their books to swell a great funeral pyre on pain of execution. It is said that no fewer than 460 were buried alive for refusal to obey. There is again the instance of Savonarola. "One of the saddest book-burnings is that of Don Quixote's library by his house-keeper, the village cure, an act of bibliophobia to be condemned, however, since it was committed by simple and honest folk in order to preserve the health and life of a fine gentleman," threatened by those accursed books of chivalry. The instances given above are not mentioned as a plea for a similar attempt now; but it shows clearly that even in bygone days literature was not worshipped merely because it was in the form of a book.

Few realise the fact that magazine literature has certain advantages not possessed by books. Whatever may be the

title, a book is always out of date. It is bound to be so either by months or years. A book, for example, on current problems by the time it is printed and reaches the hands of the readers, might cease to be current. Much water might have flown under the bridges before such a book sees the 'light of day. The magazines, on the other hand, echo the current events and comment upon current problems. To deny the use of magazines to the students or again to the public is a criminal blunder. It is forcing people to live in the past. It has been truly said that the magazines begin where the books end. They are the links which enable us to connect to-day with yesterday. "Save the magazines and let the books burn," says a writer, "is an excellent advice since magazines gain with time a value which money cannot replace, a kind of venerable prestige which their constant use justifies."

In this age of speed, to sit at a book and pore over it for hours together is given only to the unemployed or misfits in society. To students of Economics or Politics articles in the economic or political journals would guarantee surer success than any amount of book literature. "Not only are these magazines indispensable as a source of debate material, but those which contain current events lead on into the intricate and interesting realm of current history, a field which the history text book just stops short of covering."

Any writer of repute is always at his best and to the point in the journal. That is as it ought to be. In writing a book one has to follow the tradition—the book should have a foreword, a preface, a modest beginning and by the time the writer comes to the point, if there is a point at all, the reader might be disgusted. Writing volumes is not a very pleasant function. How monotonous and weary the task is would be clear when readers are told that in the majority of books only certain chapters are of good style and contain excellent matter. It is this scattered merit in a book that has necessitated the 'Cross Reference work' in a Library. Intellectual fatigue, as the psychologist would have it, is sure to set in at one time or other and bring down the level of the early chapters. An article in a magazine of the same writer is brief, to the point and, being free from limitations, makes excellent reading.

A reader of mere books is sure to be out of tune with the thought-currents of the world; it is not so in the case of a reader of journals. Everything good in a book often appears in the journals in the form of Reviews. On the other hand, many precious articles appearing in the journals never have the opportunity of being embodied in books. The articles appearing in

Nature or *Indian Antiquary* are too precious to be missed but too brief to be embodied in books.

In a library the magazines are the ideal reference tools. The librarian of the Bloom Town High School, Chicago, observes: "We keep files five years, believing that by that time valuable material assumes book form. The smaller your library and book collection the more need to use all resources and the magazine file is unlimited in possibilities." They are often a cheaper investment and also better.

In the foregoing paragraphs we have made a plea for the preservation of magazine in our libraries. It is a common practice in our country to auction all the older issues. This auction is done mainly for two reasons—one, because of the ephemeral get-up of the magazine and the other the fear that the preserved magazines, not being read soon, accumulate to tremendous heaps.

It is true that *preserved magazines are not often read*. But the writer should hasten to point out that a mere preservation of the magazines is worse than useless. As Carlyle puts it, "a big collection of books without a good catalogue is a Polyphemus with no eye in his head." A classified index to the several articles in the magazines, sometimes called the 'Readers' Guide' should be maintained, so that scholars, business men and students might pick out the journal they require. But "the right doctrine of a public Library catalogue is that it should be made not from the scientific point of view, with a minimum of indulgence for ignoramuses, but from the ignoramuse's point of view with a minimum indulgence for the scientific cataloguer. That the person who not only does not know, but does not even know how to search, should be primarily provided for." "Thanks to the magic key of the 'Readers Guide'" writes Ruth Parker, Librarian, Ferry Hall, "magazines are my most increasingly useful reference tools." Books in most of our Libraries, unfortunately, cater only to the need of the students and men of culture, but not to the business men. But that need could be met in a way by the classified Index to the magazines. Even those on the table have a greater chance of being read if an index to the several articles is kept ready.

As among books, so also among magazines, there are good ones and bad ones. There is in this article a plea for the preservation of good magazines and the destruction of worthless books.

Herbert George Wells.

By R. Venkatramanan, M.A.



glance at the bibliography of the works of H. G. Wells will at once show what a wide range and variety his writings cover and how great has been his industry. Versatility apart, each of his works, especially of the middle and later periods is, "a gold mine of suggestion and thought".

He was first attracted by the wonderful scientific inventions and discoveries of recent years, and these served him with themes for writing imaginative romances. The freshness and fertility of his mind are in them from the very outset. *The Time Machine* is built upon the concept of the Fourth Dimension, and has been an excellent device for the author to make his speculations about the future of our race. Fresh discoveries in astronomy that have helped to probe into the mysteries of the universe and to make far-reaching scientific speculations brought to the fore-front the question of the plurality of worlds. The planet Mars was pitched on as an abode of human life. Starting with this fascinating assumption there was practically no limit to the amount of speculation. In *The War of the Worlds* Wells treats of the Martians and of the war they waged against the inhabitants of our planet. *The Invisible Man*, *The Island of Dr. Morsan*, *The First Man in the Moon*, *The Wheels of Chance*, a pretty ten-days' romance, and *God, the Invisible* belong to this period, as also some short stories, many of them suggested by the marvels of psychic research.

The next period of his writing covers a number of sociological novels—*The Marriage*, *The Wife of Sir Isaac Harmar*, *Ann Veronica*, and *Passionate Friends*, and marks the achievement of some of the finest works in English fiction—*Kipps*, *The History of Mr. Polly*, *Tono Bungay*, and *Love and Mr. Lewisham*. The characters in these novels have been drawn from the English lower middle class, and they serve to illustrate the point of view held by the author on society and institutions. It is generally agreed that the *History of Mr. Polly*, is his masterpiece. Mr. Polly is a type and representative of an enormous number of men who have failed in life sheerly due to lack of opportunities and proper environment. Mr. Polly, while yet his mind is in a nascent state and has but glimmerings of the Great Things in life, is hurled down by strange fate into a strange world. He first serves as an apprentice in a hosiery establishment, marries a termagant, and settles down as a shop-keeper. Then follows a long period for him of futility and waste. He fails in business and realises that

life for him has been a grim and sordid affair. To escape from all he attempts suicide and arson, failing in both of which, he takes to flight. The author gives a fine twist to the story and leads the hero to the realisation of his soul.

The third period of his writings includes a group of novels inspired by the Great War, of which *Mr. Britling Sees it Through* is the best representative. The horrors of war, the terrible and pitiful feelings that it excites, the check it gives to peace of mind and happiness, and thus indirectly to constructive work, are described with great power and vividness. A number of social and political pamphlets, *The Salvaging of Civilisation*, and the monumental *Outline of History*, also belong to this period. In the interests of the future happiness of mankind, War must be abolished. A miscellaneous assembly that will not mix—the League of Nations, cannot do it for "it has no unity, no personality." He believes in the World State.

The prophet and teacher has so asserted himself within the last decade that a shadow has been cast over Wells, the creative artist. This, however, has had a check in recent years; as in his *Dream*, *The World of William Clissold* and *Christina Alberta's Father*, the author has returned to his earlier characteristics. But for a mellowness of style everything in them reminds one of the author of *Kipps*.

Two works of his, *Christina Albert's Father* and *Bealby* require special mention in as much as they have been written in a vein far lighter than that of his other achievements. The quixotic adventures of the demented hero of the one, and those of the young urchin, a prototype of *Oliver Twist*, of the other with its huge practical joke on no less a personality than the Lord Chancellor of England, belong to the realm of the purely comic. Their exuberant and refined humour bears testimony to the great influence Dickens has had over his successors, and the two books together can be regarded as a pretty tribute that one author can pay to the memory of another. Apart from this, however, the influence of the Great Victorian novelist is felt in almost all of Wells's memorable achievements. An entire gallery of creations—Hoopdriver, Kipps, Polly, Uncle Ponderevo, Bealby Mr. Preemly alias Sargon Mr. Britling—is Dickensian.

However much he may owe to his renowned predecessor in the matter of style, handling of themes and treatment of character, Wells remains with his wealth of ideas, an original and daring interpreter of modern society and institutions. In felicity of phrase, charm of diction, and clarity of expression he has, perhaps, but few equals. He is one of the few who look forward optimistically to the future of the human race.

Autumn Love.

By R. F. Goodworth.



HE seasons of their love are passing. Spring has gone; and summer. Autumn is here with its comforting influence of contentment

Any exchange of sentiment akin to early love is not looked for, nor expected, in their quaintly disciplined state of advanced matrimony. The romantic sensations of spring have ceased to manifest themselves as they did in the demonstrations of affection that marked their early partnership.

All the little kindnesses shown towards each other, formerly expressions of sincere devotion, are performed with a sense of duty which both accept as the vital integrity of their marriage obligation. Their interpretation of that obligation assures a code of honour between them from which neither would suggest any deviation; but love, thrilling, and even foolish, has passed with the years of cohabitation.

The mute acceptance of things as they are is the order of their lives. Use, and little risk of estrangement or acute distress, binds their affections.

Routine precision rules their domestic lives. Home is her pride. To him the comfort of it appeals after his day in the City. She sets things in certain places, and he finds them where he expects them to be. The time when they would have chased about the place in search of a missing slipper is a memory rarely recalled. A slipper is never missing now. If it were it would be a momentary tragedy in their orderly household.

Her days are all alike but not monotonous because she is not a dreamer, and custom has developed an instinct that sets her about her duties mechanically. Pride of perfection rather than the pleasure of performance actuates her supervision of the one maid they can afford. Everything is so regular and well timed that miscalculations seldom occur to disturb her homely serenity. Even the practise of economy is eliminated for expenditure has caught the habit and regulates itself. The City provides the income.

Yet they are happy and life is not intensely dull with them. Temperaments have certainly changed from the time when they were younger and still susceptible to outside endearments. The "kiss" exchanged when he departs to catch the 8-30 to the

City may have lost its soft caress. That is maturity. Demonstration only has gone from their love.

Matter-of-factness has taken the place of prattling delight, but she still listens to the gossip he brings home with him without unnecessary comment. The same day after day. About the same people with the same peculiarities. Over his second cup of tea he bears patiently while she bores him with suburban feminine gossip.

Just in those very little unromantic things is their love still manifest. A slipper out of place would not be so much a tragedy of faulty organisation as a sign that neglect was creeping in, and some of the romance was really going out of their love, which is expressed in the mutual pride they have in their modest establishment.

In some such object of mutual interest is love kept blooming through the years. That alone can hold it. It may be a beautiful garden in which the attention they bestow on roses, flower beds, and neatly clipped hedges is the fervent expression of the love they bear for each other. It may be devotion to grandchildren, or even their place in suburban society.

A Sonnet.

Maiden! Thou art the poetry of life
'Tis in thy lips that bliss eternal lies
Thy heaving breast is human paradise
Thy voice the only music in the strife.

Yet, other earthly charms to thrill are rife ;
But none that hoards a stock of such surprise ;
They pall betimes and fail to harmonize
With heart's deep lyre or soul's ecstatic life.

Oh ! for a cool retreat unknown to man
Betrothed to silence and to solitude
To lead a blushing fairy by the hand
And pass a fleeting hour as best I can,
To taste her cherries rich with love bedewed,
And consecrate my being to love's demand.

C. P. B.

The Itinerant Lyrist.

—:0:—

Far from the Celtic home of witching green
He strode with music on his quivering lips,
And sermons flashing from his steps and trips
To nurse his heart on Beauty's rapturous sheen.
He came the treasures of the East to glean;
And gathering light from sacred arts and lore,
He wandered still to snatch from Beauty's core
The coveted soul that weaves her splendid mien.
Sweet Minstrel whose inspiring melody
Pierced through many a dense and drooping heart,
And quickly stirred the dormant soul to start
In conquering strains of active rhapsody!
May zest celestial fill thy heart of love,
And Heaven's Rays make laurels for thy brow.

P. M. H.

— — —

Book Reviews.

Natural Theosophy by Prof. Ernest Wood. Published by Messrs. Ganesh & Co., Madras.

Prof. Ernest Wood's recent book on *Natural Theosophy* has a fund of anecdotes enlivening its pages and illustrating his theses. Its detailed study is recommended to all thinking persons. It is what may be called a quite *intelligent* book. According to the author his term "Natural Theosophy" is used in contrast to "revealed theosophy," and theosophy cannot be revealed. We shall say that the contrast between the old and the new theosophists brought out in the beginning of the second part of the book is revealing.

The first thing that might strike one is the treatment of Life in chapter III. We have to accept the biological definition as a first approximation to truth. But it is only logical, and not *comprehensively* true. A transcendental view of Life, as Mr. Wood's, goes beyond it and is more satisfying. How same, again, is his attitude towards Masters, so much spoken of by theosophists. His vigorous and independent thinking offers a good cure for "the mental paralysis due to misuse of the idea of Masters" (p. 137). His diagnosis of the "case" will repay careful study. Books of this kind are a corrective to the *mayavadin* on the one hand and to the Christian Missionary (in certain respects) on the other—to people who lay irreverent hands upon this vast creation, and say: "Away with you, mocker, tempter, seducer who would imprison our souls and stifle our lives." (p. 146).

Is not Hatha Yoga shown in a rather false light in the chapter on Karma? We wonder if any Hatha Yogin is foolish enough to pay exclusive attention to the pituitary body or the pineal gland. The object of this Yoga is also just Yoga. It touches and indeed merges with Raja Yoga from the time that Kundalini is awakened. No doubt its methods are unsuitable to modern conditions, but surely we can understand the theory and guard ourselves from our own arrogance in looking down upon it as dealing merely with the body. The object of all Yoga is the Spirit even when it starts from the body. Thus we shall understand more fully the common saying that the body is the first means for the practice of religion (*Shariram adyam k'halu dharma-sadhanam*).

Another statement strikes one as curious: "atma, buddhi and manas, often translated as the spiritual will, intuitional love and active intelligence." (p. 197). Translated by whom? In popular literature *atma* can mean almost any element of personality, but in philosophy it means the self and in Monism the One Self. To render *buddhi* in terms of love appears to us almost as ludicrous as to refer it to the intuition. *Manas*, again, is a global term for the whole of mentality. The same arbitrary values are given to *manas* and *buddhi* on p. 205.

While warning against Guru-worship, the danger of too much individualism is not emphasised. We all help one another. A great Teacher who does not arrogate Teachership to himself has said, "And it shall also be a sign of the fit teacher of the integral Yoga that he does not arrogate to himself Guruhood. He is a man helping his brothers or, better still, a child leading children." (*Arya*, Vol. I, p. 379.) Similarly, the extreme could have

been avoided when speaking about the failure of organised religions. Religions have their use in their freshness, and even afterwards for the few late-comers who go to the bottom and get inspiration.

But these minor desirabilities—we have omitted a few still minor ones—do not detract anything from the value of the book. We have noticed them only because we should like such books to be perfect.

Among other works to Prof. Wood's credit is the dainty *Hymn to the Dancing Shiva* which is a reproduction as well of the rhythm as of the sense of the Sanskrit original. The collection of Shaivite stories at the end is an attraction. In the Sanskrit portion of the book read *gajantaka* for *gajankata* (p. 22), *vibhrama* for *vibhramad* (p. 24) and *vahan* for *vasan* (p. 28.)

Comparative Studies in Indian Philosophy, by Dr. M. A. S. R. University, Hardwar, 1933. Dr. Mahendranath Sarkar, M. A. Ph. D. pp. 16. Price not mentioned.

Dr. Sarkar is the eminent Professor of Philosophy in the Sanskrit College, Calcutta. He is an erudite Scholar and well-read in both Western and Eastern Philosophy. He is an authority on Indian Philosophy and his works such as "System of Vedantic Thought and Culture", "Comparative Studies in Vedantism", and "Mysticism in the Bhagvat Gita" have already achieved international recognition for their "Philosophic outlook, cogent reasoning and clear style". He is also a renowned contributor to prominent journals of East and West. He is an interesting personality and he lives the life of a Philosopher.

In his Convocation Address at the Hardwar Gurukul, the famous forest University conducted by the Arya Samaj on ancient Indian lines at the foot of the Himalayas, he outlines the Indian ideals of education with his penetrating insight. He hopes that, if successful, Gurukul will solve India's future educational problems. The venue of life and culture today is shifted from the forest to the city. Modern Universities lack the standard of inwardness of spirit and cultivation of Divine imagination which can grow the sense of noble idealism in man. Education in all civilised countries is more or less social management, acute thinking and diverse activity meeting the manifold needs of a complex civilisation but in India education is the expression of life, 'manifestation of the perfection already in man' which must be cultivated in the profound silence of soul. Other secondary things such as understanding, information, observation and thinking will follow spontaneously. Professor Sarkar's Convocation Address is a masterly and inspirational discourse on the Educational ideals of India and should be read by every student.

The Daughter of Smyrna by Halida Edib Khanum. Translated by Moulvi Mohammad Yakub Khan. Published by the Dar-ul-Kutab Islamia, Ahmadiyya Buildings, Lahore (India.)

The fight for freedom and liberty constitutes always a thrilling story. It is much more so in the case of a nation considered until very recently as "the sick man of Europe". It is a pity that not much is known in India (nor is the information available to us) about the re-birth of the Turkish nation into its present position as one of the prominent members of the big Powers of Europe. *The Daughter of Smyrna* or *the Fiery Shirt*, which is the title in the Original Turkish which is a novel which tells in part the story of the rebirth of the Turkish nation, and portrays the sufferings and

sacrifices of our Turkish brothers and sisters in the cause of national freedom, is, therefore, a welcome addition to our knowledge. It is neither a full account or a comprehensive study of the Turk's rise and revolt. But the undying spirit that animates the people of every land is sufficiently well portrayed by the author, Halida Edib Khan, who by all accounts is the most gifted novelist of Turkey and herself occupies a permanent place in the band of the patriots who suffered for their motherland. It is also of considerable interest that this famous novelist was chosen by Ghazi Mustapha Kemal Pasha as the first Education Minister in Angora. The translation is done by Maulvi Muhammad Yakub Khan, Editor of the *Light*, Lahore.

The central figure of the story is a young woman Aysha by name, who is the inspirer and heroine of the story. Her babe was shot dead in cold blood by the Greeks, which brings her out of her seclusion into open revolt against the oppressors. The spark that Joan of Arc kindled in the bosom of France. The story is told by a young Turkish officer who has received dangerous wounds in battle and is lying in a precarious condition in the Military Hospital of Angora, where two of his thighs have already been amputated. It is thus a record of his memoirs. The translation is rendered sufficiently well that one feels that the translator's aspiration that "it may kindle something of that noble spark in the bosoms of the sons and daughters of India, which is just now passing through the travail of a rebirth" will be achieved.

We hope this novel will receive the support it deserves from the public, but should a next edition of it be published, one would hope that the numerous printing mistakes, which necessitates one full page of Errata, would be avoided and that more attention will be paid to the get up of the book by printing it on better paper.

E. V. S.

Malathi Madhavam by Vidwan C. Bhaskaran Moosad. The Educational Supplies Depot, Palghat. Price annas ten. (Malayalam.)

This is the narration in Malayalam prose of the story contained in the famous Sanskrit Drama of the same name. We may not be wrong in supposing that these redactions are primarily intended to be placed in the hands of school children. If that be so, one would expect the method of treatment to be clearer and the style less cumbrous and strained, and the translation more liberal. The author seems to be too fond of using Sanskrit words and very often indulges in complex and involved construction of sentences. These ought to be avoided. Otherwise the attempt is successful.

Vilasalahari by Pandit G. Sankara Kurup, Price As. eight.

The author has to be congratulated on his brilliant success in rendering into Malayalam verse the Persian poet Omar Khayyam's Rubaiyat. Maximum enjoyment without thought of the morrow is the philosophy of Omar Khayyam. The translator poet has very carefully followed the original in its English garb. Considering the enormous difficulties of translation, especially into the Malayalam language, it has to be said to the credit of the author, that he has introduced into Malayalam literature the first book of its kind and through it this novel light of philosophy of "drink and make merry to-day and thereby realise the fruits of paradise in this world itself."

The get-up of the book is excellent. The fine introductory chapter enhances the value of the publication.

AROGYA KALPADRUMA VYDIASALA.

BIG BAZAAR, PALGHAT

(ESTABLISHED 1915)

TO MEET THE GROWING DEMANDS A BRANCH HAS BEEN

OPENED NEAR THE PALGHAT RAILWAY STATION

Proprietor:

C. N. NAMBISSAN

Disciple of the late Vydia Ratnam

Triprangode Parameswaran Moosad Avl.

All Ayurvedic Medicines prepared under personal supervision are sold at moderate prices.

Patients going over to the Vydia-sala will be examined and medicines prescribed. Correspondence giving full details of the disease will be treated as confidential and prompt attention paid to and medicines prescribed.

The following medicines, among others are worth trial.

Vasishtharasaynam: Will cure, egue etc., caused by excessive biliousness and also give vigour to the growth and strength of the body.

Price per lb. Rs. 3.

Chyawanaprasom: Will increase the blood and give vitality and freshness to the organs.

Price per lb. Rs. 4.

Saghaprasood: Ghritam, An unparalleled remedy for female complaints during pregnancy and when used as per directions will help at the time of delivery.

Price per lb. Rs. 5.

Aswagandarishtam: An effective cure for diseases such as mania, epilepsy etc., and will also increase blood.

Price per bottle of 24 ozs. Rs. 3.

Kasturiadi Pills: For all complaints due to flatulency.

Price per doz. As. 12.

Brihalchagaladyam Ghritam: To be used in all cases of rheumatic complaints and is also a safe remedy for consumption.

Price per lb. Rs. 6.

Narasimharasayanam: Will give stimulus to the nerves and strength to the body.

Price per lb. Rs. 6.

CATALOGUE IN ENGLISH, MALAYALAM & TAMIL
SENT FREE ON APPLICATION



178 200

THE MELARKODE BANK,

Head Office: ALATUR

Branches: Kalpathy }
Sultanpet } PALGHAT

NEW MONTHLY AUCTION CHIT FUND

Four classes A, B, C and D of Rs. 1000, Rs. 500, Rs. 250
and Rs. 125 at Rs. 40, Rs. 20, Rs. 10 and Rs. 5 per mensem

Apply for Rules:

M. N. RAMASWAMY AIYER,
Managing Proprietor.

THE CALICUT HOSIERY WORKS,

CALICUT

MANUFACTURERS OF

HIGH CLASS SWADESHI UNDERWEAR

NET BANIAN'S A SPECIALITY

INDIAN YARN, INDIAN CAPITAL, INDIAN LABOUR

&

INDIAN MANAGEMENT

Wanted Agents & Canvassers throughout on liberal terms.

SAMPLES & PRICE LIST SENT FREE ON APPLICATION

PRACTICAL LESSONS IN ELEMENTARY SCIENCE & HYGIENE—TAMIL

(FOR THE USE OF LOWER SECONDARY CLASSES)

By M. S. SUBRAMANIAN, Teacher, Secondary School, Viravanallur.

Forms I, II and III. 12 as. each, Classes IV and V 5 as. each.

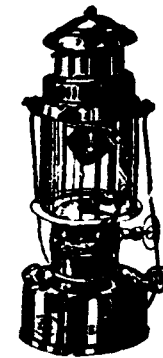
Pronounced to be the best in the market.

Sir P. S. Sivaswami Iyer, K. C. S. I., C. I. E., says:—The subjects included in the books are well chosen and have been dealt with clearly.....I will recommend your books both to my Boys' School at Tirukattupalli and the National Girls' High School at Mylapore.

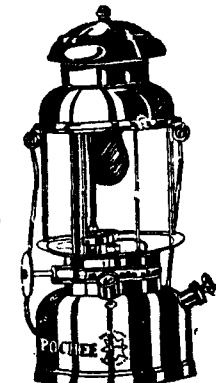
Mr. S. K. Devasikamani, B. A., L. T., Headmaster, Bishop Heber High School says:—The books are the best in the field at present.

For copies apply to:— **THE AUTHOR**

POCHEE'S WONDER HURRICANE LANTERNS



ABSOLUTELY HANDY, SAFE,
SIMPLE, RELIABLE AND EASY
TO OPERATE. SUPERIOR TO
ALL OTHERS IN DURABILITY,
ECONOMY AND EXCELLENT
WORKMANSHIP.



*Ask for further particulars or call and see stock with the
Malabar Agents,*

INDIAN INDUSTRIALS,
PALGHAT

or the manufacturers:

C. S. POCHEE & SON,
GIRGAUM ROAD, BOMBAY 2.

M. C. APPASWAMY CHETTY & CO.,

PHOTOGRAPHERS, PROCESS ENGRAVERS AND

DEALERS IN PROCESS MATERIALS,

No. 64, Savarimuthu Street,

MANNADI, MADRAS

Line Blocks, Half-tone Blocks done at

Cheapest rates and with the best execution.

Tri-Colour Process Blocks a Speciality.

Satisfaction Guaranteed.

PLEASE TRY US ONCE

T. V. CHELLAPPA SASTRY & SONS,

Printers, Publishers, Book-sellers,

Half-tone and Line Block Makers, Etc.,

1-1 Sembudoss Street,

MADRAS

ENGLISH

First Primer edited by B. H. Mulley
M. A., L. T. Rs. 0-4-0

ENGLISH NON-DETAILED

(By T. P. Srinivasan.)

	As. P.
1. Tales from Panchatantra I Part	4 0
2. Do. II Part	4 0
3. Bharatha, the Brother	5 0
4. Nala and Damayanti	6 0
5. Shivaji	5 0
6. Raja Prithvi	5 0
7. Akbar	5 0
8. Vikramaditya	5 0
9. 12 Tales from Indian Folk Lore	5 0
(By K. Venkata Rao B.A., L.T.)	

1. Epic Tales for the Young	
Part I	4 0
2. Do. Part II	5 0

ELEMENTARY SCIENCE

(By T. Doraswamy Pillai, B. A., L. T.)

In accordance with the revised
S. S. L. C. syllabus.

1. A first Book of Ele. Science	
Physics and Chemistry	1 4 0
2. Animal Life	6 0
3. Plant Life	6 0
4. Physics in Every day Life	10 0
5. Physiology, Hygiene and First Aid	10 0

GEOGRAPHY

A. K. Balasundaram, Dy. Inspector
of Schools, Bellary.

Book I. Part I (Australia & Africa)	8 0
Book I. Part II (North & South America)	8 0
Book II. (Eurasia)	
Book III. (General Geography)	8 0

TAMIL FOR DETAILED STUDY

By T. V. Chellappa Sastriar

1. Tamil Infant Primer	2 6
2. Correlation Reader No. 1	3 0
3. Do. II	4 0
4. Do. III	5 0
5. Do. IV	6 0
6. Vth Reader by K. Gopalachari	7 0

Other Educational Books are also available both in Tamil & Telugu.

	A. P.
7. Vith Reader Do	7 0
8. VIlth Reader Do	7 0
9. Fifth Reader for Form I by Lakshminarasimham	7 0
10. Sixth Reader for Form II	7 0
11. Seventh Reader for Form III	7 0

TAMIL GEOGRAPHY

B. V. Narasinga Rao, B. A., L. T.

1. Madras Presidency	7 0
2. Text book of Geography (Revised)	12 0
3. Do. II	12 0
4. Do. III	12 0
5. Do. I. (Revised)	12 0

DISTRICT GEOGRAPHIES, TAMIL

Madras, Chingleput, S. Arcot, Z. Arcot, Salem, Coimbatore, Tanjore, Trichy, Madurai & Tinnevely each

TAMIL NON-DETAILED STUDY

1. Ramadoss	6 0
2. Prahladha	7 0
3. Kabirdoss	6 0
4. Balavinotha Kathai	4 0
5. Balakatha Nithi	4 0
6. Vilvijayan	6 0
7. Vithiyum Mathiyum	4 0
8. Parimalavalli	12 0
9. Interesting Stories	4 0
10. Shivaji	10 0

ELEMENTARY SCIENCE & HYGIENE

1. Form I	12 0
2. " II	12 0
3. " III	12 0

TAMIL ARITHMETIC

1. Second Standard	3 0
2. Third Standard	4 0
3. Fourth Standard	5 0
4. Fifth Standard	8 0
5. First Form	12 0
6. Second Form	12 0
7. Third Form	12 0

GEOGRAPHICAL MAP DRAWING EXERCISE BOOKS

1. V Standard	4 0
2. I Form	5 0
3. II Form	6 0
4. III Form	7 0

THE MADRAS SPORTS WORKS.

VARIETY HALL ROAD,
COIMBATORE

Madras Office: SHARMAN & CO., Mount Road, MADRAS

Suppliers of Games Materials to most of the Schools, Colleges
and Clubs of this Presidency.

Every Sportsman knows that in the quality of our goods,
the reasonableness of our prices and the efficiency
of our service we simply defy competition.

Readers of THE SCHOLAR are requested to patronise the
only firm of actual sporting goods manufacturers
capitalised & manned entirely by South Indians.

P. K. SITARAM, B.A.,

Manager.

Is Your Business Dull?

AT A COST WHICH IS NEGLIGIBLE BOOK A SPACE IN

VICHITRA

BENGAL'S LEADING LITERARY JOURNAL

RABINDRANATH TAGORE is contributing serially
a profusely illustrated account of his recent travels in
Persia and Iraq from Sravan 1339.

SARAT CHANDRA CHATTERJEE'S SREEKANTA

(Vol. IV), running from Falgun 1839.

At least 15,000 people read **VICHITRA** every month throughout
India, Burma and Ceylon. Even in this dull market we are in-
creasing our business. We shall help you to increase yours.

Annual Subscription Rs. 6-8.

New subscribers may commence their subscription
from any issue last year.

VICHITRA NIKETAN.

27 1, Fariapooker Street, CALCUTTA

Tel. B. B. 2744.

OUR NEW & RECENT PUBLICATIONS

	Rs.	A.	P.
New Era English Selections for High Schools.	0	12	0
Sen Tamil Selvam Book I for Form IV.	0	10	0
" Book II for Form V.	0	12	0
Golden Era Tamil Readers Book I for Form I.	0	7	0
" Book II for Form II.	0	8	0
" Book III for Form III.	0	8	0
Golden Era Tamil Grammar Book I for Forms I to III.	0	8	0
Sen Tamil Vachakam Book I.	0	2	6
" Book II.	0	3	6
" Book III.	0	4	6
" Book IV.	0	5	6
" Book V.	0	6	6
Tamil Grammar for the Young.	0	4	0
Durgavati or the Maharani of Mundel (Tamil).	0	10	0
The Good Ant (Tamil & Telugu).	0	3	0
The Gold Coin " "	0	4	0
Three Short Stories " "	0	3	0
Satyanarayana " "	0	4	0
Parandaman (Tamil)	0	3	0
The Lamp of Indian History Book I (Tamil & Telugu).	0	5	0
" Book II " "	0	6	0
The Modern Health Readers Book II (Tamil)	0	4	0
Book III " "	0	5	0

K. PALANIANDI PILLAI & Co.,

EDUCATIONAL PUBLISHERS.

585, PYCROFT'S ROAD.

TRIPLICANE, MADRAS



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

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

Price: 1 phial Re. 1. 3 phials Rs. 2-8. Per dozen phials Rs. 9.

Postage As. 8. Re. 1-1-0 and postage for one dozen separate.

MAHA SASARISTA

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

Price 8 oz phial Re. 1-8. 3 phials Rs. 3-12. Postage 0-11-0 & 1-0-0

SRI GOPAL TAILA

THE WONDERFUL INVIGORATOR OF THE NERVOUS SYSTEM

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

Price per phial Re. 1. 3 phials Rs. 2-8. Postage 0-8-0 & 1-1-0.

The Mahat Ayurvedic Pharmacy

KAVIRAJ RAJENDRANATH SEN GUPTA KABIRATNA,
144, 1 Upper Chitpur Road, CALCUTTA

ZANDU'S DRAKSH-ASAVA

(THE BEST BODY & BRAIN REFRESHER)



(Refreshing, Invigorating and
Appetising Drink).

Removes all kinds of physical, nervous
and natural debilities. Improves blood and
creates true vitality.

Further, this is useful in cough, phthisis,
insomnia of old people, loss of sleep, indiges-
tion, acidity, sudden fainting, constipation. In
one word, this is useful in all debilities and
gives youthful complexion to either sex.

Sub-Agents in the Southern Side:—

CALICUT: N. S. Balan Brothers, Chemists & Druggists.
TELLICHERRY: Messrs M. G. & Sons, Commission Agents.
BADAGARA: Dr. K. Vydiar & Co., Chemists.
TRICHUR: Messrs. Kuttan & Co., Chemists & Druggists.
ALLEPPEY: Nanji Mathradass Esq.
TRIVANDRUM: Andrew Xavier Esq. Puthanchanta.
PALGHAT: S. Natham & Co., Chemists & Druggists.
VADAKKANCHERY: K. R. Harihara Sastrigal Esq.
COIMBATORE: Messrs. D. S. V. & Sons, Chemists & Druggists.
POLLACHI: The Empire Pharmacy.
MANGALORE: Messrs. Shah Company, Diamond Building.
CANNANORE: The Gokhale Book-Depot & Trading Co.
COCHIN: Cochin Swadeshi Stores, New Road.

1½ lbs., Rs. 2. 1 lb., Re. 1-9-0. ½ lb., As. 14

DAMODER & Co.,
NO. 78, CHINA BAZAAR ROAD,
G. T., MADRAS

ANNOUNCEMENT

S. Natham & Co.,

PALGHAT

Beg to announce that at their
New Branch (just near the Railway
Goods-shed Gate), in addition to the
Allopathic & Ayurvedic Medicines,
of Zandu Pharmaceuticals, Ltd., Pandit D.
Gopalacharlu's & B. L. Sen's, they deal
in the following lines also:

Genuine & Pure Assafoetida

All varieties of Swadeshi Toilet Soaps & Perfumeries

Petromax Kerosene lamps and all their spare parts

Denatured Spirit for Burning use

Parle's Gold Star Pure Sugar Confectionery

(Made from the best refined Sugar and

Genuine Food Colours & Essences).

All Varieties of Best Nilgiri Coffee Seeds
from the best plantations & Teas
of the famous Kannan Devan
Hills Produce Co., Ltd.

AVAILABLE AT WHOLESALE AND RETAIL
QUANTITIES AT COMPETITIVE RATES

THE
BHARAT INSURANCE Co., LTD.,
LAHORE

ESTD. 1896

The Leading Insurance Company with a tradition
of Insurance Service of over three
and a half decades.

Best Mortality, Rapid Claim Settlement,
Highest Bonus, Absolute Security,
Attractive Schemes. Tempting Rates.

Female Lives accepted.

Industrial Insurance A Speciality.

For attractive Agency terms and Policy conditions,
apply to Branches at

CALICUT, MADURA & MADRAS

Just Out!

Just Out!!

ROCHOUSE COLLEGE MANUAL

Principles of Political Science

By E. N. Subrahmanyam, M.A., B.L.

Uniform with this Volume

1. A HISTORY OF MEDIEVAL EUROPE.

By J. S. Ponniah, M.A.

2. TOPICS OF INDIAN HISTORY.

By T. R. Sundaram, M.A.

3. PRINCIPLES OF PUBLIC FINANCE.

By J. S. Ponniah, M.A.

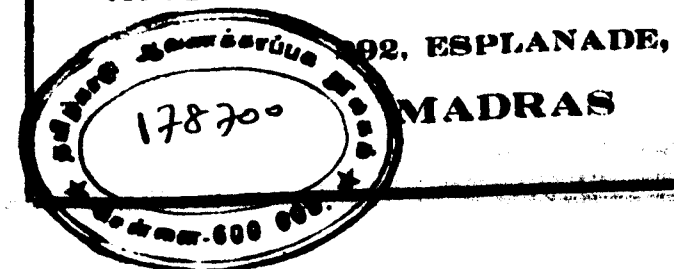
4. A SHORT HISTORY OF GREECE (4th Edition)

By T. R. Sessa Iyengar, M.A.

Other Volumes in Preparation.

Apply to:—

Messrs. ROCHOUSE & SONS,



92, ESPLANADE,

MADRAS

1110 301.

SREE

1110 301.

MAHALAKSHMI TILE WORKS,

Principles of Public Finance

THENOOR-PARLI

Principles of Public Finance

Principles of Public Finance



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

Principles of Public Finance

Principles of Public Finance

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

Principles of Public Finance

BEST QUALITY!

MODERATE PRICES!!

CITYADAMPRASH
Rs. 3 Per Doz.

ADHYAKSHA MAHARAJA'S

MAHARAJA'S
Rs. 4 Per Doz.

SAKTI OUSHADHALAYA

ESTABLISHED 1901

HAS BROUGHT ABOUT A NEW ERA IN THE AYURVEDIC WORLD

Visited and highly spoken of by Governors, Rajas, Maharajas,
Nawabs and other leaders of the country.

Sarthyavasta

Ideal blood-purifier and tonic
12 annas per phial.

Basantakusumakar Rash

Rs. 3 per week

Infallible remedy for Diabetes.

Proprietors:—**Mathuramohan, Lalmohan, Fanindramohan,**
Mukhopadhyaya, Chakravarty.

Managing Proprietor:—**Mathuramohan Mukhopadhyaya Chakra-**
varthy, B.A., Hindu Chemist and Physician.

All letters, Money orders etc., should be addressed to the Managing Proprietor.

Head Office and Factory—**DACCA (BENGAL) Tel. "SAKTI"**

BRANCHES ALL OVER INDIA AND BURMA

Madras Branch—158, Broadway, G. T. Madras.

Treatise on Ayurvedic treatment and Catalogue free on application.

National Insurance Company, Ltd.,

National Insurance Building.

7, Council House Street, CALCUTTA

New Business Completed During 1932

Rs. 1,55,66,720.

Out of a business of Rs. 1,95,70,000 received in proposals.

Life Assurance is security { for the policy-holder from an investment
point of view
for the policy-holder, and, after him, for
his wife and children.

Claims paid over ... Rs. 1,00,00,000.

Total assets exceed ... Rs. 1,90,00,000.

Fire and Accident Risks covered by

National Fire & General Insurance Company Ltd.,

7, Council House Street, CALCUTTA

For terms and conditions apply to:—

T. ANANTACHARI,

Branch Secretary,

113, Armenian Street,
MADRAS

OR

R. G. DAS & CO.,

Managers.

MOST SOUND LIFE OFFICE OF THE DECCAN

WESTERN INDIA

LIFE INSURANCE CO., LTD.,

SATARA

A golden opportunity to those honest and industrious gentlemen, who would take up the agency work. The Company is fully swadeshi and very prosperous. It gives many concessions to policy-holders and has attractive plans suitable to all.

BONUS	
WHOLE LIFE	ENDOWMENT
Rs. 25	Rs. 20
PER THOUSAND PER YEAR	

Life Fund	Rs. 35,39,000.	Total Assets	Rs. 43,51,000
Reserve Funds	Rs. 6,33,000.	Business in Force	Rs. 1,85,00,000

Please apply for particulars to:—

MANAGER