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THE HURDLES AHEAD *

BY MR. K. S. VENKATARAMANI, M. A., B. L.

THE visible but unfinished hurdles are still many in the race-course of evolution, though we have beautifully cleared one or two. A catalogue of our cwn intrinsic imperfections that impede the progress on the way will be very helpful in seeking the divine peace and enlightenment that will be truly ours some day. The impediments are both external and internal. The subjective are the more formidable. Let us take the primary event, race-perpetuation.

We are blind and helpless in the matter of reproduction. The sexual act is now a mere act of primordial craving, an appetite indulged in as a stimulant or restorative to over-work, misery, pain and economic pressure of life—a mere reflex action

^{*} A chapter from his book, "The Next Rung," which is reviewed elsewhere in this Number.

to gain a low form of carnal pleasure as an escape from the unlovely and painful work and realities of modern life. But a higher law and aim run through the sex-impulse; race rejuvenation, comprehension, increase of quality, vitality and sweep. We have still to discover the higher mode of its use and activity resulting in evolution of types. We do not know its inner chemistry, its abiding secrets, the subtle processes that transform and exalt the determination and quality of the sex. We obey some ancient impulse, as crude and old as the flesh, and reproduce the same types under the same laws of eternal recurrence without science, reason, originality or control. We have not even sure knowledge of the results. This happens even where the individual is the most splendid and self-determined. The great secrets of the sexual laws, and the biological transformations leading to race progress, the laws of ascending types are still as mysterious as ever. We are unable to transcend ourselves.

Nay, perhaps being late comers we do not have even the knowledge and power which some of the civilised forms of low life, like the bee and the white ant. possess They control and change the sex, qualitatively and quantitatively as the needs of their polity require, while we pathetically talk and write of sex control through base mechanical contrivances. Impregnation is still a random, physical act, willed and fruitioned by the unknown Gods, to whom we may only meekly break cocoanuts and burn camphor and incense. The mind of the father and the mother do play but a very fractional, feeble and negligible part in the matter of incubating and evolving the child in the womb, and forming its first bias and approach to life in the short but compressed and miraculous period of growth of nine months.

Science should resolutely apply its energy, daring and originality to get at this truth first before building the fastest destroyer and the best equipped bombing aeroplane or inventing the most deadly poison gas. This is the first step to all advance on right lines. We shall but repeat ourselves emptily and pathetically for all our success in the mechanical mastery of the world, if we cannot will our progeny as to sex, appearance, physical condition, behaviour and mental equipment suited to the environment which we know well and into which we are ushering them

in. We are now helpless even in such a small matter as pigment or complexion over which even the chameleon has some high degree of control.

We are vet unable to transmit ourselves into our children, to the desired extent, our own definite qualities and habits, however much we may value them. Some measure of heredity of qualities long impressed in a family there is, but it is so meagre, and its emergence or reticence so obscure or sudden and utterly uncontrolled by us, that it does not satisfy anyone as the basis for higher work upon it as a certain foundation. Again, our acquired characteristics, cultural or ethical, we are almost wholly unable to transmit. The son does not take the thread from where he branches, but begins it almost anew with the same tale of monotonous and cruel recurrence. He goes to the same school as his father, and learns the same things over again. An infinitely sad tale of futile repetition is the story of man from youth to old age, from generation to generation, century after century. It is one appalling waste. Nay, the parents may be very highly educated at the time of birth of a child. But that does not save the child from the same tortuous path of agonised school and college hours the parents have undergone-no, not even the certainty of the same success in college or life.

In short, procreation is now a pure, unscientific gamble, ensuring to mankind a very inferior kind of collective immortality on the whole, very much like that of the bee or the termite, with some little freedom here and there, for an individual rise and refinement in advanced age for a brief hour or two only to sink back to the old state on his death, leaving his own seed to go through the whole cycle once again, blindly buffetted by the same chances.

This capacity to transmit our acquired characteristics, mental and moral, spiritual and ethical, to the extent we desire under our environment should be quickly acquired somehow, if a higher destiny awaits us as a race. Physically, some fragment of our body in essential outline, some striking contour or some curious feature of bone, chin or curve, and a very diluted and uncertain quantity and quality of our other faculties, we do succeed even now in sending down to our progeny. But the

whole thing is so little, so slender that it hardly serves any definite purpose or helps us to realise the lines or racial pursuits on a higher plane. The sex-instinct has got to be sublimated into the highest forms of universal art and thought creations. Then only we can transcend ourselves and reach the next rung.

The mastery over Nature is still external. There should be effected quickly the penetration of Science into these higher internal biological problems of life, winning the priceless secrets of the chemistry of evolution. The whole problem of race-production is still in a primitive stage of wonder, no better than the reverent wonder of the phallic worshipper. It is still in the region of the purely physical, and quite a long and long way off from the controlled intellectual and spiritual radiance of perfect life.

Sex-impulse has a subtle and vital connection with our mind-power, with the whole range of our higher consciousness. Universal soul has a dual expression of completeness in mind and sex. The refining of the one leads to the refining of the other. Mind and Sex are mutually related as first cousins even as gold and mercury are in the realm of alchemy. Only you should know the secret flux to transmute the low into the high, the yogic sadhanas to gain the calm and beatitude and the infinite Bliss of a higher being who has sublimated his sex-impulse till the mind quality has reached the transcendence of cosmic consciousness.

Among a large number of other problems, the following crowd on our attention for urgent solution if the path to peace and perfection is to be trodden quickly and quietly.

Dietetics and Medicine:

They have not delivered yet their message of an ideal minimum food for a maximum life of cerebral and spiritual activity going to the benefit of both the individual and society. Our whole life is still beastly in the primary sense that it needs muscular labour to gain food to support and nourish life. Some radio-active substance there is yet waiting to be discovered, probably some sublimated product or mere sunlight waits to

feed man silently and surely, if only he would give up his ignorance and search for it, and bend his mind and open his mouth to the new streams of silent and peaceful food, unsweated, non-violent, that are only waiting to be liberated from the springs hid amidst hills and rocks, by the Aquarian hand of a Scientific World-Teacher.

No doubt quantitatively we have achieved in common with other forms of life a low degree of racial immortality, immortality of the species, which gives us the gift to carry on the struggle to the winning of quality. We have contrived so far, like the ant and the termite, to keep the birth rate a little above the death rate, and that is immortality in a sense. This excellence in birth rate is in turn a question of feed and nourishment. But even this excellence of the digestive organs and catholicity in the matter of feed, man is slowly losing, imperilling even this primary virtue of tribal immortality. It is surely a sign of decadence when man finds himself, as he does in modern civilisation, depending for his daily food on products grown thousands of miles away from his home, and so changing his diet from the healthy raw and the fresh to the preserved and tinned imports. It means diminished vitality and longevity to the race and in the long run even total extinction.

The period of waste in life:

Nothing strikes a thinker more than the comparatively long period of uselessness which supervenes before man emerges into self-centered, purposeful activity. He is a burden on his parents till twelve, from twelve to twenty on his teacher, from twenty to fortyfive on himself, and a source of anxiety and trouble to others. After forty-five, if his progress so far has not landed him in complete wreckage, he begins to think for himself, and turns into a useful citizen. He practically compresses the bulk of good of his life into one decade from forty-five to fifty-five. Then senility sets in limiting the fund of energy. This is the graph of the average run of life.

The fish-like innocence of the child, the charm of sportive childhood and the romance of the pushing youth, the experiment, daring and adventure of manhood are repeated from man to man, generation to generation in one pitiless cycle of recurring waste. O! for the great secret power to contract these forty years of unfolding and preliminary training and travail, into one month more of maturing gestation in the mother's womb, the child performing in the womb in the additional one month the forty years' experience of its forefathers before emerging on its own special work of mature individuality. It may seem a miracle to do so. But it is no more a miracle to one who knows that the child from its inception to the tenth month of its uterine life, performs nothing but this miracle of entire rehearsal of all the stages of its life, in the long ladder of evolution, from its humblest beginnings as the amoeba.

The thinking woman has not yet striven a bit to abridge in her own womb, this wasteful training for citizenship of her own durling during forty years of open life, into the compressed and vital training and condensation of the whole by one more fruitful month in her own womb, the first and the most educative of chambers for the young. We have not yet gained this great gift, and Science has not yet shown the way, unravelling the secret knots.

The solemn endeavour of all statesmen and scientists, of all thinkers and philosophers, of all saints and seers, should be to win by united thought and action some of these great gifts without which undoubtedly man will never be able to take a forward step in the real direction in which the divine goal of evolution rests. We should quickly gain the will power to reshape ourselves to a truly higher purpose by a beautiful harmony of the inner and the outer, with minimum waste and maximum expression, helped both by Science and by Religion.

Will the wise gods give the greatest of our men the light and the humility to work on the true lines for human uplift, and to evolve the new race that will inhabit this earth with peace and love not only among themselves but to the whole world with its millions of God's creatures, now subject to man's tyranny, vagaries, cruelty, and exploitation for his own selfish ends?

LOVE IN MARRIED LIFE

BY MR. R. NATESA IYER

OVE? Married Life? What is Love? What has it to do with wedded life? Very simple queries they look like, but what a profound importance and biological and social necessity and significance lie at their roots! Some may even laugh at the expression "Love in married life" as though "married life" always means by itself the existence of this supremest of all human emotions, namely, love, and as regarding the word 'love' going before the words "in married life" as a meaningless redundancy. But I see such folk are sadly mistaken in a far greater degree than they may be inclined to admit, and are found to be playing a huge game of hypocrisy in sexual matters, uttering merely a lot of sexual philosophy and behaving in practical life in their own legitimate spheres of sexual relationships in a manner quite the reverse of their ceaseless prattle about this and that theory or doctrine of sexual behaviour and decency in the life of man. This divided attitude of mind, especially in matters sexual, is seen to be an extremely dangerous tendency on the part of any sensible person, wrecking in time the entire fabric of one's sexual life and all the far-reaching fruits and playing unspeakable havor with the maturing and moulding of one's opinions and convictions on such matters

Married life might have been originally intended and meant, at the time of the introduction of the marriage system in the dim remote past by thoughtful men, as a most suitable field not only for the operation of the emotion of genuine love, but also for the strengthening and further development of this saving emotion of the human race amongst all its various members.

There also seem to have been numerous instances in the past history of the country (India) where married life spelt and meant all genuine love and indicated no other vulgar motive. The spiritual element in it predominated over other elements, if at all any. The full fragrance of the sanctity of the matrimonial tie was then in full evidence and the angels and gods above seem to have rejoiced in it. But unfortunately (or possibly fortunately, I cannot say which) the country has of late been witnessing different tendencies and outlooks in the sphere of sex and sex

phenomena. It looks as though an entirely new direction and a disastrous direction at that has been given to this hoary sacred institution, and a world of perversion, misconception, misdirection, ruinous romance, and many other destructive influences has been assiduously at work, undermining the very foundations of happy wedlock and happy family life.

In view, therefore, of the surprising changes that have come over the age-long custom of marriage, partly as a result of some indiscriminate and even absurd contacts with western fashion and alien manners and habits, and partly also because of our own lack of real knowledge of the intricate problems of sex that call for some earnest study and digestion at the present day, we are fairly safe in asserting that "married life" in India mostly means life out of which love has been cruelly struck and into which has simultaneously entered some other base worldly motive. Ostensibly everything is being done on the surface, everything that requires to be tackled and observed at the bottom, if marriage is really to subserve its noble ends, simply to give the public the false and misleading impression that the matrimonial business is being strictly observed and followed to the very letter and in the very spirit in which it seems to have been splendidly conceived by the great men of the past. Horoscopes are very laboriously consulted and compared. Favourable constellations of stars and planets are feverishly sought after and seized in those 'jathakams'. Points of agreement and mutual help are carefully fastened on and a general happy and placid tenure of married existence between the parties (two poor souls!) comes finally to be set down as a certainty which even the powerful fates cannot shake or set aside. All the elaborate details of the ceremony, from the 'nischyathartham' business to 'mangalyadharanam' (from the betrothal to wedding) are very very scrupulously gone through and two souls (boy and girl, or man and woman) are ceremoniously and with the requisite social rejoicings and songs and mantrams and what not joined in legitimate wedlock in the presence of the god of fire and other local gods in the persons of guests, relatives, priests and others. It is thus supposed to receive the stamp of the approval not only of the public, but also of some elemental gods as well. They stand as witnesses to this great function which marks a turning. point in one's earthly life. (To be continued)

A LOVE IN THE STARS

(From the French of Camille Flammarion)
BY K. SHIVARAMA KRISHNAN, B. A. (HONS.)

HAT'S the matter with you this morning?" I cried as I saw Andre entering my room with a discomfitted and desolate look, entirely pale, eyes haggard, hair disordered and fatigued footsteps as if he were coming after a long journey. "You ought not to have passed the whole night observing the stars, although the sky has been more beautiful than I have seen it since so long."

"But I have. I have been looking at the stars much this night, but I am coming from an unexampled astonishment, and certainly I have not slept a single moment this morning. I am still wholly stupefied of it. But what you take for fright was only an agreeable, charming surprise followed by an unlimited sorrow,—surprise so strong that I have not yet recovered from it."

"Have you then discovered a new star with a fantastic spectrum, a nebula of extravagant shape, a comet with a mad flow of hair, and is it not merely the insomnia succeeding a powerful excitement?"

"It was an adventure more extraordinary than you can imagine. I have seen Dora again, yes, Dora — my dead sweetheart!"

"Oh! Your imagination! What tricks has it already played you! You are going to become the dupe of hallucinations, you who have such a calm, steady intellect. Distrust yourself; I have told you this already. It is a dangerous disposition. You are a little too poetic. I love mathematics much better: it is surer."

"I don't argue. Hallucination, dream, as much as you will; but I am so upset by what I have seen and heard. And it is not unreasonable at all."

"Well then, tell me your story. It will doubtless be very interesting."

荣 古

My friend Andre was a young man of twentyfive years, An excellent observer of the Heavens, he was designing with great exactitude the appearances of Mars, Jupiter or Saturn, on which his studies turned by preference; but he was a little dreamy and mystic by nature. A great and unforgetable sorrow had struck him, and since then, which was very recent too, he remained plunged in a constant melancholy. He had loved; he had for companion a young girl deliciously beautiful, dreamy like him, ardent and passionate, whom he had suddenly lost after three months of adoration. For two years since the blow he has been always thinking of her only, scarcely managing to forget her for a few moments during his scientific work which absorbed all his energies. Life without her was sad and colourless, and often did he wish for death. He hoped to die soon and actually his health, so robust before, was declining insensibly. He believed in the survival of the soul and ever asked himself where his beloved could be. He had told me many times that he felt her presence before him, heard from her what seemed to be an internal voice speaking to his soul. I had tried to turn him away from such ideas which seemed to me dangerous for the state of his mind, and I believed he did not think so any more when he came to me that morning, thus troubled and agitated by his vision.

He explained that at about two o'clock in the morning, while he was examining a region of the Milky Way very rich in stars, he had fixed a wonderful double star in the beautiful constellation of the Swan with the telescope. It was Albireo, composed of two suns, one golden yellow, the other like sapphire. While trying to turn a powerful ocular on the blue sun and preparing to observe it with the spectroscope to study particularly its curious light, he had experienced a kind of blinding of the eye which he first ascribed to the bright light of the star and had at once felt a small electric shock on the shoulders. Still he continued his observation and adjusted the spectroscope. But whether by the fatigue of this long night of observation or simply by the need of a moment's repose, he was sitting on the big cabinet where we sometimes used to stretch ourselves after long observations, and had slept there for an instant. The moon's rays entering by the ventilator formed a light train of bluish light, caressing the pieces of apparatus, the globes and the maps. He was about to rise and make his spectroscopic observation, but, quite near him he had seen, with his eyes seen, erect, illuminated by the moon, the adored form of the lady of his heart, and was at once nailed to the cabinet by a superior magnetic force. But I shall let Andre speak, for here are the very words of his story.

* *

Dora remained standing before me. Above her shone Albireo. My darling was more beautiful than ever, idealised and as it were irradiating in a celestial clarity.

The first impression on me was stupor. I feared nothing, yet I felt an icy shiver run from head to foot and trembled. I remained lying on my cabinet and my body was as of lead. She did not approach me, and I think I did not wish at first to approach her.

She looked at me tenderly with her big blue eyes which seemed always opened on some new wonder, and said to me in a lively manner:

"Why don't you come? I wait for you. We have not yet known love."

The tone of her voice was the same as of old, and as soon as I heard it the apparition lost its strangeness and became so to speak natural.

At this mild reproach of hers, this regret, this avowal, all our happy hours reappeared living before me, and our passionate inebriation, our delicious ecstasies, endless kisses and the very extravagance of our pleasures, all these enchanting pictures suddenly reanimated, coursed through my mind in a lightning of radiant joy and I could not help answering:

"How! We have not known love?"

"Surely not," she replied. "We have had only its grossest sensations......"

"Oh! how exquisite!-"

"Yes, for the earth. But here what a difference!"

"Where, here?"

"In the system of the blue sun of Albireo."

And she told me she lived there, in the midst of an angelic kind of people. And even as I heard I seemed to live with her her new life. I found myself with her as in other times.

"Yes," she added, "what a difference between the love we know here and the one we enjoyed on earth!"

I confess I had a disagreeable impression at this avowal.

"How do you know it?" I cried, pricked by the sudden and fantastic return of the spear of jealousy.

"Mad as ever!" she replied with her adorable smile. "Jealous of one dead!"

"But you are not dead, since you speak to me of love and say you enjoy pleasures unknown on earth. No, I am not jealous. I love you always.—Well, I am reasonable. How do you mean?"

"On earth we had only five senses. Sight, hearing, smell, touch play each its role in our sensations, although true love is in the attraction of souls one for the other. We had only five senses, or even four."

"Have you then got more now?"

"Seventeen. And I repeat, I wait for you.—And above these seventeen is one which excels all the o'thers, equals all of them put together, and can be called by itself the sense of love."

"It is?"

"It is the electrical sense. In love, electricity plays a superior part, even in earthly organisms, gross and dull as they are. The human soul is a substantial being, of nature electric, which radiates far around our visible material body. This electricity gives out invisible waves very different from those of light."

"Yes, I know it," I said with my mathematical spirit.

"Light waves are three ten-thousandths of a millimetre long, while electrical waves are thirty centimetres."

"I did not know it."

"So I know quite well what you tell me, that there is a radical difference in magnitude between the vibrations that give rise to electrical and luminous effects."

"None of the five senses of the terrestrial body can perceive these electric vibrations. With us, however, the first of our seventeen senses does it. It is more important even than sight, - Why do we love? Why do we feel sympathies and antipathies? Why do we remain indifferent? It is a mystery you don't know, though it is very simple to us who see it directly with a special sense. The soul, which is an electrical substance, sends out electrical waves all round it which are invisible for you, but perceptible to us. You can compare them to the sound waves emanating from a chord of a violin, harp or piano in vibration. If these sound waves meet in their passage another chord that can vibrate harmonically with the first, this second chord will give out a sound without any one touching it. It is an experiment you can perform every day. - If two souls vibrate in unison, or better, as often in harmonical relation, their mutual waves meet, merge, wed one another, and that is a chain binding the two more firmly than iron. It is not their looks alone that are bound together but their whole being. If the accord is perfect, the union is indissoluble. All that one can do to oppose this union will be labour lost. It will accomplish itself, if need be, in death.

"If the meeting vibrations are in discord, antipathy results and the prettiest reasonings can do nothing there. This man is antipathetic to me. That woman jangles my nerves. It is vain to correct the first impression.—Now on Albireo, we see these vibrations of the soul, these ethereal undulations, just as you see by light. We perceive them by our electrical sense, while they remain strange to you. You on earth do not know these electric vibrations, which are as it were the very atmosphere of love. You experience love somewhat as the dull-eared hear music."

"Oh!" I cried, "how ungrateful you are!"

"No, my adored, I remember everything. But know that love is the intimate union of two beings. In terrestrial loves one

never melts completely into the other. But here, where the electric sense is entirely developed, our ethereal bodies are like two electricities which annihilate each other in lightning. The combination is so intense that of two beings who embrace each other, there is but one."

"Just as oxygen and hydrogen combine and lose their individuality to form a drop of water, a limpid pearl which contains the whole arc in heaven and sums up the Universe. But then, afterwards?"

"Afterwards one can recover. I don't know how, but one comes out."

"It is not impossible. Cannot electricity decompose the drop of water and separate again the oxygen and hydrogen that had united to form it?"

"You can explain everything, you are so learned. I have remained a woman. I explain nothing."

"Then," I added, "one goes so far as to lose the consciousness of one's existence, to die really, and be born again?"

"You understand now that our seventeen senses, governed by the first among them, the electric sense, give sensations before which the liveliest pleasures enjoyed on earth are but the gross impressions of molluscs? And what a light inundates us! What flowers! What perfumes! It is like a perpetual ecstasy. Oh that you came, that you came here!"

"Can't you take me?" cried I, darting myself towards her-

"Come!"

I sezied her in my arms, I pressed my lips on hers and found in a moment that Dora was carrying me on immense wings in a very soft and caressing blue light. I was leaning against her form and lost in intense delight. Numerous beings, floating like us in the air, had the form of female libellules, with antennae, pointers and other aerial organs, which no doubt represented the new senses she had told me of. I understood that I had been suddenly transported to one of the planets of

the blue sun of Albireo. Cascades of blue waters fell down from rocks and flowed towards a vast garden carpeted with brilliant flowers. Birds of shining plumage, seemingly self-luminous, filled the air with their warbling.

"Let us traverse this light," she said, "come to the evening horizon and let us get down to the palaces of night."

Going round the hemisphere of light we reached a seminisht. All the rocks, all the vegetables, all beings shone with a blue, green or rosy light, phosphorescent or fluorescent. These rocks doubtless possess properties analogous to those of the phosphates and sulphides of baryte which absorb the sun's light they receive in daytime and radiate it in the night. The flying beings were equally luminous, like lucioles. The night in this world is never complete, first because of this curious phosphorescence of all bodies, then of the other golden sun of Albireo, whose distant light is almost never absent, and also on account of a ring like that of Saturn which, illuminated by these two suns of different colours, is sometimes blue, sometimes yellow, elsewhere green, and spreads on the partial night the strangest colours

How slight a thing is our poor, tiny earth-world, which we imagined to be all, when compared with these ultraterrestrial marvels!

My beautiful darling Dora carried me lovingly on her wings and we descended towards the edge of a lake, under a thick foliage whose wide leaves stretched like a green cradle over a carpet of moss strewn with a thousand small flowers.

"Here's my dwelling," she said; "let us rest."

In my extreme joy I wished to seize her between my arms and taste on her divine lips the exquisite happiness of being loved by her; but scarcely had she touched the ground when her terrestrial form was instantaneously transformed into another similar to that of the beings we had met flying in the air. It was no longer my Dora. But she was still more beautiful and shining, and before her I felt myself to be a mere glass of earth.

"To love me still, to love me forever," she pursued, "it is enough if you die. Leave the earth. Here you will be mine."

"Have I not left the earth then?" I asked, quite astonished.

" No : look ! "

She touched my forehead lightly with the end of an antenna and I felt a quick electrical twitching. I opened my eyes and found myself alone, seated on the big cabinet. My darling had disappeared. I cannot at all doubt any longer that she really lives in this star of the Swan. She calls me there, and I shall find her again soon. I love her more than ever!

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Such was Andre's narrative. He was so struck with the apparition that from that day forward his mind always appeared to have wandered away from the earth. His poor health declined rapidly; but he lived happy in his dream — with the desire, the fixed idea, to see it realised.

I was not surprised when I was informed a few months later of the sudden death of my dear comrade. A beautiful summer night, perhaps after the same vision, he was lying on the same cabinet, near the big equatorial turned towards Albireo, and in the morning they thought him asleep. But his body was quite cold. On his right was fallen a small bottle containing some hydrocyanic acid, a single drop of which is enough to dissolve the bond attaching the soul to the body.



MUSINGS ON MUSIC REFORM

BY PROF. R. SRINIVASAN, M. A.

HE last Music Conference at Madras has served a very useful purpose. It has set people thinking vigorously about the present day condition of music and the lines along which it should be reformed with a view to make it fulfil its purpose in human society. Several questions of a purely academic nature were discussed. The time-honoured question of Srutis came up as usual for discussion, and Mr. T. V. Subba Rao's contribution to the discussion by way of his opening speech was very much appreciated and there was a general unanimity of opinion about the ratio values he set forth for the different Srutis. Then came Raga Lakshanam and as inevitable with such a subject the matter was referred to an expert committee. The whole difficulty with regard to the Raga Lakshanam centres round two points. (1) There have been variations slowly introduced in the method of singing Ragas during the last two or three centuries and in many cases the deviations were seen to be unwarranted in the light of definite rules prescribed for the purpose. (2) There is the ultimate question as to how far we shall be justified in standardising Ragas and thereby crippling geniuses from striking out new phases and bringing out new beauties in the same Raga. At this stage it is perhaps best to prevent deterioration of South Indian Music by standardising the Ragas and leave it to geniuses to strike out new lines in spite of these standardisations.

The nature of performances came in also for a good deal of discussion and criticism. In this connection it is worth while to have one or two aspects of the question clearly in our mind belore we go to details.

(1) We have in the first place to make sure whether art appreciation is emotional or intellectual. In some of the articles contributed to the "Hindu" during the last two or three months much point was made of the intellectual appreciations of some of the items of musical performances. Frankly, I don't see much point in associating intellectual appreciation with any branch of art. Let me quote Edward Carpenter.

"And here let it be noted that Art is not concerned with conveying a Thought. That is rather the province of ordinary Language. As far as a Drama, a Picture, or a Poem, merely convey intelligence of new thoughts or ideas they are not Art. To be artistic they must excite emotion. People sometimes ask, What is the Meaning of such and such a work? Meaning be hanged! There is certainly no harm in its having a definite meaning or moral interwoven with its structure; in some cases that may be quite necessary; but the real question is, What contagion of feeling does it communicate from the breast of the author to that of his audience?

When people say they appreciate intellectually complicated Avartanams on Mridangam or a cleverly manipulated string of Swaras in a Keertanam or Pallavi I at times wonder whether they could not quietly sit at their table and work out arithmetically the units of Tathiginathome, or fit Swaras into the combinations of these Tala units. I don't want to be misunderstood and therefore I will say here definitely that I am not against Pallavi or Swaram. They have their own value and they can be made to serve a useful purpose in dealing with some aspects of musical appreciation. But the test in every case should be on the basis of emotional appreciation and not intellectual appreciation. We need not go for intellectual appreciation to a musical performance. We can take up a good book on Science or Mathematics or Philosophy and derive intellectual pleasure therefrom to our heart's content. But to, expect intellectual pleasure from a piece of at is like discussing the question of which particular horse had its tail hair cut to make the bow while hearing a beautiful melody played on a violin by an expert.

Then what are the proper functions of a musical performance? Naturally they must give us pleasure. If they fail to do it they cease to be music performances. Of course in pleasure there are several grades. I am not here talking of intellectual pleasure but only emotional pleasure. Some emotional pleasures are very coarse and broad while others are subtle and sharp. People respond to these different grades according to their own temperament and level of musical responsiveness. This leads to the other function of performers, namely educating the taste of the

public. In a performance there must be scope for appreciation along different levels. There must be some in the audience who will have to be taken where they are and led on to appreciate subtler and more spiritual things in music and a performer would have failed in his duty if he either pandered entirely to the level of the average person of the audience or if on the other hand he indulged only in highly subtle and delicate aspects. It is because our performers fail to understand this aspect of their responsibility that the various questions about musical performances arise.

Thirdly there arises the question whether elaborate Pallavi is alone the channel along which a genius can express himself, whether the musical talent of the performers will deteriorate by their adjusting themselves to the needs of the audience and whether the mere fact of the lay public thinking about these things and telling the musical experts what they want will really cripple and curb their musical genius as Mr. P. S. Krishnaswami lyer of Calicut seems to be afraid of. One thing is evident. A real genius will break any barrier and he will soar untrammelled though it be that his contemporaries do not judge him properly. We need have no fear that in our eagerness to appreciate and enjoy music we shall commit the sin of hampering geniuses. Viewing the question from a practical standpoint it is evident that our performers are not all geniuses and they require to be told what it is that the intelligentsia of the audience expect of them. An average performer will find that his performances would be all for the better if he would take into consideration how the lay public appreciate them.

With regard to our Indian Music there is no fear of the individual uniqueness of any performer being lost even if he is asked to sing only Keertanams and not Pallavis and Swaras. Even though a Keertanam may have set musical phrases no two people render them in an exactly identical manner. I would go further and say that it is usual for the same performer to render them in different ways according to the different moods in which he is when he sings or plays them. The Swaras are only the frame-work. Life is put into them by the performer. It is this life which he puts into the same Swaras which makes

for different effects produced by the same musical phrase on the hearers. "You cannot ever separate art and our moral nature and specially is this the case with music. Music reveals us in ways that perhaps we little realise. You can tell at once, as a musician touches the keys of a piano, or strikes the first few phrases on a violin, what he is as a soul, whether it is a little soul or a big soul; in the first chords he gives the clue to himself, and no amount of mere technique will hide his littleness if the bigness is not there. Similarly, you may have a person whose technique is not perfect, so that there is much to criticise in his execution, but if he has a big soul, if the content of his intellect and intuitional nature are great, he gives you that and he reveals himself in the first few bars." The bigness of a musician can be recognised as much in the simple songs he sings as in highly complicated compositions, perhaps more so in the former where appreciation is not associated with conscious or unconscious mentation.

As regards Pallavi I think that the general dislike which people have for it is more due to this lack of "bigness" in the performer than to anything else. They make it either too mechanical or too pedantic. Complicated variations in a Pallavi or even in a Keertanam can be indulged in and perhaps would be highly appreciated if the audience were confined to musical experts who can appreciate these things irrespective of their emotional values. But in an ordinary general performance it is best to give them a secondary place and leave the performer to exhibit his talents in Keertanams and other pieces and not depend only on abstruse combinations in a Pallavi for his reputation. I have on several occasions heard Swara combinations in Keertanams as well as in Pallavi rendered most beautifully and I have felt very great emotional satisfaction from them. But I have to admit that such occasions are rare.

One word before closing. It would be a great benefit to us all if we discuss problems connected with music more from the standpoint of music than from the standpoint of history. The question as to when the Pallavi singing started, who started it and so on is very interesting no doubt. But its interest is more intellectual than musical. To real music lovers this question should be of secondary importance and the question bearing on actual musical practice and improvement thereon should be of immediate interest.

EVILS OF CHILD MARRIAGE

BY THE EDITOR, Students' Own Magazine. LAHORE

O marry young ones is to dwindle and dwarf their personalities. In the eyes of the Law a contract made in one's minority is not held binding on the boy or child, and so learned Judges have set aside some marriages performed while either the bride or bridegroom was too young when either of them happened to lodge a complaint. Marriages ought to be the chief concern of the lad or youth and not of the parents All that the latter should guard against are the unwise and passionate alliances, lest their young ones marrying in haste should repent at leisure. It ought to be the duty of the parents to provide as many facilities as they can for their children, and not that they should handicap them in the struggle of life. But a married child finds a great stumbling block in his way. Before he is old enough to have a sense of his responsibilities he finds himself tied to the apron-strings of his wife, or to change the metaphor, he realises that a big milistone hangs by his neck. Which should he look after: Lady Wife or Lady Studies? He is between the devil and the deep sea. They say married happiness ought to be a sweet song; on the other hand, the young lad with the chiffney-bit deep down into his mouth has to face a long and interminable married misery. The lure of learning calls him irresistibly to college; the love of wife and may be a few children drags him to home. There is an awful drainage on the energy and vital force of the young aspirant. After he has been crippled in his studies, boys with less intelligence but with greater grit, often eclipse him in the competition Not infrequently the young fellow gets into the clutches of wasting diseases like consumption and untimely hastens to his grave. The flower is nipped in the bud. The meteoric brilliance, soon, too soon, becomes a thing of the past. The widow and the double set of parents are loud in their lamentations. Why marry in haste and repent at leisure?



THURSTON'S PHILOSOPHY OF MARRIAGE *

A REVIEW

BY THE EDITOR

This is really a large thesis set forth in a small space—terse, trenchant, and true. This is a product of ripe experience, of close observation and study. The author, Mr. Thurston, has spent as much as twenty years for a special study of the subject of the relationship of sexes, and of marriage laws and customs in the principal cities of the United States and in several foreign countries, including China, Japan, the Philippines, Hawaii, France, England and Germany. He has, further, interviewed over hundred physicians, especially gynecologists and obstetricians and has also examined all the available records of social hygiene bureaus. After such a close study and observation he has arrived at the following conclusions:-

1. "That Nature never intended a woman to be bound to a man for life, and to be compelled to occupy the same bed or habitation with him, night after night, in pregnancy and out, in order to earn her board and lodging and to exercise her natural

right to bear children."

2. "That the daily and nightly juxta-position of the male and female, which is a result of present marriage laws and customs, leads to unrestrained sexual intercourse, which perverts the natural instincts of both male and female and makes partial prostitutes of 90% of all married women. This condition arises from the fact that married women have been led to believe that such prostitution of themselves is right and natural because it is legal, and that it is necessary in order to retain the affections of their husbands."

This state of affairs, continual unrestrained sexual intercourse cannot but have the following injurious effects, as pointed out by the author.

(a) "It causes the woman to become highly nervous, prematurely aged, diseased, irritable, restless, discontented, and incapable of properly caring for such children as she may bear."

(b) "Among the poorer classes it leads to the propagation of many children who are not wanted."

^{*} Published by S. Ganesan, Triplicane, Madras. Price 12 As.

- (c) "Among the higher classes, unrestrained sexual intercourse leads to the practice of contraception and abortion."
- (d) "Excessive sexual intercourse drains the male of the vitality necessary for earning a good living."
- (e) "The excessive sexual intercourse incident to the present married state develops in the minds of both male and female a sense of futility." "The poverty of the world today, and the slums of the larger cities, are not due to lack of profitable labor to be performed, but to excessive, unrestrained sexual intercourse, resulting from present marriage laws."
- (f) "Most serious of all, from the stand-point of the future of the human race, is sexual intercourse during pregnancy."

Among the remedies suggested by Mr. Thurston we may note here how he points out the supreme necessity of separate sleeping apartments for both husband and wife, and how he strongly condemns the common room and the common bed system. He rightly suggests that all children, especially girls, should be taught at an early age about the definite, serious, and sacred purpose of sexual intercourse, namely, to produce children, and not for indulgence. "No more secrecy should surround the discussion of sexual intercourse than now surrounds the discussion of food or any other vital topic" Many alterations are suggested with regards to the present marriage laws, the author having taken into serious consideration the social, economic, and legal aspects of the problem. We may not agree with all these.

Mr. Thurston pertinently and strongly condemns Judge Lindsey's and Mrs. Sanger's contraceptive methods and mechanisms. He tears their arguments to pieces and clearly exhibits their hollowness and hopelessness. This is what he says. "If contraceptive methods, under the name of "birth control" or any other name, are taught to the majority of the women of the masses. the race will become generally diseased demoralised, depraved and will eventually perish." "I am convinced that the truly wise men of all countries know that contraception makes perverts, prostitutes and invalids of women; weaklings and failures of men."

Following the law of nature, practice of self-control, conservation of energy, the higher, nobler and spiritual nature of married life, are some of the central ideas of the author, so ably. cleanly and frankly put within the compass of a few pages. Mr. Thurston writes with the true spirit of an orientalist and an appreciative note about the book from the pen of Mahatma Gandhi himself shows its classical excellence.

MARRIAGE AMONG DEVADASIS IN COCHIN

Sir,

(A Letter)

Thas been the object of the Reform Party of the above community to introduce the system of regular marriage among them, and though corporate effort in this direction was launched only as far back as 1915, a saner section of the comunity susceptible to the moral degradation associated with the life of prostitution, had gone in for regular marriage even

before that time, and is leading a happy wedded life.

But the recent order of His Holiness Sri Sukrithindra Swami of Rasi Mutt who is the religious head of the Gowda Saraswath Brahmins, banning an entire section of the local Devadasis from attending to their temple-services on the ground that a particular family of that section is not absolved of the pollution caused by the death of a certain male member of the above family, whose funeral obsequies were performed by his son born of regular wedlock, is on the face of it, a fatal blow to the noble cause that the enlightened section has been advocating, inasmuchas by that order, the legitimacy of the children born of such married couples, is implicitly called to question. Stopping of dancing and singing in temples is desirable; but what is objected to, is the raison d'etre of the step taken by the Swamijee, which will serve as a deterrant to those who have taken to marriage system, for fear of their children being declared illegitimate. Leaving aside the question of the propriety of issuing the Ex Cathedra order after the lapse of more than two years since the death of the person, one important point that has to be brought to the notice of the Cochin Government and the Swamijee is that in consonance with the former's reply to the members of the Society for the Protection of Minors. Cochin. that every effort will be made to put a stop to the practice of dancing and singing in course of time, (obviously with a view to wean the Devadasis from a life of prostitution and persuade them to take to a married life) the order of the Swamijee appears to be reactionary and retrograde.

The Government and the Swamijee are therefore, requested to see that the order which is based upon grounds repugnant to the wishes and ideals of the Reform Party is rescinded

immediately.

Cochin,

12th July '29 }

G. NARASINGH. President.

The Society for the Protection of Minors.

THOUGHTS FROM THE GREAT

EAUTY provoketh thieves sooner than gold. Journeys end in lovers meeting. Everyone can master a grief but he that has it.

Misery acquaints a man with strange bed fellows. For there was never yet philosopher

That could endure the toothache patiently.

Friendship is constant in all other things Save in the office and affairs of love; Let every eye negotiate for itself And trust no agent.

The lunatic, the lover, and the poet
Are of imagination all campact:
One sees more devils than the vast hell can hold,
That is, the mad man: the lover, all as frantic,
Sees Helen's beauty in a brow of Egypt:
The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven;
And as imagination bodies forth
The forms of things unknown, the poet's eye
Turns them to shapes, and gives to airy nothing
A local habitation and a name.

Shakespeare.

Music washes away from the soul the dust of everyday life.

Mozart.

Song is the gesture of prayer as naturaly as laughter is the gesture of merriment. It is not singing while we pray — it is singing over prayer itself.

John La Farge.



BOOK REVIEWS

THE NEXT RUNG

BY K. S. VENKATARAMANI, M. A., B. L..

Swetaranya Ashrama, Mylapore, Madras. Price Rs. 1-8-0.

HIS is a remarkable, classical work—remarkable for thought, language and presentation. Depth and accuracy of thought, sweep and breadth of imagination, acuteness of vision and shrewdness of observation, sympathy and understanding, are all here to beautify and justify the worthy endeavour. A flavour and flash of fresh and wholesome idealism enriches every page, reminding one of Plato's "Republic" and More's "Utopia." Let us look into it in detail.

"Fire led to Cooking, and the wheel led to Clothing." Man celebrated his first beginnings in civilisation with the twin arts of cooking and clothing. "Cooking is the beginning of property. Property is the beginning of Government. This sums up our present civilisation reared on the tripod of Marriage, Property and Government. Government came into existence to safeguard property and incidentally life also. Inequality and injustice are its present characteristics, favouring the rich and the privileged few. The world is suffering from over-government, despite democracy. And what has democracy done? It "has only increased the number of profiteers sharing'in the common loot of governmental plunder, but has not improved the average social and economic standard of the people." This is our present civilisation and present Government-a political and commercial civilisation. "A civilisation which has become wholly political is nearing its own end. A country which hearkens only to the nimble voice of the politician will be rich only in piracy and trade, and totally poor in God's goods, culture, and religion. It is a sign of exhaustion."

True, man has considerably improved upon his barbarous state. He is not entirely and exactly the beast that he was. He has improved in externals, and has taken rapid strides in the

realm of science. Amazing is his progress that way during the course of a century, though his destructive weapons of warfare marred the beauty of his creations not a little. He has blended in him a good many wonders and more blunders. He is now, in fact, on the bottom rung of civilization. He has still to climb up the next rung. What is the next rung? What is that loftier civilization, as pictured by the author?

In the ideal, humane, spiritual and cultural civilization there will be no inequality, because politics will be spiritualised. The salient and sane principle that hunger is the same for all will be readily recognised, each man owning his legitimate acre of land. The few will not be allowed to hoard things to starve the many. Agriculture will have its due share, the stout and stalwart ploughing the land and creating peace and plenty, and not futile wars. The tremendous possibilities of science, the wondrous age of electricity, will beautify life, having none of the scars and blots of industrialism, "not selling blood for rosewater." Mr. Venkataramani has breathed all his vitality and originality into the agrarian problem, the back to the village problem, and his graphic and grand picture of a typical Indian village, the heart and soul of India, the symbol of political, social, and economic equality, is highly appealing and appropriate. He also deals about the other main problems of Swaraj India in the light of his lofty principles, favouring a federal system of administration with the village as the unit, denouncing the present topheavy system of administration. Nor is he for a second chamber for India. His views on the sex problem, education, the monetary system etc. will be read with supreme interest. He has also touched upon the spiritual and philosophical message of India to the world, the message of the Vedas and the Upanishads, the message of the Rishis, the grand message of the forest. No school or college library, no public or private library can afford to forego this excellent work.

HEALTH OF THE SCHOOL CHILD

BY DR. PARAMANAND AHUJA, M. B. B. S., (Price As. 6.) Modern Printing Works, Karachi.

It is but meet that this excellent and timely work of an experienced doctor is blessed with a masterly and fitting introduction from the pen of that renowned saint and scholar of Sindh, Acharya T. L. Vaswani. This is not a mere scientific and too critical and analytical a treatment. There is a ring of spirituality and true nationalism around the whole subject. The Acharya says in his introduction thus:— "I value this little book for its national and spiritual message. Health has a spiritul value. And health is essential to national efficiency. Healthy nations are long-lived nations. This, I think, is one of the generalisations of History. It seems to me that a crieterion of the progress or advance of a nation is health."

The book, divided into ten chapters, deals about the following topics: - School site and surroundings, and school sanitation, school playground and games, general hygiene of the school child, eye and eyesight, Bramacharya, Teachers' health, school discipline, school surgery and medical inspection, and what is wrong with the present system of education. The author has rightly dealt at length about the supreme importance of games in schools, games that keep the mind, body, and brain in a state of harmony and balance, that "build character by building the body." The chapter on Brahmacharya is another important chapter, and the learned doctor has within the compass of a few pages ably expounded the ancient ideals of Brahmacharya and the "Gurukula" system of education, (a new discovery indeed for the West!) pure, simple, natural, healthy and spiritual. The author has much to say about the eye and eyesight of children. Really, their eyes, unlike those of the adults cannot stand the strain of too much reading and writing. They must be made to study from the splendid book of Nature through observation. Children are now literally and figuratively overburdened, spoiling eyes, brain, body and what not. No wonder, among other things, the opticians have a good time of it.

The author has very hard things to say against the sham medical inspection of schools. Nor does he spare teachers in his

criticism. For, they are expected to be the models for their pupils. Their atmosphere,—physical intellectual, mental, and moral, influence their pupils' health and education. "One is sorry to observe (says the Doctor) that some members of the teaching vocation in their private mode of life and living reflect an unhappy state of conduct that no profession would be proud of. My medical colleagues will bear me out in the statement that they come across some, suffering from diseases which should be the last that a teacher should be suspected of, much less treated for." Harsh statement, indeed, but quite true.

What problem can be more important and serious than the problem of the child. For, children are truly the "Nation in bud." Hence we heartily recommend this book to parents, teachers, educational authorities and others. Every school library should own a copy of the same. "May its message spread to many schools!"

We feel that one or two chapters more may profitably be added to the book, such as the Mother's health and its influence on the child and the pernicious effects of Vaccination.

THE MADRAS STATES DIRECTORY, 1928.

Pearl Press, Cochin. Price Cloth Rs. 4/- paper Rs.3/-

We welcome this timely and useful publication from the enterprising and energetic proprietor, Pearl Press, Cochin, coming as it does at a time when the various problems of the Indian States are looming large everywhere. The Directory as its name indicates brings within its scope the states of Travancore, Cochin, Pudukottah, Banganapalle, and Sandur, the Cochin state occupying a major portion of the volume. It is really a pictorial reference book of statistical, historical and commercial information regarding the five states. We are sure that the other four states will be given their due share of importance in the future publications, and we are already informed that in the next issue the Travancore State with come in for a more elaborate treatment. The choice plates, the innumerable photographic representations, the select views of Cochin and Travancore, the complete and comprehensive trade list, the "Who's who" section and other valuable sections will surely be a source of immense help and guide to the tourists, merchants, laymen and others. We wish this annual publication all success.

NEWS AND NOTES

HE report of the Age of Consent Committee was signed on the 20th of June. And a highly interesting chapter from the report has recently appeared in papers, the report The Age of of the Joshi Committee. The Committee has Consent fixed 15 as the age of consent and 14 as the mini-Committee mum marriageable age for girls, recommending 18 in extra-marital cases. This is a decided progress and there is a general feeling of satisfaction regarding the report. The Committee has avoided extremes, yet has all along been guided by the progressive views of society. The time spirit, a general and pretty strong feeling for reform mainly due to hard, economic pressure, has, no doubt, considerably lightened the work of the Committee, despite the natural, orthodox oppositions from here and there. We take the following from the report: - "Opposition to an advance was incomparably greater in 1891 than it is now. A consciousness of the magnitude of the evil has impressed itself on a considerable number of men and women who yet find it difficult to break away from old-established usages..... Economic and other reasons already at work are tending in many cases to increase the age limit. Education by itself may not be an effective weapon in eliminating the evil of early maternity. The Brahmins in Madras who are of the most intelligent communities in this country are highly educated and yet a large number of them is opposed to a change; education has not altered their angle of vision in this direction to the extent desired. Most people get into a groove in social matters, and constant familiarity with established customs however harmful they may be, blunt the edge of feeling. outside pressure like legislation is needed to remove the evil and for making the Indian communities, proverbially so slow to change in such matters, accept later marriages and maternity. A new law, if enacted, will not only consolidate the gains in the rise of age made by voluntary conscious effort, but will prevent the tendency of the lower classes to backslide by imitating the higher castes." As the committee is ipso facto definitely in favour of Harbilas Sarda's Bill, we fervently hope that the Bill will come up again with a good chance of success.

HE State of Bhavanagar is to have soon a Marriage Age Act, fixing the minimum marriageable age for boys and girls at 18 and 14 respectively. But the most Bhavanagar's important part of the Act is that it rightly disallows Marriage men on the wrong side of life from marrying tender Age Act girls, for according to the Act no man can marry after the age of 45 unless the woman he marries (mark the word, not a girl) is half as old as himself. We strongly and solemnly feel that it is big time for a law to come into existence everywhere preventing old men from marrying young girls. In a previous issue we have already referred to this anomaly in society, this awkward somersault. But ask these old men. They will quote shastras and scriptures (those stumbling blocks to progress). Bravo Bhavanagar! you have led the way.

WE have already referred to this Bill in our previous number and therein we have stated that the representatives of the Nambudiri Yogakshema Sabha have submitted. The a memorial to H. H. The Maharajah of Cochin to Nambudiri obtain the royal assent to the Bill. We understand Kudumba Bill that royal assent was not given to the Bill and that consequently the memorialists will be approaching the Viceroy regarding the matter. We hope that the honest and just aspirations of this community will ere long be crowned with success. We intend publishing a full text of the Bill in our next issue.

E learn that a Bill will be introduced in the ensuing Cochin Legislative Council by Mr. V. D. Ouseph, B. A., B. L., M. L. C., for making certain amendments in the Cochin Cochin Christian Regulation VI of 1097, so that a Christian daughter's share in the property will be half of Regulation what a son gets, the widow's share to be equal to that of a son. The existing Regulation of 1097 allows to a daughter only one-third of what a son gets, the widow getting two-thirds of the same.

E have read with supreme interest Dr. Muthulakshmi Reddi's article on Maternity and Child Welfare Maternity work as it obtains at present in our Presidency. and She points out that the work on the whole is far Child Welfare from being satisfactory and that very little real work is being done. This is what the learned lady says. Only Rs. 6000 is alotted for this important branch of public health. There are no expert women health officers in the Public Health Department and there are no expert health visitors. the present midwives being not up to the mark for serious propaganda work. Educative progaganda work during pre-natal and post-natal periods are quite essential, spreading correct knowledge about Maternity and Child Welfare as a part of preventing diseases' being more important than curing diseases. "30.000 women of child-bearing age died in 1929 from conditions mostly preventible associated with pregnancy and labour." Voluntary Associations like The Presidency Maternity and Child Welfare Association and the Red Cross Society are doing good work with the help of zealous, missionary ladies and the starting of a health school recently in Madras by the Red Cross Society has removed a long-felt want in this Presidency. Dr. Muthulakshmi Reddi rightly pleads for a vigorous state aid with regard to this important branch of public health, the health of mothers and children. She points out that in Great Britain they have done much in this direction, so much so there every mother knows how to take care of herself during pregnancy and childbirth and knows very well to bring up her children."

AHATMA Gandhi writes:—"Just as there is in the south a caste which dedicates to a life of shame girls euphemistically called Devadasis, so is there in Almoda Blot on a caste called Nayak that similarly brings up its Hinduism girls without any euphemism. Nevertheless it too defends the practice on religious grounds and thus drags with the girls religion too in the mire. If God was a capricious person instead of being the changeless and unchangeable Living Law, He would in sheer indignation wipe out all those who in the name of religion deny Him and His Law. The

Servants of India Society is trying to wean the Nayak parents from the sin of degrading their daughters. The progress made is slow, because the public conscience is asleep and man's lust provides material reward for the indecency.

HE Cochin Argus, a local English Weekly, one of the oldest in Malabar, completed its sixtieth year of existence on July 23rd. Considering the state and fate of A Diamond journalism in general, and of journalism in India Jubilee in particular, a diamond jubilee is surely a rare and proud privilege, having almost the impress of immortality, for, many papers and periodicals are not fortunate and healthy enough to live beyond the teething and the twadling stage. That the paper was throughout in the possession of a single family is another creditable factor. We heartily wish this paper further years of utility and activity and may God bless and help it with a centenary.

ACTS and figures show that in the Cochin State there is a slight reduction in the number of toddy, arrack, and foreign liquor shops. But facts and figures equally show Facts and that despite these slight reductions the revenue Figures and consumption are only increasing. And there are the Ganja and opium figures which are equally alarming. Let the figures themselves speak.

Malayalam year.	Toddy.	Arrack.	Foreign Liquor.
1100	251	457	25
ng the TelOH in India	ome n 251	452	de avegag 23 and
1102	241	441	solva 24 evo be
1103	230	429	luns for 23 saves ex
1104	223	418	22

The revenue from Abkari and Ganja was Rs. 9,24.819 in 1100, Rs. 10,921,429 in 1103. The consumption figures show 41,420 gallons arrack for 1103 against 33,274 gallons for 1100. We do not give here the other figures. But this will suffice to show how and where the matter stands. And this is for such a small state!

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