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THE SCHOLAR

APRIL 1939



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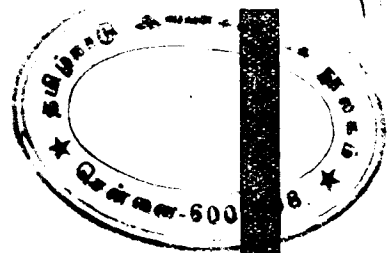
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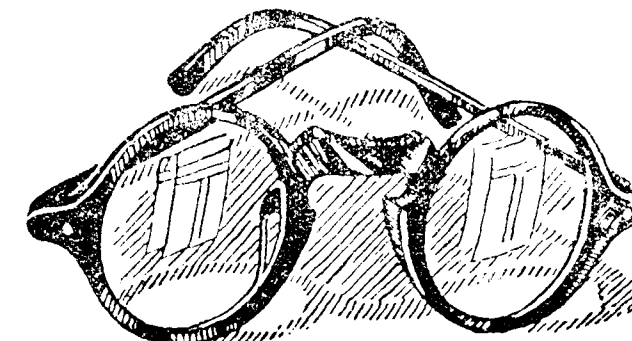
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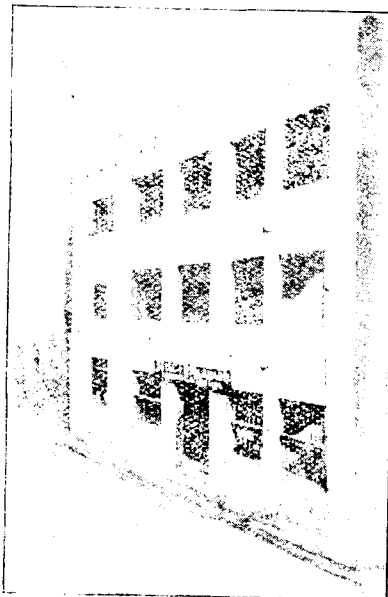
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## THE SCHOLAR

APRIL 1939

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### Membra Disjecta

By NICHOLAS ROERICH



ET, the god of darkness, scattered the limbs of Osiris throughout the world. Isis, disconsolate, collected the scattered parts and then joyfully set them together. We know of similar legends in other lands, and from the most remote times, people have feared dismemberment and dreamt of unity. The Tower of Babylon is symbolic, for, by stimulating the peoples' sensuous egoism, it ended in a deplorable division of languages.

From the most ancient times we have heard of some sort of unity, of wholeness of body. This cannot mean that all peoples adhere together like a single body, nor that the walls of our houses should fall and all life be mingled like water in a bottle.

It is evident, then, that it is spiritual unity which has been aimed at everywhere and from times immemorial. It was long ago proclaimed as in a dream that if people abandoned the condition of beasts and came to trust one another with love, faith and hope, the mother of these three — Eternal Wisdom — would guard against all senseless quarrels and misunderstandings.

It is possible, of course, to set love, faith and hope in any order that one pleases, although there will be always those who hold that one of them takes precedence over the others. All these principles of life, however, must be taken to heart, whatever their order of sequence may be.

Without hope one cannot advance; without faith, there is no refuge; without love, you will become a monster. Without these three luminous daughters, the mother will not appear, for upon what else is the Great Wisdom founded?

Humanity has been broken up and disunited through forgetfulness and by wandering off the highway of evolution—both of which are inadmissible.

How are we to collect the scattered limbs of Osiris, when Isis, despite her wisdom, remained disconsolate, for she was well aware of all those obstacles which had been artificially created to prevent unity.

At present, when the scattered limbs are further apart than ever, and disjoined by chaos and gigantic upheavals, unity is all the more difficult to attain.

Leagues and councils have been summoned, many of them sincere in their intentions, and all have made an effort to remind humanity of what was so urgently needed. The fate of such institutions and their helplessness when it comes to a practical solution is obvious.

Messengers of goodwill are passing through the world, many of them not known to political circles, but above all such efforts for peace, we continually hear the order being given to adhere 'to strict business principles.'

And as a result of such principles we get fresh rifts and further signs of disunity.

It is impossible to encroach upon anyone's soul because this home of the higher feelings is not subject to 'strict business principles.'

Without heart and soul, however, business principles merely degenerate into a gnashing of teeth, a dance of death, a rattling of dry bones, in which all hope of ever uniting the world into a body is impossible.

Hurricanes, earthquakes, droughts and floods ought to recall the fact that strict business principles are inadequate and that when fires have broken out, persuasive words will only turn to ashes.

These strict business principles in all their ugly conventionality are most probably at the root of all our divisions. People no longer think of mutual assistance, prosperity or future good fortune, but only of covering sheets of paper with figures which may be relied upon to make a total but are deeply misleading in their meaning.

Something inimical to the structure has insinuated itself into the foundation of our thinking, and the building falls.

Every useless destruction, every case of mutual oppression, will only tend to scatter and isolate the limbs of humanity.

If anyone full of goodwill towards his neighbour only meets with abuse and threatening fists, then what sort of agreement can be made?

Are not the messengers of goodwill often enough little more than tragic or comic figures? The ambassador whose speech is full of good will while his pockets hide loaded revolvers can hardly be admired.

Book-keeping, with its double and triple entry has now become all important, although the budgets of almost all countries are now in deficit and the only thing that goes to unite them is their common debt. If one were indebted to a good neighbour, all would be well, since one can always come to an agreement with what is good. Goodness and kindness can overcome all obstacles.

If all our plans run in evil channels and are partitioned off by 'strict business principles' then it will be difficult to cross these barbed wire fences, and all our benevolent feelings are likely to dry up. One should not imagine that the withered blossoms of benevolence have no influence on the world's harvest, or that a dried-up root will not stop the growth of other roots. Evil, once it is sown, produces the most unexpected seeds and this often enough at long intervals.

May God preserve the world from such seeds!

We often read, in fairy tales, of dead water and living water, by which the limbs of heroes, scattered abroad by evil agents, were made whole again.

Popular wisdom, then, has always foreseen that the body of the hero will eventually be restored. Sometimes the hero is destroyed by the envy of his brothers or relatives but, in the end, the popular wisdom of these old tales always restored the scattered parts.

Historical problems are generally solved in the popular consciousness and, if not settled at the round table, they find their cultural-historic solution in the life of the people. Much has been destroyed by violence, but much has also been built from the life of the people and the solutions discovered in its consciousness.

If one speaks with the wise ones among the people, they will tell one that the scattered limbs of humanity will eventually be joined together again. The steady toil and creation of the worker is something that goes deeper than any 'strict business principle'. By his constant and unswerving activity he is welding together the scattered limbs of humanity. That which is not settled within the narrow limits of the round table is decided on the immense stretches of the harvest field.

And the Mother Sophia, the Great Wisdom, how can she be disconsolate, since she is the Mother, the Great Wisdom?

## An Embassy of Tippu Sultan

By Prof. V. RANGACHARYA, M. A.



ONE of the interesting monuments of the last decade of the 18th century, when Tippu Sultan ruled over Mysore, is the un-imposing white-washed tomb of Langda Ghulam Ali Khan, Ghulam Ali Khan the cripple, one of the capable officers in the service of that irate chief. The tomb is in the midst of a garden neglected by the local people of Seringapatam, and ignored even by tourists and students of history. It has not the merits of size or architecture, and so has failed to attract much attention; but it is historically very interesting for the fact that it covers the remains of a man who, besides serving Tippu with rare ability at home, added to it the unique distinction of having headed one of the strangest embassies of which Indian history has record.

It is one of the forgotten facts of history that 'the tiger of Mysore' entertained high ambitions of commercial and religious inter-nationalism. He wanted to link Mysore with the Muslim world more intimately in respect of commerce, and he desired to bring the Sultan of Mysore the reputation of a universal Champion of Islam. He therefore planned big things to have these realised. His object was to approach the Sultan of Turkey with a proposal which seems to us to be very strange and which, if it had fructified, would have indeed led to the strangest results imaginable. This was nothing less than the exchange of Mangalore, the chief of Tippu's seaports, for Basra on the Persian Gulf. We do not know whether the Sultan himself knew of this proposal which would have been, for strategical reasons, hardly agreeable to him; but it is plausible to hold that it was an idea of Tippu alone, and that his object in sending a mission to Turkey was to moot it and discuss it. Tippu hoped to make Basra a great emporium for Mysore goods, through which the trade between Turkey and Mysore could pass. An additional pet scheme of his was to get permission from the Sultan to excavate a canal from the Euphrates to the great Shia Shrine of Najif. It is probable that Tippu had also the notion of forming an alliance with Turkey and France against England.

Inspired by these ambitions Tippu chose as the head of the embassy that Mir Ghulam Ali whose mausoleum has been referred to above. Ghulam was in charge of several departments, which were not integrally connected with each other. As *Mir Saddar* he was the Inspector-General of forts and garrisons,

and as the *Mir-e-yem* he was Lord of the Admiralty. Tippu had a high idea of his loyalty and diplomatic skill, and chose him as the Ambassador to the Grand Signor of Constantinople. A cripple from his very youth on account of rheumatism, Ghulam Ali had to be taken from place to place on a palanquin. By the local people he was called *Langda* or the cripple, and by the English the (officer of the silver chair), in consequence of the silver chair in which he was usually carried. Though subject to painful physical ills, Ghulam Ali distinguished himself by his remarkable energy and activity. An eloquent proof of this is his willingness to undertake the arduous and distant journey to Constantinople as plenipotentiary extra-ordinary. After completing his work there Ghulam Ali was instructed to visit France and negotiate an alliance against England. With three Assistants and an armed guard of 500 soldiers and 600 followers, Ghulam left Mangalore in 1785. The embassy voyaged in a small fleet of four Indian vessels manned by Indians, and had highly valuable presents to the Sultan, which included four imposing Mysore tuskers which unfortunately died in the course of the voyage. After four-months' journey the fleet arrived at Basra. Here a great misfortune fell on it; for one of the ships caught fire while going up the Shat-ul-Arab, and was burst to cinders with all the provisions and the more costly silks, shawls and other things. Another source of ill-luck was that Ghulam had to wait for an unconscionably long time for the Sultan's permission to go to the Turkish capital. He received it at length, however; and he then proceeded to Bagdad by river and from there to Constantinople by land. Throughout this journey he was carried in his silver chair by a set of twelve sturdy bearers, and he was accompanied by his numerous retinue.

Ghulam Ali, however, had the mortification to experience in the Turkish court a treatment which he regarded as by no means equal in dignity to that of his master. He had to humbly wait for six months before he was called for an interview by the Sultan, and even then he was treated more like the agent of a vassal chief than the representative of an equal foreign potentate. Ghulam was made, for instance, to make his *salaam* from below while 'the grand signor' was seated in a balcony! The Mysore ambassador, moreover, was inquired courteously about his welfare not directly by the Sultan but through intermediaries. The ruler of Turkey evidently thought that he would condescend too unduly if he had talked in person! He expressed, it is true, concern at the ambassador's fatigue; but when the latter courteously replied that it was really a pleasure, he was noticed no more and sent off with a curt dismissal. No exchange of messages was made; and for nine more months Ghulam had to wait in

order to get his second interview. It is true that, during this long period of suspense, he was treated with politeness and invited to public functions, in some of which the Mysore athletes were given the opportunity to display their feats; but the Sultan took no steps to meet him and to discuss with him the matter which had brought him to Constantinople. Even when, at length, Ghulam was granted a *tete-a-tete* meeting, no business was done, and he was dismissed almost immediately after he went through the dignified Mughal salute of the *Tuslin*!

The Mysore mission was thus a failure. We have reasons to believe that this was due to the fact that the Sultan of Turkey had a poor estimate of Tippu's social status, and regarded a negotiation with him as something wounding his delicacy. This is evident from the fact that, in the course of an interview which Ghulam Ali had had with the Grand Wazir, he had been given a hint that Tippu had come of a low stock, and that he could not reasonably expect to be treated by the great Sultan as an equal! The ingenuity of Ghulam Ali tried its best to get rid of this difficulty. He had been accustomed, in the insincere atmosphere of the Mysore court, to the unlimited practice of flattery; and he now readily coined a genealogical tree for his sovereign with which he met the contention of the Ottoman minister. But the curt treatment given him in the subsequent interview with the Sultan warrants the belief that the latter, who was familiarly acquainted with the great lines of Islam, was not satisfied with the genuineness of Ghulam Ali's version. Whatever might have been the case, the vanity of Tippu later on adopted it as the official pedigree! The eloquence of the heraldry was too precious and agreeable to be ignored!

The embassy of Mysore was given a sadly tragic termination by providence. A malignant plague seized the members and, in a few days, laid more than 550 of them under ground. Little consolation indeed there was at this; for, it was not a martyrdom of honour! In complete disillusion Ghulam Ali left Constantinople for his country, hoping in the meanwhile to visit France. After a terrible voyage in which he lost fifty of his retinue from the plague, which obstinately pursued them, he reached Alexandria. His party was considerably broken; but his spirit was broken even more, and he entertained grave doubts as to whether, with his miserable flock, he could present himself in the French Court. But Providence came to his rescue at this moment. He learnt from a Frenchman who was going from India to France that Tippu had already sent a separate embassy to that country, and so he resolved to leave for India. The plague was still making havoc among his followers. They were in fact reduced to a few, and there was no other alternative than to return to India.

The embassy then took boats to Cairo, and from Cairo a camel caravan escort to the Isthmus of Suez. The ambassador had lost eleven of his 12 palanquin-bearers, and so he travelled in a box on camel-back. To such inconveniences was added the insecurity of life; for the Bedouins of those parts harassed the travellers. A week's journey, however, brought them to the Suez. With indefatigable tenacity Ghulam Ali there resolved to visit the holy shrines at Jedda, Mecca and Medina. At Mecca a fresh misfortune threatened him, but he escaped from it through his adroitness. The chief of Mecca wanted all the money in his possession to be 'lent' to him for interest. The sum, together with the interest, he said, would be returned in Mysore; but Ghulam could not leave the place unless he yielded! Threatened by this catastrophe, Ghulam rose equal to the occasion. He forged a letter in the name of Tippu Sultan, in which the Sultan claimed to have beaten all his domestic opponents and to be voyaging at the head of an armada of 500 vessels towards Arabia, and made this letter fall intentionally into the intercepting hands of the obnoxious chief! The Governor of Mecca was completely taken in. He hastened to assure Ghulam Ali that, on second thought, he did not think it worth while to trouble him for that small matter which he had previously mooted, and even offered the services of an Arab escort to the sea!

Ghulam Ali Khan was now free to take ship to India. Out of the 1100 people who had accompanied him, only a bare three-score-and-ten remained. The rest had had their bones rested in the scattered soils of Turkey, Egypt, Syria and Arabia. Rich in sorrows as well as experiences, the ambassador of Tippu Sultan found himself at the Mysore court just five years after he had left it. His mission had cost 1000 men and 20 lakhs of rupees, and all he brought in return was a formal message from the Sultan of Turkey and a Journal of his own experiences. The tiger of Mysore was wild at his sight. He put him in prison for his untold troubles, and further dubbed him a 'man-eater' in as much as he had 'eaten-up' his numerous retinue!

Thus ended one of the most interesting and tragic episodes in the history of Tippu Sultan.

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## St. Doulough's Hospitality

The night was fierce, and wet, cold  
But in St. Doulough's little cell  
A fire was lit and blazing well  
A sight most cheerful to behold.

The Saint was warm, and so did say  
"I only wish I had a guest "  
"Man, child, or beast should with me rest "  
"No imp in that foul night should stay ".

There came a knocking at his door  
"Some child " he thought, " the knock is low ".  
And open wide his door did throw  
And small feet pattered on his floor.

"Come in, dear, child—Why goodness me "  
"You must be fairy, fawn, or pan "  
"You are no offspring of a man "  
"You have a pair of hoofs I see ".

"O do not drive me forth again "  
"I am an imp, yet pity me "  
"For I am very young you see "  
And suffer torments in the rain ",

"That your'e an imp, I do not care "  
"You suffer, and you ask for aid ",  
"I'm not, poor thing, of you afraid "  
"Come in and in my supper share ",

Next day the guest went on his way  
But from that hour his kith and kind  
None in Balgriffin he could find  
That they knew gratitude, men say.

[From the "Legend of St. Doulough" of Balgriffin.]

F. H. Aldhouse.

## Individual and World Problems

(In the light of J. Krishnamurti's ideas)

By Mrs. KAMALABAI TRILOKEKAR, M. A.



UMAN problems have got to be solved by human methods. The present problem is how to reduce misery in the world. We have seen how the political and legislative ways of giving relief to people have not been successful. Therefore to find out a relatively permanent solution, one has to go deeper into the problem. Seeking a permanent relief in the present state of things is futile. The structure of society is based on impermanence. We aim at security and at the same time encourage war, and hostility between nations which destroy security at its very root. Real security can be had only when human beings begin to act humanly and the differences between nations, sects, caste, creed, and class vanish. For that a world government is essential.

As long as there exists the idea of a leader and a follower there can never be real understanding between human beings. Happiness is possible in a collective action with understanding, but not in a mechanical action of a mass.

Man is conditioned from his birth, by environment, past tradition and ideas. Real happiness can be achieved when action is spontaneous and without fear. Complete cessation of fear brings creativeness and spontaneity in life. Life is dynamic and hence moulding one's self according to traditional pattern is not living a real life.

The self is ever seeking for satisfaction and self-protection. Self, which is intellect, or in other words, perception, sensation, and the desire to continue that sensation, is constantly at war with things that come in the way of that self's efforts for satisfaction. That self goes on changing its objects of satisfaction from money to God. This change is considered ordinarily evolution towards spirituality. But these changes from one object to another are the same in their nature. So also self wants to acquire virtues when it finds pain in so-called vice. Virtue is the opposite of vice, and outcome of that very vice. Overcoming vice is acquiring its opposite by violence. But this acquisition of virtues does not make the vice vanish. Only the self forms another mechanical habit.

The possessive nature of self brings about conflict. Self wants to possess property, people, and beliefs for satisfaction. When possessiveness brings about conflict, self wants to escape that conflict in detachment.

The very existence in the world, whether in a forest or in a busy town, is to be related to the world. So any kind of isolation whether physical, emotional, or intellectual, is not possible. So seeking isolation in detachment, because attachment gives pain, is merely the postponement of action. But it is not possible to avoid the bother of thinking and acting for ever. One will have to face it one time or other, and the sooner it is realised, the better.

To be human is to be considerate and understanding. There should be no dominance or fear. Fear is at the root of all human actions. To act spontaneously without fear or dominance and to feel real love is to live a creative life. For that it is necessary to go deep into any problem as it arises and find out its nature and why it exists. Then the problem resolves itself. Then an integral, spontaneous, creative life of love is possible. That is much more tremendous and interesting than trying to search for Truth along the lines laid down by someone else.

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## Nicholas Roerich

By BARNETT D. CONLAN.

(Continued from our previous issue.)



It is possible that all genius is a receptor of sound waves or light waves emanating from the same Centre, and that these take the form of scientific, musical, poetic or artistic discoveries according to the nature of the recipient.

Thus we can trace the same movement, the same materialistic outlook in Zola and the science of his time as in Cezanne—an inordinate belief in Matter, in material ways and means. In those days machinery had begun to loom large and Cezanne may be said to have accomplished through the mechanics of painting what science and machinery had achieved in their own way.

Cezanne showed his greatness in being able, through sheer force of intellect and by an almost unprecedented gift of plastic sensitiveness, to build up pictorial architectures endowed with a sort of spiritual significance.

He seems to have achieved this through some deep understanding of the rhythms and patterns that underlie the physical aspect of things, and to have looked so deeply into the nature of appearances that he finally came to recognize the cosmic consciousness latent in all forms.

It is remarkable how near Cezanne comes to the Chinese conception of Art.

Many centuries ago a Chinese writer on Art tells us: "The artist with his sovereign power seizes on Nature and transforms it. He does this not because he believes he can improve it, nor because he wishes to imitate it, but because he wishes to become one with it. In this way he creates in the spirit of Nature something unseen before."

This would suggest, then, that the modern scientific attitude to painting, initiated by the Impressionists and perfected by Cezanne, is leading towards some new interpretation of Ancient Chinese art.

Perhaps it is only in France that such a movement could have taken place, for in France alone there is that fine balance between the heart, the intellect and the senses which allows of such a spiritual paganism.

Remy de Gourmont who, in this respect, was the most French, the most Mediterranean of all French writers, stated that

'the soul could only be understood through the senses, the senses through the soul.'

When we come to painters like Blake and Roerich we shall find this attitude to life and approach to Art almost reversed.

With them the spiritual outlook dominates, and one feels that their Art exists for revelation and not as with Renoir for the refined pleasure of the senses.

Blake wrote "Shall painting be confined to the sordid drudgery of facsimile representations of merely mortal and perishing substances, and not be, as poetry and music are, elevated into its own proper sphere of visionary conception?"

The first part of the phrase corresponds largely to the modern view, although it was written 150 years ago, the latter part of the sentence may, I think, refer to the future.

Blake made the mistake of imagining that most artists had visionary conceptions like himself, whereas most artists, so far as I can see, base their inspiration on the appearance of this world.

There is a movement, however, in the last few years which suggests an underlying drift in the sense implied by Blake but it is too soon to determine it.

When we are through with our innovations, our researches into the metaphysics of spatial dimensions and the chemistry of colour, it is possible that there will be a tendency to construct.

Even Cezanne was haunted all his life by a desire to compose great architectural poems after the manner of the Venetians.

There is no doubt that Roerich's work belongs to this order of painting.

With Vroubel he is one of the most visionary painters we have had since Blake, and if on the whole he remains nearer to life and closer to normal humanity this is because he is greater as an artist.

It is questionable if the painter can dwell constantly in the Invisible like many poets and musicians. His art is based on the visible and he quits the world of appearances at his risk and peril.

When Blake speaks with lofty scorn of: "The mortal perishing organ of sight", we feel, that for a painter, this is going rather far.

We can imagine that had Cezanne overheard this sort of thing he would have taken the precaution to steer clear.

Ingres, on the other hand, might have rejoiced to hear that "all who neglected drawing and 'the sharp distinct outline' were demons, and it would have given him an excuse to cast his great adversary Delacroix into the limbo that Blake had prepared for all those who did not believe in "the hard wiry line of rectitude."

Blake's inferno must have been 'full up,' for it included almost all the Venetians and Dutch masters.

Obviously he got nothing from the Venetians and all the important innovations of Baroque painting — its movement in depth away from the picture plane and its underlying connection with music for example — seems to have completely escaped him.

His writings on Art and kindred subjects are a weird amalgam of profound wisdom and much nonsense. He was always original, however, and had a sublime indifference to traditional beliefs and hardened conventions.

His attitude to oil painting is an instance—"All the old little pictures are in fresco, not in oil. Oil was not used except by blundering ignorance till after Vandyke and became a fetter to genius and a dungeon to art. Oil deadens every colour and in a little time becomes a yellow mask over all that it touches. This is an awful thing to say to oil painters; they may call it madness, but it is true."

On the whole there is much to be said in favour of Blake's opinion. Many modern painters prefer water colour because as a medium it is more precise and immediately responsive to their vision.

Cezanne, for this reason, often preferred other methods than oil, especially in his last period when his vision was getting more etherial and spatial.

Oil has material side which almost precludes the rapid rendering of an inspiration and suggests the heavy orchestra.

It is significant that the primitives did great things without it and that Blake and Roerich have chosen to do the same.

Despite his lack of education, his poverty and a general opposition, Blake became a great poet and one of the most original painters that ever lived.

This alone raises many queries. When we consider the immense number of wealthy students who have frequented the Universities of the world since Blake's time, all of them equipped with the finest literary and artistic training available, and that few have achieved lasting fame in the arts, when we remember some of the greatest painters in recent times were peasant types like Cezanne, mad men like Van Gogh, or vagabonds such as

Gauguin, then we begin to doubt and wonder whether our modern commercial civilization is not in many ways foreign to the creative arts and inimical to genius.

The life of the Spirit would seem to be something illogical and strange, something beyond our control and subject to vast injustices.

But Blake rouses doubts of another sort. He suggests spiritual values.

There is a little picture of his which represents Christ, young, alert and advancing with firm and irresistible step while, above head, glows the flame of a star.

It is the picture of a star walking upon earth and the sort of vision that Ramakrishna would have had. Many of us would gladly exchange almost any ecclesiastical master-piece and its convention of the dead Christ for the spiritual life in this little picture.

It may sound out of date to many to speak of the spiritual element in art.

Modern writers, when they use this term, apologize and add 'for want of a better word'.

Here one feels inclined to join with them since the word has lost all its goodness, being used all day long by preachers who are as far from Blake or Ramakrishna as they are from the cosmic vision of Cezanne.

On the whole we should strive to get rid of fossilized phrasing and hollow convention and move towards some new creative vision of life.

Unfortunately there is a good deal of the 'parvenu' in many modern movements and not enough respect not only for the past but for anything.

When advanced pundits in free verse declare that Byron wrote no better than an average school boy; when modern French writers round Paul Valery are ashamed to have Victor Hugo among their books, it is time to turn to the mountain and listen to Roerich.

Immediately he informs us: "In Art there is neither young nor old, ancient nor modern, but only the Beautiful. If we try to force the Beautiful into the pigeon-hole of some preconceived idea, we shall only get ugliness. Fortunately for humanity, the Beautiful is the great highway which leads to eternal Unity, whereas vivisection is intolerable."

This is what one might call the oriental view, the synthetic vision of things.

It is refreshing to hear this language from a great painter and, in some quarters, it is very much needed.

During the last twenty-five years we have been able to watch all these modern developments in art—Cubism, Pointillism, Futurism, Synchronism; Fauvism, Surrealism, etc.—rise to pre-eminence and disappear.

If one talks with the best type of painters in Paris to-day, one soon discovers that these terms are out of date and rouse no great interest.

Whatever value such movements may have had has been absorbed, and the tradition which has asserted its sway continues in its pursuit of Beauty.

In England, which is always thirty years behind France in questions of Art, the revolutionary element is likely to continue. Whether they will get back to the main English tradition of Crome, Constable and Turner on new lines, one cannot say, but there is every reason to think so.

For the moment, they will have enough work to get rid of all the pseudo-Art that has been fostered on the English race by the Royal Academy since the early days of Victoria.

While the best French painters have had to pass through years of constant change, upheaval, and dogmatic assertion, Roerich has been moving steadily about the surface of the earth painting beautiful things in his own way and generally for deep reasons.

His technique has probably been acquired only at the cost of much labour. As he says himself; "All creators of their own style have a difficult fate—the ascent to the summits is not easy."

One might go to much trouble in trying to situate the style of Roerich's work; one could compare its plastic qualities, some ways, to Puvis de Chavannes or to Gauguin and much of his colouring to the finest things of Van Gogh, but these are only partial resemblances and his style, like that of Turner, cannot be included in any school.

The sense of rock and stone in all Roerich's work is something that no one can miss.

One imagines that he could have been a great sculptor. In his pictures he certainly knows how to carve stones, and in some ways, resembles Mantegna who was really a sculptor, I believe, who had drifted into painting by mistake.

Roerich's sense of the bony structure of the earth, and the architecture of its mountain masses is almost unique in the history of painting.

Like his penetrating discovery of the beauty of the Stone Age, it is without parallel!

This gives to much of his work a solidity of structure which recalls Cezanne.

It is the lack of this quality in Monet and the Impressionists which seems at times almost irritating.

One can admire the lacework mesh of colour, but these evanescent and fugitive visions only leave us with the feeling that they lack bodily foundation, in short, the solid substructure which we demand in a picture as imperatively as the bones in our own bodies.

I do not know whether the artists who built the Parthenon would have cared for Impressionism. I hardly think so; its lack of foundation would have disturbed them.

Cezanne's brushwork has this solidity, and if one will take the trouble to study him for several years, one will eventually discover the Greek sense of luminous proportion and solid structure which we associate with the beauty of the Erechtheum.

*(To be continued.)*

## Universities and Adult Education

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ACCORDING to the degree of progress in education achieved by the various nations of the world the problem of adult education has received varying emphasis. In countries where the population contains a very large proportion of illiterate, adult education must devote itself primarily to the problem of stamping out illiteracy in the grown-up population. Here the benefits of education of even the most elementary kind must be brought home to the average man in the street, the field or the factory. In countries which have attained a high percentage of literacy, the problem is not one of tackling the illiterate but that of taking up the insufficiently literate and making them realise the need for greater and more up-to-date knowledge so that the country might have an enlightened citizenship. This aspect of the problem has been in the forefront in England and America during the present century while the campaign for adult literacy has been vigorously pushed forward by Soviet Russia where almost within a decade the percentage of literacy has shot up from 30 to more than 90 in 1931. Obviously the situation in our own country is similar to that in Russia; but attention needs to be paid to both aspects, and a brief examination of the difficulties and achievements in this field in other progressive countries must help us to understand our problem better, to set down our objectives clearer and to devise ways and means of attaining them, in a more efficient manner.

At the basis of every movement for adult education lies the fundamental realisation that education is of supreme importance to the well-being of society. No society can afford to confine its benefits to a favoured class. Especially in a democratic society, education must be co-extensive with society itself. An educated and leisured upper class enjoying power and position at the cost of serfdom or slavery of the many has become obsolete. Enlightened opinion to-day cannot tolerate brutal predatory nations exploiting the less favoured by the iron discipline of a party dictatorship. And even where this is tolerated it has been recognised that a certain common level of education in the community can alone secure a minimum of efficiency and make it possible for its organisation as a potent instrument of warfare—political or economic. When political power is vested on the ultimate common

sense of the mass of a community, self-interest and the demands of survival require that the community must be enabled to exercise its franchise in as enlightened a manner as it possibly can. Apart from this, efficiency in any form of human activity depends upon a knowledge of the conditions of action and a realisation of the necessity for such action. Therefore, the first prerequisite for the promotion of adult education in any country is the realisation by the powerful and the educated of the great need for educating the vast mass of the community. Out of co-operation among leaders of thought, of government, of the vast mass of persons engaged in the work of education, schools, colleges, universities and institutes, must spring up a strong movement for the liquidation of adult illiteracy and for equipping the average citizen with sufficient knowledge to fulfil his duties intelligently and to the greatest benefit of himself and his fellow-citizens.

The history of adult education in Soviet Russia reveals how initiative in regard to this matter has been taken by private agencies who have been helped, guided, controlled and encouraged by Government. On the morrow of unprecedented changes in state, society and economic organisation, the task that awaited Soviet Russia was stupendous; the people had to be taught a new political and social philosophy and at the same time an appreciation of them and a desire for them had to be instilled into them. The way in which the Russian people and Government tackled this gigantic problem is really remarkable. Though during the first ten years of the Soviet regime attention was primarily directed towards the liquidation of illiteracy, the adult schools in Soviet Russia are of different types and are calculated to meet different and varying ends. Some of them are for the illiterate, others for agricultural, industrial or political workers. Some are day schools with courses extending over two or three years; others are Sunday schools. Apart from class instruction, other forms of adult education are also pursued viz. self-education, libraries, clubs and special propaganda such as those for famine relief, improvement in agriculture, aviation and anti-tuberculosis. In Russia the Council of the People's Commissars resolved to stamp out illiteracy in the population between the ages of 8 and 50. This was towards the end of 1919; this work was interrupted by famine; but it was taken up in earnest in 1923 when the Department of Education established an All-Russian Extraordinary Commission for the elimination of illiteracy. This commission set about first to train the special type of teacher necessary for this purpose. By 1924 they secured a body of trained teachers who were to devote themselves wholly and solely to the cause of removing illiteracy. There were about 17 million illiterate to be

tackled. The Commission drew up a time schedule and carefully calculated the cost including not merely teachers' salaries, but also the cost of text-books, supplies and the training of teachers. While the Government paid 20% of the cost, 80% of it was to come from local authorities. The party founded a 'Down with Illiteracy Society' to which the leading government paper *Izvestia* subscribed liberally. In 1926 the Illiteracy Society had a million and a half of members. They collected funds not merely by subscriptions but also by sale of literature and by lotteries. This Society maintains more than 80% of the centres in the country side, which have been established to eradicate illiteracy. It is calculated that this society published in 1925 two million primers and 12 million books which included special literature for the illiterate, insufficient literate and peasants. The illiteracy stations were meant not merely for the illiterate but also for the insufficiently literate. In the latter, stress was laid on economic geography which provided them with a subject which interested them economically and politically and thus prompted them to strengthen their habits of reading, writing and reckoning. Even in the case of the first type of stations there was a definite political colour in the text books and oral discussions of current events were encouraged. Apart from its temporary political advantage this had a much greater psychological advantage: it combined the method of normal school instruction with a content calculated to rouse the interest of grown up men and women. The students of the adult schools have evinced much interest and not a little enthusiasm and the methods have met with remarkable success when we remember that reading and writing are habits acquired by long and patient application.

Another means of adult education in Soviet Russia is the net work of clubs that exist throughout the country side. These are conducted in the cottage reading rooms or in the people's houses. Here the peasant, the teacher, the doctor and the journalist meet, read their books or news-papers, play games, listen to the wireless or to lectures and attend classes or dramatic performances. The following table shows the development of clubs in Russia during the first five-year plan:—

| Year.   | Reading huts. | Clubs. | Total. |
|---------|---------------|--------|--------|
| 1927—28 | 21,208        | 6,115  | 32,669 |
| 1928—29 | 23,316        | 5,119  | 32,726 |
| 1929—30 | 20,699        | 5,426  | 32,855 |
| 1930—31 | 25,764        | 7,922  | 43,089 |
| 1931—32 | 32,815        | 13,295 | 55,998 |

Libraries too play a prominent part in promoting adult education in Russia. There are well-organized libraries in

Moscow and Leningrad; besides, every large village or factory has a library of its own. The strength of the library movement in Russia can be gauged from the following table.

| Year.   | No. of Libraries. | No. of books. | No. of subscribers. |
|---------|-------------------|---------------|---------------------|
| 1927-28 | 28,294            | 62,312,703    | 7,627,825           |
| 1928-29 | 28,361            | 66,511,003    | 7,939,435           |
| 1929-30 | 29,268            | 79,081,539    | 8,573,821           |
| 1930-31 | 27,312            | 94,404,585    | 11,653,708          |

All the stationary libraries organize study circles and in 1928 the one at Odessa had 14 study circles including one on aviation. The models manufactured in that library are said to be reliable. The smaller villages and factories have itinerant libraries containing carefully chosen books and circulating from the central district. The work of the libraries is ably assisted by the Department of Peasant Literature of the State Publishing House which has issued millions of cheap booklets of interest to the villager on government, taxes, cotton goods and credits. Peasant readers not merely read these booklets, but also point out their defects by means of letters to the department and thus these booklets are improved.

Another potent weapon against illiteracy has been forged in Russia by the peasants and workers themselves. This is the movement for self-education which is guided and directed by the State by means of central and local commissions and also by the publication of a magazine called *Assistance in Self-Education* which is meant for their benefit. They have a Naturalist Association consisting only of self-taught members whose object is to discover latent talent which has not yet come up for lack of opportunity.

Yet another important factor in adult education is the army school where education is compulsory for every illiterate recruit. The Russian army provides not merely for the education of the illiterate but also for the training of the officers. To these must be added the professional theatres, cinemas and radio.

From this analysis of Russian efforts to secure adult education let us turn for a moment to the adult education work in Great Britain. As has been pointed out, the problem in Britain is of a different nature. Here the primary aim is not securing of literacy but the imparting to each citizen a higher modicum of knowledge than he has had at school so that he might be a better worker at his own job and a better citizen for the state. The chief feature of adult education in England is that it has been primarily voluntary. The adult education movements in England

grew out of the desire for self-improvement of the worker himself and out of the idealism of those who were eager for his advance. The organisations for adult education in Great Britain differ from one another in that some have definite political aims while others are not so trammelled: some receive considerable assistance from government, others but little. The main features of this movement common to all the types are found in the Workers' Educational Association founded in 1903 by Alfred Mansbridge. The aim of this body was the co-operation of all organizations engaged in educating the worker, and to enable him, to be a better citizen and a better worker. With the help of the Universities, the worker was to be given a broad, scholarly and impartial education going up to the University standard. While the Universities were to help in maintaining the Standards the students were to choose their subjects and their teachers. In this matter the Oxford University took the field first and that was in 1907. Tutorial classes consisting of twenty or thirty students were organised. The students met once a week in winter and the courses extended to three years. Before joining the course the students agreed to attend classes for three years consecutively and to do the necessary written work. Each class consisted of an hour's lecture and an hour's discussion. The classes were controlled by a Committee on which the University and workers' organisations were equally represented and came to an Honours standard. These classes increased in popularity and many Universities copied Oxford's example; so much so that in 1925 there were in England and Wales 500 tutorial classes with 12,000 students. The British Board of Education report for 1931 states that in that year there were in England 10 advanced tutorial courses and 323 University Extension Courses under Universities or University Colleges as responsible bodies. Besides, there were 399 one year courses and 666 terminal courses. Besides these, summer schools, each giving a fortnight's course, were held in Bristol, Chester, Durham, Hereford and Rochester. Courses of varying length were held also at Oxford, Reading, Bangor and other places. Besides, during the same year, there were working in England under a University or University College 20 full time tutors who aided in pioneer work of all kinds including lecture courses and single lectures. More than 60,000 students attended such courses in 1931. Great Britain has been secured by the co-operation of Universities and University Colleges, Workers' Educational and Settlements Associations, the National Industrial Alliance, the Welsh National Council of Y. M. C. A's and other bodies.

Similar co-operation in the work of Adult Education is found in the United States also. The United States Bureau of Home

Education, the Universities, the Parent-Teacher Associations, the Libraries and Y. M. C. A.'s and Clubs have worked together and carried on an intensive and well-directed campaign to promote home reading, to popularise books and libraries, to make men better citizens and women better mothers by increased means of knowledge. Most extensive press campaigns and publicity schemes have been put through; every resource of publicity has been tapped in order to attract attention, arouse interest, create desire and make the reading habit widespread in the population. In collaboration with various other bodies the agencies engaged in adult education have issued questionnaire, circulated leaflets, sent round circulars, published pamphlets, organised reading courses, written press articles and thus tried their level best to impress the public with a sense of the importance of sustaining and continuing the reading habit and the process of improving knowledge even after the regular years of schooling. The work of spreading knowledge among the adult population has been pushed forward by various other means. Night schools for adults were opened in various places mainly with a view to cater to the needs of adults. Correspondence courses of study were organised by various academic bodies. The establishment of well-stocked public libraries was also a move in the same direction. Club study programmes, conventions, conferences, University extension courses and labour colleges, all kept the same purpose in view. The phonograph, the radio and the talkie were also pressed into the same service.

All these means of popularisation and publicity were adopted to secure certain definite ends. The main aim of the campaign was to help adults, particularly parents, to fill in the gaps in their education and improve their equipment for shouldering family and civic responsibilities. The Parent-Teacher Associations were specially interested in training the parents to take proper care of their children and in securing greater co-operation between home and school in the education of the young. The movement also aimed at helping young men and women to continue their education even after school days.

The part played by American Universities in promoting adult education is truly remarkable. American Universities have always kept the educational needs of grown-up men and women in planning their extensive courses. Over and above popularising knowledge and culture they have aimed at giving instruction in organised and consecutive courses of college grade. They have encouraged home reading by printing, selling, lending or supplying freely books, pamphlets and other reading matter. In

addition their lectures are so arranged as to stimulate the desire for home reading. Besides, their professors and teachers lecture on books, draw up book lists and make syllabuses for lessons. Universities and even high schools have undertaken correspondence courses and established contact with parent-teacher associations in order to promote the development of the community in various directions. The nature of the courses given by the American Universities is indicated by some of the subjects taken up by the Massachusetts University in 1931 for its extension courses: The Child in Pre-school years: Safe-guarding the Mental Health of Children: Training of Mothers in Music.

The public libraries of America have also contributed a good deal to promote the cause of adult education. Their usefulness has been greatest in the field of self-education. American libraries have studied the needs of the population that lived near them, anticipated their wants and tried to meet them even if they were not realised. Libraries have promoted study circles and conducted correspondence courses. Many American libraries have educational advisers and many of them send by post to distant readers books, pamphlets and other unbound material. In a land of vast distances this 'package library' is bound to be very popular. They have conducted vocational and cultural courses and have prepared book lists—graduated and specially selected—for the study of particular subjects. In Detroit, there are readers' assistants who can be consulted in the stack-room by any reader who wants to study a particular subject. The Cleveland Public Library has an Adult Education Assistant. Work in the library is untrammelled by the formalities of the class-room and the library has an intellectual freedom rare in the lecture hall. So the library is bound to have an appeal which is permanent and in some cases decisive. Speaking at a Home Education Conference at Minneapolis in 1924 an American librarian observes thus:—"In some cities every mother of a new-born infant receives a card from the public library telling her of a few of the best books on the care and feeding of children. In others the library makes it a practice to send to the members of every new chamber of commerce or civic club committee notices of important books, pamphlets, magazine articles and clippings on the subject of the Committee's study, inviting the members to make use of the library."

Another important factor in the development of adult education in America is private effort. Private agencies like Workers' Associations, Ladies' Clubs, Y. M. C. A.'s and Parent-Teacher Associations have co-operated with government to promote the cause of adult education. The Workers' Education

Bureau of New York City has produced a *Workers' Book Shelf* consisting of cheap books of interest to the worker written in a simple style but at the same time with a scholarly and scientific attitude towards facts. The State Department of Home Education with the collaboration of the American Library Association and the Congress of Mothers and Parent-Teacher Associations has organised study courses for parents. The desire for the extension of education has been stimulated to a great extent in America by the Parent-Teacher Association with its auxiliaries, the mothers' club and the pre-school circle. The Parent-Teacher Associations have programmes based on hygiene and physical education, on citizenship and legislation, on recreation and social standards, on thrift and home economics and on various similar subjects. These subjects are touched upon in monthly meetings and the interest of the parents is thus sustained in them.

From this picture of Adult Education in other lands when we turn to our own country, we realise how much we are behind other progressive countries in regard to this matter. The Report of the Indian Bureau of Education for 1935-36 shows how the number of adult schools in 1935 is less than a third of their number in 1925 and the number of students also records a similar fall.

*Schools for adults, 1936.*

| Province.                   | Number of schools. | Enrolment. |
|-----------------------------|--------------------|------------|
| Madras                      | 9                  | 407        |
| Bombay                      | 129                | 5,198      |
| Bengal                      | 580                | 15,091     |
| United Provinces            | 270                | 7,993      |
| Punjab                      | 198                | 4,913      |
| Burma                       | 16                 | 1,486      |
| Bihar and Orissa            | 1                  | 43         |
| Central Provinces and Berar | 25                 | 1,384      |
| Assam                       | 2                  | 138        |
| Delhi                       | 18                 | 256        |
| Ajmere Merwara              | 12                 | 214        |
| British India               | 1,260              | 37,123     |
| 1925                        | 3,984              | 96,947     |

And yet if ever there was need to strain every nerve in the cause of adult education in any country here and now, we have it in this land. When more than three-fourths of the population is steeped in illiteracy, when the country is struggling for a free status, the need for education in every sphere is greater today than at any time in her history. Every year we hear of a large percentage of pupils who struggle to the fourth standard

but go no farther, give up the fight and relapse into illiteracy. The greatest hindrance to educational work in the primary stages has been the poverty of parents which compelled them to withdraw children from school at too early an age. If one could devise some type of combination school which will enable a person to earn his living and at the same time pick up the rudiments of learning, a great service to a large section of suffering humanity would certainly be rendered. Besides, there are thousands of men and women who have not been able to push their studies as far as they desired, who would like to complete their secondary education or even pursue it to the University stage without serious hindrance to their occupation. There are also men whose knowledge has become rusty who would like to keep up with the younger generation; men, roused to belated interest in philosophy, rural development or scientific agriculture; women, anxious to pick up health and maternity welfare work; men and women who need relaxation or inspiration, who want to forget the drudgery and dreariness of the daily routine by reading and enjoying some great literature; and persons who wish to minimise the drudgery of inevitable daily work by more scientific methods and to make the home cultured and comfortable. A new art of earning, a new art of living, have to be taught to millions in this country. And the momentum for this tremendous work of betterment, amelioration and uplift must come from the spirit of service, sacrifice and fellow feeling of those who have the ability to impart to others the vital elixir of knowledge.

And in this sacred work of bringing light to the dark spots of our land and to the gloomy hearts of ignorant millions, all can join; not least among them being the Universities. The example of other countries has demonstrated to us how government, libraries, private agencies and Universities can all join in the work of adult education. A great non-party movement is urgently necessary to carry out this programme; adult education centres must be opened as in Soviet Russia. These must be supplemented by libraries and clubs where men can meet, play, study, discuss and exchange ideas. The library movement must be taken up with greater seriousness and every town and important village must have a good library. The Universities can help in this movement by publishing popular and cheap books instead of taking up an attitude of aloofness and lofty indifference. The need of the hour in India is to get large numbers of books published in the vernacular, books which are readable, simple and at the same time up-to-date and accurate in their information. Universities must also assist readers by drawing up book-lists for self-study of

various subjects and by arranging for popular lectures on important books. Over and above this they can arrange for extension lectures on topics of interest and utility. They can also provide for off-time courses, summer schools, lecture campaigns and tutorial courses as in British and American Universities. Students of Universities can be encouraged to study the special problems of the country and induced to take up village settlement work, slum improvement or sanitation campaigns. In short, the time has come for Indian Universities and their alumni to realise that the best service that they can render to the community that has brought them into existence is to enable the vast mass of the people to share with them the light that has been vouchsafed to them.

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## " Anal Hauq "

(I am God).

Mansoor, Saint of Bagdad

By RANGA RAO NIPPANI



HEROES and saints there have been in all countries, who have shown by their suffering that it is possible to stick to one's convictions. The history of their suffering and the price they paid are written in letters of blood. Jesus was crucified on the Cross; Buddha renounced the pleasures of the world. Millions of patriots have sacrificed their lives for their country and for their convictions. There is a moral and spiritual grandeur in their suffering. The world knows it. Yet it deludes itself that it can get on without a stringent moral and ethical code. Indeed, the path of virtue is a dangerous and narrow one, and not many are those that could be found to pay the price of their conviction. The tale of their suffering gives us an insight into the tremendous spiritual force they wielded. Flesh is weak and you cannot expect a man to suffer any amount of physical pain unless he has the requisite spiritual force and the courage of conviction that he is suffering for a noble and a just cause. The tale of Saint Mansoor of Bagdad reveals such heroism.

When Haron Al Rashid (May he rest in peace!), the Caliph of Bagdad, ruled, there lived a poor, pious Muslim fakir, Mansoor by name. By severe austerities practised for a long time, Mansoor had reached that stage of spiritual evolution when he could actually see the divinity in all forms and beings, both animate and inanimate. He found, in short, God manifesting himself in millions of forms including himself. Forthwith, he proclaimed to the world the doctrine of "ANAL HAUQ" (I am God). Though the highest philosophical concepts of Sufism proclaim its belief in the ultimate merging of the individual self with the Divine energy, as conceived by the Advaita school of thought of Sankara, yet the "Sara" or the moral code of Islam pins its faith in the gradations of spiritual evolution of the soul similar to the Dvaita school of thought of Sri Madhvacharya. Hence the Muslims say, "Hu hal Hauq" (Thou art God). The existence of two Gods being out of place according to the precepts of Islam, which proclaims the existence of one and only one God, God-intoxicated Mansoor who uttered "ANAL Hauq" was forthwith treated as an infidel or Kaffir and a hypocrite. But Mansoor was a good man and the priests pitied him and tried their very best to convince him that he was wrong. But it was all "casting pearls before

swine", for so imbued was Mansoor with his faith that he could not differentiate the *atman*, that little light that burned in the innermost recess of his heart, with that of the greatest effulgent light that burned without. He obstinately stuck to what he said and still proclaimed "ANAL HAUQ" or "I am God."

Entreaties and counsels having failed to produce the desired effect, the Moulvis, enraged at the obstinacy of Mansoor, tried to chastise him as an infidel. But in spite of all their machinations, Mansoor stuck to his convictions so firmly that the Moulvis decided to award him the highest punishment of the law, of being publicly hanged to death. Orders were passed to that effect and, before a large gathering of the citizens of Bagdad, Mansoor was led to the scaffold. He was tied hand and foot to a post. He was informed of the impending calamity and told to choose between his belief and his life. Cheerfully but firmly, he refused to give up his belief in the doctrine of "Anal Hauq". The onlookers were spell-bound at this man who even on scaffold, with the executioner's knife on his neck, would still stick to his convictions. They were moved with pity. But yet something more was in store for them. Mansoor's legs were first cut off and blood flowed freely. But with a smile on his lips, Mansoor uttered "Anal Hauq". The Moulvis then ordered that his eye-balls be plucked out. The cruel deed was done. But yet Mansoor said with a smile on his lips "Anal Hauq". His hands were to be cut off next; at this juncture, Mansoor prayed the executioners to allow him to do his *Ojas*, prayer to God. The crowd became unruly, they could behold this cruelty no longer. The spirit of Mansoor had possessed them. "What kind of *Ojas* is this?" they asked. They demanded that Mansoor be spared and from a million lips broke forth the cry of "Anal Hauq". The saint, though he had with his life paid for his convictions, had the satisfaction of hearing that cry of 'Anal Hauq' from millions of lips before, despite the people's wishes, he was beheaded. His head fell down and rolled away. But the blood that gushed from the mutilated trunk cried out "Anal Hauq." The body was burnt and the ashes were thrown into the sea and even then the ashes cried out "Anal Hauq". The poor priests of Bagdad realised too late that they had butchered a saint and that, though they had burnt the mortal frame of Mansoor, his spirit lived. "Anal Hauq", for which Mansoor paid dearly has come to stay. Centuries have rolled by, but to-day there is not a Muslim who is not acquainted with the life of Mansoor of Bagdad. Indeed it is hardly possible to find in the annals of the history of saints an equal to this prince amongst sufferers, who paid the price of his convictions.

## Kannaki: the Chastity-Armed Wife

By R. B. PINGLAY



CENTURIES ago the Pandyan Kings ruled in South India with their capital at Madura. In the fifth century Nedunjelian Ariyappadaikadanda was ruling this flourishing Empire. The King, though he had all the happiness that could be, very much regretted that he was not blessed with a child. He prayed Kali, the presiding deity of Madura, for Her blessings, but all his prayers, however pious and devout, proved vain. In his rage he ordered that the Kali temple should be closed for all worship and that not even a lamp should be lit therein. The great temple was like a sealed box and none could enter for offering prayers to the Goddess. The temple became neglected and was no pleasant sight to look at.

One fine day a Chetty, a poor oil-monger, with his vessel full of oil, was on his way to sell the oil in the town and when he came to the temple porch, he offered his homage to the deity and prayed that if the entire oil was sold away before dusk, he would light a lamp. The lighting of a lamp in any temple is a kind of vow and worship, common among Hindus, made for a relief secured after a suffering. Great kings have similarly vowed, poor and the suffering have so done and there are inscriptions available showing the grant for a lighting of a lamp in a temple. Before dusk the entire oil was sold away and the oil-monger went home with joy and then came to the temple with his wife to offer prayers to Kali. The oil-monger opened the deserted and forlorn temple, lighted all the lamps therein and illumined the whole dark temple and began to offer his prayers in a devout manner. Such an incident, unheard of for years, fell on the ears of the King who instantly came there with his retinue in fury and saw the oil-monger in devotion. He could not bear the sight and immediately ordered that the oil-monger should be put to death for violation of the royal order. The innocent oil-monger was dispatched and his wife cried in agony before the Goddess, asking the Goddess whether She was justified in seeing the death of her husband who, to discharge the vow, had taken the liberty to offer prayers to Her. Kali at once appeared and said that she need not be anxious, that She would take a birth and wreak Her vengeance on the King for his conduct.

Years rolled on after this wonderful happening and the King was blessed with a daughter. This child since birth was in possession of a *Silambu* (anklet) on one of her legs and that being

peculiar, the King consulted the Royal astrologers who predicted that it was an ill-omen and that the child should not be kept in the Royal household lest she should bring disaster. The King, though fond of the child, was afraid of the potential danger, and ordered that the child be left in an empty box on the sea to perish by itself. The royal child was thus left in a box to the angry waves of the sea.

The box drifted on and on till it reached the delta of river Kaveri and got stuck at a place called Kaveripatanam. Tamil poems testify to the flourishing state of Kaveripatanam, the capital of the Cholas on the Kaveri river as a centre of international trade, especially frequented by Yavana (Yona, Ionian) merchants. In that famous city, there lived two rich merchants (Chettiars) who were intimate friends and ever wished to cement their friendship. One of them had no children, while the other had a son by name Kovilan. One fine day, the Chettiars saw the box on the shores and removed it to a safe place to share the contents equally. They opened the lid and to their surprise they saw a female baby within and one of them not having a child, took the child for himself. They agreed that their children should be married to each other. This child was named Kannaki and was brought up very nobly.

The time soon came when the children attained the age of marriage and the sacred ceremony was also arranged. No marriage among Hindus could end without a dance or music and the parents proposed to invite Madavi, the famous dancer of the place for the occasion. When they approached her to accept the invitation she agreed to show her performance on the express condition that after the dance she would remove her necklace and whirl it and discharge it amidst the audience. The person on whose neck the necklace falls should marry her. Her wish was not denied and on the day of the performance, when the big hall was filled with guests of every kind, Madavi gave her performance to the appreciation of all and at the close of it, removed her necklace from her person, whirled it with all force and released it. The necklace fell. Everyone of the gathering instantly examined his own person to see if the necklace had found its lodging there. The necklace however had fallen over the neck of the bridegroom himself. The audience were stunned and the parents of the bride and bridegroom began to level abuses and curses on the innocent Madavi and asked her to quit. But she demanded the fulfilment of the agreement. The wise men tried all possible methods to please her so that she could go away free but to no purpose. She finally remarked that they were all people without justice and said that if she was given back the necklace,

she would go away. The audience felt very happy that Madavi was pacified and that, after all, things had shaped well. But when Kovilan tried to remove the necklace off his neck, he could not do it, for the necklace was firmly set round his neck and was immovable. The assembly felt that it was magic and began to curse the poor Madavi again who, seeing the plight of the people, requested finally that she might be allowed to offer a betel to the bridegroom and he be permitted to use it and after that she would be away. Kovilan took the betel leaf from the hands of Madavi. The wonderful effects of this betel was that as Madavi left the place Kovilan became mad, infatuated with love and went after her. He freed himself from all pressure to get off to Madavi. The marriage thus ended in confusion.

Kovilan, who loved Madavi to distraction, left for her home and lived with her. So he was in her snare for years without a thought of his own home, his wedded wife, who was shedding tears, his parents who were dying to see him. Still he could not extricate himself, lost all his wealth and further became heavily indebted on promises of priceless gifts to Madavi. When one fine day he decided to leave her home to see the languishing wife, Madavi demanded returning the debts and poor Kovilan promised her that till he repaid her debt, he would not even take his food and promised to be back again. Thus he left Madavi and reached his own home.

Kannaki, who, after the marriage, had not had occasion to meet her own lord, on the approach of Kovilan, received him with all love and veneration and offered him a delicious meal. Kovilan reciprocated his love and while about to eat, remembered his promise to Madavi that he would abstain from food and drink till the debt was paid, and at once threw the food away. Kannaki, struck with wonder at his strange act, asked him what he had in his mind. Kovilan related to her the promise he had made to Madavi and requested her to help him to get out of the situation. Having lost all and everything, what was there of such value to be given to him for repaying the very heavy debt of Madavi? Kannaki without a word told her lord, "Here, take this my *silambu*, sell it at the market in Madura and with that repay the debt and be free from her". So saying, she removed the invaluable anklet from her leg and gave it into the hands of her lord. Kovilan felt very much for the love shown by his wife, though he was a useless being. On the request of Kannaki, Kovilan took her also with him to Madura. On the way Kannaki felt the fatigue and asked for water. By the time Kovilan brought her water, she being alone, a band of robbers came there to cause her mischief and she by her power of chastity cursed the robbers to

turn to stone and instantly they were petrified. Kovilan, on his return, saw the huge stones and asked Kannaki what they were and she narrated to him the episode. However, she by her power again restored the robbers to their natural life and the robbers went on their way after release with the promise that they would no more molest way-farers. Kannaki and Kovilan reached the outskirts of Madura and there at the house of a milkmaid they alighted. Kovilan left Kannaki to the tender care of the milkmaid and proceeded towards Madura for the sale of the divine anklet. Prior to his leaving the hospitable cottage, he requested the milk-maid to keep in a corner, a cocoanut, a lighted lamp, a mango fruit, jasmine flower, and a mug full of water and told his wife that those signs would all be as they were so long as he was alive, but that the cocoanut will break, the lamp will be off, the mango will rot, the jasmine wither, and the water in the vessel drain, should he meet with death. With those words, Kovilan left for the busy streets of Madura.

At that time the Pandyan King had given his wife two *silambus* for effecting certain repairs and while the goldsmith was having one of them repaired in his stall, a sharp-eyed eagle swept down to the shop and carried away one of the *silambus*. The goldsmith became afraid and to escape the wrath of the King he at once reported to the King that one of the *silambus* was stolen away by a thief. While Kovilan was passing through the streets of the city with his *silambu*, the goldsmith saw the *silambu* which exactly resembled the King's and told Kovilan that he would get him a very good price from the ruler and then took him to the King and represented that Kovilan was the thief who had stolen the *silambu*. The Pandyan King without proper enquiry, though Kovilan was crying out with all vehemence that he was innocent and that the *silambu* belonged to his wife, decided that Kovilan was the culprit and ordered his execution. Kovilan was taken to the place of execution. But brandished blades of the hangmen could not sever the head of Kovilan, who was innocent. Then Kovilan told the hangmen that he could not be killed by anyone and so saying he took the blade and struck himself and died. Immediately the signs left in the house of the milk-maid underwent changes and Kannaki saw them. Just then the milk-maid returned home after sale of curds. Kannaki asked her whether she had seen or heard any news relating to her husband. Though quite aware of the happenings at the Royal court regarding Kovilan, the milk-maid, in good faith, replied that she had nothing to say when at once Kannaki cursed that her house should be turned to ashes because she had spoken a lie. When the milk-maid begged her pardon and repeated the facts,

Kannaki took pity on her and restored the cottage to its original shape.

After this Kannaki went straight to the place of execution, where came also Madavi. Kannaki, by her powers of chastity, restored Kovilan to life and gathered the truth and then sent him back to death. She then told Madavi that she (Kannaki) was his wife because he had married her and that she (Madavi) was also his wife because she had lived with him as his wife and asked her whether she, for all the wrongs of the King, would wreak vengeance on him and kill him and also all the wrong-doers, or commit *sahagaman* (*sati*) with Kovilan. Madavi admitted her incapacity in the matter of wreaking vengeance and so committed *sahagaman*.

Kannaki then with terrible speed entered the Durbar of the Pandyan King and denounced in the open court the injustice meted out to her husband who was quite innocent and who had come to Madura only to sell her *Silambu*. She told the King that there was no justice in him and that he was not fit to be the ruler as he could not decide the truth or falsity of a simple thing. She then asked the King to bring her *silambu* and then asked him to say whether his *silambu* and hers were of the same material and further asked him to break open the two jewels and see the result. When they were broken, out of her *silambu* emerged *navaratna*, while in the other there were only silver beads. The King and the others were amazed. She further said that she would show as to where his *silambu* was and by her powers, she at once prayed for the eagle, and the eagle hovered over there and threw down the King's *silambu*. When the King saw his own folly and the goldsmith's cruel act, he became ashamed. Kannaki, saying that such an unjust King and kingdom should not exist, cursed that the Kingdom should turn to ashes. The King and the goldsmith died of broken heart. Kannaki took her original shape of Kaili and disappeared.

It is said that while She was wandering through the forests at a place called Tiruvottiyur, a suburb of Madras, Sri Sankaracharya, by his vast powers, deprived her of all her powers for evil and left her to remain there. In the ancient temple of Adipurishar in one of the wings, there is a small shrine dedicated to Her and there She presides. She is offered sacrifice every year and every day worship is made. The Kannaki cult or Pathni (wife) worship still prevails and has spread to Ceylon also.

## Ketu, the Destroyer

By P. V. AGHORAM AIYER



THE influence of Ketu on man may be considered for a while. Ketu is known in Indian astrology as *Khanda-Karaka* (the All-Destroyer)—and that Ketu in most cases is. Ketu is known also as *Moksha Data* (giver of liberation). How does it liberate human life from bondage?—By denying man several of the good things of life, and by disciplining him to give up the so-called good things of life. Strangely enough, this power of Ketu is most truly manifest only when Ketu is in the tenth house from the ascendant. In two notable cases that I know of, Ketu in the tenth house has been a wonderful spiritualiser. The first is in the case of Ramakrishna Paramahansa who passed through the planetary period of Ketu in the latter part of his life, and the second is in the case of Ramana Maharshi who is about to enter on the period of Ketu. I look forward to the attainment of the deepest spiritual experiences by Ramana during Ketu. I should say that it is wrong to expect the same results in every case from Ketu in the tenth house. I know of a case with Ketu in the tenth house, Venus debilitated in the ascendant and Saturn moving towards debilitation in the seventh house; the aspect of Saturn and Venus, in relation to the seventh house, makes for increased concupiscence and loose sexual life, and in such a case, Ketu in the tenth house by itself cannot make any very notable changes in spiritual life. Nevertheless, the impress of Ketu in the tenth house will be on that life, and the native will have some spiritual longings, though no steady disciplined life.

Ketu in the eleventh house is something of an exception to its usual all-destroying character. It does give something of the so-called good things of life. Acquisition of wealth is satisfactorily promoted during the planetary period of Ketu in the eleventh house. But one ought not to expect that fine conscience for the means of acquisition which an unconditioned benefic like Jupiter can promote. If the lord of the sign occupied by Ketu in the eleventh house is in an unfavourable position, that will whittle away the good effects which ought to result from Ketu's position in the eleventh house. If other malefics are in conjunction with Ketu in the eleventh house, the devilry in the means of acquisition of wealth becomes greatly emphasised. Though Ketu in the eleventh house is productive of great material good, it is destructive of the eleventh house itself,

and I know of cases where during the planetary period of Ketu, an elder brother died or even abdicated royalty or an elder sister became widowed.

Ketu in the ascendant is an insidious underminer of health and sometimes an early destroyer of life. I know of a case with Libra as the ascendant and Ketu in it, Mars exalted in the fourth house, Moon in the fifth house, Jupiter in his own house in the sixth, Sun exalted in the seventh with Mercury and Rahu, Venus, the Lord of the ascendant, in his own house in the eighth, and Saturn in the twelfth house. On the eve of Ketu's planetary period, the native was cut off at the age of forty-two, though the Lord of the ascendant is well-placed in his own house in the eighth, two planets are in exaltation and one more planet is in his own house.

Ketu's property as all-destroyer is exhibited fully by its position in the second house. It undermines the health, particularly by bringing in disorders in the abdominal region, and in the region above the throat. Grave ear troubles, or affections of the eye, throat, and mouth or chronic dyspepsia or cancerous growths in the abdomen or in the tongue are likely to happen and in many cases the native will lose life; affections of the teeth are also likely and the native will be obliged to have his teeth extracted. I am watching a case of a native who has had an unusually brilliant material career, and who has entered on the planetary period of Ketu in the second house. He was silently preparing himself during his prosperous material life for the discipline of spiritual aspiration, and on the very crest of his material good fortune, he has made a most graceful exit from the hunt for the spoils of the world, and retired to Ashrama life, seeking to renew his spiritual life with the help of one of the greatest spiritual personages living in India today. He has planets in wonderful combination which bear a striking likeness to the planetary combinations in the horoscope of his spiritual guide; I am expecting that Ketu in the second house will destroy the desire for mere learning in this native, but deepen his spiritual research; it will insidiously undermine his health, and bring even a crisis making sickness upon him; the second house is the house of death and Ketu without the aspect of a benefic like Jupiter is in it; that second house is the house of Venus; death of beloved ones is possible during this period, and I shall not be surprised if Ketu period ends the life of his partner, whose spiritual evolution has been going on in an interesting manner.

Ketu in the third house cuts down the number of younger brothers and sisters; destroys their lives and prosperity. Even the aspect of Jupiter strong and well-placed in trine in a horoscope has not succeeded in undoing the evil effects of Ketu in the third

house; in one case, whose ascendant is Pisces, with Ketu in the third house, and Jupiter, the Lord of the ascendant, in the ninth house aspecting Ketu, the planetary period of Ketu brought about the death of a dearly beloved sister by a fall from a height.

I dread Ketu in the fifth house; the pre-natal endowment of the native born with Ketu in the fifth house is the poorest known. What is called *Poorva Jenma Sukritam* is the lowest in this case. Want of fellow-feeling and cold-heartedness is exhibited in the largest measure by a native who has Ketu in the fifth house. He has a terrible ego-centric life, remains interested predominantly in himself and his household; he thinks that other people are intended to be his henchmen; even if Ketu in the fifth house received the aspect of Jupiter from a favourable position, the evil effects of Ketu in the fifth house are not sufficiently undone. It is destructive of off-spring; fewer children survive than those born to the native; even if Ketu is in conjunction with the Lord of the fifth house and that Lord is a benefic like Venus I know of cases where Ketu has destroyed off-spring or widowed the daughter or daughters, even during the life-time of the native.

Ketu in the ninth house is an interesting study. I do not know of a case where it has not destroyed ancestral heritage, more particularly during the planetary period of Ketu; not merely does it destroy ancestral heritage, but it also takes away the father's life; I am more sure of Ketu destroying ancestral heritage during its brief period of seven years than Rahu in the ninth house which has a period of eighteen years to run; but I know that Rahu in the ninth house has very often nearly destroyed ancestral heritage. Though Ketu in the ninth house destroys ancestral heritage, it builds up self-reliance in the native. A tyro in astrology would condemn Ketu in the seventh house as destructive of the wife; that it has proved to be in most cases; very rarely has a man escaped the fatality of losing his wife with Ketu in the seventh house; where such exceptions have been known I have noticed that Venus is well-placed, being in its own house, and that Jupiter in exaltation or otherwise well-placed, gives its aspect to Ketu. In a particular case, I know Ketu has led to non-marriage, notwithstanding that the Lord of the sign occupied by Ketu, namely, the Sun, is exalted, though receiving the aspect of Saturn, also exalted. I explain the non-marriage in this case as due to the aspect of exalted Saturn in the ninth house upon the exalted Sun, Lord of the seventh house, located in the third house. It must be remembered that Saturn in the ninth house, and more so when exalted, is a great spiritualiser.

## Dialogue in Films

By S. RAMAMURTHI

(Motion Picture Director)



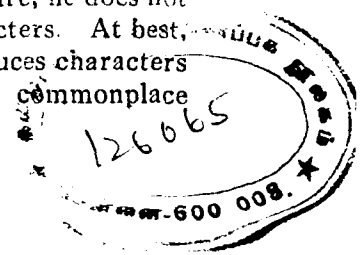
It is a queer fact that the one factor that has been responsible in giving a living semblance to the screen, should present considerable difficulties in its own building up. Dialogue, the introduction of which has given fresh life to the potentialities of the screen, does, indeed, create all sorts of awkward problems to the screen-writer. The hand that could picture in moving words scenes that defy description finds itself utterly incapable of writing a 'bit' for the screen. The dramatist who could imbue the careless loafing of any lay actor with gravity and poise by his choice words and measured phrases, finds himself quite out of his *welkin*, when he attempts to write for the screen. Screen dialogue, easy as it appears, demands something more than the capabilities of the novelist and the dramatist.

The part that dialogue plays in films has been subject to much criticism. Connoisseurs of the industry, belonging to the old school, consider the talkies as a sort of fly in the ointment. To them the legitimate screen begins and ends with the silent pictures. Dialogue is considered by them as a superficial aid to express emotions. It is not absolutely necessary according to them; and if, by convincing arguments we manage to bring them round, to realise the craze of the present day, they accept dialogue on one condition. Dialogue should occupy the position of the spoken-titles of the silent days. This will mean that there will be a lot of silent acting in talkies, and unless the actors are able to express themselves clearly enough, this sort of picture cannot be entertaining. We cannot condemn the opinion of this school of critics. They have proved their assertions. Charlie Chaplin's 'CITY LIGHTS', and 'MODERN TIMES', have proved as entertaining as any of the present-day talkies.

The diction of the screen dialogue has to undergo considerable change from that of the novel and the drama. It is very seldom that we come across dialogue consistent with character in novels. Excepting under extraordinary circumstances, the novelist carries on in his own style the conversation of his characters. Even if he is a keen student of human nature, he does not indulge in the mannerisms of his different characters. At best, he may like to change his method when he introduces characters who are likely to supply mirth, if attributed commonplace

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mannerisms. The dramatist is expected to probe into every one of his characters, and bring them *out*, through the medium of dialogue. To give gravity to their parts he has to indulge in pet theories, and give a certain loftiness to his characters and make them appear alien from this world of ours. This, of course, is slowly disappearing, but still the artificiality of the stage is there. The screen dialogue requires a further probing into the life of the characters. They have to relieve their lives. Hence it is their 'talk' must be realistic with all the mannerisms.

The screen-writer must be something more than a student of human nature. It is not sufficient if he is able to put himself in the position of every one of the characters whose dialogues he is fashioning. He has to humanise them. It may be a historical personality whom he may be trying to introduce on the screen. On the stage, a lofty portrayal of the historic personality can easily be achieved by high-sounding and dignified dialogue. But the screen is an intimate form of entertainment. The audience of the screen are not prepared to listen to rhodomontade...even if it comes from the mouth of an ancient King. Their conception of a king is a human being endowed with highly laudable qualities. They are more interested in the human being than in the King. Thus it is that screen-writers find it a tough job when they have to handle big personalities. The above can easily be discerned by a comparison of any drama bearing on Napoleon, and the picture 'MARIE WALEWSKA'.

The introduction of child stars in certain films complicates still further the job of the dialogue-writer. To understand child mentality is considered very difficult. Yet, the dialogue-writer has to go on with his work, seeking shelter under one of the most entertaining features of the English language—puns, malapropisms and what not. A right use of these 'aids' is provocative of more entertainment than many classic witticisms. For example, little Shirley Temple calls aside Frank Morgan, in 'Stowaway', and tells him quite seriously, "I like you very much because you are an aristocrack".

How possible it is for a tiny tot to misunderstand the word aristocrat. Even in our language, dialogue can be made to be entertaining enough, if only proper pains are taken.

The great men of the industry have provided a rule for the introduction of dialogue. A dialogue must either carry the story forward, or gain a laugh. With this rule as our basis, it is really difficult to give a similar rule for music. Music can well be considered as another form of dialogue—an impassioned form. A survey of some of the tragedies of Shakespeare reveal that some

of the characters speak in prose, while at some moments they launch into poetry...or rather, if we can so describe them, into impassioned prose. When they are creatures of the earth feeling earthly sentiments, they talk prose. Their emotions rise as they feel something out of the ordinary, and they talk in an impassioned state of mind. To better illustrate their feelings, the clever dramatist puts in their mouth a form of impassioned prose that lifts them above the pale of ordinary men, and imbues their expression with a certain loftiness that brings out the very sentiment into full play. This in a way illustrates the purpose and the part of music in films. Music should be introduced when the characters feel something out of the ordinary—something that cannot be expressed through the medium of prose dialogue. It must be of a type to transport the characters themselves to a different atmosphere where their impassioned outbursts will not appear out of the ordinary. It has been said by writers who worked on the screen adaptation of Shakespeare's dramas that there was not much of 'adapting' as far as Shakespeare was concerned. His was a ready-made material that seemed to defy any alteration by standing the most crucial tests. And all the generalisations made on the existing dramas seem to be unfounded when brought to bear upon Shakespeare's dramas. It is very seldom that Shakespeare's dialogue undergoes the slightest change in the transition from the stage to the screen. Despite the exacting nature of the films, especially with regard to dialogue-writing, Shakespeare's dialogues stand unchallenged, so much so that we have to ask a silly question: Did Shakespeare anticipate the screen?

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## Lost Opportunity\*

By Dr. K. L. MOTWANI



THE individual who suggested Yoga as the subject for his Ph. D. thesis to Dr. Behanan, when I migrated to Yale University from the Iowa State University for the study of Sociology in 1930, I feel I have a special justification in offering some remarks about the book which has come out as sequel to my suggestion. Mr. Behanan had finished his Bachelor of Divinity degree in the Yale School of Divinity, and had joined the Department of Psychology. When I came in contact with him he was in search of a suitable subject for his thesis. Equipped with all the technique of Christian theology and mysticism during his study of a number of years in a Christian institution, and with the experimental methodology so characteristic of the American psychological laboratory, Mr. Behanan would, I thought, be a likely person to deal with a subject which had suffered from distortion by the so-called *swamis* with which America was infested, who had succeeded in sending a good number of unsuspecting American men and women to psychopathic hospitals as nervous wrecks as a result of reckless experimenting in deep breathing, and who had neutralised the interest, sympathetic or otherwise, of the academic psychologist in yoga. I have regretfully to say that Dr. Behanan's production falls far short of my expectations.

The book opens with a very cursory sketch of the complexity of Indian culture, but is really a statement of the chronology of the Yoga School in the general scheme of Indian thought. The following few chapters, dealing with *Prakriti*, *Purusha*, Evolution and its stages, Yoga Psychology and Yoga Ethics, make a show of erudition and objective presentation, but reveal the author's ignorance of the fundamentals of Hindu thought. *Tattvas*, *tanmatras*, *gunas* and other cognate subjects are dealt with in a perfunctory manner. The chapter on Rebirth is a pale apologia for the doctrine, and the author's lack of knowledge of the pros and the cons of the subject is too obvious to escape detection. For his chapter on Yoga and Psycho-analysis, he is unquestionably indebted to Miss Norma Coster's recent book on the subject. His treatment of Yoga and Psychic Research reveals apparent ignorance of a very significant part of yoga. Twenty pages of the book are devoted to a dull, incomplete review of psychic research in Europe and America. One is amazed to find that he

has failed to notice any relationship between psychism and the *siddhis* of the yogic school of thought. The word *siddhi* is not even given a place in the glossary! Had he tried to acquaint himself with what it implied, he would have saved himself this uncalled-for digression, and would have cleared up many issues so confounding to the present-day psychologist in the west. One cannot help regretting the fact that Mr. Behanan should have let go a splendid opportunity of making a very substantial contribution in this field.

Up to this point in his book, the author has been trying to explain the preliminary steps of what students of this subject would call Raja Yoga, his main book of reference being the Yoga Sutras of Patanjali. In the following two chapters on Postures and varieties of Breathing, he evidently switches over to another School of Yoga, the Hatha Yoga, a distinction which he has failed to make at all (see his glossary). He describes at some length a few methods of breathing, but does not indicate his sources of information. They are very likely what he observed at the *ashrama* of Swami Kuvalayananda at Lonavala, Bombay Presidency, judging by his illustrations and description of the postures that are taught in that institution. Even while dealing with these two subjects, he has failed to indent on the enormous amount of literature regarding them. Sir John Woodroffe's contributions should have been consulted and mentioned. There is not a word of warning about the disastrous effect of these breathing exercises and postures on western bodies. This most significant phase of study is dismissed in the closing sentence of the chapter on breathing: "Very many avenues will have to be experimentally explored before we shall be in a position to state exactly the changes that take place in the organism as a result of yogic *pranayamas*" (p. 212). Indeed, this was exactly what he set out to accomplish, but he has dodged the issue. These two chapters are the pivotal parts of the book. The author started out to make an experimental study of yoga, and the only parts of it that lend themselves easily for physical performance, ocular demonstration and galvanometer measurement, are the postures and breathing! The rest is ethical and mental—the *yama* and *niyama*, and *dharna*, *dhyana* and *samadhi*, and all these are internal and intangible. In Raja Yoga, the physical,—posture and breathing,—is entirely subordinate to the ethical and mental. The whole purpose of the book is vitiated by failure to make this distinction between two schools of yoga.

The last two chapters, dealing with exercises in concentration (*dharna*, *dhyana* and *samadhi*), and appraisal of yoga fare no better at the author's hands. At best, they are but elementary expositions of a profound subject.

\* *Yoga*, Behanan, K. T., The Macmillan Company, New York, \$ 2.50.

I question very much if the book will help the lay American reader who wants to know the real yoga but cannot get it from those who pretend to know all about it and sell lessons on "personality development"; or the academic psychologist, who has not been given an accurate description of either school of yoga. The book under review does very scant justice to a vast subject of practical significance. Dr. Behanan has certainly missed a great opportunity of making a unique contribution to the meeting of East and West in general and to the science of psychology in particular.

## Reviews.

*By S. Vaidyanathan.*

**Self-Restraint versus Self-Indulgence**, Volumes I and II by M. K. Gandhi. Published by The Navajivan Press, Ahmedabad. Price Re. 1 each.

These two volumes contain Gandhiji's views on Birth-control and Brahmacharya. The first volume was published in 1928 and contained Gandhiji's writings on this subject until that year. The second volume published in March 1939 brings the collection up-to-date. All the articles in Volume II excepting three were published in the Harijan.

Gandhiji is convinced that birth has to be controlled in India also. This is not because of the myth of over-population but because political conditions in India require that slave-children must be severely restricted. But Gandhiji's method of birth-control is the ancient Indian method of Brahmacharya and not the new one of contraceptives and similar artificial ones. This preference is based purely on merits.

It is perfectly true that the advocates of birth-control by artificial means intended it only as a measure of control to be used in emergencies and real hardship. But human nature being what it is, this method has led to the danger of reckless indulgence. It leaves man free to indulge with impunity because he can prevent the natural result of the indulgence. This leads to promiscuity and over-indulgence. The propagation of the idea has already wrought havoc not only among married persons but also among young boys and girls.

Medical opinion has made it abundantly clear—and experience corroborates it—that the use of contraceptives brings nervous prostration and emasculates the race. Indulgence in itself brings about nervousness and prostration. The method of control aggravates it.

And, argues Gandhiji's stout heart, is it not morally cowardly to run away from the consequences of one's acts?

Now, all talk of control comes from the fundamental idea that sexual satisfaction is a natural and legitimate demand in our life and a necessity for our health. It is to be noted that the logical conclusion of this idea is the justification of even prostitution. Gandhiji contends that it is not an inevitable item in one's life. Sex satisfaction is not essential for our fullest development. Indeed, the loss of the vital fluid weakens the system, stunts growth and clouds the brain. The very moral calibre of man is vitiated, his mental vigour impaired. The instinct is strong, of course. But man must prove his worth by controlling and sublimating it. Perfect continence, thus, is our ideal.

It is true ideals are never realised by the whole people. But that should not make us lower our ideals. We must be constantly striving. The personal experiences of Mahatmaji and some of his associates give ample encouragement. As a practical measure for the whole people, a sort of Brahmacharya can be practised. Brahmacharya in its true sense implies perfect continence. But in a limited sense, it means moderation by our will. Even

married men and women can practise this with a little effort. It is not very difficult to limit our indulgence to a definite margin and thus limit our children. *We must realise, Gandhiji stresses, that the sexual act is meant only for the sacred function of perpetuating the race and never for indulgence, and that the sexual act for its own sake is a crime.* At the present day, our social relations and customs, our so-called amenities, our food—all these cater to the sexual appetite. With a little effort, these can be remedied.

Now control of the primary organ is impossible without the control of the other senses, especially the palate. Those who suffer physically because of continence have had to suffer because they isolate and starve that particular organ and indulge the rest. This is a fundamental error. In the first place, the mind must be determined. Controlled palate, regular life, absorbing work, and lastly, trust in God and in one's own strength will achieve the rest.

Gandhiji puts these things in his own forceful, unequivocal way in these two volumes. The ideas inculcated may be disturbing to some; it is sure to dismay and scare away the young. But it is imperative in our days to ponder over these ideas. It requires no argument to show that sensuality breeds innumerable diseases and impairs health. The problem of improving the race shouts for attention. The remedy of the present birth-control defeats its own purpose. Gandhiji's ideas appear to be the most rational and, with a little effort individually and collectively, they are easily and widely practicable. We wish every young man and woman will go through these two volumes with some care. It is sure to have its effect sooner or later. We may not have the perfect thing here and now. It is an achievement if we really begin to strive for it. And Gandhiji's books really set one athinking.

The last five articles in Vol. II are by Mahadev Desai. But they are also on the same theme and reports of his talks.

**Footfalls** by V. N. Bhushan. Published by the Ananda Academy, Masulipatam, Madras. Price Re. 1.

We are happy to have received this volume. It contains thirty pieces of exquisite poetry from the hands of a sensitive, richly poetic mind. It used to be imagined that Indians could not succeed in writing poetry in English. But Rabindranath Tagore, Taru Lata Dutt and Sarojini Naidu gave the most decisive answer to this contention. Mr. Bhushan is another vindicator and promises similar heights.

Almost all the poems deserve to be quoted as specimens of the excellence of Mr. Bhushan's poetry. But space permits of only a few. Here is the poet's view of human destiny:

Life complained in an undertone:

"I am tired of this fickle being known as man—

Through endless cycles of births and deaths

He returns to me the same as when he went".

God replied in thunder voice:

"Worry not; man the split atom of my Infinite Self

Shall, thro' successive earthen martyrdom, grow wise,

And return to me to find his final Peace!"

Mr. Bhushan sings in "Vision":

.....

Thus did the great Renaissance-artist show

That in forms vulgarised by familiar gaze  
Facets of heavenly wonder play hide and seek!

Blessed is he who finds a sermon in every stone,  
A fairy in every flower and a seraph in every star!  
In a world that with much contact becomes dull  
It is the vision, the vision alone that counts."

And see our poet's own vision; for he sings, after pithily describing a marriage and a funeral procession coming from opposite sides,

"In between the narrow space of the two extremities  
God strides up and down with a rapture all His own!"

Indeed, Mr. Bhushan's poetry is highly admirable. His mastery over versification is remarkable, his idealism and vision noble. We eagerly await further productions from this highly imaginative mind.

**A catechism of Enquiry and A catechism of Instruction.** Published by Sri Niranjanananda Swamy, Sarvadhikari, Sri Ramanasramam, Sri Ramanasramam P. O., Tiruvannamalai.

Price As. 4 and As. 5.

These two little books contain the fundamental teachings of Bhagavan Sri Ramana Maharshi in simple English. Coming from a really liberated soul, Maharshi's words legitimately carry weight and these two books are sure to find an eager welcome.

Maharshi's teachings are not new to our land. The weight in his advice comes from the fact that they are charged with his experience and from the further fact that his own presence is a living inspiration to his followers. What is refreshing in him is his *sadhana*. This also is not anything startlingly new. Only, it is not as common as other methods. Maharshi's *sadhana* is self-realization through self-inquiry. Man is in himself divine. There are worldly accretions that hide this divinity. These have to be cleared away by enquiry and, after such probing through the husk, the kernel will be seen. Relentless questioning "Who am I" will gradually lead to the realization that the seeker is divine and one with God. This is self-realization. He who has had this realization is in a state of thoughtless bliss and is truly liberated.

This philosophy, along with Maharshi's freedom from dogma and ritual of any sort, explains the influence he wields over the spiritually minded. It is natural that even the West finds his method practicable.

**Verses—Grave and Gay** by Jehangir R. P. Mody. Published by the author, "Ever green", Dadisett Road, Chowpatty, Bombay, 7. Price Re. 1.

This neat little book contains fifty pieces of very good poetry in a light vein which remind one of Charles Lamb. Most of them are gay and very few grave. The poet has a lively imagination and the most precious of human possessions—a humorous attitude towards everything and the capacity to laugh. The impish imitation of the famous passage in Hamlet beginning "To do or not to do....." in eight passages ("To marry or not to marry", "To tax or not to tax" etc.) requires special mention. The poems, showing an inborn taste for versification, are delightful reading.

We are told that many of these verses have appeared in the "Illustrated Weekly of India" and the "Evening News of India". It was well to collect them all in this convenient size.

**Tom Thumb Essays**—A first step to essay-writing. By H. Martin. M. A., O. B. E. Published by K. & J. Cooper, Educational Publishers, Bombay. Price As. 10.

As the title indicates, this book is meant for children beginning writing in English. The language is remarkably simple and chaste. There are 150 essays—all very small in length—and they are wisely divided into three broad divisions—descriptive, reflective and biographical. As a whole, the book covers a wide field and will be extremely useful for our children for an around development. There are exercises and notes on correct usage at the end of every lesson. We heartily commend this book for our schools.

**A first step to letter-writing** by H. Martin. Published by K. & J. Cooper, Educational Publishers, Bombay. Price As. 9.

In the introduction, the method of writing letters is explained. The rest of the book comprises numerous specimens of letters under numerous circumstances, in simple idiomatic language. Our students will find this publication a dependable guide in the art of letter-writing.

**Gateway to English Literature, Book I** by A. M. Barnes. Published by Fenn Thompson & Co., G. T. Madras. Price Re. 1.

This neat little book contains selections from various English and American authors and poets. The pieces are from well-known novels and will be found interesting and useful to young boys and girls approaching the High School standard. As an introduction to English literature and an inducement to young minds to read more and more, this publication is very useful. The exercises at the end of the lessons and the notes on grammar are also useful.

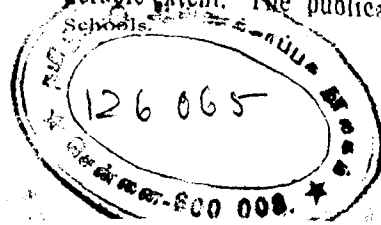
**Arithmetic for Indian Schools** by T. C. Lewis, M.A. Published by Messrs. Macmillan and Company, Ltd. Price Rs. 2.

There have been ever so many publications in High School mathematics, but this one is a distinct improvement over the general lot. The older ones had examination in their view and were meant more for practice than for serious study. The volume under review is more responsibly prepared. The treatment is serious, still lucid. While helping the baffled "poor" student as the older publications did, it also acts as a stimulating work for the interested ones. The chapters are complete in themselves and can be studied independently. Exercises are numerous, the harder ones being star-marked. This volume is bound to be a very useful one to students and even more to teachers.

The printing and get up are excellent.

**The Standard High School Reader, Book 1.** Published by The Standard Publishers, Ltd., Madras. Price As. 14.

This book contains selections from various authors and poets. The selections will be found interesting by our High School students. Apart from this, the distinctive feature of this book is the short note given in every selection of the author and the work concerned, the list of new words and phrases in the piece and the Notes and Exercises. The editor has taken pains to make the book as useful as possible, and has succeeded to a considerable extent. The publication deserves encouragement from our High Schools.



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