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TRAVANCORE INFORMATION & LISTENER

Comics

Vol. VII.

DECEMBER 1946

No 4

	Page	Page	
1. MARCH OF EVENTS	5	9. THULLAL—AN INDIGENOUS ART-FORM— <i>By Mr. K. P. Padmanabhan Tampi</i>	39
Royal Birthday Celebrations—Sri Chitra Exhibition—Birthday of Her Highness Maharani Setu Parvati Bayi—The 'Varsity Convocation Tributes to His Highness the Maharaja—XXII—All India Educational Conference—School for the Deaf, Dumb and Blind—Shift System in Primary Schools—Polytechnic for Travancore			
2. PRESENTATION OF A SALUTING GUN TO TRAVANCORE	11	10. GOVERNMENT PROCEEDINGS ON THE SITUATION AT AMBALAPUZHA AND SHER-TALLAI	44
3. HIS HIGHNESS THE MAHARAJA ACCEPTS THE SALUTING GUN	13	11. WHAT OTHERS SAY—	45
4. NARAYANA DASA—A FORGOTTEN SAINT OF TRIVANDRUM— <i>By Rao Sahib M. Raghava Iyangar</i>	15	H. E. the Governor of Madras Impressed—How Travancore "uprising" was put down, Travancore Riots—Some Reflections on this and that—Travancore Labour Trouble—A Lesson to British India—Communist Atrocities—Felicitations to His Highness the Maharaja, Sri Chitra Jayanti, Progressive Travancore—States and Constituent Assembly—Three years course, The Great Proclamation, Travancore Temple Entry Day	
5. THE RESEARCH DEPARTMENT AND POST-WAR RECONSTRUCTION— <i>By Rajyasevapravina Dr. K. L. Moudgill</i> (Radio Talk)	19	12. RADIO PROGRAMME FOR DECEMBER 1946	56
6. INDUSTRIAL PLANNING AND PROGRESS IN TRAVANCORE— <i>By Mr. N. K. Venkateswaran</i>	24	PICTURES	
7. TEMPLE ENTRY—PROCLAMATION— <i>By Mr. P. Rajagopalan I. C. S.</i>	32	COVER—Holiday Crowd at Trivandrum Beach.	
8. SRI CHITRA EXHIBITION AND GROW MORE FOOD CAMPAIGN— <i>By Mr. S. Rengaswami Iyangar</i>	35	Royal Birthday Procession—Sri Chitra Exhibition—The 'Varsity Convocation—Lt. Genl. Sachivottama Sir C. P. Ramaswami Aiyar—Lino Cuts by Mr. L. M. Sen—A Scene in Rural Travancore—Agricultural Operations in Kuttanad—The Food Delegation—	



THE
ROYAL
BIRTH
PROCE

(Photo
MR. PA
KANDE)

On the morning of His Highness the Maharaja's Birthday His Highness was borne in a centuries-old palanquin of ivory and gold for worship in the historic temples within the Fort area. Principal Hindu Officials of the State, Units of His Highness's Body Guard and the State Forces took part in this colourful procession. Here are two views of the Procession.



(Photo by--
MRS. CON-
STANCE DE-
BEAUSSET)



BIRTHDAY DINNER AT THE KANAKAKKUNNU PALACE

In this photograph Lieut. Col. C. G. N. Edwards, Resident for the Madras States, is seen proposing the Toast to His Highness the Maharaja.

(Below) This photograph taken at the Eighth Convocation of the Travancore University shows Lieut. General Sachivottama Sir C. P. Ramaswami Aiyar, Vice-Chancellor and Mr. H. C. Papworth, Pro-Vice-Chancellor in conversation.

(Photo by—S. S.)





TRAVANCORE Information & Listener

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March of Events.

THE twenty-fourth of October on which His Highness the Maharaja completed his thirty-fourth year of age was celebrated with great eclat throughout the State. Special prayers were offered for His Highness's long life and prosperity in all temples, churches and mosques in the State. All over Travancore the poor were fed on a sumptuous scale, considerable sums of money being earmarked for this purpose by Government and public bodies. In every town and village meetings were held, processions taken out, and at night-fall the thoroughfares were tastefully illuminated.

The highlights of the Celebrations were in the Capital City where an entire fortnight commencing with the 22nd October was devoted to a series of colourful functions. The outstanding of these were the Eighth Convocation of the Travancore 'Varsity presided over by His Highness the Maharaja, Chancellor, and addressed by Sir C. V. Raman, F. R. S., N. L., the Sri Chitra Exhibition opened by Lieut. Col. C. G. N. Edwards, C. I. E., Resident for the Madras States, the Birthday Durbar, and the Procession on the morning of His Highness's birthday when His Highness in simple temple costume worshipped in the principal shrines within the Fort area,

greeted by the large crowds that lined either side of the processional route. The *Arat* Festival in the Sree Padmanabha-swamy Temple culminating in the *Arat* Procession when His Highness the Maharaja with the entire paraphernalia of the temple and State accompanied the deities on a three-mile-walk to the sea for bath, also took place during the birthday season.

THE SRI CHITRA EXHIBITION

THE fifteenth of a series which began with the installation of His Highness the Maharaja, and the fourth since its organisation was taken up by the Government, the Sri Chitra Exhibition was held this year in the extensive Nandavanam Grounds, from the 22nd October to the 5th November. Intended to bring together a conspectus of the agricultural and industrial development of the State in the past years and to promote the urge for further economic advancement, the Exhibition is becoming increasingly popular and useful. Compared with the previous year the total number of Stalls rose from 217 to 257, the number of exhibitors increased from 127 to 144, the total number of visitors mounted up from 1,17,618 to 1,26,022, and the gate collections rose from Rs. 12,693 to Rs. 18,066.

Inviting Lieut. Col. C. G. N. Edwards, Resident for the Madras States, to declare open the Exhibition, Sachivottama Sir C. P. Ramaswami Aiyar, Dewan, referred to the importance of such exhibitions in the industrial and agricultural regeneration of the country and said that a permanent building would be erected on the very site where the Exhibition was being held, containing a permanent Exhibition of Industries, Agricultural and other resources of the State. Calling attention to the immense natural resources and infinite possibilities of the State, he said that the

of a thousand Rupees each from this year onwards for the best and most original agricultural or horticultural experiment, and similar enterprises in industrial and artistic spheres respectively.

"Travancore is indeed fortunate in her ability to face the future with confidence. I have no doubt that the State is destined to play a great part in the future of India and of the World", observed Lieut. Col. Edwards declaring open the Exhibition. He said that "Travancore is fortunate in having a Maharaja who has dedicated his whole life to the service of his people".



LIEUT COL C. G. N. EDWARDS, RESIDENT FOR THE MADRAS STATES,
DECLARING OPEN THE SRI CHITRA EXHIBITION

ideal of the Government was the stimulation and creation of artistic instincts among the people. He announced that Government had decided to institute three prizes

Rs. 18,000/-, Rs. 12,000/- and Rs. 6,000/-

Paying a tribute to the Statesmanship of His Highness the Maharaja and the Dewan, the Resident said that a great future lies ahead for this vast country.

TRAVANCORE INFORMATION and LISTENER, December 1946.



His Highness the Chancellor photographed at the Council Chamber where the Convocation was held. In this picture His Highness is seen receiving the usual Salute from the University Officers' Corps.

Below is a photograph of the start of the Convocation Procession.

(Photos by—S. S.)

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This photograph which was taken at the Eighth Convocation of the Travancore University shows His Highness the Chancellor, Her Highness Maharani Setu Parvati Bayi, Pro-Chancellor, Lieut. General Sachivottama Sir C. P. Ramaswami Aiyar, Vice-Chancellor, Mr. H. C. Papworth, Pro-Vice-Chancellor and Mr. P. R. Parameswara Panikkar, Registrar.

(Photo by—SIVARAM STUDIO).

One of the highlights of this year's Exhibition was the Agri-Horticultural Show organised by the local Society. Inaugurating the Agri-Horticultural Society at the Exhibition Grounds, Sachivottama Sir C. P. Ramaswami Aiyar, Dewan, welcomed the formation of the Society and said that he was not going to be content with a mere series of annual or periodical exhibitions devoted to the finding out and rewarding those who had cultivated fruits and flowers to the best advantage but that the breeding and preservation of the fine variety of flowers in the State including honey-bearing blossoms and fruits, were matters of great concern not only to the lover of beauty but also to the lover of utility. He stressed that the first thing that any Horticultural Society should do was to encourage the University and amateur scientist and the Professional to produce the best variety of pineapple so that the State which produces a considerable quantity of the fruit, may capture at least a portion of the world market. He emphasised that the Society should see that the defects in the coconut industry, practised on an unscientific basis by the small owners, were remedied by rewarding merit and enterprise, helping them with advice as to planting and manuring and so forth. He added that Travancore should take an interest in the Society which was devoted to the enhancement of the possibilities of agriculture and the cottage industry of the State.

His Highness the Maharaja, Her Highness Maharani Setu Parvati Bayi, His Highness the Elaya Raja, and Princess Karthika Thirunal honoured the Exhibition by their visits. His Excellency Sir Archibald Nye, Governor of Madras and Her Excellency Lady Nye were among the distinguished Guests who visited the Exhibition.

BIRTHDAY OF HER HIGHNESS MAHARANI SETU PARVATI BAYI

THE fiftieth birthday of Her Highness Maharani Setu Parvati Bayi, mother of His Highness The Maharaja, was celebrated on the 30th October. Glowing tributes to Her Highness for Her great patriotism and

the selfless devotion to the subjects of His Highness the Maharaja were paid by Sachivottama Sir C. P. Ramaswami Aiyar on the occasion of the celebration of Her Highness's Birthday by the Stri Dharmalaya named after Her Highness. He recalled that it was in the year 1926 when Her Highness the Maharani was fighting her son's battle like the true heroine that she was, that he met them in his professional capacity. His Highness was then in his boyhood and it was given to him (the Dewan) to be of some little service during that time. Through these twenty years he had found Her Highness conducting herself like a heroine, a great patriot and a lover of her country, and he felt it his duty and a privilege to pay a tribute to that great personage".

THE 'VARSITY CONVOCATION

THE Eighth Convocation of the University of Travancore for the conferment of degrees was held recently at the Legislative Chamber. His Highness the Chancellor presided. The Degree of Doctor of Science *honoris causa* was conferred on Rajyasevapravina K. P. Padmanabha Menon, Industrial Liaison Officer. 332 Candidates took their Degrees in person and 238 Candidates in absentia.

Sir C. V. Raman, F. R. S., N. L., delivered the Address to the graduates. His message to the alumni of the University was:—"Let us not imagine that it is reserved for countries of the West, the Near West or the Far-East to make great achievements in the field of knowledge and culture. If I have learnt anything during my lifetime, it is that we have in India—and no less in this part of India—a vast reservoir of high grade human talent. What it needs is harnessing and encouragement. This encouragement has to be based ultimately on the self-confidence, fearless courage, energy and endeavour of our young graduates. I would ask them in all humility to receive this message of courage, fearlessness and hope for the future."

Referring to the great traditions of Travancore, Sir C. V. Raman said in many respects it stood apart and by itself. Geographically, botanically and socially,

it formed a unit by itself and he would be the last man to suggest it should be absorbed by any octopus. Travancore could stand by itself and be a leader to the rest of India. If she did so, India would have reason to be grateful to this little strip in the south of India, even as little Hellas and its little town of Athens had led the world three thousand years ago.

Sir C. V. Raman referred to the strides made by women in Travancore who, he said, were taking their rightful share in every walk of life. He should, however, ask the women to address themselves to the tasks for which they were peculiarly fitted rather than compete with man in jobs which man alone could do. He was not casting reflections on women or their abilities for he could recall great and honoured names of women even in the realm of science.

TRIBUTES TO HIS HIGHNESS THE MAHARAJA

PRESIDING over the Celebrations of the Sri Mulam Club in honour of the Birthday of His Highness the Maharaja which was largely attended Sachivottama Sir C. P. Ramaswami Aiyar made a fervent appeal to every man and woman in the State to see to it that the spirit of tolerance and the spirit of give and take pervades the entire country. The Dewan said :— “His Highness had a body of public servants of whom any country may be proud. They worked wholeheartedly, loyally and enthusiastically, in every department of affairs which was committed to their charge. Whether in the industrial region or in the educational sphere or in any other matter that concerned man and woman, we had to go very fast in order even to be where we were and if we really wanted to go somewhere else, we had to

run faster still. Therefore it was that, perhaps, during these fifteen years, His Highness' inspiration and stimulus had been directed to give just that kind of incentive, that kind of stimulus towards effort continuous and strenuous—which were needed for the times. Only those who had worked in close juxtaposition with His Highness, who had shared his ideals and who had sought to translate those ideals into practice, know what it meant to have the unwearying support and that co-operation which had meant so much to this State and to the country at large.”

Concluding, the Sachivottama said : “His Highness is a man who has no personal ambitions or desires. He is a man who lives for the country and his people. He is a man who can be really compared—without any idea of flattery—it is not necessary to flatter him having known him grow up from childhood—to King Janaka of yore. Shall we serve him ill; shall we see his State embark on strife and struggle? Shall it not, on the contrary, be given to us to enable him to realise the ambitions and to achieve the aspirations of his life? God grant that it shall be so”.

XXII. ALL INDIA EDUCATIONAL CONFERENCE

TO suit the convenience of delegates from distant parts who have to leave their Station after Christmas and reach Trivandrum in time for the Conference, it has been decided to hold the XXII Session from the 28th to 31st December 1946 instead of from the 27th to 30th as originally scheduled. Dr. A. Lakshmanaswami Mudaliar, Vice Chancellor of the Madras



LIEUT. GENERAL SACHIVOTTAMA SIR C. P. RAMASWAMI AIYAR

(By a Royal Proclamation issued recently, His Highness the Maharaja was pleased to confer on Lieut. General Sir C. P. Ramaswami Aiyar the rank status and title of Lieut.

University, will preside over the Conference.

of the shift system in all the Departmental Primary schools in the State."

SCHOOL FOR THE DEAF, DUMB AND BLIND

"GOVERNMENT have sanctioned the establishment of a school for the deaf, dumb and blind. A detailed scheme has been prepared with the help of experts in the subject. The pupils will mostly be residents and, therefore, in addition to the school buildings and play grounds, adequate provision will have to be made for boarding houses for pupils and residential quarters for teachers, matrons and servants. His Highness the Maharaja had graciously donated Rs. One lakh and Government have decided to sanction an equal amount. They have also earmarked for the school five acres of elevated and level land in Poojapura. The Director of Public Instruction has been asked to prepare the necessary plan and estimates" says a Press Note recently issued by Government.

SHIFT SYSTEM IN PRIMARY SCHOOLS

GOVERNMENT have issued the following Press Note.

"With the introduction of the scheme of Compulsory Primary Education in certain parts of the State the teachers employed in the schools in those parts have been given the benefit of the revised scales of pay while the departmental school teachers in the noncompulsory areas still continue to be paid at the old rates. This is not only a source of disappointment to the teachers thus left behind but it imposes a restriction on the freedom of the Department in the transfer and posting of teachers. With a view to get over this disparity Government have sanctioned the introduction

POLYTECHNIC FOR TRAVANCORE

THE Education Reorganization Committee recommended the establishment of Polytechnics to provide higher grade technical and commercial training to technical and academic school leaving certificate holders and suggested that, as a first step, a combined technical and commercial Polytechnic be founded in Trivandrum. Government have, after considering a scheme prepared by the University in this matter, sanctioned the establishment of a Technological Polytechnic in Trivandrum in which the existing technological courses in the University would be immediately brought together and new ones provided in the order of their relative importance in the scheme of Postwar industrial development. Government have sanctioned the amalgamation of the Institute of Textile Technology with the Polytechnic.

The Institution will commence with the following branches of studies :—

1. Diploma in Civil Engineering.
2. Diploma in Mechanical Engineering.
3. Diploma in Electrical Engineering.
4. Diploma in Textile Manufacture.
5. Diploma in Textile Chemistry.

Courses in Industrial design and architectural design will very soon be added.

The Principal, College of Engineering, has been appointed as Director of the Polytechnic in addition to his duties as Principal of the Engineering College.

The Polytechnic will be located at the site to be vacated by the P. W. D. Workshops.

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PRESENTATION OF A SALUTING GUN

THE following is the text of the speech delivered by Major General D. A. L. Wade, C. B., O. B. E., M. C., on the occasion of the Presentation, on behalf of His Excellency the Commander-in-Chief in India, of a Saluting Gun to Major General His Highness Sir Bala Rama Varma, G. C. S. I., G. C. I. E., Maharaja of Travancore.

Your Highness, Ladies and Gentlemen,

I have come here today on behalf of His Excellency the Commander-in-Chief in India to present to Your Highness a Saluting Gun in commemoration of the notable part played by the Travancore State Forces in the late World War.

This Gun will, I hope, serve as a lasting token, not only of the close ties of comradeship which exist between the Indian Army and Your Highness's State Forces, but also as a symbol of the sacrifices and contributions which Your Highness and the people of Travancore State made towards the common War effort in the cause of freedom, justice and humanity.

At the out-break of War in 1939 Your Highness placed the entire resources of the State at the disposal of the British Crown.

First and foremost, Your Highness's NAYAR Infantry Brigade was offered for service with the Indian Army. The First and Second Travancore Infantry Battalions left the State on active service early in the War. The Third Nayar Infantry was expanded to form a Battalion and a separate Infantry Training Centre. A Fourth Infantry Battalion was subsequently raised for service within the State.

The First Battalion, after serving from October 1940 within India Command was about to go into action in Burma when the War ended in 1945. It subsequently formed part of the Army of occupation and is still serving in Hongkong.

The Second Battalion served from June 1941 in various Stations in India Command and Paiforce until it returned to Travancore in May 1946.

I can personally testify from those under whom they served that these two Battalions carried out their duties with the highest distinction, and worthily maintained the Military traditions of the State.

In addition to the two Travancore Infantry Battalions, No. 53 (Travancore) G. P. T. Coy. R. I. A. S. C. was raised in the State in 1941 and served with distinction in India Command and Paiforce until it was finally disbanded in April 1946.

In addition to Units of the State Forces, Travancore contributed nearly, 1,00,000 men for the armed forces of India; whilst many women joined the Nursing Services and the Women's Auxiliary Corps (India). It is a proud fact that in proportion to its population Travancore's contribution in man-power exceeded all other Indian States.

Furthermore, the State raised no less than ninety-three Labour Units. These Labour Units were despatched for service on the Lines of Communication, notably in Bengal, Assam, Burma and Ceylon. They were employed on a variety of tasks such as the building of roads, airfields and camps; and in face of hardships and danger

earned the highest tribute from those under whom they served.

Your Highness's people have always been renowned for their high technical skill and it is notable that some eighteen-hundred technicians, approximately one sixth of the technicians supplied by the Indian States, were trained in the State, mainly at the Engineering College of Travancore University, and enrolled in the Technical Branches of the Indian Armed Forces.

In addition to man-power the contributions of the State in money and materials were of immense value to the common war effort.

A significant addition to the Royal Indian Navy was the Trawler and Minesweeper, "H. M. I. S. TRAVANCORE" built and equipped by the State at a cost of approximately six and a half lakhs of rupees. Furthermore, Your Highness personally contributed two fighter aircrafts, Travancore I and Travancore II, to the Royal Indian Air Force at a cost of approximately one and a half lakh rupees.

In addition, the State donated a sum of nearly twenty-three lakhs of rupees to H. E. the Viceroy's War Purposes Fund, the Indian Red Cross, King George's Fund for Sailors, and other War charities.

In materials the State's contribution was of equal significance.

The Coir Factories of the State aggregated war orders of over 55 lakhs of rupees.

The output of rubber, so sorely needed after the fall of Singapore, was entirely devoted to War purposes; as also were the resources of timber and foodstuffs.

In short, the contribution to the War effort, whether it was in man power, materials or money, was of inestimable value and must be a matter of the greatest pride to Your Highness and your people.

I now ask Your Highness to accept the gift of this Saluting Gun from His Excellency Field Marshal Sir Claude Auchinleck, Commander-in-Chief in India in commemoration of the notable part which Your Highness's State and its armed Forces played in the second World War.

HIS HIGHNESS THE MAHARAJA ACCEPTS THE SALUTING GUN

THE following is the text of His Highness the Maharaja's Speech accepting the Saluting Gun presented to the State by Major General D. A. L. Wade on behalf of His Excellency Field-Marshal Sir Claude Auchinleck, Commander-in-Chief in India, in recognition of the meritorious services rendered by the State to Allied Victory.

Major-General Wade, ladies and gentlemen,

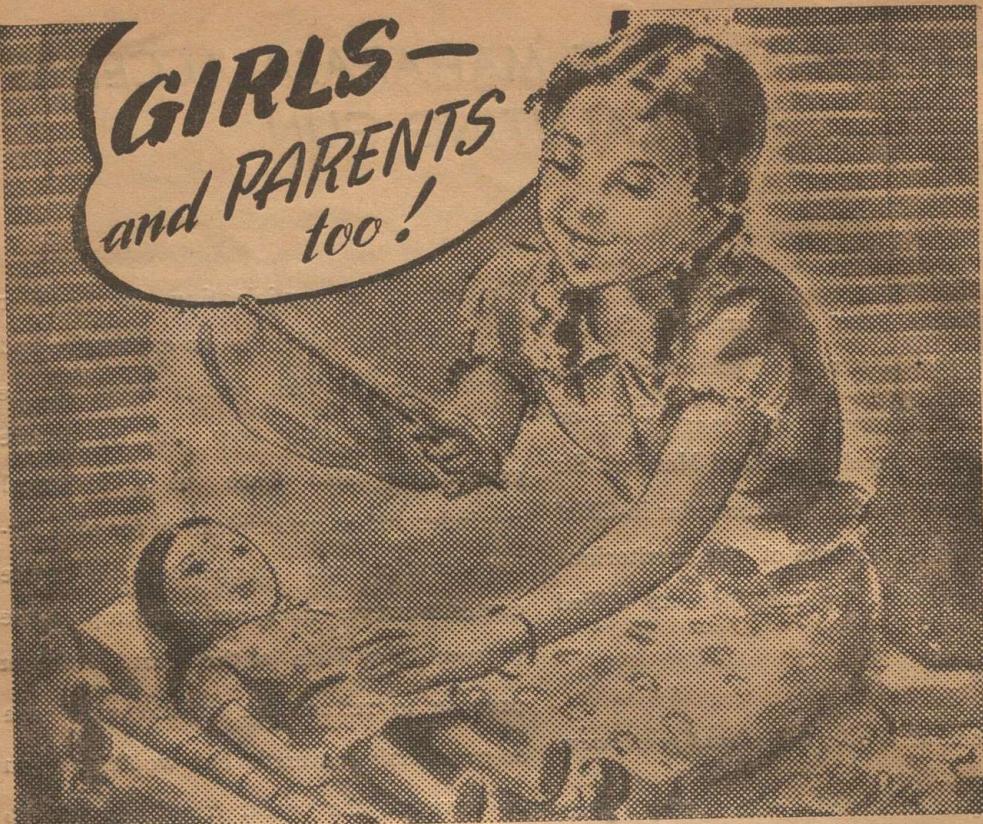
I have listened with very great pleasure, General Wade, to the speech with which you, on behalf of His Excellency Field-Marshal Sir Claude Auchinleck, have asked me just now to accept the Saluting Gun presented to Travancore by the Commander-in-chief to commemorate the victorious comradeship in arms of the State Forces in alliance with His Majesty's Forces in the last World War.

In your speech you have alluded in appreciative terms to the varied output of

Travancore in participating in the War and this Gun, which is an expressive and vivid token of that participation, will be cherished not only now but by future generations also both as a historical reminder and as an inspiration for unfaltering devotion and co-operation in noble causes, however dark and catastrophic the prospect may seem at the start. I do not propose to retrace the ground you have so generously covered, but would ask you to convey to that great friend and soldier, Sir Claude Auchinleck, the warmest acknowledgements of myself, my Forces and my people for what he has said and done regarding our joint-effort. May I also add a word of cordial welcome to you personally, General Wade, for conveying this gift and the terms in which you have couched your message?

With these words, I have great pleasure in accepting the Saluting Gun.

**GIRLS—
and PARENTS
too!**



TO GIRLS: Hush! Your prettiest doll is now in bed . . . she looks almost like a real baby, doesn't she? But, oh dear, just look at your hands! They need a good wash with Lifebuoy soap — this is part of the game too, because grown-ups know that when looking after a real, live, darling little baby nothing is more important than keeping everything spotlessly clean. Don't ever forget that washing with Lifebuoy gets rid of germs as well as dirt. You have no idea what a comfort that thought is to your mother. So always end your game with a Lifebuoy wash . . . and don't forget that wash before meals too.

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LEVER BROTHERS (INDIA) LIMITED

TRAVANCORE INFORMATION and LISTENER, December 1946

NARAYANA DASA-A FORGOTTEN SAINT OF TRIVANDRUM

BY RAO SAHIB M. RAGHAVA AYYANGAR,

(Professor of Tamil, University of Travancore.)

An Outcaste Saint

THE proud privilege of numbering an outcaste by name Narayana Dasa among its great men goes to the City of Trivandrum, the capital of the Travancore State. That this Panchama born Narayana Dasa was venerated as a great Vaishnavite teacher, that he had disciples whose teachings, in turn, moulded Vaishnavism both in North and South India are facts unfortunately not so well-known as they should be. Details of Narayana Dasa's life have to be gleaned from the sacred literature of the Vaishnavites in Tamil and these make inspiring reading.

Three saints of Kerala bear the name of *Narayana*—Narayana Bhranthal, Narayana Dasar and Narayana Guru. It is remarkable that all the three are outcastes, outside the four *Varnas*. The story of Narayana Bhranthal, related in the modern Malayalam work, *Aithihya Mala*, bears a striking resemblance to the traditional account of *Thiru-Valluvar* in Tamil literature. He is said to have a Brahmana father and an outcaste mother. Forsaken by his parents soon after birth, he grew up to be a great saint, working many miracles. All Kerala knows Narayana Guru. Born in the Ezhava Community, he rendered signal service to his own sect as well as to Hindu society in general. In point of time, our Narayana Dasa's life may be said to fall between the first and the last *Narayana*.

Discipleship

Narayana Dasa was born and lived his later days in the City of Trivandrum in a

grove of wood-apple trees (*Vilam cholai*). This is stated to form part of a suburb called Aranur. But his spiritual kinship lies with the main current of South Indian Vaishnavism, the fountainhead of which is the island of Sri-rangam. Here he spent his period of discipleship under one of the reputed teachers of the age. This was *Pillai-Lokacharya*, a Guru in the direct line of succession of *Acharyas* from Ramanuja. So devotedly did he serve his *Gurudeva* in the traditional manner, that the Master took him—an outcaste Pulaya—as one of his chosen students and unfolded to him in an especial degree, all the secrets of the spiritual life and the intricacies of the Holy Books.

Instruction of Sri Sailesa

Pillai Lokacharya's confidence and trust in his student from Trivandrum knew no bounds. When another would-be disciple who had occupied a high office of state under the Pandya Kings in Madura came to him in his last days for spiritual enlightenment, he appointed three persons, of whom our Narayana Dasa was one, to instruct the new aspirant in the proper manner. Soon after, the Lokacharya attained the Feet of the Lord, and as per his command, Narayana Dasa went to Trivandrum, to spend the rest of his life there. Sri Sailesa—for that was the name of the new disciple—journeyed, therefore, to Trivandrum, desirous of hearing the sacred truths from the lips of the teacher nominated by the late *Gurudeva*. The meeting of the two is thus vividly described in one of

the Vaishnava chronicles, the *Yatindra Pravana Prabhavam* :

" Having worshipped at the feet of Lord Padmanabha, who reclines on the bed of the Hooded Serpent, he sought the saintly inmate of the grove of wood-apple trees, who always took refuge in the feet of the Lokacharya, the great teacher who for ever held up the feet of Lord Krishna as man's solace. Finding him in the fragrant garden of wood-apple trees, he prostrated at the saint's feet. At that time, Narayana Dasa was immersed in deep *samadhi*, lost in profound meditation on Pillai Lokacharya's dignified figure and noble presence in the midst of admiring disciples. So completely had he forgotten all things except his Guru that the spider wove its cobwebs on his body. About four or six days passed thus. Later, he saw the visitor and expounded to him all the great values of spiritual life. Hearing the truths of the sacred books, he felt his life-purpose fulfilled. By the transmuting gold of contact with the Guru, Sri Sailesa cast off the smallness of his life, and returned to his native place." These events are summarised in a Sanskrit stanza, stated to have been composed by a student of Sri Sailesa :—

गत्वानन्तपुरं जगत्गुरुपदध्याने रतं कुत्रचित्
तत्त्वारायणदासमेत्य विमलं नत्वा तदङ्गिं मुदा ।
तस्मादार्थजनोक्तिमौक्तिककृतं वेदान्तवाग्भूषणं
श्रीवाग्भूषणमप्यवाप्य गुरुश्चैलनाथोऽभवत् ॥

Teachings

Narayana Dasa has given us in seven verses the essence of the great treatise of his Guru—the *Sri Vacahana Bhushana*. These are in *venba* metre and have an exceptional beauty of sound and sense. An Acharya is said to instruct one in five eternal questions (*arthapanchakam*) of the

spiritual life. The 'wages' of ingratitude to such a benefactor, says the poet, is not mere death, but complete extinction of the soul. He realizes that a preceptor may also have defects and prays that he should be forgiven by God :—

" A downright blot it is on the soul to feel pride, remarking 'so-and-so read under me,' or 'so-and-so came to good because of me.' Equally disgraceful is the attempt to find out the source or birth of servants and devotees dear to the Lord. (Stanza 5).

" O Lord of Sri Rangam! I have known these to be blots. Banish from me the sins of my soul, not for my own sake, but for the sake of my faultless master, for the sake of our Lord Ramanuja, for the sake of Your own innate mercy." (Stanza 6).

A Teacher of Teachers

It has to be remembered that Narayana Das occupies a pre-eminent position in the succession of Vaishnava Acharyas. For, as subsequent history reveals, his disciple Sri Sailesa (also called *Tiruvaimoli-Pillai*) is the revered Guru of both North Indian and South Indian schools of Vaishnavism. In South India, his pupil was no less a person than *Manavala Mahamunigal*, celebrated as the unique teacher of one of the main sects of Vaishnavas. In Northern India, Sir Sailesa's immediate pupil was one *Purushothama* Acharya, himself the Guru of *Tulsidas*, the famous author of the Hindi *Ramayana*. This is clear from the lists of Acharyas published in an informative article on *Tulsidas* written by Mr. G. A. Grierson, I. C. S., in the Indian Antiquary (Vol. XXII (1893) pages 265, 6). Narayana Dasa is thus the honoured Guru of Gurus, a teacher of the great teachers of Vaishnavism.

Dissolution into the Infinite

Narayana Dasa's last days were lost in the contemplation of Lord Padmanabha,

into which Divinity he was finally dissolved. The story of this great event is told simply and gracefully in the chronicle *Yatindra Pravana Prabhavam*, and we may again quote it with advantage :

" When the *Nambis* (temple priests) were performing the worship of God Padmanabha, they found Narayana Dasa standing near the feet of the Lord, within the sanc-torum. As it was Malayalam country, the priests locked the doors of the temple, to avoid the association of a Pulaya, he being a Pulaya who had somehow gained access into the temple. However, the priests on coming out of the shrine, were met by the disciples of the saint of *Vilam-Cholai* (wood-apple trees) himself, reciting sacred songs and beseeching the temple honours—garland and holy cloth—for their departed Master who had attained the feet of his Guru, *Lokacharya*. The surprised *Nambis* told them of what they had seen with their very eyes before they left the inner pre-cincts of the temple.....Sri Sailesa, on first hearing of this, performed all the religious rites enjoined in the Shastras to be done by a son for a Father. Verily, this is a model for all to follow. Men, coming to know of these incidents, sang of the saint of *Vilam-Cholai* along with other *Acharyas*."

Date

We may infer that Narayana Dasa lived about the thirteenth and fourteenth

centuries, as Sri Sailesa who survived him, was born in 1307 A. D. An inscription of the Hoysala King Ramanath (brother of Narasimha III) who ruled the Trichinopoly area with Srirangam and Cannanore as headquarters about the period 1280-1294 A. D. states that the management of a temple in the Kanarese country was entrusted to one *Nalanthikal* Narana Dasa. The epithet *Nalanthikal* is commonly used in literature also with reference to our Narayana Dasa. It is noteworthy that the epithet, twice used by *Knlasekhara* one of the royal poets of Kerala, is the chosen surname (*dasyanama*) of our saint. Further, the period of the grant corresponds to the time when he was living at Srirangam as the pupil of Pillai Lokacharya. We may, therefore, believe that Narayana Dasa of Trivandrum had the charge of a temple in the Kannada desa committed to him, for some time.

Narayana Dasa's life is indeed a shining example of a great spiritual teacher whose example perhaps taught more than his precept. His life reminds us of a Thiruppan Alwar and a Nandanar. It is also a reminder to us of the present generation that in the Kingdom of the Spirit, distinctions of birth and caste melt away before a consuming passion for the Lord, and a supreme surrender to His will.

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THE RESEARCH DEPARTMENT AND POST WAR RECONSTRUCTION SCHEMES

By

RAJYASEVAPRAVINA Dr. K. L. MOUDGILL, M. A., D. Sc., F. R. I. C.
(Director of Research)

THE Department of Research has undertaken several schemes which are of vital importance to the people of the State. The Model Salt Factory and the Tapioca Farm are two of them.

Salt Industry

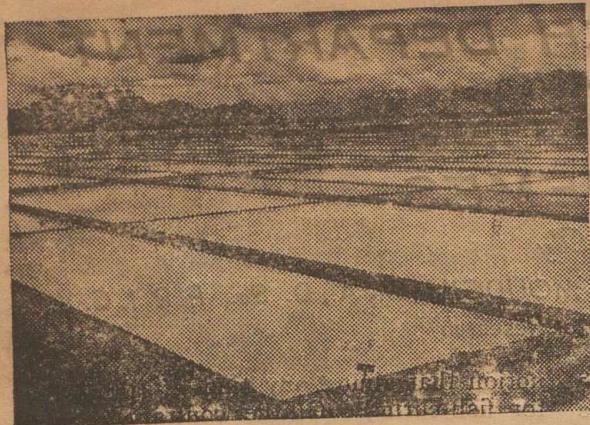
Salt has been produced in Travancore for several centuries, but till recently the production was not sufficient to meet the needs of the State. Due to the enterprise of some of the manufacturers, this deficiency has been more than made up and now we produce 16 lacs of maunds a year while we use only 13 lacs of maunds. The same duty is charged on salt in Travancore as in British India and the production is carried out under licenses. The Excise Department controls the production and sale and when, as now, there is an excess production, the producers have to sell their salt by turns and in quotas. There is no competition either from outside or within the State and the industry is a type of protected monopoly.

Salt is a key material for many industries. It is estimated that for manufacturing Caustic Soda for the Rayon Industry alone, 10,000 tons or 3 lacs of maunds of salt will be required and the present excess production will be used up by one new industry. For the preservation of fish we require salt. There has been a wrong

notion that almost any kind of salt will do for fish curing. On the contrary, though we get good fish in Travancore, it does not fetch the price it deserves because of the salt in which it is cured. Fish experts clamour for good salt without which the fish trade cannot be improved.

Just look at the kind of salt you find in your kitchen, watery, discoloured and gritty. You are patient or indifferent because you think Travancore cannot produce better salt. This is not so. It is possible to produce in every one of the existing factories salt of as pure a quality as is obtained anywhere else, and as cheaply as now. But this is not done because the producer of the worst salt gets his turn and quota just the same as the producer of the best salt. There is no incentive to improve.

If the duty on salt is removed, the present protection will disappear and imported salt will be able to compete freely with the Travancore manufacture. This may mean the slow extinction of the salt industry of the State unless we improve the quality of our product. Even otherwise, notwithstanding the excess production in the State, for chemical industry we will have to import salt from outside unless our manufacturers produce the quality which is required. If we improve local production, we can hope to get an export market.



The Salt pans of Thamarakulam

Improving the Quality of Salt

Some ten years ago, the Department of Research started its studies on the improvement of the qualities of salt. Till now we have worked as guests in the salt factories of some of the licensees and we thank them for their co-operation. The work has been done on a commercial scale and there is right now a stock of 40,000 maunds of pure salt produced by our method, enough to feed the town of Trivandrum for a year.



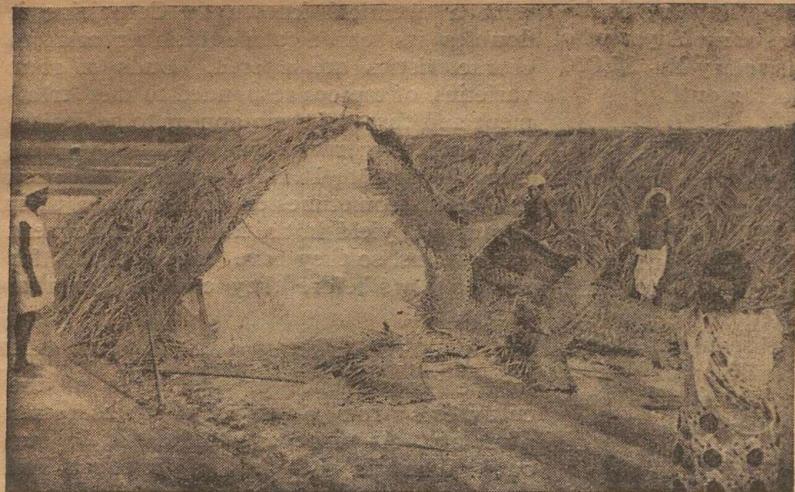
Scraping the salt deposited in the pans.

A simple and brief description of the process may now be given. Sea water contains common salt and other salts such as calcium sulphate and magnesium and potassium salts. When the water is allowed to evaporate, these salts crystallise out. Each separates out according to its own solubility. If, therefore, during the evaporation, the various salt pans are so arranged that the salts are separated, according to their solubility, in different pans, we get purer products. Not only do we get pure common salt; we can also get calcium sulphate or

gypsum, magnesium sulphate, and potassium salts. At present, the common salt produced is unnecessarily allowed to get contaminated with these other salts. The University method provides for their recovery separately as by-products. How shortsighted the present practice is will be self-evident when it is recollected that the by-products fetch a higher price than common salt.

A Model Salt Factory

A Model Salt Factory has been started under Post War Reconstruction at Thattaripu Odai, south-east of Nagercoil. The production of by-products will be carried out side by side with the production of pure common salt and these will be processed further for use in various trades and industry. Already we have perfected a method for the production of gypsum of a quality purer than rock gypsum. Potassium salts required as fertilisers have been concentrated. The factory is to serve as a model for those manufacturers who can read the signs of the times. It is also



A heap of salt scraped and collected.

an insurance; so that if the present conditions of protected manufacture have to change, our industry will not be left to fade out.

You can also help. Clamour—Yes that is the correct word—clamour for pure salt till you get it.

Tapioca

Tapioca is grown extensively in Travancore and the acreage has increased during food shortage. Tapioca is a poor foodstuff because it supplies only starch and little else. This is however not the time to scoff at Tapioca. It is saving us from starvation. Acre per acre, tapioca gives more calories than any other material. Tapioca is also one of the best raw materials for pharmaceuticals, adhesives and other purposes.

Tapioca is a valuable food crop and a good cash crop, yet it has suffered the utmost neglect. Because it needs little attention, no attention is paid to it; because it is hardy, it is given no protection. In Travancore we get only 2 to $2\frac{1}{2}$ tons per acre; in the East Indies the yield is said

to be 15 tons per acre. We can eat Tapioca if nothing else is available and we can sell the starch from it. For a community so land-hungry as Travancore it is an ideal crop both in peace and in war. It has a good barter value also. People who want starch for their textile industry can be made to part with their excess food in exchange for it. Travancore is reputed to be the land of coconuts; it may equally truly be described as the land of tapioca. We have to pay proper attention to its cultivation.

Some five years ago experiments were started in the Department of Research on Tapioca with a view to select good varieties, to breed new ones and to evolve others. Even for breeding purposes, tapioca is most excellent. It is grown from stems, not from seed. Crops which are grown from seed cannot be kept pure. Cross breeding takes place in the field, so that a pure strain gets heavily contaminated from the neighbouring field in a few years. In the case of tapioca if we get a good strain, it can be kept pure.

A Model Tapioca Farm

The preliminary experiments gave most promising results and it was decided to extend the work to a farm solely devoted to tapioca. A tapioca farm was established in Trivandrum in a 15 acre plot leased to the Department of Research from the premises of the State Guest House. The farm has been in existence for one

year. The expenditure is met out of the generous donation of the Dewan, Sachivottama Sir C. P. Ramaswamy Aiyar who has already paid out of his salary Rs. 37,000 at the rate of Rs. 1,000 each month.

Seventy-Five Varieties

The first thing necessary for plant breeding is a comprehensive collection of all available varieties. We have so far collected 75 varieties; but we cannot be sure that we have collected all of them. Even among these varieties we suspect that there are duplications because the same variety is known by two different names in two different places. Unless this confusion is set right, our work will not be satisfactory. We maintain a museum of live plants and we grow these different varieties, study them with regard to external characteristics and growth habits and make colour drawing as a permanent record and for ready identification.

From these 75 varieties, some 1000 seeds were obtained by inter-breeding, with both parents known. In addition we obtained 200 other seeds by open pollination, or in other words with only the female parent known. It was a problem to make sure that the seeds will germinate and give a plant. Ultimately a technique has been standardised by which we can be 75 percent certain that the seed will germinate.

Out of 1200 seeds, we were able to get more than 900 plants. They were planted statistically and 198 among them gave a promising yield. These have been selected for further study on a statistical basis. When this harvesting is done, a further selection will be made.

This selection is made on the basis of yield and quality of the starch. But there is another factor that is kept in mind. Most varieties of tapioca contain a poison which is destroyed on long exposure to the sun or on boiling. The extent of poison of different varieties has been ascertained. In one case, in a new variety evolved here, it was found that the poison had increased ten fold. This may not altogether be a bad thing as such plants will be free from rat attack.

Polyplody

Another line of work is technically known as polyplody. During the last 7 or 8 years, plant breeders in the West have

found that by treating a growing plant with a chemical known as Colchicine, it doubles its chromosome number and its characteristics are altered. Buds of four varieties of tapioca responded to this treatment and three of them appear to be healthier, more vigorous and better yielders than the parent. It may be stated that such polyploids sometimes do not maintain their vigour and yield in the 2nd and subsequent generations, so they have to be tested for some 5 years before they can be given to the public.

Tapioca tuber is dug out according to the convenience or the needs of the cultivators from 6 to 12 months after planting. At what age should it be dug out? What is the yield of the tubers and their quality at different ages? To answer this question, statistical plots have been laid out with the same variety, and tubers will be dug out each month after 5 months to study these economic factors.

What is the best manure to be used for tapioca and what is the best dose? These are questions which no one attempted to answer in India. Statistical experiments have been laid down to ascertain these facts, using ash, superphosphates and ammonium sulphate singly and in combination in different doses. Manurial experts hold the view that in a virgin field, it takes at least 3 years for conditions to reach the normal and only after three years can the results be accepted as dependable. In the first year, the average yield has risen to 8 tons per acre, that is more than three times the usual yield.

At what distance should the cuttings be planted? Should the spacing be 3 feet, $3\frac{1}{2}$ ft. or 4 feet apart? Also should there be one, two or three stems in each pit? This is also being examined.

It is not possible to release new varieties after one year of farm trial. We have to repeat and satisfy ourselves that the promising results were not accidental due to some unusual feature of the season. We have to make sure that varieties which gave a good performance in one year will continue to do so in subsequent years. I expect that the first variety of our selection or breeding will be released to the public in some four or five years.

(Broadcast Talk from Trivandrum Radio.)

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INDUSTRIAL PLANNING AND PROGRESS IN TRAVANCORE

By Mr. N. K. VENKATESWARAN

ON the walls of a meeting-room in Bhaktivilas, the Dewan's official house in Trivandrum, hang the portraits of many holders of the office. The first is that of Rajah Sir T. Madhava Rao: the last, of the present Dewan, Sachivottama Sir C. P. Ramaswami Aiyar. Madhava Rao was Dewan for 14 years: "Sir C. P." now already for ten. From either end the two pictures eye each other in spite of the 75 years between them.

One day 20 years ago, Dewan Watts looking at the portraits paused upon that of Madhava Rao and said to me, "The greatest Dewan of Travancore." Madhava Rao effected the change-over from feudal autarchy to orderly administration.

Unparalleled Progress

Some time ago, in a 2½-hour address to a joint session of both houses of the

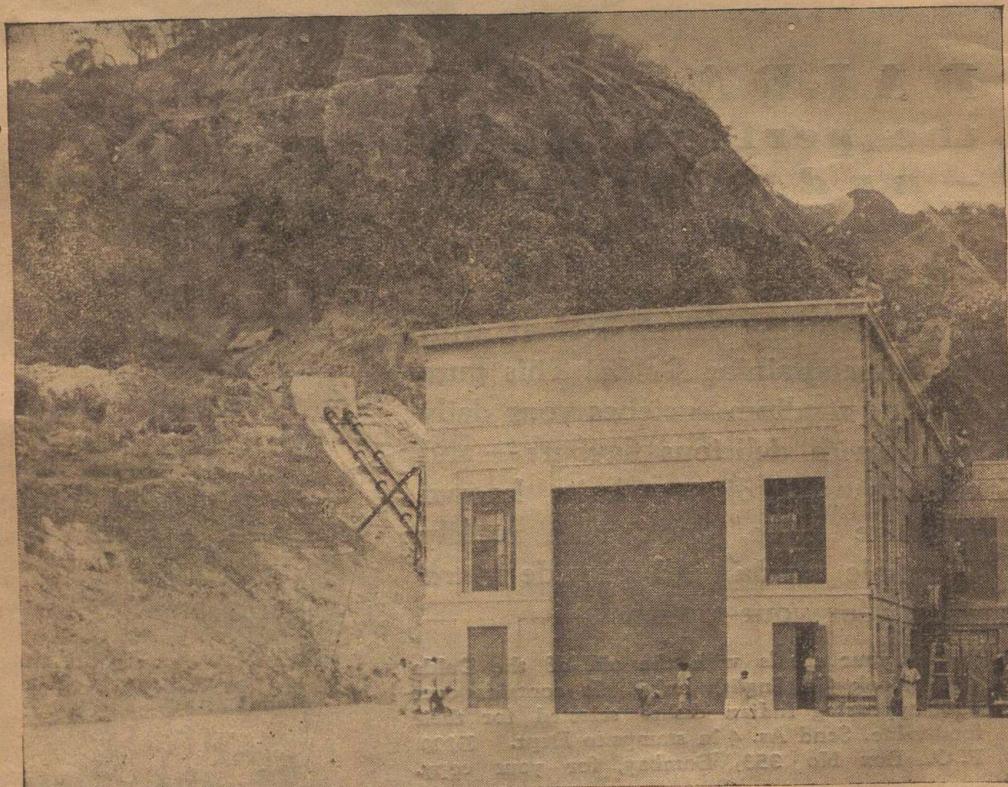
State legislature Sachivottama Sir C. P. Ramaswami Aiyar made the arresting observation that the march of progress during the last ten years in Travancore was unparalleled anywhere else in India; that indeed the only country comparable to the state in this respect was Soviet Russia.

Ten years ago when "Sir C. P." assumed office the State's revenue stood at about 2½ crores. In the past Malabar year just ended it was 7 odd. The budget for the current year estimates it at 8½.

If the miser is a failure and the hoarder a public enemy what is more remarkable is that expenditure has been running close on heels, expenditure such as gives proof of imaginative statesmanship and courageous planning.

New Industrial Era

Hydro-electric power development is indispensable for industrial advancement



The Power House, Pallivasal

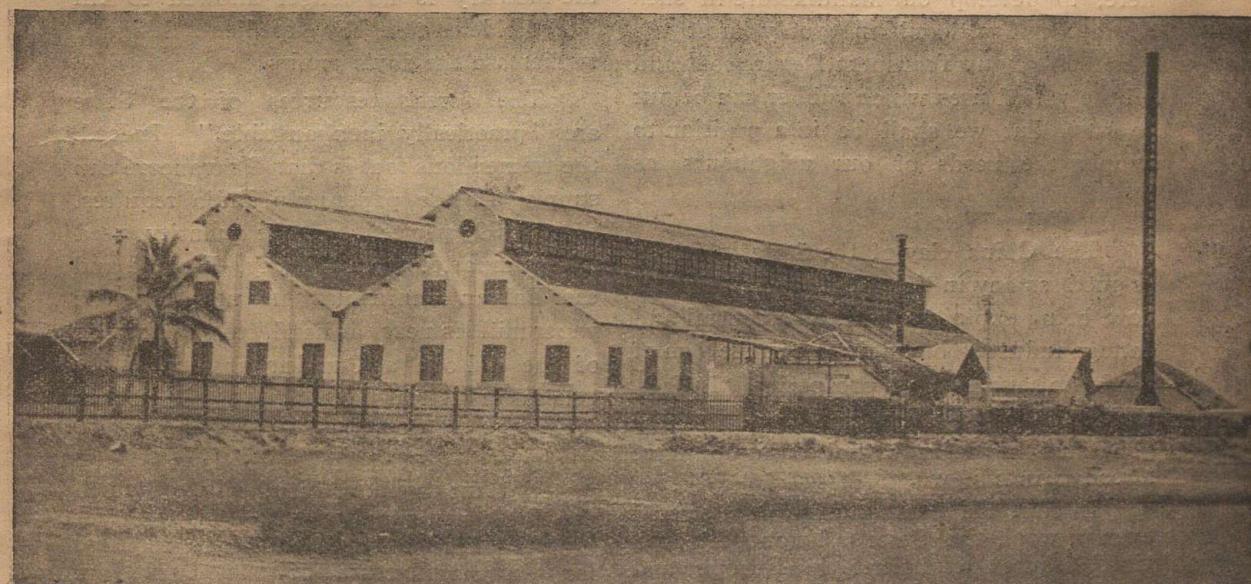
in India and Travancore has set an example. The Pallivasal Plant, one of the biggest in India, forms the 'base' of the new industrial era in the State. It has been estimated that the resources of Travancore sharing no small part of the 6 million kilowatts of potential water power in India can supply electricity for the whole of South India. A determined and rapid exploitation of this hidden 'horse-power' is the chiefest topic in the industrial agenda of the Dewan. A big new combined irrigation and hydro-electric plant in South Travancore is now under construction and two others are swiftly coming.

The romance of industrial advance in the past ten years has added a thrilling chapter to the history of Travancore. The flavour of the spices still adds zest to life; the canoe and the coconut-tree still symbolize prosperity, but cardamom and pepper have now to contend with aluminium and rubber for first notice. The ancient pastoral economy remains, fostered by applied science, but industry has

imprinted its stamp on the face of the State.

Vegetable Iron

Travancore produces the largest amount of rubber in India, the vegetable iron of the future. Roads metalled by rubber, houses built of rubber, domestic utensils streaming out quaint and bright from rubber potteries, are no longer dreams. Against such expanding utility the rivalry of synthetic rubber may well be viewed as a welcome supplement. The Trivandrum Rubber Factory is a big going concern, and Travancore rubbers are to day in the market all over India. A Tyre Factory, one of the foremost in India, will soon be started by a Company with a capital of Rs. 3 crores rising to 7, the Government of India having given the necessary permission. Says the Dewan, "If we start a tyre factory here I shall not hesitate to say that we shall be in a position, as many things are in our favour, such as water, cheap and intelligent labour, raw materials, sulphuric acid and the



The Travancore Rubber Factory at Trivandrum



An Interior View of the Ceramic Factory-Manufacture of Cups

chemicals which will be soon produced here, to develop our manufacture in such a way that we could not only meet the demands of our Transport Department and all the varied uses which rubber can be put to here, but we shall be in a position to supply the needs of our neighbours as well."

Clay, Coir, Wood

The China clay of the State which is as good as any in the world and which is now being exploited both as a central and cottage industry bids fair to become one of the basic sources of its prosperity. In fact, the ceramics of Kundara, one of the ganglions in the industrial build-up, have already won renown.

In coir, the competitor of cotton and even of wool, the State's "monopoly position" assures a market in Europe and

America, granted grade and quality. So the industry is no longer allowed to kill "the golden goose" by expedients designed to increase the day's profits.

The forest resources of the State are "practically inexhaustible." Indeed, the tremendous fact is that Travancore can supply all the paper-pulp India requires, though 99½ per cent of the quantity used to be imported from Norway, Finland and the Balkan Peninsula. A new big-scale paper-mill is near at hand, to say nothing of the old one at Punalur sharing in the general industrial fillip.

Match and Silk

Closely allied to pulp is the raw material for rayon, artificial silk, of which the State can supply 20,000 tons from her jungles. The only other things required for the manufacture of the fabric are

sulphuric acid and caustic soda which the Travancore "Fertilisers and Chemicals" are soon producing. Before the war, Japan without possessing an ounce of the raw material herself was practically yet the sole seller of the goods to the world! Thanks to the Dewan's foresight and planning, this bright and most lucrative industry is today well on the road to fruition.

The State enjoys the same unique advantage in the match industry, there being no country in the world to boast of as fine a raw material for sticks. The Swedish Western India Match Company, the chief competitor, have themselves established a liaison with their opposite numbers in the State and the industry now in a flourishing condition holds out great promises.

Glass and Aluminium Industries

"Of the two great industries in the world of today, perhaps the greatest

industry of the future will be aluminium, with the possible exception of timber and glass. Glass is now used for garments, coats, window panes and so forth, glass which is unbreakable, through which light does not pass. Probably, the future of the world will be concerned with glass, timber and aluminium and the alloys of aluminium," said the Dewan a year ago to the State legislature. The sands of Shertalla between Alleppey and Cochin equal as raw material of glass any found anywhere else in the world, and a fully equipped glass-factory is now working at Alwaye. At the same spot, a big aluminium plant is located. The Dewan expects that India could be one of the great aluminium producers of the world and that "Travancore, as the main producer, will share in the prosperity."

The Fertilisers and Chemicals

The greatest industrial plant yet in Travancore is the "Fertilisers and



Ogale's Glass Factory at Alwaye

Chemicals," one which will compare with any in India, or perhaps the world. In sponsoring this gigantic enterprise the Dewan has proceeded on a sure basis. He has the facts and the figures at his finger-ends. The first step to be taken to set India moving industrially is the provision of 100,000 tons of sulphuric acid, 90,000 tons of soda ash, 60,000 tons of caustic soda, 11,000 tons of bleaching powder and 10,000 tons of calcium carbide, and the Dewan thought that the Government of

Travancore should be one of the pioneers in this enterprise. So it has happened.

The "Fertilisers and Chemicals" with other industries big and small, aluminium, glass, textiles, match, that have clustered round Alwaye on the Periyar in North Travancore, sets the note of industrial progress that throbs today in the life of the State.

A smaller "Birmingham" already mentioned is Kundara near Quilon, pro-



TRAVANCORE FERTILISER FACTORY FROM THE AIR

SYNTHETIC FERTILISERS

ducing not only china, but plywood, electrical ware, chemicals.

The Expanding Impetus

The prospects seem sound in regard to market factors. The margins of profit are widening. The index number of Government income is going up and 8 crores bid fair quickly to become 15, the Dewan's target for trying social insurance. Low living standards are rising by invisible degrees.

If the basis is sure and capable of resisting shock industrialisation steadily gains vigour and range. The lime-shell deposits in the State's largest lagoon extending from Alleppey to Cochin have been found excellent for cement. The "waste products" of the "Fertilisers and Chemicals" will form supplementary raw material. An industrialising State cannot shut its eyes to such offers. When to these are added sanction of the Government of India and agreement with the All India Cement Company, holders of a practical monopoly in the field, the projected cement factory can no longer remain uncertain. It is coming no later than the necessary machinery could be obtained. So is Silk Textile: so as mentioned more paper; there is a network in blueprint pressing for implementation.

The Great Nexus

Agriculture which still remains the matrix of progress has not happily been outpaced. The diminishing returns of the Great Slump are gone, unlikely to come back even after the present inflation blows away, thanks to the scientific knowledge now being applied to economic tillage, the Rural Uplift Plan and the greatest equalitarian land-rent reform in India which under the name of the "basic tax" is bringing a golden charter to the small holders in the State. The nexus between agriculture and industry is thus maintained

and a mutually beneficial balance struck between them.

Mineral Sands

Perhaps, the most extraordinary of the State's resources is the mineral sands that recently gained international attention. Till a year or two ago, these sands abounding on the sea-shores used to be taken away from Travancore by hundreds and thousands of tons for a small royalty though the profits for the purchasers often amounted to 5 or 6 thousand per cent! The Dewan was the first to publish when it was known that the source of energy for the atomic bomb was uranium that these sands contained thorium and that as a radio-active substance thorium was only next in importance to uranium or plutonium. The flash broke upon a rather incredulous world, but two high-ranking British scientists have since conducted investigations and the significance of the material is now generally accepted.

Apart from their radio-active capabilities, these sands comprising monazite, ilmenite and zircon have their own economic importance, probably potentially greater than that of silver, gold or iron. In 1938 the production of ilmenite from these sands exceeded 250,000 tons, much of which going to the painting of warships.

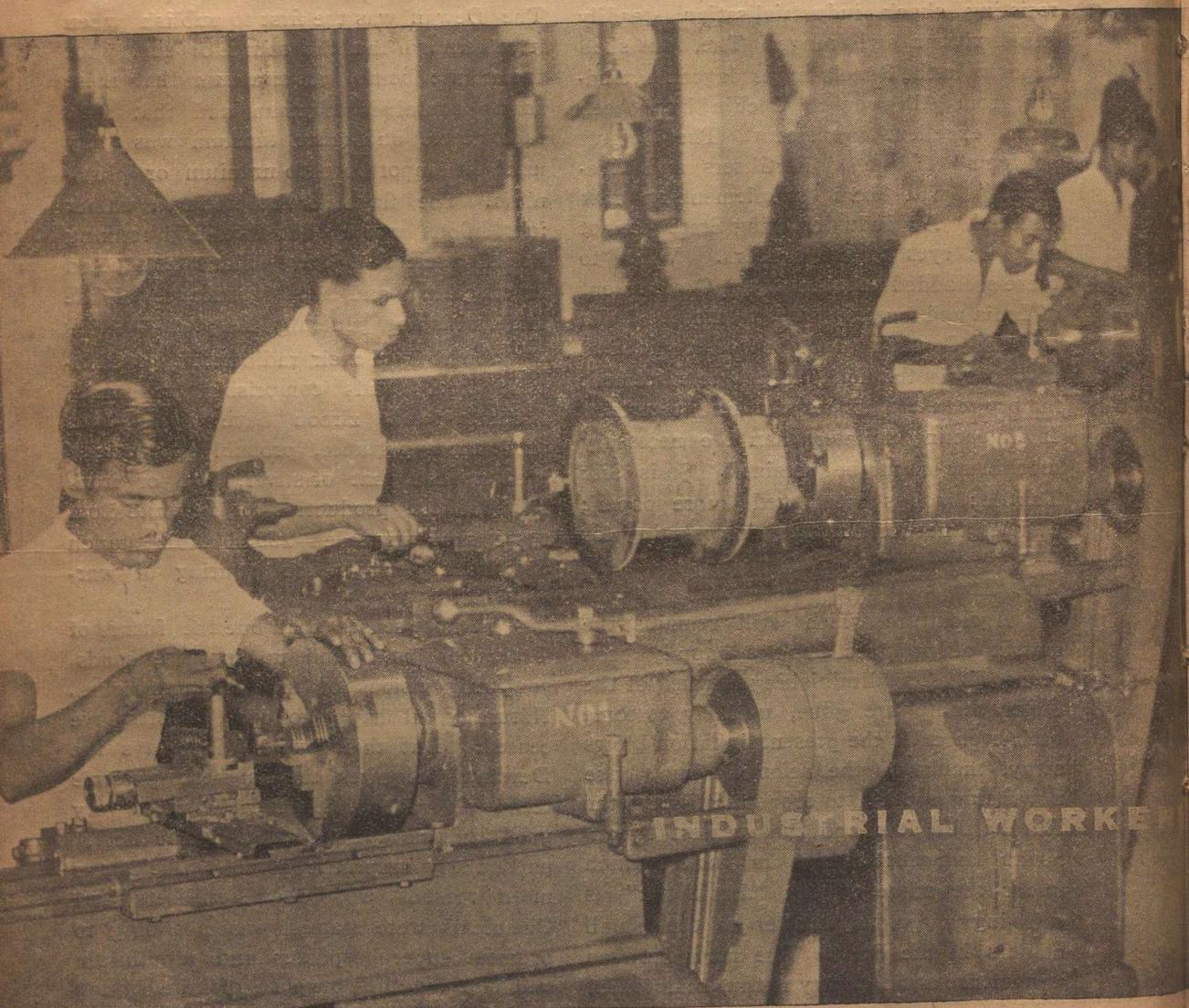
In more senses than one the future of Travancore is bound up in these sands, conjuring visions of influence and riches. Naturally, all happy-go-lucky exports have ceased. But their exploitation says the Dewan, "requires the highest possible technical training, chemical vision, very good laboratory work, sulphuric acid," particularly sulphuric acid. "One of the main reasons why the Fertilisers and Chemicals were started was not only to produce superphosphates and aluminium sulphate for the purpose of intensifying

agricultural production, but also for producing sulphuric acid for the purpose of dealing with our cement manufacture and mineral sands."

The Human Spirit

This great Dewan at the same time knows that the true "base" of all industrial progress is not electricity or sulphuric acid, machines or money, but to use his own expressions, "the human spirit, the human personality, the agility of the human body, the ultimate resilience of the human soul." He is only willing to spend 8,000 rupees a month "for the purpose of getting a

first rate man who will prospect and lecture on mineralogy and geology and train a certain number of young men." Feeling and recognising the exceptional abilities and aptitudes of the youth of the State the Dewan has planned for provision of 500 research workers to explore the secrets within the sands, to give constructive stimulus to the developmental departments, so that the industrial advance so far achieved may grow hand in hand with increasing agricultural stability and the structure of progress in this land may rest on the genius and diligence of its people.





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THE TEMPLE-ENTRY PROCLAMATION

By Mr. P. RAJAGOPALAN, I. C. S.

(District Judge, Madura.)

MANY of you had the unique privilege of being associated with the inauguration of that epoch-making reform, the credit for launching which has so justly and universally been accorded to your benevolent and sagacious Ruler. To have been in a position to offer counsel to such a Ruler was in itself a privilege and a honour which were nobly sustained by Her Highness and by the Dewan. The courage, imagination and statesmanship needed to counsel a step, no doubt just and overdue, but fraught with such far-reaching consequences would have been of little avail, had that counsel been tendered to a Ruler with less lofty ideals of his duty to God and his subjects. A higher courage, a rarer imagination and a loftier statesmanship alone could have enshrined that advice in the Proclamation of the 12th of November 1936. Many more of you here had the opportunity of acclaiming with joy so momentous a decision and of offering for yourselves and on behalf of the rest of Hindu Society the thanks due to a benefactor of humanity. I was one of the countless millions outside this wonderful country of yours who watched with admiration and awe the stupendous ease and simplicity with which so great a reform was accomplished. Little did I dream, when I read the terms of the proclamation, that one day I would myself be honoured with an invitation to participate in commemorating an achievement unique in the history of your country.

A Beacon Light to Hindus.

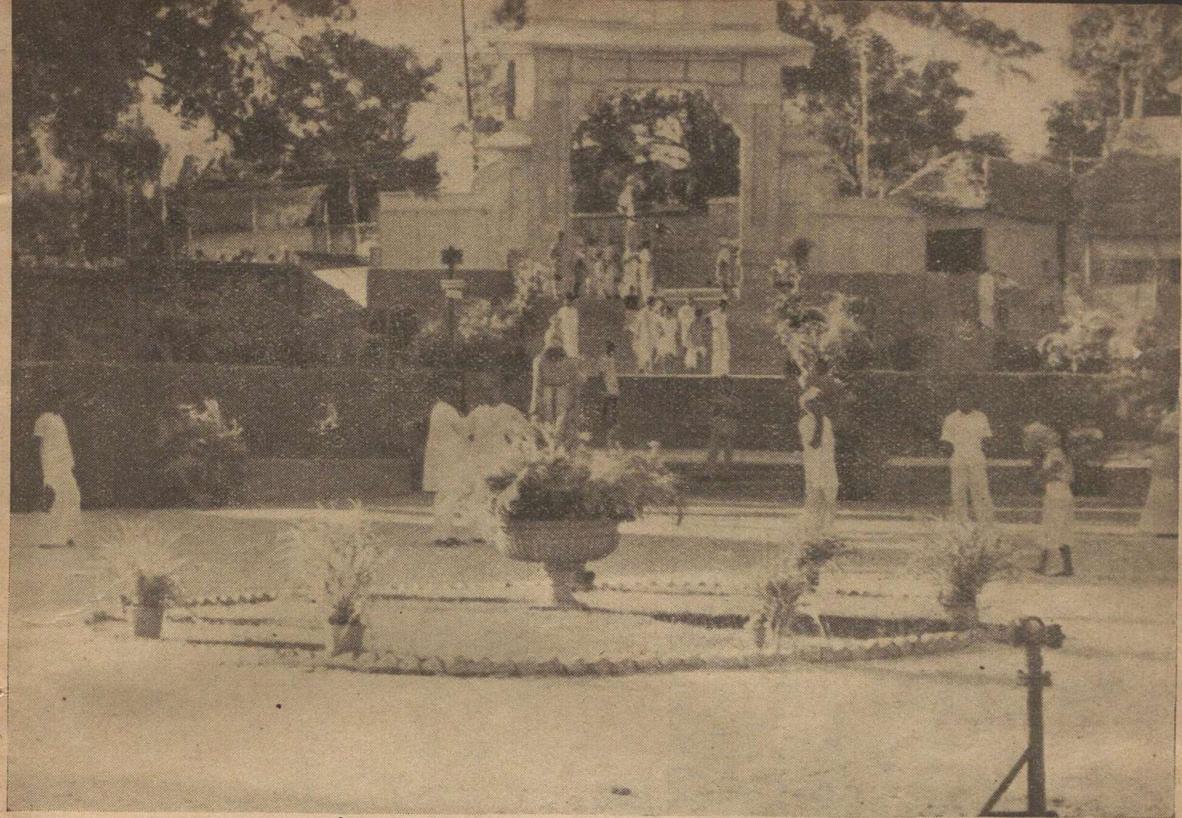
There is something not altogether inappropriate in my presence here today. I

myself benefited by His Highness's proclamation. Born a Brahmin, I was a Harijan in your State. Sixteen years ago, when I first visited Travancore, the doors of your temples were closed against me. I can assure you that I took the earliest opportunity after 1936 to visit the famous shrines in your State. Besides, one from Madura has a claim to tell you how much we still owe you. The lead given by Madura in British India in the matter of Temple Entry has I fear almost been forgotten. It is the torch lit by His Highness that will still have to serve as beacon light to Hindus in Madras as elsewhere in India. It looks very much as if we outside Travancore have yet to realise the real significance of the right of Harijans to worship God in the Temples dedicated to him.

Gospel of Oneness of God.

It should not be necessary to plead for Temple Entry for Harijans or to justify it, especially in a country where it is an accomplished fact. How it was that such an essentially un-Hindu idea as the exclusion of a class of people from the worship of God in places specially 'sanctified' for such worship came to be treated as one of the fundamentals of *Varnasrama Dharma*, it should be unnecessary to discuss at the stage which we have reached in the evolution of our Society. Hinduism has defied definition, possibly because it has always been so essentially alive. You will recall the observation of that eminent Savant Sir S. Radhakrishnan. "Hinduism is not a sect but a fellowship of all who accept the law of right and earnestly seek for the

THE
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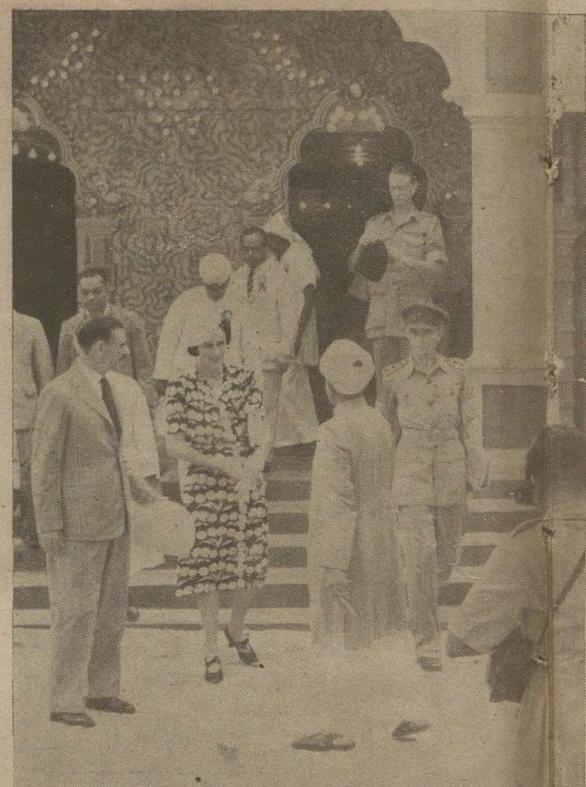
A General view of the Grounds where the Sri Chitra Exhibition was held.

His Highness the Maharaja and Her Highness Maharani Setu Parvati Bayi arriving to visit the Exhibition. Sachivottama Sir C. P. Ramaswami Aiyar, Dewan, is receiving Their Highnesses.





Sachivottama Sir C. P. Ramaswami Aiyar garlanding Sir Nye on arrival at Bhakthivilas to attend Dewan's party given in honour of H. H. the Maharaja's Birthday.



His Excellency the Governor of Madras and Party at the Temple Entry Show.



His Excellency Sir Archibald Nye, Governor of Madras, accompanied by the Dewan and other State Officials, going round the Sri Chitra Exhibition.

His Excellency at the Fertilisers and Chemicals Stall. Mr. V. Seshasayee is here seen explaining the model to the visitors.



His Excellency inspecting a Tapioca Tuber, at the Research Department (Travancore University) Stall.



His Excellency was much impressed by the models of prefabricated houses displayed at the Exhibition by the Forest Industries of Travancore.





AGRICULTURAL PURSUITS IN KUTTANAD

The extensive paddy fields of Kuttanad in Central Travancore are water-logged. This picture shows agricultural labourers at work de-watering the fields by using Chinese Wheels.

truth." How came such a society to impose in the name of religion a ban on a large section of its people on exercising their rights as members of that community and worship God in institutions that belonged to the community is not of so great a significance now as the fact that such a ban unfortunately still exists in the less enlightened tracts of this great country of ours. That Hinduism in its ultimate analysis always expounded the gospel of oneness of God is too well understood to require restating now. To Him all his children are alike. He never denied any one of the right or the opportunity to seek Him. On the higher plane came the realisation „Soham". How could such a religion attach any importance to a minor incident of the external existence? But it did come to pass. It is something to realise that even at the worst access to God was ordained to be dependent on birth; it was access to a Temple that was denied. As if a Temple was the only place where God could be sought, it was never even an essential element for the true seeker; it was a wholly superfluous element in the realisation of the Absolute. The parable of the Chandala and Sankara should suffice to demonstrate the absence of distinction in the eye of the devotee between man and man. And even to those to whom temples are necessary props for a perception of the Grace of God, lives of saints even in the Tamil Country alone, both Saivite and Vaishnavite, should prove that the accident of birth was never an insurmountable bar imposed in the name of Sastras to communion with God. But despite these lessons, we did, much to our shame, take undue advantage of the tolerance of Hinduism, and we built up and maintained a system of exclusion of large masses of people from the Temples. A Sanatanist claimed that Divinity

departed from the Temple when a Harijan entered it; the wonder is that any one could associate Divinity with a building which closed its doors to the children of God. Surely God can be trusted to maintain His Divinity unimpaired without the sanctions created by a usage which was wholly alien to the true spirit and teachings of our religion.

The Proclamation—Its Significance

The real significance of the proclamation of His Highness, by which he opened again the doors that had so long been closed against his beloved subjects, is that it was in the name of religion that this was done. Situate as we are today we cannot isolate the effects of a religious experiment on a community of which the Harijans form an integral part. Nor need we blind ourselves to the factors other than religious that contributed to the exclusion of the Harijans all these centuries. An adaptation to the needs of changing times, has always been the strength of Hinduism in practice. That in spite of the cruel wrong inflicted on them they continued within the Hindu fold shows that a temporary lapse from the true ideal need have no permanent effects. We can confidently look to our religion itself to teach us what is wrong; and the sanctions of our religion should suffice to correct that wrong. It is a servant of God—Padmanabha Dasa—that rediscovered the true ideal of Hinduism; he alone could have done it. That was our handicap in British India. You can hardly call our legislature a Padmanabha Dasa. A legislative enactment is a poor substitute for real religious sanction. It was religious sanctions that made the proclamation of His Highness the success that it became. The charge has so often been laid against us that religious degradation brought with it social

and economic degradation. The truth or validity of that charge I do not pause to investigate. If religious emancipation will bring in its wake political, social and economic regeneration, we shall welcome them. But to the Hindu the primary object is the restoration of the old ideals of his religion; and that restoration is possible only within Hinduism. It is not adherence to this or that political party or social organisation that can restore the splendour that is Hinduism.

Revaluation of Religious Equality

The revaluation of religious equality in the scheme of life is what you have to teach us outside your State. It is unfortunate that though ten years have passed, the lesson has not been learnt in full. But that is not your fault; it is our misfortune. We have probably yet to realise that Mahatma Gandhi proclaimed even then. The Proclamation should have no political significance, as it has none. I regard it as the performance of a purely religious duty of the State. And it should be so

taken and so treated by all the Hindus of the State. To give it any other colour would be to destroy its great spiritual purpose and effect. Fulfilment of the religious duty is an end in itself. But the resultant fruits in other aspects of life need not be ignored. I am confident that the rediscovered equality of religion will lead to a recognition of other ideals in life which should have a marked effect on the material advancement of our brethren and of our country as a whole. But it is of our religious impurities that we must cleanse ourselves. We waited for our deliverer. We looked for a message. We found both ten years ago. Have we yet to find the courage to follow the lead and the strength to stay the course? The servant of God brought us the gift from God. May He give us the strength of purpose to utilize that gift is my fervent prayer.

(Extracts from Presidential Address at the last Temple Entry Commemoration Meeting in Trivandrum).

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SRI CHITRA EXHIBITION AND GROW MORE FOOD CAMPAIGN

By Mr. S. RENGASWAMI IYENGAR
(Special Officer, Grow More Food Campaign.)

THE Sri Chitra Exhibition is an annual historic event in Travancore. The Birthday of His Highness the Maharaja, the beloved Ruler of the State, which comes off in Thulam every year, is celebrated with all joy and eclat, befitting the occasion by people all over the State and during the birthday week celebrations, when thousands throng to the Capital City to witness and partake in the celebrations, an Exhibition of Agricultural and Industrial products and achievements in arts and crafts is held in the Trivandrum City.

The Agri-Horticultural Society

The Agri-Horticultural Society, Trivandrum was inaugurated during the year by the Dewan President during this week. His Highness the Maharaja has been graciously pleased to become the Patron of the Society and Her Highness the Maharani its Vice Patron. The Society participated in the Exhibition in conjunction with the Agricultural Department and a combined show arranged by the department and the Society together was made in the grounds.

Eighteen stalls were obtained from the Exhibition authorities for the show and they were divided into five sections:—

- i. Horticultural,
- ii. Fruits & vegetables,
- iii. Agricultural,
- iv. Floral and Vegetable Sales.

The Society was in charge of the horticultural and floral sections, while the agricultural department was in charge of the remaining sections.

The Society made arrangements to widely advertise their activities and offered

prizes (over forty in number) for the best collections of ornamental plants, ferns, crotons and flower plants in bloom, brought and exhibited at the stalls, besides making awards of prizes for flower and vegetable gardens in the City, which in the opinion of the judges appointed by the Society, deserved such awards.

Representative types of flower plants, ferns and crotons were received from various private individuals and a number of vegetable and flower gardens in the city were also visited and judged. Special mention may be made of the flower gardens attached to the Residency buildings and the vegetable gardens attached to the Third Infantry Barracks, Travancore State Forces, Pangode, which carried away the first prizes respectively, awarded for the best kept flower and vegetable gardens. For the largest collection of flower and ornamental plants Mr. K. V. Thomas deservedly won the Challenge Cup and a number of medals.

The potted plants—ornamental and flower—kindly lent from the Palace, Bhakthivilas and Museum Gardens provided an additional charm to the whole display, which attracted a large number of visitors to the stalls in this Section.

Vegetable Show

Under the Grow More Food Campaign, a separate stall was arranged with vegetables, vegetable plants and edible fruits and fruit plants, grown locally, by individuals and institutions. A scheme for awarding money prizes to the best collections of vegetable etc. of each variety was sanctioned by Government and under the

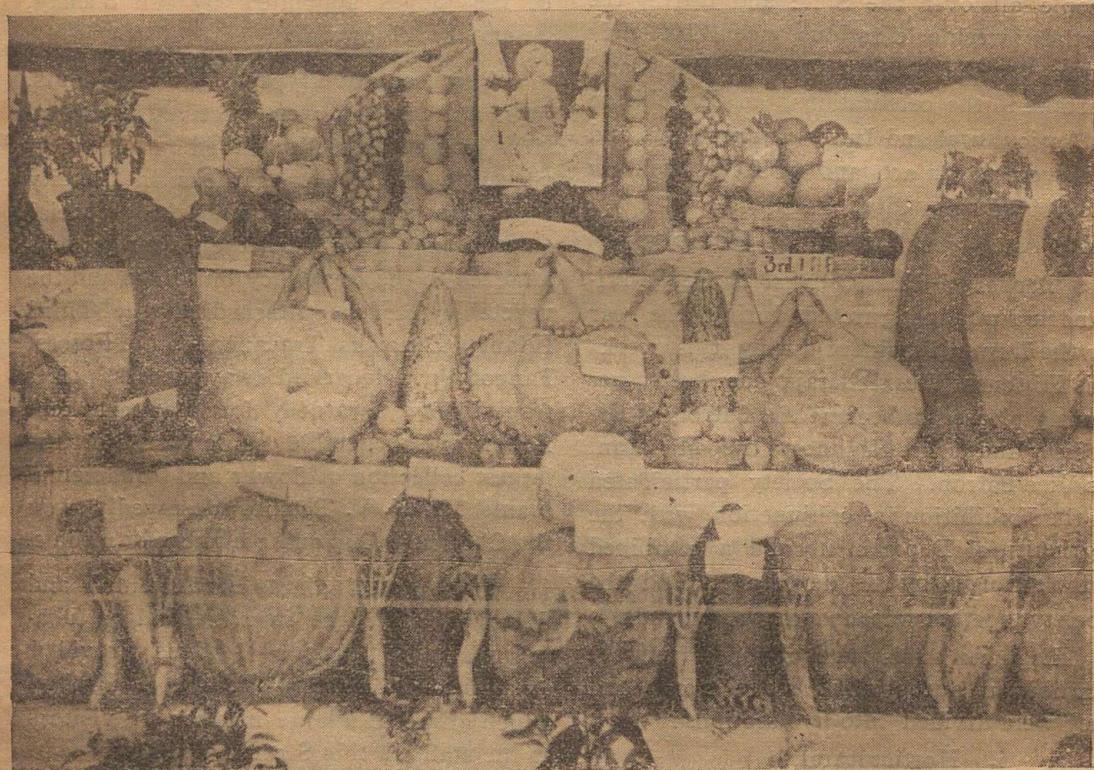
scheme fifteen money prizes of the value of Rupees Twenty each were offered to exhibitors.

Table vegetables as Brinjals (long and round), Bhundai, Cabbages, Cucumbers, Gourds, Papayas, Potatoes, Pumpkins and Radishes; fruits like Grape vines, Pomegranates, Pineapples, Oranges and Lemons and potted plants of Chillies, Greens, Bhendais and Tomatoes were received from different individuals in the Town and mofussil

Fruit Farm, Cape Comorin served to present a beautiful facade of variegated colours, which considerably heightened the beauty of the show.

Fruit Show

At the invitation of the Agri-Horticultural Society, the Fruit Section of the Madras Agricultural Department had sent an Officer with collections of Hill Fruits and Koduru Oranges etc. Cabbages, Cauliflower, Carrots, Turnips and other English



VEGETABLES & FRUIT STALL, SRI CHITRA EXHIBITION

and formed a magnificent collection at this stall and the chief attraction at the departmental show. The large and choice collections of Brinjals provided by the Military Units from their farms, Chillies by the Manager of the Vijayamohini Mills, Poojapura and Grapes and Tomatoes from the

Vegetables, all varieties of Citrus fruits and Mangosteens were exhibited at this stall besides grafted Jack and Papaya plants.

Best sized banana and other plantain fruits; different varieties of coconut seed nuts and seedlings, Paddy seeds of selected strains, Tapioca tubers of giant sizes, a

decorated cluster of paddy earheads and sugarcane varieties and gur samples were prominent among the other exhibits in the Agricultural Section.

Educative Charts

A number of charts explaining in detail the various cultural operations that tend to improve and increase crop production, the use of organic and chemical manures and the importance of growing more vegetables as a part of the present campaign to ward off the dangers from food shortage, were exhibited in series and afforded much needed enlightenment and instruction to the innumerable visitors who rushed to the stalls.

Vegetable seed packets were sold in plenty at the stall specially set apart for the purpose at nominal prices and at this stall, folders printed in English, Malayalam and Tamil appealing to cultivators and others to grow more vegetable and other food crops and in Malayalam on the correct and proper use of manures, were distributed free to all visitors. Over 4000 packets of vegetable seeds were sold out during the first week and more could have been sold, if stock permitted.

Tobacco Cultivation

A novel addition to the stalls this year was the inclusion of Tobacco plants (Jaffna Variety) and cured chewing tobacco produced in the State. The samples of tobacco plants and plant products were supplied by the South Travancore Tobacco Plantations

Ltd. This firm has successfully carried out the cultivation of Jaffna Tobacco on a commercial scale in their Estate at Mylaudi near Nagercoil and the product exhibited was the first harvest of the Estate. The quality of the tobacco was quite excellent and the exhibit was a foretaste of the future possibilities of the State in the matter of production of this valuable commodity, for which Travancore has all along been depending upon Imports from Ceylon.

His Highness the Maharaja, His Highness the Elaya Rajah, Her Highness the Maharani, Her Highness the First Princess and other members of the Royal Family, His Excellency the Governor of Madras and Lady Nye, Lieut: Colonel Mr. Edwards, Resident Madras States and Mrs. Edwards were prominent among the distinguished visitors to the stalls and they were much interested with the exhibits and the arrangements made.

The combined show, the first of its kind in the State, was indeed a feast to the eye and the head and it is gratifying to note that the exhibition has helped the department to bring home to one and all the paramount need and importance of augmenting production of food crops especially vegetables at this juncture when not only in Travancore but all over India, the spectre of Famine is casting its gloomy shadows. It is confidently anticipated that a much larger collection of vegetables, fruits and other food products will be brought for exhibition at the next show.

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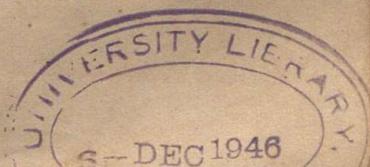
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A COUNTRY SIDE SCENE IN TRAVANCORE





CLOSE-UP OF AN "OTTAM THULLAL" DANCER

"Ottam Thullal" is an indigenous dance recital which is performed during festive occasions. The dancer recites stories from the Puranas accompanied by appropriate gestures.

THULLAL

AN INDIGENOUS ART-FORM

By Mr. K. P. Padmanabhan Tampy

THE MOST popular and interesting variety of indigenous histrionic entertainment in Travancore is *Thullal* which belongs to the realm of story-telling. It was originated by Kunchan Nambiyar, (A. D. 1705—1770) one of the foremost poets of Kerala who composed more than sixty *Thullal* poems to be enacted for the delectation of the people. One of the many indigenous dance recitals provided for the sight-seers during the festival season in the temples in Travancore, *Thullal* holds the audience spell-bound from start to finish.

Nambiyar's New Histrionic Art

The circumstances which prompted Kunchan Nambiyar to invent the *Thullal* and perform it are intriguing. The time-honoured duty of persons belonging to the caste of Nambiyar, was usually to play on the *mizhavu*, a kind of drum in temples during the performance of *Chakkyar Koothu*, a form of indigenous dance recital in which an actor of the *Chakkyar* caste recites Puranic stories in Sanskrit, and explains them in Malayalam, enlivened with frequent sallies of wit and humour most of them at the expense of the audience. On one occasion Kunchan Nambiar was asked to play on the *mizhavu* for a *Chakkyar Koothu* scheduled to be performed in the *Koothambalam* (theatre hall) of the famous Sri Krishnaswami Temple at Ambalapuzha. Kunchan Nambiyar who was well-versed in Sanskrit, was at the time one of the many wits who had flocked to the court of the Raja of Ambalapuzha (the "porca" of the Portuguese and the Dutch writers) to

seek their fortune and earn royal recognition. In the absence of the usual drummer, Kunchan Nambiyar had to officiate. Nambiyar who was not a master drummer failed to accompany the *Chakkyar* on the drum to his satisfaction. The Nambiyar missed the *tala* or rhythm several times. The *Chakkyar*, an accomplished actor of great fame, was awfully annoyed with Kunchan Nambiyar. The *Chakkyar* in his uncontrollable wrath ridiculed the Nambiyar in the presence of the audience for his shabby performance on the drum. The critically-minded audience broke into peals of laughter, and made fun of Kunchan Nambiyar who had come to Ambalapuzha aspiring after honour. Kunchan Nambiyar who was put to shame lost his temper, and he took a vow that he would humble the proud *Chakkyar* in a singular manner and thus wreak vengeance on him who had the audacity to insult and humiliate him in public.

Crest-fallen, and deeply worried Kunchan Nambiyar, sneaked into his residence and ensconced himself in a room. That night Nambiyar had no sleep. With tears in his eyes and a heart overcome with grief he prayed to Lord Sri Krishna to enable him to score a victory over the arrogant *Chakkyar*. Nambiyar's capacious brain was busy. His fertile imagination and sharp intellect came to his rescue, and he evolved a new form of story-telling that night.

The next afternoon Kunchan Nambiyar went to the temple and took his stand opposite to the performing *Chakkyar*. The *Chakkyar* was amazed and perturbed to find

a figure attired in picturesque costume, challenging him with an entirely new and aggressively interesting type of dance form. Nambiyar performed the *Thullal* to the accompaniment of a drum and a pair of cymbals. The appearance of Nambiyar in such strange costume, and the novelty of his performance attracted the audience who were listening to the Chakkyar to such an extent that they left the Chakkyar to himself and gathered round Nambiyar. The Chakkyar driven to the humiliation of facing an empty theatre hall and the jeers of his rival performer, retreated in shame. Thus the intrepid Kunchan Nambiyar scored a victory over the Chakkyar who had strongly reprimanded him the previous afternoon. This is the most popular version about the origin of the *Thullal*. The author of the 'Kerala Natana Kala', however, contends that Kunchan Nambiyar a dependent of the Ambalapuzha Raja's family, composed *Thullals* for being sung by the artists and combatants during the festival season in the temple at Takiyil, and that Nambiyar was asked to compose the *Thullal* songs by Mathoor Panikkar, the Prime Minister of the Raja of Ambalapuzha. The author of the supplementary note—Mala. yalam Language and Literature—to the authoritative publication the History of Kerala considers this version to be more plausible than the first which says that the *Thullal* was the outcome of the righteous indignation of Nambiyar.

An Original Creation

The first *Thullal* composed and enacted by Kunchan Nambiyar had as its theme the story of *Kalyanasougandhikam*, that colourful and intriguing episode in the *Maha Bharata* wherein Bhima, at Draupadi's behest wanders in search of thrilling adventures. This interesting story, Nambiyar recited in simple, sweet Malayalam verse, enlivened with frequent illuminating flashes of wit and humour, and illustrated

with appropriate gestures. This new art form, made a straight and powerful appeal to mass minds and won great popularity. The language, humour, and criticism of men and affairs of Kunchan Nambiyar's first *Thullal*, disclose that he borrowed liberally from the literature of *Chakkyar Koothu*. The quaint costume and the simple gestures employed by Nambiyar were, no doubt, borrowed from the technique of *Kathakali*, the famous dance drama of Malabar. But, the art form *Thullal* as a whole was entirely an original creation. The homely and beautiful language of the *Thullal*, its variety and vigorous and rapid metres, its flow and grace, and keen sarcasm, contributed to the popularity of the new dance-recital which for a time threw into the shade the *Chakkyar Koothu*.

The Performance

Thullal is performed usually during day time. There is only a single performer who is called *Thullalkaran*. He is assisted by two musicians, one who leads the song and plays on the cymbals, and the other who beats the *maddalam*, a kind of drum, and keeps time. The actor sings as well as dances, making appropriate gestures to explain the meaning of the dance. The performance begins with invocations to God Ganesa and Goddess Saraswathi and to the *Gurus*. The recital of the story follows next. The *Thullalkaran* or the person who performs the *Thullal* recites a few lines which are repeated by the drummer. The actor simultaneously with this interprets the meaning of the lines repeated by the drummer, through suitable gestures. No curtain is used in a *Thullal* performance. The Actor, when he feels tired snatches a brief spell of rest by turning his back to the audience. A typical *Thullal* performance would take about two hours.

Three Distinct Forms

There are three distinct forms of *Thullal*, known by the names of *Ottam*, *Seethankaran* and *Parayan*. Of these, *Ottam Thullal*

is easily the most popular, both because the majority of *Thullals* are written in this form, and due to the variety and vigour of the metres employed in these exquisite literary pieces. An eminent scholar has said that the pure *Ottam* is more vigorous than the *Seethankan*, while the *Parayan* is the best suited for the pathetic style. A careful study of Kunchan Nambiyar's first *Thullal* "Kalyana Sougandhikam" reveals that he began with writing the *Seethankan* and *Ottam* styles of *Thullal* and finally took to writing those of the *Parayan* type. While the first two varieties of *Thullals* are overburdened with literary embellishments, are avowedly outstanding for their beauty of sound, sweet cadence and uncontrolled outbursts of caustic humour, and are mainly intended for attracting audiences, the *Parayan* style of *Thullal* excels in literary craftsmanship and artistic perfection.



OTTAM THULLAL

Costume and Make-up

The costume and make-up of the *Thullal* actors, especially the performer who enacts the *Ottam* style, are picturesque. The *Ottam Thullal* actor's make-up is quite an elaborate affair, which takes nearly two hours. He wears a fan-shaped crown inlaid with tiny bits of coloured glass, and an exuberance of gilt-work. A resplendent

breast plate embellished with multi-coloured spangles, shells and glass pieces hangs from his neck to the waist. Two wooden plaques similarly ornamented are tied to his shoulders. He paints his face light green and colours his eyelashes with collirium. He reddens his eyes with the flowers of the *Chunda*, a plant. The lips are painted red. Two long lines drawn from the corners of his eyes to the ears right across his temples, add to his dignified appearance. A vertical mark of sandal-wood paste is put on the actor's forehead. Bangles adorn his wrists. A scarlet skirt is worn around the waist. A large number of four inches broad tapes of scarlet and white cloth with loops at the bottom are tied above the skirt. Strings of tiny bells are fastened around his legs. These tinkle rhythmically when the actor dances.

The *Parayan Thullal* actor's make up is simple, but no less striking. His head-gear is a fan-like crown made of young coconut fronds. He attires himself in a short scarlet skirt, with a large quantity of looped tape.

The actor who performs the *Seethankan* style of *Thullal* wears a conical head-dress, elaborately and exquisitely ornamented with coloured beads. Rows of garlands of multi-coloured beads adorn his bare chest. Decorated wooden plaques are tied to his wrists. He wears a scarlet cloth around his wrist reaching up to a foot below the ankles. A narrow strip of white cloth which serves the purpose of a belt is tied over the scarlet cloth. The white cloth has an elongated knot on either side.

The Censor of his age

The literary form of *Thullal* is Dravidian and the language is more popular than literary. The *Thullals* are based on episodes in the *Ramayana* and *Mahabharatha*. The variety of rapid metres, eminently suited for narratives, the direct style and straight appeal to the mass mind, the rich cadence, sparkling humour, subtle nuances—these distinctive features of Kunchan Nambiyar's *Thullals* have contributed to his lasting greatness as the foremost literary man of his age, and as one of the two

greatest writers, who by the extent and quality of their literary activity, liberated the Malayalam language from the bonds of Sanskrit literature and gave it her own soul.

Kunchan Nambiyar is by popular consent the foremost humourous writer in Malayalam. His *Thullals* which are full of rhyme, beauty of sound and depth of thought, embody caustic criticisms of social conditions and violent outbursts of rich humour. This fearless poet has spared no community from his sallies of wit. He made it clear that he was not prepared to please ony one. His *Thullals* abound in rich didacticism, and satire. With consummate dexterity this literary genius has discussed contemporary society in his poems by the clever use of scenes and situations. He has pictured the gluttony and exploitation of the Brahmins, the idleness, arrogance and intemperance of the Nairs, the suicidal schisms among the chieftains, the cowardice and incompetence of the military, the foolishness and temerity of physicians, the intrigues of courtiers, the silly pomp of the wealthy, the stupidity of the astrologers, the advent of the Western Nations and their interference into the internal affairs of the country, and many more. His caustic humour and penetrative insight coupled with his picturesque eloquence render his works immortal. As a critic Kunchan Nambiyar is fearless, original and incisive. He is the creator of a literature unfettered by tradition, and distinctly new in form and technique.

An eminent scholar says of Kunchan Nambiyar :—"He was the censor of his age, he had a profound scorn for humbug and sham and against all such things he has directed his acid epigrams. His allusive satire on popular morals and manners must have had its biting effect on the people beyond the power of rod or sermon. He loved Malayalis and, therefore, wished to direct them in the way they should go. Kunchan Nambiyar was nothing, if not humorous. This humour, warm and all-embracing, bathed his ideas in a genial and abiding light".

Aliterary Genus

In Kunchan Nambiyar's *Thullals* which rely for their popular appeal in their overwhelming humanity, there is real art and spirited propaganda, which conceals and surpasses both art and propaganda. He plans and develops his works with consummate skill. In his hands the *Thullal* became a passionate and powerful plea for 'better life for all'. With meticulous care and a multitude of picturesque details he composed his *Thullals*. He made the maximum use of the arts of the painter, sculptor and musician to the extent the medium of mere words will permit. His *Thullals* are saturated with an atmosphere compounded with love and hate, beauty and brutality. His style is flexible and is a perfect medium for the vivid and powerful expression of various emotions, tender or strong, slow or swift, as the spirit of the moment may require. Kunchan Nambiyar has very cleverly put into the mouth



Model in wood of a Koothambalam or theatre in which indigenous dance-recitals are performed in the temples in Travancore.

of his characters who appear before us in flesh and blood, great home-truths about men and matters of his own times. Through his *Thullals* he has given an impetus to the cult of devotion and the appreciation of nature. "His love of his mother-tongue, felicity and ease of expression, richness of imagination, sparkling humour and subtle nuances, great understanding of the human mind and intense love of nature all mark him out as a literary genius for all time".

Artiste, Preacher, Propagandist, Poet, Actor, Critic, Satirist, Inventor and Political Philosopher, Kunchan Nambiyar is verily a 'Super Man' in the literary realm of Kerala.



INDIAN FOOD DELEGATION TO WASHINGTON

An Indian Food Delegation to the Preparatory Commission for the World's Food Board in Washington headed by Dr. K. N. Katju, Minister for Development and Justice in the United Provinces Government, accompanied by Mr. A. D. Gorwala, (Bombay) Sir S. V. Ramamurti, (Madras) and Rajyasevapravina G. Parameswaran Pillai (Travancore) were photographed at the Karachi Airport before their departure for Washington.

(Photo by—Mr. M. SUNDARESAN)

Government Proceedings on the Situation at Ambalapuzha and Shertallai

DURING the last week of October, the Government became aware of preparations for a violent uprising by certain sections of the population including labourers in factories who were inspired by communist propaganda and who had collected various lethal weapons including sharpened sticks to be used as spears, pickaxes, hammers, knives and country-made bombs and so forth and who had been misguided into the belief that they could overwhelm the local police authorities. These demonstrations were designed to start in the water-logged areas in and around Shertallai where improvised camps were put up and drilling was practised with the assistance of ex-military personnel. Certain overt acts of violence proved to Government that prompt and firm action was indispensable and a Proclamation was issued bringing under Martial Law the two taluks of Ambalapuzha and Shertallai. Certain detachments of the military which had been sent to the locality to aid the civil authorities were asked to take charge of the situation and the General Officer Commanding, Major-General Parameswaran Pillai went to Alleppey and has been in charge of the operations.

In order to co-ordinate the efforts of the military and the civil authorities and to ensure unity of command, His Highness the Maharaja was pleased to place the Dewan in formal command of the State Forces and confer on him the rank and status of Lieutenant-General.

In the course of a fortnight, the situation both the taluks has been completely brought under control. Government regret that on account of the truculent and, in some cases, violent action of the misguided

mobs, the military and the police have had to resort to firing on some occasions.

The situation is now normal and deputations of industrialists, land owners and agriculturists from the localities concerned have assured the Government that peace has been restored and that the people concerned have begun to realise the error of their ways. There are, however, isolated centres of disturbance and in order to deal with them, a certain number of military personnel as well as detachments of Armed police would have to be stationed there for some time; but the continuance of the Martial Law regime is no longer necessary and from the 10th November 1946, Martial Law will cease to be in force excepting with regard to pending proceedings and offences committed against Martial Law regulations when they were in force.

With the withdrawal of Martial Law the Dewan will cease to be in formal and direct command of the Travancore State Forces. His Highness has, however, been pleased to direct that Sachivottama Sir C. P. Ramaswami Aiyar, Dewan, should retain the rank and status of Lieutenant-General in the Travancore State Forces.

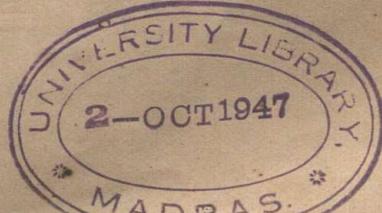
Government take this opportunity to tender their congratulations and their thanks to Major-General V. N. Parameswaran Pillai, General Officer Commanding, Travancore State Forces and the Officers and men who have conducted military operations in the two taluks. Testimony has been borne to their great efficiency, promptitude in action and courtesy of behaviour by members of all communities and parties and it is matter for gratification that no complaint has reached Government regarding the conduct of the military in the course of their very difficult and naturally embarrassing task. The high commendation of the Government will be conveyed to the General Officer Commanding and the Officers and men serving under him.



PADMANABHAPURAM PALACE

—A Lino Cut by Mr. Lalit Mohan Sen, A. R. C. A. (Lond).,
(Principal, Government School of Arts and Crafts, Lucknow)

“THE PADMANABHAPURAM PALACE with its typical Kerala style of architecture is a living museum of antiquities—sculptures, wood carvings and delightful fresco paintings, sombre in colour by age. By renovating and bringing out these art treasures to the notice of the people, the State holds out a new interest in her artistic achievements. For the remarkable way in which the Navaratri Mantapam, the Spanish Clock Tower, the Mirror Hall, Armoury, Corridors, Indra Vilasam, the Mantrasala, the great Dining Hall, and the Mural Pagoda are kept and maintained, one cannot but praise the State Authorities. I am ashamed, in our part of the country, we lack in such efficient management of our National heritage and culture.” (L. M. Sen)





A VILLAGE SCENE IN TRAVANCORE

—A Lino Cut by Mr. Lalit Mohan Sen, A. R. C. A. (Lond.)

“TRAVANCORE, the Kashmir of the South, thrilled us—her beautiful backwaters, narrow lanes of canals lively with country crafts, green rice fields and ever green panorama of coconut groves with the deep azure background of distant hills, countless temples as old as Time itself, spotless metropolis Trivandrum, and above all the simple and hospitable Travancoreans.” (L. M. Sen)

What Others Say

(NAYAKUT)

GOVERNOR IMPRESSED BY PROGRESSIVE TRAVANCORE

Sir Archibald calls for Joint Effort by State and Madras

IT was brought home to me in my coming to Travancore that, although we have, in South India, these differences of Provinces and States and different Governments, nevertheless, we have many common problems, and it seems to me that it is very necessary that we should all put our heads together and approach these problems in a spirit of goodwill and try to solve them for the benefit of all of us," said H. E. Sir Archibald Nye, Governor of Madras, in a talk to the Press representatives accompanying him on the tour, just after His Excellency and Lady Nye had concluded their four-day stay in Travancore as the Maharaja's guests.

His Excellency said he enjoyed very much the visit to Travancore and was much impressed by the kindness and hospitality received from the Maharaja.

As a soldier, His Excellency said, he naturally cast a critical eye on the soldiers in the State. They came out very well. "I found the bearing and turn out of the troops very good, indeed."

"Travancore has a difficult food problem like us. I was, therefore, naturally interested to see the steps they were taking

to tackle this difficult problem. I visited the experimental tapioca farm in this connexion where they want to try and improve the type of the plant and yield per acre. It interested me very much and they have met with a measure of success. I think the results are very encouraging and it looks as if a definite contribution towards solving the food problem will be made if they succeed in the way they hope."

Joint Effort Needed

Referring to the need for joint effort in solving common problems, His Excellency said it was very encouraging to see that the Madras Government had recently subscribed a certain amount of capital in the Travancore Fertilisers and Chemicals. Geographically they were all bound together, but unless they got on together, they would be at sixes and sevens.

His Excellency referred to his visit to the Chitra Exhibition in Trivandrum and said he was very much impressed with the samples of cottage industries products, and their workmanship. His Excellency expressed appreciation of the astonishing lace and embroidery work done by the children of the Infant Jesus Orphanage at Mulagumoodu, near Cape Comorin, which he had visited. "Children, so trained, will, when they grow up, have a skilful occupation by which they can earn," he added.

His Excellency said he was struck with the Birthday Procession of the Maharaja which he witnessed. The procession had a basic outlook of Hindu religion and dignity, largely due to its simplicity. "I enjoyed my trip to Travancore enormously," His Excellency concluded.

(THE MAIL)

HOW TRAVANCORE "UPRISING" WAS PUT DOWN

Sir C. P. explains why he was made C-in-C. when Martial Law was declared

SIR C. P. Ramaswami Aiyar, Dewan of Travancore, today described the present disturbances in Travancore as an "organised insurrection" by a certain section of the public, especially the younger generation, with the help of the State Communist Party.

His comment was made about reports from Communist sources that there was a general strike in Travancore, involving 60,000 workers in the coir industry, 20,000 boat and cargo-workers and 20,000 workers in aluminium and other factories. The Dewan characterised the report as "completely wrong". He showed the A. P. A. representative a telegram received from the Administrative Secretary in the State saying: "All quiet everywhere. Quilon factories all resumed work. Alleppey workers returning to work and normality being restored".

In an interview with the Associated Press of America, Sir Ramaswami stated that the trouble started when the Communist Party circulated stories that if the authority could be overthrown and the resources of the State divided between the

people, "each man, woman and child would have 131/2 cents of land," on which to earn their livelihood. That is about one-eighth of an acre. The Communists also circulated a story, Sir Ramaswami added, that "the Government of India had prohibited the police to operate firearms, and had restricted the military to fire only one round." These stories, Sir Ramaswami added, gave impetus to the people to rise in revolt, against the administration with the conviction that even if half a dozen people were killed in the police firing, they would eventually be able to overthrow the Government and establish what they call a "popular administration".

Regarding the measures he took to suppress insurrection, Sir Ramaswami said: "There was no point in going piecemeal. I deliberately made a departure in that respect. Because till now the civil authority had requested the assistance of military, I do not want to say that I am not responsible for the measures taken by the military. That is why I requested the Maharaja to give me the rank of a Lieutenant-General, so that I could direct the military myself. There can be no shooting there except directly under my orders. If people want to blame anybody for these measures, let them blame me".

Commenting on the communal disturbances in the country, Sir C. P. said: "If advocates of 'direct action' in 1942 could be put behind prison bars, I do not see any reason why advocates of 'direct action' in 1946 could not have been put in jail".

(THE BOMBAY CHRONICLE)

TRAVANCORE RIOTS

TO take out processions and demonstrations with armed men carrying daggers, spears and guns is becoming a little too common nowadays. The latest of these disturbing occurrences is reported from Travancore.

According to the Government of Travancore, these tactics are engineered by local communists. They are alleged to have asked cultivators forcibly to occupy Government land and forests.

No one who is interested in the tranquillity of this great country of ours can look on quietly while the spirit of anarchy stalks the land, creating chaos and confusion and even bloodshed.

It is the duty of the existing Government to put down with a stern hand insidious attempts to overthrow law and order.

Nazi tactics have failed before, and will fail again!

(THE BOMBAY SENTINEL)

SOME REFLECTIONS ON THIS AND THAT

OUR eyes fall on the sad picture presented in Travancore because of the clash between Government and the communists. Writing editorially on communism a few months back, we cautioned the Governments in our neighbourhood to stem its rising tide before it engulfed a social structure which was reared on the eternal principles of equity and justice. The Dewan of Travancore gifted with watchful eyes and an observant mind saw how the docile subservient labour world of the State gradually took in the poison of communism and placed itself on the path of open revolt against capital. The Government were tactful, nay we should say even openly sympathetic, towards the working man.

It was only a few days before the kettle boiled over on the furnace of wrath and anger that the Dewan issued orders admitting labour employed in industrial concerns to the benefits of a working share in the capital. That was indeed a magnanimous gesture and any one inclined to be reasonable would have thought that labour in Travancore would from thence forward act with a sense of responsibility.

x x x x

But alas! that was not to be. Rumblings were still heard from here and there. Demands were made by the under dogs of the industrial world which could not be accommodated on a reasonable basis. The clouds gathered on the horizon. Strikes and lockouts first became common occurrences in Quilon and the contagion gradually travelled on to Alleppy the industrial nerve centre of the State.

Here the capitalistic groups was made up of mentally well balanced Europeans, Kutch Memons and Muslims with a sprinkling of Christians, Brahmins and Parsis all fairly desposed towards labour. The labour world consisted mainly of Muslims and Christians with a small community of Ezhavas and Marakans who man the sea boats at the Alleppey Port. The Government had even been prepared to allow them substantial concessions but labour continued to be on the war path.

x x x x

And Martial Law was proclaimed in two taluks in the State, *viz* Ambalapuzha and Shertalai. Near Alleppey even the Police were overpowered by the mob and one Sub Inspector and 3 Police men were killed. It is believed that some service men are hand in glove with the mob. The Government have stated that arms and weapons have been placed in the hands of the insurrectionists. Indeed, as the Dewan very rightly remarked, force must be met

with force. It is now reported that the situation is getting under control. The bus and boat communications that were suspended for a few days have begun to work again.

x x x x

While Government are confronted with this situation in the labour world they have taken note of an organization called The Catholic Youth Congress which is reported to be initiating subversive movements and taking up an attitude of open defiance of Government. It would appear that this body 'had been asking cultivators forcibly to occupy forest lands belonging to Government and to cultivate them, promising support to such cultivators. It seems that the Government had warned the Congress on several occasions but they took no heed of it. They had therefore, to decide on the arrest of its President Mr. Kappen. The Catholics are again coming into the picture of trouble and turmoil and whether it is the correct thing to do is something about which we have our own doubts.

(THE COCHIN ARGUS)

TRAVANCORE LABOUR TROUBLE

TRAVANCORE has had its share of labour trouble. Small wonder too, seeing that communists have a stronghold in the State. No doubt wages in Travancore are low but the cost of living has also been very low in Travancore. With the increase in the cost of living, attempts are being made to better the lot of workers. Sir C. P. Ramaswami Aiyar is a Dewan who is profoundly sympathetic to poor people. The Maharaja of Travancore, too, can never see an ant suffer. With such a combination of Maharaja and Dewan, it was unnecessary to have any Labour

trouble; but Communists must have their way. They found however, that "Sir C. P." was more than a match for them. He promptly assumed headship of the military and answering strength by strength quelled what threatened to become a rebellion. How we wish "Sir C. P." were the Governor of Bengal at this hour!

(INDIAN RAILWAY MAGAZINE)

A LESSON TO BRITISH INDIA

ALL peace-loving Travancoreans would be grateful to their able Dewan for the speedy suppression of the recent communist violence and lawlessness in certain coastal areas in Travancore. It is clear that the trouble was solely due to the mischievous activities of the communists whose methods not only in Travancore but throughout India have earned them the displeasure of no less an organisation than the Indian National Congress. It appears that the trouble in Travancore was a carefully prepared assault on Government because the mobs were led by ex-army people. That they had only violence as their watchword is clear from the manner in which they looted and murdered. All the more credit, therefore to the Dewan who assumed personal direction of the Military forces for putting down the rioters! We hope the communists will have learned their lesson. We also commend the example of Sachivottama Sir C. P. Ramaswami Aiyar to all Premiers of the riot-affected Provinces who are desperately trying to restore peace. Drastic diseases call for drastic remedies.

(THE MANGALOREAN)

COMMUNIST ATROCITIES

A CROWD of nearly 500 persons including ex-army men with guns, lathis and spears, led by local communists attacked

a police station at Alleppey and killed a police Sub-Inspector and a head constable on 24th October. In spite of the extra police force and State troops specially called for quelling the disturbances, large crowds from different routes and places joined the first crowd and barred the roads, destroyed bridges and stopped service buses, etc. Trouble started first at Alleppey, spread further assuming a very grave menace to the peace and safety of two taluks in the State. According to a report from Trivandrum dated 29th October, troops of the State Forces who were despatched from Alleppey to the disturbed areas of Shertallai and Vayalar were attacked at the latter place by a violent mob, 1000 strong, armed with spears, daggers, swords, axes, country-made bombs and a few guns. The mob, it is understood, was led by ex-army men, some of whom were in uniform. A large quantity of weapons was left behind when the rioters fled. One of the sepoys was injured by a spear, another by a stone and third received gunshot wounds. Vayalar, a village one mile north-west of Shertallai is surrounded by water on sides except one. The troops were proceeding there by boats and when they reached the spot they were attacked at three points. The main centre of the disturbances is reported to be under control.

There was, in our opinion, no need for the Government of Travancore to allow vast latitude to the leaders of Trade Unions in the State. Most of these men, stupid and ignorant, instigated by a section of the Christian community that is very vigilant in doing anti-C. P. propaganda both in and outside Travancore, are out to create trouble for the Government by one way or other. In the name of civil liberty, freedom of movement and expression the enemies of the Government have had all re-

sources at their command to wage an open war against the most peaceful and progressive Administration of Travancore. These men have but tarnished the fair name of the model State of Travancore and it is for the enlightened section of the public of Travancore to co-operate wholeheartedly with their Government to put an end to the nefarious activities of these mischief-mongers who parade as communists.

(PRINCELY INDIA)

FELICITATIONS TO HIS HIGHNESS THE MAHARAJA

Your Highness

WE offer Your Highness our hearty felicitations on your 34th birthday. As the Dewan Sir C. P. Ramaswami Aiyar pointed out the State is particularly fortunate in having a gifted Ruler like Your Highness under whose benign reign the State has progressed all round. Until Your Highness came to the *Gadi* Travancore was not much in the news in India not to mention the world. To-day the name of Travancore has been writ largely in all countries of the world and this would never have been possible but for the progressive rule for which Your Highness, Your Highness' gifted mother and Your Highness' eminent adviser Sir C. P. Ramaswami Aiyar are responsible.

Wishing Your Highness long life and a still greater record of achievements in the best interests of the State and your subjects.

Yours admiringly,
(THE WHIP)

WE offer our humble felicitations to His Highness the Maharaja of Travancore, whose 34th birthday was on

Thursday, 24-10-'46. His Highness's reign has been signalised by a series of reforms as bold in conception as they have been thorough in execution. All these reforms were rendered possible due to His Highness's great and abiding interest and solicitude for the welfare of the subjects and inspiration provided by His Highness's saintly life and career. The latest of these reforms bearing on Education spells the dawn of hope to countless teachers. Indeed, it is but the bare fact that this reform has made His Highness the saviour of thousands of families, the families of the poor, uncomplaining teachers who have carried their burden through countless years without any hope of redress or relief.

His Highness is a sportsman of the finest type and it is the personal interest taken by His Highness that was responsible for the happy revival of the Travancore-Cochin Inter-State Tennis Tournament that had been in abeyance for some time. We pray God Almighty that His Highness be given along and glorious reign to introduce further reforms particularly in the field of education which is certainly the most important.

(THE TEACHER)

SRI CHITRAJAYANTI

(24th October 1946)

(By Mr. N. K. Venkateswaran.)

AGAINST a most ancient and unclouded historical background, the monarchial traditions of Travancore, devoid of pomp, redolent of simplicity, reticence, unostentatious dedication to the one unchanging paramount cause of popular welfare, convey a unique freshness and appeal. His Highness the Maharaja Sri CHITRA TIRUNAL has added enduring lustre to

these illustrious attributes of His House. His Highness's Temple Entry Proclamation will ever stand as the greatest single measure of socio-psychological emancipation in modern times. The abolition of capital sentence will be looked upon as an act of wise and courageous insight conducive to the diminution of capital offence. The standardisation of land-rent almost to the point of its practical elimination in the case of small holdings that make of the bulk of agricultural lands in the State not only removes an irksome customary burden but provides a sustaining individual stimulus to increased productivity. The heightening tempo of industrialisation is gradually ushering in an era of New Prosperity. The seashore sands sweep into glamorous promises. The Ten Year Educational Plan is cleaning out the last remnants of illiteracy and ignorance. The coming Constitutional Reforms bid fair to show how sweetly kingship could combine with transferred power in common causes. Young in years, idealistic in temperament and outlook, His Highness has already won a seat among the great personalities in the history of India as a true citizen-king.

Isn't he of the highest,
The simplest, the noblest!
He that so lives for us,
He that so thinks and does?

Between the poor and rich
Hardly knows he which's which:
With equal care and grace
Does all and each embrace

As he only touches,
There's new use in riches:
As he only blesses,
Riches, e'en on beaches?

The laws and usages,
They speak in new voices?
The outcast's in temples :
Mercy spreads miracles?

Wisdom lies no more hidd'n ;
Knowledge nurses children
The tiller heaves a sigh :
Aspiration stands high

At this time of changes,
Such prices, shortages,
Nerves us he so gentle,
Great prince of his people.

Today is his birthday ;
We e'en unaware pray,
For increasing returns,
In e'er happier turns.

The sun shines in the sky ;
So shines he in each eye ;
For thus to him is giv'n,
To build a reign so gold'n.

(THE COCHIN TIMES)

PROGRESSIVE TRAVANCORE

THAT some of the States in the country are more advanced than Provinces of British India is an acknowledged fact, and that Travancore is one of the foremost of the progressive States is undeniable. With a bounteous climate and natural prosperity, and a beneficent ruler, the State has progressed by leaps and bounds and has become an ideal for others to copy. The land which tradition has it as the creation of Parasurama on the sea-coast which abounds in a plethora of beautiful spots which Mother Nature has endowed on her, Travancore has become the model for other States to build themselves upon. She has been fortunate to have a self-less

ruler as the trustee and an able and foresighted Dewan as executor of the trust, and it is no wonder that she has become such an advanced State as she has become during the past few years. Heredity, environment and the proper husbanding of natural resources, have been, in no small measure, responsible for the leaps and bounds which the State has taken in different spheres of human activity. It is to be hoped that the Land of Parasurama would become the ideal of all Indian States and establish a record of administration which would be the envy of States outside India to copy.

The State is famous for the literacy of its population, which is far in advance of that prevailing in the most literate part of British India. Women's education is in the neighbourhood of 33 per cent. which is a record for the whole country. The State has launched upon a scheme of industrialisation which is going to make her one of the most industrially advanced parts of the country. Travancore has become the home of a beehive of Industry and the people are being provided with some of the most modern amenities of life by the judicious utilisation of natural wealth and harnessing it to the chariot wheels of scientific progress. The setting up of a fertiliser factory which is much superior to the one that has been started by the Government of India at Sindhri in Bihar is a feather in the industrial cap of Travancore. Not a little of the credit is due to the Sachivottama, who has pioneered the scheme along with others in the State which he has served for a decade now. It may be no exaggeration to say that it is Sir C. P. who is responsible for so many acts of statesmanship that have made Travancore what it is today.

Another field in which the State has achieved lasting fame is social reform, and Travancore has become the admiration and

envy of other parts of the country. A stroke of the Ruler's pen has removed the blot of untouchability from the ranks of the Hindu fold, which has become one of the blistering sores of the Hindu community and which resulted in conversions of Hindus to other communities by allurements, and in some cases by force. The opening of the State temples to the untouchables is an act which one of the very progressive Rulers or States could do; and Travancore has done it without much fuss or procrastination. People from all parts of the country go there today to see the beneficent reaction of this far-reaching social reform measure on the people of the State and how it has helped the regeneration of the unfortunates who have been thrown to the mercies of proselytising missionaries, whose business has been for a hundred years and more now to convert the ignorant to their creed in the guise of getting them salvation. The Temple-entry proclamation of the Maharaja of Travancore is epoch-making and the King of the people has opened the Kingdom of Lord Padmanabha to the unfortunate worshippers who have had no chance in their lives to enter that forbidden land.

The State of Travancore has been singularly fortunate to have progressed during the last decade by leaps and bounds. The land has been fortunate enough to have a self-less Ruler, a Queen-mother who is the embodiment of culture and progress, and a Dewan whose name conjures up to memory the names of Chanakya and Abdul Fazl, who have shaped the States they served. With such a combination of pilots, the State has become an object of admiration among the myriad States of Indian India. It is to be hoped that the Ruler, who is young in years, may be spared many decades to serve the land of Lord Padmanabha, which juridically belongs to him, and which he has been serving for the past one decade now, advised by the Queen-mother and the Sachivottama, who have been his guides on the road of progressive administration.

(THE COMMONWEAL.)

STATES AND CONSTITUENT ASSEMBLY

FOLLOWING Mr. Jinnah's threat to boycott the Constituent Assembly the question whether Indian States would also follow the Muslim League tactics has assumed importance. It was rumoured that certain interested Princes had already decided to stay away. In a timely statement Sir C. P. Ramaswami Aiyar, the Dewan of Travancore, has cleared his point. He stated that it would in no way help the States to keep out of the constitution making. We heartily endorse his view. If Mr. Jinnah insists on having everything his own way there can obviously be no settlement with him. The alternative is to go ahead with the largest possible measure of agreement. It goes without saying that in their own interests the Indian States will have to co-operate with others in evolving an agreed constitution.

(THE MANGALORIAN)

THREE-YEAR COURSE

TRAVANCORE University has decided to reduce the graduate course from four to three years.

This reform was first advocated as urgent and essential by Sir Maurice Gwyer, ex-Chief Justice of India, in his Convocation address to Delhi University graduates eight years ago. Educationists are agreed that the pass course for the graduate examination can be conveniently compressed into three years with suitable alterations in the syllabus. The shortening of the course will save a valuable year in the student's life. It must, however, be coupled with a re-orientation of the matriculation as a proper University examination and this is also proposed to be done in Travancore. Travancore's healthy example deserves to be copied by other Universities.

(THE TIMES OF INDIA)

THE GREAT PROCLAMATION

(By N. K. V.)

THERE was born a Prince in the Kingdom of Caste, Who thus to himself said, " This thing must quit fast ! Are we not equal in the Kingdom of God ? " " Thou evil, hence " bid he : " Hence " echoed the Lord. The Prince sat on his throne, To view his folk fresh-blown. " Lo, " cried they, " the Ill's gone : We're new in the New Dawn ! " The world looked and stood, admiring for a space, And the spell of the PROCLAMATION spread apace. Long live the Prince, exalting the whole nation ! Long live the thrice glorious PROCLAMATION ?

Ten years ago, the temples opened and the dark ages suddenly came to an end. For centuries together, the gods worshipped in the temples dwelt within jealous stone-walls, as if the kingdom of the gods was ringfenced by circles on circles of castes and communities in descending order of merit. Ten years ago, the great Maharaja SRI CHITRA TIRUNAL threw down the barriers. He knew that the pilgrimage of the spirit exacts the same discipline from everybody and that all mankind streams on the same road.

On the rotating Globe of the Soul rival religions sometimes today contend for imperial Sway. While Hinduism, true to its lofty traditions, has always kept herself aloof from these pseudopsychological conflicts, she yet committed, rather gradually slipped into an equally grievous error : that of classifying her followers on a more or less pragmatic basis in communities and

disposing them at ' greater and greater distance from the Almighty Universal God ! '

Ten years ago, a gentle, beloved and courageous Prince stopped the immemorial Lapse. It came to him as in a dream.

Two thousand five hundred years ago, having bathed in a prattling brook and eaten a slight repast offered to him by a maiden thinking he was a god come to see the *sal* trees in flower, Gautama Buddha sat under a peepul tree when the setting sun with tender skill was tricking out the Himalayas. Out of that ethereal scene, in a burst of fragrance and twilight came the Enlightenment.

So it came to the Maharaja : both Princes descended from high and illustrious lineage ; Gautama son of dreaming mountains and ravines, the Maharaja of smiling woodlands and seashores. Thus did he announce ten years ago ;

" Profoundly convinced of the truth and validity of our religion, believing that it is based on divine guidance and on an all comprehending toleration, knowing that in its practice it has throughout the centuries adapted itself to the needs of changing times, solicitous that none of our Hindu subjects should by reason of birth or caste or community, be denied the consolations and solace of the Hindu faith, we have decided and hereby declare ordain and command that there should be henceforth no restriction placed on any Hindu by birth or religion on entering or worshipping at the temples controlled by Us and Our Government. "

The eyes at once opened : the closed doors broke asunder : and men and women asked each other, " IS IT TRUE ? Today, ten years, after, one is tempted to look out for an " Asoka Pillar " radiating the imperishable message. For today in Travancore the old outlook is completely gone, and though one comes across the old labels everybody

knows they are withered and fallen. The Pariah is in the open, having come into his own human right, and the Brahmin is no longer proud, having dropped his artificial glory. The PROCLAMATION with its ringing challenge of toleration and brotherhood is acting like a great unobtrusive universalising influence and Hinduism has again nearly risen to its pristine rank of the first and loveliest religion of the world.

Explaining the PROCLAMATION, His Highness himself once said that it re-established 'that Equality in the sight of the Creator and that Tolerance, which are among the fundamental tenets of the Hindu faith and which have been evidenced in the life and precepts of successive teachers..."

Young in years, ideological in outlook, endowed with rare sweeps of imagination, quick and daring in action, His Highness impels farflung ranges of thought. Alone among the Ruling Princes of India, he has given a new and significant scope to an old system of Government.

There was a great occasion following upon the PROCLAMATION. The scene was the seat of the Maharaja. The roads swam with peoples sparkling with zeal and joy. A hundred caparisoned elephants carried His Highness's likeness, the noble animals themselves seeming to laugh and cry with happiness. The air resounded with songs and praises. The sky seemed to come down in flowers. The meeting place was a heaving sea of radiant faces. There was Mahatma Gandhi, eyes beaming, head occasionally shaking with nods, seated on an uplifted platform under a cheerful pavilion. By him was the great Dewan, Sir C. P. Ramaswami Aiyar, Sachivottama, and none happier.

Gandhiji, he looked like Gautama,
The Sachivottama Ananda;

While the great gathering of peoples,
Still silent reverent disciples !

The Dewan spoke with a revolutionary fervour befitting the PROCLAMATION, saying that the splendour of a dream such as seldom occurred even to the purest and most gifted among mankind was lying on the face of the land and that Hinduism had been reborn in all its original exbellence. In the rapt and deep silence he seemed to be speaking at a universal theatre. Then came Gandhiji. Night had fallen and the sky spangled with the myriad stars seemed to descend lower and lower, a faintly luminous expanding shamiana for the illustrious meeting. The Mahatma's voice carried strangely far and perhaps reached the four corners of the earth as he set his seal on the PROCLAMATION thus :

E'en if all else of Travancore were
forgotten,
This great PROCLAMATION will not
be forgotten !

The pages of history here and there shine with the golden deeds of kings, but one wondered if any king by a single act had ever given to his subjects and the followers of a noble religion so much social satisfaction, so much abiding spiritual light ; as one came away from the enchanted spot one nearly felt sure that kingship itself had been honoured as rarely before.

High and pure and fair's he,
A rare simplicity !
And as he is so great,
So the good his one mate.

Fount of crystal piety,
Never has the royal-tree,
Put forth in plain or valley.
A flower fairer than he.

(THE COCHIN TIMES.)

TRAVANCORE TEMPLE ENTRY DAY

Celebration in London

(From a Correspondent.)

THE momentous Temple Entry Proclamation of His Highness the Maharaja of Travancore was recalled and glowing tributes to His Highness the Maharaja, Her Highness the Maharani and the able Dewan Sir C. P. Ramaswami Aiyar were paid at a meeting of the Incorporated Hindu Association of Europe, held this evening at Rosslyn Hill in the Banares Asram. The occasion was the celebration of the 10th anniversary of the Proclamation. Besides leading Hindus residing in London, sympathetic Englishmen and women in large numbers attended the meeting. Copies of the Proclamation were typed and distributed among the audience.

Swami Avyakthananda, the founder of the Vedantic Society in London, who presided over the meeting explained the teachings of the Upanishads and maintained that Hinduism knew no caste distinction. He paid a glowing tribute to the Maharaja who ventured to purge the Hindu Society of untouchability.

Mr. P. N. Krishna Pillai of Travancore who is at present working under the Ministry of Labour and National Service was the principal speaker. He cited facts and figures and explained the unique progress achieved by Travancore in education, industrialisation and village uplift. He averred that Hindu States had a brilliant role to play in future India.

Mr. F. C. Sondhi who is one of the foremost Indian businessmen in London and who is the Secretary of the Hindu Association speaking next said that India in general and Hindus in particular owed a deep debt of gratitude to the progressive Ruler of Travancore.

(THE INDIAN THINKER)

The advertisement features a central bottle of 'JEEVAMRUTHAM' with a label that includes 'PANDIT D. GOPALACHARLU'S' and 'AYURVEDASRAMAM LTD. T-NAGAR..... MADRAS'. Above the bottle is a portrait of a man, identified as Pandit D. Gopalacharlu. The text 'As Jubilee Arrives' is written in a stylized font above the portrait. Below the bottle, the text reads: 'Is proud of the half-a century of steady and continuous progress it has made in its worthy mission of radiating health and happiness'. At the bottom of the advertisement, the text 'EASTERS 379.' is visible.



Programme for December 1946

TUESDAY, 3RD DECEMBER 1946 :

- 7-30 P. M.—Learn to Sing—Maharaja Swati Tirunal's Compositions.
- 7-45 P. M.—Recorded Music :—Madura Mani Iyer.
- 8-00 P. M.—Bhajan by P. Vaidyanathan and party.
- 8-15 P. M.—Music by Kumari Leela and party.

Song	Raga	Tala	Composer
Paramapurusha	Vasant	Adi	Sri Swati Tirunal
Intakannananda	Bilahari	Rupakam	Sri Tyagaraja
Yaro Ivar Yaro	Bhairavi	Adi	Sri Arunachala kavi
Pahijagajjanani	Hamsanandi	Adi	Sri Swati Tirunal
Eppovaruvaro	Jonpuri	Adi	Sri Vedanayakam Pillai
Kalviyeselvam	Sindhubhairavi	Adi	Sri Anai Vaidyanatha Iyer

9-00 P. M.—Vancheesamangalam.

WEDNESDAY, 4TH DECEMBER 1946 :

- 7-30 P. M.—Music by P. N. Kalyanikutty and party.

Song	Raga	Tala	Composer
Vanajaksha (Varnam)	Reetigowla	Ata	
Ganarasamudan	Begada	Rupakam	Sri Papanasam Sivan
Mandaradhaba	Todi	Triputa	Sri Swati Tirunal
Manasuswadhina	Sankarabharanam	Chapu	Sri Tyagaraja
Viharamanasa	Kapi	Chapu	Sri Swati Tirunal
Marubari	Jenjuti	Rupakam	

8-30 P. M.—Talk in English on "the Activities of the Department of Research on the development of Fisheries" by Rajyasevapravina Dr. K. L. Moudgill.

8-45 P. M.—Recorded Music :—D. K. Pattammal.

9-00 P. M.—Vancheesamangalam.

THURSDAY, 5TH DECEMBER 1946 :

7-30 P. M.—Musical discourse on “Kartikeya prabhavam” by Rajyasevapravina T. M. Krishnaswami Iyer.

8-15 P. M.—“Tamil Folk Songs”—A talk in Tamil.

8-30 P. M.—Veena by G. Padmini Bai.

Song	Raga	Tala	Composer
Sadaramava	Saraswati	Rupakam	Sri Swati Tirunal
Yochana	Durbar	Adi	Sri Tyagaraja
Pahiparvata	Arabi	Adi	Sri Swati Tirunal
Vandesada	Navarasakananda	Adi	Sri Swati Tirunal
Alagalella	Madhyamavati	Rupakam	Sri Tyagaraja

9-00 P. M.—Vancheesamangalam.

FRIDAY, 6TH DECEMBER 1946 :

7-30 P. M.—Music Concert :—

Desamangalam Subramoni Iyer (Veena).

Marthandapuram Mani Iyer (Mridangam).

8-45 P. M.—Recorded Music :—M. S. Subbalakshmi.

9-00 P. M.—Vancheesamangalam.

TUESDAY, 10TH DECEMBER 1946 :

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

7-45 P. M.—Talk in English on “Statistics-old and new” by Dr. U. Sivaraman Nair.

8-00 P. M.—Violin Solo by Papanasam Balasaraswathy.

Song	Raga	Tala	Composer
Intakannananda	Bilahari	Rupakam	Sri Tyagaraja
Pahijagajjanani	Vachaspati	Adi	Sri Swati Tirunal
Rama Ikanannu	Sahana	Rupakam	Sri Patnam Subramonia Iyer
Parvatinayaka	Bowli	Adi	Sri Swati Tirunal
Etavunara	Kalyani	Adi	Sri Tyagaraja

9-00 P. M.—Vancheesamangalam.

WEDNESDAY, 11TH DECEMBER 1946 :

7-30 P. M.—Music by Rukmini Sundararajan and party.

Song	Raga	Tala	Composer
Evarikai	Devamanohari	Tripura	Sri Tyagaraja
Namoralakimpa	Devagandhari	Rupakam	Sri Tyagaraja
Ayyane	Kambodi	Tripura	Sri Kotiswara Iyer
Sakalagriha	Atana	Jampa	Sri Purandaradas
Mariveregati	Anandabhairavi	Chapu	Sri Syama Sastri
Nandasuta	Kuranji	Jumpa	Sri Swati Tirunal

8-30 P. M.—“Tulasi Mahatmyam”—A skit in Malayalam by G. Viswanatha Bhagavat.

9-00 P. M.—Vancheesamangalam.

THURSDAY, 12TH DECEMBER 1946 :

7-30 P. M.—*Music Concert* :—

T. R. Navaneetham (Flute).

Papanasam Balasaraswathy (Violin).

Marthandapuram Mani Iyer (Mridangam).

8-45 P. M.—*Recorded Music* :—N. C. Vasantakokilom.

9-00 P. M.—Vancheesamangalam.

FRIDAY, 13TH DECEMBER 1946 :

7-30 P. M.—*Music Concert* :—

Budalur Krishnamurti Sastri and party.

9-00 P. M.—Vancheesamangalam.

TUESDAY, 17TH DECEMBER 1946 :

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

7-45 P. M.—Talk in English on "Regenerating the Travancore Forests" by Rao Bahadur T. V. Venkateswara Iyer.

8-00 P. M.—*Music* by Salem Desikan and party.

Song	Raga	Tala	Composer
Sitamma Mayamma	Vasanta	Rupakam	Sri Tyagaraja
Sarasasuvadana	Kalyani	Adi	Sri Swati Tirunal
Elaneedayaradu	Atana	Adi	Sri Tyagaraja
Sreerajagopala	Saveri	Adi	Sri Dikshitar
Kripaya palaya	Charukesi	Chapu	Sri Swati Tirunal
Kannanai	Ragamala	Adi	

9-00 P. M.—Vancheesamangalam.

WEDNESDAY, 18TH DECEMBER 1946 :

7-30 P. M.—*Music* by T. C. Sarala and party.

Song	Raga	Tala	Composer
Varanamukhava	Hamsadhwani	Rupakam	Sri Kotiswara Iyer
Karunasamudra	Devagandhari	Adi	Sri Tyagaraja
Sevesrikantam	Mohanakalyani	Adi	Sri Swati Tirunal
Vandesada	Navaraskannada	Adi	Sri Swati Tirunal
Padmanabhapahi	Hindolam	Adi	Sri Swati Tirunal
Kalakanti	Neelambari	Chapu	Sri Swati Tirunal

8-15 P. M.—Talk in English on "Progress of Science"—series III by Dr. C. S. Venkateswaran.

8-30 P. M.—*Recorded Music* :—Semmangudi M. A. Srinivasa Iyer.

8-45 P. M.—Talk in Malayalam on "Carnatic Music and Kathakali songs" by G. Viswanatha Bhagavathar.

9-00 P. M.—Vancheesamangalam.

THURSDAY, 19TH DECEMBER 1946 :

7-30 P. M.—Music by T. C. Suvarna and T. C. Narayani.

Song	Raga	Tala	Composer
Raghunayaka	Hamsadhwani	Adi	Sri Tyagaraja
Gnanamosagarada	Purvikalyani	Rupakam	Sri Tyagaraja
Jagadisasada	Natakuranji	Adi	Sri Swati Tirunal
Endukupeddala	Sankarabharanam	Adi	Sri Tyagaraja
Kripayupalaya	Charukesi	Chapu	Sri Swati Tirunal
Ranabhirama	Durbar	Chapu	Sri Tyagaraja
Priyamanasa	Todi	Adi	Kathakali Padam

8-15 P. M.—Talk in English on "The landmarks in the history of Indian Music" by M. A. Saradambal.

8-30 P. M.—Folk Dance Music of South India.

8-45 P. M.—Recorded Music :— K. B. Sundarambal.

9-00 P. M.—Vancheesamangalam.

FRIDAY, 20TH DECEMBER 1946 :

7-30 P. M.—Music Concert :

T. K. Rangachari and party.

9-00 P. M.—Vancheesamangalam.

TUESDAY, 24TH DECEMBER 1946 :

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

7-45 P. M.—Talk in English on "The Social ascent of man" by R. Sivaramakrishna Iyer.

8-00 P. M.—Veena by L. Subramonia Sastri.

9-00 P. M.—Vancheesamangalam.

WEDNESDAY, 25TH DECEMBER 1946 :

7-30 P. M.—Music by T. S. Swaminathan and party.

Song Raga Tala Composer

Kulabirudunu	Devamanohari	Rupakam	Sri Tyagaraja
Chalakkalla	Arabi	Adi	Sri Tyagaraja
Sarasijanabha	Todi	Chapu	Sri Swati Tirunal
Dayamado	Kalyani	Adi	Sri Purandaradas
Ninaippateppotu	Sriranjini	Adi	Sri Vedanayakam pillai
Jalajanabha	Kedaragowla	Chapu	Sri Swati Tirunal

8-30 P. M.—Music by L. Rukmini Bai and party.

9-00 P. M.—Vancheesamangalam.

THURSDAY, 26TH DECEMBER 1946 :

THURSDAY, 26TH DECEMBER 1946

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

8-00 P. M.—Tiruvatirakali songs.

8-15 P. M.—Recorded Music:—Musiri Subramonia Iyer.

8-30 P. M.—Veena by D. Lalitha.

Song	Raga	Tala	Composer
Varnam	Begada	Adi	
Telisirama	Puruachandrika	Adi	Sri Tyagaraia
Vandesama	Navarasakananda	Adi	Sri Swati Tirunal
Neepadamule	Bhairavi	Adi	Sri Patnam Subra- monia Iyer
Abhayambika	Sankarabharanam	Adi	Sri Papanasam Sivan
Jalandhara	Valaji	Rupakam	Sri Muthiah Bhagavtar

FRIDAY, 27TH DECEMBER 1946 :

7-30 P. M.—Music Concert:—

Mannargudi Rajagopala Pillai and party.

Song	Raga	Tala	Composer
Vatapi Ganapatim	Hamsadhwani	Adi	Sri Dikshitar
Etulabrotuvo	Chakravagam	Misra- chapu	Sri Tyagaraja
Ikanaina	Manirangu	Adi	Sri Patnam Subra- monia Iyer
Samayamide	Devamanohari	Rupakam	Sri Ramanad Srinivasa Iyengar
Manasunanera	Begada	Rupakam	Sri Patnam Subra- monia Iyer
Tanuyunibrova	Bhairavi	Adi	Sri Tyagaraja
Sankarasrigiri	Hamsanandi	Adi	Sri Swati Tirunal

9-00 P. M.—Vancheesamangalam.

TUESDAY, 31ST DECEMBER 1946 .

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

7-45 P. M.—Music Concert:—

Rajyasevanirata M. K. Venkatadri Bhagavtar (Veena)
Martandapuram Mani Iyer (Mridangam).

9-00 P. M.—Vancheesamangalam.

Suggestions from listeners are welcome.

R. SRINIVASAN,

Hon. Director, Travancore Broadcasting Station.

LEARN TO SING

The following Composition of Sri Swati Tirunal will be taken up during
January 1947 :—

परजुरागः — चापुताकः ।

पङ्क्षवि

पञ्चगशयन पाहि मां

(पञ्च)

चरणं

- पञ्चगशयन पापविमोचन
खिन्नतनाशन केशिनिष्ठूदन (पञ्च)
- पञ्चजनान्तक पादसंसेवक-
वन्धिभूपालकवाज्ञितदायक (पञ्च)

राकम्भः परज्ञः — तालामः चापः

पल्लवि

पञ्चनकुपायन पात्रहि माम

(पञ्चन)

चरणम्

- पञ्चनकुपायन पापविमोचन
क्षुद्रैन तनापरन केशीनिष्ठूत्तुन (पञ्चन)
- पञ्चज्ञानुन्तक पात्रूलम्बेवक-
वन्धिक्षुपालकवानुसि तत्त्वायक (पञ्चन)

ठारः परज्ञः — तालिंः चापः

पङ्क्षवि

पञ्चगशयन पायी मां

(पञ्च)

वरणम्

- पञ्चगशयन पापविमोचन
विनातकाशन केशीनिष्ठूत्तुन (पञ्च)
- पञ्चवज्ञानुक पात्रूलम्बेवक-
वन्धिक्षुपालकवानुसि तत्त्वायक (पञ्च)

ஆரோஹணம் : ஸ்காமடதானிஸ் } 15-வது மேள ழன்யம்
அவரோஹணம் : ஸநிதபமகரிஸ் }

ບລໍລວມ

1. ; ஸ மா, க மா | பத தப ம ப கா; | ;, ஸ்ரா, நி த பம ப
பன் ன - க₃ ஃ ஃ ஃ ஃ ஃ ஃ ஃ ஃ ஃ ஃ ஃ ஃ ஃ ஃ

க ம ப த ம ப க மா க ப ம க ரி

மா ம -

2. ஸ நி = ஸா மா, க மா | பா த தப மா, த ப மா, பா கா |
- - - பன் ன - - - க₃ ஃ ஃ ஃ ஃ ஃ ஃ ஃ ஃ ஃ

க ம ப த நி ஸ்ரா நி த ப ம ப | க ம பா தப மா ப ம க மா க ப ம க ரி

பா - - - - - ஃ ஃ ஃ ஃ ஃ ஃ ஃ ஃ ஃ ஃ ஃ ஃ ஃ ஃ ஃ

3. ஸ தி = ஸா ஸ மா க மா | மா த தப ம கா; | ;, ; ப ம க ரி | ;, ;, ; |
- - - ப ன் ன - - - க₃ ஃ ஃ ஃ ஃ ஃ ஃ

五言律詩

1. ; த த ம தா	நி ஸ் நி ஸ் ஸி ஸ் ஸா , , ஸா , நி ஸ் ஸி ஸ் ஸா ,
பன்ன - க 3	ஸ - - ய - ன - - பா - ப - வி - -
	ஸ் நி தா த ம தா நி மோ - ச - ன -
2. Do.	ஸா , நி ஸ் ஸி ஸ் ஸா , ஸா , நி ஸ் ஸி ஸ் ஸா
பன்னக 3	ஸயன - பா - ப - - வி - -
	ஸ் நி ஸி ஸ் நி த த ம தா நி ஸி மோ - - - - ச - ன - - -
	ஸா ஸி நி = ஸா ஸ் நி ஸ்ஸிஸா , ஸ் நி ஸி ஸ் நி த த ப பா
	கி ன்ன - - - த நா - - - - ஸ - னா
	, த ம ம க ம த த ப மா த ம ப த ம ப க மா க ப ம க ரி
	கே - ஸி - நி - - ஷ - று - - - - த 3 - - ன - - -
2. ஸ தி	ஸ் நி ஸா ஸி ஸ் நி த த ப பா த ம
கீன்னத	நா - - - - - ப்ர - ன - -
	க ம ப த நி ஸ் ஸி தா பா த ம க ம பா த ப மா ப ம க மா க ப ம க ரி
	கே - - - - ஸி - - நி - - ஷ - று - - - - த 3 - - ன - - -
ஸ தி	
2-வது சரணம்:- பஞ்ச ஜனாந்தகை-ாதாஸம் ஸேவக	பன்னக 3
வஞ்சிட்டுபாலக-வாஞ்சிதத்தயக	பன்னக 3

2-வது சரணம்:— பஞ்ச ஜனங்கை—ாதாஸம் ஸேவக

வஞ்சிடுபாலக—வாஞ்சிதத்தூயக

(ஷெ சரணமும் முதல் சரணத்தைப் போன்றது.)

॥ १८८ ॥

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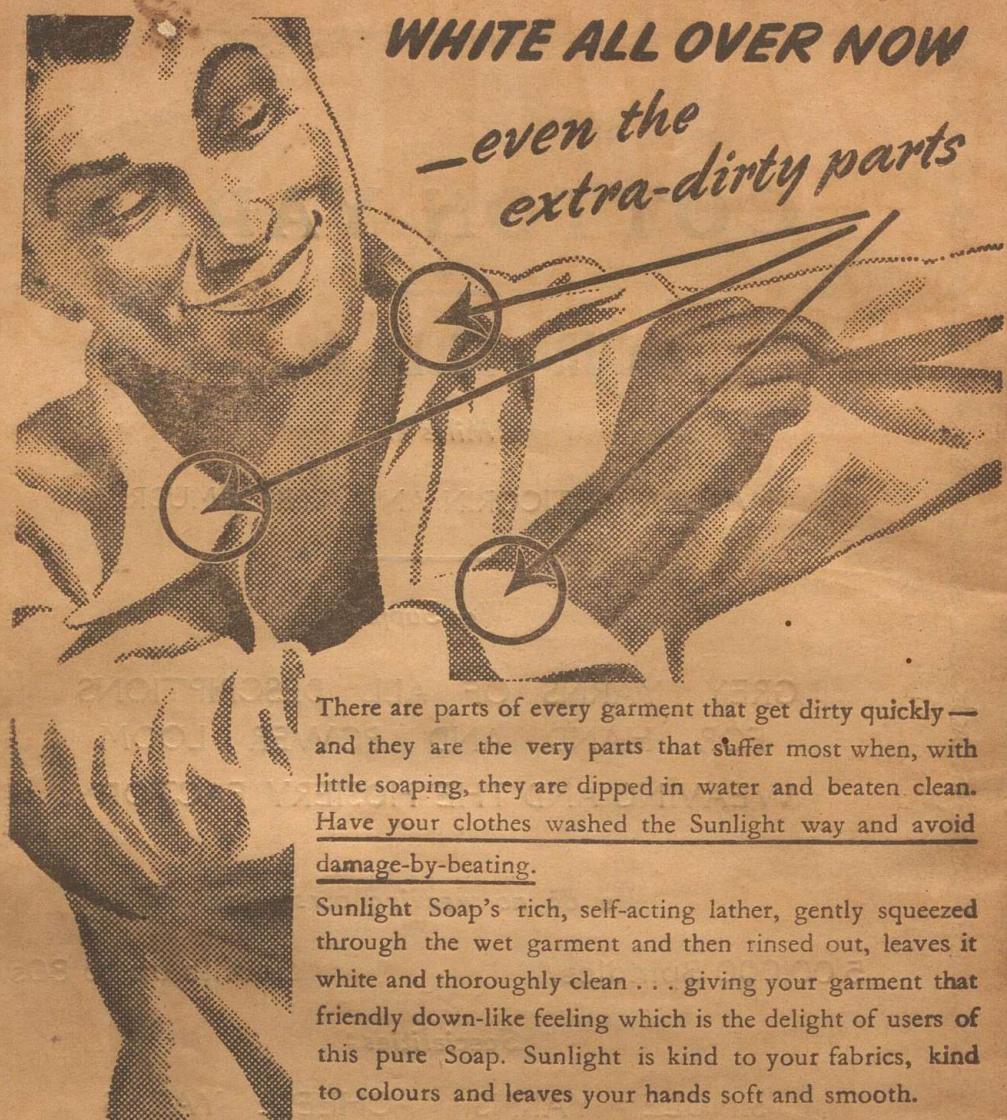
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the **SUNLIGHT**
way!



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SOAP**