

# THE Hindu Message

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from the Hindu Standpoint.

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## Prize-Competition Essay.

Several essays were received on the subject of last month's competition and among all of them the one sent by Mr. R. Krishnaswami Aiyar of Tinnevely is adjudged to be the best. So the Prize Medal goes to him and his Essay is published in this issue. There are other essays also which are good such as those by Mr. J. S. R. Sarma of Poona and Mr. G. Subrahmanya Sarma of Myslapore and these also will be reproduced in our future issues. The subject for the December Prize-Competition Essay is—"India in 1919" and all papers should reach us not later than the 1st of January 1920.

## Great Thoughts.

As a rope that is burnt retains its shape intact, but has become all ashes, so that nothing can be bound with it; similarly, the man who is emancipated retains the form of his egoism, but not an idea of Vanity (Ahamkara).

A perfect man is like a lotus leaf in the water or like a mud-fish in the marsh. Neither of these is polluted by the element in which it lives.

Milk and water, when brought into contact, are sure to mix so that the milk can never be separated again. So if the neophyte, thirsting after self-improvement, mixes indiscriminately with all sorts of worldly men, he not only loses his ideals, but his former faith, love and enthusiasm also die away imperceptibly. When, however, you convert the milk into butter, it no longer mixes with water, but floats over it. Similarly when the soul once attains godhead, it may live in any company, without ever being affected by its evil influences.

How sweet is the simplicity of the child! He prefers a doll to all riches and wealth. So is the faithful devotee. No one else can throw aside wealth and honour to take God only.

He finds God the quickest whose yearning and concentration are the greatest.

The soul enchained is 'man' and free from chain, is 'God.'

He who has faith has all and he who wants faith wants all.

A tree laden with fruit always bends low. So, if you want to be great, be low and meek.

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- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

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## A Vision of India.

### THE LOTUS—VI.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

And from the foul mire of my worldly heart  
Where my sins' stagnant waters restless dream  
Unlike the saint-heart's singing crystal stream  
That from the mountain's purity doth part  
To meet the ocean's peace and doth impart  
To it a touch that bridal kiss doth seem—  
Beneath the God-sun's warm and golden beam  
Will God-love's lotus into being start?  
Ah! then its fragrance will bring new delight  
To all. And saintly souls like clust'ring bees  
That know the sweetness of the inner flowers  
Will crowd around it e'er both day and night.  
My soul will bask in that bright sunlit peace  
And watch the bright procession of the hours.

## Events of the Week.

The chief event of the week in Madras was of course the visit of His Excellency the Viceroy. Some controversy had raged round the question as to the topics to be dealt with in the addresses to be presented to His Excellency. In the 'good old days' when the popular element was not so strong and interested in the political questions of the day gubernatorial visits were always looked upon with a peculiar awe and reverence and the tone and subject of Addresses were quite different from what they are now. But with the strengthening of the popular voice and the growing interest of the 'mob' in politics there has come about a change in Addresses. Every opportunity, whether in season or out of season, is taken to press forward the popular demands.

The Viceroy in the course of his reply to the addresses that were presented to him said "Here and there certain addresses have touched upon various general questions of a controversial nature and I learn that a suggestion that these were hardly suited to the occasion has excited some comment.....It is really only a question of what is appropriate when a Viceroy comes as guest, anxious to hear in the time at his disposal such representations as relate particularly or mainly to the community or province to which his hosts belong. Other more general questions, whether controversial or not, are fully ventilated in my Legislative Council and my views and the views of my Government are readily accessible to all who take an interest in public matters."

There is much to be said on both sides. Where the Government is a constitutional one with many checks and limitations neither the Governor-General nor any member of his Government by himself can initiate or modify a policy or an act and hence it is almost not worth while repeating before them popular demands and grievances. These can best be done in the Legislative Council by the people's representatives. But unfortunately the existing system of representation is such that it can hardly be called popular. The constituency cannot influence its representatives. Thus the one legitimate medium for popular representation being inadequate and voiceless it is no wonder that the people take every opportunity, good or bad, to make themselves felt.

The publication of the Joint Committee Report on Indian Reforms has been followed by the usual expression of opinions of it by the various associations, papers and public men. Being a compromise it neither pleases the Right nor the Left. It is essentially intended to please the Centre, the Moderate. It is good as it is and is really in some ways an improvement on the old Report. It has already secured a large measure of support and it is almost certain that it will pass both Houses very much in its present shape despite the threats of a furious opposition from the Sydenham gang. It is expected to be passed before Christmas.

The Landlords of Madras have formed an association to protect their interests and to fight the Corporation which only leaves them with a 3 or 4 per cent. profit after paying its dues and taxes. The Chairman of their meeting said that tenants were ignorant of the expenses the landlords had to undergo. It may be quite true that the Corporation demands much. It

may be quite true that tenants may be ignorant of the 'poor' landlord. But it is a fact that the business of grabbing landed property is having very much of a boom just at present and it cannot be so unless it is profitable.

It is possible to sympathise with the aims of the Association but it should not be overlooked that its members are some of the biggest landlords owning some of the biggest bungalows and having as their tenants some of the biggest people in the city. All the grievances come with the petty landlord with his petty hovels and his petty tenants. The misery and suffering to which these poor tenants, mostly of the factory and menial servant type, are put to by these landlords are untold. These are adepts at rackrenting, at giving false returns to the Corporation and at driving people out most inconsiderately on the slightest pretext. No one can excuse this type of land-lordism and every measure that aims at its abolition is bound to be most welcome. It would we well if some of the members of the new Association turned their attention to this.

The reactionary spirit is becoming more and more active in Germany. Hindenburg and Ludendorff demonstrations are increasing every day and the Royalists are very much to the fore. History repeats itself. The slaves of old when freed preferred to return to their slavery!

The grave situation created by the decision of the American Senate not to have anything to do with the League of Nations and not ratifying the Treaty still continues and perplexes the minds of the leading politicians. Every one recognises that the present peace conditions are not favourable to the continued existence of the League of Nations. While the Americans could be congratulated in not signing a peace treaty which was so self-contradictory yet they cannot be much praised for having produced a deadlock. They could have suggested modifications or have waited for sometime to see how the League works and then withdrawn from it if they like. But it is somewhat assuring to hear from Mr. Bonar Law that the absence of President Wilson's ratification of the Peace Treaty would not prevent the remaining Allies from carrying it into effect and that the Government would not slacken in its determination to see the League of Nations become effective.

Professor Ramsay Muir, M.A., of Manchester University who returned to England after a two year's stay in India said that although India was governed by an admirable bureaucracy he suggested as reason for a change in the system of Government a decline in the freedom for action, and the readiness to take responsibility on the part of local administrators and because a large proportion of the bureaucrats had lost heart. He said he met scarcely any Indian administrator who did not long to be out of the country if they could get out of it. This change, he thought, had come about, in the main, because of the rise, in itself an entirely healthy rise, of active and continued criticism on the part of the educated classes in India, but a criticism that was not responsible and was apt to be dangerous and misleading.

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## The Hindu Message

### Philosophic Progress in India.—I.

BY K. SUNDARARAMA AIYAR, M.A.,

The term, 'Philosophy,' has been applied to two different kinds of inquiries in the West—(1) to the investigation of the *a priori* laws of consciousness; (2) to the inquiry into the human mind and its faculties, the psychophysical phenomena which are accompanied by consciousness, and the relation in which they stand to the phenomena of the external world. The inter-connection between man and the world, mind and body, subject and object, is the central fact on which these investigations are made to depend and the source of all the knowledge, called scientific, which has been gained in their pursuit. The charge of being unprogressive cannot be laid at the door of an inquiry of the latter kind, nor even at that of the former,—for, our investigation of both cannot but be affected by the seemingly interminable growth of our knowledge of the phenomena of the external and internal world. The environment in which the mind of man, when brought into contact with it, finds its sources of enjoyment and progress is of the same composition as that mind or the senses which form the organs with which it works as its tools,—the only difference being that the stuff of the object external to us is made up of coarser particles than those constituting the mind and senses. This will become clear when we compare the object of external perception with the corresponding sense-organ which perceives it and the mind which uses it. All three are equally material in their composition, but the mind is composed of finer particles or atoms than the senses, and the senses are finer in their composition than the objects externally perceived. Again, while the objects without are only capable of being known, the human mind has always been thought, in Europe at least, to be able to know itself as well as it can be known. Indian thinkers, however, have held that matter, whether in its grosser form of the external objects of perception or in its subtler form of the perceiving mind and sense-organs, cannot both be subject and object—perceiver and perceived—at the same time. That which perceives is the *spirit (atman)* in man,—whether it is regarded as inextricably intermingled with the associated mind and body, or as the eternally pure and intelligent being (or witness) free, in truth, from all binding contact with them and only, through ignorance, identifying itself with matter and thereby bringing on itself its iniquating association with various forms of material life in numberless and successive incarnations. The spirit—or the Atman—is the noumenal existence which transcends both matter and mind, which is beyond all phenomenal existence, animate and inanimate.

Even the idea of a personal God in relation to the universe as its creator and sustainer, and the idea or conception of creation itself, are conceived as altogether transcendent,—*i. e.*, we must conceive of God as the "ground" of the world's existence, and not merely as its immanent or transient cause and, as such, involving him in a change which will affect his innermost nature and being.

The fundamental idea in this Indian conception of Reality is that of *permanence*,—*i. e.*, that it remains without stultification or even change in time or place. Only experience as such,—experience *in itself*, the consciousness of man in its intrinsic essence and as the basis of all phenomenal experience,—whether subjective or objective—is truly real, for it is ourselves and therefore the source of all our knowledge of, and our relations to, the universe. The so-called solid, substantial, and unchangeable objects of the physical world (including mind) are known, not in their *essential* nature, but as *related* to ourselves and interpreted in terms of relations, immediately present to consciousness and forming part of our conscious life. From this, however, it is not to be supposed that the noumenal self which is pre-supposed in all human experience is only *inferrible*,—*i. e.*, mediated by such *immediate* experience. The Absolute is not to be arrived at as the result of any logical process of the human understanding, but is, in fact, a condition precedent to, and implied in, the very process of inference. As Sri Sankaracharya has well said,

मानं प्रबोधयन्तं बोधं मानेन ये बुभुसन्ते ।

एधोभिरेव दहनं दग्धुं वाञ्छन्ति ते महात्मानः ॥

"Those who desire to know the Intelligence which makes known to us the source of proof by (means of) such source itself are, indeed, (wonderfully) great people,—for they are (like) those who desire to burn fire by means of the fuel itself."

Nor is it to be supposed that, by the process of questioning our experiences of the external or internal world, it is possible for us to arrive at the absolute Self or Reality which is beyond the reach of all phenomenal existence and experience. For the Self or pure Consciousness is ever a *fait accompli* (सिद्धवस्तु)—in fact, the only permanent Reality, not to be known as the *effect* of any process of thought or inference.

In modern western philosophy, there is not a single popular system of thought which postulates a reality in the manner in which Indian thinkers of the highest authority have understood and proclaimed its significance for man. There may be a stray thinker here or there who makes a more or less distant approach to the Indian conception, but such a philosopher has no wide or abiding influence.

(To be continued.)

## Notes and Comments.

An Englishman who writes in the *Contemporary Review* for September under the *Nom-de-plume* of "Indicus" says of the Indians;—"Certain practices like pan-chewing and hookah-smoking are feely indulged in by Indians of all ranks who are not completely westernised.....The objection against its (*i.e.* hookah's) use is its heavy, overpowering smell which hangs for a long time about the person and dress of the smoker. The chewing of pan or betel-nut turns the saliva red, stains the teeth and lips, and gives the mouth the appearance of being filled with blood...To modern ideas the appearance of a person chewing pan is to say the last, unpleasant."

But, what is the conclusion of all this sympathetic comment on Indian habits and customs? The writer is inclined to admit Indians of position to what he calls "The Station Club,"—*i.e.*, the European Club. But he lays down the condition of admission to be:—"If Indians are to be admitted care should be taken that those who are likely to conform with the usual club customs should be selected, &c." If Europeans want to admit Indians to their clubs, they must admit Indians as they are and reconcile themselves to the situation in view of the advantages. If Indians are "completely westernised," then where is the boasted change in the attitude of the European towards the Indian of today? "Indicus" says:—"I want to see things improved, because I know so well their importance."—"I think I am as free from bias as most people." So long as "Indicus" wishes to exclude Indians as Indians, it is impossible to admit his claim to be "free from bias" or his anxiety to bring about an improvement in the existing state of things.

We see from the above how rigid is the European mind in regard to the observance of the national habits and customs even in purely external matters of minor importance. The European smokes tobacco, but he won't tolerate the smoking of hookah. Wine-bibbing in any amount is not inconsistent with civilisation, but pan-chewing is "unpleasant to modern ideas" and must not be tolerated. What a contrast to this is the Indian's readiness to give up anything and everything distinctively Indian, if only he can bring himself the credit of being "Westernised"? In Madras, there are to be found "modernised" Indians in any number who have adopted foreign fashions in the most thoughtless manner, go strutting about as if they had attained to a position of proud eminence, and also adopt a disdainful attitude towards those who yet conserve the national customs and fashions. There are some who wear hats of the latest pattern and many who wear "cropped" hair; and almost all wear, the European "suit" of dress and boots into the bargain. "Indicus" says:—"The Indian must learn to stand on his merits." So long as he is ashamed of things Indian, where are his "merits" to be proud of and to "stand on." We have often of late been inclined to think that our new system of education has not only denationalised, but even in large measure barbarised, many educated Indians? They are neither Indians, nor Europeans, nor Anglo Indians,—but they are hybrids of a contemptible kind who can claim to belong to no society.

Many behave as if they are beyond all laws, human and divine. The Englishman in India, whatever his faults, is always at least tolerant towards those who serve under him either in the public office or at home. But the new Indian who has become westernised is among the most intolerant of his kind, if

any Indian is still addicted to his national ways and ideals of living, the westernised Indian men, at least many who are called Hindus—dismiss such an one from their service in the most relentless manner, without considering that that might bring on suffering and even starvation. In our experience it has almost invariably happened that the Anglicised and westernised educated Indian, so-called, is the most intolerant and fanatical of all men, and even free from all humanitarian impulses and considerations in his relations with his fellow-Indians, and especially his friends and relatives who retain their old observances and customs. His peer in bigotry and intolerance can only be found among Anglo-Indians of the most rampant and fanatical kind.

Sir George Paish writes in this same number of the *Contemporary Review* on the present serious "economic outlook" in Europe. The production of wood and fuel is "quite insufficient to meet the necessities of her peoples." Of course this can only be understood to mean that they are insufficient to maintain the pre-war scale of production, not that the inhabitants of European countries are about to suffer from starvation and famine such as we are accustomed to with a frequency sufficiently familiar to us, Indians. Influenza in its recent epidemic form alone carried off as many—or more—Indians than the numbers who were slaughtered in the course of the recent great war. And as for starvation and its losses, they are ever with us; and we consider that it is in itself the source and origin of many of our epidemics, and also the chief reason why plague, influenza, cholera, &c, have all come to make a permanent home in India. Continental Europe has never bestowed a thought upon India and her suffering millions, and has remained content to let England, struggle single-handed with all Indian troubles and problems. Sir George Paish desires "the whole world" to work in a co-operative spirit "and to feel "prompted by considerations of humanity and fellowship" in the endeavour "to overcome the crisis" in Europe. We fear that, in India at least, the response must be feeble,—not certainly from want of will, but from the want of resources. We have no food and no material of any kind to spare either for love or for money; and our credit in the world, if we have any, is due to the British Government established in India by the people of Great Britain, and not to our own strength or resources. The world at large—and certainly all India—knows that the people of India are too feeble in every way to be able or inclined to feel that they can have any part to play in the work of European restoration.

In Christian countries, voices have never been wanting to plead for unity and international good-will. If they had met with any response at all, the Western world would not have been engulfed in the recent devastation by universal strife and bloodshed. Even now the pride of Europe is not humbled, and European nations are anxious to extend their sway and control over the rest of the communities of the world. We have had oceans of talk about "the self-determination" of the various communities of the world. The statesmen of the West gave their repeated guarantee that they did not want any extension of territory even by a square-foot. The world knows what has happened or is happening, and the hunger for extension of power and dominion is ever on the increase. How, then, can any one venture to work—or plead—for the increase of amity and good-will among the peoples with any chance of success? Archbishop Soderblom of Upsala, however, boldly comes forward to propose that "each (state) must relinquish something of

its sovereignty for the sake of the whole, and recognise itself as belonging to a higher unity, subordinating itself thereto, if our civilisation is to be saved from mutual destruction of its component parts." Let all communities be granted the right to "self-determine" its own political system to-morrow, and immediately the "higher unity" that the Archbishop pleads for will make a tremendous leap forward towards realisation. Mere exhortation will be of no use. The will of God is everywhere set at naught, and Mammon reigns supreme in the hearts of Western men. The Archbishop is fully aware that "the supernatural code of justice is being warped by weakness and passion, and by the power of Mammon." "Where, then, is the possibility of men and nations recognising what he calls "the brotherhood of mankind and the equal rights of peoples"? We heartily echo the Archbishop's aspiration for "a common channel of utterance" for all Christendom!

The Archbishop's own proposal is as follows:— "What I propose is an œcumenical council representing the whole of Christendom, and so constructed that it can speak on behalf of Christendom, guiding, warning, strengthening, praying in the common religious, moral and social matters of mankind." But where are such "common religious, moral and social matters of mankind" except in the Archbishop's perverted imagination? Christendom is itself torn by bitter strife, resentment, aggression, and mutual distrust of all sorts. There can be no common platform under such conditions even for all Christians. It is absurd to aspire, under the present circumstances, for a common centre of union for all "mankind." The Archbishop of Upsala seems to be a veritable faddist,—and it is difficult, also, to feel that he can be fully in earnest.

The need for unity is pressing in India still more than anywhere else. When we speak of unity, we mean not for religious, social, or spiritual unity,—but for a purely political unity which will make itself felt in all its relations with our rulers. Even this partial unity for the promotion and gaining of secular ends is not to be had. The Congress banner is again being held up before the eyes of all Indians, but it inspires no enthusiasm, in spite of the fact that already the strife of Indian political parties and leaders has done the utmost mischief and even ruin to the cause of political progress. What chance is there for anything like religious or social unity. The Indian ideal in the past is "unity without uniformity," and its success is attested to by all Indian history— Now, our *novi homines* are panting after "equality of wealth and position for all." These are mere will-o-the-wisps,—the phantoms which distract the minds of men filled with vague dreams of their own future metamorphoses, spiritual and material, as apostles of a dispensation which is to usher forth a new heaven and a new earth simultaneously with their own glorious transfiguration into the uncrowned kings of the Indian Demos that is to be.

## Public Opinion.

### The Times on Afghan affairs.

The *Times* criticises what it describes as Lord Curzon's attempt to disguise the real character of the Afghan peace and says:—"The whole episode is in keeping with the policy of evasion, which too often marks the action of the present Government of India. The Afghans unquestionably won the peace. The Afghans are still recalcitrant, are still sheltering the

Hindu revolutionaries, are still hand in glove with the Bolsheviks, and are still stirring up strife on our borders." The *Journal* asks:—"Are we to mobilise another quarter of a million men, or find ourselves, as a result of a weak foolish peace, confronted by a militant hostile Afghanistan? All the debating subtleties of Lord Curzon cannot conceal the plain conclusion that the Government of India muddled the campaign and muddled the peace."

The *Times* asks whether the Government of India ate its own words and concluded the peace while Wana was still held by Afghan Regulars. The *Times* declares that the whole mystery of the Afghan campaign must be threshed out, preferably in the House of Lords. The control of Afghan foreign relations should never have been surrendered on the morrow of an invasion, because it gave the Afghans an entirely false idea of the outcome of the conflict.

### The Crewe Committee Report discussed by the Gokhale Club.

Mr. Chakravarthi Aiyengar opened a discussion on the Crewe Committee's Report at a meeting of the Gokhale Club presided by Mr. C. P. Ramaswami Aiyer. Mr. Chakravarthi Aiyengar thought the recommendations of the Crewe Committee could not be said to be very satisfactory. He said that the Committee had not made any provision in their report for the real difficulty which might arise when the Popular Assemblies and the Government of India were in conflict. If there was going to be a Committee for Indian affairs the necessity of having an Advisory Board would be vanished because Indian opinion would be represented by the popular assemblies in India while the imperial stand-point would be represented by the Select Committee for Indian affairs.

Mr. Santhanam who followed thought the Government of India was more progressive than the Secretary of State and that they should urge for the retention of the initiative by the Government of India. As an alternative between the India Council and the Parliamentary Committee he would choose an Advisory Committee rather than a Parliamentary body.

Mr. Ramanathan was against an Advisory Committee and agreed with the opinion of Babu Bhupendranath Basu as regards the relationship between the Secretary of State and the Government of India. But he thought the Provincial Governments must not have any direct dealings with the Secretary of State except in cases of differences between the Governor and the Executive Council.

According to Mr. Varadachary, who spoke next, neither the Advisory Committee nor the Committee of the House of Commons was necessary.

Mr. Rajagopalan next defended the Majority Report and said he differed from the criticisms of those who held that the Advisory Committee was more or less sitting on the same sofa as the present Council of India.

Mr. Sundaram thought that the question of previous consultation, if at all to be retained, must be limited to a few and well-defined cases.

Mr. Suryanarayana Row was of the opinion that the Parliamentary control over Indian affairs should be increased till full responsible Government is effected in India.

The President, Mr. C. P. Ramaswamy Aiyer in closing the debate said that as an alternative it has been urged that if the Legislative Assembly, the Council of State containing a predominant non-official majority and the Government of India are unanimous on the fiscal policy, the Secretary of State should not interfere. Referring to the question of Select Committee he said that it was not right to say that there is not to be a Select Committee. They wanted a Select Committee in the interests of India and England.

## Social and Religious.

### Religion and its real function.

By L. K. RAMACHANDRA IYER, M. A.

(Concluded.)

Further, the aim of religions is not merely to make man obey the divine law but to bring him to that level where he is the very embodiment of law. Those who obey law may, at times, in secret be tempted to transgress it, but those who have risen above, lose completely all traces of the lower nature and become the very embodiment of law, as Sukadeva etc. In their case there is no idea of obeying law for obedience implies some sort of pressure to be submitted to. Thus the method of religion is first to destroy, by keeping within bounds, the *animal* or lower nature in man and thus develop the *man* or law-obeying principle in man and gradually lead him to manifest the *god* or divine nature in man, which is all the while waiting for manifestation. There is, in everybody, that divinity, however latent, waiting for the fittest opportunities for manifestation.

Such being the aim of religions, it is indeed most deplorable that there should be any quarrels and differences between the followers of various creeds. There can be antagonism between light and darkness, truth and untruth, or religion and irreligion. We hear of the various fights between the *devas* and *asuras*, that is, good and evil tendencies and the powers which represent them. There must be no quarrel between religions but all the available force must be used against irreligion.

One reason for the differences between religions, is, as observed before, the fact that men being gifted with different mental powers, the same truth is grasped in various ways but it must be understood that the same truth is shining through all, in some more bright, in some less bright and so on.

Another reason is the difficulty of comprehending the words of great persons who have attained realisation. It is not enough if the words of great men are recorded and their spirit is lost. The whole thing loses its force and is capable of misinterpretation. The Bhagavan Sri Krishna observes in the Gita that the yoga which he taught at the beginning to Vivasvat and which was traditionally handed down, had come to lose its freshness and vigour in the course of time. 'स कालेनेह महता योगो नष्टः परंपरैः' The very same yoga, Bhagavan took the opportunity of instructing to Arjuna and through him to the world, by the immortal Gita. So, people must not merely preserve and get by heart the sayings of great men and sages but also try to rise up to their level and understand the significance and force of their sayings. The defect of neglecting this aspect of religion is the prominent cause of various fighting and differences between religions. Even when the sayings of great men are had and even though attempts are earnestly made towards the realisation of the goal it is absolutely essential to have practical instruction and guidance from men far advanced in wisdom. Even with the guidance, special sincerity and effort on the part of the aspirant are necessary. Thus the Kathopanishad says:

'अवगाथापि बहुभिर्यो न लभ्यः श्रुयन्तोऽपि नृद्वो यन विदुः ।

आश्चर्यो वक्ता कुशलोऽस्य लब्धाश्चर्यो ज्ञाता कुशलावुशिष्टः ॥'

'God is not easy even to be heard of by many, and of those that hear of God, not many can really know him. A wonder is he who can speak of Him wisely or attain Him and when one is found, a miracle is the listener who can know God, even if taught of Him by the wisest preceptor.'

'न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।

अनन्यप्रोक्ते गातेरत्र नास्त्वगीयान्द्वयतर्कमनुप्रमाणात् ॥'

'An ordinary man cannot tell you of God; for thus told you cannot truly know Him when He is thought of

in many aspects. Unless told of Him by a supreme mind there is no way into His mystery; for He is subtler than subtlety and logic cannot reach Him.'

Along with the guidance of the Guru, purity and sincerity are also essential.

The Upanishad says:

'नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।

नाशान्तमानसो वापि प्रज्ञानेनैनामुयात् ॥'

'None can reach God, who has not ceased from doing evil or who is tossed by passions or wanting in singleness of purpose, or whose heart is not at rest; it is by wisdom that one attains Him.'

Purity and earnestness are the essential conditions for any attempt at spiritual advancement. They alone bring on the clearness of vision and steadiness of mind necessary for proper development. The Puranas are teeming with illustrations to show that mere study without the requisite preliminary discipline is useless and even worse than useless. It is even harmful, as it adds egotism and self-conceit to spiritual darkness.

That is why great emphasis is laid on the proper qualification of the disciples to whom the teacher may instruct the Brahmagvidya i. e. impart supreme spiritual truths. Thus the Mundakopanishad says:

'तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय जगन्विताय ।

येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥'

'To him who approaches in the proper way, having his mind unruffled and senses under control, the wise (preceptor) instructs in the proper way the knowledge of Brahman, by which the Imperishable True One is realised.'

The preliminary discipline brings about that attitude of mind that is best adapted for comprehending religious truths. Just as it is essential for a child to acquire the proper period of youth before it can think of enjoying worldly pleasures and without coming to that stage it cannot relish or understand it, similarly it is absolutely essential to acquire the requisite training for spiritual progress. So long as it is a question of philosophical disputation, there must be difference of opinion and theories and high philosophical fights form no index of practical spiritual greatness. Religion is a matter of practical experience and true religion begins where philosophy ends. Philosophical study and mastery of any system of knowledge is a question of days, whereas practical realisation is a thing demanding the attempts of a life-time or even many life-times. The real spade work lies not in reasoning or argumentation but in practical attempts at realisation.

The solution of transcending the limitation of the senses by a conquest of the various tendencies good and bad acquired for ages past forcing us in their path, is no easy thing and he only who wholeheartedly desires and works along the proper way with great caution and energy can aspire for any measure of success.

When that achievement is performed and when a man comes face to face with that experience which is attempted to be expressed in various ways by various religions, there is an end to doubts and difficulties of the mind and worries of life.

The Mundakopanishad expresses thus:

'मिथते हृदयप्रान्द्विच्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन्ष्टे परावरे ॥'

'When that Omnipresent is realised, the bondage of the heart tears off, all doubts cut themselves away and the previous (good and bad) Karmas vanish away.'

Then, there is a solution of all possible doubts by reaching the perfect goal, for the acquisition of which, all the difficulties, trials, worries and imperfections of worldly life are but incidental stepping stones; and religion is the guide which constantly keeps the vision of the goal before us, consoles us and encourages us in our trials and tribulations, strengthens us to weather the worst storms of life and cheers and inspires us to consciously struggle with all earnestness—without

sinking in despair, and being allured by out-of-the-way things,—towards that goal which the whole world is destined to reach sooner or later.

## Essays on Bhagavad-Gita.

BY THE HON'BLE V. K. RAMANUJACHARIAR.

(Continued.)

### V. God and the Cosmos.

#### 1. PRELIMINARY REMARKS.

The disciple has learnt to do every action as the service of the Devas and to regard himself while doing it as the tool of his body, its *gunas* or the senses. He has now to learn to do every act as the service of the Lord of the Universe, and to regard himself as His tool. The doing of every action in this manner is also *Karma Yoga*: but it is *Karma Yoga* at a very much higher level. To effect this transformation it is necessary for the disciple to know God and His relation to the Universe, and instruction on this point is now imparted to Arjuna. By reaching serenity, obtaining inner perception, the disciple has become fit to receive the instruction and to assimilate it.

The term *ananta* is used in Hindu books to describe God, meaning that He is without *anta* or limitation of any kind. Three kinds of limitations are usually specified. One is limitation in time. And this was shown as not existing in Him in Chapter, II, verse 12. There has been no moment in the past when he was not, nor will there be any moment in the future when he will cease to be. The second limitation is limitation in place and this is not found in him, because there has been no place in which he was not, nor will there be any place in which he will cease to be. He is therefore said to be Omnipresent. The third limitation is termed *Vastu-pariccheda*, the first member of the compound meaning anything that exists, and the second member limitation. God being in everything, (as will be explained later on), He is said to be everything. If he were this thing or that, and not other things, he would be limited; but he is not so. Owing to the absence of all limitations he is said to be the Absolute. A Being of this nature is beyond our reach, and the Veda accordingly says of him 'words come back with the mind powerless to reach him' that is, we cannot form any conception of him, nor describe him in words. But we can reach him as he is manifested in the Cosmos. In the following pages he will be referred to by the term 'Lord', meaning 'Lord of the Cosmos'.

#### 2. THREEFOLD RELATION OF THE LORD.

It was stated that the Self stands in a threefold relation to his body. He is first its Lord; and can use the whole or any part of it for his own purpose. He also supports it by his presence within it, and the aggregate of living cells of which it is made up, is kept together as a unit with a definite shape. Again, he directs it and by the mere exercise of his will he causes movements in it and in its organs. The Lord's relation to the world is similarly threefold. He is its Lord; he supports it; and he directs its movements.

##### (a) AS THE LORD OF THE COSMOS.

This is stated in Chapter VII of the Gita, verses 4—6:—

'This *prakriti* divided eightfold as earth, water\* fire, air, ether, mind, *ahankara* and *mahat* is mine (Ibid. 4)

'This is the inferior *prakriti*; know as mine my other *prakriti* also, the superior, which consists of the selves, and by which this universe is upheld. (Ibid. 5)

All beings sprung from the union of these two *prakritis* remember as mine (Ibid. 6)

*Prakriti* is the primordial substance of which everything else is a modification. All but the mind are its modifications enumerated in the order in which they will dissolve in the end. These seven are also the components of the human body, but the Lord's body comprises the whole of the *prakriti* in the space marked out for a universe. Mind corresponds to *Indriya* in the human body, and may be said to comprise all the *Indriyas* in the world. The aggregate of the selves also is called *prakriti* like the aggregate of matter; but it is superior, as each portion of matter requires a Self to energise it. From the union of these two *prakritis* springs every being:—

Whatever creature is born, immobile or mobile, know that to be from the union of the field and the knower of the field' (XII. 27)

This being so, verse 6 of Chapter VII asserts that all beings so formed belong to the Lord. He may therefore use his body as the Self does his own body, or any portion of it for his own purpose. There is this deference—the Self uses his body for mere enjoyment in most cases; but the Lord uses His for the perfection of the world.

##### (b) AS ITS SUPPORTER.

This is stated in Chapter VII, verse 7:—

'All this depends on me, as rows of pearls on a string.'

All this everything in the world; the analogy of pearls teaches that the Lord pervades everything, entering into it, while remaining himself unseen. It creates, however, an erroneous impression that the Lord is only within a thing; but he is outside it also. This latter idea is connected by the Sanskrit term *protam*, which has been rendered into English by the word 'depends'. Perhaps 'interwoven' would be more appropriate. The teaching is developed in Chapter IX:—

'By me all this world is pervaded in an imperceptible form; all beings are in me; but not I in them.' (Ibid. 4.)

Beings are not in me: behold my Yoga as the All-Controller; I am the support of beings, but not depending on them (Ibid. 5)

The fact that the Lord cannot be perceived, though he is in everything, is clearly stated in the expression, 'in an imperceptible form.' The two verses seem to conflict, when it is said first 'all beings are in me' and then 'beings are not in me'. The meaning is that the dependence of the world on the Lord is not merely mechanical, as a table standing on the ground and supported by it. A limited thing supports another limited thing by contact, which prevents it from falling. The dependence here is not of this kind, and to show this the sentence 'beings are not in me' has been added in the text. The dependence of the Cosmos on the Lord is like the dependence of the body on the Self. But there is this difference while the body depends upon the Self, the latter to some extent depends upon the former as a means of enjoyment, and if it becomes unserviceable, it has to be rejected and replaced by another. The Lord, however, needs no such help from the world. The power of supporting the world by His mere will\* without support from anything else is peculiar to Himself as *Isvara* the All-Controller. Compare also VII. 12:—

'Not I in them; but they in Me'

(To be continued.)

\*This is the meaning of the term *Yoga*, which means thinking or an exercise of the will

## The "Karma Marga."

By N. K. VENKATESAN, M.A.

(continued.)

What is this "Svarga prapti" of which the Veda speaks as the result of Karma? Here is one that says, "I do not want the life of the *svarga*, which is still only a place for enjoyment of desires, perhaps in a more purified form than in the world. If so, why should I do that karma which leads to *svarga*? A learned Pandit made an attempt to escape this ugly situation by saying that *svarga* does not at all mean any such *loka*, but means *Moksha*, by deriving the word thus, स्वः गयतीति स्वर्गः that which shines by itself, i. e., Moksha or eternal light. He went on to give a similar derivation to the *agnishtoma* &c. This method of explaining things is ingenious, but not satisfactory. It is mere mincing the question. *Agnishtoma* refers distinctly to a Vaidika Karma. Its *Svarupa* or nature and form is distinctly stated in the Veda. The way to perform it is described at great length. The *vinayoga* for each mantra is shown in the Kalpa Sutra and the sense of each mantra is shown in the Brahmana. To say then that *agnishtoma* means, the light of *jnana* and that by doing upasana or meditation with the light of *jnana* one obtains Svarga or the divine light is mere playing with the Veda, however ingenious the method of the player may appear to be. The Veda says that *agnishtoma* is a *Karma*, that it ought to be performed by every Brahmin, that it leads one to the *loka* known as *svarga-loka* &c. There is no jugglery here. There is no allegory. There is no attempt to preach to us, the children of god, great truths through figurative language. In order to please the so-called educated classes who pretend to hanker after the knowledge of the divine being, Brahman, with a view to Moksha, these self-styled Pandits have wantonly abused their intellects and given out such stupid and glaringly absurd interpretations of Vedic texts and Vedic injunctions.

Let that go. Let us leave them alone. They say these things to beg and they will continue to beg for saying these. The Veda does say that there are worlds like Svarga Loka, Chandra Loka, &c. &c. to Brahma Loka. These worlds exist and we have the authority of Manu and all the Rishis, or those that have seen. These worlds do stand on the path to mukti, and stay in them for a longer or a shorter period, according to one's *punya* or *papa*, as each stage of one's evolution is expressly preached in the Veda. Referring to the various *agnichayanas* the Sruti says expressly that the worlds become "pratyaksha"—"इमान् लोकान् प्रत्यक्षेण" Is it false, is it allegorical, is it child's play? To say so is to deny all sense to ourselves and to our ancients. Again, in our Mahamantra, the Vyahritis represent the worlds between us and Brahma Sthana, be the Sthana of Brahman within the cave of our own hearts or in a world miles and miles away in some external region. Are we uttering falsehood every day? Are we deceiving ourselves with the imaginative descriptions of poetic men? Manu was no poet. Parasara was no poet. If they were not poets imagining these things, then they must have been rankly ignorant men, who were either deceived by others or deceived themselves? Are we willing to grant this situation? No, we cannot grant this situation at all. *Satyam vada, Dharmam chara* were their badges. ऋतं was their तपस्, सत्यं was their तपस्. They are not false. We are fools.

What is this Svarga prapti? What do we mean by it? How is it the way to *Sattva Suddhi* and *Sama*, if this is true? If Karma has the quality of binding a man, "कर्मणा बध्यते जन्तुः" then how can it lead to a *Mukti*, liberation from all bonds, when the Vedanta says that *jnana* alone leads to *Mukti* and liberation from births and deaths?

'विद्यया मृतमर्तुने' 'ज्ञानं तु परमा गतिः' 'ज्ञानं कैवल्यसाधनम्'

Let alone that argument previously advanced that the performance of karma creates *sama*, which leads to *Sattva suddhi*, which gives rise to *jnana* and takes a man to his goal. The question now is not about the karmas performed *without* desire of fruit. We have to see the effect of Karma performed *with* desire of fruit. At first it should be borne in mind that the fruit desired may be of two sorts, लौकिक and अलौकिक or वैदिक; the desire for *svarga*, for stay in the higher *loka* differs in its nature from the desire for enjoyments of several sorts in this very world and for avoidance of sufferings of different sorts. The former desire is based on the *pramana* of the Vedas and the fruit and its enjoyment are only matters of unbounded faith in the performer of Vaidika karma. As regards the latter, there is distinct connection between a person's desire and the fruit he obtains for his karma, although considerations of his previous *punya* and *papa* may interfere with the fruit he expects for his action. But a like.

विशालदाः प्रजाकामोऽनूरापेऽथ वृत्तिकामः अश्वने पुष्टिकाम उत्तरे प्राणपदेश्यं प्रतिष्ठाकामः ।

of Apastamba as regards the Nakshatra in which agni-adhana could be performed by an individual, shows that certain worldly desires could also be considerations in the performance of Vaidika Karma. For example a person who selects Visakha for agni-adhana has not merely the right to expect *svargapraapti* by his performance of daily agnihotra &c. but he has also a right to expect *praja-viddhi* or increase in children in his family, an unending source of worldly pleasure to a man. If the latter fruit is desired by a man, is he wrong in so desiring, for the karma, which is done with this desire, becomes a source of bondage to him and not a cause of his liberation? Again if agnihotra is performed by this person, the *svargaloka* is said to be the place to which he will be taken in his *sukshmasarira* after his worldly death. Though the quality of the enjoyment of fruit in the two cases differs, yet enjoyment of fruit is the result of desire of fruit. So how are we to estimate the spiritual worth of a person who performs, let us say, *agnihotra* every day? Let us say that he selects the Visakha Nakshatra for it, because he does desire increase of domestic pleasure. If the shastras are true he must get the pleasure of increased family. Secondly, he must obtain *svarga*, for his performing agnihotra, and so on according to the quality of the karma he performs he gets higher and higher worlds *actually* as the sruti says. It is no jugglery or child's play. The fruits that he thus obtains for his Vaidika karma are *not*, this is the real point in it, *obstructions* to his spiritual progress, but they are aids to the spiritual progress. How? The very nature of the desire, shows it. The man who does, for example, a Yaga or a Dana for name in this world, for a newspaper report or a title or a statue differs in his nature essentially from a person of the sort described above—although this man who performs *karma* for mere show may also in the course of his lives, *janmas*, slowly have his mind purified, as regards the motive for performing karma, yet he must naturally wait far longer than a person who desires the enjoyment of *svarga* after death. In desiring for children, his desire would not naturally be for children to please himself merely as the father of several good, bad, and indifferent children, but would be for getting such children as would pay off his spiritual debts to the Pitris, to the Devas and to the Rishis. In the very desire therefore of the man who does Vaidika Karma in this manner, with these fruits in view, there is an element of *sattva suddhi*. This element of purity in his mind has great effect upon his karma and its fruit. His offerings will give him the fruit desired and will also secure him *svarga*. Each higher karma performed by him in the graded scale of Vaidika karmas, as laid down in the Vedas, takes him to a higher world and thus he rises. He does not fall, because the ground work of his Vaidika karma is *sattva suddhi*. (To be continued.)



## Prize Competition Essay.

## The Best Temple I have seen.

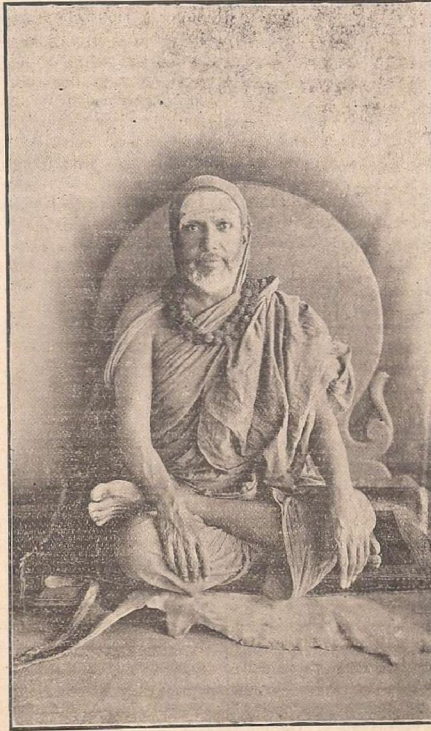
By R. KRISHNASWAMI AIYAR.

A Temple is a representation in concrete of the Universe and of everything contained in it. It is also therefore an effective help to us to realise God and His exact place in the universe. Whenever we see a temple, the magnificence of its outer detail and the grandeur of the noble architecture are themselves sufficient to inspire in us a sense of awe and reverence, long before we approach even the temple outskirts. This awe and reverence is not the result of the brick and mortar and stone which go to make up the temple but our conscious feeling that all these external things are only an expression of the Inner Glory of the Supreme who is installed in the temple. To most of us who are incompetent and incapable of appreciating the significance of the presiding deity, these external appearances have a great value. To the idle tourist who can have no idea of our system of temple building and its meaning, the area covered by the temple premises, the height of the Gopura, the beauty of the sculpture, the thickness of the walls etc., etc., are all very interesting facts which will absorb the whole of his time and attention. To one, however, who realises that all these have no value but for the Inner Glory resident there and enters the shrine to have a glimpse of the Deity himself, the external magnificence is immaterial and fades into insignificance. Anyhow it cannot be denied that if the external magnificence is superadded to the worth of the inner Deity, weak natures are considerably impressed by it so that sometimes we feel our piety enhanced by it. That is why perhaps the places most frequented by pilgrims are the temples provided with the largest buildings, endowed with the largest revenues and conducted with the greatest pomp. To the ordinary men, therefore, the best temple will be the temple which is imposing to look upon, which is frequented by the greatest number of pilgrims, which by its very external appearance attracts the attention and compels the awe and reverence of the onlooker, which is well lighted, well ventilated and has no dark

corners within, which is further well managed by the person in charge of it, whose servants are not turbulent but act obedient to the will of the manager and which is at the same time so rich as to command the respect and the homage of princes and is accompanied with worldly pomp. To the man, however, who knows the significant worth of the Deity, the best temple is that wherein a look at the image of the Deity is sufficient to dispel all his doubts, solve all his difficulties, make him forget all the cares of the world, make him long for his eternal presence in the close proximity of that Deity and infuse into him a happiness which cannot

be of this world, wherein the devotee feels every moment his piety and his happiness enhancing, and wherein even a fancied glance from the deity transports the devotee to the highest bliss and makes him forget himself.

Such a temple is very rare to find and I must attribute to my past good karma the very rare opportunity I had of seeing such a temple and profiting by a pilgrimage to it. That Temple—the best in the view of the ordinary man—the best in the view of the learned, the devotees and the *munishis*—whose external simplicity and grandeur was a true reflection of the inner glory—whose quite splendour only showed the perfect equipoise within—whose external pleasantness only reflected the limitless mercy within—a sight of whom was an unfolding of the Infinite Bliss within—in every sense the



Best Temple I have ever seen—was the Divine Personality of the late Jagadguru of Sringeri. Well does the Upanishad characterise the body as a temple of God. देहो देवालयः प्रोक्तः. And where can we see a better *Devalaya* than the one I have tried to describe above? Those who have had the good fortune to share with me the happiness of seeing the Temple I have spoken of will find the above description meagre; and those who have not may feel it an exaggeration but I can well excuse them their unbelief as no temple that they have seen can ever bear comparison with it.

## Literary and Educational.

### My Creed.

I would be pure, for there are those who trust me ;  
 I would be true, for there are those who care ;  
 I would be strong, for there is much to suffer ;  
 I would be brave, for there is much to dare ;  
 I would be friend of all—the foe—the friendless ;  
 I would be giving and forgo the gift ;  
 I would be humble, for I know my weakness ;  
 I would look up—and laugh—and love—and lift.  
 —Howard Arnold Walter.

### Promptness.

Where you've got a thing to say,  
 Say it! Don't take half a day,  
 Where your tale's got little in it,  
 Crowd the whole thing in a minute!  
 Life is short—a fleeting vapour—  
 Don't you fill the whole blamed paper  
 With a tale, which, at a pinch,  
 Could be cornered in an inch!  
 Boil her down until she simmers,  
 Polish her until she glistens;  
 When you've got a thing to say  
 Say it! Don't take half a day!

—'Business'

### Monogamy.

How can I twice give all I have ?  
 How, twice, such utter oneness crave,  
 That, soul and spirit being close interknit,  
 Sense must come too, or all be incomplete;  
 A trinity within a single kiss.  
 Having done this,  
 How can I pluck away again myself from his ?  
 I have no longer ought to give,  
 If others ask while I do live.  
 My soul no more is mine, since, all unsought,  
 The miracle of our twofold love was wrought.  
 Linked with his life my life must ever move,  
 That moment prove,  
 The very body and blood and sacrament of love!  
 —'The Nation'

## The Centenary of George Eliot.

We account the nineteenth century in English literature as a century of marvels, because it witnessed the genesis of many a new feature of literary creation. Indeed the realisation of the possibility of an endless variety of thought, feeling, and expression is really the greatest victory of the century. It may be regarded a part of this freedom that several women-writers arose in the century who were worthy to occupy a front rank in the world of letters. Though born in the eighteenth century, Jane Austen produced her first novel only in 1811 and she has been called the mother of the nineteenth century novel though it is not at the same time easy to be reconciled to Scott being the father of it. Jane Austen's female predecessors in the art deserving of note, though of less worth than herself, were Frances Burney the friend of Dr Johnson, and Maria Edgeworth who lived on almost to the middle of the nineteenth century. But the leading women novelists like herself were to follow, in Charlotte Bronte, Mrs Gaskell and George Eliot. Among the poetesses of the 19th century are counted the names of Mrs. Browning and Mrs. Hemans. George Eliot herself has written poetry, though it has been voted to be inferior to her prose.

Among the English women of letters George Eliot stands easily as the greatest thinker and writer. Jane Austen is even a more perfect artist than George Eliot, but in point of width and depth of thought

and feeling George Eliot surpasses all the other women in literature. It was in Shakespeare's country Warwickshire, that Miss Mary Evans was born and her intimate knowledge of the country about, and the human life there, is reflected in her fictitious creations. The literary pseudonym "George Eliot" was assumed by her because "George" was the name of her great friend G. H. Lewes and 'Eliot' "came full in the mouth." The story of literary pseudonyms as illustrated in the careers of Scott and Dickens, has indeed its romance but it fell to Miss Evan's share to receive a rude shock by an impostor arising to claim the authorship of "Adam Bede."

Her reflective nature received during her most impressionable years, the influence of the most searching thought of the age, when Carlyle wrote his Sartor Resartus and Tennyson, brooding over his friend's death, was building up a profound philosophical poem of earlier doubt and later faith. Miss Evans became an agnostic and translated into English the rationalistic German work "Leben Jesu."

After a period of travel she practically began her literary career by becoming the assistant editor of the "Westminster Review." The tradition of great literary names being associated with journalism was of course familiarised in the nineteenth century but Miss Evans was probably the only woman to occupy a responsible journalistic office. The Westminster Review brought her into intimate contact with George Henry Lewes a thinker and brilliant writer, with whom she lived in marital relations till his death. This irregular connection seems to have left a lasting impress on her outlook as it is generally understood to be evidenced in the touching pictures of marriage sanctified by love left in her novels. The family scene at the death of Mrs Amos Barton is an immortal one, recalling perhaps the pathos of Steele.

George Eliot's genius which lay in prose fiction more than in any other line of literature, blossomed late. It was only at forty years of age that she gave to the world her first great work "Adam Bede" in 1859 though the "Scenes from Clerical Life" were begun in 1856. She had worshipped Scott from the age of seven and later the reading of Scott's novels was a source of great cheer at home in the evenings, according to her testimony. Her taking to novel-writing, it has also to be remembered, was due to the encouragement of Mr. Lewes. Silas Marner followed in 1861, Romola in 1863, and Felix Holt in 1866. After an intervening period of attempts at writing poetry she wrote novels again, Middlemarch, considered by some to be her greatest production, and Daniel Deronda which is understood to mark her declining power in the art. The pictures of rural life and dramatic dialogue that are abundant in her novels are also their eminent features. The mere superficial picturesqueness of life was not what attracted her but the variety of human promotings and motives. There is a pervading melancholy in her writings which critics seem inclined to attribute to her own compromising position in social existence. It is not denied that her novels show of how much good she was sensible in the world of existence. It should not be her personal guilt, if the total impression of life is one of suppressed or subdued sadness. What is much more relevant is the depth of the searching of which George Eliot was capable. It is this which places her above Jane Austen who was a more delicate artist. The opinion of Lord Acton is recorded that George Eliot was the most considerable literary personality that had till then appeared since the death of Goethe.

Theodore Watts-Dunton points out that "Silas Marner" is the only novel of George Eliot that has a good story in it. It is perhaps the only popular novel by her. In spite of her profundity of the know-

ledge of human motives and character, a want of vivacity and flexibility in art will account for the absence of Eliot-worshippers as there are adorers of Jane Austen, Scott, and Dickens. Watts-Dunton traces the story in "Silas Marner" to a very allied form in the Russian language. There is current in India a proverbial tale of a cheerless hermit who became a busy householder in the gradual logic of events. To protect his raggy clothes from the mice he tended a cat, to feed it with milk he bought a cow and to be able to look after the cow, he married a wife!

The rustic characters of "Adam Bede" bring to our minds the similar pictures of later day by Thomas Hardy.

We may conclude here with the well-worn lines revealing George Eliot's lofty vision in life which is somewhat like that of Wordsworth's "Happy Warrior"

O may I join the choir invisible  
Of whose Immortal dead you live again  
In minds made better by their presence: live  
In pulses stirred to generosity,  
In deeds of daring rectitude, in scorn  
For miserable aims that end with self,  
In thoughts sublime that pierce the night like  
stars,  
And with their mild persistence urge man's  
search  
To vaster issues. P. R. K.

### University Ideals—with particular reference to Tagore's views on Indian Culture and Education.

BY S. AMUDACHARI (FINAL YEAR HONOURS.)

"I protest to you, gentlemen, that if I had to choose between a so-called University which dispensed with residence and tutorial superintendance, and gave its degrees to any person who passed an examination in a wide range of subjects and a University which had no professors or examiners at all, but merely brought a number of young men together for three or four years, and then sent them away....., if I were asked which of these two methods was the better discipline of the intellect—mind I do not say which is morally the better, for it is plain that compulsory study must be a good and idleness an intolerable mischief—but if I must determine which of the two courses was the more successful in training, moulding, enlarging the mind, which sent out men the more fitted for their secular duties, which produced better public men, men of the world, men whose names would descend to posterity, I have no hesitation in giving preference to that University which did nothing, over that which exacted of its members an acquaintance with every science under the sun."

Such were the words that were bespoken by that eminent theologian and philosopher of the nineteenth century in his 'Idea of a University.' Truly enough we have a University here in this Presidency, as all over in our country,—but barely satisfying these ideals,—ideals that have ever to be fulfilled not with respect to any fixed dogmas or ruled principles, but always in consonance with the spirit that is existing in any nation. University Education is highly desirable, but not that one which devitalises the student, enervates the intellectual vigour, and in short makes him but a machine 'who learns perhaps better than most, the vain jargon of controversial metaphysic, etymology, and mechanical manipulation falsely named science.' It is unnecessary to state the advantages arising from a University Education as they are obvious. The evil always exists on the other side wherein the advantages are always obscured at a huge sacrifice, which sooner than ever drains away the intellectual vigour. It is not after all quite necessary to go to England, to examine the conditions under which the foreign University exists. The greatest evil has come to us from blindly copying foreign manners,

customs and worst of all foreign ideals. One man's food is another man's poison, and much more so the ideals of one nation for another. More than anything else, it is impossible to transplant one University from one country with exactly adaptable conditions in another. At best our University is but simply the patching up of a few good points here and there just as in the Oxford and the Cambridge Universities. It is impossible to grow a healthy spirit out of this University, where there is neither the co-ordinate nor the corporate whole.

Rabindranath Tagore's words are too significant not to be mentioned on this occasion. He says "As soon as the idea of a University entered one's mind, the idea of Cambridge, Oxford and a host of other Universities rushed in at the same time and we imagined that our salvation lay in the creation of the best points of each patched together in eclectic perfection. We forgot that the European Universities were living in organic parts of the life of Europe. Patching up small fragments was allowed in modern surgery, but to build up a whole man by piecing together foreign fragments was beyond the resource of science, not only for the present but all time to come. By merely finding a University and keeping it under one's control it could not be made one's own. The fact was that having entered the English School hundred years ago, we had not yet been able to get out of it, permanently remaining as schoolboys. That education was the true education which acknowledged the mind to be a living thing and therefore stimulated to grow out more than was imparted to it from outside. Although we had learnt great truths and great works, our experience had not yet resulted in any new theory or fact being added; which however could not be deemed due to any inherent deficiency in our natural powers. There was a period when we made our own observations and experiments, discussed new principles, built hypotheses; we were not merely content to receive from outside; where had our initiative and courage departed? We had all the furniture of the European University in India—except the human teacher..... The music and fine arts and many higher modes of self expression are like miserable outcasts deprived of their places in the festival of national culture. The present English Education is a kind of food which contains only one particular ingredient. It is not even fresh, but dry and packed in tins. It cannot fully sustain us."

At any rate, the result of the present system of University Education has been to a considerable extent the upsetting of the Indian mind as regards its own ideals. Education ought to be truly national in order that the country may have a future worthy of its past. This alone would be the 'raison-d'etre' of Indian National Education. The youths of a nation have to be taught their own ideals first and a national spirit has to be infused into them—such that they may not be ashamed to own their ancestors, nor despise the nation to which they belong. It was the will of Providence that India should come in contact with a nation of the West to exchange her thoughts and learn new ways. 'In the case of other countries the contact of the West with the East is largely external only—but in India the West has, so to say, entered into the very tone and marrow of the East.' Hence it is that we have to learn a foreign language; which is quite necessary for all Imperial interests, while in all national interests, true culture has to be largely imbibed through our own Vernaculars. But it should not be forgotten that the education that is given 'ought to be turned to the one end of developing high-minded unselfish, useful, self-disciplined citizens for the State, ready to serve it in every function of National Life. Such education can only be planned at by thoughtful and well-informed Indians, who have as their sole aim the training of the good citizens.' It is needless to mention the name of Rabindranath.

Such are some of the ideals, which it is good to bear in our minds, with respect to our Universities.

(To be continued.)

## Reviews.

### Awake Humanity.

"To the Nations" BY PAUL RICHARD. MESSRS. GANESH & CO. RS. 1-8-0.

Will war end war? Why have European pacifists failed? When can there be peace on earth? These are questions which have been agitating people's minds for a long time past and especially since the recent war. The great problem how to end war has baffled the keenest thinkers and the acutest politicians of every country. The schemes put forward by most of these people were based on irrational and artificial foundations and have consequently failed to solve the problem. M. Paul Richard, who was discovered by Sir Rabindranath Tagore in Japan gives us in his precious little book, 'TO THE NATIONS' the causes which actuate wars and the reasons why pacifists have failed to combat war and finally propounds the true and the only way in which lasting peace can be achieved.

"PEACE," says M. Richard, "had come to imply a state of things which permitted the big nations to treat the little nations as they pleased. And the big nations called themselves peaceful when not wishing to wage war with the strongest, they contented themselves with making war—without too many shrieks—on the weakest." Here is the true cause of the war. "Some indeed wished for it, thinking to find their profit in it; but all prepared for it and rendered it inevitable." The war is not only the war which the nations are fighting against one another but is also "the war which the Power of the future is waging on them all." It is the result of forces working towards the progress of humanity. Hence the war will not cease before the consciousness of humanity is awakened. "As long as the state of things which gave it birth remains unchanged, it will be born again of its own ashes."

This war is also a war of liberation to those captive nations, old or new, Asiatic or European, who are now under the grip of the great powers which are fighting against the imperialism of one another. The day of grace will come for all these captives "not when their official protectors have vanquished for them the enemy from without, but when, tomorrow, all the nations of Europe, including their oppressors, have together overwhelmed, the far worse enemy—the common enemy who makes them slaves within." That day the people discover "the hidden poison that is killing them" will be the great eve sounding the death knell of war. That the people will discover this is inevitable. The war is working towards this great future. The war has no other sense whether liberal or ethical or religious or economic except this sense of the dawn in the future.

Peoples or nations are bound by the same rules of conduct, morality and honour as bind the individual men composing them and the greatness of a nation depends upon the greatness of an ideal it has realized. The true measure of greatness does not consist in space or riches or power. The only true ideal for a nation is that of disinterestedness and the realization of Liberty, Justice and Progress. It is not the true sign of civilisation to make more and more of the latest murderous machines and wage war on the weak. "Only those men or nations will henceforth be honoured with the name of civilized, who have united to cement the new, the only lasting and pacific alliance, of man with man and of all nations in Humanity."

The three principles of Liberty, Equality and Fraternity which France gloriously proclaimed for individuals should now be inscribed in the charter of the nations. "Outside these principles of Liberty, Equality and Fraternity" says M. Richard, "there is no future for all the present nations, except servitude, mutual abasement and war." "The day is coming when every man will have to treat as his own country all the countries of the earth, to recognise in any country he

goes to one of the sacred homes of the human family." Philosophers, empires, pacifists, jurists, workers, and economists have all for a long time past advocated their own theories and have entertained the fond but vain hope of ending war. They have all failed. Finally the latest of this group of people imagine that the war with the destructive power of its machines would end war. "They count on war to kill war, on the power of militarism to destroy the power of militarism. If this derisive homeopathy had been possible, war would have ceased long since. They are expecting a victory of arms to bring the peace of the world. The peace of the victor, the peace of the strongest cannot be the peace of the world. The world will no more have a 'Roman Peace.' What it awaits, what it needs is the human peace, that signed not by the vanquished nations, but by the free nations; that which Humanity dictates to all the nations." Thus it is not to be wondered at that European pacifists failed, for their peace was "only European" and too egotistical and false. "The only possible and lasting peace is that conferred by all on all" and for this we must liberate our slaves and above all liberate our hearts. It is from within that peace is born. What empires and religions in the past were unable to do, what the works of civilization in the present have attempted in vain, what all the centuries have desired and prepared for, one thing will accomplish, one new thing: the awakening in man of a consciousness of Humanity. In all will be pronounced the word which disarms."

"Then from the heart of man will be born the Peace of the World."

The foregoing summary of the book would show the main lines of M. Paul Richard's argument. The whole book is in a most scintillating and impassioned style that is not a little impressive and forceful. The courage and candour with which realities are presented would be a shock to those who burk them. It is a bitter pill to swallow for those nations which wink at facts and seek to achieve peace by dubious systems and organisms. There will not be wanting many who may call M. Paul Richard a dreamer and an idealist but these are people who shut their eyes to the real truth which underlies most of what M. Richard says.

"Dante Gabriel Rossetti" BY N. K. VENKATESA IYER, M.A., L.T. Anantapur.

This is an interesting reprint of the author's article in the Educational Review on one of the greatest of the poets of the latter half of the 19th Century. Though its description of Rossetti's great paintings cannot but be a mere echo of what others have said about them his appreciation of Rossetti's poems is both acute and accurate. We heartily congratulate the author on this booklet.

### As Others See Us.

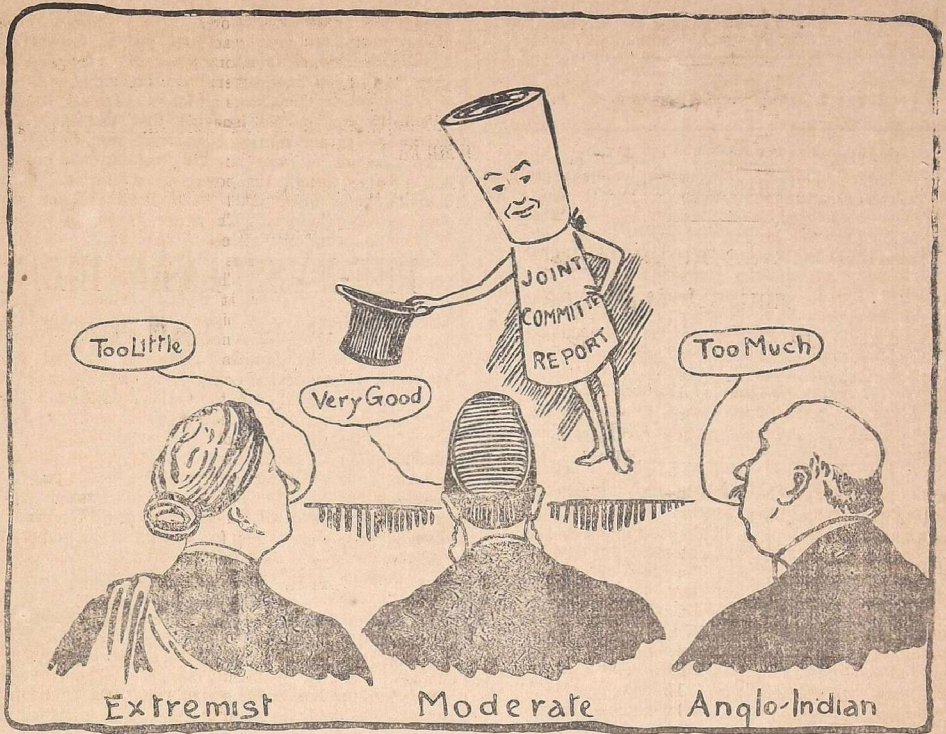
K. Sundararama Iyer M.A. :—The new make-up of your journal is certainly very attractive and I wish you every success.

Dr. Radhakumud Mukerjee M.A., P.H.D. :—The new garb of your Hindu Message is indeed very attractive.

P. Seshadri M.A., Hindu University, Benares :—I congratulate you on the improvements you have been able to effect in the Hindu Message. I always read it with interest.

N. K. Venkatesa Iyer M.A., Anantapur :—I congratulate you on the fine improvements you have made in the new volume of the Hindu Message. I hope that it will have long life and do useful work.

P. Padmanabha Iyer, Trivandrum :—Allow me to congratulate you warmly on the considerable improvements you have effected in the Hindu Message. The monthly prize competition and the short story columns are new and welcome features which are bound to stimulate budding aspirants. The get-up of the journal leaves nothing to be desired.



Miscellaneous.

Olla Podrida

The new graduates have had further dozes of oratory. I wonder if they have survived so much excellent advice or not.

The Theosophical anniversary has been celebrated here, there, and everywhere and the celebrations have been duly chronicled in *New India*. Of course the premier celebration was at Madras. What a wonderful and varied and amazing programme was gone through there!

It seems that a pearl necklace worth £800,000 is for sale in London, as London is the one place which can find such large sums. Such is the way of the world. Only centres of wealth are prized everywhere. The golden age has returned!

At the Madura-Ramnad Conference held recently it was resolved to open all Hindu temples to Nadars and others. Christians and Mahomedans duly passed the resolution. What next?

The Madras Lawyers' Conference is going to be held every Easter. Go on! *Vive la Conference!*

The Joint Committee has ended its labours and the Parliament is going to begin its labours. The Indian heroes are all returning and receiving ovations. Let us await the result.

The Order of the Star in the East held a meeting recently at Triplicane and proudly announced that 3000 people are living in the star and are awaiting the coming of the world-teacher. I suppose that he will be a star of the first magnitude.

M. Pams has warned French-women in France not to marry Chinese labourers as these will earn less when they go to China. I wonder which is the most curious of all—the marriages or the warning or the reason.

SCRUTATOR.

As Others See Us.

J. S. R. Sarma, Poona:—I am very much gratified at your sincerity and earnestness in rendering the 'Message' more useful and popular.

T. S. Dandayuthapani Iyer, B.A., B.L. Madras:—Let me congratulate you on the excellence of the magazine. I like it very much. The new and attractive form of the journal compels me to read certain articles which I used to overlook in their old garb.

P. Krishnamurthi B.A., B.L., Pudukotah:—I received your new type of the Hindu Message. This is the form which will be most attractive here as well as for foreign circulation. Allow me to congratulate you on the enormous success you are achieving in all your enterprising activities.

W. Dorasamy Iyer, Hon. Magistrate, Walajabagar:—By increasing the size of your esteemed Hindu Message you have also improved its scope of usefulness. I wish you weekly long life and uninterrupted prosperity.

The Travancore Weekly:—It gives us no small amount of pleasure to observe the change of garb which our worthy contemporary the Hindu Message has now assumed. The variety of reading now provided will certainly enhance its value. It could be incontestably asserted that the 'Message' occupies the same place in India as that occupied by the 'World', 'Westminster Budget' and similar journals in England. We wish it all the success which it so richly deserves.

The Indian Review:—The 'Hindu Message' a weekly review published at Srirangam is now appearing in a new and improved form. Several new features have been introduced which make the journal very attractive.

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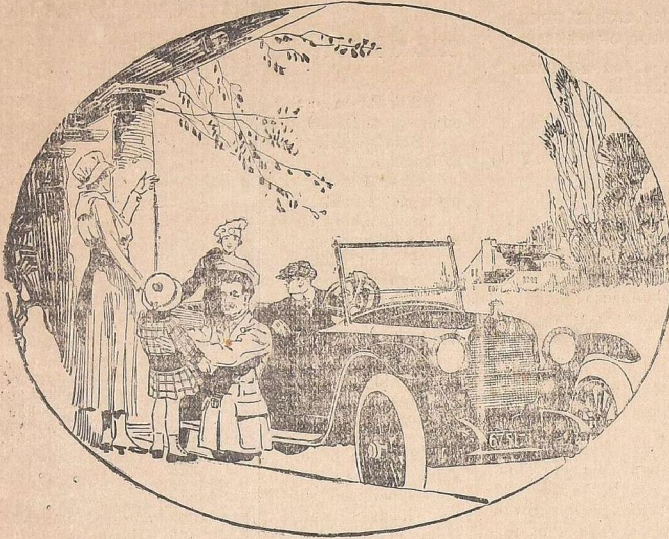
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