

THE Hindu Message

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

VOL. V., No. 6.]
Registered No. M. 1304.

THURSDAY DECEMBER 11, 1919.

[PRICE : 2 As.
Annual Subscription Rs. 6.]

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THE HINDU MESSAGE stands for

- (1) The Maintenance of British supremacy with self govern-
ment for India,
- (2) Co-operation with the different communities of India with-
out 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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bility, however, for manuscripts submitted to him.

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Review to be addressed to the Editor, THE HINDU MESSAGE,
Srirangam.

A Vision of India.

THE ROSE:

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

The rose doth with sweet bridal raptures burn
And bares her full-blown beauty bright and fair.
What thorns can keep the seeking hand from
there
Where beauty's lore from blushing lips we learn ?
In this sweet garden pure where'er I turn
I see the roses shine beyond compare
And in my eager love I greatly dare
And am no longer wan and weak and worn.
Such power hath beauty always to redeem
From weakness when the human soul is prone,
O'erwhelmed by life's most dire oppressiveness.
The thought of roses is a ruby gleam
Amidst my inner darkness long and lone
And dowers me with a renewed blessedness.

Great Thoughts.

All that a man wants is a little warm food
with ghee and a piece of cloth. Everything else is
luxury, pure and simple, and time spent in the pursuit
of such luxury is time ill-spent.

—His Holiness the late Sri Sankaracharya of Sringeri.

Protect the helpless, teach the ignorant and
raise the down-trodden.

Seek the public good before personal
advantage.

Who is a Brahman ?

येन केन विदाच्छत्रौ येन केन विदाधितः ।

यत् कचनशायी स्यात्तं देवा ब्राह्मणं विदुः ॥

Who is clad with anything, who is fed on any food,
who lies down anywhere, him the gods call a Brahman.

—Mahabharata—Santiparva.

Those things which befall a man are the
reflections of himself; that destiny which pursued
him, which he was powerless to escape by effort or
avert by prayer, was the relentless ghoul of his own
wrong deeds, demanding and enforcing restitution;
those blessings and curses which come to him unbidden
are the reverberating echoes of the sounds which he
himself sent forth.

—James Allen.

People should marry in the same way as they
die—only when they cannot do otherwise.

—Count Leo Tolstoy.

For more than once when I
Sat all alone, revolving in myself
The word that is the symbol of myself,
The mortal limit of the self was loosed,
And passed into the nameless, as a cloud
Melts into Heaven. I touched my limbs—
the limbs
Were strange, not mine—and yet no shade
of doubt,

But utter clearness, and thro' loss of self
The gain of such large life as matched with
ours

Were sun to spark—unshadowable in words,
Themselves but shadows of a shadow world.

—Alfred Lord Tennyson.

Events of the Week.

It is surprising to see that many who opposed the Indian Reforms Bill in the making are now united in supporting it and seeing it passed early. But the "die-hards" Sydenham and his party having failed in their efforts to dilute the Indian Reforms Bill are now trying their utmost to postpone the evil day by attempts at blocking the progress of the Bill through both the Houses. So far they have not succeeded very much. This is mainly because the Governments in England as well as here have realised that delay is dangerous and are determined to see the Bill passed as early as possible. In a cablegram Lord Chelmsford emphasises that promptness, spontaneity and generosity in applying the Reforms will be incomparably more valuable than grudging concessions.

In the House of Commons replying to Commander Kenworthy, Mr. Montagu stated that the Imperial Government desired to raise the minimum age for the employment of children in Indian factories, but accepted the view of the Government of India, that Indian public opinion must first be ascertained. The problem of child labour in our country is beset with many difficulties which are absent or only feebly felt in other countries fighting the same problem. The conditions of society here are such that children are pressed into labour at a very early age, a much earlier age than in most other countries. With the advent of factory labour into India the evils of child-labour have increased very much, so much indeed that the problem requires an immediate solution. But the greatest caution ought to attend a measure so complicated and difficult. It is extremely desirable that the minimum age should be raised but it should also be borne in mind that the child is almost the sole means of sustenance of its mother, a widow. This and similar difficulties peculiar to our condition ought to be remembered in any attempt at mitigating the evil.

Mr. Burton, Minister of Railways, South Africa, in a speech referring to the Asiatic question declared that contrary to Mr. Montagu's recent complaint, the Union Government's attitude was not at all inconsistent with Mr. Burton's speech at the Imperial War Conference in 1918. The Government's policy was still to be just, fair, and sympathetic in dealing with the Asiatics, but it must also deal justly and fairly with South Africa's national future. What the Minister really means is this "I will be just but I will be just to you only if your interests don't clash with mine and when they do I must be excused for not keeping my promise to you." This is hardly the attitude which promotes Imperial amity or unity.

At one of the meetings of the Indian Board of Agriculture at Pusa there arose a discussion on the necessity for investigation into the conditions of nitrogen fixation in Indian soils. The discussion was mainly centred around the questions whether there is any danger of reducing the level of fertility of Indian soils by the growing of high yielding varieties of crops and the adoption of intensive methods of cultivation without at the same time providing an increased supply of manurial constituents, and if so how this danger can best be met. Mr. Hutchinson thought that while excessive cultivation tended in most cases to increase the rates of fixation there was a very great danger that the destruction of organic matter, which is

enormously increased by intensive cultivation will eventually lead to a corresponding reduction in the activity of organisms responsible for nitrogen fixation in the soil. The question of intensive cultivation without exhaustion of soil fertility is a very vital one and one that requires almost immediate solution before any work on increasing our agricultural productivity is undertaken. A thorough research on the question is urgently needed and we are glad to find that the meeting resolved that Provincial Agricultural Bacteriologists should be appointed to do the necessary investigations.

Lady Astor, the first woman to take her seat in the Commons, has made her *debut* in the House. The first news about her appearance was that she was dressed in a dark coat and skirt, white blouse and a dark tricorn hat while the first thing she did in the House was to turn round unconcernedly and converse with Mr. Chamberlain and other Ministers! Quite womanish, is n't it?

The heavy defeat which Mr. Horatio Bottomley's motion for the introduction of Premium Bonds sustained clearly shows that the House is almost united against any gambling element into any measure for meeting the financial difficulties of the country. Though Mr. Bottomley said that the measure was ethically sound and ethically unassailable the Chancellor of the Exchequer opposed the motion and said that Premium Bonds encouraged a gambling spirit and that already the "Get rich quick" spirit was too evident. In the wise words of the Chancellor, the country's salvation lay in steady, honest work. He believed that the anticipated rush to support the bonds was not likely to be realised. Premium Bonds are very tempting to politicians as an easy means of tiding over an economic or financial crisis. But its adoption is attended with so many dangers and uncertainties so peculiar to gaming transactions that it is always safer to resist the temptation and not to commit the country to still further possible dangers.

The Prince of Wales has returned to England after doing a most successful and very happy touring round Canada and the States. The Prince has been extra-ordinarily popular everywhere and has gained personal and intimate knowledge of every phase of life and every shade of political opinion. His speeches seem to have been his own composition thus reflecting his own views and ideas and have given the greatest satisfaction everywhere. The visit of such a Prince to our own land is most eagerly awaited.

The Indian Reforms Bill has passed the third reading in the House of Commons and will now go up to the Lords where also it is expected that it will have an easy passage under the fostering care of Lord Sinha supported by Lords Curzon and Meston. When we read the meagre accounts furnished to us by Reuter of the passage of the Bill through the Commons we are agreeably surprised to note the complete collapse of the reactionary opposition led by Colonel Yate. It is a matter for congratulation that Mr. Montagu has been able to reduce all opposition to a condition of helpless dumbness. Even the earnest endeavours of the friends of India for the liberalisation of the Bill have borne no fruit in as much as the Government was determined not to endanger the chances for a smooth passage of the Bill in the House of Lords.

The Hindu Message

Philosophic Progress in India.—I.

By K. SUNDARARAMA AIYAR, M.A.,

(Continued.)

The systems of thought which have most influence in Europe today are three,—realism, idealism, and humanism or pragmatism. Agnosticism has also obtained some support, but chiefly from the adhesion of a few scientists, of high eminence like Huxley, and of a few radical writers like Leslie Stephen, Cotter Morrison, and others. The Agnosticism of today has little in common with the Indian system of Vedanta which also proclaims that the Atman is not perceptible by the senses and mind of man. For, the Vedanta declares the Atman to be, in its essence, of the nature of consciousness (चैतन्य); and so, when it gets associated, as the fruit of karma, with primordial matter Maya and its effects or manifestations, it is thereby enabled to act as the witness (सक्षि) which brightens up and reveals them to us.—In Realism, which claims to be the philosophy of Common Sense, both matter and mind are regarded as substances or realities, known as they are and in their essence. This theory however consistent with the practice of men in every-day life, can have no chance of acceptance in an age in which men are strongly convinced of the relativity of human knowledge and of the limitations imposed by the senses on our faculties and capacities of acquiring knowledge.—The doctrine of Idealism will always find ready acceptance among thinking men—whatever differences may prevail among them as regards the relations of the *idea* in the mind to the objects without to which it stands related in man's experience. Idealism is also a name applied to Kant's Transcendentalism or the doctrine of the Thing-in-itself (or Absolute), which has some points of affinity to the Vedantic Atman, but the idealism which has much vogue among European thinkers is that to which we have just referred above, and which is akin to the Buddhistic doctrine known as the *Vijnana-Vada*, according to which the idea in the mind is what determines the nature of the external object to which it stands in close correspondence, or of which it is an exact copy whose reality is brought home to us by its coherence with the other ideas which constitute the furniture of the mind.—In a scientific age, however, which abounds in the achievements of discovery and invention, the doctrine which has the greatest attraction for all is that known as Pragmatism. Pragmatism is characteristic of the age, both in what it affirms and in what it denies. There is no permanent, eternally-given, *a priori*, independent truth, i.e., independent of human activity and purpose. "All truth is made truth." "Reality is ever in the making." There can be no ultimate abstractions, concepts, entities more real than human

beings and their purposes and constructions. Reality is that which we can *will* or *believe* in as the basis of all active and constructive effort. Faith is implied in every phase of our thought and activity,—it is a fundamental principle of all human life and a true measure of all reality. Man is made for practical activity and achievement,—and his power of thought and his spiritual culture are given to him, not so much to formulate an intelligent theory of the universe as to assist him in the further development of his nature and capacities for the purposes of life. Reality is thus what is most valuable to man,—that which he is most interested in. *Truth is what grows from age to age*,—the certain and useful knowledge which has been gained of man and his environment. Hence, it is not an illusory appearance, or phenomenon merely presented to the human mind.

Pragmatism seems at first sight to be a doctrine possessing much intrinsic worth and substantial claims upon our consideration. But it is open to attack, chiefly on the ground that it cannot point to any *ultimate objective*, of human experience and effort, or even of man's existence on earth. It serves, no doubt, the purposes of men and communities bent on aggressive exploitation and domination, but success in such a mission is apt to be of transient duration, as history abundantly proves; and hence there is always a Damocles's sword held suspended over, and threatening ruin to, all who aim at world-rule. Pragmatism is, therefore, a kind of glorified anarchism which can only satisfy those who regard man as a developed kind of chimpanzee or gorilla. To the eternal question, "*u hither*," it can furnish no answer. Hence Pragmatism leaves man in the depths of primal darkness in regard to his destined goal. In the second place, it tends to have men's energies cabined and confined within the realm of *sensuous* knowledge, as it is "in the making" or growing,—but it takes no account of the higher states of *super-sensuous* knowledge or existence known to the Vedic seers. *Thirdly*, what is the relation of human knowledge to reality? The highest of all Indian systems of philosophy distinguishes between *वृत्तिज्ञान* and *स्वस्वरूपज्ञान*—the *phenomenal* knowledge which has its place in the mind and is of the same form and content as its object, and knowledge which is *Noumenal* and therefore *real*, and which is identical with the Witness, Self, or Intelligence which is the underlying basis of all phenomenal knowledge of the world, inner and outer. *Fourthly*, Pragmatism is open to all the attacks which have been levelled against Utilitarianism as being unethical. For, it only looks to the value of reality within the sphere of sense-perception. The Hindu conception of reality, while not slow to realise the supreme importance of value or *prayojana*, to use Sankara's term in our estimate of Dharmic activity, soars on the wings furnished by a pure mind to the ineffable peace and joy of the "One only" without

a second,"—the Innermost joy of Love which transcends all intellectual appreciation and measurement. No European system has ever risen to such heights and depths of spiritual experience,—to anything, indeed, beyond the bettering of the social personality. In India alone, our Dhârma is devised with the special purpose of filling the human mind with the *Vairagya* which is to lead to the spiritual illumination which is the very heart, essence, and substance of the true reality which is the One Self. *Lastly*, we neither live to think, nor think to live,—but to mount ever upward till we pass beyond both life and thought into that pure realm of eternal peace and bliss.

(To be continued.)

Notes and Comments.

War Books and magazine-articles are appearing in profuse abundance, and they are put forth evidently to satisfy the eager and unhealthy curiosity of people who want to know all about the war, even to the minutest detail. A cultured and learned writer, born in England though not educated and trained there, once said:—"The principle of modern historical composition is systematic misrepresentation." If this is true of the history written of events which took place at a time not long removed, how much more must it be true of the history of the events of the recent Great War, with regard to which passion is running high in almost all minds and therefore it is utterly impossible for any one to take a dispassionate attitude in recounting its various incidents and phases. We have not the least faith in any of the so-called "revelations" and "confessions" which are being published, nor even in the more sober versions which are put forth from quarters which profess to have authority of one kind or another to support their claim for reliability. In some cases, startling accounts of men and events have been published and claim to be put together from "official documents;" and even "manuscripts" are said to have been obtained through reliable channels and to contain nothing but bald statements of facts of secret history. The narratives, however, seem more like the fictions of perturbed imagination than the authentic accounts of reporters who are bent on revealing the truth to "those who come after us." We have not the least doubt that the Western world of today has reversed the state of things which Macaulay *professed* to have discovered in India during the time he stayed with us. In many matters, Macaulay has been shown to have made inaccurate statements of fact, while the modern world in the West stands avowedly guilty of "systematic misrepresentation." Truly, the whirligig of time brings its revenges!

An English writer says:—"In our eyes the League of Nations is a sad piece of sentimentalism, which, wherever it sits, will presently be covered with the mildew of neglect." (*Blackwood's Magazine* for October 1919). This is well confirmed by the events taking place in the United States, where, according to Reuter's telegrams, the Senate has declined to assume obligations regarding the territorial integrity or political independence of any other country. President Wilson had already informed the Senate that this would amount to a practical rejection of the Peace Treaty. It not only means this, but a practical rejection of Wilson's policy of getting mixed in the

politics of the European continent. The American people have always regarded the "Monroe Doctrine" with an almost superstitious veneration and as a part of the eternal order of the world. It is no surprise, therefore, to be told that the Senate now claims that "the Monroe doctrine is wholly outside the jurisdiction of the League of Nations." So far as America is concerned, the League of Nations will be deemed practically non-existent, and Wilson's wonderful creation is but the baseless fabric of a vision. Great Britain has never been in raptures over the idea, and France has no power and no voice of her own to interpose in any matter not directly affecting her own interests. We may, therefore, confidently anticipate that we shall no more hear of the League, and that it will pass into oblivion along with the rhetorician whose imaginative creation it was when he retires from the office of President of the United States into the obscurity from which he was dragged by one of those political surprises which frequently occur as the result of American contests for the Presidency. It has been remarked that it frequently happens that mediocre men are elected as Presidents in America. Dr. Wilson will certainly take his place among the most mediocre of all; and the sonorous diction of his speeches and the assumption of self-importance which marked their delivery will only help to make that fact all the clearer to posterity. Already we have long felt that there *was* a President Wilson!

Mr. Chakkarai, a Madras Christian, who just now visited England as a Congress delegate writes in an English paper:—"India is far more Christian in the true sense of this much abused expression than any other country. In the virtues of gentleness and toleration, of piety and spirituality, her position is evident, and she can afford to meet with calm gaze the propagandists hailing from countries where the cult of murder and the exploitation of so-called uncivilised peoples in various disguises have supplanted the gospel of Christ. The only fault of India—if fault it be—is that she has not been equally aggressive, and has devoted her intellectual energy to spiritual conquest. Whatever else India may learn from the West in the arts of diplomacy and camouflage, she can dispense with those teachers who presume to teach her religious wisdom." This is very strange, indeed, from one who has given up Hindu "religious wisdom" and learned "religious wisdom" from foreign sources. All our spirituality, piety, gentleness, and toleration we owe to our Vedas, Smritis, Puranas, Itihasas and so on. The sacred sources of Hinduism must rise or fall together, as they have ever done, and our social and spiritual institutions have ever been inseparably connected through all the countless ages of our history. The attempts made in the past,—whether in the last 100 years or in a period more remote,—to destroy our social or spiritual ideals have proved failures and only resulted in mischief. Still, the Christian missionaries hailing from foreign lands and their innocent and credulous converts, so-called, who often also act as decoys to entrap the unwary, diligently carry on their work in India, and their principles and propaganda are now invading the inner sanctuary itself of our holy faith. It is the Christian missionaries who began their crusade against Indian religions by attacking our system of Varnas, our marriage institutions, and our doctrine of ritual with its positive methods and its cogent basis in reasoning. Then the Samajists followed; and now such self-styled champions of "orthodoxy" as Mr. Justice Seshagiri Aiyar and Mr. S. Srinivasa Iyengar have come forward to sow the seeds of discord and ruin from within. It may be that Hindu society has still strength and vitality enough to withstand its enemies from without

or within its own fold. But, it is surprising how little some people—and even such leading men as these—have learned from the experience of the past. The spirit of the days passing over us is the spirit of maniacal and suicidal rebellion, and we can only hope that it will pass without doing us permanent injury of the kind that will make recovery impossible and beyond hope.

..

We must be excused if we cannot follow those Indians who expect a future Labour Ministry to confer on us political rights and privileges which we have not till now been able to obtain from its predecessors. We doubt very much whether there ever will be a purely or preponderantly Labourite Ministry. In the second place, we do not think that labour in England will ever be able to get on without the help and co-operation of capital,—to adopt the principle of "direct action" either in industry or politics. There may be many excitable spirits among British labouring classes who may listen to "high falutin" which is flattering to their vanity. But, in the long run, the counsels of common sense will prevail, and men will not fail to realise that words alone cannot alter the facts of life. A century and more of radical thought and socialistic street preaching has had no effect on the world-old idea that the right of every man to the free disposal of his property and to the exploitation of his economic opportunities is absolute. Shareholders freely draw the dividends falling due to them year after year. No industry or enterprise has yet been so far subordinate to a social purpose, and "profiteering" has gone unchecked throughout the Western world. Property rights remain as unquestioned as ever, even when there is not the slightest association with, or claim for the performance of any social function. Under these circumstances, we do not believe that there is any near prospect of any Labour Revolutions in any measurable future of which we can take account. Moreover the Labour-party in England cannot be blind to the fact that the British exploitation of the East is profitable to them in a hundred ways, quite as much as it is to the capitalist class. Whatever they may say in order to win an election, the Labour leaders would not be in a position to alter the National economic policy of Great Britain out of a purely sentimental and abstract love of justice and fair-dealing in international concerns. We think, therefore, that Indian leaders of all schools should devote themselves wholeheartedly to the advancement of their country's interests, economic and political, in India itself rather than by spending their energies on the attempt to influence British parties and party-leaders.

G. K. C. writes:—"The things we vote on are very seldom the things we see and smell and eat and drink and do. These are more and more controlled by vast and vague central forces, at once autocratic and anonymous. This is the real modern problem which has nothing to do with utopias; and until it is solved there will be a real satire in self-government for men who are invited to govern everything except themselves."

The Illustrated London News.

A Madras Diary.

(FROM OUR OWN CORRESPONDENT.)

For the past five years and more Madras has been used to hear only political harangues that it is very welcome and happy to note the change that is coming over the subjects of lecturers and speakers. Mr. C. P. Ramaswamy Aiyar delivered a very interesting lecture on "the Problems of Youth" at the Gokhale Hall.

..

Mr. K. Vyasa Row has become the pioneer in conducting election campaigns on improved lines. He has already given a series of electioneering speeches which are of a high educative value to the constituency. Such speeches if they are instructive and not merely of the hustings kind are always in need and most welcome. I wish other candidates would follow suit.

..

During my rambles in the City, I was much amused to see some of our coffee hotels and restaurants hanging an Ayurvedic doctor's sign-board beneath their own. This doesn't do much credit to the delicacies served by them!

..

"The Hyaston" a barquentine is lying stranded on the shore opposite the High Court and is proving itself a seaside attraction. The "Olan Ronald" sighted it abandoned midseas and brought it here where she is now under the custody of the Receiver of wrecks. The barquentine was carrying a cargo of timber from Rangoon. Salvage operations are going on.

..

The great fight between Beasant and Bremner has been compromised to the disappointment of many who love sensation. 'The Madras Mail's' Counsel said that there were constitutional agitations and revolutionary movements and that the article was intended for the latter and not the former. Mr. C. P. Ramaswamy Aiyar nobly withdrew the action.

..

Most of the Deputations that went to England to work at the Indian Reforms Bill have now returned and have inundated the country with speeches on their successes and failures. The publication of the Joint Committee Report at the same time as their arrival has given them a fresh subject to talk upon and the present 'boom' in speeches and Reforms shows no sign of abatement in the near future.

..

The Lawyers in an assembly held have resolved to better themselves and their juniors. That the legal profession is in need of an 'overhauling' no one would deny but the same unanimity of agreement cannot be claimed for the methods of improvement suggested. I am not quite sure whether the complex method decided upon for bettering the lot of the juniors would benefit the juniors to any large extent or would work itself smoothly in practice. The Vakil's association are right in pointing out the worry created by the existence of a large number of law journals. But their suggested method of founding a new journal instead of unifying the existing journals only adds one more to their number. It defeats its own purpose!

..

The seasonal Collector's Durbar was held for conferring the minor honours. There were twelve recipients in all including two Diwan Bahadurs. I congratulate the recipients who doubtless deserve what is conferred on them and wish their continued work would bring them higher honours.

Social and Religious.

Dana Tattva.

By A. RAMA IYER, M. A.,

Incredible as it may sound, there are still many foreigners who seriously hold the view that all ideas of charity and philanthropy are foreign to Hinduism, and have been imported into India by Christianity. The object of the following article is to demolish this view by means of numerous citations from the Hindu Sastras.

The Sastras regard the storing up of riches as a sin, and enjoin upon the rich the duty of "giving." The best means of increasing one's wealth, we are told, is to give it away!

नास्ति दानसमो निधिः ।

Gifts have been broadly divided into two classes, प्रतिग्रहदान and भरणदान. Under the first class of *Pratigraha-dana* come all gifts to holy Brahmins on auspicious days. Such gifts should be bestowed only on those who are deserving of them, by virtue of the highest moral qualities, like truthfulness, humility, forbearance, and love of humanity. Thus we read in the Mahabharata, (Anusasana Parva, Chapter. 13)

अक्रोधया धर्मेपराः सत्यनिष्ठा दमे रताः ।

तादृशाः साधवो विप्रास्तेभ्यो दत्तं महाफलम् ॥

अमानिनः सर्वसहा दृढार्था विचिन्तेन्द्रियाः ।

सर्वभूताहेता मैत्रास्तेभ्यो दत्तं महाफलम् ॥

अलुब्धाः शुचयो वैद्या हीमन्तः सत्यवादिनः ।

स्वकर्मनिरता ये च तेभ्यो दत्तं महाफलम् ॥

प्रज्ञाश्रुताभ्यां वृत्तेन शीलैश्च समन्वितः ।

गामश्च वित्तमन्त्रं वा तादृशे प्रतिपादयेत् ॥

Those who merely preach without practising what they preach are not entitled to any gifts. Those who bestow gifts on such persons are doomed to damnation:—

ये तु धर्मं प्रशंसन्तश्चरन्ति वसुधामिमाम् ।

अनाचरन्तस्तद्वर्मे संकरेऽभिरताः प्रभो ॥

तेभ्यो हिरण्यं रत्नं वा गामश्च वा ददाति यः ।

दशवर्षाणि विष्टां स भुङ्क्ते निरयमास्थितः ॥

Again, those who try to become rich by storing up what they get are not fit objects of charity. Such persons are even regarded as "thieves" by Manu, who says:—

संचयं कुरुते यश्च प्रतिगृह्य समन्ततः ।

धर्मोऽथ नोपयुक्ते च न तं तत्कर्मचरेयम् ॥

Then again, those who, although unobjectionable in other respects, spend their money in bad ways, are also unfit to be honoured with gifts:—

पात्रभूतोऽपि यो विप्रः प्रतिगृह्य प्रतिग्रहम् ।

असत्सु विनियुज्यते तस्मै देयं न किञ्चन ॥

It is a point worthy of special notice that the object of all *Pratigraha-dana* in old days was the maintenance of those who devoted themselves to religion and learning. Until quite recently in India, there were no *paid* priests or teachers. These were not *hired* for money, as in modern times, since it was felt that their function was too lofty to be bought or sold. Some provision, however, had to be made for their maintenance, and the system of *Pratigraha-dana* was intended to make such provision. It was,

therefore, regarded as an act of supreme charity to feed men of piety and learning. So we read in the Mahabharata:—

कुर्यात् कृतविद्याय वृत्तिक्षीणाय सीदते ।

अपह्न्यात् धुषां यस्तु न तेन पुरुषः समः ॥

It might be suspected that such a system of free feeding and maintenance was likely to breed idleness, and that many might live on the substance of others under pretext of devoting themselves to study. But this danger was foreseen by the law-givers, and it was made obligatory on the king to punish those who encouraged idleness by indiscriminate charity. Thus, both Vasishtha and Atri lay down:—

अत्रताश्चानधीनाया यत्र भैक्षचरा द्विजाः ।

तं त्रासं दण्डयेद्वाजा चौरभक्षप्रदो हि सः ॥

At the same time, there was no danger of the priests and the teachers neglecting their vocation by amassing money. For if once it was seen that they were attempting to do so, they were no more regarded as *sattva* or fit objects of charity (Vide above, संचयं कुरुते यश्च &c.)

Thus we see that the institution of *Pratigraha-dana* was the means of enabling the priests and the teachers to devote themselves whole-heartedly to their vocation, without fear of want or starvation.

Under the second class of *Bharana dana* come all gifts intended for the maintenance of those who, for whatever reason, are unable to earn their livelihood. Thus the blind, the deaf, dumb and the maimed are specially mentioned as deserving of charity:

पंचवन्धवधिरा मूका व्याधिनोऽपहताश्च ये ।

भर्तव्यास्ते महाराज न तु देयः प्रतिग्रहः ॥

Daksha mentions the poor and the disabled among those who ought to be supported by a rich *grihasta* under all circumstances. He mentions them side by side with such near relatives as father and mother, wife and children.

माता पिता गुहर्भायां प्रजा दीनः समाश्रितः ।

अभ्यागतोऽतिथिश्चाग्निः पोष्यवर्ग उदाहृतः ॥

ज्ञातिर्वन्धुजनः क्षीणस्तथाऽनाथः समाश्रितः ।

अन्योऽपि धनयुक्तस्य पोष्यवर्ग उदाहृतः ॥

भरणं पोष्यवर्गस्य प्रशस्तं स्वर्गसाधनम् ।

नरकः पांडने चास्य तस्माद्यत्नेन तत्तरेत् ॥

दीनानाथविशिष्टेभ्यो दातव्यं भूतिमिच्छताः ।

अदत्तदाना जायन्ते परभाग्योपजीविनः ॥

A noble altruism is at the root of all "giving." दाता भूतहिते रतः— "The giver is a lover of mankind."

There are many passages in the Sastras in which *Bharana-dana* is spoken of in the highest terms. We are told that the gifts bestowed *out of pity*, even on the undeserving, bear eternal fruit. Daksha says, for instance,

दयामुद्दिश्य यदात्मपात्रेभ्योऽपि दीयते ।

दीनान्यकृपणैश्च तदानन्त्याय कल्पते ॥

And Devala says,

अनुक्रोशवशादत्तं दानमक्षयतां व्रजेत् ।

(To be continued.)

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 15s. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "The Hindu Message", Srirangam.

Caste Rigidity.

By K. G. SESHAIYAR.

His Excellency Lord Willingdon presiding at the Ninth Anniversary of the Depressed Class Mission Society, Madras, is reported to have said in the course of his speech: "I want to see India a nation. I am confident she will be a great nation, but she will never become a nation so long as you keep the rigidity of your caste system." This pronouncement, coming as it does from the Governor of a province, must be felt to be weighty throughout the country. Even the *Pioneer* of Allahabad makes prominent mention of it in its issue of the 17th November.

Certainly, every Indian wishes India to be a great nation. No Indian believes that India could be a nation, much less a great nation, without social justice and social efficiency. And rigidity in the sense in which it is generally employed, is not consistent with health or progress. But as with the word 'caste', so with the word 'rigidity', people differ as to what they really mean by it. It is well known that among those who have devoted close attention to the subject of Indian Sociology, Mr. N. Subramania Iyer M. A., Travancore, who is responsible for the last two Census Reports of that State, stands prominent. His Chapter on 'caste' in the report for 1911, is well worth perusal; but having regard to the fact that the varied meanings in which the words 'caste' and 'rigidity' are employed constitute the fruitful cause of all the misunderstandings that exist on this subject, the following extract from his Census Report must be interesting:—

While referring to present day features, a few words may be said about the great confusion and wrong activity in the world due to mistake in nomenclature. The same name, caste, can on no account be applied to indicate two distinct phenomena, namely, caste as it is and caste as it ought to be; and all the denunciation of caste based on the former should have no application to the caste institution. Again, rigidity is not an unmitigated vice. The bony frame-work that supports the human body has its highest virtue in rigidity. Without rigidity in the sense of conformity to principle, every principle would be a dead letter. The practice started and accepted by common consent of one family undertaking to do a particular function and *not to do* another in view to harmony and efficiency, cannot be condemned as rigidity. On the other hand, the reverse must point to an unhealthy state of affairs, when one family finds it necessary to start a career of struggle for self-existence, to neglect its duty and to encroach in that struggle on the function of others. Under such a necessity, the rigidity of caste becomes a vice. But if the struggle for others' existence or the life of organismalness is the approved struggle and is maintained as the guiding principle, the rigidity that prevents an inverse policy is *law*, which no loyal subject of the body-politic would complain against. In fact, the harsh ideas associated with 'rigidity' and 'enforcement' only come in when, along with the forgetting of the principle underlying the law, the conditions that led to its neglect are not removed, but the observance alone is insisted on. A weaver finds that his profession gives him neither adequate remuneration nor honour in society. He does not see the way of getting them as a spontaneous act of the society itself. He then ceases to believe in struggling or working for others and in leaving them to work for his interests from a sense of their own duty. He feels that he must struggle for his interests and sets about doing so. His society sees only the weaver's neglect of duty and encroachment on others' duties, but not their own neglect to keep him in an adequate state of remuneration and honour.

They say to him:—"You are a weaver, you must weave. You must live in the weaver's street. You must inter-dine and inter-marry only with them. You must observe their customs and manners. You shall not do anything else." This certainly is not an endurable position; and under these circumstances it is, that caste rigidity becomes tyranny, that a right conceded becomes an unmerited privilege, that a duty undertaken becomes a burden imposed, that in fact, the whole system becomes a system of inequalities of rights and water-tight compartments with the doubtful redeeming merit of hereditary specialization—which, it may be noted, are the three elements of the caste institution described by M. Bougle.

Short Study.

Sukumara's Contrition.

By P. PADMANABHA AIYAR.

The author of "*Krishna-Vilasa-Kavya*," a poem noted for sweetness and simplicity of style and sublimity of ideas, is a boy, named, *Sukumara*. The combination of circumstances that led up to the composition of this *Kavya* invests his life with a halo of deep, pathetic, and enduring interest.

At a very tender age he became the disciple of a learned Brahmin. Of all the pupils of this preceptor, Sukumar was the most brilliantly promising. But it is surprising that it was Sukumar—the student of hopeful parts—who received the severest rebuke and the most brutal punishment. Unable to gauge the reason why he was treated so slavishly, although he was studious and well-behaved, Sukumar began to hate his Guru heartily.

One day he was so ruthlessly thrashed that he appealed pathetically to his parents to take him out of his preceptor's control. But they said emphatically 'no.' Sukumar thought that he could no longer put up with his Guru's ruffianly treatment. His blood boiled with revenge and he cast about for the most effective means of encompassing the death of his Guru. At last he hit upon this method of despatching the Guru—hurling down a heavy stone while the Guru was wrapped up in sleep and smashing his head.

Little Sukumar concealed himself in a corner of his Guru's bed-chamber and waited for 'the psychological moment' to put his plan into execution. The Guru came into the room, accompanied by his wife. They went to bed. And Sukumar was alert.

It was an autumnal night. The full moon was showering nectar upon the thirsty earth in the shape of her balmy rays. The windows of the bed-chamber were wide open and the mellow moonlight streaming into the chamber filled the heart of the Guru's wife with joy ineffable. She turned to her husband tenderly and lovingly put this question to him: "my dearest beloved, is there anything on the face of the earth that can match the moon in beauty?" "Yes," replied the Guru, "the fascinating face of my beloved pupil Sukumar, can equal it in beauty."

"What, you thrash him incessantly and treat him worse than a cur! Are you in jest or in real earnest?" "My beloved, I never tell lies, nor do I crack jokes. You have not properly interpreted my attitude towards him. He is the lion of the class, a boy of brilliant promise. Actuated by the fear that he may slide into bad ways and that he may be spoiled by adulation if he becomes conscious of his merits, I treat him rather harshly. I do not want to spare the rod and spoil the child."

These words of his Guru fell upon the sharp ears of Sukumar in all their intensity. His heart was filled to overflowing with contrition. Ah, he was on

the point of murdering this noble, large-hearted Guru—a master who regarded him as worthy of being likened to the moon!

He approached his Guru, prostrated before him and addressed him thus: "Oh revered master, supposing that a disciple harboured the idea of killing his teacher, may I ask you, Sir, how that heinous sin could be expiated?" The Guru answered kindly: "If anyone, except you, Sukumar, intended to do such a base deed, he must get into a pit filled with burning husk and die, so that no sin might overtake him in the next world."

The Guru learnt with intense pain that it was Sukumar himself who had meditated the dastardly deed. He was, however, thankful that he had made an exception in his favour. But Sukumar knew full well that the exception was made in favour of him out of the exuberance of love which the Guru bore towards him and that he should not therefore take advantage of it.

To the inconsolable grief of the Guru and his wife and his companions, he dug a deep pit, filled it with burning husk and jumped into it. From that position he dictated to his comrades the sweet slokas of the "*Krishna-Vilasa-Kavya*." But before the poem was completed, the noble boy was swallowed up by the flames.

The poem still remains a fragment. It is said that Kalidasa, the great Indian poet, attempted to complete it; but a Celestial voice thundered forth: "Do not dare to place ordinary threads by the side of silken threads." Even Kalidasa himself had not skill enough to compose verses which could be in keeping with the dignity of Sukumar's.

The "Karma Marga."

BY N. K. VENKATESAN, M.A.

(continued.)

Sattva suddhi is not a marketable commodity which we could purchase for a certain sum of money. When Yayati was falling down to the earth for a slight falling off in his *sattva suddhi*, several kings and rishis offered him their tapas and siddhi, not to make him fall, seeing that he was so endowed with Brahma-Tejas that they thought they could better sacrifice their tapas than see him fall into this world of men. Yayati then said that he could not accept their offers and he gave several reasons for his course of action. *Sattva suddhi* is a matter of mere and absolute practice. It is *sattva suddhi* that must pave the way for *yamam* (यम) the first and the lowest rung of the ladder of Yoga, of which it is said to be the first *anga*. People talk of Pranayama and Yogabhyasa, but the first steps, he it remembered, are *Yama*, *Niyama*, and *Asana*, which require long and tedious practice for realisation. Pranayama is only the fourth rung, and above it and before the samadhi stage is reached, there are still three other rungs to rise over, *Pratyahara*, *Dhyana*, and *Dharna*. Although Sri Sankaracharya accepts that *yoganushana* produces *sama* and *sattva-suddhi*, still it will be easily seen that the elementary forms in which *sattva suddhi* could and should be obtained are by the performance of Vaidika Karma. In the performance of yoga, a complete severance of self from desire is a requisite condition, before the practice could be begun. For this condition, much previous acquisition of *sama* is necessary. For this again a sort of *sattva suddhi* should precede. This is the *sattva-suddhi* that is found in a person who does Vaidika Karma with the *alaukika* desire of obtaining access to the Svarga Loka and the other higher worlds. That crude form of *sattva suddhi* and its practice purifies the mind, even while the karma is being performed with desire of fruit and in course of time it leads to the severance of the fruit from the

karma, all this is beautifully expressed by Vidyaranya-swami when he says:—

“न केवलं नित्यैवमितिकाश्यामातुवज्जिक्त्वाप्राप्तिः, किन्तु, श्रीगुह्यादिविविदोत्पादनद्वारा ब्रह्मज्ञानहेतुत्वमपि तयोरस्ति ।”

He uses the word *api* to show that the person who performs Vaidika Karma not merely gets the *Anushangika phala* of svarga prapti, but he also paves the way for *jnana utpatti* by means of *sattva suddhi*, growing day by day in him.

When Yagnavalkya says:—

“विहितस्याननुशानान्नित्यस्य च सेवनात् ।

अनिप्रहाचेन्द्रियाणां नरः पतनमृच्छति ।”

he has in his mind certainly the strong feeling that the control of senses is closely connected with the doing of what is enjoined and the non-doing of what is condemned in the shastras. The control of the senses is just the same as *sattva suddhi*. So *sattva suddhi* has its place before, during and after the performance of Vaidika Karma as laid down in the shastras. So it is that Sri Sankaracharya says that karma must be performed as *Nitya* or ever binding, quite regularly and without break.

“तस्य नियतनियमितत्वात्, निरलं”

We grant that *sattva suddhi* is closely connected with the performance of Vaidika Karma, with *laukika* desire, with *alaukika* desire or with no desire. Even then, what becomes of the svargaprapti? All the unseen fruits of loka-prapti &c. pointed out in the Vedas as the result of the performance of the various Vaidika Karmas as laid down in the Vedas are summed up by Sri Vidyaranya in one word, “अशेषपुरुषार्थसिद्धि” There is no need to discuss here the nature of the several worlds and the nature of the enjoyments in those worlds, the effects of these enjoyments on the evolving soul etc., We grant the *phala*. The soul enjoys all these pleasures in the various worlds, according to its punya and papa. The essential feature of this is that the soul, after enjoyment in the higher world for the time proportionate to its punya, returns to this world for further evolution. If punya is in the ascendant, the soul avoids a backward process, and after each life rises to a higher and higher world and so on to the highest or the Brahma Loka. The Atharvana therefore says that these souls in the course of evolution return by the *dakshina marga* through the Chandra Loka,

“सोमलोकविभूतिमनुभूय पुनरावर्तन्ते”

Punaravritti or return to this world continues as long as the Brahma Loka or the highest world is not crossed by the soul. When that Loka is passed, the soul gets mukti. This is called by Vidyaryanaswami *Kramamukti* as opposed to *sadyo mukti*, which obtained immediately after this worldly life by those who are known as avatars in this world, who come with jnana, play the parts of men for specific purposes and merely disappear in a state of samadhi, their souls obtaining mukti there and then. In the case of an ordinary man, when the highest stage of jnana is reached, when he gets Brahma svarupa, like Suka &c., *sadyo mukti* comes in of its own accord. It is not the attainment of Brahma-jnana with study and effort or the consciousness of mukti that is called *sadyo mukti* here, but that unconscious separation that takes place between the *atman* and the body in a state of samadhi, in which the forces of death and birth are equalised, even as we temporarily and in a crude form observe this condition in the *sushupti* avastha of others, and never in ourselves. That is the nature of *sadyo mukti* and for that perfect jnana and samadhi are essential, and for these again another sort of siddhi is essential. So it is that Sri Vidyaranya says that the incessant performance of Vaidika Karma gives “अशेषपुरुषार्थसिद्धि” but does not give that *phalam* which makes the *atman* go beyond the Brahma Loka or to enter the state of samadhi or get mukti, liberation from births and deaths.

(To be continued.)

Literary and Educational.

The Mother-Land.

BY V. SARANATHAN, M.A.

I

Thy love doth sweeten our desires, and weave
A soft-involved maze around our dear
Beliefs and dreams. Thou with a mother's fear
Dost watch, while we uneasy roam, or leave
Thy shelter for Night's wild enchantment. Eve
Nor Morn seems fair when we thy silent clear
Pioneers in our deep hearts receive the drear
Unholy pain which thy mild tears relieve.
Thy wisdom borne on ancient seas is proud,
And like dark waters heaving of a night
Unto the shore, it flashes high surprise
While voices call 'Surrender!' Thy old light
Still gathers round thy shrines and highways loud
With strife and noise of many prophecies.

II

I love this land more dear than children's eyes,
Or sound of air when she whose heart I fear,
Doth give a sweet word round and disappear;
I love this Earth, for she holds, wistful, wise,
So deep a longing in her ancient eyes!
And when the young sun plays in shadows near
Our trees, then I arise, and listening hear
The soft low sounds of a desire which tries
Her ease. If tears could help a Love so sad
That day-light wears Her trouble, mine would flow
In wild alarm. But she has borne the mad
Violence of a night that feared to know
Its morrow; in deep tempests she ne'er bade
Her doors be shut on agony of a foe!

III

What worship dost Thou ask of us, O Power
Deep-throned in kindred with unyielding Peace
That rules the dwelling of the Sunrise! These
Be our heart's dreams: that from thy rich Endeavour,
Silent, withdrawn, which hallows untow
Of shrine, or dim ascending sacrifice
Of former age, Thou would'st once in surprise
Glance at thy children cowering at this hour
When Time bestrides in armour, and sweet Thought
Is slain; that by way-faring blind, and loud
Unhappy shivering of the spears distraught,
Of stars that tingle to our hymns, and cloud
Of heated longings, and desire still-sought,
The pillars of thy heaven should ne'er be bowed!

IV. The Beasts in Gokul.

Ab, Krishna	With fingers
Our Law!	That so shone
Art Mother	On quick awe
And Brother,	Of their rills,
And goodly foe	As lingers
When winds blow	The thunder stone
And madness	Still on a sky
Doth take us	Where the Light-Birds fly
In the stress	After the storm fulfils.
Of thy melody:	Ah, we feel and we know
When Thou savest us	We sing and we sorrow!
With a charm	O Krishna,
Of thy body	Our Law!
Or of thy arm!	Art Mother
Thou gavest shelter	And Brother
From the heavens'	And our free
Cruel welter	Full body
In wild rain	And speech!
On strange plain	And to our mute mouths
Far from men's	Dost teach
Tendernesses;	The melody
And shaking thy tresses,	Of the Sea,
Thou maddest the hills	And of winds and wild
An umbrella	youths!

The Eternal is in the Present.

By S. VEDANTAM IYENGAR, M. A. L. T.

A consideration of man's place in the universe, always raises the question, whether man is entirely a product of nature or whether he has a spiritual essence to which nature must be subdued. The advance of physical sciences, appears to favour the first alternative so much, that it has given rise to several enthusiastic or over-enthusiastic advocates in the last and the present civilised centuries, who proclaim from the house tops, that man including his moral consciousness can receive an adequate explanation from purely physical laws (i. e.) in terms of matter, motion and physical causation. The most important attempt to give such an explanation is the one under the influence of the group of ideas which constitute the theory of evolution. As put forward by Darwin, it has been regarded to establish certain positions of special significance for ethics also. This theory is not merely a denial of the fixity of species, but also is an assertion that human life must be treated as a part in the larger whole of the organic being, that the mind of man is continuous with animal perception and that moral activity is continuous with non-moral impulse. The chief agent in this development from simpler and lower forms was named by Darwin as 'Natural Selection'. What he meant by this figurative expression was that the same kind of results as those which man produces by conscious and artificial selection may be arrived at without conscious purpose, by the operation of merely natural forces. Thus the goal of this process of Natural selection is the survival of the fittest. This theory lays claim to give both an explanation of progress and an interpretation of what constitutes 'worth' in conduct.

In the first place there is a very great difference between showing how something has come to be what it is and assigning to it 'worth' or validity for the guidance of life or thought. Darwin the founder of this theory almost entirely confines himself to the former; but he makes a suggestion here and there, that the theory of evolution could interpret 'value' also. In one place he says 'the moral qualities are selected in the struggle for existence in much the same way as purely physical or animal excellences are selected.' We may say this with regard to courage, prudence, self-reliance and even temperance and conclude that in the struggle for life the individual who shows such qualities will have a better chance of survival than those without them. But what about the qualities such as sympathy, willingness to help another, obedience and faithfulness to a community or to a cause? Darwin, even here, shows the operation of Natural selection, taking struggle between one tribe and another into consideration, (i.e.) the tribe whose members possess the altruistic qualities comes out successful in the struggle and exterminate or weaken the tribe without these qualities.

But here, there is this question unanswered how natural selection accounts for the development of altruistic virtues in the individuals of the tribe that comes out successful in the struggle. If it is said, that the individuals first see that they as a community come out successful only if each one of them possesses altruistic virtues and then develop those qualities in them, it becomes a case not of the blind selection of dead nature, but an intelligent purposive selection of spiritual beings.

Again, when Darwin comes to the case of civilised men, he finds an insurmountable difficulty. This critical position may be summed up in his own words as follows:—"With savages the weak in body or mind are soon illuminated and those that survive commonly exhibit a vigorous state of health. We

civilised men, on the other hand, do our utmost to check the process of elimination, we build asylums for the imbecile, maimed and the sick. We institute 'poor laws' and our medical men exert their utmost skill to save the life of everyone to the last moment, nor could we check our sympathy even at the urging of hard reason without the deterioration in the noblest part of our nature." This sympathy Darwin recognises as having a moral value outside of and above natural selection and the struggle for existence—a value of which these have no right to judge. Thus we see even according to Darwin,—the father of the theory of evolution—that natural selection partially accounts only for the barbarian virtues and becomes quite a bankrupt in the case of the virtues of civilisation which he himself calls 'the noblest part of our nature.' Such being the case, it will be simply ridiculous to expect, from this theory, any valuation of such supremely conceived eternal Dharmas as we find expression in the sayings of our rishis and great men.

अतो वा यदि वा दसः परेषां शरणागतः ।

अरिः प्राणान् परित्यज्य रक्षितव्यः कृतात्मना ॥

प्राणैरपि त्वया राजन रक्षितः कृपणा जनः ।

एते सत्पुरुषाः परार्थवत्काः स्वाथान् परित्यज्य ये ॥

This consideration also brings home to our minds so forcibly the significance of the words of Sri Rama in answer to Vali namely :

सुखं परमदुर्ज्ञेयः सतां धर्मः हवंगम ।

This alone—gentlemen, will give us an insight into the high ideals of Dharma propounded and sought after by our ancients.

The next and a more powerful exponent of the theory of evolution—the great professor Huxley—simply concluded that morality is opposed to the method of evolution and cannot be based upon the theory of evolution and expressed in a paradoxical language that 'ethical while born of cosmic nature is necessarily at enmity with its parents.' In his own words 'The influence of morality is directed not so much to the survival of the fittest as to the fitting of as many as possible to survive.' Then comes the boldest and the most brilliant exponent of this theory, the great German philosopher Nietzsche. His writings bespeak of his penetrating insight and his abundance of virile passion. Like Huxley he realises the opposition between morality and cosmic process, but did not stop with merely giving expression to the paradox. He preached that by morality he would mean something not to be encouraged, just because it is in opposition to the laws of cosmic process. Not obedience, not mutual help, not benevolence but, will to rule or desire of power is with Nietzsche, the fundamental, the primary, impulse in the history of the world and, still, of first importance for the further development of mankind. In short, he wanted a re-valuation of all moral values and said that the development of egoistic virtues in men would evolve a superior kind of men, "Overmen"—a specimen of which we had in the German Kaiser of the late war. Nietzsche calls himself and his school as 'we immoralists and atheists' and gives a formula of his 'doctrine as 'the consummate self-dissolution of morals.' No doubt this doctrine of Nietzsche shows traces of his madness which very soon prevented him from further writing at all. Though his system of morality may not have any chance of becoming the moral code of any nation yet he is certainly symptomatic of a tendency in ethical thought of which he is the extravagant exponent. This tendency has its roots in certain influences which come with the ideas and the triumphs, scientific and material, of any generation. The history of Germany itself might point the moral. When she lay beneath the heel of Napoleon her poets and philosophers were

the prophets of ideals which helped to bind her scattered states into a powerful nation and which enriched the mind of man. Just before the outbreak of the late war military and industrial success completely changed the national bent. In her feverish haste to be rich and to extend her dominions she brought forth that Nietzsche's 'Overman' spurning ordinary moral conventions. The position of Germany just at that period may be considered as the true practical demonstration of the ethical point of view of Nietzsche who maintained that man's life must be interpreted physiologically only and not spiritually. Thus philanthropy was replaced by a boundless egoism. The sad end of the philosopher Nietzsche and the effects of the late war on Germany may very well be considered as divine demonstrations of the utter falsity of Nietzsche's position and the permanence of moral values. Hence it is very essential to be ever asking the question which ought to be asked of every new advance in material civilisation—Does it foster or at least does it leave unimpeded the development of man's spiritual inheritance?

To return to the point again, the origin of this term natural selection is often overlooked and people apply it in the case of ideas also. Darwin uses this term because he thought he saw an analogy between the tendency of nature and the selective purposes of intelligent beings. Such being the case it is very ludicrous to apply it to explain human conduct where human action implies choice, i.e. the selection of one course rather than another for some reason. Choice always follows some kind of principle. We may use badly established principles and uncriticised principles, but principles we do use. The course of evolution may describe the working of different principles but cannot itself supply a test of their value. In the working of intelligence it is the future aim or purpose that shapes the present action. If it is said that even there earlier methods must govern later developments, it tantamounts to saying that intelligence should take nature as its guide, i.e. asking a civilised man to put off both his civilisation and manhood. Thus we see the principle of evolution even if it is able to account for 'being' can give no standard for 'well-being'. Similarly any naturalistic attempt may be shown to be futile, as it tries to fix an eternal criterion for moral values. There is one thing which all reasoning about morality assumes and must assume and that is *morality* itself. The experience which is the subject matter of philosophy is not only sensuous and thinking but also moral. The approval of the good, the disapproval of the evil, and the preference of the better are the basal facts for an adequate philosophical theory. They imply the striving for a best however imperfect the apprehension of that best may remain. Man in his own life, so far it is a moral life, seeks system or unity. This unity may be called Ethical Unity in contradistinction to the mechanical unity of the naturalist and the rational unity of the idealists. This ethical unity implies purpose. It is only when things are seen in the light of a purpose, a view of them as a whole becomes possible and the fragmentariness of time is transcended and our dharma becomes Sanatana or eternal.

(To be continued.)

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Reviews.

"The Seed of Race"—An Essay on Indian Education By SIR JOHN WOODROFFE: (Ganesh & Co., Madras. Rs. 1.)

We welcome this publication as a thoughtful contribution to the cause of Indian Education at a time when educational problems press for momentous decision. The cry of ring out the old and ring in the new has never been louder than now. And naturally many a Hindu who still clings to his civilisation and his culture as the very soul of his existence gets alarmed at the organised efforts for strangling his culture and finds resistance to them becoming increasingly difficult owing to the political policy of the ruling race superimposing upon the subject races its own culture and the want of clear perception on the part of certain Hindus who are intoxicated with Western learning and who are blinded to the true worth of their native culture. The reformers and the Sanatanists pull at opposite extremes without the least inclination of a compromise. The reformers though in a minority naturally have the support of the State. In this hour of anxious thought, Sir John Woodroffe who is an ardent lover of India, its people and their native culture, has come forward with a *via media*, a solution that is likely to satisfy both parties. The conquest of one nation by another is not new and the displacement of one culture by another is not strange either. Rome conquered Greece politically but Greece conquered Rome intellectually. England has subjugated India but Indian culture though stifled for the last 150 years is bound to re-assert itself and assimilate English culture if it cannot altogether orientalise it. English culture and civilisation has touched only a fringe of the city population. The people live in villages and remote cottages and they still remain unaffected. Much is claimed for the new culture and its benefits are sung by a chorus of admirers both European and Indian. For ourselves we are unable to see what is the essential worth of the new culture which is not to be found in Hindu culture. The Hindus were never a barbarous nation. Their evolution and progress did not depend upon any extraneous cultures. Their religion, their philosophy and morals have stood the test of time and barbarous invasions. Their social institutions also have firmly stood the fierce and persistent onslaughts of ruthless invaders. And although great efforts are being made through press and platform to hypnotise the Hindu into believing he is uncivilised because he is now a subject race, we are confident the genius of the Hindu will assert itself and teach the younger civilisation and culture to know their level and not to ride to a fall in their self-complacent dynamic speed.

The Jews gave up their country in preference to their religion and culture and they still exist and their culture still exists. The Hindus preferred political subjection to intellectual subjection and they and their culture still live. Other nations which preferred their country to their culture are now nowhere to be distinguished by their ancient culture or civilisation. Look at Egypt, Assyria, Babylon, Greece and Rome. Where are those ancient nations now?

Each nation is an organism. It has distinctive characteristics. It is this which Sir John Woodroffe calls 'the seed of the race.' What individuality is to a person, Jati Bijā is to the race. If a man loses his individuality he is only a walking corpse and if a nation loses its seed character, it only vegetates to extinction as a distinct organism.

Sir John Woodroffe appears to apprehend that Indian culture is in danger of being overwhelmed by English culture and view with great concern both on account of Indians themselves and in the cause of humanity the slow extinction of a great civilisation and its culture. We may assure him that the past history of Indian culture and its innate strength give a strong proof of its unique vitality permeating the humblest of

the Indian and pulsating strongly at his heart. It is true that Hindu religion, Dharma and Institutions have been very powerfully attacked and challenged to prove their superiority to occidental religion, scheme of life and polity. But Hinduism and Hindu social institutions which have withstood the logic and ethics of Buddhism, its universal love and brotherhood, its zealous propaganda even by converted rings, and Hindu Religion, Dharma and Social institutions, which survived the inquisition of Islam with its threefold instruments of the sword, the Koran or the Jazia, will certainly outlive the harmless invasion of material culture of the European nations.

Happily for the country, the Hindu race-consciousness, has been roused from its momentary torpor. The Hindu renaissance, the religious revival, and the birth of political nationalism, all unmistakably point to a future full of hope for the revival of Indian culture and Indian self-determination. Even English statesmen have recognised the futility of governing a proud and civilised race as the Hindu as a mere subject race and have just begun to give Indians their due, the freedom of a civilised people.

Sir John Woodroffe, as an Englishman, naturally thinks that the impress of English culture is a necessary element towards the progress of the Indian people in their upward march towards nationality. We have some admiration for certain characteristics of the average Englishman, his love of freedom, and activity, his patriotism, his colonising genius, his administrative capacity, his sense of public duty. Such characteristics are both the cause and the effect of the political sovereignty of any nation in varying degrees. The Englishman's culture is not distinctly English. It is a blend of his native Norse physical daring, Grecian culture and Roman Imperialism. It is not solely his culture that has secured him the vast and powerful Empire of which he is reasonably proud. There are so many unknown factors in the success and defeat of nations that it is idle to ascribe the one or the other, after the event, to some obscure characteristic of the one nation or another and characterise the one as a virtue or the other a vice.

Indians seem to think that political sovereignty of a nation alone entitles it to be called a civilised nation, and a progressive nation; just as a rich man is 'praised' on having wisdom, good manners and even beauty. Any nation that keeps a nation in subjection needs to be ashamed of its conduct as the nation which is under subjection. Sir John Woodroffe says naively that a free people alone can teach others to be free. But the Englishman has yet to make Indians free before he takes up the role of a teacher to give lessons in freedom through his marvellous literature for which some Indians claim the unique value of citizen making.

Sir John Woodroffe speaks of the seed of the race as a persistent quality determining in a large measure, the outlook on life and the instruments of its function. We believe we correctly understand him in our interpretation. If so, the outer life of a nation must be fully dominated by the inner ideals, the manifestation of the nation-soul. In this respect, the West and the East are as the poles asunder. The Hindu is permeated through and through with the idea of immanence of God, the identity of his soul with God, the doctrine of Karma, and reincarnation. These are all solemn realities to him, the blood of his blood, the flesh of his flesh and the bone of his bone. He will forego anything, all the comforts of his life, all political freedom, for the realisation of his soul, if he cannot help sacrificing them to save his soul. He is truer Christian than most other Western Christians in following the truth in the saying "what should a man gain the whole world but lose his own soul."

Not so the race-spirit of the West. Its outlook on life here and hereafter are different. It does not believe in karma, and reincarnation. It has only this single life on earth to make the most of. It has no necessary or logical connection with a future life. Its institutions

have nothing to do with religion or salvation. Its one burning desire is to live to the fullest material and intellectual happiness. Englishmen are so much accustomed to have their own way in ordering their institution to subservient their natural race-consciousness of luxurious independence that if even God, out of his far away throne in the skies should take into His head to interfere with them, they will teach God to mind his own business and dethrone Him if He would persist. That is the English character in a nutshell. That is the dominant note that pervades his literature and culture. Surely no two race-ideals are so dissimilar may radically opposite as the Hindu and the English, the oriental and the occidental. And surely the East is bound to be East and the West is bound to be West. Time alone will show which is the truer outlook of life and will save a race in the long run from extinction.

Sir John Woodroffe enters an eloquent plea for the practice of Svadharma by every nation. For according to him that is the evolutionary path; others being revolutionary. We see how materialism and commercialism and militarism have wrought a terrible war, how civilised nations have destroyed one another and call exhaustion peace. Let us realise to ourselves how the West is still experimenting upon forms of society, Government and social institutions and that it is only intoxicated with youthful impetuosity and it is foolish in challenging older and more enduring civilisations to give up their ideals.

Sir John emphatically protests against the system of education that obtains under the control of the State in India. He says distinctly that it is out of harmony with the genius of its people and their race-characteristics and strongly pleads for the inclusion of Indian culture in English schools, the use of the mother tongue as a medium of instruction, and the Indianisation of the Educational services. It is a very timely publication especially when even the British statesmen feel and realise that India must be free in their own self-interest and the first instalment of Indian Reforms guarantees to Indians the autonomy in Education with certain reservations. We feel highly thankful to Sir John Woodroffe for his earnest and sympathetic enunciation of the principle of respect for racial individuality and culture as the vital point in helping at race self-determination which is after all the recognition of the well-known principle of the practice of Svadharma the sheet-anchor of Varnasrama Dharma as the universal scheme of social evolution harmonising nature's law of inequalities of life.

Miscellaneous.

Olla Podrida.

Quite recently I read about Dr. Quackenbos and constructive somnambulism. That is the new wonder of the new age. Did you read about it! Hereafter the modern man will write poems and discover nature's secrets when sleeping and will cut his brothers' throats when waking.

Not only has this been done. Dr. Voronoff is experimenting in glands. The Thyroid gland is the secret receptacle of life's virility. Therefore he transferred the glands of a criminal sentenced to death to a living but decrepit man and then the latter rose up strong and youthful. Strange, new forms of cannibalism may rise hereafter. Animals will be hunted for glands. Beavers were hunted for tails and birds were killed for feathers. The modern man will hunt for glands which are described as "the log wheels in the human machine."

The Theosophical anniversaries are just over. We are now just emerging out of G. S. A.'s birthday celebrations. India has now so many heroes of all

complexions that we must lengthen our year for birthday celebrations. Living heroes naturally crowd out the dead. Let the dead bury their dead. In these days the world knows everything about its greatest men. The old proverb must be revised. The heroes will not allow the world to be in ignorance of their heroism.

The latest fad is that about the co-education of men and women. An English paper wants even mixed games!

The deputies have all returned and have all been garlanded and gorged. They are in time for the Congress. Let us wait and see how they behave there.

Meantime Mysore is up and doing. The Mysore People's Convention is to be held on 26th and 27th December 1919.

Mr. Hartley Withers says in "*The Business of Finance*" that the speculator gives facilities to investors and steadiness to markets and that life itself is a gamble against incalculable forces and that the desire to gamble is universal. So let us all speculate. These are wonderful days when all that is bad is whitewashed and when all sepulchres are duly whitened. Success to the wonderful modern age!

Indian Tales Retold.

Valmiki, The First Poet.

By M. S. NARAYAN.

(continued.)

III

Sage Krinu spent a life of severe austerities on the banks of a holy Tirtha. When his body had become worn out, his life-essence streamed through his eyes. A serpent swallowed it and became the father of a Brahman boy—the quondam hunter. Born in the forest with none to rear him, the Brahmana was brought up by some rude hunters and he took to their ways of living. He mated with a woman of the lower classes and had many children by her. He organised a gang of robbers, waylaid the travellers and his ill-gotten gain was his only source of livelihood.

One day the Saptarishis chanced to pass through the forest. The Brahman hunter promptly held them up. "Reverend Sirs, sages though you are, you are not exempt from paying me my toll. Nay, it is but the duty that I owe to my wife and my young ones. So, dispossess yourselves in a moment of everything valuable you have. I am loath to use force with such good men as you." The holy ones smiled in pity and said, "Good man, we thank you for your kind words. You may please yourself. But will you do us a slight favour? Go home and learn from your wife and children if they are prepared and willing to take a share of the retribution natural to such a cruel lawless life as you lead, since they share with you the gains of your calling. Fear not, we will remain here till you come back with their answer. You may bind us to the trees here." The hunter could not refuse such a simple request. So, leaving them bound to the trees on the highway, he sped home to his wife and children and questioned them. They laughed in his face, called him mad and ridiculed the very idea of sharing with him the results of his crimes. But, "as your wife and children, who can deny that we have a right to a share of your earnings?" said they.

Amazed at this outburst of extreme selfishness, the Brahman hunter whose nature was just beginning to be purified by the very presence of the holy sages came back to the highway. His nobler instincts had been brought out, tears of repentance and grief

streamed down his rugged face and he untied the bonds that bound them. Clapping their feet he cried out in despair, "Lords of compassion, blind have my eyes been till now. Cruel and iniquitous a life did I lead. Brahmana am I by birth; but I went back upon the noble traditions of my community. A wretched criminal have I been and I take refuge in your gracious mercy. Protect me, no other helper have I."

The Saptarishis then took counsel among themselves. "He is a Brahmana," said they. "But he chose to degrade himself and lead a hunter's life. Repentant he has become and he seeks refuge of us. It behoves us to do something for him. Let us try upon him the effect of the all-potent name of Sri Rama. He can have no better assurance of redemption." "Good man," addressed they to him, "we shall instruct you in the mystery of a very powerful mantra. But your crimes are many and the course of purification is certainly long. You have not the strength to receive the mantra as it is. We shall therefore reverse it for you. Meditate upon it with a whole-hearted devotion till we come back." And they whispered into his ears the word *Mara* and disappeared into the air.

The hunter sat down in all earnestness and sincerity to meditate upon the mighty spell. Days passed into months, months into years, years into cycles. The world slipped away from his consciousness. There rose around him where he sat a large ant-hill which in course of time concealed him from the outside view. But the sound of the spell continued to rise from the ant-hill. When the Saptarishis came again that way, they could hardly recognise him. "Come out into the world of the living," cried they. The ant-hill broke down and a human being burst on their sight. The sages laid their hands on his head in sweet blessing and said, "Holy man, the name of the Lord has purified you. You have been face to face with the mystery of mysteries, and have attained equality with us. A regenerate birth have you had when you came out of the ant-hill. The world shall know you hence as Valmiki (son of the ant-hill)."

IV

And unto Valmiki, in his holy hermitage, one fine morning, came Narada the best of men. Valmiki respectfully submitted the following question. "Lives there among men one who is crowned with every excellent quality?" And Narada taught him the story of Sri Rama, the perfect embodiment of virtue on earth at that time, and took his departure towards the heavenly spheres.

Valmiki pondered long over the words of Narada forgetting the very passing away of the quick hours. All at once he found that it was high time for the midday bath and started towards the crystal waters of the holy Tamasa.

Near the banks of the holy stream, on the top-most branch of a tree, were merrily disporting themselves a pair of birds, cock and hen, in the best of spirits, singing away the while, all unconscious of the wicked world around, when lo! a fierce fowler, the relentless foe of bird and beast, the innocent denizens of the forest, sent an arrow straight at the heart of the cock. Down fell the ill-fated bird at the very feet of Valmiki; with crest of golden hue and wings outspread, mad with love, in the very act of enjoying himself with his mate, he was taken all un-awares, and there on the ground he lay wallowing in his life-blood. At the sight of her injured lord and love, now rolling in the dust in the agony of death, the unfortunate hen shrieked a bitter cry of misery—rendered all the more miserable in that the fire of her love was as yet unquenched.

Valmiki was filled with extreme compassion towards the poor hen, and unconsciously fell the words: "Unhappy mortal! wander for ever on the wide expanse of the earth without even a spot to rest your weary head. For thou hast slain a lovely and a harmless bird that was blind with love in the very arms of his mate and in the very act of enjoying himself."

But, what is this? The words are arranged in lines of even feet, perfect and flawless, admirably adapted to be sung.

Valmiki then had his long-delayed bath and offered worship to the gods and the sages. His thoughts still engrossed with his prophetic words—the marvellous verse that rose unbidden to his lips—he wended his way back to the hermitage. Then there came unto him in his calm retreat Brahma, the four-faced one, the great grandsire, the supremest ruler and fashioner of countless universes. Up sprang Valmiki to welcome his divine guest of radiant presence, laid his head at his feet and paid unto him due reverence and opened his troubled heart before the all-merciful Creator. "Grandsire," said he, "what madness impelled the wretch to do harm to the innocent creature, so sweet of voice and so entirely absorbed in his love, oblivious to everything around? The cruel deed caused me to lose my temper and commit an act of folly depriving me of my hard-won merit."

The Lotus-born smiled and gave sweet answer, "Valmiki, give not way to sorrow. Saraswati, at my direction streamed through your lips the seeming curse. But these words shall bring you boundless fame. Doubt no more, but reveal unto the world the story of Sri Rama just as you heard it from Narada. Before your all-seeing eye, veil after veil shall rise laying bare the secrets of the past and of the future. Sing you a poem perfect in rhythm and melodious in flow. "The cloud-capped mountains, the swift-coursing rivers, and all created things shall pass away and be as naught. But your noble song shall outlive them and never fade from the hearts of men." He spoke and was seen no more.

(To be continued.)

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