

# THE Hindu Message

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from the Hindu Standpoint.

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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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Srirangam.

## A Vision of India.

### THE ROSE—IV.

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

Thy glowing loveliness doth charm the eyes ;  
Thy taste with sweet delight doth fill our sense ;  
Thy velvet touch doth dower with joy intense ;  
Thy fragrance faint brings dreams of paradise ;  
Thy silent music doth the soul entice  
Towards joy's light from sorrows darkness dense.  
And in thy sweet and bright circumference  
My vision fair of perfect rapture lies.  
Thou shinest bright with many-tinted glow  
—A blushing crimson like my lady's lips,  
White like her fame, and golden like her face.  
But more than all at sight of thee doth glow  
In my grief-laden heart an inner rose  
Of joy lit by bright Love-Sun's quenchless rays.

## Prize-Competition Essay.

At the request of several of our readers the time for  
sending in the December Prize Competition Essay is  
extended to the 15th January 1920. The subject is  
"India in 1919." There is no space limit and a full  
review of all the events of the year in all departments  
of activities is expected—of course prominence being  
given to the most important of them all.

## Great Thoughts.

FROM SCHOPENHAUER.

There is in the world only *one* lying creature—  
*man*. Every other being is true and sincere, giving  
itself out unreservedly for what it is, and showing  
what it feels. An emblematic or allegorical expres-  
sion of this fundamental distinction is that all animals  
go about in a state of nature, and this makes them so  
delightful to look at, that, especially when they are  
free, my whole heart goes out to them ; while man,  
with his clothes, has become a fright, a monster, a  
repulsive creature to the sight—all the more so, owing  
to his unnatural white colouring, and all the disgusting  
consequences of his unnatural flesh-diet, spirit-drink-  
ing, tobacco, debaucheries and diseases. He stands  
there as a blot on Nature.

There is no surer mark of greatness than quiet  
disregard of wounding or insulting expressions, which  
if at once attributed, like all other errors, to the weak  
knowledge of the speaker, are merely perceived, but  
not felt.

The poor are often more forward in helping  
others than the rich.

Suffering laid upon man by Nature or Chance or  
Fate is *ceteris paribus* not so painful as that wilfully  
inflicted by fellow-man.

All pleasure is really only negative, acting merely  
as the removal of pain, whereas pain or evil is the  
really positive which is immediately felt.

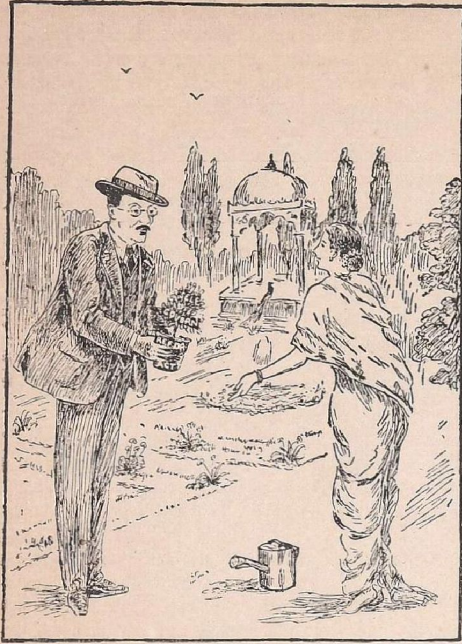
There are almost always coalitions of inferior  
minds for the suppression of merit.

Authors are usually professors or men of letters,  
whose small merits and poor salaries lead them to write  
for money.

Brahmanism and Buddhism do not limit their  
precepts to our neighbour but take all living things  
under their protection.



## Events of the Week.



### A CHRISTMAS PRESENT.

MR. MONTAGU PRESENTS THE PLANT OF  
SELF-GOVERNMENT TO INDIA.

The Government of India Bill passed the House of Lords with only some minor amendments and has now become Law since the Royal assent to it has been given. Thus the great task of Mr. Montagu has been accomplished. The swift and smooth passage of the Bill through both the Houses of Parliament was in no small measure due to the splendid energies and statesmanship of two eminent men, Mr. Montagu and Lord Sinha. Both are to be very warmly congratulated on the unqualified success of their endeavours.

The Royal Proclamation announcing His Majesty's assent to the Government of India Bill is a very gracious Message, very opportune and very wise. The announcement that the King will be sending his son the Prince of Wales to inaugurate the new era in India has sent a wave of joy throughout India. Equally welcome is the gracious Message of the royal clemency by which most of the political prisoners would once again come into freedom. This has given universal satisfaction and has calmed in a wonderful way the political atmosphere which was very much ruffled especially since the Punjab tragedies. If the new Act is to be a success it is vitally important that there should be peace and union in the land in the first place. There is no doubt that the Royal Proclamation would achieve this. It has brought to us our King's sympathies and affection for us and it is for us to prove that we are worthy of it.

A Press Communique brought another glad tidings of the week. Sir Sankaran Nair has been appointed a member of the India Council in succession to Sir Prabhashankar Pattani. Can one suggest a better selection? We doubt very much. In fact no other would have given us the same pleasure. Sir Sankaran is the people's *beau-ideal*, their hero and their knight.

We must again congratulate Mr. Montagu on his selection. It is quite a snub to the Simla tin-gods.

The robust sense of British fairness and justice has been well brought out as a result of General Dyer's evidence before the Hunter Committee. Responsible statesmen and the most influential newspapers are shocked at the amazing revelations and some of them characterise the General's conduct as the blackest stain on Britain's fair name and honour. *The Times* declares that General Dyer's conduct, on his own showing, was indefensible. *The Westminster Gazette* says that the narrative recalls the early days of the German occupation of Belgium and the Peterloo Massacre. No less than eight Labour meetings at Glasgow seem to have no less strongly condemned it and to have demanded the dismissal and impeachment of Dyer. That responsible men and newspapers should have thus so strongly expressed themselves on a matter which is *sub judice* only shows how intensely they have been moved by the evidence. We confidently expect that the traditional British honour and justice would assert itself once again and do what is just.

One of that enlightened band of logicians, the Anglo-Indian papers, argues that since the King in his clemency had pardoned political offenders there should be a general amnesty for all including those who 'quelled' the riots and that there is no use in continuing the Hunter Committee. They seem to forget that the Hunter Committee is sitting to find out who is guilty and that the other side could not be pardoned as they have not been condemned!

The manuscripts and materials for the preparation of shells and explosives by new and secret methods which were kept in the Cossipore Gun and Shell factory seem to have been stolen away. The culprits must have been reading some of the sensational six-penny novels about the theft of ship and fortress plans!

A British steamer, Hongkong for Saigon, ran ashore and lost nearly 500 out of 530 of its passengers. Another British steamer floundered in Mid-Atlantic and lost 43 of its crew. We seem to be hearing too much about ships' losses now-a-days.

That Sinn Feiners are more dangerous and more deliberate than the Indian anarchist is to be seen very well in the atrocities that are being perpetrated almost every day in Ireland. These reached a climax the other day when an organised and carefully planned attempt was made on the life of the Viceroy, Lord French, who escaped death under extraordinary circumstances. The miscreants came for a regular pitched battle and seem to have arranged everything, down to barricading the road, very carefully. Bombs and shots were freely used by the assailants and the military who rushed to the scene was engaged in a five minutes' battle, at the end of which most of the bombers escaped. Another equally well-planned raid by the Sinn Feiners was made on the offices of the *Independent*. The raid which lasted for 20 minutes was carried out so quietly that nobody outside knew what was occurring. In this case also the raiders escaped.

While Sinn-Feiners are thus having their own way in Ireland the Irish Reform Bill which was outlined by Lloyd George does not seem to go a long way towards appeasing Irish demands. It is a weak measure uncharacterised by any bold or broadminded clause and seeks to apply some of the provisions of the Government of India Bill to Irish Reform. Its practicability and smooth working are extremely doubtful and we are not very confident of its success.



## *The Hindu Message*

### **The Gracious Royal Proclamation.**

Cold must be the heart of the Indian that does not feel a thrill of joy and hope as he reads the gracious Royal Proclamation of His Majesty the King-Emperor whose genuine sympathy for the aspirations of his Indian subjects is so well-known. It is a great historic document of the first magnitude, ushering undoubtedly the dawn of a distinct progressive epoch in the annals of India. The happy phraseology of the great Proclamation reveals a loftiness of purpose which will surely touch the hearts of his millions of loyal Indian subjects and rouse feelings of deep gratitude. It was a fine stroke of statesmanship to have heralded the advent of the Government of India Act with this Message from His Imperial Majesty which as a State document of the highest value will be acclaimed by all the Indian subjects of His Majesty as fulfilling in great measure the hopes and aspirations first raised by the historic Proclamation of our beloved Queen Victoria the Good of revered memory.

At a time when the bureaucracy was puzzled by the spirit of unrest created by the spread of education in India and developed by wider world-forces, His Majesty, on his return from his Indian tour then as Prince of Wales, boldly urged in his speech at the Mansion House that sympathy should be the keynote of the administration of India. The first practical proof of this sympathy was given by His Majesty himself when, with the true vision of a statesman, he allowed himself to be crowned in Delhi as the Emperor of India and thereby took the first step in raising India to that new status which has now placed her on a footing of equality among the nations who are the trustees of the Peace of the World. Further, His Majesty very wisely utilised the unique occasion of this coronation at Delhi to announce the transfer of the Imperial Capital to Delhi and the cancellation of the Partition of Bengal. Ever since then, even amidst the absorption and anxieties of the great world War, His Majesty has always evinced a keen interest in things Indian and readily and warmly appreciated the services of this country in the War. This note of sympathy which was always struck by His Majesty at the opportune moment never failed to rouse a reverberant chord in the hearts of the people and maintain their loyalty and faith in the Fountain of Justice even through many sore trials. And now when "a definite step on the road to Responsible Government" is taken it is quite in the fitness of things that the occasion should be marked by a pronouncement from the first citizen of the Imperial Democracy breathing noble and lofty sentiments of trust and hope, thereby ushering a new era of peace, plenty and prosperity. Synchronising as it does most appropriately with the Christian season of

universal peace and good will and coupled as it is with the divine Royal Clemency, it is sure to obliterate all traces of bitterness, distrust, suspicion and hatred between class and class and between the rulers and the ruled. In this gracious Royal Proclamation His Majesty while announcing his assent to the Government of India Act 1919, says once for all definitely, what is nowhere stated in the Act itself, that "The Act which has now become law, entrusts the elected representatives of the people with a definite share in the Government and points the way to full responsible Government hereafter." His Majesty clearly admits that though he has endeavoured to give to the people of India the many blessings which Providence has bestowed upon the British, yet there is one gift which still remains, namely, the right of her people to direct her affairs and safeguard her interests. We quite agree with His Majesty when he says that the defence of India against Foreign aggression is a duty of common Imperial interest and pride, but as His Majesty himself observes the control of her domestic concerns is a burden which India may legitimately aspire to take upon her own shoulders. And His Majesty traces admirably well our struggles to shoulder this political responsibility. He says: "I have watched with sympathy the growing desire of my Indian people for representative institutions. Starting from small beginnings this ambition has steadily strengthened its hold upon the intelligence of the country. It has pursued its course along constitutional channels with sincerity and courage. It has survived the discredit which at times and in places lawless men sought to cast upon it by acts of violence committed under the guise of patriotism. It has been stirred up to more vigorous life by the ideals for which the British Commonwealth fought in the Great War and it claims support in the part which India has taken in our common struggles, anxieties and victories. In truth the desire after political responsibility has its source at the roots of the British connection with India. It has sprung inevitably from the deeper and wider studies of human thought and history which that connection has opened to the Indian people. Without it the work of the British in India would have been incomplete. It was therefore with a wise judgment that the beginnings of representative institutions were laid many years ago. Their scope has been extended stage by stage until there now lies before us a definite step on the road to Responsible Government." He who has so very accurately traced the past with such understanding and sympathy and has now opened out to us, with true insight, the first definite step on the road to responsible Government, will, we may be sure even without being told so by His Majesty, watch our progress along this road with the same sympathy and redoubled interest. The path will not be easy and in the march towards the goal there will be need of perseverance and of mutual



forbearance between all sections and races of the people of India.

Hence it is that His Majesty, ever solicitous of the welfare of India, eloquently appeals to one and all of his subjects in a most stirring and noble exhortation. He says:—"I rely on the new popular assemblies to interpret wisely the wishes of those whom they represent and not to forget the interests of the masses who cannot yet be admitted to the franchise. I rely on the leaders of the people, the Ministers of the future, to face responsibility and endure misrepresentation and to sacrifice much for the common interest of the State, remembering that true patriotism transcends party and communal boundaries; and while retaining the confidence of the legislatures, to co-operate with My officers for the common good in sinking unessential differences and in maintaining the essential standards of a just and generous Government. Equally do I rely on My officers to respect their new colleagues and to work with them in harmony and kindness; to assist the people and their representatives in an orderly advance towards free institutions; and to find in these new tasks a fresh opportunity to fulfil as in the past their highest purpose of faithful service to My people." Is it not our duty to respond to these stirring words of wisdom and carry out the Imperial wishes and commands in the spirit of loyalty which has always distinguished us? The great reverence, open affection, deep loyalty and earnest devotion which India has so often unmistakably expressed for the King-Emperor can now be best proved by the fulfilment of the desires and hopes of this great epoch-making Proclamation.

As an earnest of this new order of things His Majesty has proclaimed a general amnesty for all political offenders to the fullest possible extent compatible with public safety. We are quite confident that this humane and statesmanlike desire of His Majesty will be generously and ungrudgingly fulfilled by his Viceroy. Need we say that it is safer and wiser to err on the side of generosity in the matter of exercising this Royal Clemency than on the other side. Simultaneously with this new Constitution His Majesty announces the establishment of a Chamber of Princes which ought surely to produce beneficial results. Not satisfied with all these, His Majesty shows his earnestness and his eagerness to see the new era successfully started, when he states, "It is my intention to send My dear son, the Prince of Wales, to India next Winter to inaugurate on my behalf the new Chamber of Princes and the new Constitution in British India." We may confidently assure His Majesty that the Prince of Wales will meet here with a roaring welcome and a most grateful and cordial reception, the enthusiasm of which it will be impossible to adequately convey in words.

In conclusion, we join with His Majesty in his prayer "to Almighty God that by His

Wisdom and under His Guidance India may be led to greater prosperity and contentment, and may grow to the fullness of political freedom."

## Notes and Comments.

The question,—what is true democracy?—has not yet been faced,—at least from a practical point of view. In our opinion at least, the point of view which is truly practical can never be dissociated from that which takes its stand on reason. It is only the philosophic mind that can truly appreciate the significance of the unquestionable fact that men live in—and cannot live apart from—the societies or social groups of which they form a part. While *the state is the larger whole* of which these societies and social groups form the elements, it is the latter with which every man remains in close organic association in his everyday life. Of course this does not mean that each individual man is shut out from all social groups except that into which he is born or with which he stands in intimate and organic association; as a matter of fact every individual must have dealings of various kinds with the members of all other groups in order to satisfy his needs in life. But our point is that, as every state or society has a communal or collective life and purpose, so each social group has an inner will and life of its own, apart from its relation to the will and life of other groups which combine with it to form the organism of a whole society or state. It is to such a social group that every individual stands intimately and primarily related for the formation and development of his essential personality, and he only joins with individuals of other groups for the satisfaction of special, occasional, and accidental needs and desires. An American writer says truly:—"Man discovers his true nature, gains his true freedom, only through the group." But we must not at the same time forget that the relations of the various groups to one another—through the agency of the organs of the communal will and through the joining of the individuals belonging to the several groups in various relations of life—are as necessary for the fulfilling of the social and collective purpose of the entire community or state as the social life of each of the separate social groups composing it.

What we have described above is the only practical kind of democracy that has been found possible so far in the world—even in the Western world which has noisily and *ad nauseam*, proclaimed itself as the chosen home of democracy. We have never yet had—and we can never have—any actual instance of a state or nation composed of individuals uniformly like one another,—a homogeneous community composed of men occupying the same level of intelligence or character and forming a vast mass or crowd associated only as such a whole, and without any smaller basis, mode or bond of group-union. The writer above quoted rightly says:—"Democracy will not succeed until assemblages of people are governed consciously and deliberately by group laws." Professor J. S. Mackenzie also says:—"Most of those who have thought seriously about the needs of a self-governing community, from Plato and Aristotle to Rousseau and later, have recognised that it is only in a comparatively small community that these needs can be satisfactorily met." And again:—"To have a genuine people, you must have men, women, and children in intimate intercourse with one another." At the same time it is necessary that the individuals of the group should not be located on a restricted or localised soil, but dispersed over the entire land and



area of the state or community in order that they may feel their union with the other social groups who are similarly spread over the entire national territory and be brought into relations of a diversified character with individuals belonging to them all."

\* \*

In Western countries we have first the family, then the social class or group to which families living the same or similar scale and standard of civilised life belong, then the town or country, and lastly the state or nation with its central administration and polity. In India, we have only one point of difference, and that is we substitute the caste (or *Varna*) for the class-group which is prominent in the West. It is needless to say that the family develops, in a more natural and logical way, first into the joint family and then into the caste than into the class-group which is a purely artificial kind of association and is therefore more likely to get disrupted under hostile influences from without or within. There has never been any kind of spiritual fellowship in the Western class-group, while the Indian castes are based on the performance of a social function and intended thereby to subserve the spiritual aim for which alone the Hindu society and polity exist in the world. The Western classes promote class-pride and class-hatred, and the rise of the revolutionary ideal of equality threatens to overthrow and destroy them all, as indeed it has done wherever democratic republics have been established. Even where this is not the case, the spread of communistic and anarchistic ideas threatens to overwhelm the society and the state. Whether mere neighbourhood is enough to promote social unity and social development is a point on which opinions will differ, and history can yet offer no reliable guidance. If it is true that "the social life of individuals grows naturally from the smaller unity to the greater," we must not attempt to destroy the existing social groups which exist within the state or nation and which form the training-ground, as it were, for citizenship in such state or nation.

\* \*

In India, our system of Varnas or castes has not only furnished us with the social groups that are needed for men in the circumstances under which they enter upon their life on earth, but they form the natural training-ground for the promotion of social service and of civic and state virtues. Moreover, we have to remember that the Varnas or castes in India are based on the ideals of co-operation through voluntary resignation of all opportunities for advancement at the expense of other social groups and Varnas. One of the essential ideas forming the basis of the Indian social polity is that there should be no competition or strife through greed between the several groups constituting Indian society. Each group must learn to live by the earnings of the labour spent by its members on the fields of employment reserved for it, and must not trench on the preserves of other groups simply because circumstances of a temporary character have secured exceptional profits or advantages to them. Social harmony and even social unity are thus secured, but this is not the main object of the social organisation by groups which has characterised the Hindu polity as originally planned and constituted. There is a *spiritual peace and freedom* which is beyond all conception or calculation by the human senses or intellect and which is the social purpose aimed at by the ancient Hindu sages in the constitution of the true Indian polity as it existed in time immemorial. The Indian conception of *Mukti* (or freedom from the bondage of life in the material world) and the spiritual peace ensuing thereupon is based not only on the prevention of competition in all its forms among the various social groups existing

within the Hindu polity and contributing to social harmony within and strength without, but on the spirit of renunciation and of mutual help and co-operation which is to form the constant object and aim of all.

\* \*

India has its characteristic mode and striving after equality, fraternity, and liberty. Here we aim, not at an equality of acquisition, but at an equality in the renunciation of purely material aims and riches. Our fraternity is not a combination for exploiting the weaker by the stronger, but one in which the stronger help the weaker so as to promote social concord. The liberty we aspire to attain pertains to the soul, not to matter. The material world is that which binds the soul to the trammels of sense, and the soul's ignorance of its own true Self is the cause of its endless attachments to the alluring objects which abound everywhere. India alone has discovered the secret of final liberation from all wandering in search of transient sense-enjoyments and of the attainment thereby of the goal of absolute Bliss which is nothing but the Highest Self of all men,—the one only without a second which is the theme of all Vedas.

### The New Year Sun.

BY K. SETHURAMA SARMA.

Rise, Rise, Arise O Happy Sun,  
To shine o'er our prosperous land of ancient name,  
And throw thy growing lustre amidst the vast,  
That sheltered Rama and his other incarnations.

Rise, Rise, Arise on the ruddy East,  
Out of the Eastern sea a pure-made God,  
That thy million rays might light the world,  
And make our land the most fertile of all.

Burn, burn with thy heat, the plagues fever,  
That wrought such havoc in the year past,  
Burn, burn to ashes the mischievous man;  
O burn the slave the unfree servant and him,

That sells his conscience and wags his tail,  
Before his master and licks his foot, and binds,  
Himself with chains and hates good Freedom's smell:  
O burn him, his clique, his supporters and all.

Burn, burn the miseries, the people suffer from,  
And the cruel laws that make the man unfree,  
O burn these all, and with the ash manure,  
Create Happiness, plenty and pleasure instead.

O! Sun, let the clouds e'er pour the rains in time,  
To enrich the decaying land that wants in rains,  
Let the rivers flow flooded: let the fields grow rich,  
The woods more thick: the Hamlet more healthy.

Pleasure and plenty please the labourer kind,  
Health and safety attend his home and field,  
Sons and daughters increase his homely joys,  
And love divine gift him with a lovely heart.

Let the Indian grow an Indian, bathe in Indian waters,  
Eat his Indian rice, and live with his Indian wife;  
India's warm earth be his cushioned bed,  
And India's history make him brave and free.

O Sun, Plant Health, Kindness, Freedom and Love,  
O Sun, Water them with thy clouds, and grow them  
O Sun, till their fruit is borne, is plucked and eaten,  
And cool the throbbing heart with its sweetness,

Happier grow the country and happier its men,  
Richer flourish the land and richer its men.  
Kindly and more kindly the Governors rule our land,  
The God and His Angels lead us to Freedom's Shrine.



## Social and Religious.

### Dana Tattva.\*

By A. RAMA IYER, M. A.,

(continued.)

Since the object of all "giving" is *मूढहित* or the welfare of humanity, it follows that the special needs of the person or place should be consulted by the donor before making a gift. As the Nandi-Purana says,

उपयोज्यं च यद्यस्य तत्तस्य प्रतिपादयेत् ।

Thus the hungry should be provided with food, the thirsty with drink, and the weary with conveyance.

श्रान्तस्य यानं तृपितस्य पानम् अन्नं भुधार्तस्य सदा प्रदेयम् ।

It is on this principle that we attach great value to the giving of water in the last month of Vaisakha. Similarly, in the cold country of Kashmir, the giving of fire is very common. Indeed there is special reference to *अग्निदान* in *Samvarta Smriti* :—

इन्धनानि च यो दद्यादग्निः शिशिरागमे ।

नित्यं जयति संप्रभं श्रिया युक्तस्तु दीव्यते ॥

Similarly *Atri* makes special mention of the gift of food in times of famine, while *Apastamba*, *Yajñavalkya* and *Samvarta* recommend the free gift of medicines to the sick, and the *Mahabharata* enjoins on the rich the duty of supporting those who have been reduced to poverty by such catastrophes as a flood or a cyclone.

It will be easily seen that, in all these cases, the underlying motive is the welfare and the happiness of humanity. But, at the same time, it was strictly laid down that all charity should begin at home. Thus *Manu* says that no man can enjoy the fruit of his gifts, if he gives to those who are far away, while people near at hand are in need of help.

शक्तः परजने दाता स्वजने दुःखकैविनि ।

मध्वापातो विवास्वादः स धर्मप्रतिरूपकः ॥

*Parasara* divides *Bharana-dana* into four classes,—*धुन*, *आजिक*, *काग्र* and *नैमित्तिक*. Of these, we shall consider in detail the first class of *धुनदान*, which is the most important of the four classes, since under this class come gifts of such objects as tanks, wells, parks, etc., which last for a long period of time, and can be enjoyed by large numbers of people.

*जलदान* or the giving of water finds very prominent mention in the *Shastras*. *पानीयं परमं दानम्*. It is no wonder that in a country like India, where great stress has always been laid on cleanliness, the digging of public tanks and wells should have been considered specially meritorious. The large number of tanks that make the special glory of our land, and that have excited the admiration of many Westerners like Prof. Patrick Geddes, were all gifts made to the public by pious kings and rich men in the old days. It is a most lamentable fact that these magnificent tanks should have been allowed to go to ruin and become breeding grounds for mosquitoes, thus constituting a danger to the public health. Our ancients, however, provided against this danger by enjoining upon the pious the duty of repairing old tanks and wells. To repair an old tank or well was considered as meritorious as the construction of a new one. Thus the *लखितसंहिता* says :—

वापीकूपटयाकानि देवतायतनानि च ।

पतितान्युद्धरेयस्तु स पूर्वफलमश्नुते ॥

So too the *Vishnu Smriti* says,

कूपारामतटाकेषु देवतायतनेषु च ।

पुनः संस्कारकर्ता च लभते मूलिकं फलम् ॥

[This latter quotation is very significant as showing that the institution of public parks was not unknown in ancient India.]

Equally meritorious with *Jala-dana* or the giving of water is *Vidya-dana* or the gift of knowledge. *विद्या च मुख्यं दानानाम्*. If the word *विद्यादान* is to be taken in its stricter sense, only a few people will be able to derive its fruits. But, as a matter of fact, the word is used in a much wider sense, so as to include the gift of all objects useful to a learner, as paper, ink and ink-bottle, pen or a book-case.

यथा विभवतो दद्याद्विद्यां शास्त्राविवाजितः ।

येऽपि पत्रमसीपात्रलेखनोऽपुट्टादिकम् ॥

ददुः शास्त्राभियुक्ताय तेऽपि विद्याप्रदायिनाम् ।

यान्ति लोकान् शुभमन्त्र्याः पुण्यलोका महाधियः ॥

(नन्दिपुराणम्)

There are pointed references in the *Shastras* to the institution of permanent endowments for Professorships. *वृत्तिं दद्यादुपाध्यायं*, says the *Agni-Purana*; and the *Bhavishyottara-Purana* says,

उपाध्यायस्य यो वृत्तिं दत्वाध्यापयते द्विजान् ।

किं न दत्तं भवेत्तेन धर्मकामार्थदर्शिना ॥

The establishment of hotels for students is also mentioned as specially meritorious. He who gives food and clothing, as well as oil for bath, to the students will (we are told) attain the highest bliss.

छात्राणां भोजनाभ्यङ्गं वस्त्रं भिक्षामयापि वा ।

दत्त्वा प्राप्नोति पुरुषः सर्वकामाद्यं संश्रयः ॥

Further, we find special mention made of the gift of books to deserving students. We are told that the gift of a single book is equivalent to the performances of pilgrimages and sacrifices.

यत्फलं तीर्थयात्रायां यत्फलं यज्ञयाजिनाम् ।

कपिलानां सहस्रेण सम्यग्दत्तेन यत्फलम् ॥

तत्फलं समवाप्तोति पुस्तकैकप्रदानतः ॥

(भविष्योत्तरपुराणम्)

There are also references to the establishment of Public Libraries in the schools as well as in the temples. The *भविष्योत्तरपुराण* says,

संपूजयित्वा तच्छात्रं देयं गुणवते तथा ।

सामान्यं सर्वलोकानां स्थापयेदथवा मठे ॥

And, again, we are told,

शिवालये विष्णुगृहे सूर्यस्थे भवते तथा ।

यो कारयति धर्मीत्मा सदा पुस्तकवाचनम् ॥

गोभूद्विरथवासांसि शयनान्यासनानि च ।

प्रत्यहं तेन दत्तानि भवन्ति पुरुषर्षभ ॥

धर्माधर्मौ न जानाति विद्याविरहितः पुमान् ।

तस्मात्सर्वत्र धर्मीत्मा विद्यादानरतो भवेत् ॥

This quotation is very significant as showing the intimate connection between religion and learning in ancient India. An uneducated man cannot distinguish between *Dharma* and *Adharma*, and hence a sound education is an essential pre-requisite for religion. Hence it is that rich men are asked to arrange for the reading of books inside the temples.

It would be wrong to suppose that the *Shastras*, when they spoke of *Vidya-dana*, had in mind only a mere literary education. It may be a revelation to many to be told that there are explicit references to

\* Largely based on a Bengali article by Professor Vanamali Chakravartii.



the study of the Fine Arts as well as the Mechanical Arts as also of the Agricultural and the Medical Sciences. The Nandi-Purana says,

कलविद्यास्तथा चान्याः शिल्पविद्यास्तथापराः ।

सस्यविद्या च वितता एता विद्या महाफलाः ।

आयुर्वेदप्रदानेन किं न दत्तं भवेद्वि ।

So, too, the Bhavishyottara-Purana says,

सखराखकला शिल्पं योऽयमिच्छेदुपाजितुम् ।

तस्योपकारकरणे पार्थ कार्यं सदा मनः ॥

वाजपेयसदस्य सम्यगिष्टस्य यत्फलम् ।

तत्फलं समवाप्नोति विद्यादानान्न संशयः ॥

(To be continued.)

## Arjuna's Grief.

By M. S. NATESON

(Continued)

"Blessed are they that mourn: for they shall be comforted." "Ask and it shall be given you; seek and you shall find; knock and it shall be opened unto you," thus runs the precept. No better example could be found to illustrate this truth than Arjuna who while seeking a solution of his immediate problem was rewarded with not only the object of his search, but also of the great problem of life: for his grief was intense and his demand was earnest. His unmanliness was immediately followed by the administration of an elixir from a divine world and he was raised far above the tumult of the battlefield. The hour of the battle was the first occasion when the valorous warrior felt weak; and the lord solved his difficulties not only for himself but also for the world.

"Warrior, fight the battle bravely, fight it with a hero's courage. Fight on the battle, but not for bread nor for money, for name nor fame, nor for any selfish end in view. तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः । गीता (२-३७) This is the advice ostensibly given by the Lord to Arjuna. But if only mortal man would fight on bravely and not pamper the beast within, victory will surely be his; for in the words of the Upanishadic seer: "The Jiva is the rider; the body is the car; intellect the charioteer and the moral tendencies the reins. The senses are the horses and the sense-objects the roads."—आत्मानं रथिनं विद्धि शरीरं रथमेव तु । बुद्धिं तु सारथिं विद्धि मनः प्रग्रहेव च ॥ इन्द्रियाणि हयान्माहुर्विषयास्तेषु गौरवान् । (कठ—तृ—३—४).

And all this would have been possible only when man stands in the presence of the grim reality of war and therefore it was that the hour of battle was chosen as the fittest opportunity.

### III

Having answered at the outset the two questions which every reader of the Gita is confronted with, the student of religion goes into the work itself with a light heart and tries to understand the summary of the Lord's teaching as contained in the second Chapter.

It must be remembered that the Gita is no volume written by the Lord. It is the mere text of a conversation between Arjuna and the Lord that lasted for about three or four hours immediately before the commencement of the battle. No other period of the world's measured time has been so profitable to humanity as these three or four brief hours. It was during these hours that the grief-stricken Arjuna was carried with great tact through many a winding path and labyrinthine corridor into the temple of wisdom and there made to bow before the radiant but formless light of the Lord. And it is most difficult work for weak man in this iron age to seek to penetrate into the presence of radiance, especially because the combined but inharmonious light shed by rival commentators has beguiled in the past many a vigilant seeker

after truth. No originality is therefore claimed for what appears in these pages.

Sri Krishna's first action was to sound the depth of Arjuna's grief. He ridiculed his melancholy, in a cousinly fashion, as अनयिषुष्टे, अस्वर्ग्य and अक्रीतिकर्म । (गीता-२-२) But finding that the grief was too deep to be cured by such taunts, the Lord began:

"अशौच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूयं नाशुशोचन्ति पण्डिताः ॥ १-२१ ॥

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

देहिनाऽस्मिन्मथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुद्यति ॥ १३ ॥

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तस्तितीक्ष्णश्च भारत ॥ १४ ॥

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखमुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

नासतो विद्यते भावो नाभावो विद्यतेऽसतः ।

उभयोरपि दृष्टोऽस्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

अन्तवन्त इमे देहा नित्यसंयुक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युद्धयस्व भारत ॥ १८ ॥

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतौ नायं हन्ति न हन्यते ॥ १९ ॥

न जायते म्रियते वा कदाचित्नायं भूत्वा भविता न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेशयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

अच्छेद्योऽयमदाहोऽयमक्लेशोऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचिष्यते ॥ २५ ॥

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैनं शोचिष्यते ॥ २६ ॥

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहायं दुःखं न त्वं शोचिष्यते ॥ २७ ॥

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिघ्ननाथैव तत्र का परिदेवना ॥ २८ ॥

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्ब्रूति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति ध्रुवाथ्येनं वेद न कश्चित् ॥ २९ ॥

देही नित्यमव्यक्तोऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचिष्यते ॥ ३० ॥

"Arjuna, how is it you talk like a warrior and act like a coward? The wise never grieve either for the living or for the dead; for there is really no death, and what appears to be such is simply a change of coat and nothing else. After one leaves his present body he passes on to others as naturally as he advances from youth to manhood and from manhood to old age. Grief and joy are incidental to the world and are only transitory. He alone is wise and fitted for salvation who is not affected by these pairs of opposites, heat and



cold, life and death, grief and joy, honour and dishonour, etc., for these are unreal and soil not the *inner soul* which is eternal, indestructible and boundless. It neither slays nor is slain. It is not born nor does it die. It is ancient and unknown. No one can work its destruction. It pervades the whole world and survives the death of the body. It is never born, never gets decayed, never dies and never grows. He that knows it to be such, whom does he slay and by whom could he be slain? Swords pierce it not, winds dry it not. Eternal, all-pervading, stable, immovable, ancient, beyond reach of thought, word and sight, and changeless as it is, there is no cause for you, O Arjuna, for grief.

"Even supposing that it is born with the body and dies with it, you should not grieve; for sure is the death of him who is born and sure is the birth of him who dies. The mortal body and other mundane things are unmanifest in their origin and in their dissolution; they appear only in the middle; man neither knows where he comes from nor where he goes. What cause is there then for lamentation?"

"One looks upon the *inner soul* as marvellous, a second speaks of it as such, and a third hears of it as such; but none of these has fully understood it. I assure you, O Arjuna, even if all men were to be slain the *Atman* within them can never be slain. So you should not grieve for any creature."

After this glorious exhortation, entirely unexpected by Arjuna, his mind was stirred and he was surprised out of his untimely grief. Though Arjuna could not follow, the Lord in His heavenward flight, the cloud that hung on him was scattered like chaff before the wind, and then did he become fit to receive the earthly consideration which Sri Krishna next presented and which went home more easily into his mind.

## Essays on Bhagavad-Gita.

BY THE HON'BLE V. K. RAMANUJACHARIAR.

(Continued.)

We are the white corpuscles of the Cosmos. As our body needs the help of its lowly white corpuscles to attack disease, and to contribute to health, so our help is wanted, lowly as we are, on the earth here and now. We are a part of the agencies for good or evil; we have the power to help or hinder within the scope of our activity. This point is emphasised by the Lord also. In Chapter XI, verse 33, he says "By me they are already overcome. Be thou the outward cause." The Lord sets the forces to work to carry out his purpose. In the physical world He requires an agent and he desires Arjuna to be that Agent.

The Lord is thus the owner, supporter and director of the universe. He may therefore be said to be its *atma* (i.e. Self) and the universe to be his body. There is this to be noted—while the Self can control his body or parts thereof only, but not individual cells, the Lord can and does control every unit, small or great, that goes to form the universe. This is evident from the fact that he is seated in the heart of every one.

### 3. THE LORD AS THE CREATOR OF THE UNIVERSE.

This is stated in the following verses:—

'From Me the whole world goes forth; likewise I am the place of its dissolution' (VII. 6)

'My will causes beings to come forth' (IX. 8)

'From Me all things go forth' (X. 8)

It has been stated that the Lord pervades the whole world; and this is true of Him even when *prakriti*, primordial matter, remains unmanifested. The Lord pervading unmanifested matter is the cause; the same pervading world is the effect; that is, the Lord in the former state grows into or becomes the Lord in the latter state. Analogy for this

becoming may be found in the growth of a human being. An embryo energised by a Self gradually grows at first as a part of the mother, and then obtaining separate existence, it becomes a child, a youth and a man.

The first verse refers to two processes—evolution and dissolution. In the former the primordial substance, which forms the Lord's body, gradually changes, giving rise to the seven planes of matter. In the latter there is a return, the grossest plane, the earth, being resolved into the plane above itself, the water; this again is resolved into the fire; and so on until the primordial condition is reached. In this connection the theory of the *panchikarana* (mixing up of the five elements) should be referred to. The planes of matter are not like separate compartments, one over another, like the stories of a building; but are interpenetrating spheres. In the centre all the seven grades of matter are mixed up; in a belt all round this six grades of matter are mixed up, the earth being absent; in the belt higher still there are only five grades; and so on. In this evolution the Lord's will, as stated in the second verse, is the efficient cause.

As here days are followed by nights, there is a similar periodicity in the universe:—

'The worlds including the abode of Brahma come and go' (VIII. 16)

'Those, who understand the truth about day and night, know Brahma's day as extending over a thousand ages (*Yugas*), and his night as covering the same period.' (*Ibid.* 17)

'At the coming of day all the manifested come forth from the unmanifested; at the coming of night they dissolve in the same' (*Ibid.* 18)

'This multitude of beings goes forth repeatedly and dissolve at the coming of night helplessly; it streams forth at the coming of day' (*Ibid.* 19)

*Brahma* is said to be the Being in immediate charge of the world, and his abode is known as *Satya Loka*, the first plane of matter. All these worlds, because of their coming and going, are perishable. The third verse refers to what may be called the form side and the fourth to the life side. *Helplessly*—being bound by Karma.

The subject is taken up again in Chapter IX, verses 7—10:—

'All beings at the end of *Kalpa* come to my *prakriti*; at the beginning of another *Kalpa* I send them forth' (*Ibid.* 7)

*Kalpa* is a world-age extending over a thousand *Yugas*. My *prakriti* that which has been described as the lower *prakriti* or matter in the finest condition. It is the unmanifested in verse 18 of Chapter VII above. The Sanskrit term rendered as 'send forth' is *Visrijami*, the prefix in which means difference. The meaning is that the beings sent forth differ from one another in name and form; that is evolution is the coming forth of the many from the one and of unlike things from the like. This is on the form side; the next verse deals with the life side:—

'Holding my *prakriti* I bend forth again and again all this multitude of beings helpless under the bondage of *Prakriti*! (*Ibid.* 8.)

*Holding*—holding and controlling it and making it divide itself eightfold. *Prakriti* is again the lower one, matter in the finest condition. *Send forth*—as before send forth with differences, the beings differing from one another in the degree of evolution reached, and in their enjoyments. They are *helpless*, being under the glamour of material objects, which are indicated by the term *prakriti*. What can be the cause of these differences?

(To be continued.)





*Their Most Gracious Majesties  
The King-Emperor & Queen-Empress  
of India.*



# INDIA'S MAGNA CHARTA.

## The Gracious Proclamation of His Majesty King George V Emperor of India.

GEORGE THE FIFTH, by the Grace of God of the United Kingdom of Great Britain, and Ireland and of the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India:

To my Viceroy and Governor-General, to the Princes of Indian States and to all my subjects in India of what-so-ever race or creed:

### *Greeting:*

I. Another epoch has been reached to-day in the annals of India. I have given my Royal assent to an Act which will take its place among the great historic measures passed by the Parliament of this Realm for the better government of India and the greater contentment of her people. The Acts of 1773 and 1784 were designed to establish a regular system of administration and justice under the Honourable East India Company. The Act of 1833 opened the door for Indians to public office and employment. The Act of 1858 transferred the administration from the Company to the Crown and laid the foundations of public life which exist in India to-day. The Act of 1861 sowed the seed of representative institutions and the seed was quickened into life by the Act of 1909. The Act which has now become law entrusts the elected representatives of the people with a definite share in Government and points the way to full responsible government hereafter. If, as I confidently hope, the policy which this Act inaugurates should achieve its purpose, the results will be momentous in the story of human progress; and it is timely and fitting that I should invite you to-day to consider the past and to join me in my hopes of the future.

II. Ever since the welfare of India was confided to us, it has been held as a sacred trust by our Royal House and Line. In 1858 Queen Victoria of revered memory solemnly declared herself bound to her Indian subjects by the same obligations of duty as to all her other subjects; and she assured them religious freedom and the equal and impartial protection of the law. In his message to the Indian people in 1903 my dear father King Edward VII announced his determination to maintain unimpaired the same principles of humane and equitable administration. Again in his proclamation of 1908 he renewed the assurances which had been given fifty years before and surveyed the progress which they had inspired. On my accession to the throne in 1910 I sent a message to the Princes and peoples of India acknowledging their loyalty and homage and promising that the prosperity and happiness of India should always be to me of the highest interest and concern. In the following year I visited India with the Queen-Empress and testified my sympathy for her people and my desire for their well-being.

III. While these are the sentiments of affection and devotion by which I and my predecessors have been animated, the Parliament and the people of this Realm and my officers in India have been equally zealous for the moral and material advancement of India. We have endeavoured to give to her people the many blessings which Providence has bestowed upon ourselves. But there is one gift which yet remains and without which the progress of a country cannot be consummated: the right of her people to direct her affairs and safeguard her interests. The defence of India against foreign aggression is a duty of common Imperial interest



and pride. The control of her domestic concerns is a burden which India may legitimately aspire to take upon her own shoulders. The burden is too heavy to be borne in full until time and experience have brought the necessary strength; but opportunity will now be given for experience to grow and for responsibility to increase with the capacity for its fulfilment.

IV. I have watched with understanding and sympathy the growing desire of My Indian people for representative institutions. Starting from small beginnings this ambition has steadily strengthened its hold upon the intelligence of the country. It has pursued its course along constitutional channels with sincerity and courage. It has survived the discredit which at times and in places lawless men sought to cast upon it by acts of violence committed under the guise of patriotism. It has been stirred up to more vigorous life by the ideals for which the British Commonwealth fought in the Great War and it claims support in the part which India has taken in our common struggles, anxieties and victories. In truth the desire after political responsibility has its source at the roots of the British connection with India. It has sprung inevitably from the deeper and wider studies of human thought and history which that connection has opened to the Indian people. Without it the work of the British in India would have been incomplete. It was therefore with a wise judgment that the beginnings of representative institutions were laid many years ago. Their scope has been extended stage by stage until there now lies before us a definite step on the road to responsible government.

V. With the same sympathy and with redoubled interest I shall watch the progress along this road. The path will not be easy and in the march towards the goal there will be need of perseverance and of mutual forbearance between all sections and races of My people in India. I am confident that these high qualities will be forthcoming. I rely on the new popular assemblies to interpret wisely the wishes of those whom they represent and not to forget the interests of the masses who cannot yet be admitted to franchise. I rely on the leaders of people, the Ministers of the future, to face responsibility and endure misrepresentation, to sacrifice much for the common interest of the State, remembering that true patriotism transcends party and communal boundaries; and, while retaining the confidence of the Legislatures, to co-operate with My Officers for the common good in sinking unessential differences and in maintaining the essential standards of a just and generous Government. Equally do I rely upon My Officers to respect their new colleagues and to work with them in harmony and kindness; to assist the people and their representatives in an orderly advance towards free institutions; and to find in these new tasks a fresh opportunity to fulfill as in the past their highest purpose of faithful service to My people.

VI. It is My earnest desire at this time that so far as possible any trace of bitterness between My people and those who are responsible for My Government should be obliterated. Let those who in their eagerness for political progress have broken the law in the past respect it in the future. Let it become possible for those, who are charged with the maintenance of peaceful and orderly Government to forget the extravagances which they have had to curb. A new era is opening. Let it begin with a common determination among My people and My Officers to work together for a common purpose. I therefore direct My Viceroy to exercise in My name and on My behalf My Royal clemency to political offenders in the fullest measure which in his judgment is compatible with the public safety. I desire him to extend it on this condition to persons who for offences against the State or under any special or emergency legislation are suffering imprisonment or restrictions upon their liberty. I trust that this leniency will be justified by the future conduct of those whom it benefits and that all My subjects will so demean themselves as to render it unnecessary to enforce the laws for such offences hereafter.





LORD SINHA, P. C.,  
*Under-Secretary of State for India.*



MR. MONTAGU,  
*Secretary of State for India.*



VII. Simultaneously with the new constitutions in British India, I have gladly assented to the establishment of a Chamber of Princes. I trust that its counsel may be fruitful of lasting good to the Princes and the States themselves may advance the interests which are common to their territories and to British India and may be to the advantage of the Empire as a whole. I take the occasion again to assure the Princes of India of my determination ever to maintain unimpaired their privileges, rights and dignities.

VIII. It is My intention to send My dear son, the Prince of Wales, to India next Winter to inaugurate on My behalf the new Chamber of Princes and the new constitutions in British India. May He find mutual good-will and confidence prevailing among those on whom will rest the future service of the country, so that success may crown their labours and progressive enlightenment attend their administration.

And with all My people I pray to Almighty God that by His wisdom and, under His guidance India may be led to greater prosperity and contentment, and may grow to the fullness of political freedom.

## Literary and Educational.

### Fragments of Kalidasa.

BY V. SARANATHAN, M.A.

#### I THE YAKSHA'S MESSAGE.

Thy body, in dark creepers; and thy glance, in look  
Of frightened deer; and in the moon, thy countenance;  
Thy hair, on peacock's heads in feathery burden shook;  
And in the slender wave of streams, thy dalliance  
Of brows; these, these in several chance of twihes I find!  
Ah where, thine Image sole, thou to jealousy inclined?

While as with coloured stones I paint thee on the rock  
As in love's idle angry mood, and at thy feet  
Me figure, fallen for sweet grace; then in fancy's shock  
The instant tears which there collect, my sight defeat,  
And labour all efface. Ah, cruel fate suspends  
What joy of love and union that hour's fancy lends!

When scarce of dreams observed, still deeming Thou art  
wob,

Out in the air my arms I send in phantasy  
Of a furious and fond embrace, then from many a one  
Of those o'er woodlands ruling, Spirits beholding Me,  
Fall natural tears so free as pearl-drops whole and round  
On tender leaves, all open—my soul's witness found!

Those winds from Himvat cold that break the folding  
sprout  
Of *deodhar* trees, and southward turn with odorous balm  
And flowing bounty of sweet juice, in instant rout,—  
Them, I receive in my warm embrace, O thou Form  
Of many virtues exquisite, believing how  
Thy body's charm should live on these thou touched'st  
ere now!

How shall *thrice-partitioned* Night, of hours so lone  
and long,

Like to a moment wear away all shrunk, and Day  
Of every season in his mode and change of wrong  
Inflicted, softer grow and his fierce heat allay,—  
Thus, O despairing-eyed, my heart by thriftless prayer,  
Holds ever during pang and passion of despair!

This body in love's prize still counting dear, I hold  
Fast by my soul's brave comfort; so be thou in fear  
Not lost, O thou of fortune yet consummate! Rolled  
In manner of a chariot-wheel—whose spokes, now rear  
And hindmost laid, now high advanced turn—is Flight  
Of lives; ne'er endless joy, nor sorrow sole in sight!

My curse shall end when Vishnu wielder of the bow  
That quells all Sense, arisen from his serpent-bed  
Shall rule; and those four other months, let slip and flow  
With closed eyes, Thou! So shall,—by separation fed  
And measureless grown—fancy each and fine desire  
Of either, under a ripening autumn's Moon, the nights  
out-tire!

### Literary Gossip.

By P. R. KRISHNASWAMI M.A.

#### LITERARY CONFERENCES IN INDIA.

Public demonstrations of a literary character are very few in India. We learn that there has been a society in Bengal within recent years, with the avowed object of encouraging the efforts of young authors. The Andhras have recently held a literary Conference in which occasion was taken to pay a tribute to the literary genius of the Telugu language. The growth of the literature in any Indian vernacular should be a cause of real rejoicing for the whole of India. The highest kind of literature is after all "translatable" as Rabindranath Tagore's work has shown. After all the underlying thought and feeling are so much more



important then the expression, and in this there is perfect unity all over India in spite of the existing babel of tongues. What is at present necessary for a literary renaissance in India is a new outlook on life. Men's visions should not be blinded by the excitement of the hour but should seek sustenance from the eternal springs of a strong, healthy and noble life.

#### LORD FISHER'S WOEFUL ENGLISH.

People in India are apt to idealise too much in their minds the conditions obtaining in England. It is believed that culture and a broad-based education are more frequent qualities of the aristocratic Englishman than of the corresponding representatives in India. But the "Memories" published by Lord Fisher, Admiral of the Fleet will come as a rude shock to many Indian readers. The noble lord, it is pointed out, does not know even the meaning of the words he uses. He calls a wooden copy of Queen Elizabeth, her "prototype." The "typist" is alluded to as the "typewriter," and the head of the Navy blunders about important events of naval history. One would expect that all advanced countries believed in "experts." If Lord Fisher wanted to publish a book why did not an expert bookman advise him about it?

#### THE ART OF QUOTATION.

An interesting article on this subject appears in the current issue of the Literary Supplement of the "Times." Among other points the writer says that the habit of quoting other men's phrases to save trouble is a vice in writing. Quotation for the purpose of displaying one's learning is pedantry. On the other hand, writers like Lamb who "let books do his thinking for him" have an undoubted charm. There is probably no grander example of naturalised and assimilated learning in modern styles than that of George Meredith.

There is a great deal to be said in favour of the apt use of quotations in social conversation among the cultured classes. Of course the regret is frequently expressed that we have outlived the days when men stretched their legs and had their talk out. It is very few who cultivate conversation as an art and fewer still who are ambitious of quoting as an art in conversation. A theatrical use of the question by Burke on a public occasion is recorded. "When Sir Joshua concluded the last of his discourses to the Royal Academy, his friend stepped forward, and taking the lecturer by the hand pronounced these lines: The Angel ended, and in Adam's ear So charming left his voice, that he a while, Thought him still speaking, still stood fix'd to hear."

The abuse of the quotation is apparent on all sides. Certain writers in periodicals in this country produce papers by the unabashed stringing together of quotations! There is another way in which learning is a distinct disadvantage which seems to forbid freshness and originality of feeling. Lockhart records the words of Scott in reproof of his suggestion that Poets and Novelists would be accustomed to look at life and the world only as materials for art. "I fear you have some very wrong ideas in your head:—are you not too apt to measure things by some reference to literature—to disbelieve that anybody can be worth much care, who has no knowledge of that sort of thing, or taste for it?"

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## Reviews.

"Co-operation in India" By H. W. WOLFF. (London: W. Thacker and Co., Calcutta and Simla: Price Rs. 12.)

This is a remarkable book and a timely publication. It describes the present and the future of a great movement that is destined to revolutionise the economic life of India and improve also her social and ethical life. The movement is as yet in its infancy and requires loving and expert guidance to be a blessing to our beloved motherland.

Mr. Wolff draws attention at the very beginning to a fact which modern self-glorifying institutions are likely to forget. He says: "India was a country carrying on skilled agriculture, cultivating wheat and other standard crops of modern time, tilling its fields with meticulous care and with plenty of evidence offered of physiological and technical knowledge, at a time when in their own unreclaimed mountains and morasses Europeans still hunted the bear and the wolf. Providence has endowed the country with a wealth of natural resources and rare aptitudes of high-class husbandry. We know that the soil of Gujarat is raw gold." He says further: "And to India it is that the country at home looks, not for its tea, cocoa, indigo, coffee and jute only, but now also for its wheat, its cotton, and, please God, its sugar..... Surely here is an astonishing accumulation of potential agricultural productive power."

Mr. Wolff goes into a harangue at the very commencement about the rapacity of the *mahajan* (or village money-lender) and the thriftlessness of the agriculturist. There is certainly some truth in what he says but the picture is clearly overdrawn. We must, however, improve agriculture and the agriculturist and devise means to bring about this desired consummation. Even more than Postal Savings Banks, Alienation Acts, *Takair* Loans, etc., the organising of co-operative credit will bring about the achievement of the object. It betters the man alao and not merely his purse.

Mr. Wolff then proceeds to describe the history of co-operative credit in India up to the enactment of the legislation of 1904. He says well: "Say people what they will in favour of the development of Indian industry—please God, that will come too—India is, and is bound to remain, in the main an agricultural country. Its vital nerve is agricultural. And whatever promises materially to improve agriculture—as co-operation most plainly does—is bound also to prove a national benefit."

It is not necessary to go here into the history of co-operation elsewhere into the world. Taking our own land it is true that "the foundation of all co-operative credit is the local, the village society." Mr. Wolff says well: "Co-operation is to be the educator of the poor—not merely by the means of a *guru*, paid, it may be, and appointed to teach the children reading, writing and arithmetic, but educating in itself, by bringing persons into closer contact with common objects in view, interested in the same common working, buying, selling,—and therefore thinking together. For people who work, buy and sell together are sure also to think and thereby to become educated. The mere common business of itself, conducted on co-operative lines, educates. And one main aim of Co-operation is to train unbusinesslike people to businesslike habits, and to a knowledge of the principles and the conduct of business, in order that they may be enabled to look after and manage their own affairs and become provident and thrifty, able to calculate in their doings what brings gain and what loss, and, in Mr. Gladstone's sense, to make themselves into 'men'."



He warns also against too much State coddling and control. He warns us also against touting for members and points out that members should be admitted only for their honesty and other moral qualities. The Society must have a *panchayat* as an administrative body. The *panchayat* must encourage and promote thrift. He points out further: "For avowedly it behoves societies, through their Central Bank, so to organise themselves that they may be able to assist one another in case of need, balancing the emptiness of the one by supplies from the over-abundance of the other and drawing upon treasure even beyond their own pale." He says again with a fine perception of the significance and value of the movement: "All credit business, when traced to its root, consists of collecting money in order to be able to lend it out again. But our specific business also is to help the poor man, by means of his deposits, safely kept for him, and beneficently employed, to raise himself to the status of a capitalist." He refers to the American invention of the Home Bank. This is a strong metal moneybox with a good lock to it of which the institution which issues it keeps the key. In it people are invited to deposit whatever they could save. They cannot get it out again. They carry it to the society periodically, and the society empties it and credits the owner with the amount taken out.

The objects for which members can take loans from the Society must be considered and settled by all the members. Another question considered by the author is government supervision and control. It is no doubt better that the supervision is carried on within the Society by some organ of the Society. But this is impracticable in India for a long time to come. Again, the names of the depositors and their deposits must be kept secret. The author discusses also the question of reserve funds, endowment funds, etc. In a beautiful passage he again emphasises the importance of local societies: "Accordingly my advice to Indian co-operators would be: Do not neglect union, but think first and above all of your own local societies, perfect them, put real life, a real sense of responsibility, real self-determination into them! It is the child which is the father of the man; it is the society which is the maker of the movement."

We may refer here to a few other matters referred to by him. He says: "In co-operation no one should be allowed to make himself liable beyond what he can himself control. Centralise finance if you choose, but decentralise responsibility." Again, it is advisable for societies to join Unions and Central Banks but they should be free to do so or not. There can be no compulsion in co-operation. He says: "Nowhere, surely, is union in co-operation more required than in India. One may hope to see 'unions' growing and multiplying—but it must be unions for Inspection and Supervision, for common counsel, discussion and propaganda, clustering together, let us hope, in larger unions still, so as to form in course of time a veritable Co-operative commonwealth, such as we have in the United Kingdom. Central Banks, likewise, one should hope to see multiplying, and growing in strength and in influence, but rather as paying the way for the superior government of Provincial Banks—with, it may be, an All-India Bank at the top of all, since already occasion appears to have arisen for inter-provincial business. However, each form of combination should be left to do its business independently.....It is *principle* and *common interest* which must lead societies into union, of their own free will."

Mr. Wolff then deals with non-agricultural credit. In villages the Society may be composed of agriculturists and non-agriculturists as well. Mr. Wolff says: "The point mainly to be borne in mind is that

a varied composition of membership, implying a variety of wants, asserting themselves at different times, and bringing back money likewise at different times, is really the ideal condition of a credit society, whether it be rural or urban." He says further: "Non-agricultural credit appears, as already observed, thus far to have found its way into Indian economy mainly, although not exclusively, in the shape of single-employment societies, above all clerks' and employees' societies." Industrial co-operation has yet to be organised well in India. Mr. Wolff says well: "Centralisation of possession wants to be balanced, and well balanced, by decentralisation in use."

The author then deals with grain banks and points out: "Then let us employ thrift dealings in grain, where such seem called for, as a sort of infant education, but always only as a preparation for cash business."

The most valuable chapters in the book are of course the closing chapters on *The wider outlook and the future*. In India it was co-operative credit that was most urgently needed and so it was begun. But "credit is worth much—but it is worth less than nothing, if not put to use." Co-operative distribution must be begun and the principle of co-operation must be extended to industrial production and to the organisation of agriculture. We want also co-operation in irrigation and in this respect the old village institutions have to be strengthened and revived. Co-operative dairying in India has a great future before it. We must further extend the principle of co-operation to the breeding of live stock. Co-operative housing has to be begun everywhere. Co-operative Dispensaries, Libraries etc are really an adjunct to the distributive branch. In India which is "a country of small industries," Co-operation has a great future in the realm of industrial life also. Large industries will grow but have never displaced small industries anywhere in the world. In India husbandry provides employment only during a part of the year but prevents the rayats going away to seek a living elsewhere. The co-operative organisation of small industries will be a great boon to them. Mr. Wolff refers to weaving, spinning, toy-making, silver-work etc. as such industries.

After all co-operation is not a mere financial affair. It is a great social and moral force. It is an educator. It must hence be spread and popularised everywhere. Mr. Wolff says: "The question of Co-operation in India acquires even greater importance than it possessed previously since the Chelmsford-Montagu proposals for endowing the country progressively with self-governing institutions has come upon the scene." Co-operative efficiency is the best educator in the art of self-government. Mr. Wolff says well: "It is to make the nation better as well as richer, and more internally united, with more objects in common, more thought of one for another, more bonds to sling round the isolated sticks, to make of them a strong faggot. It is to supply a modern substitute, appropriate to the times, for the defunct and worn-out old Indian village community."

Thus upon the extensive and intensive improvement of the co-operative organisation of various branches of Indian national life depends the up-lifting of Indian humanity into a larger and higher civic and political life. We heartily commend the study of this book to all who are interested in the great and urgent task of the regeneration of India.

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## Miscellaneous.

### Olla Podrida.

The Reform Act has emerged into daylight at last. All through the night it was hustled and pushed and rushed and pulled. Now it is fairly all right and has started on its pilgrimage.

During the night what strange shouts were heard! There was a tremendous clash of yes and no. One man wanted it and it alone. Another hugged it to his bosom till it cried out for release from his strangling embrace. A third man was eyeing it doubtfully. A fourth man was torn between faith and doubt. Another would not be with it or without it. Another wanted that it were longer. Yet another wanted it shorter. One wanted it later. Another wanted it sooner. Some others remained at varying distances in frowning attitudes of irreconcilable hostility. One man with a stentorian voice went on crying Cato-like Delenda Est Carthago (Montagu?). Another said: "Fair is foul and foul is fair." But he did not hover through the fog and filthy air. A great Stalwart was whirling around it in a mad war-dance and thrusting his lance-like tongue at it. Another stalwart hurled at it quills, steel penholders, pencils, fountain-pens, (including Swan and Waterman and Blackbird, and blue beast etc. etc. etc.) ink-stands blotting-pads *et hoc genus*. Platforms sprang up and gyrate all around it. The heroes and heroines of one platform were found the next moment on another platform. Many merry-go-rounds were going everywhere—though only round and round. There were of course illuminations and beatings of drum. There were also many booths and shops where people could mouth—words. It was really a sight for—, not men.

Daylight at last! But I want to put a plain question. Will you pull the car of the Reform Act with united strength and love towards the waiting goal, or are you going to execute more war-dances? Answer—yes or no!

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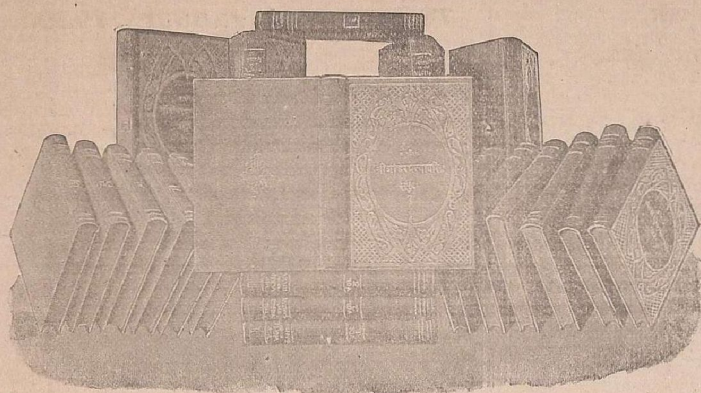
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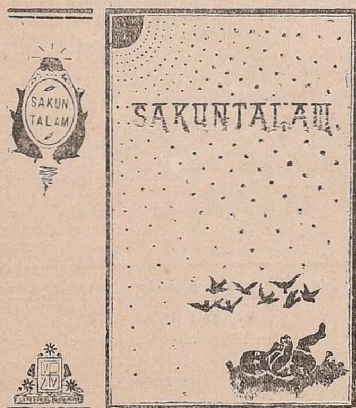
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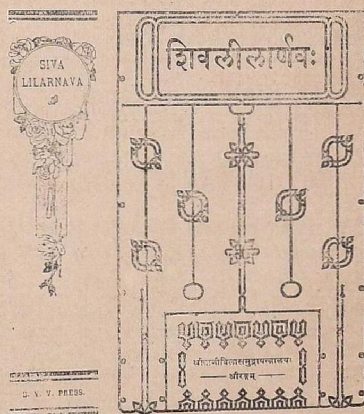
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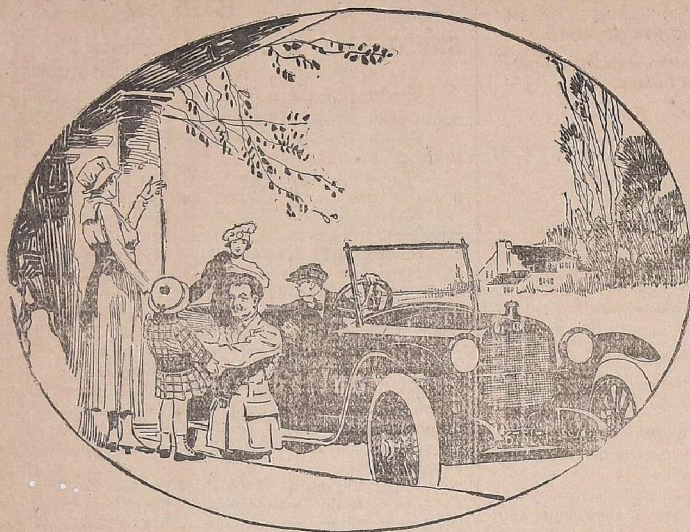
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