

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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A Vision of India.

TO THE NEW YEAR.

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

The last year's store of bright swift-footed days
Is o'er and all its wealth of joys is gone.
A newer day ushered by newer dawn
Hath come and will full soon forget its ways.
The new year comes with bright and radiant grace
And walks imperial in the sapphire lawn
Above, where once the old year shone,
And we rejoice to see its kingly face.
To our sweet land it doth most gladly bring
A newer freedom and true civic life
And manlier bearing in thought, act, and speech,
And fine arts' varied fragrant blossoming
And love's sweet triumphs o'er fratricidal strife.
Once more our land still waiting nations teach.

Prize-Competition Essay.

The subject for January is "The humours of a Municipal Election." Cartoons also may accompany the Essay and the humorous side should be so exposed as to have an educative value besides provoking mirth. The essay should not exceed two pages of the "MESSAGE."

Great Thoughts.

I do not believe in any politics. God and Truth are the only politics in the world, everything else is trash.

—Swami Vivekananda.

There are two ways of attaining fame—one by blessing and another by cursing.

—The Amrita Bazaar Patrika.

The fundamental tenet of the Vedanta school consists not in denying the existence of matter, that is, of solidity, impenetrability and extended figure, but in correcting the popular notion of it and in contending that it has no essence independent of mental perception.

—Sir William Jones.

It is not in the most distinguished exploits that men's virtues or vices may be best discovered; but frequently an action of small note, a short saying, or a jest distinguishes a person's real character more than the greatest battles or the most important actions.

—Plutarch.

To make a new race of the Hindus, one would have to begin by undermining the very foundations of their civilisation, religion and polity, and by turning them into atheists and barbarians.

—Abbe Dubois.

Whenever a Brahman or a Buddhist meets with some piece of good fortune, he does not forthwith proceed to bawl out a *Te Deum*, but goes to the market, buys caged birds, and gives them their liberty at the city gates.

If a denizen of Asia were to ask me what Europe is, I should have to reply: It is that quarter of the globe that labours under the unheard-of and incredible delusion that the birth of a human being is his absolute beginning and that he has come out of nothing.

Man pays the penalty of birth, first by living, secondly by dying.

Events of the Week.



THE INDIAN SOIL IS FOUND NOT CONGENIAL
TO THE GROWTH OF BOLSHEVISM.

Here, there, everywhere people have met and have spoken. The Congresses, Conferences, Meetings and Gatherings which spring into being at the Christmas season do not in the least show any sign of abatement and every year only adds to their legion. This year especially one feels that there have been too many of them and the lengthy addresses which their Presidents deliver take the breath even out of the most devout reader. Out of this horde only three meetings may be styled the most important as deserving a closer attention and they are the National Congress at Amritsar the Moderate Congress at Calcutta and the meeting of the All India Moslem League.

One will have to confess, however disagreeable it may be to do so, that none of the Presidents of the three meetings adequately expressed the magnitude and intensity of the problems and questions that are pressing on us as never before at any time. Taken as a whole every speech leaves one with a disappointed impression. But it must be said that on particular questions there are some of the weightiest, noblest and most forceful pronouncements. The Punjab atrocities could not have been presented in a more vivid and impressive way than that by Pandit Motilal Nehru. The Khalifat question was best done by the President of the Moslem League which confined itself almost solely to that knotty problem. Sir P. S. Sivaswamy Aiyer's speech, we venture to think, was the best of the season containing some of the sanest and most rationalistic views on present-day problems. In fact he presented the best case for the Reforms Act.

That great quartette, the Reforms Act, the Disorders Enquiry, the Khalifat and the Emigrant Problems so overweighed in the eyes of all people that they almost forgot or only inadequately dealt with other great questions which clearly demand an honest and careful consideration. Three of such problems are the industrial reorganisation in India, the universal and

exorbitant rise in prices, and the thorough overhauling of the Educational system. We are quite aware of the excuses that may be pleaded for this negligence but we cannot help remarking that they are not of a sufficient strength to gain an excuse. We cannot help wondering why everybody forgot about Mesopotamia which our warriors so nobly won for us. Some discussion on the many questions connected with it would have been very welcome and most profitable.

Those who growled at Mr. Montagu's gallop with the Reform Bill to reach the goal in time before the "Great Meeting" took place, would have now realised the wisdom of his policy. The Reform Act and the gracious Royal Proclamation have calmed the waters in the most unexpected way and if one doubts, one has only to read as evidencing it the speech of the President of the National Congress. We are sure it would have been pitched to quite a different tune had not these two allaying factors made their appearance. Pandit Motilal Nehru, unlike what people expected of him, took up the attitude of the reasonable man and said, "But let us not belittle the good that the Act does as we must recognise; it gives us some power and opens out new avenues of service for us which had hitherto been closed to Indians. I venture to think our clear duty in these circumstances is to make the most of what we have got at the same time to continue to press for what is our due." It is true that the Reforms fall short of what the Congress and the Nation demanded but that is no reason, as some foolish people suggested, why we should go about wrecking it. The more sagacious policy as Mr. Motilal Nehru said is to make the most of what we have got. We have only to ask for some more as *Oliver Twist* did.

Sir P. S. Sivaswamy Aiyer's speech is an oasis in the desert of speeches. He welcomes the formation of distinct parties and says "one may go to the length of saying that sound party organisations are an indispensable condition of healthy political life and especially so in the working of any constitution based upon the British model, so long as the people had no voice in the administration and it was only a question of wresting privileges from the bureaucracy, the policy of a united front was indispensable. But it is less so when responsibility for administration has to be assumed by the people and differences spring up as to aims and methods and it serves no purpose to conceal radical differences of opinion and maintain the semblance of a single political organisation when its capacity of action must necessarily be impaired by lack of agreement and cohesion among its constituents." The opinion of Sir Sivaswamy Aiyer on the Punjab Disorders, the Press Act and the National Defence will be a surprise to the bureaucrats. But we cannot share in Sir Sivaswamy Aiyer's apprehensions that the Extremists would try to wreck the Act.

The Governments here seem to be giving an earnest and rapid effort to the Royal Clemency. The Punjab leaders and the Mahomedan brothers Mahomed Ali and Shaukat Ali were released in time to attend the Congress and the Moslem League and the good effects of this cannot be overestimated. Every day brings us news of the release of fresh victims. Their number must still be quite large and we would welcome the publication of the total number of those released and those still in prison.

Bengal is busy preparing for a reception to Lord Sinha who is coming out to India. The unique honours which have fallen upon him and the unique and noble work he has done for us is an All-Indian one and we would urge people to take him in triumphant progress throughout India.

Yet another Sinn Fein outrage has taken place. This time it was an attack on the Viceregal Palace and once again the culprits escaped.

The Hindu Message

Philosophic Progress in India—III.

By K. SUNDARARAMA AIYAR, M.A.,

We now take up the four atheistic schools of Buddhism. The following views are common to all of them. Not only perception (प्रत्यक्ष), but also reasoning is a source of knowledge. Inductive and deductive reasoning establishes the uncontradicted truth that all existence is momentary (क्षणिक)।

What is real (सत्) is momentary (क्षणिक)

All that exists is real

∴ All that exists is momentary.

But, owing to the Vasanas or tendencies transmitted from the past, the endeavour after the experiences of the future arises in all. It is when such Vasanas cease that we obtain the assured knowledge and conviction that all is momentary and therefore, painful,—that everything, though seeming to have its own nature, is really non-existent as having no perdurability. The constant *bhavana* or realisation of the knowledge and conviction that all objects and experiences in the world are momentary in duration and therefore painful, and that in reality, they have no character of substantiality and permanence is what constitutes freedom or *Moksha*. The four schools of Buddhism are known as *Sautrantikas*, *Vaibhashikas*, *Yogacharas*, and *Madhyamikas*.

According to the Sautrantika school, objects are of two classes, external and internal. External objects are of two kinds—*bhuta* or atoms (परमाणवः) and *bhautika*, or objects compounded of atoms and the senses appropriate to them. The atoms are of four classes, solid (खर), liquid (स्निग्ध), hot (ऊष्म), and moving (ईर्ण). They combine to form the objects belonging to the four classes of elements,—*Pritivi* (earth), *apah* (water), *agni* (fire), and *vayu* (air). Internal objects are also of two classes, *Chitta* (mind) and *Chaittika* (mental) consisting of five kinds of *skandhas* (confections or compounds), viz., (1) *rupaskandha*, the senses and the objects corresponding to each of them, which, though external to the body, are related to the senses and give rise to the body and therefore must be regarded as within the body; (2) *viññana-skandha*, comprising (a) *alaya-viññana*, composed of the undifferented modes of knowledge originating in the senses and forming the ego or self, (अहं) and (b) *pravritti-viññana*, the objects perceived by the senses in a ceaseless flow; (3) *vedana-skandha*, the experiences of pleasure and pain; (4) *samjña-skandha*, all particularised knowledge, such as that of Brahman, black, Rama, &c; and (5) *samskara-skandha*,—tendencies and dispositions such as desire and aversion, virtue and vice, &c.

The Sautrantikas hold that all objects are inside the body, but seem to exist outside and are so understood to exist by a recurring and ceaseless

process of inference, similar to what takes place when we infer, upon seeing a reflection in a mirror, that something exists outside it which causes the reflection. The *Vaibhashika* school, on the other hand, holds that, in perception, the objects are seen to exist outside, and so there is no reason why we must deny this fact of universal experience. Hence objects are of two kinds, those *perceived* to exist and those *inferred* to exist. The *yogacharya* school holds that the inner consciousness or experience (*viññana*) is alone real, and as such momentary (*kshanika*); it is real as being self-fulgent and so forming its own proof. It identifies itself with the object, perceived outside (प्राज्ञ) and the perceiving self within (ग्राहक); and hence it alone is real, and the rest are not. When the distinction between perceiver and perceived vanishes, it shines in all its self-resplendence. The *Madhyamikas* form the fourth school of Buddhists. According to them, even *viññana* (or momentary inner consciousness) is non-existent. Hence, nothing, inside or outside, *really* exists. By constantly dwelling on the fact that there is no real existence at all and that what seems such is only fleeting and momentary, we get rid of all Vasanas or tendencies in the mind and attain to *Parinirvana*, or the state of blissful freedom. The *Madhyamikas* are said to represent the supreme teaching of the Buddha.

Let us, first, take the first two schools of Buddhists together for criticism. Two kinds of objects, external and internal, compounded of atoms, are spoken of. But, how are the atoms to be brought together to form the *Samudayas* or compounds? Neither the atoms nor the compounds are stated to possess intelligence, and so there can be no springing forth of intelligence or consciousness into activity or manifestation previous to the formation of the compounded and re-compounded substances. The two schools, moreover, deny the existence of any permanent ruler or enjoyer who brings the atoms together to form compounds, or has the compounds re-compounded together for his own or others' purposes. The assumption cannot be made that the activity of the atoms and compounds is *not* due to the operation of an intelligent purpose. For, there is no reason why uncaused activity should cease. Nor can the activity—begun and continuing—be attributed to the working of the self (or *alaya-viññana*),—for everything exists for a moment only. All activity known to us resides in a more or less enduring centre of activity, and that is known as the causal antecedent of activity. Hence, as there can be no *samudayas* or objects compounded of atoms, the world cannot come into being or proceed in its usual course.

In reply to the above argument, the Buddhists (of all schools) postulate the succession of causes and effects (निमित्त and नैमित्तिक),—of which what precedes is the cause of what follows,—to account for the formation of all *Samudayas*, internal or external, when the time is ripe for

them, without the agency of the intelligent being. The succession of causes and effects enumerated by them is as follows:—(1) *avidya*, or ignorance, the original cause of all the sorrows of existence; (2) *samskara*, tendencies and dispositions to activity, such as desire, aversion, illusion, &c; (3) *vinjana* perception of objects; (4) *nama-rupa* name and form, comprising the physical body in its embryonic condition; (5) *shadayatana*, the body in which the six organs of sense-perception appear; (6) *sparsa*, the knowledge arising from the body and the senses with their objects; (7) *vedana*, the pleasures and pains arising therefrom; (8) *trishna*, the desire for the acquisition of objects of pleasure and pain; (9) *upadana*, the movement of the body, &c, towards the objects of desire; (10) *Bhava*, i.e., *dharma* (virtue) and *a-dharma* (vice), which lead to birth; (11) *jati*, birth as man, &c.; (12) *jara-marana*, old age and death; (13) *soka*, the grief felt by a dying person at parting from those who are near and dear to him; (14) *paridevana*, the cries and laments in which grief finds expression; (15) *dukkha*, the physical torments occurring at the time of death; (16) *daurmanasya*, the mental anguish occurring at the same time. This series of causes and effects, postulated to account for the formation and re-formation of *samudayas*—is common to all the four schools, and none can get rid of their effects. The mortal body is the only Atman, and there is nothing which can exist permanently, as usually supposed. All activity and enjoyment belongs only to the body which is subject every moment to the increase and decrease of its component parts or atoms. Not only our bodies but the entire universe of objects, are subject to change from moment to moment as they belong to one or other class of *samudayas* (compounds) already spoken of. In this stream of change, the state of each body and of the entire universe at one moment is the cause of their state in the next moment. The seeming permanence of any object is due to the consciousness of similarity prevailing over, and hiding from the view, the elements of change and diversity.

This succession of causes and effects, however competent each of them may be to account for that which follows it, can be accepted as competent for the purpose they are meant to achieve, only if we can account for the appearance of the *Sanghatas*. Is it no reply to say that the appearance of the *sanghatas* is assumed in order that the succession of causes and effects (beginning with *avidya*, &c.) may have its function in effectuating the origin, course and destiny of the universe. For, how can *avidya* &c, which presuppose the existence of the *sanghatas* be made to account for their existence itself? If in reply, it is stated that the *sanghatas* exist from beginningless time in an endless series, then do they come into existence according to any law regulating their appearance, or without any such law? And do they resemble, or differ from, each other? If there is no such law or order, then we shall have to allow that a man can sud-

denly and in a moment become an elephant or deva, and then again a man once more. If the *sanghatas* exist for the sake of experiencing the effects of karma, then as they too are momentary (*क्षणिक*), there can be no fixed experiencing entity worth speaking of, and hence the experience of pleasure and pain must be assumed to exist for its own sake, and not meant for an enjoyer different from them. Similarly liberation will have to exist for its own sake, and not for any entity or person in bondage. For, if enjoyment and liberation exist for any person or entity, then he exists for a fixed period of time, and this is contrary to the doctrine that all existence is momentary. Again, if each member of the succession of *avidya*, &c., lasts only for a moment and disappears before the next appears, how can the former be assumed to be the cause and the latter its effect without its existence being continued till the relation of cause and effect is constituted between them? There is no need to pursue this line of criticism further, especially as our aim here is not to give an exhaustive summary of all the attacks on Buddhism made by the followers of the Veda, but only to present a few specimens of them,

Other objections to the first two Buddhist schools may now be instanced here. As the atoms themselves last but for a moment, how can we assume that they last till they get compounded with others to form *skandhas* or *sanghatas*? Or that they have the capacity to enter into such composition with each other? Hence, neither perception nor the methods of reasoning can be of help to account for the formation of the universe composed of such *sanghatas*. Moreover, as the atoms are non-intelligent, they cannot aim at the union needed in such a manner as to form the compounded and re-compounded substances forming the universe. Furthermore according to the doctrine of the Buddhists, the illumination of the intelligence only comes into being *after* the compounding and recompounding of the atoms have taken place and so cannot be made to account for the formation of the *sanghatas* or *skandhas*.

(To be Continued)

Notes and Comments.

Some of our Indian politicians quietly assume that their country have been started on its feet and can go forward in its career as a modern nation. Others assume that our ancient social system must be first abolished before we can become a nation of the stamp we see in power in the West. So long as these views prevail in influential quarters, we cannot feel the slightest doubt that even those Indians who are "politically-minded" have misread human nature and the conditions under which nations are made. The late Mr. A. O. Hume—the real founder of Modern India who, to the eternal disgrace of our leaders so-called, seems already to be forgotten, for they have yet done nothing to preserve his glorious name and perpetuate it so that it might become part and parcel of our daily life in the home, forum, and market-place, and we cannot and ought not to be satisfied with any-

thing less,—the late Mr. Hume used to say, “*Nations by themselves are made.*” What “reform” we have got has been largely *given* us by our rulers, not “made” by ourselves. The time has come when we must “make” ourselves, and put forth the endeavour to settle and fashion our future destiny.

In order that our national industries may thrive and attain to their full development and efficiency, we must firstly secure a tariff which will give to our manufacturing industry and commerce the same advantages as are enjoyed by the mercantile and working classes abroad. *Secondly*, we must form a financial syndicate of Indians to raise loans and buy off industries, wherever possible, which are owned by foreigners. *Thirdly*, the new Indian state authorities must be instructed by the new popular assemblies to raise loans and taxes in order to transfer the management of railways to purely Indian companies and the ownership of such railways as are still owned in any part by foreign capitalists to the State here. *Fourthly*, the organisation of the Indian Defence Force already inaugurated by our wise rulers must be developed, so that the defence of India against border tribes and Asiatic rulers or states may be largely or wholly undertaken by Indians themselves,—of course, under British supervision and guidance, whenever necessary. *Fifthly*, we must organise a network of Boards of National Education to guide the State in its endeavours to promote industrial organisation and technical education to satisfy in full measure the requirements of the future Indian State and people.

It is by such means that our present disorganisation may be terminated, and that we can slowly rise to the full extent of the stature which is implied in the gaining in the near future, of “responsible government” similar to what the Dominions of the Empire now possess.

We have referred to the re-organisation of the Indian social system which some regard as the most important item in our coming work of national renovation. This work has been taken up already, and has been advanced a great deal. For ourselves, we hold that the new state system is not inconsistent with the social and spiritual system which has long been existing here. If it is destroyed, we think that “the most sublime philosophy and the most satisfying religion” of India will die out, and India will lose her destined place in the universe. There are those who think otherwise, and it is *their* business to take the measures needed to carry their cause to its triumph. The time-spirit is on their side, too. The future Indian State will, also, at least *indirectly* offer them its help and encouragement. The “non-Brahmin” agitators, too, are active on the same side. Hence, no sane Indian will or can hold that our new state and secular work and progress should stand still till the surviving fragments of the ancient social fabric are all triturated and levelled to the ground so that their present places on the Indian soil may know them no more. As the Indian secular and state organisation proceeds in all its vigour and continuity, the conservative elements in Hindu society will find their own place and work without and beyond the new secular structure in course of construction. If no such place or work can be found, they will disappear and die out in due course. The Rishis and sages who founded the Indian Social fabric have themselves declared that it will decline in this “age of strife” and merciless competition among men and nations. Some of them, like Markandeya, have even predicted its downfall and death as time advances. Hence our future Indian politicians and statesmen may devote themselves whole-heartedly to their own special work of

nation-building. Its indirect influence will be very large and help the decline and downfall of the Hindu society. There are, also, at work its merciless and implacable enemies, within and without, directing their destructive blows against it. *Vae Victis* is a law applicable both to states and civilisations.

The ancient civilisation of China is also at present in a position similar to our own. The new Republic of China has a work to fulfil in secular matters similar to the new provincial states now set up in India. Indians ought not to suppose that the Chinese leaders and statesmen have less toil or responsibility than our leaders have here in India. In India, we have only the British bureaucracy and, to a large extent also, the non-official British mercantile interest to conciliate or oppose in our endeavours after political and economic regeneration. China has within its borders, in full activity, innumerable foreign “spheres of influence,” established under the provisions of treaties made with foreign states and governments. The Chinese republic has yet no uniform system of currency. In all or most other respects Chinese leaders and statesmen have work to do which is largely analogous to that which our own leaders have to undertake. Whether China will again be enabled to gain an international status of respect has to be known in the future. The same is the case with India,—rather ours is, in many respects, a position which resembles the position in China. We have to gain within the Empire of great Britain a status similar to what China has to gain among the nations of the world. As a nation China is not so disorganised as we are. At least, there is nothing in China analogous to the seething cauldron of jealousies and resentments newly brought into existence by what is known as the “Chetty—Nair combination.” Our distinguished countryman, Diwan Bahadur Theagaraya Chettiar, said recently:—“the masonic brotherhood that exists among the Brahmins makes them act as one man against men of other castes.” We must denounce this as one of the most unscrupulous fabrications that have ever been invented by an inventive human brain. It is a commonplace of history that the Brahmins have never combined to advance their own interests. What status they have enjoyed in the society and the State is due to the *protection* afforded them by the princes and people of India in the past and by the respect which their learning, piety, and character commanded everywhere. The Brahmins of today have only committed one unpardonable sin, which has provoked the ire of men of the stamp of Diwan Bahadur Theagaraya Chetty,—and that is that they have entered the Government Service and the profession of law in large numbers. Tomorrow, the lawyers can be starved out of existence, if Mr. Theagaraya Chetty can induce his “non-Brahmin community,” so-called, to withhold their briefs from Brahmin lawyers. Our Government is doing, and has always done, what it can to bring non-Brahmins into its service. It is the large salaries that attract intelligent Indians into Government Service. Let us hope that the new Ministers will cut down salaries all round. Many Brahmins will soon also enter the field of industrial organisation, and all the present trouble and agitation will soon cease. China has this advantage over India at least,—it has not a witch’s cauldron of unscrupulous caste squabbles and jealousies like that brought into existence by this foolish “Chetty—Nair combination.” We, Indians, must wish China well in her efforts after national re-organisation. Both India and China must educate the people at large in modern methods of industrial and political organisation so as to enable them to take their rightful place in the future league of the world’s civilisations.

Social and Religious.

The Bhagavad Gita.

With an English Exposition

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

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha Trichinopoly.

ADHYAYA IV.

(continued.)

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा।

इति मां योऽभिमानाति कर्मभिर्न स बद्धते ॥ १४ ॥

He who knows that actions do not bind me and that I have no desire for the fruits of action is himself not bound by its actions.

NOTES :

1. The Lord says that his actions not being due to desire but being due to grace and mercy do not fetter him with the bonds of reincarnation and birth. He is always Perfect and Free. आसकामस्य का स्पृहा.

2. He who realises God like this is himself freed from the fetters of birth—because in him also the drivings of desire and the false sense of कर्तृत्व (agency) cease to be.

3. The Ishopanishad says well :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतः समाः ।

एवं त्ववि नाग्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

4. Naradiya Purana says :

कर्तापि भगवान्निष्कुरकतेति च कथ्यते ।

तस्य कर्ता यतो नान्यः स्वतन्त्रत्वान्महात्मनः ॥

5. God's actions are due to grace and mercy and not to desire and passion.

अकांक्षन्पि देवोऽसौ नेच्छते लोकवत्परः ।

न ह्याग्रहस्तस्य विष्णोर्ज्ञानं कामो हि तस्य तु ॥

6. Realising Him and His *Leelas* results in our attaining similar freedom from the bondage of actions.

ज्ञात्वा तमेन मनसा हृदा च भूयो न मृत्युमुपयाति विद्वान् ।

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वं पूर्वतरं कृतम् ॥ १५ ॥

Knowing thus, the ancient seekers after liberation performed action. Do thou, therefore, perform actions, as did our forefathers in the olden time.

NOTES :

1. If we have not yet realised Truth, we must do duty for the attainment of purity and vision. If we have realised it, we must do duty for the sake of the proper guidance of the world. Sri Sankaracharya says : यद्यनात्मज्ञत्वं तदात्मबुद्धयर्थं तत्त्वविबेद्धो कसं प्रहार्थम् ।

2. That the path has been trodden by the ancient seekers and seers is a proof of its being the right path. A beautiful stanza in the Bhagavata says :

एष एव हि लोकानां शिवः पथाः सनातनः ।

यं पूर्वं चानुसंतस्थुर्नृपमां जनार्दनः ॥

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयेऽशुभात् ॥ १६ ॥

Even sages are bewildered as to what is action and what is non-action, I shall therefore declare to you what is action, by knowing which you shall be freed from the bondage of *samsāra*.

NOTES :

1. The Lord emphasised in the previous verse the fact that the auspicious path of Dharma was that

trodden by the ancient seekers after liberation. Why did the Lord emphasize in this way? Was there any difficulty in knowing the path? Yes, says the Lord, it is difficult to know the true path; I shall reveal it to you.

2. Further, what is required is not a blind following of the path trodden by the ancient seekers, but an intelligent following of it. आवश्यकत्वेऽपि न कर्मणो गतामुपगतकृतयानुष्ठानं कर्तव्यं किं तु “ज्ञात्वा कर्माणि कुर्वति” इति वचनात् कर्माश्रितं किंचिद्विशेषं ज्ञापयितुमुपोद्घातयति (Sridhara.)

3. Sri Ramanujacharya says that अकर्म means the nature of the soul. अकर्मति कर्तुरात्मनो यथात्मज्ञानमुच्यते ।

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

One must know the nature of the enjoined action; one must know also the nature of what is the prohibited action, one must further know the nature of non-action. Mysterious is the true nature of action.

NOTES :

1. Doing enjoined actions and refraining from prohibited actions and realising the detached nature of the soul—are, and must be, intelligent acts and not acts blindly done.

2. The Chhandogya Upanishad says : यदेव विद्यया करोति श्रद्धाशेषनिषदा तदेव वीर्यवत्तरं भवति ।

3. The Lord means to lay down here the true nature of *Pravritti* and *Nivritti*.

4. Sri Ramanujacharya takes अकर्म to mean ज्ञान and विकर्म to mean विविचकर्म viz. निरत्यैमित्तिककाम्यकर्माणि ।

5. Sri Madhva interprets कर्मणः as=कर्म नः (viz. Karma is from God.) So also विकर्म and अकर्म are from God. They flow from a Divine cause and hence the difficulty to fathom them.

6. अज्ञात्वा भगवान् कस्य कर्मकर्मविकर्मकम् ।

दर्शनं याति हि मुने कृतो मुक्तिश्च तद्दिना ॥

Arjuna's Grief.

By M. S. NATESON

IV

The issue has now risen from Arjuna to Sri Krishna Himself; and in the vain human attempts to understand the solution of the most interesting questions propounded by the Lord for the benefit of humanity, many a hard and insulting judgment has been passed upon the Dictator of the Song Celestial. Curiously enough, such judges are not only India's good friends, the Christian Missionaries, but also a few perverted *un-Hindu* Hindus, ostensible sons and followers of the Lord Himself, who, in the height of their folly and ignorance, seek to incriminate Sri Krishna under the sections of the Penal Code. And most unfortunate it is that the criminal refuses to appear *habeas corpus* before the human tribunals arraigned to condemn him, even unheard. Evidently, to insult is easier than to understand.

A man was accused of murder and taken to the judge. He neither denied his guilt nor did he plead that he committed the act in self-defence. He said, “My Lord judge, you need not trouble yourself about this matter. For no murder can have taken place. The soul can neither kill nor be killed. It is eternal and indestructible. Death for the body is inevitable and another birth is equally inevitable. Driven from one body, the soul passes on to another.”

Irresistible logic! Has not the criminal fully understood the Gita, and, more than a mere under-

standing of it, does he not put its teachings into actual practice?

But the very hypothesis is wrong, nay, fatally erroneous.

The application of the Lord's teaching in common life is wholly unwarranted by what he himself says at the very outset. Sri Krishna's wise man is a *Brahmajnani*, one who has known and realised within himself the *Upanishadic* truth that life and death are illusory and phenomenal and that the all-pervading *soul* is eternal and unchangeable. Mere intellectual grasp of this truth will not make a man wise. In the case of the murderer above referred to, the judge should only retort by saying "My dear friend, by hanging you, the *soul* will not be killed, for it is deathless. By being hanged, you will not really die, just as the man whom you murdered is not really dead. You are therefore sentenced to be hanged."

What, then, is meant by saying that the world is not, that the infinite existences in creation are resolved into a perfect zero? Superficial students of the Vedanta can never be expected to answer this question. This loftiest speculation of the human intellect must be approached honestly and with a sincere thirst for knowledge. Neither a shallow draught at this fountain nor the spirit of carping criticism will avail anything. The world is certainly real and eternal, but its reality and eternity are only relative. Are not dreams real in the dream-state? They become unreal only in the waking state. Similarly the world is certainly real unless with reference to one who is not of the world, who has waked from the dream of materialism into the condition of a *Brahmajnani*. To the man who knows that the object before him is only a rope and not a serpent, the appearance cannot deceive, but to all others, the rope is really a serpent and is a constant source of fear.

A wise man of this description does not act differently from others, but his actions are regulated by his wisdom. He is a conscious actor in the drama of the world. He has merged his little narrow *self* in the ocean of universal *selfhood*. He is the freest and the most fearless man and the greatest benefactor that by example and precept blesses this sad planet. He sees himself in everything and everything in himself. He is not blind to the apparent differences that exist between things but his internal eye has been disciplined, cultured and purified by universal love and wisdom. It is to such a wise man and not babblers in the philosophy (वाचा वेदान्तिनः) that the Lord makes reference. Though he is in the world, he is not of the world, and any action that he does is no action at all.

Unless and until this grand truth is fully grasped, Sri Krishna as he reveals himself in the second Chapter of the Gita cannot be understood. Neither the Christian Missionary nor the *un-Hindu* Hindu, unsympathetic and all-informed as he is, is capable of a clear grasp of the truth. Learning and social eminence are not philosophy and more than the talents and linguistic attainments of a Missionary or of a High Court Judge are necessary to interpret a work like the Gita.

But supposing that a *jnani* of this kind were to commit the crime of murder, rare, very rare, indeed, would be the circumstances which would compel him to do so; and he would never do it unless it be for the benefit of humanity, and he would never plead the defence above referred to. He would know that the murder, the Court and the punishment are as unreal as the murderer himself. He would not care to plead for his own sake nor would he grudge to undergo the penalty.

The Position of Woman in Hinduism.

By P. PADMANABHA IYER.

It has become fashionable in certain quarters to accuse Hinduism of having denied the dignity and moral worth of woman and of having reduced her to a mere instrument of pleasure and passive obedience. I shall try to prove by an unassailable array of authorities that the idea of equality of man and woman is the cornerstone of the mighty and magnificent structure of Hinduism which has held its own against the ravages of time and change and successfully defied the onslaughts of shallow and short-sighted critics.

Considered as the *Sahadharmini* and the inseparable partner of her husband, the Hindu wife has always received the honour and respect due to her position.

The following quotations from eminent authorities establish beyond doubt that our women occupied an honourable position; in fact, among no other ancient nation on the face of the globe, as stated by Mr. Romesh Chandra Dutt, a distinguished scholar of rare attainments and ripe culture, were they more honoured than in India.

From "*Manusmriti*":—

"Where women are honoured, there verily the Devas rejoice, but where they are not honoured all undertakings fail."

"Wherever women live in affliction, the family becomes extinct, but where they are loved, respected and surrounded with tenderness, the family increases and prospers in every way."

"The households cursed by women to whom they have not rendered the homage due to them, find themselves weighed down with ruin and destroyed, as if they had been struck by some secret power."

"In households where the husband is content with his wife and the wife with her husband, happiness is ensured for ever."

"Woman should be shielded with fostering solicitude by their fathers, their brothers, their husbands and the brothers of their husbands if they hope for great prosperity."

"When relatives by some subterfuge take possession of the property of a woman, her carriages, or her jewels, such evil-doers shall descend into the infernal regions."

"The mouth, the limbs, and in fact the whole body of woman is pure."

(Brihadbharma Purana, Part I Chapter 15.)

"A woman should not be abused nor chastised even with a flower."

(*Ibid* Part II, Chapter 11.)

"The moon gave them freedom from defilement, the heavenly musicians sweet speech, the fire the faculty of purifying everything, hence the purity of women."

(Garuda Purana, Part I, Chapter 95.)

"A wife is friend, minister, mother, woman of pleasure rolled into one."

(*Ibid* Part I, Chapter 64.)

"Where the conjugal relations are harmonious, all the blessings of heaven and earth are to be found."

(*Ibid* Part I, Chapter 2.)

"The wife is the husband's companion in everything, without her not even the smallest thing succeeds."

(Harivamsa Purana, Chapter 129.)

The following quotations are chosen at random from the sacred books:—

"Man is strength, woman is beauty; he is the reason that governs, but she is the wisdom that moderates; the one cannot exist without the other."

"He who despises women, despises his mother."

"Who is cursed by a woman is cursed by God."

"The tears of a woman call down the fire of heaven on those who make them flow."

"Evil to him who laughs at woman's sufferings, God shall laugh at his prayers."

"It was at the prayer of a woman that the Creator pardoned man; cursed be he who forgets it."

"Who shall forget the sufferings of his mother at

his birth shall be re-born in the body of an owl during three successive transmigrations."

"In assigning her portion to his sister, each brother should add to it, from his own; and present to her the finest heifer of his herd, the purest saffron of his crop, the most beautiful jewel of his casket."

I can multiply quotations, but having regard to the exigencies of space, I refrain from doing so.

The so-called Educated Indian, having acquired a thin coating of Western education, cries down our social institutions and booms up everything Western. We have it, on the authority of eminent Europeans, that our social system is infinitely better than that of the West which bristles with monstrosities of a varied nature. Take a peep into the inner working of the Hindu household and you will then see clearly what a conjugal life of simplicity and felicity the Hindu leads. If at all one chances to note any unhappiness, that unhappiness may be traced to Monster Poverty which has begun to invade even the sweet homes of middle-class Hindus.

I am not blindly infatuated with our social system and I do not assert that it is immaculate and perfect. There are no doubt certain pernicious customs such as the early marriage of our boys and girls which, like a cancer corrode and eat into the vitals of our society and should therefore be ruthlessly rooted up.

Some of our educated men want that our girls should be given the same sort of instruction that is forced down the throats of our boys. The staggering load of curricula, formidable text-books, constantly recurring and stiff examinations in the hottest months of the year, &c., are undermining the health and plucking out the heart of our boys. It is nothing short of monstrous that our fair and fragile girls, too, should be sacrificed to this perverse and unnatural system. A special system of education should be devised for girls on purely Indian lines. Let us take care that the Education we give our girls does not develop them into suffragettes. Let it not be such as will unsex them. Domestic Economy, dairy-farming, midwifery and child-nursing, music and Religious instruction should form a liberal and essential part of their education.

Ruskin has beautifully described the physiological and psychological differences between man and woman:—

The man's power is active, progressive, defensive. He is eminently the doer, the creator, the discoverer, the defender. His intellect is for speculation and invention; his energy for adventure, for war and for conquest, wherever war is just, wherever conquest necessary. But woman's power is to rule, not for battle, and her intellect is not for invention or creation, but for ordering, arrangement and decision. She sees the quality of things, their claims and their places. So far as she rules, all must be right or nothing is. She must be enduringly, incorruptibly good; instinctively, infallibly wise, not for self-development but for self-renunciation: wise not that she may set herself above her husband, but she may never fail from his side; wise, not with the narrowness of insolent and loveless pride, but with the passionate gentleness of an infinitely variable, because infinitely applicable, modesty of service—the true changefulness of woman."

Their education should therefore be on distinctly different lines.

Prof. Pramatthanath Mukhopadhyaya, in the course of his long and luminous article, "Some thoughts on Education in India," which appeared in the "Collegian," August 31st, says piquantly:

"My angel in the Sanctuary of home I can never suffer to become other than a Sarala or a Suryamukhi blooming, if necessary, into the calm effulgence of a Brahmadini like Gargi or Maitreyi, rising into the serene dignity of a queen of men like a Rani Bhavani or Ahalya Bai, or even sprouting into the radio-active glow of a scientific partner like Madame Curie; but never to be shrieking heroine of political platforms and the fighting propagandist of women suffrage....."

[The following few sentences, which I have culled from the Calcutta University Commission Report, are intensely interesting and instructive:—

".....There is a striking type of Hindu woman, racy with mother-wit, whose strong will and character impress themselves much more vigorously upon the family life than outside observers would imagine..... Reverence for what is symbolised by the life of husband and of child is central to a Hindu woman's conception of duty. Lying behind its earthly manifestation and yet inseparably merged in it is a divine principle, of which she prays that she may be a channel and in the service of which pain is at times transmuted into ecstasy, anguish into joy. Hers is the duty of the life-bringer. In her worship of a divine mystery, instinct is transfigured into faith, self-will is conquered by devotion,—personality is uplifted by submission..... She can invest an object, in itself simple and humble, with a mystic significance, and in the symbol sees the unseen. Through the visible her eyes and soul discern the invisible. And at last, through self-curtalement and discipline, she may attain to the power of entering, in moments of intense feeling, beyond the entanglements of distracting thoughts, into a peace that passeth understanding....."]

The Best Temple I Have Seen.

By J. S. R. SARMA.

ANTIQUITY OF HINDU TEMPLES.

The temple, as a Hindu Institution seems to be one of great antiquity. References to temples can be traced in ancient Hindu works. The Ramayana of Valmiki refers to temples in Ayodhya of old.

Cf. "देवतायतनान्यास्तु सर्वास्ताः प्रत्युपयन्."

Last Canto of Balakanda.

The idea of temples is closely associated with the conception of idol-worship; and this form of worship would appear to have existed in very old times, being meant for persons of inferior intellect and the common run of Hindu humanity, as distinguished from *mental adoration* which is indeed the best form of worship but possible only with highly purified and advanced souls. Compare Yajñavalkya, "मनोमया वरा पूजा प्रतिमां चालय-बुद्धिनाम्." Coming down to later times, Auvai (சுவை) has declared "ஆலயம் தொழுத சால்வம் நன்கு." All these would thus go to show that the temple as an institution of communal worship among the Hindus has been recognised as important and essential from very early times.

DIFFERENT KINDS OF TEMPLES SUGGESTED BY THE TITLE OF THE ESSAY.

The *best-ness* (if I may use the word) of a temple may be determined from various stand-points, viz, best in architecture, best in size, best in sanctity, best in the conduct of worship and management, best in richness of endowments and equipments and so forth: India, as the ancient home of the Vedic Aryans, as the land of the sublime and the spiritual, of the poet and the philosopher, is mainly a country teeming with temples and studded with sacred shrines and sanctified waters from the Himalayas to the Cape and from the Indus to the Brahmaputra, in varying degrees of importance. Temples there are, many in number, representative of each of the types above referred to. In determining the efficiency of any thing, two factors like quality and quantity almost always come into play. While each of these has a value of its own, *quality* must, in the main, be held as a pre-eminent decisive factor as a test of efficiency and efficacy; and the temple which satisfies both the tests is indeed superlatively eminent.

SACREDNESS AND SANCTITY OF TEMPLES.

The above fundamentals being borne in mind, let me now proceed to dilate on the subject of the essay as briefly as possible, with the limited personal knowledge and opportunities for observation I claim in regard to the temples in South India to which I shall confine myself. The object of a temple is, I take it, twofold, *i. e.*, to stimulate devotion to God and to promote communal sociality; in other words, to create and spread love towards God and fellow-beings: Such an institution is immensely desirable and clearly essential to man who, tossed to and fro, amidst distractions and disturbances in this world of ever surging strife and struggle for existence, longs for at least a moment of calm contemplation on, and communion with, God in a penitent spirit of penance and prayer; and the shrine which really satisfies this human craving is the temple: But with the generality of modern Hindus, the temple just like other Hindu Institutions, has lost its significance and is allowed to drift and decay in the sense its original aims and objects, uses and merits are not understood, or, being understood, are wantonly ignored and disregarded. As already pointed out, the value and efficacy of a shrine depends on the devotional efficiency associated with it. The elaborate ceremonies and rituals which the ancients have established and maintained according to the *Agamic* precepts in the matter of installation of *Lingams* and *idols* in Saivite and Vaishnavite shrines alike, and in regard to the construction of temples on the lines of the *Silpa Sastras* show the extent and nature of importance assigned to the temples; and still the sanctity and sacredness of temples is what the people concerned with the conduct and observance of worship make it. For, अर्चकस्य प्रभावेन शिला भवति शंकरः । Devotion and faith on the part of the officiating priest and archaka and of the worshipper are the measure of divine grace extended to them. Temples there are, big in size, stately in structure, rich in endowments and otherwise opulent in every way, having also been invested with a special halo of sacredness by tradition by reason of high associations. Let me explain what I mean by the last phrase. Some shrines have acquired peculiar sanctity of a preferential character because of each of them it is said that Brahma actually installed and worshipped the idol or any other symbol of God, that the Sun is a daily devotee, that Sri Rama set it up here and Vibhishana worshipped there; Some others still which have been held comparatively higher in popular estimation, because of their having been objects of devotional song by pious Saints and devotees of old, by Alwars and Nayanars, by the (நாலவார்) and Thayumanavar (தாயுமானவர்), by Pattinattu Pillai and others; and yet a third class exist with Puranic renown and sanctity. It is owing to causes like these, we see a large number of temples in all parts of South India, in cities and towns, in far off villages and out of the way hamlets, in the midst of thick jungles and on the tops of hills, endowed each, according to its luck, with large property or small, or with none in certain cases too.

LACK OF PATRONAGE AND ATTENTION.

The native Rajas and chieftains of old, when India was at the zenith of her glory, when at any rate she was self-contained and self-governing, had kept up the tradition and maintained and endowed the temples in their respective jurisdiction in a very laudable manner and in a spirit of religious devotion. With their decline and disappearance, the decline and disregard of temples began. Not that temples have ceased to exist, (except of course where the Iconoclasts of the Pre-British period laid waste and levelled the Hindu shrines especially in the other parts of

India), but the sincerity of devotion has become very rare and has been freely replaced by a spirit of indifference, by a *tamasha* character or by a commercial tinge. Modern education has revolutionised and demoralised the Hindu mind to such an extent and in such a manner that temples are boycotted as it were, by those classes who pass for educated and advanced gentlemen with broad outlook and liberal views and to whom temples are beneath notice, and that they have now come to be patronised and frequented by the Hindu mob and mass, the superstitious puerile rank and file, as the educated section would view them.

A BRIEF SURVEY OF SOUTH INDIAN TEMPLES.

I am afraid, the title of the Essay precludes a consideration of the aspects in the foregoing paragraphs and if so, I crave pardon for what might appear to be an irrelevant digression. In South India, and especially in the Tamil country, (perhaps equally so in the Andhradesa of which I possess very little knowledge in this matter), temples of every character abound. The shrine of Sri Ranganatha in Srirangam is decidedly the biggest in all aspects as it appears to me, in the unwieldy size and enormous area covered by the temple comprising the whole town of Srirangam itself within the Enclosure, in antiquity and opulence, in sacredness of the shrine and aspects of a similar character. The omission to mention the other temples in the vicinity and the District need not be held to presuppose or insinuate any invidious distinction or depreciation in respect of importance. The adjoining District of Tanjore is a District of temples, several of them coming under class 'big.' The Brihadesvara temple in Tanjore, suffering, as it does doubtless, from lack of old royal patronage, is said to be a unique specimen of architecture in the whole country. Kumbakonam is indeed a city of temples. The shrine of Kumbhesvara would indeed shine better if parts of the building are freed from the market-stalls and booths detractive from the solemnity and dignity naturally associated with temples, and affording opportunities for the profanation and defiling of the temple premises. The big temples at Tiruvadamardur and Tiruvahur, not to speak of the one at Mayavaram, though expected to be fairly satisfactory in the conduct of worship, would appear to afford room for considerable improvement. The shrine of Sri Rajagopala Swami at Raja Mannargudi who guards as it were the vast and distant town from a commanding position at the very entrance in the Western end of it, confiding the Eastern extremity in the safe hands of Sri Minakshi Sundaresvara, would, in my humble opinion, bear the palm for the charming grandeur and dignified atmosphere in the matter of conduct and celebration of periodical festivals from a popular and tamasha standpoint. Passing on to Madura, the ancient city of the Pandys and Naicks, the structural beauty and awe-imposing solemnity of the shrine go without saying, but an infusion of more God-fearing spirit and an atmosphere of moral purity on the part of the conductors of worship should considerably enhance the powers of the Deity. The land of the Setupatis claims the unique honour conferable by the sacred shrine of Rameswaram dating its origin from the Ramayana. It is a marvel that in a sandy tract in an Island cut away from the mainland and in days when the facilities of transport and communication of the boasted modern times were unknown, such a massy structure in stone and granite should have been built and that the shrine should perennially attract endless pilgrims right up from the Himalayas all through the year. It would immensely add to the importance and sanctity if all possible attention in a spirit of earnest devotion and faith be paid to the running of the shrine to the approved satisfaction of all. Before passing on to Tinnevely

which does not lay behind the rest, I should not ignore Paldi, and the Paldi-andavar reviewing the world there from his eminence, and His prototype at Tiruchandur with His shrine washed by the waves of the sea seems to be all bliss and benediction. Turning one's attention to the north of Tanjore District, the shrine of Sri Natesa at Chidambaram must arrest everybody passing through. It might not be fair to belittle the dignity and sanctity traditionally associated with the shrine and its management in regard to worship and temple rituals. The shrines at Tiruvannamalai and Tiruttani are no less important and have peculiar features of their own to command them. Sri Venkatesa of Tirupathi needs, doubtless, no introduction to the South Indians, if not to others also. If you turn round to the beautiful city of Conjeevaram, Sri Varada Raja and Ekambres together with Sri Kamakshi must command the regard and devotion of all devotees, and Kalahasti is, by no means, an exception to this class of shrines. Sri Veda Gireesa from his place at the hill-top of Pakshiteertham (Tirukkalukkundram) seems to be alive to the happenings of the world around Him shedding His divine grace and effulgence all the same. Besides the above specifically mentioned, the number of temples of every type untold is very great and cannot be referred to in the course of a limited space reasonably assignable to a brief essay. In the rapid review above outlined, the question as to which is 'the best temple I have seen' has not been particularly noticed and I now proceed to Travancore, the proverbial native state of charity, to Trivandrum, the capital of its enlightened and highly religious Maha Rajahs, to the sacred shrine of Sri Ananta Padmanabha to whom I reserve the place of pride and honour indicated by the title of this Essay. Temples in Travancore and Malabar would seem to be altogether of a different type and nowhere so gaudy and imposing, with gorgeous gopurams and tall towers which seem to be the peculiar characteristics of the temples of the Tamil India in the whole country, perhaps with rare exceptions here and there (I write subject to correction). But Sri Padmanabha's temple at Trivandrum, while the inner sanctum sanctorum and its immediate wings preserve the peculiar Kerala plan of structure which is as simple as faith-inspiring, is a fairly large structure with a commanding Gopuram, and with quadrangular wings specially intended as it were, for the dispensing of the perennial daily feeding of Brahmans by thousands. The personal purity and cleanly simple appearance of the officiating priests (*Pothis* or *Nambudris*) as they are styled, and the prescribed early morning worship and Puja and the traditionally established custom of the royal house of Travancore to pay its humble tribute of daily homage and worship in consonance with orthodox principles as to daily baths and prayers, would appear to account for the prevalence of a splendid spiritual atmosphere in and around the shrine.

॥ श्रीरामजयम् ॥

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Literary and Educational.

V. Noon-day in Gokul.

By V. SARANATHAN, M.A.

The rivers wind along in noon-day haze,
And air and sky are silent in a maze;
A ravelled fire here glistens deep leaves,
And there the sun flows out on summer sheaves;
Wild corn, all arrowy, and old and warm,
Gathers the open Day without alarm;
The winds are hushed and heavy with their drink
Of vapours, like great serpents that do sink
In their beds after ravage of their prey;
And the green banks so young have shadows grey
In fiery amorous change of this warm day.
Now the wild play of cattle in the woods
Is covered with the mantle of many moods—
Ease of their limbs, and thoughtful fare, and sleep,
And gentle stirring of desires that leap
Suddenly for the love of lover and mate,
And noon-day converse, and dumb quest of Fate
Which ne'er the placid, beautiful ones abate,
And, dear mild seers, they of this restful noon
Still know *their* trees of heaven and flowers' soft boon;
Waters, and wild woods, air and Heaven's moon;
And o'er their day-light dreamings plays thy One
Sweet Name, O Krishna, their Sorcery and their Sun.

VI. Cry of the waste.

O Krishna, we remember
Thy dear love's play
In waking and in slumber
In the wastes of our Day.
We wondered and grew warm
With thy miracles bold,—
We failed and we sank in the calm
Of thine strong-hold;
We travail and we sing in the nets
Of thy passion whole,
We tremble in Silence that frets
With sleights of thy Soul.
We are elements of Noon-light,
Young birds without wing;
We long for the shadows and sight
Of the Dark in Thy Spring.

VII. Krishna's Sleep.

Here in the haunts of Prayer,
Where the black bee is at rest;
Here mid pools or fragrant air
Where Echo builds her nest;
In hum of Silence wrought
With magic of close Thought,
He sleeps like the golden West.
The rivers murmur their fears,
The blood of the trees is warm;
Like reaped corn lying in tears,
The cow-boys lie without harm,
Around Him with dewy eyes
Watchful of His mysteries
After their toil and alarm.
He sleeps like the golden West,
Like the blue sky turning gold
At time's imperious hest
As evening leaps to his hold;
And the hours arise from dream
To gather the golden gleam,
Around Him growing bold.

***Vilapatarangini.**

By K. KRISHNAMACHARIAR, B.A., L.T., M.R.A.S.

SECTION II.

1

Whilst her lover, consumed by the fire of separation was bewailing his fate on the shores of Simhala the wife, expecting his safe return, stood casting her anxious eyes on his home-ward path.

2

The good one, not seeing her lord even after many days had passed away, gave herself up to tears.

While man loses courage under like circumstances, why question woman, who is, by nature, soft-hearted?

3

Afraid of the sight of her *gurus* (elders), she could not weep aloud.

A careless roaming in a forest is far better than a dependent life, even, if it be, in the palace of (Indra) the Lord of the Gods.

4

Her limbs, languid like a land-lotus exposed to the merciless rays of the noon-day Sun, betrayed her afflicted heart.

And betaking herself to a lone corner, she poured out her thoughts on her dear partner.

5

Days innumerable are passed, and yet why do you not come to me, my lord?

Without you, the whole world is alas! surrounded in darkness.

6

The East, pregnant with the rising sun, and bathed in the sweet songs of the morning birds, does no longer captivate my mind.

7

Nor do the buzzing bees attract me, that come to suck the honey from the full-blown lotuses in our garden tank.

8

The sight of the grassy plot tortures me, where once we walked, hand in hand, indulging in incoherent words of love.

9

The slab of stone is still vacant, where you sat with me, telling me, "You must have been tired of a long walk, and let me rest you on my lap."

10

Nor can I brook the sight of the cool bower, wherein you slept awhile, resting your head on my lap, when the noon-day sun hung high in the heavens.

11

The young fawn, who learnt to eat grass at your hands, does not take to it at other's hands; Nor does he taste it himself from the plots.

12

The parrot in the cage, accustomed to indulge in your sweet name, hangs his head alas! with downcast eyes, there being no usual response from you.

13

Have I alas! offended you that you might not come back to me?

Even if, by chance, a fault there be, can you not forgive me?

14

May it be that some other woman has captivated your heart?—

Nay, it is all false; I know your heart is full of love to me.

15

You told me once, lying by my side, "Lovely-faced. I am not happy, when away from you, even for a moment."

Are these words forgotten?

16

Even if I am not to be pitied, are you to neglect your aged parents, who have enthroned you as the idol of their heart?

17

Has not your curiosity of visiting foreign climes yet been satisfied?

Or has your tiny vessel foundered in the Ocean?

Or are you, by chance, stranded on a stray island?

18

How can the day come back, when, the moon rising on the summit of the Eastern Mountain and the South wind blowing gently on our palace, we wove an hundred verses?

19

The Chakravaki meets her lover in the day, and the Lily smiles at the touch of her Lord (the moon) in the night.

Thus in their cases there is certainty:

But alas! for me, neither in the day, nor in the night.

20

Day by day she was hoping "My love is perhaps returning home."

Though pierced with the arrows of Manobhava, her hope sustained her, and she could not end her life.

Part of the war work of Captain W. Jaggard, was as an officer in charge of records at the bureau known as the Army Record Office. It was to this office that the English matron, whose man was "doing his bit," had to apply when she failed to get her separation allowance, or not so much as she considered she ought to get. Here are some of Captain Jaggard's delightful selections from these unique applications:—

Sir,—I have not received no pay since my Usband gone from nowhere.

Sir,—You have changed my little boy into a little girl. Will it make any difference to my allowance?

Sir,—In accordance with your instructions on my paper I have given birth to a daughter on the 21st of April.

Sir,—We received your letter. I am his Granfather and Grammother. He was born and brought up in answer to your letter.

Sir,—In answer to your letter I have given birth to twins. Hoping this will be satisfactory.

Sir,—Just a few lines to say owing to your delay in sending money we have not a morsel of food in the house. Hoping you are the same.

Sir,—I send you a marage sertificate but you only sent six back, there were seven but one died, her name was Fanny and he was baptized on half a sheet of note paper by the Revered Thomas.

Sir,—I am expecting to be confined next month. Will you please let me know what to do about it?

Respected Sir, Dear Sir,—Though I take the liberty as it leaves me at present, I beg to ask you to let me know where my busbin is, tho he is not my legable busbin as he has got a wife, tho he says she is dead. But I thinks he dont know for sure but we are not married tho I am getting my allowance reglar which aint the fault of Mr. Lloyd George and Mr. Mackena who would stop it if he could, but if you know where he is as he belongs to the R. F. C. for ever since he joined in Jan. When he was sacked from his work for talking back to his boss which was a woman at the laundry where he worked. I have not had any money from him since he joined though he tells Mrs. Jones what lives on the ground floor that he was a "Pretty Ossifer" for 6s. a week and plenty of underclothes for bad weather, and I have three children what he has been the father of them tho he says it is my fault. Hoping you will write to me soon and you are quite well as it leaves me, I must close now hoping you are quite well.

Sir,—I have been in bed with the doctor for three days, but he does not seem to do me any good. If you dont send at once I shall have to have another one.

M. A. B.

Historical and Scientific.

The Pallavas in India.

By P. T. SRINIVAS IYENGAR, M.A.

CHAPTER I.

THE PALLAVAS.

Daryavush Vishtaspa, whose name we can recognize only in the doubly transmuted—first in Greek and then in Latin—form of Darius Hystaspes, mentions in his inscriptions, the *Parthava*, as the people of one of his provinces—that of which his father, Vishtaspa, was the Satrap before Darvavush became King of Persia. This is the first notice, of the existence of the Parthians, as Greek and Latin writers called the Parthava. When the Parthava came to India and settled there in pretty large numbers in the third century B. C. and later, the name became in Indian usage changed to Pahlava, Pahlava, and more commonly Pallava¹.

The Pallavas came to India intimately associated with another tribe, the *śakas*. The *śakas*, so far as Indian History is concerned with them, were tribes who had, in prehistoric times, settled near the Hamun Lake, which to-day forms part of the boundary between Afghanistan and Persia. The settlement of the *śakas* in this region, gave it in ancient times the name of *Śakastāna*, *Sagastāna*, which later became *Sejistan*, *Seistan*. At about the time when Parthia proclaimed her independence under a king who took the title of Ar-Sakes (c. 250 B. C.), hordes of Pallava adventurers spread into the adjoining district of *Seistan* and very soon the *śakas* and Pallavas were indistinguishably mixed together. The earliest Indian reference to them, which we can confidently date, is the grammarian *Kātyāyana's* illustration of *śāka pāṛthiva* as an instance of a compound made of nouns in apposition (*samāndāhikaraṇe*);² i.e., in the last quarter of the III century B. C. Indian writers considered the *śakas* and the Parthavas as identical. The *Kālakāchārya Kāthānaka* says that the *śaka* Kings were called *Sāhi* and "this Pallava title is in harmony with the constant association of *śakas* and Pallavas"³ in India. The only means we have of deciding whether, a person who figures in Indian history belonged to the *śaka* tribe or the Pallava tribe is the consideration of the etymology of the name. Dr. Thomas after a study of "the (1) names occurring on and coins, (2) names occurring on the Mathurā Lion-capital, (3) some names occurring in other inscriptions" with the help of etymological and other linguistic indications, and of actually recorded facts, helping to distinguish the provenance of the names⁴ concludes the study with the remark that as some names are of mixed origin, and as in some instances "there appear to be names from both sources belonging to members of the same family, we must admit that it is hopeless to base any distinction of nationality upon such nomenclature. In fact, the evidence of these names, so far as it goes, is in agreement with the close association of *śakas* and Pallavas, which seems to be indicated by the Indian references."⁵ The author of the *Periplus*, too, refers to this intimate association of the *śakas* and the Pallavas, when he describes "the coast-district of Scythia," i.e., the *śaka*-Pallava dominion near the mouth of the

Indus as being "subject to Parthian princes who are constantly driving each other out." The evidence of the coins confirms this conclusion. The coins of the earliest "śaka" kings of India exhibit Parthian characteristics—such as the use of the title *basileos basileon*, copied from the coins of the Parthian monarch, Mithridates Ist. Sir John Marshall tacitly admits the fusion of the *śakas* and Pallavas of India into one tribe by calling the epoch of their occupation of Takkasila, the "śaka and Pahlava" epoch.⁶

Dr. Rapson says, "the difficulty of distinguishing the Scythic (*śaka*) and Parthian (Pahlava) dynasties in India during this period is well known. The proper names afford the only means of making a distinction between them, and a consideration of these supplies no certain guide, since names derived from both sources are applied to members of the same family."⁷ Speaking of the relations between the dynasties of Moa (Maues) supposed to be a *śaka* and Onona (Vonones), "the Parthian appearance" of whose name "is most striking," he says, "it is certain that the dynasties of Maues and Vonones were intimately connected, and it is difficult to separate them so far as to call the former *śaka* and the latter Parthian. The difficulty is, perhaps, to be explained by supposing the existence among the *śakas* of this period of a strong Parthian element... Vonones strikes coins together with Azes, the successor of Maues; ... what the exact relations between these two ruling families of *śakas* or *śaka*-Parthians were, it is impossible to say."⁸ The difficulty is caused by not recognizing the coalescence of the *śakas* and Pallavas before they came to India. It is extremely doubtful if even originally, they were two distinct tribes, for the first Parthava monarch assumed the title of Ar-*śaka*; but whether they were one or two in their original homes, they were intimately associated with each other in *Śakastāna* before they came to India, and for purposes of Indian History they are but one tribe. Scholars have caused a great deal of difficulty by separating the Indo-Parthians from the Indo-Scythians. Indeed the use of the word Scythic is both needless and confusing. The ancient Greek and Latin writers used the word 'Scythian' loosely to describe the races who lived outside the regions occupied by the civilised races of antiquity—the Romans, the Greeks, the Persians, the Indians; hence the classification of Scythians into European and Asiatic, of whose racial affinities we know nothing. The earliest Greek authors used the word *skuthoi*, not as a racial designation, but to indicate the nomadic manner of living of the uncivilized Northern Europeans and Asiatics; "The term Scythic is not, strictly speaking, ethnical. It designates a life, rather than a descent, habits rather than blood."⁹ It will tend to clearness of understanding of Indian History if we reject the words Indo-Scythic and Indo-Parthian and stick to the Indian designation, *śaka*-Pallava.

The *śakas* must have been migrating to Western India ever since they settled in *Śakastāna*, before the days of Daryavush and long before the Pallavas reached their district and became amalgamated with them. For there was an active commercial intercourse between Western India and Persia from very early times; boats carrying Indian goods sailed, hugging the Makran coast, to the ports of Persia and Babylonia. *śakas* must have drifted to India in the wake of this trade. The *Bhaviṣya Purāṇa* speaks of a visit of Śambha, son of Kṛṣṇa, to *śaka*-dvīpa, beyond the sea of salt-water and of his bringing with him eighteen families of Magas to India.¹⁰ Whatever may be the historical value of this legend, it may at least be taken as evidence of the early migrations of *śakas* to Western India. On account

1. The interchange of *r* and *l* is a commonplace of Sanskrit Phonology. The weakening of *th* to *h* is illustrated by the well-known equation, Persian *Mithra*=Sanskrit *Mithra*. Vide Weber *Hist. Ind. Lit.* p. 4 n. 4, p. 188, n. 201a, where further references are noted.

2. *Vārt.* on *Pāṇ.* II. i. 60.

3. J. R. A. S. 1906. p. 204. (Dr. Thomas).

4. *Id.* pp. 208-214.

5. *Id.* p. 215.

6. § 38 tr. by Schöff.

7. Rapson, *Ind. coins*, Pl. I. 15.

8. J. R. A. S. 1915 p. 196.

9. *Cat. Ind. coins. Andhras &c.*, Int. p. xcix. n. 1.

10. *Ind. coins*, § 30, 31.

11. Rawlinson, *Sixth Or. Mon.* p. 20.

12. J. R. A. S. 1915. p. 422. (Dr. Spooner quoting from Wilson.)

of this, the name Śaka was given to the Śaka-Pallava settlers in Western India even in later times, whereas, in the rest of India, they were called Pallavas, because the latter predominated among them.

Even before the rise of Parthia to supremacy in Asia in the II century B. C., Pallavas migrated into India. One of them, bearing the Persian name of Tushaspha, rose to the position of Governor of the West Indian province of Asoka the Maurya.¹³ But the great expansion of Parthian empire under Mithridates I (c. 171-136 B. C.) stimulated the ambition of Pallava adventures. At that time the empire of Magadha had become disorganized under the weak rule, of the later Śunga kings; and so Pallava adventurers found it easy to establish dynasties in various Indian provinces. Their coming to India was more or less of the nature of a peaceful penetration than of conquest. "A regular invasion of the Parthian empire seems not to be recorded and *a priori* highly improbable. We must think rather of invasions by adventurers of various origin, among whom from time to time, one or another...was able to assert a temporary supremacy."¹⁴

The Śaka-Pallavas did not come to India through Afghanistan. This country was in the second and first century B. C. ruled by Yavana (Indo-Greek) chiefs whose coins form an unbroken series during this period; no coin of Śaka-Pallava rulers has been found in Afghanistan, which in those days served as a barrier to the invasion of India by a foreign power. Nor is there any evidence of their passage to India through Kashmir. They must therefore have passed through Baluchistan into Sind and then up the valley of the Indus into Panjab or straight from Makran ports to Surashtira. The only direct piece of evidence we have on the question is the statement in the *Bhavishya Purāṇa* already referred to, that people from Śaka-dvīpa came to India "across the sea of salt-water."¹⁵

Mr. V. A. Smith, running counter to the opinion of most people who have investigated this question, makes the Śakas and the Pallavas come in two different streams. He speaks of the invasion of India by the Śakas consequent upon their displacement from their territories north of the Syr Darya (Jaxartes) by the Yueh-chi, c. 170 B. C. He says, "the Śakas, accompanied by cognate tribes, were forced to move in a southerly direction and in course of time entered India from the North, possibly by more roads than one..... Yet another section of the horde, at a later date, perhaps about the middle of the first century after Christ, pushed on South and occupied the peninsula of Surashtira or Kathiawad."¹⁶

The Chinese historians refer to the movements of the Yueh-chi, but there is absolutely no evidence to connect the migration of Śakas into India with this event; nor is it true that the Śakas reached Surashtira only in the I century after Christ. The Indian tradition that the Śakas were driven out of Multan in the I century before Christ by Vikramāditya can at least be accepted as an indication of the presence of Śakas in Surashtira in early times, even if the foundation of the Vikrama Samvat era to commemorate that event be disbelieved by scholars for want of epigraphical confirmation of the tradition. Nor could the Śakas have entered India "through the northern passes," as Mr. V. A. Smith says,¹⁷ for they evidently regard Śakas-tāna as their home and established monasteries in India "for the honour of all Sakastāna."¹⁸

Mr. V. A. Smith attributes the coming of the Pallavas into India to the conquest of part of this country by

Mithridates I, who, according to him, "annexed to his dominions the territory of all the nations between the Indus and the Hydaspes or Jihlam river. The chiefs of Taxila and Mathura would not have assumed the purely Persian¹⁹ title of satrap, if they had not regarded themselves as subsidiaries of the Persian or Parthian sovereign; and the close relations between the Parthian monarchy and the Indian borderland at this period are demonstrated by the appearance of a long line of princes of Parthian origin, who now enter on the scene."²⁰ This again, is a misreading of history. The power of Mithridates I does not seem to have been felt as far as the Indus. To establish this, Mr. Smith relies on the statement of Grosius, who wrote c 420 A. D. But Rawlinson says, that Mithridates, elated by the success of his arms against Heliocles, the parricide king of Bactria, "is said to have invaded India, and overrun the country as far as the river Hydaspes, (note Grosius, V. 5. Compare Diod. Sic. XXXIII. 20. These conquests are somewhat doubtful, since Justin seems to have known nothing of them); but if it be true that his arms penetrated so far, it is at any rate certain that he did not effect any conquest. Greek monarchs of the Bactrian series continued masters of Cabul and North Western India till about B. C. 126 [as a matter of fact, till about a century later]; no Parthian coins are found in this region; nor do the best authorities claim for Mithridates any dominion beyond the mountains which enclose on the West the valley of the Indus."²¹

(To be continued.)

High Prices.

By DOCTOR SLATER.

Professor of Indian Economics.

(From the Publicity Bureau.)

To say that prices are high means that much money has to be paid for the ordinary commodities of life. There are therefore two possible causes of high prices. They may be due to an abundance of money or to a scarcity of goods. Similarly a rise of prices may be due to money becoming more abundant than before, and the quantity of goods not increasing in proportion, or to the quantity of goods produced being reduced, while the quantity of money circulating remains the same. It is I think, easy to see that when high prices are due to a failure of production, as happens in India as the result of a bad monsoon, they represent a real calamity; but when they are merely due to people having more money high prices may—but also may not—be accompanied by prosperity. It is therefore very necessary to find out in any case, when we find prices are rising and seem unreasonably high, which of these two causes is responsible, or whether they are both operating.

Before discussing the present high prices here in India, it will be convenient to consider in brief the course of prices in gold-using countries before the war. If we go back a hundred years we find that at the close of the great European war prices were extremely high. That, you will readily understand, was the natural consequence of the terrible conflict in which the Napoleonic empire was destroyed. In the long peace that followed, while there were great fluctuations, prices on the whole were falling until 1848. Then came the great discoveries of gold in California and Australia, which increased the world's annual gold production in five years from about five millions sterling to about 30 millions sterling, a six-fold increase. As the amount of gold available for use at any time is the accumulation of many past years' production, you must not suppose a six-fold increase in the annual out-put immediately makes a very great

19. The word 'Persian' in this context is scarcely accurate. The word was, certainly, originally Persian; but then it was borrowed from the Persians by the Parthians, who used it as a synonym of the Greek word *Basileus*, King, *Vide* extract from Rawlinson quoted presently.

20. E. H. I. p. 227-8.

21. *Sixth Or. Mon.* pp. 78-79.

13. Tushaspha is called a yavana rāja in the Junagadh inscription of Rudradāma, 150 A. D. The name is decidedly Persian; hence the word *Yavana* is to be taken as used loosely.

14. Dr. Thomas in J. R. A. S. 1906. p. 216.

15. *Vide* J. R. A. S. 1904. p. 703 sqq. 1906. p. 643 sqq.

16. *Early Hist. of India*, 3rd Ed. p. 236.

17. *Ib.* p. 249.

18. *Ep. Ind.* p. IX. p. 147.

percentage increase in the quantity available; nevertheless it does make a perceptible increase, and this effect goes on accumulating from year to year. In consequence of this increase in the world's stock of gold, prices rose steadily from 1850 to 1873 although the production of all sorts of useful commodities in gold-using countries was on the whole increasing faster than the population. It is true that within that period there was a series of wars, beginning with the Crimean war (1855) and ending with the Franco-Prussian war (1870-71). These wars did much to check industrial progress and increase of production, and but for them these forces would have more effectively neutralized the increase in gold, and prices would not have risen so much. Nevertheless, in spite of the wars, there can be no doubt that in the leading commercial countries, at any rate, useful commodities were being more easily and abundantly produced after 1871, when prices were so high, than twenty years earlier, when prices were much lower. We can therefore describe that increase of prices as the result of greater abundance of money.

But after 1873 there came a change, and between 1873 and 1896 in gold-using countries there were falling prices. The production of gold was falling off. Between 1856 and 1860 it had averaged 6,486,000 ounces, between 1866 and 1870, 6,270,000 ounces, but between 1876 and 1880 it fell to 5,543,000 ounces, and between 1880 and 1885 to 4,794,000 ounces. At the same time Germany had altered its currency from a silver to a gold basis, other European countries followed suit, France and the Latin Union gave up free coinage of silver, and America also made its money gold money to an increased extent. In consequence there was a great deal more work put upon the world's gold supply at the very time when the out-put of the gold mines was declining. Also industrial progress, and the increased production of goods and the improvement of transport, bringing all the produce of the world more easily and rapidly and abundantly to the great markets, was continuing, and there was little of importance in the way of wars to counterbalance this advance. It is therefore easy to see why gold prices fell. They fell to such an extent that a sovereign in 1896 would buy nearly twice as much as in 1873 in the English wholesale markets. India felt the effect of this in the falling exchange. This was not due to a fall in the real value of the rupee, for the purchasing power of silver remained very constant in this period, but to the rise in the real value of gold. Howbeit it was very fortunate that the Government of India closed the mints when it did, and fixed the exchange value of the rupee at 1s. 4d., because the purchasing power of silver fell very rapidly after 1896.

Let us now consider the period 1896-1914. This was a time of rising prices all over the world; a time of falling purchasing power of gold; and still more rapidly falling purchasing power of silver. What were the causes of these phenomena?

Let us take silver first. The growth of the world's silver productions was remarkably steady right through the hundred years ending in 1914. It was a little under 15 millions ounces per annum from 1821-30; just over 25 millions ounces from 1841-50, over 40 millions ounces from 1861-70, about 100 millions ounces from 1881-90, and over 200 millions ounces for the last decade before the war. But there was no corresponding increase in the demand for silver either for coinage or for other uses. Naturally the value of silver fell. With regard to gold there was after 1890 a fresh rapid jump in production, partly in consequence of the exploitation of the South African mines, which speedily became capable of producing more gold than the whole world had turned out before 1890, and partly by new processes making the extraction of gold more efficient. Thus the average production of little over 5 millions ounces per annum of the decade 1881-90, speedily became quadrupled. But this unfortunate circumstance was to a great extent neutralized by the people of India. About this time they diminished relatively their imports of silver, and greatly increased their imports of gold, much

to the disgust of eminent bankers and others ignorant of elementary economics. By converting into ornaments a great portion of the gold dug out of the ground in South Africa, and pouring forth in payment of gold vast quantities of wheat, rice, oil-seeds, teas, hides and skins, and other useful commodities, Indians did a great deal to keep down the prices of these things in the world markets, and did a great service to other countries, while making a very poor bargain for themselves.

(To be continued.)

Reviews.

Hinduism: The World-ideal. BY HARENDRANATH MAITRA.

This is an exceptionally able and valuable book. Mr. Maitra has seen much of both the East and West and he says in his Foreword: "Coming in contact with the life and civilisation of the West, I have been able to view more profitably the great ideal of my own country.....Each race has a note of its own, and each, if properly cultivated, contributes to the harmony of the whole.....India looks within; the West without.....If we want to avert all future wars, even the possibility of war, we must simply sit on a prayer-rug instead of always running about in motor-cars. When we look within we see humanity is One."

Mr. G. K. Chesterton's introduction to the book is a brilliant performance. He refers in it to "the India of acted poetry and immemorial traditions, the India in whom life and religion are one." He says well that the Indian peasantry stands "for the twin mystical virtues of chastity and charity." He says further in his own inimitable manner which in this introduction has preserved its brilliance and originality while shedding its perversity and phrase worship: "The unity of India is spiritual unity, Krishna and Buddha are greater unifying forces than Napoleon or Frederick (so-called) the Great.....Her people still go on pilgrimages; they still believe in poverty and holiness, miracles, sacrifice, and faith."

Mr. Maitra begins his work with the accent of true devotion to the genius of India: "The time has come to present India to the West; India the condemned of the world but the beloved of the Gods.... The East is the mother of religions and India is the heart of the East. From her altar-fires, sacredly kept and never allowed to die out through all the centuries, the flame of spirituality has been kindled in every other land." India has always stood for Peace, Wisdom, and Love, and has welcomed all with open arms. As Mr. Maitra says, "India is a land of dreamers, and her great dream is of God. The West calls the East dreamers, and the East is proud of it."

India has thus been the land of the spiritual life *par excellence*. The stress of modern life has no doubt affected it also but it still preserves the golden mean between inertia and immersion in worldliness. The great war of to-day is as Mr. Maitra says due to "a famine of spirituality" in the West. He says further: "The keynote of Christianity is humility. The keynote of Western civilization is egotism." India is hence the spiritual saviour of the future world and has a unique place in universal life. She alone has lived life for something beyond this life. G. Lowes Dickinson says well that the antithesis is not between the East and the West but between "India and the rest of the world."

(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", Srivangam.

Miscellaneous.

Olla Podrida.

A few days ago I read in the daily papers that "frenzied finance" is very much in evidence in America and that fortunes of life-times were wiped out in a few hours on the Stock Exchange. Wonderful modern world! Fortunes are lightly made and lightly lost now-a-days. Speculation is such an attractive thing that few seem to be able to keep away from it. Human moths will hover about the flame of speculation and die there despite all warnings.

"The National Week" has come and gone. We had not only our National Assembly which is a vital need but many superfluous assemblies and some mischievous assemblies. We had a Moderate conference. We will, I fear, soon come to a dummy conference. We had a conference of village officers, the Thondamandalam conference, the Theosophical conference, the Economic conference, the sub-assistant surgeons' conference, the Salem Village officers' conference, the Social conference, the Audi Dravida conference, the Students' Convention, the Saiva conference, the Vaishnava conference, etc., etc., etc. Prodigious!

The Tanjore Maistries are going to form an association and organise themselves. What next? The next is, of course, the association of the Electric consumers. Who are these? They are the first cousins of fire-eaters.

Now that the Congress is over and there is no doubt about our gratitude to our leaders, I hope that it is permissible to reflect coolly on events and utterances. Was there a real need for such a wrangle over such words as "disappointing," "co-operation," and "thanks"? I shall take here a few utterances— notable utterances by notable personalities. Mr. Tilak said: "Wisdom in the 20th century means capacity to convince the majority. Wisdom has no absolute meaning in politics." We shall therefore burn Manu and Burke as these were ancient politicians who thought and said otherwise and as their creeds are outworn. Mrs. Besant said: "I have been a small minority many a time in my life and come out at the top at the end." Must individual history repeat itself? Mr. Gandhi made a reference to *Gita* and asked Mr. Tilak to extend the hand of fellowship to Mr. Montagu if he believed in *Gita*. Mr. Mohini said that Mr. Gandhi was a Mahatma and would even thank his enemies. Is this what is called spiritualising politics?

Sir John Rees says in a letter to the *London Times*: "A Brahman in these days is hardly more a priest than Mr. Bishop is a prelate." Is this true? Is this all that is left of Brahminism?

An eloquent advertisement furnishes a partial answer. It appears in *New India* on 2-1-1920. It says: "Wanted a Motor driver, Brahmana preferable."

The Congress thanked the All-India Muslim League for passing a resolution recommending the substitution of other animals instead of cows in respect of sacrifices on the occasion of Bakr-Id. Poor other animals! I fear that only Scrutator will plead your cause.

It seems that America has fitted out two Cinema expeditions against India, China, and Japan. I suppose that these Western people must be invading somewhere or other and somehow or other.

Did you read about the export of Indian cows to Brazil? The Hindus would harangue about Bakr-Id slaughters and yet export cattle for slaughter out of sight. What hypocrisy!

A New Billiard Saloon has been opened in the Wellington Cinema. The modern architectural additions in civilised towns, are hair-cutting saloons and billiard saloons. We do not want temples and dharmasalas any longer.

Correspondence.

The Madras Students' Convention.

FROM AN ONLOOKER.

The Madras Students' Convention held its sittings this year at Madura. A strong Reception Committee with Mr. Suryanarayana M.A. B. Sc. as Chairman had been formed and under his able guidance and expert advice the arrangements were very good. The Delegates were comfortably lodged in the Madura College Hostel which was within a few minutes' walk from the College Hall where the sessions were to be held. On the morning of the 26th December long before the appointed time members began to pour in and among the visitors were included some of the distinguished men of the locality. At 1 O'clock the President-elect Mr. Agashe was taken to the Hall in a grand procession from his temporary residence. He was conducted to the dais accompanied by Principals Suryanarayana and Yegnarayana Iyer. The proceedings began with the interesting singing of the national song by a few girls of a neighbouring school who were specially sent for the occasion. The Chairman of the Reception Committee then read his address which ran unconventionally enough but two pages of printed matter. But it was not of that kind of addresses which have "two grains of wheat hid in two bushels of chaff." The shortness of the address was made up by the excellent matter it contained.

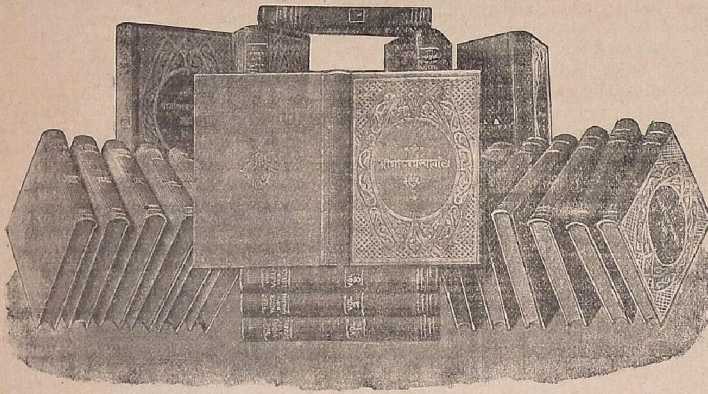
With due formalities the President was installed into the Presidential Chair and he delivered his address which was nothing but an able plea for National Education as started by Mrs. Besant and others. The references more than once to his "Chief" and "Deputy chief" were felt to be rather not relevant to the occasion. Another distinctive feature of the address was that it put the case for religious education in an able and unanswerable way. After the address was over the Convention adjourned into the Subjects Committee.

Exactly at 11 A.M. the next day the open Convention began, and the moving of resolutions was proceeded with without much unnecessary delay. The first resolution thanked that sincere friend of the Madras students Mr. Statham for his persistent endeavours in lightening the B.A. course. The students exhibited a keen interest and enthusiasm in discussing resolutions that asked for the encouragement of research in Indian History and so on. On the third day too, some more resolutions were passed. One characteristic feature of the debates was the sobriety, and the moderation of the speakers. There was no personal acrimonious controversy. Another peculiarity was that the students were very scrupulous in avoiding topics which did not in any way vitally concern them and their interests. This is a change quite welcome and for the better too. It was clearly and undisputably recognised and proved by all the students that religious and moral education is of the first and foremost importance in any scheme of education. This stern insistence on religious education clearly distinguished the last Convention from all its predecessors. The Convention was fortunate enough in as much as it narrowly escaped from the inter-caste dinners which so much spoiled the fair name of the organisation in previous years.

Apart from the serious aspect there was the humorous side of it too in the Convention. When one of the speakers began his speech with the usual "Ladies and Gentlemen" one of the audience cried out "No ladies here please". But the speaker at once retorted by saying "I expect ladies here" and thereby compelled a roar of laughter from the hearers. On another occasion a mover of a proposition felt that he was unnecessarily inflicting his unwelcome personality a little too often upon the audience and so abstained from making any speech on the resolution on hand but simply moved it for their acceptance. The seconder was a quick-witted youth who rose at once and said "I second the resolution so ably moved by my friend" and the whole house was set a-laughing. In the Subjects Committee a student who was known to be a habitual smoker brought a resolution condemning juvenile smoking. Another non-smoking student stoutly opposed it on the ground that the resolution was self-convicting. The proposer who was brought to his senses at once exclaimed "I thank you for having saved me" and sat silently down. On the last day the Reception Committee staged 'Manchairs' and with it the Convention business was over. Thus dinner and discussion, tea and talk kept the delegates pleasantly engaged. The inevitable deficiencies in the arrangements were made up in a great degree by the historic interest, magnificent buildings and beauty of this renowned ancient city in the Presidency.

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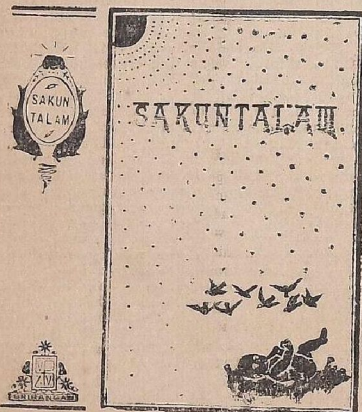
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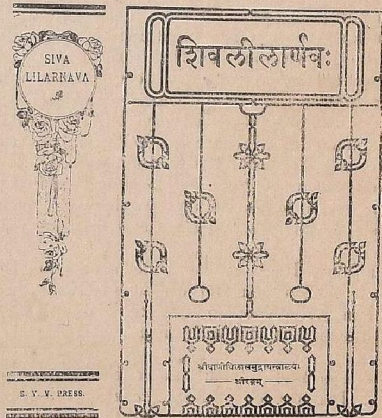
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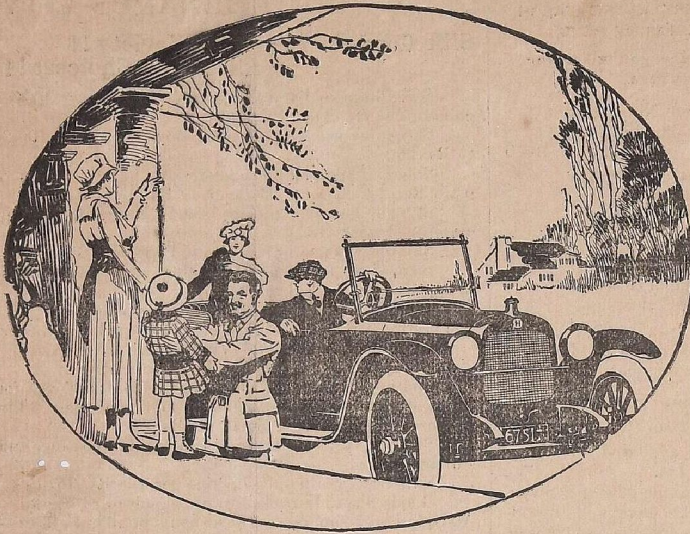
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