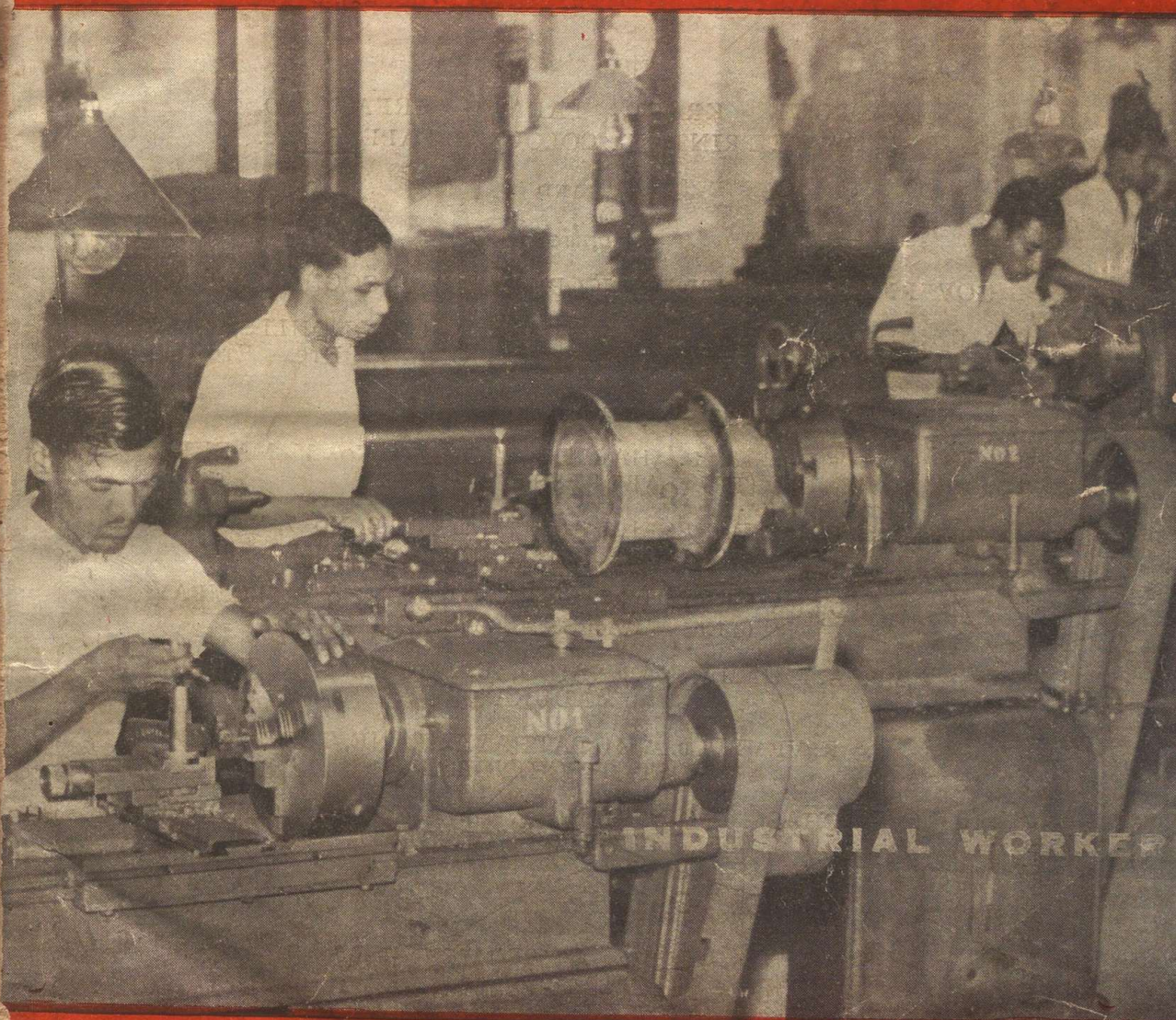


TRAVANCORE

Information ^{A.13} & Listener



Vol. VII. No. 1



SEPTEMBER 1946

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IN the course of a statement at the Sri Chitra State Council Sachivottama Sir C. P. Ramaswami Aiyar, Dewan-President reiterated the stand taken by Indian States in regard to the political future of India.

He said that the only residual parties now in regard to the Cabinet Delegation's Scheme were; the Congress which had accepted the long-term scheme, and the States. It was not known, proceeded the Dewan-President, what the policy of the Congress, the Muslim League, the Government of India and the British Government would be if one or more parties boycotted the Assembly. As far as the States were concerned, they would come in at a later stage of the working of the Constituent Assembly. At this stage the Government of Travancore would only say that they adhere to the determination expressed on behalf of this Government and on behalf of Indian States generally, that they are willing and anxious to go into an All-India Union with fairly wide powers of an all Indian character vested in the Centre. But the Government wished to state definitely that by negotiation they meant negotiation and nothing else. The Sachivottama pointed out that

the speeches made by certain very important persons connected with the Congress have made it clear that, whereas they are reconciled to residual independence on the part of the Provinces, they are not prepared to grant any independence to Indian States. He emphasised that no State would ever consent to peremptory orders at the point of the bayonet and speaking on behalf of many Indian States whose opinion he was acquainted with, the States were perfectly willing to negotiate and come to terms with the Congress on the conditions that the dynastic position of the Rulers of States should be preserved in tact and that the idea that only one form of Government namely, the system of Government which the Congress advocated, could be thought of by a Ruler or anybody else in connection with the new constitutional set up, should be given up in the course of the negotiations. He stressed that the idea put forward by Dr. Pattabhi Sitaramayya that Rulers of Indian States were face to face with prospects of the dethronement was not calculated to stimulate co-operation, on their part.

Affirming that Travancore like many other States was quite willing to negotiate



with the Congress and make common cause with them for the purpose of attaining Indian Independence, the Sachivottama said the States must insist that they should remain and continue to remain States and that the legitimate rights of the dynasty and of the Rulers should not be abrogated or taken away. The Travancore Government had already stated that in any system of Government evolved for this State and other States, the people must have an active participation in the work of every department of Government. The methods of attaining it should be left largely to discussion between the leaders of public opinion in the States and the Rulers of these States and not to any dictation from outside.

He pointed out how his views on the Westminster type of responsible Government have been enforced and re-emphasised by what was happening again in Sind, the Punjab and in the sister State of Cochin. To-day the position in Cochin was that no person could take up the Ministry in Cochin unless immediate responsible Government was granted. And if immediate responsible Government is not established in the course of a few days the business of the Government could not go on and the State should have to go back to something like a caretaker Government, as in British India. This precisely was the kind of crisis which the Government of Travancore had been trying to guard against. That is the reason why Government had been insisting that there must be some continuity of executive administration. Moreover, a Ministry which was in constant fear of being thrown out of office by fresh and unexpected political combinations could not face the tremendous amount of work and responsibility which was essential at this critical juncture in our history.

Dispelling the doubts entertained in certain quarters that Government did not propose to take any one into confidence before promulgating the scheme of reforms, the Dewan-President assured the House that Government would take steps to ascertain the opinion of the general public including all constituted organisations and parties in the State. This would be done as soon as the preliminary steps on the subject were completed. These steps proceeded on four final and inescapable assumptions, because His Highness who is handing over some of his powers to his people of his own free will, has decided to do so on this footing; firstly, adult suffrage embracing the entire population above a particular age; say 21; secondly, the two completely elected Legislatures, one elected on the basis of territorial constituencies and the other on a functional basis; thirdly, non-official personnel in both Chambers and fourthly, the obligation of the Executive to respect and carry out the decisions of the Legislature subject to certain vetoes the exercise of these vetoes on every occasion to be explained publicly. A constitution on that basis was being framed and was expected to be ready very soon. As soon as its outlines were ready, a conference will be summoned here and the opinion of the people obtained and duly considered.

Before the Council was prorogued the Dewan made two important announcements, firstly that it was very likely that a joint session of the House might be convened for the purpose of considering the question of members to be sent to the Constituent Assembly. The number of persons to be chosen and the method of selection would be communicated at that time. Secondly, as soon as the preliminary work necessary to draft the outlines of the new constitution

were completed, the scheme would be communicated to the two Houses sitting together or apart. This might take place in the next three or four months.

A UNITED KERALA

THAT the Travancore Government would be the first to welcome active co-operation with neighbouring administrations, as they had always done in the past, but what was asked for in respect of the proposed Kerala Province was not joint consultation for mutual benefit, but a new administrative unit to be set up comprising Travancore, Cochin and British Malabar, was the point emphasised by Sachivottama Sir C. P. Ramaswami Aiyar, Dewan-President, in the course of general discussion of the budget in the Sri Chitra State Council.

Discussing the stand taken by Travancore in respect of the proposed Kerala Province, the Dewan-President clarified that if there was a scheme to bring together areas with linguistic affinity and common and inter-dependent needs for purposes of joint consultation and action regarding matters such as the procurement of food, and distribution of various articles, Travancore would be the first to welcome such a scheme.

The Sachivottama indicated that already as part of the general constitutional scheme a committee will be constituted representing British Provinces and the Indian States, which would meet periodically. This consultative Committee was expected to consist of 15 to 20 representatives of British India and 10 to 12 representatives of Indian States. It would meet periodically, discuss matters of common concern to both British Provinces and Indian States and come to some understanding on those matters. If there is to

be no objection to grouping on such all-India basis, there would be less objection to local grouping of British Malabar, Travancore and Cochin, but what is asked for in the Kerala Province is administrative unity and not mere joint consultation and co-operation between independent and sovereign administrations. In the message of H. H. the Maharaja of Cochin are these: "I am prepared, indeed, I earnestly desire, to combine with Malabar and Travancore in order to form the Province of Kerala." That meant that there should be one Province and one specific unit in which Malabar, Travancore and Cochin should merge.

Another suggestion was about Kerala once being ruled by the common forbears of the ancient ruling families of Cheraman Perumal. The Sachivottama asked whether it was to mean that this Perumalship was to prevail over the combined province of Kerala? Travancore's definite decision is that they do not want any administrative union of the sort proposed, but they are ready and willing to co-operate in any scheme having for its object joint consultation between the various linguistic areas on matters of common concern to all. The Dewan-President concluded that Travancore does not desire to be the third wheel on the bicycle or the fifth wheel of the coach of the proposed Kerala Province.

One of the important arguments against the formation of a Kerala Province was that nearly a third of the population of Travancore spoke Tamil and they were seriously perturbed by the recent announcement on the question. This was the subject matter of a motion for adjournment given notice of by Messrs. V. S. Krishna Pillai and M. L. Janardhanan Pillai in the Sri Mulam Assembly. The motion sought to discuss "the situation created in the

country by the serious anxiety and alarm felt by the Tamilian citizens of the Taluks of Thovala, Agastheeswaram, Kalkulam, Shencotta and Devicolam by the recent announcement on the question of forming a linguistic Province of All-Kerala including Travancore."

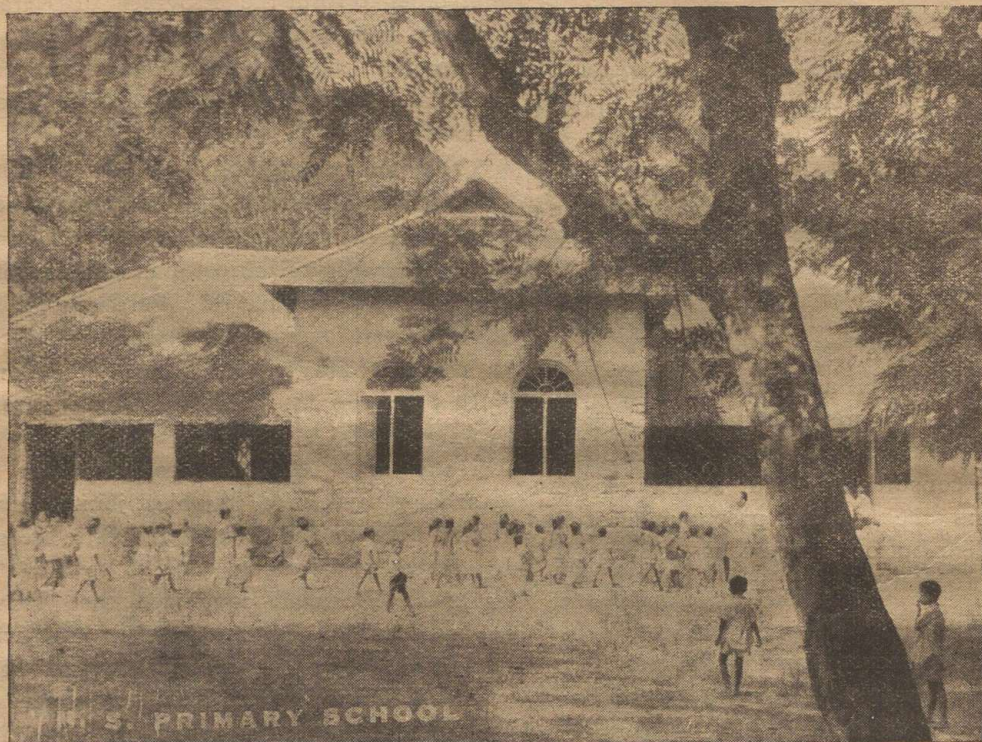
The Dewan-President pointed out that one third of the population of Travancore spoke Tamil, and that if the scheme of linguistic Provinces were to bear fruit those areas would have to be added to the Tamil Nad Province and the area from Trivandrum to Parur might come under the Kerala Province, His Highness

be got through. That was one of the reasons why Government had negated the proposition. The Government of India had also been apprised that under no circumstances could any discussions be entered into with regard to Travancore joining either a Tamil Province or a Kerala Province.

The Dewan-President held that the motion was not admissible and ruled it out of order.

COMPULSORY PRIMARY EDUCATION

THE Sri Mulam Assembly voted *enbloc* the demands made by the Pro-Vice-



A view of the L. M. S. Primary School, Trivandrum, handed over to Government by the London Mission Society.

acting under the orders of the Governors of Tamil Nad and Kerala Provinces. Obviously, Travancore could not join the Kerala Province without also joining the Tamil Province. Unless there was a partition of Travancore for the purpose of putting one half into Tamil Nad and the rest in the Kerala Province, the scheme could not

Chancellor and the Director of Public Instruction under the head, Education.

The demand by the Director of Public Instruction elicited an animated discussion. Mr. K. Varghese moved a token cut, and some Christian members criticised the Government's primary education policy. Contending that it affected the Catholic

community, they desired a compromise to be reached on the issue.

Declaring that so far no approach had been made by any responsible member of the community to contact the Head of the Administration in this regard, the Dewan-President said that certain sections of the population were adopting a belligerent attitude.

The representatives of South Travancore and the backward communities in the House were critical of the attitude adopted by the critics of the Government's primary education policy. They affirmed that the bulk of the population welcomed the scheme, and deprecated the agitation against the scheme as based on selfish, sectarian ends. They urged that, if there was to be a compromise it must be arrived at with the participation and full concurrence of representatives of all sections of the State's population.

The Director of Public Instruction said it was the intention of the Government to keep within the Primary Education Act, and at the same time, to see that no community was adversely affected. Organisations like the South India United Church, London Mission Society, and the Salvation Army had themselves leased their school buildings to the Government and the latter had assured them that the buildings so leased could be used by them as prayer-halls outside school hours. The Government did not want to interfere with the freedom of religious worship of any denomination. They had gone further and said that in the case of denominational schools run by private agencies, if there was any additional expenditure required by them the Government would look into their case. He said that the Department had done everything possible to encourage primary education, giving at the same time, fullest freedom for religious worship.

The motion was put to vote and lost without division and the demand voted.

With but a single dissentient voice, the Sri Chitra State Council wholeheartedly declared itself in favour of the educational policy of the Government. By twenty-seven votes to one the Council voted the two demands under the heads of Education. The almost unanimous vote of the Upper House on the Primary Education Scheme of Government—a subject which excited considerable controversy in and outside the Legislature—is described by party leaders as a vindication of Government's programme to reform the educational system of the State.

DUMPING OF CEYLON COCONUT

THE Sri Mulam Assembly applauded the Dewan-President when he announced that if he did not meet with success in his efforts in India he would undertake a trip to England if necessary to achieve the object of adequately safeguarding the interests of the coconut cultivators in the State in view to the threatened dumping of Ceylon coconut in India. He added that Government had no intention to push up the price of coconut but that they propose to relate them to the cost of production and leave a reasonable margin of profit to the producer.

Other speakers stressed that six lakhs of acres were under cocoanut cultivation in the State, yielding annually 18 crores of rupees and there was imminent danger facing not the rich planter but every one of the poorer classes of the State and that it would mean a severe blow to the coconut cultivators of Kerala.

Winding up the debate for Government, Mr. K. R. Narayana Aiyar, Director of Food Supplies recalled the discussions that had taken place at the first meeting of the Coconut Committee inaugurated by the Dewan in Trivandrum a year ago and the

second meeting at Bangalore recently, at which the question of control of prices was gone through thoroughly. The chairman stated at the last meeting that the industry was asking for price control. The resolutions passed at the meeting were under consideration of the Government of India. They had decided on certain price levels which were fair both to the producer and the consumer. The whole question rose as a result of repeated pressure exerted by certain soap interests, both Indian and British.

Before putting the motion to vote the Dewan-President pointed out that the representative of the Madras Government on the Coconut Committee sided with Travancore and Cochin in regard to the decisions arrived at. The vested interests to which reference had been made, had however, no idea of the situation in India. He concluded with the hope that the views of this House would be duly considered by the Governments of Madras and India and that they would realise that it was not the interests of the capitalists and industrialists that should weigh with them as much as those of the poor producer and the lower middle class men who would be worst affected if this arrangement came into force.

AVOID STRIKES AT ALL COST

A FERVENT appeal was made by Sachivottama Sir C. P. Ramaswami Aiyar, Dewan-President, to the members of the Legislature and the public to do all they could to persuade workers in all localities to adopt methods of arbitration and adjudication at all times, and never to engineer or participate in general strikes, especially where these strikes affected the daily life of the community.

Discussing the labour situation in the State, he said that where a conflict arose between Capital, which was well organised

and Labour, the sympathies of Government would be on the side of Labour and that Government had come to the provisional conclusion that in all concerns in which they had interest, a system of participation of labour in their net profits should be introduced. He said that Labour should bear in mind that it cannot always dictate to Capital and the Government.

The Dewan-President drew attention to the recent meeting of the Congress Working Committee at Wardha at which the position relating to labour and strikes was considered, and said that the language used by the Working Committee was not very different from that which had been used by other Governments and this Government.

Referring to the threat of general strikes in the State, the Dewan said that there was an attempt to start a general strike in Alleppey and that speeches had been made indicating that a general strike of all trades and industries was within the contemplation of certain individuals and organisations. There had, further, been a number of speeches and actions by people unconnected with those and actuated by very different motives, but all tending in the direction of a kind of general strike.

He reiterated that there was a concerted move started in the State and embracing practically the whole of India, for the purpose of paralysing all work and starting general strikes. Government had information in their possession that the International Communist Party and the Heads of the Communist Organization are to a certain extent responsible for this move.

The Dewan-President pointed out that if labourers engaged in a particular trade had a grievance against their management and they chose not to submit their dispute to adjudication or arbitration and sympathetic strikes by other groups entirely unconnected

with them were started, for purposes which had nothing to do with Labour and Capital, this was beyond the scope of labour organisations and their activities. Government felt that as things were developing in the State and outside, the stage had arrived when Government must cry a halt to such a prejudicial development.

He pointed out that, faced as they were with a kind of general epidemic of strikes elsewhere, it was incumbent upon the people and the workers of Travancore not to lose their heads and resort to general strikes. All methods of conciliation and arbitration were available to them.

It must be clearly borne in mind—this was not uttered as a threat or even as a

warning, but as a step of mere self defence and self preservation on the part of every organised community—that we could not afford to have a general strike and if it happens, all the resources of the State including the Police and the Military would have to be utilised for the purpose of protecting the people. The public would also be called upon to take the place of all those who had struck work and government had every hope that public response would be ready and spontaneous.

Every dispute was capable of mediation, arbitration and adjudication, the Dewan said, and these were provided for in our labour legislation. Those should be first availed of and if they turned out to be



unsatisfactory, the facts would be published by the Labour Commissioner and the public would be in a position to judge for themselves who was right and who was in the wrong. He hoped that there would be no occasion for any general strike in the State.

The Dewan pointed out that the workers in some places were definitely asked to "go slow" with a view to hampering the output of factories and thereby bringing pressure to bear upon the management. He asked the people to remember that in Soviet Russia this had been made penal and very strong steps were now being taken by the Soviet Government to prevent it.

The Sachivottama appealed to the people here to co-operate with Government, remember the warning uttered by the Congress Working Committee and see to it that in the case of essential services on which the health and well-being of the public depended, it ought never to be a case of strike, but settlement by adjudication and conciliation.

CEMETERIES AND PLACES OF PUBLIC WORSHIP

IN reply to the doubts and fears expressed by some members of the Sri Chitra State Council in regard to the rules promulgated by Government on the erection of cemeteries and places of public worship, Rajyasevapravina P. G. Narayanan Unnithan, Administrative Secretary to the Dewan and the Leader of the House stated *inter alia* :—

The control referred to over the erection of churches is neither new nor absolutely prohibitive. Such restrictions have existed over a hundred years now in regard to all places of public worship. In 1004, Her Highness the Regent Raanee Parvathi Bayee issued a Royal Proclamation on this matter, prohibiting all classes of Her Highness

subjects from putting up places of worship without previous sanction. The Proclamation of 1004 contemplates provision of suitable sites only and Government sanction was required for putting up places of worship for all, including the Hindu, Mohamadan and Christian Communities. The Second Proclamation of 1074 details the circumstances and procedure under which permission will be granted. In 1930 by a Government Notification control over the erection of cemeteries was ordered. The present rule is only an attempt to modernise those enactments. For erecting churches, mosques or temples, the written permission of the Government was necessary all along for over a hundred years.

This Government have been tolerant all along. And it was tolerance that led to this rule being framed. There was difference of opinion between sections of Christians themselves, in the matter of putting up places of worship. Such disputes led to the above Proclamations being issued. It is not therefore merely for the purpose of helping or hindering any community but also for the purpose of avoiding disputes between communities and even between the various sections of the same community that those restrictions had to be imposed. Though the rules apply to all communities, only the Christian Community has complained about them. The need for regulating the erection of places of worship has been clearly explained in the Dewan-President's Budget speech. It will be seen therefrom that some limit has to be prescribed in regard to the number of places of public worship that may be put up for obvious reasons and this rule of one mile had to be laid down, and it applies to all communities, whether Christian, Mohamadan or Hindu. These rules have been modelled on the ordinances existing in

Ceylon on this matter and the statutes of Great Britain.

LEGISLATIVE MEASURES

THE legislative business in the agenda of the Sri Chitra State Council included some important bills especially the Travancore Law Reform (Miscellaneous Provisions) Bill which is considered to be the first of its kind in India. Four Bills were passed by the House namely the Government Savings Bank Bill which enacts a law relating to the payment of deposits in Government Savings Banks; the Prevention of Adulteration Bill, which aims at preventing the adulteration of articles intended for sale and the use of false descriptions of such articles; the Travancore Ware House Bill (as passed by the Assembly), designed to encourage the establishment of licensed warehouses and to make provision for their proper supervision and control; and the Travancore Limitation Act (Amendment) Bill.

Two other Bills, namely, the Travancore Fatal Accidents Bill and the Travancore Law Reform (Miscellaneous Provisions) Bill were referred to Select Committee. The former provides for a law making a wrong doer answerable for damages in any wrongful act, neglect or default on his part which may cause the death of another person. The latter seeks to amend the law

relating to certain actions in respect of torts or civil wrongs.

FEE CONCESSION TO EX-SERVICE MEN

THE University of Travancore has granted certain concessions to Ex-Service Men, the chief of which is that students whose studies have been interrupted can take the Examination for which they were preparing without attending College.

It is now considered necessary to give some financial aid also to them. It has accordingly been decided that deserving candidates among ex-service men who join the University for further studies will be granted full fee concession for their first course of study—Intermediate or Degree Course, as the case may be.

FLYING SCHOOL

WITH a view to afford opportunities to deserving Travancoreans as Air Pilots and Ground Engineers, Government have sanctioned the establishment of a Flying School at Trivandrum on the same lines as those that are functioning in Madras, Delhi, Bombay etc. Government have also sanctioned the constitution of a Committee to carry out the proposal.

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Sri Swati Tirunal Day and Music Festival

INAUGURATING the Sri Swati Tirunal Day and Music Festival held recently under the joint auspices of the Sri Swati Tirunal Academy of Music and the Maharaja Sri Swati Tirunal Sangita Sabha,

Sri Swati Tirunal Festival conducted under the auspices of the Academy of Music and the Sangita Sabha both of which bear that illustrious name. A century is about to conclude since this gifted Royal personage



His Highness the Elaya Raja inaugurating the Sri Swati Tirunal Day and Music Festival.
Seated by his side is Sachivottama Sir C. P. Ramaswami Aiyar, Dewan.

His Highness the Elaya Raja of Travancore said :—

Sir Ramaswami Aiyar, Mr. Principal Ladies and Gentlemen,

I feel it a great privilege to have been asked and to be able to inaugurate today the

departed this life. He was a genius in more than one sphere of life. His Highness was, as we all know, a poet, a musician and an athlete. But it is to the world of music that his contribution has been the greatest and it is that aspect of his life which is being celebrated today.

The passage of time, notwithstanding the inevitable changing of values, has not affected humanity in the sphere of music at least. Time has rather served only to

Highness and His Highness's Government, and allowing myself a personal touch, the direct and understanding interest of my dear mother, during the last few years, brought



His Highness Maharaja Sri Swati Tirunal.

enhance and rekindle a vibrant voice which for a space lay mute or subdued. Under the fostering encouragement of His

again to light the melody of the Royal composer. Today the place of Maharaja Swati Tirunal in the field of Carnatic

music is undisputed and I can justly claim that there is not a music concert in South India at which some of the compositions of the Maharaja do not find an equal place with the inspired productions of Sri Tiagaraja.

With these words I have great pleasure in inaugurating the Sri Swati Tirunal Festival and wishing it all success.

Universality of Music

Sachivottama Sir C. P. Ramaswami Aiyar, Dewan of Travancore, in the course of his speech welcoming His Highness the Elaya Raja and requesting him to inaugurate the Sri Swati Tirunal Music Festival, said that it was hardly necessary for him to indicate or to describe the place that music holds in human culture or in particular the place that it occupies in the life of the people of Travancore and of Kerala. A famous writer, who was better known as a caricaturist rather than an author, speaking through the mouth of one of his characters said:—"I do not know anything about music really. But I do know what I like." In other words, through that character, expression was given to a sentiment which was wellnigh universal. "There are many amongst us with no trained ears—capable of differentiating between melodies and melodies and harmonies and harmonies. But to all of us, music speaks in a universal language, demanding only a certain amount of attention and a certain amount of trained care. Indeed, it is true to say that in the language of one of the greatest art critics of England, Walter Pater, when he speaks of an Italian painter, "all art aspires towards the condition of music." No other art has the same comprehensive elements of universality as music has. Our ancients, in their verses and their prose, have described that aspect of music."

Gifted Composer King

Continuing, the Dewan said that those who had taken the trouble to read Sri

Swati Tirunal's "*Utsava Prabanda*" and other works would see that the great and gifted Composer King, was also a great practical patron of music. Elsewhere, on other occasions, the speaker had endeavoured to point out what Sri Swati Tirunal's contribution towards the resuscitation and the maintenance of high standards in respect of Carnatic music had been.

The Music Academy

Recalling how during the two *Utsavams* and not only during the *Navaratri*, musical performances and dances were held within the temple premises before the Deity started out on its circumambulation, the Sachivottama observed that the practice had somehow gone out of vogue but from the days of Sri Swati Tirunal until today, the vogue and the cult of music and the general acquaintance of the people at large with musical essentials had been both extensive and intensive. He stated that no practical exhibitions of musical programmes were initiated or contemplated in a systematic and definite manner until Their Highnesses the Maharaja and the Maharani lighted upon the great idea of starting an Academy of Music here primarily for the purpose of making known the transcendental excellences of Sri Swati Tirunal's compositions, many of which, although practised elsewhere and sung in places as far off as the Andhra Desa and Hyderabad had been forgotten in Travancore.

The idea underlying the formation of the Sri Swati Tirunal Music Academy under the Principalship of one of the greatest practical and theoretical masters of music—Muthia Bhagavathar was firstly, to resuscitate the work and enlarge the scope and usefulness of the compositions of Sri Swati Tirunal and to make them a part of the national heritage in practice and not only as a vague claim, and secondly to bring together the talent of the present and

immortalise and keep alive the talent of the past. The work that had to be done, the work which under the constant and watchful scrutiny of Her Highness is proceeding rapidly to a satisfactory culmination, is the work of collecting together and putting into musical notation all the main works of Sri Swati Tirunal. That was being done in Malayalam, in Tamil and in various ways by means of books published for the purpose, by contributions by the present Principal, Mr. Semmangudi Srinivasa Aiyar, to journals and in many other ways.

It was the ideal of Their Highnesses to bring together and to revive the compositions of other great composers of South India, those who have helped towards the development of what is now called Carnatic Music, but whose compositions have not been adequately collected and edited. From that point of view attempts had been made to collect together what was imperishable and wonderful, in the works of Thyagaraja Swami, Dikshitar, Shama Sastri and others. It was the hope of those who ran the Institution, as it was the dream and aspiration of Their Highnesses, that in Travancore we should produce books containing accurately edited and notated compositions of great masters of South Indian Music and also to provide for practical exposition of the arts of those great men. The development of the musical art, the art of dancing, the art of gesture and all that had gone to make Kerala art a specific, individual and special contribution to the art of India—those were the additional aims before Their Highnesses.

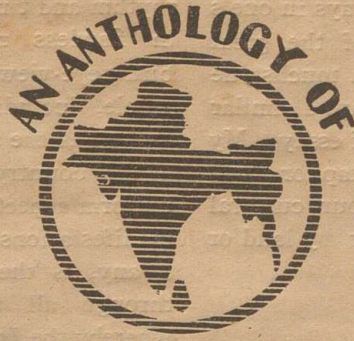
Music, further, involved two things, the maker of music and the listener of music. There was a great danger to-day of

standards being lowered and debased. There was a great risk to-day in the second-best being accepted. There was a great danger of musical education tending towards being vulgar, obvious and commonplace. The cultivation of popular taste, especially in such a recondite matter as Carnatic music, is as important on the one side as the exhibition of musical talents on the other. It was not the development of musical taste that was needed in this country so much as the eschewal of the banal, the commonplace and the vulgar, and the 'concentration on what is best. That could only be done by the constant pro-occupation of students and teachers of this Institution in the things that were most excellent and the education of popular taste on right lines.

The City of Light

"We are hoping," concluded the Sachivottama, "that the time will soon come when, as was the case during the time of Sri Swati Tirunal and in the past in the case of King Bhoja's court, in this great court of His Highnesses the Maharaja, the arts, literature, music, painting, sculpture, architecture and dancing may be encouraged alike, so that the City may be called, as Paris was once called, "*Villa de Parle*"—City of Light wherefrom the light of culture goes into the world. In that confident hope, and anticipation, we are making an effort provisional, tentative, and necessarily feeble though it be. That effort will come to fruition only if the constant encouragement of the Royal House is available and it is to me and to the management a matter of great solace and satisfaction that Your Highness has consented to take part in this ceremony. I invite Your Highness to open the function."

INDIAN



CULTURE

By Sachivottama SIR C.P. RAMASWAMI AIYAR...

LITERALLY translated, an anthology is a collection of flowers; and it has come to signify a gathering together of choice poetic specimens. When my good friend Mrs. Krishna Hutheesing, one of the Editors of "India Speaks," invited me to send a contribution on some topic relating to Indian culture, it struck me that a selection of memorable illustrations of Indian culture with a brief running commentary may be useful both by way of example and also, perhaps, as a corrective of wrong impressions. If the aim of culture is to set ourselves to ascertain what perfection is and to make it prevail, and if this can best be done in the expressive language of Mathew Arnold, "by acquainting ourselves with the best that has been known and said in the world—that is, with the history of the human spirit," then surely, a chronicle of the development of that spirit in this country is worth attempting.

Inevitably, culture has a universal as well as a particular aspect. There is a fraternity of ultimate excellence which equates all the archetypes of perfection separated though they be by space or time. On the other hand, the things that are most excellent in the sphere of the mind and

spirit are also, of necessity, racy and partake of the savour of their soil. Indian culture in so far as it represents a way of life or of self-expression, must, like a great tree, be rooted in the soil although it soars to the sky. It involves contacts with life both in the rough and the smooth; and to the extent to which it bases itself on aloofness from the yearnings and struggles and the tragi-comedies of existence, it fails of its purpose.

The alternative meanings of the term "Culture" are connected with tillage and the rearing of bees and silk worms. It was not for nothing that Emerson declared that genius is a larger comprehension of the common heart. He also described Asia as the country of unity, of immovable institutions, of the seat of philosophy delighting in abstractions. On the other side, he depicted the philosophy of Europe as a discipline. If the East loved infinity, he added, the West delighted in boundaries. It is worthwhile to consider how the progress of our culture justifies such an evaluation. In his essay on the "Study of Poetry" Mathew Arnold declared: "Indeed there can be no more useful help for discovering what poetry belongs to the class of the truly excellent, and can therefore do

us most good, than to have always in one's mind lines and expressions of the great masters, and to apply them as a touchstone to other poetry." I shall attempt a similar task within the limits of a brief essay. My purpose—to change the metaphor—will be, to draw a contour map of our cultural heritage enabling the traveller by land or air to locate his whereabouts.

What Indian Culture is

Reflecting on the expression "Indian Culture" what are the ideas that pass through men's minds? To some it is synonymous with a certain religious or philosophic beliefs that have been associated with India—beliefs like the doctrines of *Maya* or *Karma*, the imminent sense of the eternal or of the unity of creation that follows from the acceptance of the doctrine of transmigration. To others, it is associated with the dreams and ideals embodied in ineffable monolithic architecture, rock-cut caves and curved pillars and roofs as well as in the Gopurams of the South aspiring to the sky and imbedding noble as well as grotesque shapes and forms, some lovely, some terrible or even trivial but all infinitely expressive. Others again would point to symbolic representations of thought-forms and personified allegories like the concept of Nataraja dancing the cosmic dance, of Krishna as the protector of his flock capturing the souls of his devotees with the music of his flute or functioning as the charioteer of the human soul and of entrancing images like the Eternal Virgin Kanyakumari contemplating upon and waiting for union with Her Lord.

By some, Indian music, as the expression of the relations between the human and cosmic orders, may be regarded as the aptest expression of the Indian spirit, characterised by its intrinsic subtlety, its improvisations, its minute sub-divisions of

rhythm and time that nevertheless combine in flawless melody. Those who take a bird's-eye-view of Indian culture as a whole, including all these manifestations as well as the sacred and secular literature of the country, will surely discern certain uniform aspects common to these various manifestations of the Indian soul. What, if any, is the common thread that runs through all these forms wherein and whereby the Indian mind and spirit demonstrate themselves?

Interaction of Art and Life

It is always true as Goethe observed in his "Elective Affinities" that "we escape the world through art," but he was careful to add that art is also our link with it. The close interaction of art and life is an essential requisite of all vital culture. Sir Richard Livingstone referred admirably to this aspect of the matter when he spoke of the "cross-fertilisation of literature and life." Religion has always been to the Indian not so much a dogma as a state of being, an essential phase of life. In this country the boundaries between the human and the divine were not rigidly established; they passed imperceptibly from one to the other. Not only man but Nature is believed to have its region in the spirit, and it is regarded as a man's highest duty to realise this communion. If, therefore, we regard our culture and its evolution not as the embodiment of a dead or half-alive creed but the cradle of an ever-expanding faith, there should be a revival amongst us of the truth that was exquisitely rendered into song by Robert Bridges:—

"Truth is as Beauty unconfined ;
Various as Nature is man's mind :
Each race and tribe is as a flower
Set in God's garden with his dower
Of special instinct : and man's grace
Compact of all must all embrace.

China and Ind, Hellas or France,
Each has its own inheritance :
And each to Truth's rich market bring
Its bright divine imaginings,
In rival tribute to surprise
The world with native merchandize."

Rooted in Vedic Culture

Treating of Indian culture, one logically begins with the Vedas, the outpourings of a young, adventurous and joyous race, that gloried in strength and splendour and was not afflicted with pessimism or the malaise of a sophisticated era. The Gods are greeted like parents or elder brothers to whom in simple and unaffected language frank requests are addressed :

भद्रं कर्णेभिः शृणुयाम देवाः
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः
व्यशेम देवहितं यदायुः ॥

("O Gods! may we hear with our ears words that are auspicious; O Gods, worthy of our offerings, may we see with our eyes sights that are auspicious; with firm limbs and bodies, and singing your praises, may we attain the God-given length of life.")

The description of a righteous man is typical.

मधु वाता ऋतायते
मधु क्षरन्ति सिन्धवः ।

("Sweet do the winds blow unto him who desires to abide by the Moral Law; sweet do the streams flow for him.")

Right through the early period, the "worthwhileness" and the validity of life are the recruitment themes. It is however characteristic of India that as a parallel development and even from the earliest days, there was also manifested a clear eyed

and daring spirit of inquiry which frankly accepted the essential mystery underlying the Universe. In the Rig Veda occur these remarkable lines :

यस्य छायामृतं यस्य मृत्युः
कस्मै देवाय हविषा विधेम ।

("He whose shadow is immortality as well as death, that unknown divinity, who is the Supreme, let us worship.")

Unity in Diversity

The earliest instances of Indian speculation and Indian poetry therefore bring before us a people who were impressed by the majesty and the terrific powers of Nature but who, without being cowed thereby were able to confront the world and the Over soul without any craven fears or that self-abasement, which began to characterise their descendants in the days of their decline. The pervasiveness of the supreme spirit and the baffling mystery surrounding it were always present to the Indian thinker. In the Atharva Veda occurs this sentiment :

यस्तिष्ठति चरति यश्च वञ्चति
यो निलायं चरति यः प्रतङ्कम् ।
द्वौ संनिषद्य यन्मन्त्रयेते
राजा तद्वेद वरुणः तृतीयः ॥

("Whoever stands or moves, whoever walks through crooked, secret paths or whoever lives desperately and also whenever two persons join together to conspire, let all these know that the great King Varuna is also present by their side as the third and knows all.")

Max Muller has acutely utilised the expression "henotheism" to depict the religious attitude of enlightened India. It is intrinsically different from the other word

"pantheism," and denotes the belief in one God who is however not regarded as the only divine entity. Such an outlook is perceived in the lines :

एकं सद्दिशः बहुधा वदन्ति

("The one that exists is described variously by learned men.")

This view-point is apparent throughout the course of Indian history. The sculptor, the poet, the musician and the philosopher exalt each manifestation or incarnation to the highest place with the sub-consciousness that beneath this diversity there is a fundamental oneness.

The Godhead

Sankara, the most uncompromising preacher of Advaita, or non-duality, is at the same time the author of touching devotional hymns to the Devi and to various appearances or incarnations of Siva and Vishnu, to Dakshinamurti, to Subramanya and Ganesa. Illustrative of this approach are the following excerpts from two of his most celebrated poems. In his hymn to Dakshinamurti he refers to Godhead in relation to natural phenomena :

भूर्भुवःस्थितोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

("Whose eight fold form—earth, water, fire, air, ether, sun, moon and the human soul—manifests itself as this sentient and non-sentient universe; than Whom, supreme and infinite, naught else is perceived by the seekers of reality—to that Teacher incarnate, the Lord facing the south, I pay my obeisance.")

A modern poet sings :

यं शैवाः समुपासते शिव इति ब्रह्मेति वेदान्तिनः
बौद्धा बुद्ध इति प्रमाणपटवः कर्तेति नैयायिकाः ।

अर्हन्तित्यथ जैनशासनरताः कर्मेति मीमांसकाः
सोऽयं वो विदधातु वाञ्छितफलं त्रैलोक्यनाथो
[हरिः ॥

("He whom the Saivas worship as Siva ; the Vedantins as the Absolute ; the Buddhists as the Buddha ; the logicians, great demonstrators, as the Creator ; those attached to the teachings of Jina as the Arhat and the ritualists as works and Sacrifice—may that Hari, the Lord of the three worlds, give you the soul's desire.")

Kabir, Chaitanya and most of our catena of singers have followed this path which Tagore also trod with consummate skill in many of his verses and his "Sadhana." and Aravindo Ghosh belongs to the same tradition.

The Psychological Revolt

Soon, however, by the impact of circumstances and also by a natural reaction, the Aryan mind shed some of its *joie de vivre* and became intensely introspective and in a sense more sombre. A profound psychological revolt against formality and ceremonialism was initiated by the Lord Buddha. This rebellion was, however, external and not in truth a breaking away from fundamentals. It was like the pruning of decayed branches. Its first reactions were against the facile acceptance of ceremonialism, and Buddha averred :

"Seek nought from the helpless gods by gift and hymn,

Nor bribe with blood, nor feed with fruits and cakes ;

Within yourselves deliverance must be sought :

Each man his prison makes."

His ultimate gospel which was continued and developed in the message of the Upanishads was thus outlined. I quote from the "Light of Asia":

"Such is the law which moves righteously,

Which none at last can turn aside or stay ;

The heart of it is Love, the end of it
Is Peace and Consummation sweet.
Obey !”

Insistence on Investigation

The great and original contribution however of Buddha not only to Indian culture but to world thought was his great affirmation that his disciples should not believe in anything on mere hearsay. “Whatsoever,” he declared to his followers, “after thorough investigation and reflection is found to agree with reason and experience as conducive to the good and the benefit of one and all, that alone accept as truth and shape your life in accordance therewith. You must labour for yourselves. The Buddhas are only teachers, the showers of the path.” This insistence on investigation which is common to most Indian thinkers is re-emphasised by Sankara Acharya :

नोत्पद्यते विना ज्ञानं
विचारेणान्यसाधनैः ।

(“Knowledge cannot be attained by any means other than inquiry.”)

Only those who are superficial onlookers omit to perceive that the Indian mind was never the slave of dogma. When crudity and unthinking superstition appeared on the scene, the seeds of decay had already been sown.

Contemporaneously with Lord Buddha and during many centuries that followed his demise, the seers of the Upanishads, with the double background of the Vedic Faith and the developing metaphysics, evolved a complete philosophy of life, which may be regarded in conjunction with the doctrines of the Gita as a definitive component of Indian culture. The statement of the Chandogya Upanishad “तत्त्वमसि” —“That Thou art,” the realisation embodied in the Brihadaranyaka Upanishad “अहं ब्रह्मास्मि” “I am Brahman,” placed in juxtaposition with the declaration “नेति नेति” “Not this, Not

this,” and taken together with the other illuminating dictum, “अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ।” (“Save through the as-

sertion that it exists how shall one perceive the supreme spirit”) embody the humility of the seeker after truth in face of the Eternal which can only be described by negatives and cannot be fully envisaged owing to the inevitable limitations of the human intellect. They also proudly affirm the unity of the human spirit with the cosmic consciousness and they constantly recur to this thesis :

मनसैवानुदृष्टव्यं नेह नानास्ति किञ्चन ।

(“The mind must perceive that there can be no separateness in the world.”)

The logical consummation of this way of thinking is to be found in Sankara’s Advaita (or non-dual) philosophy whose awe-inspiring central doctrine is thus epitomised :

ब्रह्म सत्यं जगन्मिथ्या
जीवो ब्रह्मैव नापरः ।

(“The Over-soul is the one eternal verity. Man’s spirit is part of it and not different. The rest is illusion.”)

The final injunction :—

अभयं वै ब्रह्म
अभयं हि वै ब्रह्म भवति
य एवं वेद ।

namely that fearlessness is Brahma and he who is fearless realises the Supreme may be said to be the watchword and the beacon of Indian art and Indian philosophy during the centuries when alone India truly lived.

Tolerance based on Comprehension

To offset such an argument, some would urge that the Indian mind has been all through, content to recognise and placate a multitude of divine, semi-divine and

malign 'entities and has indulged in a multitude of art expressions, some crude and others bewildering, that it preached simplicity and oneness and yet tolerated elaborate forms of polytheistic observance, and art and worship. This contention is superficially valid and the Indian mind was no doubt tolerant almost to a fault but such tolerance was based not on ignorance or fraud but an indulgent comprehension of different levels of human attainment. These critics may be reminded of the synthesis attempted by the Darsana Upanishad of the Sama Veda that the true yogis do not perceive Siva in images or idols but in oneself. It is for the mental concentration of the less enlightened that forms and images have been created.

शिवमात्मनि पश्यन्ति प्रतिमासु न योगिनः ।
अज्ञानां भावनार्थाय प्रतिमाः परिकल्पिताः ॥

The ultimate demand of the spirit was reflected in a prayer not for boons or blessings but that the supreme may lead us from falsehood to truth, from darkness to light and from death to immortality.

असतो मां सद्गमय
तमसो मां ज्योतिर्गमय
मृत्योर्मां अमृतं गमय ।

The Gayatri is likewise an invocation to the Sun as an embodiment of supreme light and energy and the prayer is not for worldly success or prosperity but only that our intellects may be illuminated. The prayer is addressed not to an outside agency but to the universal spirit immanent in all parts of the Universe.

यस्मिन् सर्वं
यतः सर्वं यः सर्वम्
सर्वतश्च यः ।

("In whom is everything, from whom derives everything, who is everything and who is everywhere.")

The abstract doctrines that are expounded in these precepts and sayings are supplemented and reinforced by practical guidance. Buddha in one of his great sermons preached :

"Live—ye who must—

Make golden stair-ways of your weakness ; rise

By daily sojourn with those phantasies
To lovelier verities.

So shall ye pass to clearer heights and find

Easier ascents and lighter loads of sins,
And larger will to burst the bonds of sense,

Entering the Path."

The Gita

The Gita takes up the thread and resting itself on the indispensability of action and endeavour in this world, asserts that efficiency in the performance of one's daily task is true Yoga. The Gita also demands equanimity and eschewal of differences ('Samatva') and finally points to detachment coupled with awareness as the solution of life's problems. The most succinct summary of the Gita teachings is perhaps contained in Verse 19 of Chapter III :

तस्मात् असक्तः सततं
कार्यं कर्म समाचर ।

("Therefore should you perform obligatory or necessary actions without attachment to their fruit or results.")

The Gita is in reality a synthesis of knowledge, work and faith as the instruments of attainment. In a series of unforgettable verses in the 12th Chapter are set out the difficulties and perils attendant on the contemplation of the unmanifested and impersonal aspects of divinity and we are furnished with a prescription indicating the various forms of approach suitable to one's stage of mental evolution. The translation of these doctrines into the life of the work-a-day world was exemplified in the great epics and in the life-stories of the heroes and heroines of the Ramayana,

The Great Epics

The Ramayana, like all the ancient epics of the world, is simple and direct in narration and Valmiki, the first of the great secular poets, brought into triumphant operation one of the innate faculties of the Indian mind, namely, the gift of narration of simple and striking stories outlining life's problems and also pointing a way to life's achievements. Such stories characterise not only the epics but collections of parables like Panchatantra and Hitopadesa. India has been responsible for no small proportion of the world's proverbial philosophy starting with the Buddhist Jataka stories and anecdotes of animals and continued in the Puranic narratives. Being perennially true as well as picturesque these appeal directly to the mind of man and child. Perhaps the Ramayana presents the completest picture of the workings of the Indian mind and it has in turn been responsible for the normal Indian attitude towards life's problems. A few examples may be cited to show the flawless simplicity of language and the inevitability of thought characteristic of what by successive generations of Indians has been acclaimed as the greatest as well as the oldest of poems (*kavyas*.)

सुलभाः पुरुषा राजन् सततं प्रियवादिनः ।

अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः ॥

("O King, common indeed are persons who always speak that which is pleasing; but rare indeed is he who will speak that which is not pleasing, but good, and rare too is he who will hear it.")

उत्साहो बलवानार्य नास्त्युत्साहात् परं बलम् ।
सोत्साहस्यास्ति लोकेऽस्मिन् न किञ्चिदपि दुर्लभम् ॥

("O noble one, hope is indeed mighty. There is no power which is mightier than hope. To one possessed of hope there is nothing unattainable in this world.")

The Ramayana also frequently exemplifies the expertness in unexpected simile,

which is one of the characteristics of Indian literary art.

तस्य सन्दिदिहे बुद्धिः मुहुः सीतां निरीक्ष्य तु ।
आम्नायानामयोगेन विद्यां प्रशिक्षिलामिव ॥

("His mind still wavered, though he repeatedly looked at her, who was shorn of grace like learning divorced from practice.")

Parallel with this development in Aryan India was the Dravidian output of apothegms and philosophic poetry, exemplified by the works of the Tamil saints and seers, Saivite and Vaishnavite, who singing and writing in a fundamentally different language, continued and in some ways bettered the Sanskrit tradition.

Classical Period of Indian Poesy

We may next pass in review the classical period of Indian poesy. Describing in the Meghadutam the gathering of the rain-clouds in the monsoon season, the annual migration of cranes, the course of the Rewa (Narmada) on its pebbly bed and the dance of the peacocks in Ujjain, or in the Raghu-vamsa observing the crisp curling of the breakers in mid-ocean as seen from the air or again in Sakuntala furnishing inimitable pen-pictures of the deer flying from the huntman's arrow, of Kasyapa's hermitage and of Sakuntala's passion for the trees and the denizens of the forest, Kalidasa achieves a verbal inevitability which is the prerogative of all supreme poets but Kalidasa and Bhavabhuti and Bharavi also achieve a verbal compression hardly attainable save in Sanskrit and even in that marvellous language not often attained after the Sutra period. Shakespeare and Bacon, Keats and Goethe and Pascal are perhaps the foremost European examples of such a combination. When Shakespeare observes in "King Lear":

"Men must endure their going hence
Even as their coming hither :
Ripeness is all,"

or when Kalidasa utters the truth

नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण ।

—Human fortunes go up and down as do the spokes of a revolving wheel—we realise that word and meaning and harmony have attained indissoluble union.

Search after Preciosity

Generally speaking, however, Indian classical poetry after Kalidasa and commencing with Bhavabhuti and proceeding until we come to the 'Prabhoda Chandrodaya' is mainly concerned with the search after preciosity and too often with verbal exuberance and elaboration. These poets and playwrights, nevertheless exhibited great skill in the delineation of human motives and dramatic situations. As time passed, the national predilection in favour of subtle analysis and the preoccupation with minute differences and analogies which were already discernible in the older Indian philosophy were intensified by the successors of Sankara and Ramanuja. The concentration upon words and their shades of meaning, upon intricate metrical forms, upon recondite logical concepts and their contrasts and congruences was one of the temptations of the Indian thinker; and these qualities indeed date from Patanjali—perhaps the greatest Grammarian the world has seen and are accentuated in Sri Harsha and Dandi and other authors of treatises on Poetics and Rhetoric as well as in the compilers of the innumerable and mutually warring commentaries on the fundamental canons of Indian belief, the three accepted scriptures, the Upanishads, the Brahmasutra and the Gita. These tendencies were not exclusively displayed by philosophers, logicians and grammarians. All later verse and even more so all later prose (as in the

romances, Dasakumaracharita and Kadambari) began to assume the form of a treasury of painfully intricate phraseology and ingenious simile and the play upon words. The letter began to kill the spirit. This phenomenon is of common occurrence in the history of all cultures but was specially marked in Indian art and literature whose exponents forgot that in the language of the poet "Often ornateness goes with greatness," oftener felicity comes of simplicity.

A Comprehensive Conception of the Universe

Running through the whole of Indian culture and Indian art are certain uniform currents or tendencies but one such feature is especially noteworthy. An early French philosopher spoke of the "good news of damnation" and developed a thesis in pursuance of which he maintained that man would never turn to the pursuit of good but for the fear of eternal damnation. According to him, morality was dependent on this basic verity. Such a mental attitude was practically absent throughout the history of Indian thought, which founded itself on the doctrines of transmigration and Karma and therefore never denied the possibility of salvation or realisation to any being if not in one birth or existence then in another. Such a philosophy naturally led to a comprehensive conception of the Universe cherishing few references and no exclusions, a conception illustrated by the unlimited range of subjects chosen for sculpture and painting and poetry and the discarding of all pruderies and petty censorships. The allowance for the inescapable diversity of human nature and human motives was thus one of the essentials of Indian culture. If culture be regarded not only from the point of view of the fine arts but also interpreted as a way of life, it is aptly summarised in the Taitreya Upanishad in its 13th Anuvaka where the disciple is

taught : "Let there be no neglect of truth or of daily duties or even of prudence or of the arts leading to prosperity. Let there be no neglect of the duties towards parents and preceptors of guests. Above all let there be no neglect of study and of teaching." In the days when India was an effective factor in world affairs, she did not turn her face away from the world and its compromises and its needs however commonplace. Some of her greatest philosophers were like Janaka among her most notable kings and some of her Rishis were great in counsel and not above human failings. The mellowness of the Indian attitude is its abiding characteristic. The essentials of its code are summarised in the Brihadaranyaka Upanishads in the three words

दमं दानं दयामिति ।

(Self-restraint, generosity and compassion). And in the first verse of one of the earliest Upanishads we light upon this great maxim . "By renunciation shall you best enjoy." This profound saying may be remembered along with the challenge of Nachiketas to Yama, the God of Death, in the Katha Upanishad :

येयं प्रेते विचिकित्सा मनुष्ये

अस्तीत्येके नायमस्तीति त्रैके ।

एतद्विधामनुशिष्टस्त्वयाऽहं

वराणामेष वरस्तृतीयः ॥

("Nachiketas speaks : This is my enquiry : some say, (the soul) exists after the death of man, others say, it does not exist. This I should like to know, instructed by thee. This is the third (and greatest) of the boons that I crave.")

Not based on an Exclusive Ideal

They are the compendia of the agelong Indian ideals of life and aspiration in their

strength and weakness, their achievements and failures. In fine, the psychological history of India can be best understood by those who bear in mind the comprehensive-ness of the Indian approach to life with its inevitable reactions. Its abundant tolerance saved India from all inquisitions and the worst effects of fanaticism but it also gave little scope for burning missionary zeal and organising energy. In preoccupation with the things of the spirit had as a concomitant the growing neglect of physical science and of the arts of amelioration. Its eschewal of dogmatism too frequently led to lack of mental vigour and one-pointedness. At the same time it cannot be too often stressed that in the history of Indian thought and activity, there has been on the one hand no divorce between religion, art and philosophy and on the other, its philosophy and essential faiths are not dependent for their validity and compulsiveness on any single revelation or saviour, any dogma or miracle. Its scriptures and its art embody and portray many abnormal or supernatural happenings and personages but they are not pivotal. Indian culture is not based on a single book or a single Incarnation or an exclusive ideal in the sense that without it, it loses its *raison d'etre*. A great Tamil devotee apostrophises the Devi thus :

"Thou representest the illumination of perfect knowledge that leads to utter bliss

In thee are included all religions and beliefs.

As the sea includes all the confluent rivers and streams."

The second and third of these lines furnish and accurate characterisation of the striving and attainment of Indian Culture.

(INDIA SPEAKS)



.. of course
he's learned the
LIFEBUOY
habit!

Off to school and what will he pick up there? New knowledge, new ways—perhaps the germ of some epidemic! His Mother sends off her little man protected by all she has taught him, not least the daily use of Lifebuoy Soap to guard against "dirt-danger" which threatens even the healthiest boy with germs and possible disease.

*Lifebuoy is more than a good soap
— its a good habit*



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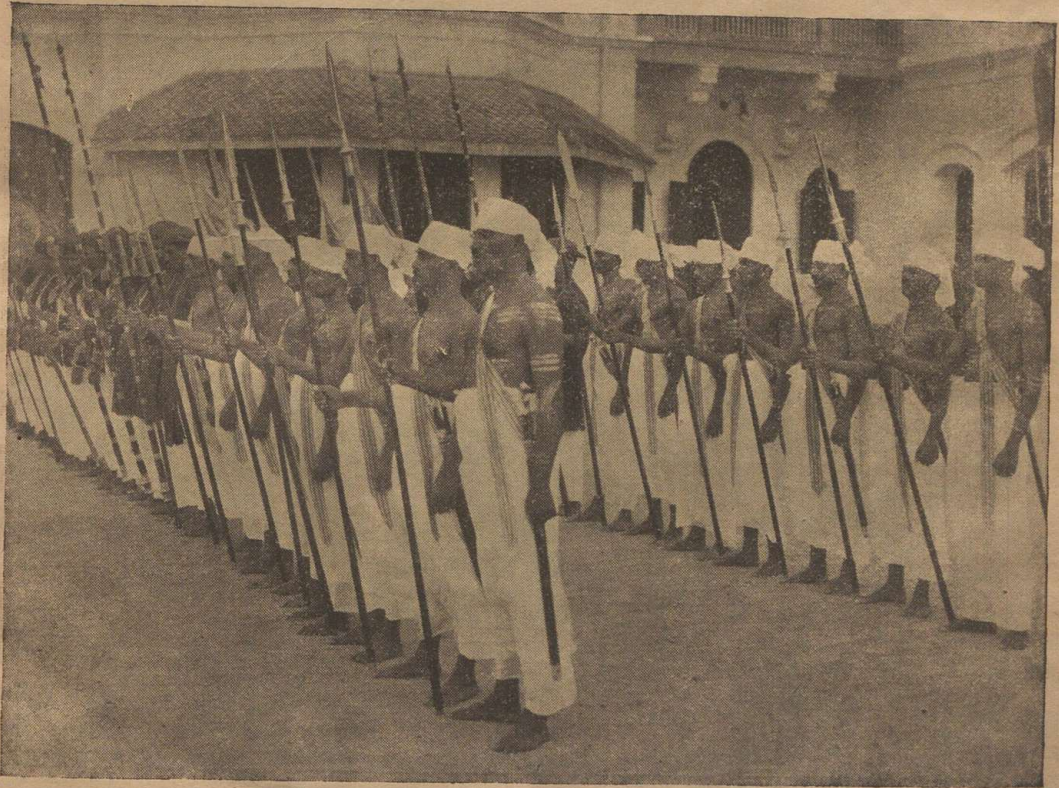
LEVER BROTHERS (INDIA) LIMITED

The Evolution of the Travancore State Forces.

By Major General V. N. PARAMESWARAN PILLAI,
General Officer Commanding, T. S. F.

TRAVANCORE has a hoary Military Tradition, of which any State can be proud. This history of its armed forces can be traced to the most ancient days of the Maha Bharata. For according to accepted tradition, the first Chera King, Perumchotudayan Cheralatan, is said to have taken part in the historic battle of Kurukshetra. His successor, Imayavaramban Nedumcheralatan seems to have won over the Kadambas, Yavanas and other formidable foes, and planted his flag on the Himalayas. Cheran Chenkuttavan

made extensive conquests from Cape Comorin to North India, and also had naval victories to his credit. The successors of Kulasekhara Alwar, the great Vishnu *Bhakta* and poet who ruled over Venad, kept the flame of this Military tradition alive. Till the end of the ninth Century, Travancore had to fight against the Pandyas and the Cholas, who often raided Nanjinad. By the 12th Century A. D. the Venad Kings had not merely brought Nanjinad under their sway, but had extended their power over a large part of the Tinnevely



Palace Guards in their traditional dress.

District also. Early in the 14th Century, the great King Ravi Varma Kulasekhara made Travancore the most powerful military State in South India. His triumphal march, through the Pandya and Chola dominions, and his coronation in 1313 A. D. at Kanchi, as emperor of South India, were all military achievements. In the 16th century, Travancore had to fight the forces of the great South Indian Empire of Vijayanagar on two occasions; and on both the occasions, the Badaga troops had to return disappointed. The Nayaks of Madura, who on the decline of Vijayanagar, declared their independence, also tried several times, to wrest the southern districts of Travancore from her rulers, but were forced to beat retreat every time. The Nayars who formed the largest section of

the people, were from the earliest days, organised in villages, each with its own 'Kalary'. These were fencing schools where every young man learnt discipline and underwent elaborate training in arms. Having learnt all the eighteen *atavus* known at the time, in these 'training centres,' the young men of Travancore waited only for occasions to be called to colours, to do their mite for the King and the State. There is authentic evidence to show that, in the war against Vijayanagar, the Maharaja was able to put on the field no less than 60,000 archers and 20,000 horsemen. Thousands of valiant and loyal youngmen formed what was called '*Chavettupada*' similar to the Japanese Suicide Squad, and took a vow to defend the person of the King to a man: and there were



Artillery as it was.



A Military Parade in 1902.

others, called 'Amohas' who, upon solemn oath, vowed vengeance upon individuals for injuries done to the King and fulfilled such vows with intrepidity and tenacity.

First Regular Standing Army

To the great Maharaja Sree Veera Marthanda Varma, the well-known "Maker of Modern Travancore" goes, however, the credit of organising, out of this indigenous militia, a regular standing army. His regular army numbered over 50,000 trained men, and comprised Infantry, Cavalry and Artillery divisions. D'Lannoy, a Fleming Captain, who was taken prisoner by the Travancore Army, trained them after the latest European model. There were European, Anglo-Indian, Sikh, Pathan and Nayar Commanders in this army. Marthanda Varma Maharaja established

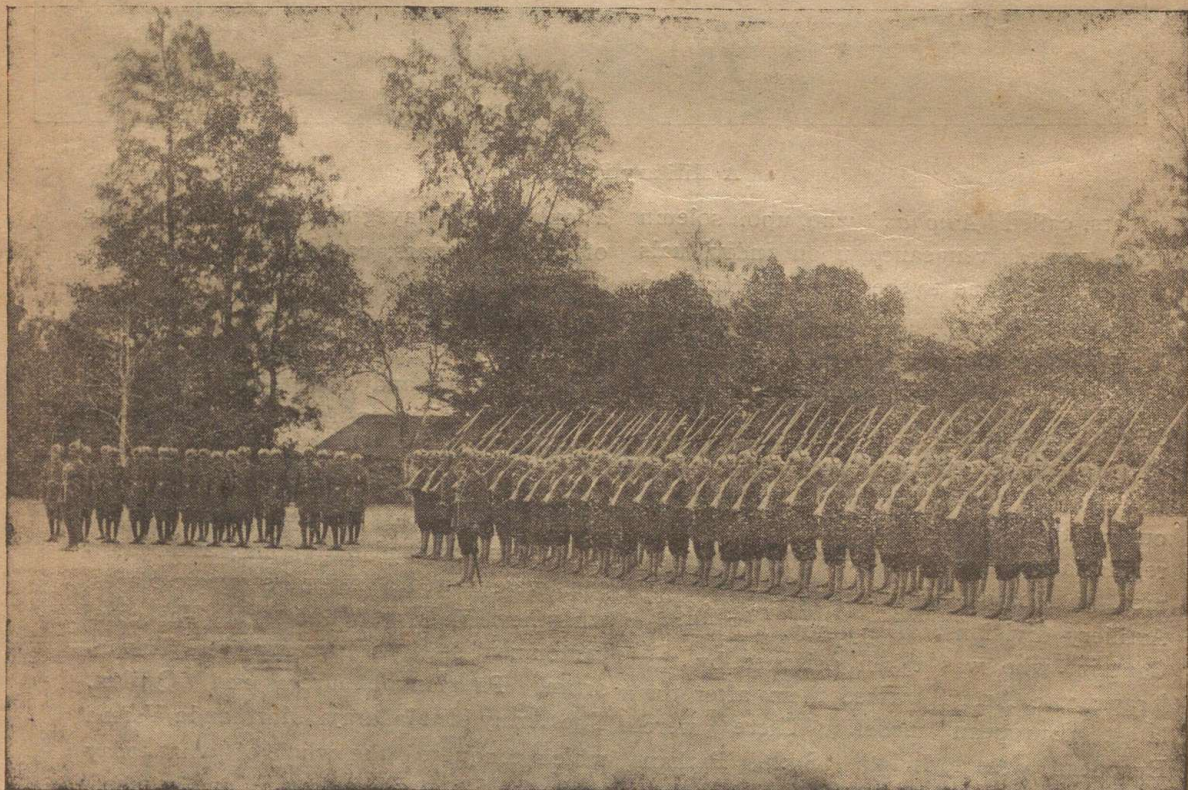
a foundry at Udayagiri, for the manufacture of guns, mortars, cannon balls and gunpowder.

The soldiers of Marthanda Varma Maharaja were mostly Nairs; but Mussalmans, Ezhavas and Nadars also used to be enlisted as and when necessary. After the conquest of the Northern tracts in the State Christians also were taken into service on certain occasions. The army was divided into regiments and battalions; and garrisons were posted at several strategic places, when new lands were annexed. The chief cantonment stations however, were Trivandrum, Padmanabhapuram and Quilon. The Army of Maharaja Marthanda Varma which conquered the whole of what today forms the State of Travancore, and crushed the power of the Dutch in the coast of

Malabar, was composed entirely of Travancoreans. The Marava mercenaries who were in the employ of the State, were disbanded. It was exclusively with the State's own manpower, that the Maharaja so successfully defended the State from the onslaught of the Dutch. Actually, he declined to accept the help volunteered by the English ; and, the Maharaja's confidence in his strength was fully justified by the events which followed. In the fight against Kottarakara whom the Dutch propped up, not one Dutch soldier was spared alive ; and in the battle of Colachel, Dalava Ramayyan's cavalry charge created such dismay in the Dutch ranks, that it ended in a rout in which most of the foes were taken prisoners. The battle of Colachel struck the knell of the Dutch ambitions in Malabar, and, followed by their defeat at Kayamkulam the next year, it resulted

in their abject submission before the might of the Maharaja, at Mavelikara.

The achievements of the Travancore Army in the days of Marthanda Varma did not end with the annexation of the neighbouring principalities. The ruler of Cochin and the Zamorin of Calicut were both defeated in the north : and, in the east ; the troops of the Nawab of the Carnatic under Maphuse Khan, were driven out of Kalakad. The invincible army of Maharaja Marthanda Varma thus played its great part not only within the State, but also outside. However, it was during the time of Dharma Raja, his renowned successor, that the State Army's prowess was felt in the fullest measure, by the powers outside Travancore. The Zamorin was thoroughly defeated by the great General Ayyappan Marthanda Pillai ; and Tippu's troops were shattered by Raja



On Parade in full dress as they were.



H. H. THE MAHARAJA'S BODYGUARD TODAY.

Kesava Das, unaided by the English troops which had been brought in, by agreement. A portion of the Travancore Army chased Tippu out of the State, and was engaged with the British troops under Lord Cornwallis, in his operations against Tippu. British recognition of the efficiency and valour of the Travancore Army thus dates back to the treaty of 1795 laying down that, between Travancore and the British there should be reciprocal military aid during wars. Thus did this State become a standing ally of the British.

The Nayar Brigade

After nearly a quarter of a century comparative lull, Col. Munro, in 1818,

increased the strength and efficiency of the State Army, and put a British Officer in Command. Captain McLood who was already in the service of Rani Parvathi Bayi as the Commander of the Rani's escort of cavalry, was chosen to the post. He reorganised the old regiment as the First Battalion, raised a Second Battalion by voluntary enlistment, and also formed a detachment of Artillery with brass six-pounder Guns for firing salutes. British Officers were generously trusted with Maharaja's commission and appointed to command the two battalions. The strength of the two battalions was soon increased to 1000 each, and each battalion was divided into 10 companies, each under a

Travancorean Subadar. With the Artillery and the attached personnel, the total strength numbered about 2,350 in 1820. The duty of this force, which was officially called the 'Nayar Brigade', at the time of Maharaja Swathi Thirunal, was mainly policing. They were employed in guarding prisons, and prisoners in transit, in preventing smuggling, in seizing robbers and criminals, in assisting the civil officers in the collection of revenue and in the conduct of Temple festivals. Such employment of the Brigade for civil duties, however, led to serious inconvenience in actual working; and in 1824, a separate Police Force was organised. By a process of weeding out and selection, the Brigade was brought in into 2 Battalions to a total strength of about 1,750 by the year 1830. The Officer Commanding the Brigade was invariably a Captain of the British Service, elevated to the rank of a Major by His Highness the Maharaja, and his monthly salary was Rs. 1,000 while Battalion Commanders were Lieutenants commissioned locally as Captains, on a salary of Rs. 400 a month. In 1875, a graduated system of pay was introduced, rising from Rs. 5½ to 6½ in the

course of 21 years for sepoy, and in 1894, it was revised and enhanced by half-a-rupee. You may wonder at those ludicrously small salaries; but, in a sense, the men were only part-time employees, and could live under their own roofs, looking after their household and cultivation operations, except when called for drill or duties.

The State Forces

The Military Department was further reorganised in the early days of His Highness Sri Mulam Thirunal—1 Battalion of regulars, 1 Battalion of irregulars, 2 troops of Body-Guard, an Artillery of 4 Batteries and a Brigade Band. New lines were constructed at Pangode. The general efficiency of the troops was greatly improved. However, it was not until His Most Gracious Highness Sri Chitra Thirunal, our beloved Maharaja, ascended the throne, that any idea of resuscitating the State Army as a fighting force, was seriously thought of. In 1936, Travancore joined the Indian State Forces Scheme; and the original Nayar Brigade was reorganised as "The Travancore State Forces", with 3 units, called respectively the 1st, the 2nd and the 3rd Nayar Infantry, and C class Units of 2 troops of Body-Guard, an Artillery of 4 Batteries and a State Forces Band. The Pangode Military Area was greatly extended, and the Headquarters of the Army was transferred, from the Old Cantonment to Pangode. Up-to-date barracks were built, in large numbers, to suit the different ranks. The standard of training was greatly improved. The pay and conditions of service, were revised and improved. His Highness the Maharaja condescended to assume the title of



The G. O. C. is here seen addressing the Second Travancore Infantry at Baghdad.

Colonel-in-Chief of the Forces, and His Highness the Elaya Raja became Honorary Lieut. Col. of His Highness the Maharaja's Body Guard. Gentlemen Cadets were selected from educated young men of respectable families in the State, with the approval of His Highness the Maharaja. After thorough training they were commissioned as State Officers, corresponding to the King's Commissioned Officers of the Indian Army. The greatest reform was the throwing open of the enlistment of the State Forces, to all sections of His Highness the Maharaja's subjects, which laid the foundation for perfect comradeship between the members of the different communities in the State.

Travancore Army & The World Wars

When the War broke out in 1939, His Highness the Maharaja placed the State Forces at the disposal of His Majesty

was inaugurated for recruitment and basic training, for furnishing reinforcements to the two State Units on war service. The service rendered by the Training Centre and by the two Infantry Units outside the State, has been unequivocally praised by the most eminent authorities of the Indian Army. Today from the top to the bottom, the Travancore State Forces is entirely Travancorean. There are now 2 A Class Infantry Units together numbering 2004, 3 B-Class half battalions together numbering 1234, and 3 C-Class Units together numbering 1877. On the whole there are at present 62 State Officers, 73 Indian Officers, and 3270 other Ranks. Under the gracious patronage, immediate guidance and inspiring command of His Gracious Highness the Maharaja, the Colonel-in-Chief, whose personal example and solicitude for the welfare of the State Forces, afford the fountain head of inspiration for



A Section of the modernised State Forces, on Parade.

the King Emperor of India, and before long, the 1st and 2nd Infantry Battalions were called to active service. At Pangode a new 4th Infantry was formed to do guard and ceremonial duties, a Training Centre

the best service for the motherland, the Travancore State Forces has attained a very high order of efficiency among the fighting forces of India.

—(Broadcast Talk from Trivandrum Radio.)

STATE SHOULD CONTROL COIR INDUSTRY

REGE COMMITTEE'S RECOMMENDATION

THERE are too many factories, too much plant and too much labour in the coir industry. A considerable waste in effort and money results from the preparation of superfluous samples and patterns. Owing to internal competition and price cutting amongst the manufacturers, the industry is not reaping the advantages it has from its well nigh monopolistic position. These are the conclusions of the Rege Committee* in their Report on Labour Conditions in the Coir Mats and Matting Industry in India.

Largest Industry in Malabar

The Report says that it is essential to rationalise the coir matting industry by evolving machinery for centralised control for production and export of coir products. If this cannot be done the only alternatives are the State control or the State itself taking over the entire industry. Other improvements are also called for, such as the use of better machinery. Some measure of co-operation between Travancore and Cochin is necessary in the field of labour administration.

The coir industry is the largest industry on the Malabar coast which abounds in

coconut plantations. In Travancore State 30,000 families are employed in the extraction of fibre and about 30,000 workers in the manufacturing processes while in Cochin State about 40,000 workers are employed. There are about 360 factories in Travancore—46 in Alleppey and the rest in villages. Cochin has 15 rope-making establishments and only 3 matting factories. Cochin specialises only in the manufacture and export of coir yarn and ropes. For its mats and matting industry it has to depend upon the superior yarn from Anjengo in Travancore.

With the outbreak of war there was a sudden rise in the export of coir products to Europe. But with the overrunning of Europe by the Axis powers and with the entry of Japan into the war, the coir industry came almost to a standstill. In the meanwhile the Governments of Cochin and Travancore secured orders from the Government of India for several new coir products such as cordage for tents. On account of the scarcity of other fibres the demand for coir rose and the Government had to impose control of prices in 1945. At present there is an acute shortage of labour in the industry.

* [The Labour Investigation Committee consisting of Mr. D. V. Rege, Chairman and Mr. S. R. Deshpande, Dr. Ahmad Mukhtar and Prof. B. P. Adarkar, members, was appointed by the Government of India in February, 1944, to collect factual data on labour conditions in various Indian industries. The Committee has prepared 35 reports on working conditions in 38 industries.]

There are more piece-rate workers than time-rate workers in this industry in Travancore. Contract labour, particularly of women and children, forms about 22 per cent of the total labour force. Eighty per cent of the workers are men. Women and children are employed in such work as sorting, beaming and splicing both in the regulated and the unregulated factories. There is no recognition of permanency,

COIR INDUSTRY

From the husk of the coconut skilled men and women of Travancore produce exquisite house furnishings as shown below. Coir making is the main occupation of the people living in the coastal regions of the State.





Before making into
coir the husk is retted.
It is kept under water
for six to eight months.

The softened husk is then
beaten into fine fibre by women.



The fibre is then
treated and spun into
coir yarn.

The spinning is done
by women.

The yarn is then
used and woven into
exquisite carpets.

The war uses of
coir were varied and
great.



apprenticeship, graded or time-scale promotion or Standing Orders.

Working conditions are far from satisfactory even in regulated factories. Factories are usually built of coconut thatch and are lacking in ventilation and protection against fire. Congestion is common and dangerous machinery is not protected. Sanitation is deficient and washing facilities in the dyeing and stencilling sections are inadequate. All the factories work only one shift. The working hours are 9 for men, 8 for women and 5 for children. Unregulated factories work even on Sundays and keep no regular hours.

As there is a large variety of types of work and innumerable patterns and designs, wage-rates vary widely and from factory to factory. The majority of men earn a daily wage of As. 12 to As. 14, women As. 6 to As. 8 and children less than As. 4.

Workers' Wages

There is a great need for standardising wage-rates. Wages for time workers have been increased by the efforts of the Industrial Relations Committee which was set up in 1943 to prevent competition amongst local manufacturers in executing the orders of the Supply Department, Government of India, for tent components. The wages of women have been increased from As. 7 to As. 9 per day, and of men from As. 10 to Re. 1 per day. Dearness allowance amounting to As. 12 in a rupee or 75 per cent. of the basic wage-rates of 1939 is now being paid, but it is not commensurate with the increased cost of living. The average minimum and maximum earnings are Rs. 12 and Rs. 52 per month—showing an increase of Rs. 8 to Rs. 12 as compared with 1933. There are no overtime earnings and no bonus, gratuity or pension.

The only medical aid in the regulated factories is a first-aid box. There is no provision for periodical medical examination. A large percentage of workers are suffering from malnutrition and diseases

like filariasis. Canteens are provided in three large units at Alleppey. Five factories run grain shops selling all rationed articles at less than the market price or at controlled rates. The employers have not provided housing to their workers who live in their own private huts. Ground rent is paid by them in cash in the municipal area and in the shape of manual service in villages.

Well Organised Trade Union

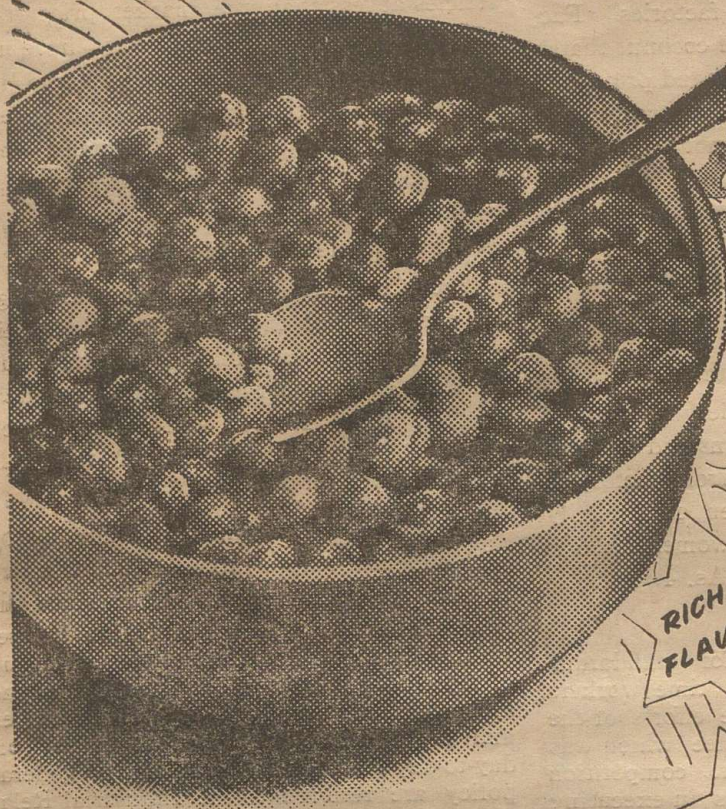
The Committee found that although 52 per cent. of the workers in Cochin and 65 per cent. in Travancore were indebted, the average per capita debt was small, namely, about Rs. 42 and Rs. 69 respectively. A large proportion of this debt was borrowed for domestic needs.

There is a well organised Trade Union with a membership of about 17,000 workers in Alleppey, Travancore. Ever since the general strike of 1938, the Union has set up in each factory a Committee consisting of representatives from each section of the factory. This Committee directly discusses and negotiates with the management on day-to-day difficulties. Problems of general policy are referred to the Industrial Relations Committee. This organisation has been responsible for the disappearance of the abuses of the contract system and has done much to promote industrial peace. One of its duties at present is the fixing of rates of wages for all new types of work in the manufacture of mats and matting.

Of the 46 factories in Alleppey and its suburbs only 10 have been brought under the Travancore Factories' Act. It is desirable that all the factories are brought under control and that the inspecting staff should be increased and their status enhanced. The payment of Wages Act and the Workmen's Compensation Act are well observed. In Cochin, no claim under the Maternity Benefit Act has been paid.

(THE INDIAN INFORMATION)

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EDUCATIONAL REORGANISATION AND ART

By Kulapati Jayaram Cousins

(Art Adviser to the Government of Travancore)

THE bettering of the education of the young became a problem of world-wide anxiety after the world-war of 1914-18. There were a few men and women who sought for deeper reasons for wholesale murder and destruction than political ambition or economic necessity. To them it appeared clear that the external things about which men fought were of much less essential importance than the attitude and quality of the inner life, the life of imagination and thought and feeling, which has within it, if given sway, the power of ultimately eliminating the animal tendency to fight, and by this elimination to make warfare a thing of the past.

Regeneration of Life

The question arose as to how this inner attitude and quality could be taken hold of before it was demoralised by the evils inherent in an imperfect social order and unregenerate individual lives; how it could be developed, fixed and applied to the regeneration of individual and collective life. Bernard Shaw's confession that he had no hope of his contemporaries was dismissed as one of his characteristic whimsies; yet it came to be regarded as quite sober and entirely justifiable. Worse than that, the humans in whom Shaw lost hope seemed to lose hope in themselves; idealism, which stretches towards heights and distances in human relationships ever seeking to raise and broaden them and to unify their bases was reduced to a narrow and rigid realism, which restricts attention to that which is immediate and personal. "Hope springs

immortal in the human breast" Alexander Pope asserted. But mark that he says "*hope springs*"; if it stayed where it was, instead of springing and overflowing and moving as a refreshing and nourishing stream, it would change its nature to that of a stagnant pool or a poisonous drain.

Something of the truth in these figures of speech moved individuals here and there to seek for the purification of the river of life at its source in the formative years of childhood and youth, in the hope that the preferences then established in the nature of the child would in adult years be rid of anti-social selfishness, and that the reactions that come out of preferences would be transformed from separative and ill-natured enmities into a "co-operative antagonism" such as is recognised in parliamentary terminology as His Majesty's Opposition.

Education, therefore, in the years after the first world-war, indeed shortly before its termination, came in for attempts at revision. But the good influences then set to work were not able to overtake the evil influences that were fermenting in exaggerated feeling and clouded thought. The culmination of these in the second world-war put educational reform in the background of general excitements and menaces. But the relative termination of the military war allowed the necessity for it to reappear. It has done so in India, one of the most educationally backward countries owing to its official system of

alleged education having long been not only foreign administered but foreign-spirited.

One thing, however, may be put to the credit of the second world-war: it rescued education from the flabbiness and fogginess of pedagogical speculation, and set it with tragical clearness among, even in front of, the practical and thoroughly proven powers of human life, for good or ill. Unfortunately the proving was on the side of ill. To twist the attitude of a whole people to the fulfilment of his evil will, Hitler went to the source of influence on the future, and educated the children of Germany in the gospel and technique of ruthless domination of other peoples.

It has cost the world an incalculable amount in material and moral loss and degradation to realise the fact that education can, in much less than a generation, change a nation from bad to worse; and that, therefore, if given the chance, education could equally operate in the reverse direction, and lift common humanity to a level more consistent with that term. But the cost may in the future be counted as having been worthwhile; for, to those who apply the deepest and freest thought to the relationship of education to world conditions, there is nothing clearer than that none of the cure-alls (economic, political, religious) that have been any lasting effect while the inner nature of humanity is kept out of affairs, and the sub-human propensities of greed, selfishness, exclusiveness and sensuality are mainly considered.

Education—The Salvation of the Future

The Salvation of the future is in the power of education and of education alone. But the direction of education, if the process is to fulfil its real purpose in life, is crucial. If its impulse is from the external, material

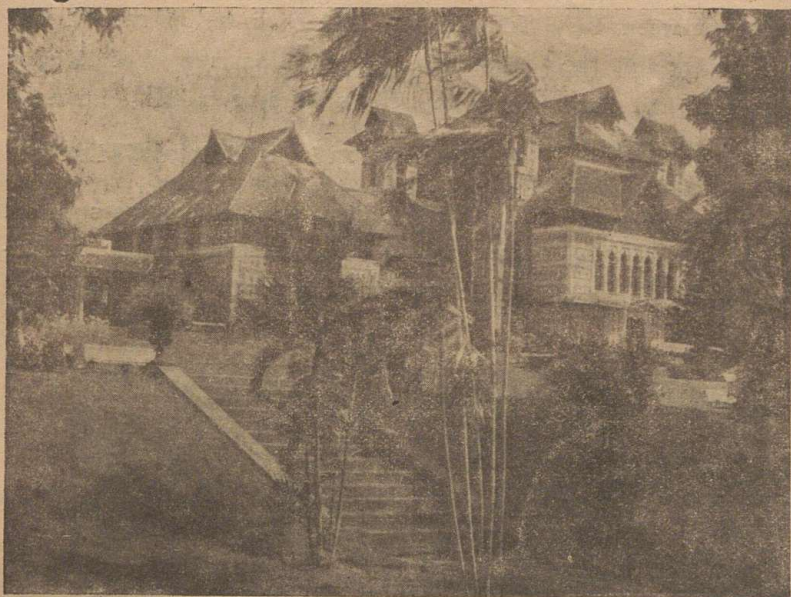
and lower side of life, it will only continue and intensify evil and warfare. This is its main influence to-day, as it has been in the past with its unheeded annotation of brutality and destruction.

A signal in the opposite direction goes up in England. A recent press note reports the Secretary of the Ministry of Education, Mr. David Hardman, as saying in a public address that "emphasis on the Arts in education.....will produce a generation of Councillors.....who will not tolerate the squalor of the industrial town, of the old-fashioned dilapidated school, and the long rows of dingy houses in back streets." Giving the matter a wider connotation he adds, "If we are to counteract the vast cultural breakdown which stretches across the world, we must begin at once by putting the Arts on the map in the smallest classrooms in the humblest schools throughout the land."

The same idea of the curative influences of the arts is expressed in the Foreword to the programme of a recent exhibition in Dar es Salaam, the capital of Tanganyika in East Africa. "Not only do these young artists provide us...with good fare...; but—perhaps more important—they are constantly maintaining secure channels for the urges of stormy youth, channels that lead through the artist's contemplation of life's beauty towards meditation and understanding of life's problems, and thence to good citizenship."

Beneficent Influence of Art on Life—Travancore's Example

It will cheer the authors of these two key-statements bearing on educational re-organisation and art to know that the beneficent influence of art on life, which they both recognise, has been voiced in India by a handful of educational visionaries during the past thirty years. It will



TRIVANDRUM MUSEUM. Built on a hill with its array of red-roofed towers, the Museum contains an exquisite collection of rare art objects of great historical value.

especially cheer the Secretary to the Ministry of Education in England to know that his desire to have the arts put into the school time-tables of the country at once has been anticipated in intention by the State of Travancore, and that steps are in progress for making arts and crafts obligatory in the schools of a country of over six million inhabitants.

Not once only has the head of the Administration of the State, Sachivottama Sir C. P. Ramaswami Aiyar, expressed his conviction that ameliorative measures in regard to the material welfare of the people (of any region) would fail of their purpose if they were not backed and inspired by cultural ideals. Himself inspired by that ideal, he has secured for the State valuable works of art as examples of the vision and skill and beauty of India in the past, for the pleasure and instruction of the people, and for the stimulation of the imagination

and activity of the young when the coming of art into school education would call for examples of high achievements in painting and sculpture, metal-casting and woodcarving, music and dance.

That event, the giving to arts and crafts of the same educational status and opportunities as other subjects heretofore deemed essential in school curricula, has taken the first step on the road to organised accomplishment. A thoroughly thought out scheme

of educational reorganisation in Travancore has been accepted by the Legislatures, notwithstanding considerable controversy on some of its aspects, and handed over to the appropriate body for putting into force. In the scheme simple crafts in the primary schools, in which education becomes free and compulsory, are given an integral daily place in the time-table. In the Middle Schools (Forms I to III) drawing and painting in various manners and degrees are to be a daily obligatory subject. The High Schools (Forms IV to VI) will be separated into those giving arts and crafts special eminence as an optional, and others giving academical education leading to the Colleges. Polytechnics will give specialised training for those who mean to make some of the arts or crafts their means of living.

The new Art—Syllabuses

A Note setting out the lines on which the new art-syllabuses are to be worked

will indicate the difference between the work of the old drawing master and the future art teacher. Those who have suffered at the hands of the former will remember dreary periods of copying things of no living interest. Hereafter such copying as will be done will be direct from "familiar natural shapes (leaves, flowers,

Indian style is seen in the instruction that in painting "the Indian method of delicacy and simplicity should be mainly followed."

A Revolution in training Children

This will, when the syllabuses in art are put into full operation, mean a revolution in the training of skill and taste and



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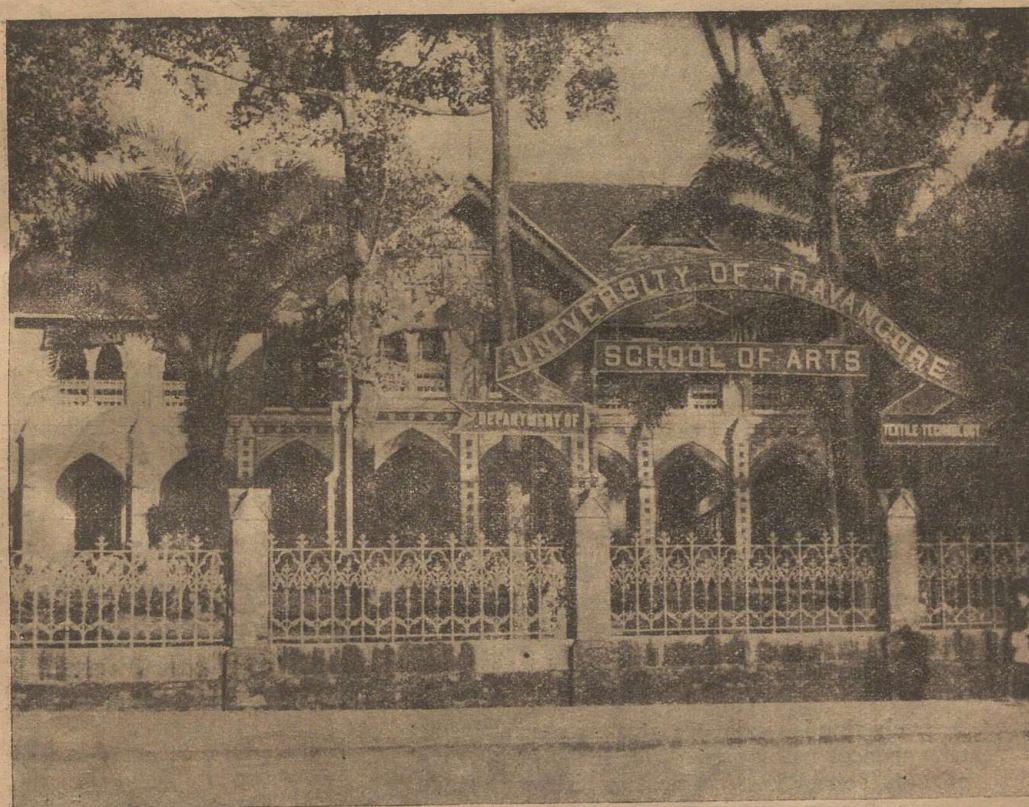
fruits, birds, animals, etc., and the traditional variations of these (lotus, pineapple, hamsa, vyali), also of familiar features in local buildings (gopuram, Malabar gable and roof, dome, spire, etc.)." The same directness will operate in painting, in which subjects will be taken "from the human and natural surroundings of pupils." The influence of the revival of painting in the

observation in children. On the mental side a remarkable feature in the art section of the educational reorganisation in Travancore will be the imparting to the students of the High School classes of "appropriate knowledge of the history of Indian painting and related arts in Asia, and some knowledge of the theory and principles of arts (aesthetics)." This will tend to raise the

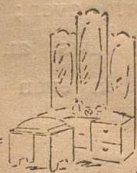
craftsman from the level of a manual worker to that of the artist by making him (and her) acquainted with the great achievements of art, first in his own land, afterwards in adjacent lands, and ultimately the world over; and knowledge of the natural laws and psychological effects involved in even the simplest exercise of

skill will set the artist and craft-student in touch with beneficent natural laws that will tend to beautify and ennoble the individual life and through it to extend its influence on the organised life of humanity.

(Broadcast Talk from Trivandrum Radio.)



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STATE'S MINERAL SANDS

By

MR. K. R. KRISHNA AIYAR

THE mineral sands of Travancore have recently come into great prominence. International politics hovers around sources of mechanical power. It may be coal. It may be mineral oil. And now, after the remarkable success of science in tapping atomic energy, minerals containing Uranium and Thorium are receiving special attention from "power politics."

Beach Sands

Our mineral sands occur along the coast and are often referred to as our beach sands. They are complex mixtures of several minerals of which only one mineral, monazite, is of importance as a potential source of atomic energy. There are, however, many others which are of great commercial value.

A visitor to Travancore driving along the coast road cannot fail to be struck by the peculiar appearance, dark and sombre, of the sea sand near Neendakara. He would also be fascinated by the beautiful purple coloured sand of Cape Comorin. These varying colours are due to the presence in the sand of different minerals.

All sands have their origin in igneous or metamorphic rocks like granites, gneisses, pegmatites and so forth. The rocks are broken up and disintegrated by natural agencies. Some of their mineral constituents are more easily attacked than others. These are dissolved or washed out. Those which resist decomposition are brought down by rivers to the sea. The main bulk of the sand produced in this way consists of the familiar white quartz sand, silicon dioxide or silica. But mixed with the

silica, are found all the other resistant minerals originally present in the rock.

The sand thus accumulated on the sea shore is further acted on by the water of the sea. The waves playing upon the sand succeed in washing away more of the lighter quartz sand leaving behind a higher proportion of the heavier minerals. Thus our mineral sands consist, besides silica, of the denser and more resistant mineral constituents of the original rocks.

It would be an interesting exercise for a student who has the necessary patience to try, by a simple means, to separate out the constituents from a handful of Neendakara sand. He should wash the sand with fresh water and dry it and then with the help of a lens pick out the particles with different colours. He could thus succeed in partial separation into different coloured heaps—white, black, red and yellow.

The largest heap would be the white. It will be a mixture of three separate minerals—quartz, zircon and sillimanite.

Next in size would be the black. It will contain the minerals—ilmenite and rutile and probably magnetite.

The next would be the very small heap of red sand. This consists of garnet.

The tiniest heap would be yellow and that consists of monazite.

All these minerals are of commercial value—but the most important among them are the black ilmenite and rutile, the white zircon and the yellow monazite.

Some of these minerals, e. g., the black ilmenite and magnetite are invariably

present in beach sands everywhere but their proportion is too small for recovery. Others like monazite are peculiar to our coast. It is interesting to note that the latter are found to occur only in the coastal belt south of Ambalapuzha to Cape Comorin. Even in this region, due to the peculiarity in the direction of the tidal waves, the heavy sands are found sufficiently concentrated for economic recovery only at certain localities such as Chavara, Vellanathuruthu, Cheriya Azhikkal, Warkala, Manavala-kurichi etc. The factories which separate out the different minerals for export are situated in these regions.

It may be mentioned that similar sands occur also in other parts of the world, notably in Brazil, Australia and New Zealand—but Travancore stands foremost in the production of monazite.

Separation

Now, we shall say a few words about the methods by which the different minerals are separated. Before we do so, we must have some idea of the proportion of the various minerals in the sand. It varies with the locality, but roughly ilmenite forms 50 to 70 per cent.; rutile 0.5 to 2.5 per cent.; zircon 2 to 8 per cent.; sillimanite 0 to 8 per cent.; monazite 0.1 to 3 per cent. and garnet 0.25 to 0.4 per cent., the rest being silica.

There are two chief methods for the separation of the minerals. The one is based upon the differences in the densities of the component minerals; the other, upon their differences in magnetic susceptibilities—*i. e.*, whether they are attracted and retained by a magnet or not.

Minerals containing iron are attracted by a magnet. Ilmenite contains iron. The sand mixture is placed over a belt which,

as it travels bends over a powerful electromagnet. As it does so, the ilmenite is held on to the belt, while the other minerals drop out. The ilmenite drops only when the belt has moved away from the magnet. Thus the ilmenite is separated.

The non-magnetic portion contains the other minerals. Their densities vary from 5.5 for monazite to 2.8 for silica. The mixture is subjected to dry or wet tabling. In the dry process, the dry sand is lifted by a blast of air as it comes down a jigging table. The lighter sands move away rapidly while the heavier portions lag behind and are brushed off. In the wet process, the sand mixed with water flows over a slightly inclined jigging table. Sands of different densities move to different corners.

These operations, magnetic and tabling, have to be repeated many times to get each mineral sufficiently pure and free from others. Other methods like floatation and electro-static separation are also used in the later stages.

Composition

In Chemistry, we speak of families of elements, meaning elements which are very similar in properties and are therefore grouped and studied together. Our minerals all contain the oxides of the silicon family of elements—oxides of silicon, titanium, zirconium, hafnium and thorium. They have similar chemical formulae— SiO_2 , TiO_2 , ZrO_2 , HfO_2 , and ThO_2 . These oxides occur free or combine with other oxides *eg.*, iron oxide, aluminium oxide etc. Monazite, however, is somewhat peculiar. Now we shall deal with each individual mineral.

Silica or quartz sand SiO_2

Even quartz sand is valuable, if it is found pure and white—free particularly

from iron. Then it becomes a valuable glass sand, used in glass making. Such a sand occurs in the Shertala Taluk and is utilised by the Ogale Glass Works.

Rutile TiO_2 and Ilmenite FeO, TiO_2

Both these minerals are black, but rutile the free oxide has a bright shining appearance. Ilmenite is titanium oxide in combination with iron oxide. (It is strongly attracted by a magnet, rutile feebly so—due to iron impurity—or not at all.) The free oxide rutile is very much more valuable than the ilmenite. The value of the latter depends on the percentage of titanium oxide TiO_2 in it. It varies, but is highest and about 60 per cent in Travancore ilmenite. Of all our mineral sands, rutile and ilmenite must be considered the most valuable. They are used chiefly for the manufacture of a white paint which is superior in all respects to other white paints. Export of ilmenite began in 1922 with one thousand tons and expanded in 1938 to two hundred and sixty thousand tons. Here is a mine of wealth if only we start preparing the paint instead of exporting the sand.

Ilmenite has also other important uses. One of them is the production of the alloy ferro—titanium required for the making of steel from pig iron. Ferro manganese is commonly used for this purpose, but ferro titanium is superior.

Zircon $\text{ZrO}_2, \text{SiO}_2$

Zircon is zirconium silicate *i. e.*, zirconium oxide ZrO_2 in combination with silica. A small quantity of the free oxide as the mineral Baddeleyite has also been found in our mineral sands. To go back to zircon, it is white and shines brilliantly. It is very hard and can be used as an abrasive. Here it is found as fine particles of sand, but it occurs in larger crystals in

Burma and in Ceylon. Crystal zircon is a valuable gem and its occurrence in Travancore seems likely. It may be found colourless or coloured variously from yellow to red, brown and steel blue. The red stone is called hyacinth and the yellow jargoon. In brilliance these stones come next to the diamond.

Zircon sand can be processed to give the oxide zirconia ZrO_2 , which is a superior kind of refractory used for lining furnaces and making crucibles in the steel and glass industry. It can stand a temperature of 3000°C without melting and is not easily attacked by other materials.

Sillimanite $\text{Al}_2\text{O}_3, \text{SiO}_2$

This is a white sand. It is a compound of silica with alumina—aluminium silicate. It is related to ordinary white clay which is also aluminium silicate but hydrated, *i. e.*, combined with water. Both are used as refractories in furnace construction. Fire clay can stand a temperature of 1500°C without melting. Sillimanite can stand a still higher temperature, about 1800°C .

Garnet $6\text{CaO}, 3\text{SiO}_2, 2\text{Al}_2\text{O}_3, 3\text{SiO}_2$

The garnet in our sands is red coloured, but varieties are found coloured yellow, pink or green. It is also a gem stone. Large grains or crystals are cut in cabochon and used in Jewellery. It is hard though not so hard as zircon. The sand is useful as an abrasive in making grinding wheels. The composition of this mineral is rather complex. It is a silicate. The silica is combined with two other oxides commonly lime and alumina.

Monazite $\text{Ca}(\text{La etc.})\text{PO}_4$

Lastly we come to the most talked of mineral. Our monazite is golden coloured, but it may occur with other colours. While

all the other minerals we mentioned are chemically related, monazite, in composition, is entirely different. It is a phosphate of the elements belonging to a neighbouring family—the rare-earth family—consisting of 14 or 15 members of which the more important are Carium, Lanthanium and Dydimium. But curiously, the oxide of an element of the silicon family is found in this mineral, as to say a guest. The importance of the mineral is due to the importance of the guest namely thorium oxide. The percentage of thorium oxide— ThO_2 —varies in monazite from different sources. It is highest in Travancore monazite—8 to 9 per cent. Thorium oxide prepared from the sand is employed in the making of the mantles which give intense illumination when placed in the colourless flames of gas or petroleum lamps. Our mineral sands began to be exploited for monazite in the year 1910 during which 402 tons were exported. The figure rose to 5000 tons in 1937. With the employment of electric lighting the demand for monazite began to decline but again it has come to

the fore as a potential source of atomic energy. Thorium is the neighbour of Uranium and it is hoped that the fission of its atom would prove just as useful as that of the Uranium atom. We thus hear of international control of Thorium bearing minerals.

To us monazite is of importance in a different way. Being a phosphate, we can, by proper treatment, separate not only the thorium oxide but its phosphoric content in the form of valuable fertilisers. A method has already been worked out by a Research Scholar of our University and it is ready for commercial exploitation.

Our Government is fully alive to all the possibilities of the mineral sand industry and ere long we can hope for the establishment of factories turning out industrial products like paints, refractories and fertilisers from our mineral sands.

(Broadcast Talk from the Trivandrum Radio.)

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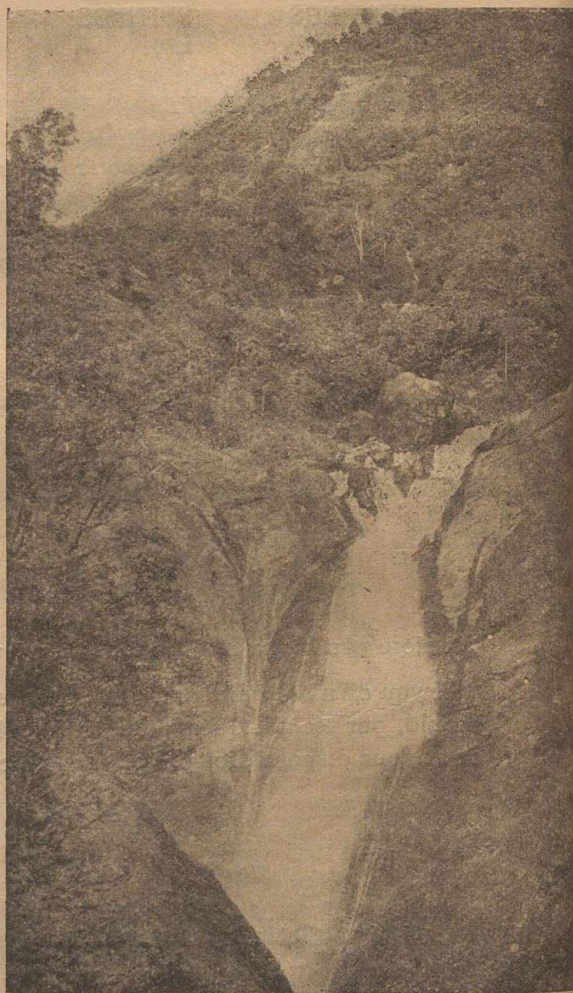
HYDRO-ELECTRIC POWER RESOURCES IN TRAVANCORE

THERE are no known deposits of coal or mineral oil in Travancore. But due to its favourable topographical position and its high rainfall spread over six to seven months of the year, the water power resources of the State are considerable. From an investigation of some of these sites made recently, it is reckoned that at least $1/4$ of a million K. W. of hydro-electric power could be developed economically.

Pallivasal

As a first step towards the harnessing of these power resources of the State, a beginning was made about 10 years ago when the execution of the Pallivasal Project was taken up. The first stage of this work was completed in 1940. This scheme utilises the falls in the Mudirapuzha river, a tributary of the Periyar and is operating at a head of 2,000 feet. The station consists of 3 generating sets, each of 4,500 K. W., of which one is normally a standby. Power is generated at 11 K. V. and transmitted at 66 K. V. to five Principal 66 K. V. substations which in turn feed the area around through an extensive net work of 11 K. V. lines. These main 66 K. V. substations are conveniently located so as to supply the industries which have already been established in those areas on account of their special suitability from the point of view of raw materials, labour and transport. The present transmission and distribution system comprises 137 miles of 66 K. V. double circuit lines, 27 miles of 33 K. V. single circuit lines, 230 miles of 11 K. V. lines and over 200 miles of L. T. (400/230 Volts) lines for supply to the various centres. Power is now available throughout North

and Central Travancore. During the last five years of operation, the connected load in the system has reached 20,000 K. W. with a maximum demand of over 10,300 K. W. The total generation in 1945 was a little over 70 million units. About 72.5 per cent of power generated is utilised for industries and the balance for domestic and agricultural purposes. The following are



Pallivasal Falls

TRAVANCORE INFORMATION and LISTENER, September 1946

the main industries for which power is supplied at present. Aluminium production, Tea, Rubber, Ceramics, Textiles, Paper, Plywood, Oil Mills, Saw Mills, Tile Factories, Engineering Workshops, Processing of Mineral Sands, Woodworks etc.

The increase in demand for power for further industrial developments has been so rapid that the second stage of the extension of the Pallivasal Project to raise its installed capacity to 36,000 K. W. was taken up in 1941. The order for the plant was placed at that time and the construction of two reservoirs was also put in hand. Due to the conditions created by the War, only one out of the 3 generating units of 7,500 K. W capacity has reached the site. The second one is expected shortly, while the third machine which is also on order is likely to be ready for service by the middle of 1948. Proposals are also under consideration to enhance the size of the existing units by installing bigger water wheels so that the capacity of the Station will be increased to about 40,000 K. W. by about 1948.

Sengulam.

In view of the further anticipated increase in demand for power as a result of the vigorous policy of industrialisation followed by Government, investigations have been going on for the last two years to develop another Project below Pallivasal utilising the tail water of the existing station. This new power house will be located at Sengulam, about 4 miles lower down and will consist of 4 units of 12,000 K. W. each operating on a head of about 1,300 feet. This station is expected to work on a load factor of 60 per cent. while Pallivasal will be run as a base load station. The

detailed investigation of this scheme has almost been completed and the specifications for the plant and equipment are being drawn up. The complete execution of this project is expected to take about 4 years, so that this additional power should be available by the middle of 1950.

Neriamangalam.

A scheme still lower down Sengulam where not only the tail water from the first two stations but the discharge from another tributary will also be utilised is also being studied in detail now. From a preliminary examination of this project it would appear that this scheme will enable the development of 50,000 K. W. operating on a head of 550 feet. The work is likely to be put through and completed during the period of 1950—55.

Other Projects.

Investigations are in progress at Pambayar and Pericard. A Preliminary study of these schemes already conducted would show that over 125,000 KW could be developed economically from these sources. But the execution of these is likely to be taken up in the normal course only after the completion of the Sengulam and Neriamangalam projects mentioned above. If, however, some large scale industries are likely to come into existence in the State as a result of its favourable position with respect to power, raw materials, harbour and other transport facilities, the programme of construction of these projects will be suitably modified.

Proposals are also under consideration for the development of the IDIKKI FALLS situated in the main Periyar River. This scheme will enable the generation of over 70,000 KW. A detailed investigation of this site will be taken up very shortly.



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What Others Say

THE TRAVANCORE BUDGET

ADDRESSING the budget session of the Travancore Legislature, the Dewan stated with a feeling of legitimate pride that the State had made remarkable progress in the past ten years the pace of which could stand comparison with progress in the Soviet Union. This is reflected not merely in the finances of the State, which have grown from Rs. 232 lakhs in 1936 to Rs. 710 lakhs in the current year and are expected to go well above eight crores in the next year. Judged by financial criteria alone, Travancore has worked its way to the front-rank among Indian States in the past ten years. But its progress is by no means confined to the financial field. It extends over many spheres of public activity. Most notable is the progress made in industrial development. Before 1936 the State had few modern industries to boast of. To-day around Alwaye have grown up several new industries including one for the manufacture of aluminium. Thanks to the exploitation of the State's hydro-electric resources, the basis for modern industrial development on a large scale has been well laid and the years ahead may witness the growth of many new industries for which the State's natural wealth offers obvious opportunities. Of the potentialities of its thorium deposits—a mineral which has acquired international significance because of its value as a source of atomic energy—

we can have no precise estimate at present, but the Travancore Government have done well to make it clear that they are not going to permit these invaluable deposits to be exploited by any foreign agency.

With its industries developed and its financial resources well husbanded, Travancore can hope to face the future confidently. The Financial Secretary showed in his budget statement that the Government had been carefully piling up the surpluses of the war years for expenditure on post war schemes. With Rs. 187.79 lakhs to be added from this year's surplus, they will have in the Post-War Reconstruction Fund by the end of the financial year nearly Rs. 5½ crores—a tidy "nest-egg" for promoting schemes of public utility. The Financial Secretary felt that the Fund had reached a size where no more additions were needed to swell it. There is, in fact, no particular virtue in accumulating surpluses, when the State is in a position to raise funds in the open market on easy terms for whatever schemes of development it might decide to launch. In this context, the Financial Secretary's proposal for creating an endowment, as it were, of rupees one crore from the anticipated surplus of next year, for village development, may be criticised on the ground that it would be better to utilise the entire amount on schemes for improving

the villages, schemes which might at the same time prove remunerative, as, for instance, housing. The Travancore Government have already taken a great step towards giving a square deal to the ryots by their reform of the land revenue system—a reform which is yet to be undertaken in the British Indian provinces. This measure has not only lightened the burden of tax on the mass of the peasantry but has made the taxation system more equitable by introducing the principle of ability to pay. Here, as in several others, Travancore has taken the lead rather than mark time.

(THE HINDU)

THE Budget presented to the Travancore Legislature differs not merely in detail from that presented a year ago. The reforms in the taxation of land represent a lightening of taxation, similar to that introduced in British India at the Centre. The ten-year programme of rural reconstruction anticipates generally the programme outlined for Indian provinces; and the actual, further increase in nation-building expenditure is fortified by the new separate provision of one crore for rural reconstruction. Third among Indian States at present in point of revenue, Travancore enjoys not only the buoyancy of revenue, engendered by a continuance of war-time prosperity, but a programme of public expenditure, appropriately derived from a consideration of the factors of well-being. Cyclical budgeting in relation to national expenditure has been adopted in Travancore but the distinctive feature is that surpluses recur in the State since the increase in expenditure is always matched by the rise in revenue. The accretion to Reserve Funds in the past two years confers significance on the plan to spend steadily, freely and wisely. Travancore has no

need of retrenchment. Expansion is supported by something more than cheap money, as will be noted from the rise in the State's revenue for 1121 M. E. to Rs. 710.22 lakhs. The Reserves totalling over Rs. 20.75 crores are ample in comparison with the public debt and the significant increase during 1121 M. E. in Interest under the heads of Revenue should only suggest that post-war reconstruction in the State will involve little borrowing.

The ways in which savings will be applied to promote employment and welfare are beyond cavil. Apart from the improvement to food supply, Travancore will experience an improvement in administration. Subsidies for wells represent an apt adaptation of current practice in Bombay and Madras. The reorganisation of the State Labour Department would put the coping-stone on the industrial structure and departures in industrial hygiene would mean that the State is putting some of the Bhore Committee's recommendations into effect before the rest of India.

In reviewing the progress of revenue and expenditure in the State, the Dewan of Travancore dwelt on the visible increase of revenue and resources in ten years, claiming that Travancore had made greater progress than the rest of India. The succession of surpluses supports the claim to the hilt. The allocation of the entire surplus for 1122 M. E. to a special fund for rural uplift will occasion no strain to the reserve balances. Whether Rs. 30 lakhs spent over 10 years would be enough depends upon the simultaneous improvement in medical relief, education and agriculture. The provision under these heads in the Budget is rising from year to year and the Budget speech promises besides a special review of the requirements of the backward classes.

The decision to amend the Income-tax Act has been explained by the Financial Secretary, who has argued that it is not possible to distinguish between agricultural and other income. This might suggest that the planting industry may have to pay more by way of tax so that the demand on smallholders might be limited to 4 per cent. of their income. The adjustment of the land tax according to capacity is both just and expedient, because the anticipated increase under forests and excise revenue are derived from the agriculturists more than any other class. Though the budget surplus expected is not so large as in the preceding two years the estimates constitute a record, attesting the progress of the State; justifying the expenditure on the development of resources in addition. The direct investment by the State has been accompanied by large-scale private effort though public works have more than sustained private enterprise. As in Mysore electricity has been the key to industrial progress; and the variegated pattern of development, placed side by side with the steady expansion of the budget totals, should suggest that Travancore has readily fostered private enterprise; and planning in the State has created opportunities for both the administration and the people.

(THE INDIAN EXPRESS)

IN the social order evolved to meet man's cultural and material needs, he has neglected the village and over-emphasized the importance of the town. We take it as modern civilisation's folly No. 1.

We are led to these reflections by the Budget Speech of Travancore's Finance Member on the occasion of the presentation of his budget for 1122 to the Legislature of the State. Travancore and Cochin which

are States with a large agrarian population, followed a policy of concentrating their attention on the urban areas of the State.

The Travancore Government proposes to turn off the whole of the surplus they have on hand towards village reconstruction and the advancement of the Depressed Classes. This is indeed a step forward in the right direction, and will go a good deal towards blotting out the effects of Civilization's folly No. 1. The Cochin Budget is also under preparation and will come up before its legislature for sanction soon. The authorities in Cochin will do well to take a leaf from their neighbours and step in line with them in the matter of minimizing the effects of civilization's blunder.

(THE COCHIN ARGUS)

WE are very glad to see that the State of Travancore will have, according to the budget estimate for the year 1122 M. E. (1946-47) a revenue of over 8 crores of rupees and an expenditure of 7 crores, leaving a surplus of a crore. This one crore will be utilised for the purpose of post-war reconstruction schemes as development of villages etc. The current year's revenue and expenditure were Rs. 7 crores and 6 crores respectively. From the budget speech of Dewan Sachivottama Sir C. P. Ramaswami Aiyar at the State legislature on 19th July, it is understood that liberal allotments have been made for nation-building departments, such as, education, agriculture, co-operation, medical aid and health. The rapid rise in the revenue of the State is entirely due to the proper exploitation of the State's abundant natural resources by the Government of the Sachivottama and not by increasing taxation or imposing new levies and duties. There are still plenty of scope for the shooting up of

its revenue to over 10 crores in the immediate future, when all the present industrialisation schemes are materialised. We offer our hearty congratulations to Sachivottama Sir C. P. Ramaswamy Aiyar on the unparalleled progress and prosperity which he has brought to Travancore, and wish further success in all his disinterested labours for making Travancore an ideal State in all respects.

(THE PRINCELY INDIA)

A STEP FORWARD

MOST people will agree with the basic principles underlying the far-reaching land revenue reforms announced by the Government of Travancore. While, in the absence of fuller details, it may not be possible to assess the extent of relief contemplated by the Land Proclamation or the number of persons affected, there can be little difference of opinion as to the desirability of lightening the burden of taxation for the poor or on the justifiability of equalising sacrifice according to individual capacity. But the claim of the State on the unearned incomes accruing during boom periods has also to be taken into consideration, and the Travancore Government's decision to impose a tax, on the basis of a fixed standard rate, on the net profits derived from agricultural holdings, after making due allowance for all incidental expenses, can be defended on this ground. The poor man whose income from land is hardly sufficient even for the payment of the kist, will thus escape the evils of over-assessment and the rich landlords whose contribution to land revenue, due to the absence of a graded levy, is nominal, will have to pay their due share. One has to hope with the Government that the lot of the small landowners (who, by the way, form the bulk of the ryots) will be improved substantially. One would have welcomed further information as to the exemption limit and the nature of concessions promised to the ryot in order to encourage consolidation of holdings. All the same, the flat rate of 14 annas per acre annually cannot

be deemed excessive and we are told that the proposed rate of income-tax would be lower than that obtaining in British India. Such a levy exists in Bengal, Behar and Assam, though for some reason or other, it has been held over in the province of Madras. Fixed revenues against enhanced incomes are an anomaly.

(THE INDIAN EXPRESS)

A CHECK ON LITIGATION

AN important step towards the reduction of litigation in Travancore has been taken by the Government, with the introduction of the Document Writers' Licence Rules to ensure that documents are written carefully, properly and unambiguously. The rules lay down that only qualified persons, licensed by the Government, may engage themselves in conveyancing, and in the preparation of deeds for registration, licences being granted to lawyers and others similarly qualified, or to those who have passed a test conducted by the Government. The absence of such a regulation till now has given rise to numerous law-suits, documents having been written either by untrained persons, or by those who deliberately fostered litigation. These latter represent a class whose activities have for a long time been a problem to administrators not only in Travancore, but also in other parts of the country. Of such folk in Mysore, for example, Sir Mark Cubbon wrote a hundred years ago: "The iniquitous combinations formed by these men for the plunder of the respectable and opulent exceed belief, and in proportion as their influence extends, the number of groundless lawsuits will continue to increase, unless some remedy be applied."

In Travancore, litigation-mongers, many of them document writers, have particularly exploited the situation created by the break-up of the joint family system, inducing members of such families to sue for partition. The new rules impose a check on them as persons who have acted as fouts are disqualified from holding a document writer's licence. Judges, counsel, and

registrars, who now spend much time in trying to decipher illegible documents, will derive relief from the operation of the condition attached to a scribe's licence that he or she shall write, legibly, neatly and correctly.

(THE MAIL)

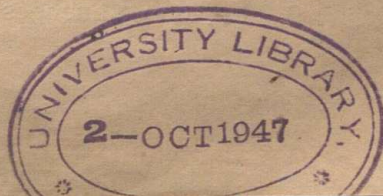
PROTEST FROM TRAVANCORE

THOUGH unusual in many ways, the adoption of an adjournment motion by the Sri Chitra State Council against the import of coconuts raises a very important point in which not only Travancore but the entire West Coast is interested. The unofficial motion passed unanimously by the Travancore Council received the support of the Dewan on the ground, that in a matter like the import of coconuts the Government of Madras had not consulted the Cochin and Travancore Governments in advance. The protest can be readily related to the agitation of Indian coconut-growers ten years ago against imports of copra and oil from Ceylon. In the interval a stiff revenue duty was imposed when the Central Government came to recognise the essential point that imports prejudiced the local grower. When there is a ban on the oil seeds from India it seems scarcely necessary to draw imports of coconuts, oil or copra from outside. Ceylon's contract with the Ministry of Food is at an end. The previous ban on copra exports from the island does not apply, and the principal beneficiary of the policy of free imports (to which the Travancore Council strongly objects) appears to be the island. In the light of the drive against Indian labour started by the Ceylon Ministry it may well be asked why imports from the island should be encouraged peremptorily. It is highly unlikely that Ceylon will get convenient markets for her surplus copra now that the major producer of copra, the Philippines, is again back in business.

While it may plausibly be urged that the main purpose of Government is to bring

down copra and coconut oil prices in India to a reasonable level, on the ground that oilseeds and vegetable oils are at present subject to price control, we must make mention of the Dewan's point that control prices should be proportioned to the cost of living and the costs of cultivation. There is another point claiming notice in this connection. The advent of Prohibition implies a decisive increase in the production of coconuts in the eight dry districts. It would only be proper to leave an adequate income for those affected by the ban on tapping for toddy. The food shortage should not be utilised to bring in unwanted imports. For ten years there have been strong objections to imports of copra and oil from outside. In the past Ceylon's dumping has been strongly criticised by Indian producers; to restore the trade particularly when India does not export either oil or copra is undesirable as the Travancore Council argued. In explaining Travancore's objections, Mr. C. Kumara Das dwelt on the Director of Agriculture's representation against application of price control. The other point that soap makers desire sizeable imports of copra and oil may be noticed in the Travancore Dewan's reference to vested interests. Early this year before and after the proposal to control prices appeared, soap-makers urged that on account of inordinate prices ruling in India both copra and oil should be imported. It is well to remark that on the score of higher prices for raw materials the prices of most soaps have been raised. Moreover, the soap industry is dominated by two large, affluent concerns who are not handicapped by the high prices for vegetable oils. Further assistance is scarcely required. The resolution, therefore, justifies a retreat on the part of the Madras Government. It is evident that neither Malaya nor the East Indies can ship either copra or oil. If Ceylon is to benefit, there will be very real doubts in India as to the policy to which the Travancore Council has objected vigorously and promptly.

(THE INDIAN EXPRESS)



TRIVANDRORE

Broadcasting Station

TRIVANDRUM.

(455.9 Metres:

658 Kilocycles)

Programme for September 1946

TUESDAY, 3RD SEPTEMBER 1946 :

7-30 P. M.—Learn to sing—Maharaja Swati Tirunal's Compositions.

7-45 P. M.—Talk in English on "The Control of Communicable Diseases" by Rajyasevanirata Dr. C. O. Karunakaran.

8-00 P. M.—*Music* by T. P. Ramakrishnan and party.

Song	Raga	Tala	Composer
Sri Ganapati	Saurashtram	Adi	Sri Tyagaraja
Evarani	Nadachintamani	Adi	Sri Tyagaraja
Kripayapalaya	Charukesi	Tripura	Sri Swati Tirunal
Paramatmani	Bhuvanagandhari	Adi	Sri Meesu Krishna Iyer
Mamavasada	Kanada	Rupakam	Sri Swati Tirunal

Ragam, Pallavi Shanmukhapriya

9-00 P. M.—Vancheesamangalam.

WEDNESDAY, 4TH SEPTEMBER 1946 :

7-30 P. M.—*Music* by P. S. Natarajan and party.

Song	Raga	Tala	Composer
Srimaha Ganapati	Gowla	Tripura	Sri Dikshitar
Sadaramava	Saraswati	Rupakam	Sri Swati Tirunal
Sangitajnanamu	Dhanyasi	Adi	Sri Tyagaraja
Vinatasuta	Jayantasri	Adi	Sri Tyagaraja
Sarasaksha	Pantuvavali	Adi	Sri Swati Tirunal
Gopalam seveham	Bilahari	Rupakam	Sri Swati Tirunal

8-30 P. M.—Travancore State Force, Band.

9-00 P. M.—Vancheesamangalam.

FRIDAY, 6TH SEPTEMBER 1946 :

7-30 P. M.—*Recorded Music* :—New releases.

7-45 P. M.—*Flute* by T. R. Navaneetham.

Song	Raga	Tala	Composer
Intasala (Varnam)	Begada	Adi	
Sivasivayayenarada	Pantuvrali	Adi	Sri Tyagaraja
Sarasijanabha	Todi	Chapu	Sri Swati Tirunal
Etudamilachite	Sankarabharanam	Adi	Sri Tyagaraja
Pahiparvata	Arabi	Adi	Sri Swati Tirunal
Ragam, Pallavi	Mohanam		

9-00 P. M.—Vancheesamangalam.

TUESDAY, 10TH SEPTEMBER 1946 :

"ONAM" CELEBRATION.

7-30 P. M.—Learn to sing—Maharaja Swati Tirunal's Compositions.

7-45 P. M.—Ottam Tullal.

8-00 P. M.—Talk in English on "Post-war Reconstruction schemes entrusted to the Department of Research" by Rajyaseva-pravina Dr. K. L. Moudgill.

8-15 P. M.—Ashtapati songs by Sankararama Iyer.

8-35 P. M.—Skit in Malayalam by M. P. Manmathan Nair.

9-00 P. M.—Vancheesamangalam.

WEDNESDAY, 11TH SEPTEMBER 1946 :

"ONAM" CELEBRATION.

7-30 P. M.—Tiruvatrakali songs.

7-40 P. M.—Talk in Malayalam on "Our Stage today and tomorrow" by R. S. Kurup.

7-55 P. M.—Folk songs in Malayalam by Vidwan C. I. Gopala Pillai.

8-05 P. M.—"പ്രളാദനാളം പൊന്നോണം", a drama by G. Sankara Kurup, to be produced by M. P. Manmathan Nair.

8-20 P. M.—Kathakali songs by Tiruppunathura G. Viswanatha Bhagavathar.

8-40 P. M.—Malayalam songs from "Prahlada" by N. Krishna Pillai.

9-00 P. M.—Vancheesamangalam.

FRIDAY, 13TH SEPTEMBER 1946 :

7-30 P. M.—*Music Concert* :—

Tanjore M. Tyagarajan (Vocal).

Madras Balakrishna Iyer (Violin).

Martandapuram Subramoniam (Mridangam).

9-00 P. M.—Vancheesamangalam.

TUESDAY, 17TH SEPTEMBER 1946 :

7-30 P. M.—Learn to sing—Maharaja Swati Tirunal's Compositions.

7-45 P. M.—Talk in English on "Wealth from waste" by P. R. Ramaswami.

8-00 P. M.—*Flute* by R. Padmanabha Iyer.

9-00 P. M.—Vancheesamangalam.

WEDNESDAY, 18TH SEPTEMBER 1946 :

7-30 P. M.—*Music* by Bala Padmanabhan and party.

Song	Raga	Tala	Composer
Tsalakalla	Arabi	Adi	Sri Tyagaraja
Sarasijanabha	Todi	Chapu	Sri Swati Tirunal
Biranavaralichi	Kalyani	Rupakam	Sri Syama Sastri
Vandesada	Navarasakannada	Adi	Sri Swati Tirunal
Sarasadala	Kamas	Chaturasra	Sri Dikshitar
		Jampa	
Vadevvade	Sankarabharanam	Chapu	Sri Kshetrajna

8-30 P. M.—*Recorded Music* :—

M. S. Subbalakshmi

D. K. Pattammal.

N. C. Vasantakokilam.

9-00 P. M.—*Vancheesamangalam*.

FRIDAY, 20TH SEPTEMBER 1946 :

7-30 P. M.—*Music Concert* :—

P. Malayappa Sastri (Vocal).

Madras Balakrishna Iyer (Violin).

Martandapuram Subramoniam (Mridangam).

Song	Raga	Tala	Composer
Vinayakaninnu	Hamsadhvani	Adi	Sri Veena Kuppier
Nadasudharasam	Arabi	Rupakam	Sri Tyagaraja
Kripayapalaya	Charukesi	Chapu	Sri Swati Tirunal
Sri Kumara	Atana	Adi	Sri Swati Tirunal
Munduvenuka	Durbar	Adi	Sri Tyagaraja
Nimuvina	Kalyani	Adi	Sri Subbaraya Sastri
Innamum	Keeravani	Chapu	Sri Gopalakrishna Bharati

9-00 P. M.—*Vancheesamangalam*.

TUESDAY, 24TH SEPTEMBER 1946.

7-30 P. M.—Learn to sing—Maharaja Swati Tirunal's Compositions.

7-45 P. M.—Talk in English on "Science in the post-war world"
by Dr. C. S. Venkateswaran.

8-00 P. M.—*Veena* by Asthana Vidwan M. K. Kalyanakrishna
Bhagavathar.

Song	Raga	Tala	Composer
Nivepalamsura	Chakravakam	Rupakam	Sri Tyagaraja
Entanerchina	Udayaravichandrika	Adi	Sri Tyagaraja
Neerajakshi	Hindolam	Rupakam	Sri Dikshitar
Parasakti	Saveri	Adi	Sri Tyagaraja
Santatam	Bilahari	Chapu	Sri Swati Tirunal
Rugamala			

9-00 P. M.—*Vancheesamangalam*.

WEDNESDAY, 25TH SEPTEMBER 1946:

7-30 P. M.—*Music* by Parassala Ponnammal and party.

Song	Raga	Tala	Composer
Sarojanabha	Chakravakam	Adi	Sri Swati Tirunal
Berunda	Sudhadhanyasi	Adi	Sri Muthiah Bhagavathar
Karunakari	Purvikalyani	Chapu	
Mamavasada	Natakuranji	Rupakam	Sri Swati Tirunal
Needayarada	Vasantabhairavi	Rupakam	Sri Tyagaraja
Yaro Ivar	Bhairavi	Adi	Sri Arunachala kavi

8-30 P. M.—*Recorded Music* :—

Bai Kesarbai and Hirabai Barodekar.

9-00 P. M.—Vancheesamangalam.

THURSDAY, 26TH SEPTEMBER 1946: *Relay from the Navaratri Mandapam*
5-30 p. m. to 8-30 p. m.

K. S. Narayanaswami (Veena).

N. S. Subramoniam (Mridangam).

FRIDAY, 27TH SEPTEMBER 1946: *Relay from the Navaratri Mandapam*
5-30 p. m. to 8-30 p. m.

C. S. Krishna Iyer (Vocal).

T. K. Jayarama Iyer (Violin).

T. K. Murti (Mridangam).

SATURDAY, 28TH SEPTEMBER 1946: *Relay from the Navaratri Mandapam*
5-30 p. m. to 8-30 p. m.

M. A. Kalyanakrishna Bhagavathar (Vocal).

N. Krishnan (Violin).

Nagercoil Ganesan (Mridangam).

SUNDAY, 29TH SEPTEMBER 1946: *Relay from the Navaratri Mandapam*
5-30 p. m. to 8-30 p. m.

K. R. Kumaraswamy (Vocal).

Madras Balakrishna Iyer (Violin).

Palghat Krishnamani (Mridangam).

MONDAY, 30TH SEPTEMBER 1946: *Relay from the Navaratri Mandapam*
5-30 p. m. to 8-30 p. m.

Asthana Vidwan M. K. Kalyanakrishna Bhagavathar
(Veena).

Asthana Vidwan Umayalpuram Viswanatha Iyer
(Ghatam).

Suggestions from listeners are welcome.

R. SRINIVASAN,

Director, Travancore Broadcasting Station.

LEARN to SING



The following Composition of Sri Swati Tirunal will be taken up during October 1946 :—

ராகம் : நாடகூரஜி — தாளம் : ரூபகம் ।

பல்லவி

சரணம்

மாமவ சதா வரதே

லலிதமணிஹாரலலிதே மாம் பாஹி சதா

மஹிஷாசுரசூதனி

(மாமவ)

ஜலஜநாமசோதரி நக்ஷிநாயதநேத்ரே

(மாமவ)

அனுபல்லவி

சமலகிரிகுலிசே அம்வ

மம ஹ்ரி வசானிசம்

(மாமவ)

ராகம் : நாட்டகுறஞ்சி — தாளம் : ரூபகம்.

பல்லவி

சரணம்

மாமவ ஸதா வரதே

மஹிஷாசுரஸூதநி! அம்பு! (மாமவ)

லலிதமணிஹாரலலிதே மாம் பாஹி ஸதா

ஜலஜநாபசோதரி நக்ஷிநாயதநேத்ரே

(மாமவ)

அனுபல்லவி

ஸமலகிரிகுலிசே அம்பு

மம ஹ்ருதி வஸானிசம் (மாமவ)

ராகம் : நாடகூரஜி — தாளம் : ரூபகம்.

பல்லவி

சரணம்

மாமவ ஸதா வரதே

மஹிஷாசுரஸூதநி! அம்வ! (மாமவ)

லலிதமணிஹாரலலிதே மாம் பாஹி

ஸதா

அனுபல்லவி

ஜலஜநாபசோதரி நக்ஷிநாயதநேத்ரே

ஸமலகிரிகுலிசே அம்வ

மம ஹ்ரி வஸானிசம் (மாமவ)

ராகம்: நாட்டகுறிஞ்சி—தாளம்: ரூபகம்.

ஆரோஹணம்: ஸகமபதிஸ்
அவரோஹணம்: ஸ்நிபமகஸ } மேளம் 28-வது

பல்லவி

1. மா ; ; ம க ஸா ஸா | ஸ நி தா நீ நீ ஸா ; ||
மா ம - வ ஸ தா₃ - - வ ர தே₃
 - ; ஸ நி ஸா ரீ கா மா | நி த மா ம க ஸா , ஸ ரிக ||
ம ஹிஷா - ஸு ர ஸா - - த - னி அம் - ப₃
 2. மா ; , ப ம க ஸா ஸரி | ஸ ஸ நி த நீ நீ ஸா ; ||
மா - ம - வ ஸ - தா₃ - - - வ ர தே
 - ஸா ஸ நி ஸா ஸரி கா மா | த நி ஸா நி த நீ , ஸ் நி த ||
ம ஹி - ஷா - - ஸு ர ஸா - - த₃ - னி அம் - ப₃
 3. மா ; , ஸ் நி த ம க ஸரி | Do. ||
மா - ம - வ - ஸ - தா₃ வ ர தே₃
 - ஸ நி த நி ஸ ரிக ம நி த நி ப | த நி ஸா ரீ ஸ் நி த ம க ஸ ஸ ரிக ||
ம - ஹி - ஷா - - - ஸு - ர - ஸா - - - த₃ - னி - - அம் - ப₃
- || மாமவ ||

அனுபல்லவி

1. தா நி ஸ் நி தா ம மா மா | ; த நீ ஸா , ஸ் ஸ் நி த ||
ஸ ம - ல - - கி₃ ரி கு ஷி ஸே - - - -
- ; நீ ; ஸ் நி ஸா ; | ; ; ; ; ; ; ||
அம் ப₃ - -
2. நி த நீ நீ நி ஸ் நி த மா | ; த நீ ஸா , ஸா ஸ் நி ||
ஸ - ம ல - - கி₃ - ரி கு ஷி ஸே அம் ப₃ -
3. த நி ஸ் ரி ஸ் நி ரி ஸ் நி த ம த | ம க ஸ ம ம க ம நி த நி ஸா ||
ஸ - ம - ல - - - கி₃ - ரி - கு - ஷி - ஸே - - - அம் - ப₃

1. ஸ் நி ஸ் ரி க் ம் க் ஸ் , நி | நி ஸ் நி தா ம ம க மா ; ||
ம - ம ஹ்ரு - - - தி₃ - வ - ஸா - - - நி - ஸ் ம்

Do.
ஸ் ம ல கி₃ ரி

Do.
கு வி ஸோ அ ம் ப₃

2. ஸ் நி ஸ் ரி க் ம் க் ஸ் | நி ஸ் நி த நி த ம க ஸ ஸ ரிக ||
ம - ம ஹ்ரு - - தி₃ - - வ - - ஸா - - நி - - ஸ் ம் - -

|| மாமவ ||

சுரணம்

1. ; ம க ஸா ; ஸ ஸ நி த | நீ ஸா ஸ் ரி கா மா ; ||
ஸ வி த ம - ணி - ஹா - - - - ர

2. , கா ப ம கா ஸா நி ரி ஸ் நி த | Do. ||
ல - வி - த - ம - ணி - ஹா ர

, நி தா தா ம ம க ஸா | ஸ நி ரி ஸ் நி த நீ ஸா ; ||
ஸ வி தே - மாம் - - பா - - - ஹி - ஸ தா₃

|| ஜலஜநாப₄ஸோத₃ரி
நளினுயதநேத்ரே

i || மாமவ ||

(ஷா ஸாஹித்யம் அனுபல்லவியைப் போன்றது)

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Watch those parts of your clothes which fray in wearing! These are also the extra-dirty parts and they suffer most when, with little soaping, your garments are dipped in water and beaten clean.

Have your clothes washed the Sunlight way and avoid damage-by-beating.

Even the extra-dirty parts come out white and thoroughly clean when Sunlight's rich, self-acting lather is generously squeezed through the wet garment. This pure Soap is kind to your fabrics—it leaves them with that lovely down-like feeling and leaves, too, your hands soft and smooth.



*It's washed
the **SUNLIGHT**
way!*

SUNLIGHT SOAP