

# THE Hindu Message

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from the Hindu Standpoint.

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### THE HINDU MESSAGE stands for

- (1) The Maintenance of British supremacy with self-govern-  
ment for India,
- (2) Co-operation with the different communities of India with-  
out prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian  
Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

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Srirangam.

## A Vision of India.

### THE NAVAMALIKA.

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

Beneath the soft caressing touch of Spring—

The ardent bridegroom scented, swift, and fair,  
Whose touch gives life and bliss beyond compare  
Thou hast thy fair and fragrant blossoming.  
I look on thee with quenchless wondering.  
The sweet night's universal star-crowned hair  
Doth not more surely win full-hearted prayer  
Than to my heart this jasmine plant doth bring.  
The jasmine shines like lovelorn maiden sweet  
In faery realms of flowers, and sings alone  
Its music of faint odour in the morn.

Its buds and blooms that seeking eyes do greet  
Seems my love's fingers and her smiling tone.  
What heart can turn from beauty pale, forlorn?

## 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" and should reach this office not later  
than the 29th February 1920.

[The Prize of Seven Rupees is sent to  
T. S. Ganesier of Mysore whose essay on "India in  
1919" is published in this issue.

The continuation of the article "Pallavas in  
India" by Mr. P. T. Srinivasa Iyengar M.A. will  
appear in the next issue.

—Ed.]

## Great Thoughts.

A snake dwelt in a certain place. No one dared  
to pass by that way; for whoever did so was instant-  
aneously bitten to death. Once a Mahatman passed  
by that road, and the serpent ran after the sage in  
order to bite him. But when the snake approached  
the holy man he lost all his ferocity and was over-  
powered by the gentleness of the Yogin. Seeing the  
snake, the sage said: "Well, friend, thinkest thou  
to bite me?" The snake was abashed and made no  
reply. At this the sage said: "Hearken, friend; do  
not injure anybody in future." The snake bowed and  
nodded assent. The sage went his own way, and  
the snake entered his hole, and thenceforward began  
to live a life of innocence and purity without even  
attempting to harm anyone. In a few days all the  
neighborhood began to think that the snake had lost  
all his venom and was no more dangerous, and so  
everyone began to tease him. Some pelted him;  
others dragged him mercilessly by the tail, and in this  
way there was no end to his troubles. Fortunately  
the sage again passed by that way, and seeing the  
bruised and battered condition of the good snake, was  
very much moved, and inquired the cause of his dis-  
tress. At this the snake replied: "Holy Sir, this is  
because I do not injure any one after your advice.  
But alas! they are so merciless!" The sage smilingly  
said: "My dear friend, I simply advised you not to  
bite anyone, but I did not tell you not to frighten  
others. Although you should not bite any creature,  
still you should keep everyone at a considerable dis-  
tance by hissing at him."



Similarly, if thou livest in the world, make  
thyself feared and respected. Do not injure any one,  
but be not at the same time injured by others.

## Events of the Week.

The Speech which His Excellency the Viceroy delivered in opening the current session of the Imperial Legislative Council contains some weighty pronouncements on the Industrial and Emigrant problems of this country. Three specific measures, His Excellency said were necessary to give immediate effect to certain recommendations of the Industrial Commission. Of these the establishment of the new Department of Industries is the first. No real work could be done unless the Department is represented by a member of its own and we are glad to see that this will be so. Besides with the transference of Industries in Provincial governments the relations of this central department to provincial ones is only of an advisory nature and it is well that it is so for it is entirely left to our Ministers to initiate and develop the industries in their provinces. The Munitions Board is being reconstituted as an interim body so as to serve as a foundation stone for this new central authority. The second and third measures, namely of organising a scientific service and a purchase department for Government stores are, we are told, in the hands of Committees presided over by Prof. Thorpe and Mr. Couchman whose reports the Viceroy expects at the end of April and before June respectively.

The Indian problem in South Africa and in the British East African protectorate is a very grave one which is causing great anxiety and concern here and one which unless the Indian Government handles strongly and tactfully is sure to produce an agitation of a very troublesome sort. In spite of His Excellency's assertions that his Government is doing its best to represent Indian interests there is still some feeling that His Excellency could have exhibited a little more strength and a little more action in his dealings with the African Governments. We cannot for a moment doubt the sympathy and earnestness which His Excellency evinces in our interests but we would urge a more vigorous and strong-handed policy especially towards dominions which show little or no sympathy with us. We are all aware and are deeply grateful to His Excellency for the way in which he prohibited indentured emigration. As His Excellency said there are even now two deputations from Fiji and British Guiana to persuade us to reopen emigration to those Colonies on a new basis. His Excellency said "It is not the duty of India to provide labour for British Colonies. But if the Colonies offer Indians a wider and more prosperous career than that which they can look for in their own homes, then we should not stand in the way. Our duty, then will be to protect the ignorant Indian emigrant against misrepresentation and to see that such guarantees are given as will safeguard his interests as a free settler in the country to which he goes. It is proposed that the deputations should meet a Committee of the Council and His Excellency suggested that the Committee should in a large measure if not entirely be composed of non-official Indian members "for the question is one which concerns Indians alone and we intend to be guided by the findings of the Committee."

The amusing reason which the Aga Khan advances for not removing the Turks from Constantinople is that, if removed, they would fall back into barbarism! The Aga Khan's standard of judging civilisation and barbarism are perhaps different from ours. According to him every one on this side of the Bosphorus is a barbarian! He might have based his objection to the removal on wiser grounds than this.

The anti-Bolshevik forces seem to have sustained heavy defeats recently and the Bolsheviks are reported to be making progress in every direction. Bolshevism is such a poison that one must have nothing to do with it or one must have everything to do with it. There should be no half-heartedness about it only as it makes it master you. The Allies are in a fix. Bolshevism must not be allowed to cross the Russian borders and support must be sent to the anti-Bolsheviks. A regular campaign they cannot undertake because they are war-weary. A further consideration mitigating their anti-Bolshevik policy is the huge and record stock of food and other necessities which the Russians have and which is so badly needed by the Allies. These have resulted in a half hearted help to Denikin and Koltchak who have now been defeated and have thus strengthened the hands of the Bolsheviks.

Holland has refused to extradite the ex-Kaiser. This news must have been a surprise to many but we do not think it would have been so to International lawyers. The Allies indeed were aware of the legal obstacles to their request and seem to have made the request only depending on the chance of a compliance. It is reported that the Allies are preparing a note in reply to Holland but the substance of it we are not aware of but we do hope no sort of pressure will be brought to bear on Holland. Perhaps an *ex parte* decree will be passed against the Kaiser!

Mr. Asquith is contesting for a re-entry into Parliament at the Paisley election. The tottering Coalition will have no easy time if he succeeds.

A Conference in Madras is nothing if it doesn't produce a new party, a dissenting minute or at least ends in fighting and boots. This is so with almost all political meetings. But a Conference whether political or not is not a Conference if the non-Brahmin Vs. Brahmin spirit is not manifested in it. This question is now assuming such ethereal dimensions that it enters into every question and is found even where it is most unexpected. Even the recent Lawyer's Conference has been affected by it.

The exchange value of the Rupee has risen to 2 sh. 4 d. and doesn't show any sign of stopping there. Yet great profiteering is going on. Booksellers still maintain the shilling at 12 annas and sometimes even more. Some of the retail Indian merchants ignorant of the exchange fluctuations continue to charge the same old prices as obtained more than a year ago. When the war broke out merchants uniformly raised prices of all goods whether of old or fresh stock. But now they plead that prices of old stock cannot be lowered and that prices of fresh stock are 50 or 100 per cent higher than pre-war prices. Even then the present exchange rate ought to have naturally reduced prices. It is no wonder that people are dealing direct with English and European merchants.

॥ श्रीरामायम् ॥

The Students' Sanatana Dharma Sabha will stage Kalidasa's

**SAKUNTALAM**

IN SANSKRIT.

on the 14th of February

At the Railway Institute Trichinopoly Fort.

All lovers of Indian literature are invited to patronise.

N.B. Please look for the particulars in the next issue.

## The Hindu Message

### Philosophic Progress in India—IV.

By K. SUNDARARAMA AIYAR, M.A.,

The followers of the Veda criticise this Jain doctrine as follows:—(1) The same object cannot *simultaneously* have contradictory attributes, such as existence and non-existence. (2) On the explanation of Anantavirya (above-mentioned) that the different states or attributes refer to different limiting conditions of place and time, there can, indeed, be no breach of the law of stability (of attributes) in objects. But the Jains also avow that the simultaneous existence of contradictory attributes in objects—irrespective of all limiting conditions of place and time—is the doctrine or secret of Syadvada (स्याद्वाददृश्यं), and this amounts to a practical abandonment of Anantavirya's defence. Srimad Appayya Dikshita in his *Śivarkamanideepika*, gives the following Jain explanation:—“As a matter of fact, different limiting conditions of time and place, &c., need not be postulated. For, in such propositions as ‘that place does not exist here’ ‘that time does not exist now’ no limiting conditions can *actually* exist, for one place or time cannot exist in another place or time. Moreover, if in these cases (of place and time) we insist on having other limiting conditions (viz., place and time), then we shall, for these latter conditions, need still other limiting conditions to explain them, and so on *ad infinitum*. It is only to convince others somehow that,—on the principle of rubbing the tongue with sugar (in order to induce people to take in something bitter), the Jains put forward the perceptive *experience* (प्रतीति) of simultaneous existence and non-existence of a thing, subject to the limiting conditions of time and place, &c. If we judge truly, such experience or perception is true basis of the Jain doctrine of the simultaneity of existence and non-existence without any limiting conditions. Hence the *Syad-vadins* (or Jains), in order to maintain the instability—अनैकान्त्य—(of objects), due to the attributes of existence and non-existence (simultaneously) base their view on such perceptive, experiences as ‘the pot exists, the pot exists not’, ‘The cloth exists, the cloth exists not? They also adduce the following syllogistic proof,—

“Everything is unstable, because it is an object, as, for example, a painted cloth (चित्रपट)”

In a painted cloth it is not necessary, in order to avoid the co-existence of black and yellow colours, to assume difference of place (for them.) For, then in order to avoid also the co-existence of different places, we shall have to postulate other limiting conditions, and so on *ad infinitum*. Hence the true secret of Syadvada is that all things have the attribute of instability (अनैकान्त्य)”

Against this (Jain) doctrine, our objection is that, while the difference of limiting conditions

can ordinarily account in a satisfactory manner for the contradictory attributes of existence and non-existence in the same object, the postulating of different limiting conditions for all objects in all times and places would amount to the denial of all and any constant relations subsisting between persons, such as father and son, husband and wife, &c. Hence the Jain doctrine of universal instability cannot at all be accepted. (3) More over, the Jains hold that the jiva has the same size as the body—a size intermediate between atomic (अणु) and all-pervading (विशु), or what is called सूक्ष्मपरिमाणं and वरीरपरिमाणं. Hence the jiva, too, must like the body, be composed of parts (or limbs), and hence must increase or decrease in size while passing from infancy to old age or through various bodies like elephant, ant, &c., in different births. Hence the jiva, as a being subject to change cannot be eternal. (4) Under the Jain doctrine of Universal instability, the bondage and freedom of the soul must occur without adequate cause. So, even those Arhats who formerly attained to moksha may again have to undergo the pains and burdens of material existence. (5) Moreover, just as a light spreads over a larger or shorter space according as it is placed in the midst of a big hall or small pot, so the size of the jiva must expand or contract according as it passes from a small to a big body and *vice versa*. Hence, as the light whose rays are scattered over a large area becomes dim, so the jiva's intelligence which spreads over a big body (like an elephant's) will become small, while the same when concentrated in a small body, must become great. This is opposed to the facts, as pointed out by the author of *Brahma Vidyabharana* “बाल्ये ज्ञानात्पता, अनन्तरमधिकज्ञानता च” “In youth there is smallness of knowledge and afterwards growing knowledge.” Moreover, a light undergoes change in its particles from moment to moment, and so is a perishable object. Similarly, we shall have to admit that the jiva, too, is perishable, and not eternally existing. (6) As the jiva is subject to constant increase or decrease of parts, the jiva must be regarded as a material object, and not as an intelligent being. If jiva is really intelligent, it cannot be subject to increase or decrease of size through the increase or decrease of the purely material particles of the body (7) Finally, the Jains hold that the size of the liberated jiva is *nitya*, eternal, as the jiva has no other body and so no further change of size. Hence, *i. e.* being *nitya*—the liberated jiva's size must have always been the same; and so the original and intermediate sizes of the jiva must have been the same too. Hence, the Jain doctrine (criticised above) that the jiva's size changes with that of the body must be abandoned.

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## Notes and Comments.

John Ruskin once said that the duty of all who take up an "intellectual profession" is "on due occasion, to die for it." And the man who can die for his profession on due occasion, must certainly know how to live for it. In India the time is coming when *politics* and *business* will become professions in the same sense in which we speak of law, education, medicine, religious ministry, and the army as professions. An American writer has declared that there are three characteristics of a profession:—(1) Knowledge and learning as distinguished from mere skill gained from experience, in order to gain a broad outlook and utilise opportunities, as they come into view, for further developments; (2) the recognition that every profession is a public service or function quite as much as a private venture; (3) adherence to a standard and code of professional ethics. Let us hope that our political and business leaders will formulate a programme of work based on these principles and resolutely adhere to it so that they may avoid the pitfalls that lurk in every kind of unrestrained radicalism.

It is easy to see that there is a spirit abroad which is almost the near kin of what is known as 'revolutionary.' Its leading feature is to make the classes who have hitherto led or influenced Indian public and social life the scapegoat for all apparent failures in adjustment. This is to forget that, in the establishment and working of a social order, the pressure from below is almost as strong an influence in producing the result as the lead given from above. Eminent historians have pointed out that the people of India *en masse* remain the same "for ever" from age to age. This is clear from what one observes of the life and ideals of the mass of our people as they are to-day. If this is true, then nothing can be more unjust than for the self-styled leaders of newly-formed caucuses and parties to denounce or destroy those who have hitherto helped to preserve social order and solidarity in response to the forces and conditions hitherto at work. We want re-adjustment,—"*re-construction*" as the name goes—of social and economic, as of political, forces and institutions. But it is not possible to abandon the great objectives of our national and social life which have long had a mastery over our minds. Even if some leaders of Indian Communities are ready to abandon them, there are others who are anxious to take the community as a whole with them, and the masses of our people are not easy to move. Hence, the adjustment to our new conditions and aims in politics or business must necessarily be gradual and slow. Let us, therefore, take care not to imperil the future by being in a hurry—in too great a hurry—to obtain results and thereby lose our chance of making substantial, though social, progress.

Now-a-days, almost every Indian of mark wants that every one of our countrymen should concentrate his activities upon the purely material aims and acquisitions of politics and industry! Let our *novi homines* reflect calmly whether such a thing is possible. If they only visit some one of our leading shrines at one of the annual *Utsavas* or religious festivals, they will see for themselves that the masses of our people are not at all fit for the change they have in view. We make bold to declare that, for this state of things, neither the Brahmins as a class nor any other section of any other community is responsible. It may be that some members of the Brahmin and other communities have adjusted themselves to the conditions in which they found themselves placed and profited by them in

a purely material sense. It may also be that they, like the rest of the people of India partook of the spiritual nature of the Indian mind which produced, and still produces, the behaviour of the Indian populace and crowd on all such occasions. We are rather inclined to favour this latter explanation of the facts, and it is confirmed by the observations of competent Western visitors and writers. The new "*idealists*" in India who are impatient to translate their newly-learned and borrowed conceptions of civilisation and progress into concrete institutions after their Western models are, no doubt, inclined to throw the whole blame on those who have either been regarded as their exemplars by the Indian people, or who have, in any measure, profited by their inherent tastes and natural propensities. That, however, is a course which is founded on a basis of knowledge regarding the laws of human social life which we must regard as imperfect, if not, also, totally false and foolish. Moreover, if our *novi homines* proceed to adjust their future courses of public policy in accordance with such preposterous and insane ideas of the progress of human life in the past, they will only cover themselves with ignominy in the eyes of all enlightened men, while also paving the way for future disasters to the community. Especially in India, the dangers of pursuing such a course are so great that there will be no parallel for them in the history of past revolutions. These matters are too obvious, we think, to be further dwelt upon. But there are men abroad who seem to be blinded by the most ignoble prejudices and passions that have ever swayed the mind of man, and they stalk abroad as if they are the prophets and saviours of this country and people.

It is necessary for all wise and thoughtful men to strike the eternal and life-giving note of harmony and unity among all our communities. Some of our leaders are for radical changes immediately, while others are altogether opposed to change. Others, again, go in for all sorts of *fancy* schemes originating in wild and bewildered ignorance or reckless and revolutionary radicalism: We will refer to a recent proposal emanating from one who, even while very young and quite unfledged, left the ancient moorings of Hindu family life and plunged into a reckless career of activity and change which, in spite of uncommon talents and energy, has not been productive of any lasting good either to himself or to others. He says:—"Our new programme must declare in emphatic terms that all men have absolutely equal spiritual, moral, and intellectual potentialities." If we build our future on such a sandy foundation, we shall surely come to grief. The greatest of modern scientific men insisted on "*the natural inequality of men*." The Hindu doctrine of *Karma-sasana* is perfectly consistent with this scientific view and truth. Whom shall we follow—the ancient Aryan sage and the modern scientist who are in complete agreement, or this super-sapient scribbler who is led away by an unthinking impulse of sentimental aspiration which has long committed havoc on his mind and heart, cast him on the distracted waters of life, and made him the sport of waves and winds. And again, he says:—"religion should become a personal matter and it should make no rift in social or family life." This, again, is to deny the laws of evolution working in nature, the human mind, and in society, and to make the individual mind the plaything which is to amuse the devil by its antics and frolics. Against this thoughtless and mischievous creed, we set the pregnant words of wisdom uttered (in one of his recently published Gifford lectures) by Professor Pringle-Pattison, of Edinburgh:—"The notion of God is indeed inseparable from that of a spiritual community."

In India alone we have fully grasped and worked out in our social fabric this idea of an inseparable association or bond between God and a special spiritual community intimately related to each other. Swami Vivekananda had evidently this fruitful idea in view when he declared, in his own immortal language, that "India is the land to which all souls must come wending their way to God." God must be recognised as standing in close and constant relation to the world of spirits, and in a specially intimate relation to those who form the community of the devout by having dedicated themselves for untold ages and generations to His service and to the fulfilment of His behests. It is only in India that we have a community of countless millions—the entire Hindu people and community—who have for ages lived for God alone and prided themselves on being His own people. The Hindu race and people have a unique place in the universe. Sir John Woodroffe says of India:—"It is a particular *sakti*, the *Bharata-sakti*, distinguished from all others by her own particular nature and qualities." Whatever fate and fortune may be in store for us in the future, let us not forget that this *Bharata-sakti* is our eternal possession and inheritance as Hindus. In the home and in the Holy Land, we are to act together to preserve what the great Swami Vivekananda called "the light spiritual" for the benefit of all the spiritually-advanced souls in the universe who are destined to be born among us in order to be able to "wend their way to God." Nothing can be more absurd or suicidal than to treat every man among us as a *monad*, or isolated individual, who is to be the sport of every passing wind and wave which rises amidst the stormy sea of life, political and social. A new epoch is being prepared for us by the hand of the Supreme Being, and it may be the dawn of a glorious revival of our ancient strength and spirituality. We have every thing to gain by preserving the "*Bharata-sakti*" unimpaired to the Hindu Community which has long been preserved by the hand of God for many thousands of years. We pray to Him who has mercifully saved us during untold ages to save us to-day from those who want to bring dislocation and ruin on us by means of divided counsels and the advocacy of divided interests.

\* \*

The British philosophic writer, Mr. F. H. Bradley, writes in a recent volume of essays:—"There is a need, and there is even a certain demand, for a new religion," in Europe. He says also—"It is not in the power of philosophy to supply this general demand." In India, on the other hand, the eternal Vedas have come as an emanation from God along with the rest of the universe to reveal to us what so great a man as the late Professor Max Muller declared to be "the most sublime religion and the most satisfying philosophy." If the Hindu Community allows itself to be distracted by the feelings of worldliness and partisanship which are held up before it as the quintessence of wisdom, then it will surely be overwhelmed in the coming epoch of disunion and struggle within and exploitation from without. Let us hope that both Brahmins and non-Brahmins will endeavour, by a policy of conciliation and self-denial, to preserve the bonds of cohesion which have eternally bound us together from the time of creation. Let us hope that Brahmins, in particular, will, by every means in their power, endeavour to guard the solidarity of the Hindu people and of the Dharma which is entrusted to their custody by the divine mandate of the Creator. Let us all remember the wisdom of John Stuart Mill:—"The future of mankind will be greatly imperilled if great questions are fought out between ignorant change and ignorant opposition to change." Let us avoid both Scylla and Charybdis by following the will of

God as revealed in the eternal oracles of our race,—the Vedas.

## A Madras Diary.

(FROM OUR OWN CORRESPONDENT.)

The elections are over and the Council is full except for the nominations to be made by Government. The elections have resulted in a substantial majority for the non-Brahmins. Otherwise we could have enjoyed some praiseworthy correspondence in the papers. Out of the 18 thousand and odd votes no less than nearly 850 votes were invalid ones. This surely is not very satisfactory and only points out that more strenuous and earnest efforts should be made to educate the new electorate. Most people don't know the simple process of voting. A woman who had been asked to put a '*hokki*,' the mark ✓, after looking about the ceiling said she couldn't find any '*kokki*' there! I heard another woman shouting to her mate who had gone in to vote "Do it for me too, will you?" Apart from the ignorant many, there are still some who to please both candidates tick the names of both or tick between them! There is yet that other class, the dissatisfied ones, who score out both. The experiences of a polling officer must be very interesting indeed.

The Welfare Work Exhibition which was opened last Friday is the first of its kind in this Presidency and is a very interesting and and most useful show. The five sections of the Exhibition, namely those of social welfare, Maternity, Infant welfare, Demonstrative, and Baby show were very well represented. The models were quite good and intelligible even to the uneducated classes. The large number of babies exhibited in the Indian section was quite a surprise to many. Every one recognises that social and child welfare work are imminently necessary among the labouring and industrial classes and it would have been very fruitful if factory and workhouse managers had arranged to send their employees to the Exhibition since the Exhibition, if it appeals to anybody, appeals mainly to them only.

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The Tramwaymen still continue to be on strike. Meanwhile the Company is running an irregular service with some of the 'demobbed' and Anglo-Indian forces. This is a measure calculated to bring down the strikers but I am not hopeful of its success. It only shows that the Company simply cannot consider the grievances of the workers. But the men who have so nobly volunteered for work at great risks ought really to be thanked.

## The Political Situation.

BY SON OF INDIA.

It is a truism that the Reform proposals have proved a veritable apple of discord. If the situation at the threshold of the Minto-Morley Scheme was bad, it is a thousand times worse off now. While in the former case there was a sharp division into Moderates and Extremists, there are countless parties to-day, based not only upon a difference in their political outlook, but in some instances unfortunately also on personal considerations. By the split at Surat, the Extremists who were unable to satisfy themselves at the prospect of the Minto-Morley Reforms had, as they constituted a negligible minority, to secede from the Congress leaving it in the hands of the Moderates who believed they were then "on the threshold of a new era." "An important Chapter has been opened," said Dr. (now Sir) Rash Behari Ghose in his Presidential

address at the Madras Congress of 1908," in the history of the relations between Great Britain and India—a chapter of constitutional Reform which promises to unite the two countries together in closer bonds than ever. A fair share in the Government of our own country has now been given to us. The problem of reconciling order with progress, efficient administration with the satisfaction of aspirations encouraged by our rulers themselves, which timid people thought was insoluble, has at last been solved. The people of India will now be associated with the Government in the daily and hourly administration of their affairs. A great step forward has thus been taken in the grant of representative Government for which the Congress has been crying for years." Not content with this statement, Sir Rash Behari went on to say that "we are no longer going to be fed on illusions. Henceforth we shall have an effective voice in directing the policy of the Government in the administration of the country: Henceforth we shall be able to initiate discussion on all questions of public importance and to pass resolutions which though they may not be binding upon the Government, are sure to receive attention. Indian members will also be admitted to the Executive Councils. The debate on the budget again will be a real debate and not a mere academic discussion, while the right of interpellation will be considerably widened. Henceforth the executive will not be able to control all provincial legislation."

The working of the Reforms is a matter of history, and poor Sir Rash Behari has been rudely awakened from his illusion. The failure of the Minto-Morley Reforms cannot be put more admirably than has been done by the illustrious authors of the Joint-Report when they observe that "the Reforms of 1909 afforded no answer, and could afford no answer to Indian political problems." The Reforms have miserably failed to satisfy the just aspirations of the Indians, and the deep disappointment it consequently gave rise to turned the tables on the Moderates who had been fondly hugging to them. They are now in a minority and it is their turn to secede from the Congress. Besides the Extremists and the Moderates there are the reactionaries of the South Indian Liberal Federation and the Islamiah League, and the half-way-house people of the Madras Presidency Association. It is a pity that a good deal of mud-throwing is carried on by the Extremists and the Moderates—who, by the way, have disdained and cast off these designations. The Moderates were unwilling to recognise the claim of the Extremists to the title of 'Nationalists' and the 'Hindu' the leading organ of the latter bitterly resented their being casually called Extremists by Sir P. S. Sivaswami Aiyar, and complained that it expected better grace from a gentleman of Sir Sivaswami Aiyar's status and attainments. The Moderates were not slow either. They adopted the name 'liberals' which has since been developed into the more pompous appellation of the "National Liberal Federation." Nor would the 'Hindu' recognise this claim and would continue to call them Moderates quite oblivious for the nonce of the fact that the word 'Moderates' is a relative term and implies the existence of an *Extremist* party. And the late Dr. Nair's followers have a party of their own under the name of the South Indian *Liberal* Federation.—But after all what is there in a name? As the poet has put it, a rose would smell as sweet if by any other name it were called. So much for the nomenclatures.

Coming to their politics one is puzzled at the vastness, at the subtlety at the same time of the difference among the creed of the various bodies. There is no gainsaying the fact that both the Nationalists and the National liberals are equally alive to the shortcomings of the Reform Act. According to Mr. Satyamurti, "the Moderates desire to enter the Councils, work the Reform Act, and prove our fitness for higher powers and ultimately for complete responsible Government. Our (the Nationalist) position is, as I understand it, that we are here and now absolutely fit for self-government and

refuse to submit our fitness to be tested by any authority, English or Indian. Whether we succeed or not it is no relevant consideration in judging of our progress towards complete self-Government." The Nationalists therefore called the Act "disappointing, inadequate and unsatisfactory," which epithets are felt to be too strong by a few prominent Nationalists of the type of Gandhi, Malaviya and Jinnah. But the National Liberals hold on the other hand that "while regretting the omission to introduce some measure of responsibility in the central Government," they "welcome the Government of India Act 1919 as a definite and substantial step towards the progressive realisation of responsible Government." While therefore the Nationalists (at least some of them) wanted to prove the unworkability of the Act, the National Liberals appealed "to all sections of the Community, European and Indian, officials and non-officials whole-heartedly to co-operate for the successful working of the Act." This constitutes the fundamental difference of opinion between the two parties. But one may be tempted to question the necessity for or expediency of throwing mud at each other: the Nationalists calling their brethren of the other camp "*extinct volcanoes*," "*titled dignitaries*," "*seekers after government patronage*" and by such other choice epithets. The members of the South Indian Liberal Federation on the other hand has advanced from the position of "No Reforms till the millennium is reached," to one of Reforms with communal representation by communal electorates. As Mr. Sastri observed, this is an evil indeed, but still it is politically expedient for the present day, and might be given up in course of time. They cannot be convinced, for they will not be, that their fears of Brahman monopoly are groundless, and that in a short time, the Brahmans will have to seek the protection of communal representation. Signs are not wanting to portend such a pass. Whatever their grievances may be, it is quite unfortunate that the S. I. L. F. made common cause with the Europeans, unmindful of the country's best interests. It is significant of their policy that some time ago their organ was not ashamed to use the terms "*fair name*" and "*of good reputation*" with reference to Sir Michael O'Dwyer of the Panjab notoriety. It sees no difference between a Nationalist and a National Liberal, and in its eyes both are extremely selfish and are engineered by Brahman intrigue.

But is it for the country's good that so many parties exist? Some want that there should prevail perfect harmony, while others hold that differences must exist. We shall have something to say on this subject in a subsequent issue.

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## Social and Religious.

### Peeps into the Padre Mind.

#### II. A Missionary's Wall.

By K. RHMANUJAN.

The Rev. J. C. Forrester of the Dublin University Mission, stationed at Hazaribagh in Chota Nagpur since 1912, has got his own contribution to make on the question of the progress of Missions in India in the same number of the Journal mentioned in part I.

Supported by Messrs William Archer and Donald Hankey, our reverend friend bewails that after more than a century of work, "the results of Missionary work are exceedingly small," and that the standard, moral and religious, of many native Christians is "low," the converts and their children thinking more of Christianity as a means of social advancement than of spiritual progress. Further, "the annual number of converts from the higher castes and the educated classes is very small." Large numbers of the depressed classes (says he) are, indeed, coming forward.....but intellectually and spiritually the standard of these masses is low, and the rapid ingathering "of these classes on a large scale is to be deprecated." Further,—"Nor can we be content with the spiritual condition of the Indian Church.....Of the average Indian Christian, it may not unjustly be said that he is conspicuous neither for his missionary zeal, nor his appreciation of the fact that "it is more blessed to give than to receive."

After stating these evils, the Rev. Forrester proceeds to detail the points that tend to mitigate the responsibility of the missionary. First comes the total inadequacy of the European staff now employed in the mission field, and the lack of a properly trained Indian staff to fill in the void. Second comes the "Spirit of the Age" which has made all classes of men to run more after material good and worldly prosperity than after spiritual salvation. In addition, these men are getting to be more touchy, disobedient and addicted to personal display and conceit.

Mission work then has failed thus far; circumstances have altered, and the methods of the missionary have also to be altered.

In what directions?

"One cannot generalise about that amorphous mass called Hinduism.....Very few of us understand the religious outlook of Hinduism, which is a tropical jungle growth of elemental primitive emotions and speculations."

To be able to understand this "amorphous mass," this "tropical jungle growth" missionaries have to take to "a keener and more scientific study of Eastern modes of thought." Europeans have behind them "nineteen centuries of the richest religious experience the world has known," and besides, "before God saw fit to send His Son to His own people" Israel of God was through long centuries of travail made ready to receive Him. Similarly, India has to be prepared through many more years of hard work on the missionary's part before she would be fit to receive Christ as the God in man. Henceforth the Missionary has to lay greater stress on "the sternness of the Gospel" than on its "free forgiveness in Christ." (What a covert approach is this towards a recognition of the doctrine of Karma without which Christianity as presented till now to Indians has always appeared to them a legless Chinese doll!) It may help missionaries to understand better what is righteousness if they contemplate carefully on "the passion for righteousness displayed by our Indian civilians and other British officials." (The latest exponents of this righteousness being Sir Michael O'Dwyer, General Dyer, Col.

Frank Johnson, Hon. Mr. Thompson, Mr. Irving, Captain Doveton and the rest). Churchmen "are accustomed to a precise and concrete method of thinking characteristic of Modern Science," and a Hindu has to be educated on similar scientific lines ere he could easily grasp the idea of a Personal God. (Two of the gross fallacies contained in the above excerpt have to be nailed to the counter: *firstly*, that churchmen are accustomed to think "in terms of modern Science;" *secondly*, that a Hindu—to whom God is either a Rama, a Krishna, a Buddha, or a Nanak, a Chaitanya or a Kabir—has to be educated to be able to understand the Personality of God!)

I have done; only when some statement was grossly loose or incorrect have I put in a few remarks parenthetically. The Rev. Forrester has given us an insight into the latest phase through which missionaries in India are passing.

When will Christians learn to understand Religion, and to appreciate it in others?

### 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.)

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मुष्ये स युक्तः कृत्स्नकर्मकृत् ॥

He who sees non-action in action and action in non-action is the wise one among men; he is the *yogi* and he is the full performer of action.

NOTES:

1. This verse is the solution of the problem stated in the previous stanza. It reads like a riddle but its meaning is clear.

We must realise that though apparently there is doing, man is not essentially a doer. Just as when a ship moves, the trees on the land seems to move but do not really move, so we must overcome the illusion of doing by the realisation of the reality of the non-doing. Similarly we must realise that non-doing which has no outward manifestations is really a potent effort by way of inhibition. The strenuousness of renunciation is at least as great as the strenuousness of work.

2. It is the sense of being an actor that brings about the aspect of action. It is only then that there is the clinging of fruits to us. When the former goes, action becomes godlike and there is no bondage. Only then do we realise freedom which is the true end of action.

3. If a man merely remains quiet, thinking that non-doing is a source of pleasure, this is only the illusion of false inaction and not the reality of the true inaction.

4. There are times when *akarma* (inaction) becomes a sin. e.g. when a refugee comes for refuge and we do not protect him. एवमादासीन्यमकर्मणि शक्त्यर्तपरित्राणाभावादिकर्मणि पर्यवस्यति ।

5. Even karma becomes *akarma* if there is no *Shradha* and *Vikarma* if there is *dēś* (ostentation).

अथद्वया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्रेयं नो इह ॥ (Gita)

चत्वारि कर्माण्यभ्यंकराणि भयं प्रयच्छन्त्याकृतानि ।

मावाशिष्टोऽत्रमुत्तमानमौनं मानेनाधीतमुत्तमानयज्ञः ॥

6. Sridhara points out that the non-doing of an enjoined act is like the doing of a prohibited act in the production of evil consequences. अकर्मणि न विहितकरणे कर्म यः पश्येत्तस्य प्रत्ययथात्पादकत्वेन बन्धहेतुत्वात् । Nilakantha also says: विहितकरणे प्रतिषिद्धकरणे च कर्मदण्डिरेव भवेत् । अकर्मतो विध्यत्कर्म ब्रह्मदृष्ट्या कुर्यात् न त्वकर्मणि तादृशदृष्ट्या कुर्यादित्यर्थः ।

7. The true non-action is when through action, action falls off and the soul attains ब्रह्मा स्थिति ।

न कर्मणि त्यज्योमी कर्मभिस्त्यज्यते ह्यसी ।

8. Another philosophic meaning of this stanza is given by Madhusoodana. He who sees *Akarma* (Brahma) in *karma* (jnana rupa) action of the form of jnana, and who sees *karma* (the whole cosmos) in *Akarma* the subject, is the truly wise man.

9. Sri Madhwacharya gives us another aspect. He says that we must see *akarma* (that we are not the real doers and that god is the real agent) in *karma*; and that we must see *karma* (God's ever watchful protective work) even in *Akarma* (our inaction and sleep). Karma, according to this great teacher, means here jiva, and *akarma* means god. कर्मणि कियमाणे सति अकर्म यः पश्येद्विष्णोरेव कर्म नाहं विप्रतिविम्बः किञ्चिन्तरोमीति ।

10. Sri Ramanujacharya says that *akarma* is *jnana*; that *karmayoga* and *jnanyoga* (in the sense of the realisation of the nature of the *jiva*, आत्मयथात्म्यज्ञान,) are interdependent and interconnected, that the proper doing of *karma* is when we know the real nature of the soul and that the realisation of the nature of the soul is an internal *karma*.

11. The idea contained in this verse is thus stated in Srimad Bhagavata:

यथा अमरिकादृष्ट्या प्राम्यतीव नमोन्तरम् ।

चित्ते कर्तारि तत्रात्मा कर्तैवाहंविद्या स्मृतः ॥

12. The commentaries contain mutual destructive criticisms in regard to the meanings and aspects indicated above. I strongly deprecate the revival of such controversies, because when we adopt the method—which I beg leave to adopt and to suggest as the right method—of a compositeness of outlook in which all angles of vision have a place in the fullness of realisation, all concordant notes have a place and have each its due place.

13. Janaka and Suka are our highest examples to illustrate the meaning of this great verse.

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्मणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

The wise men call him a man of realisation whose undertakings are all free from desire and egotism and whose actions are burnt up by the fire of wisdom.

#### NOTES:

1. Sankalpa (egotism) is the cause of *kama* (desire)

2. His work will be due to helping the world's evolution (Lokasangraha) or the bare maintenance of his body (जीवनमात्रार्थ)

3. The scripture says:

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिताः ।

अयं मय्योऽमृतो भवत्यत्र ब्रह्म समवतुते ॥

4. The conquest of the bondage of *karma* is thus described:

तदधिगम उत्तरपूर्वाध्यायैर्विनाशौ तद्यपदेशात् ।

5. Sri Ramanuja thus beautifully describes *Sankalpa*: प्रकृसा तदुद्गेषात्मानमेकीकृत्यानुसन्धानं सकल्पः ।

(To be continued.)

## Literary and Educational.

### The Greatness of The Ramayana.

By P. K. KALYANARAMA SASTRI, B.A.

If thou wouldst learn the *Dharma* pure  
Which holdeth all this world secure  
Ensuring health and wealth and ease  
And, what is more, e'erlasting peace,  
Then daily make Parayana  
Of Valmiki's Ramayana.

If thou wouldst know the Love Divine  
Which hearts with hearts uniting fine  
Bringeth the God in man to view  
Whose goodness gilds the world anew,  
Then daily make Parayana  
Of Valmiki's Ramayana.

If thou wouldst dive into a Sea  
Of Poesy which rolleth free  
With waves of words and gems of thoughts  
That fascinate the gazer's hearts,  
Then daily make Parayana  
Of Valmiki's Ramayana.

If thou wouldst praise a King of Kings  
Whose Mercy sure protection brings  
To all alike, not leaving e'en  
The foe whose faults are fresh and green,  
Then daily make Parayana  
Of Valmiki's Ramayana.

If thou wouldst seek Mother great  
Who winneth love from those that hate  
Forgiving free their sins entire  
Tracing the cause to their maddened ire,  
Then daily make Parayana  
Of Valmiki's Ramayana.

If thou wouldst find a father's worth  
In whose image thou hast thy birth  
And whose authority o'er thee  
By right is absolute and free,  
Then daily make Parayana  
Of Valmiki's Ramayana.

If thou wouldst have Fraternity  
Which lasteth through Eternity  
And which an elder's shoes enthroned  
O'er all the realms which it disowned,  
Then daily make Parayana  
Of Valmiki's Ramayana.

In fine, if thou wouldst live for long  
With name and fame extolled in song  
Thy sons and grandsons worthily  
Gracing thy line so healthily,  
Then daily make Parayana  
Of Valmiki's Ramayana.

### Peeps into Student Life—II.

By S. AMUDACHARI, (Final Year Honours.)

Ratnam sat musing at his table. The book lay open before him. He was thinking of what his professor had told him that morning. He was bent upon his object. He was thinking of the glorious idea, that if he once could do it, he would be most happy. They had both planned about it, and it was on Ratnam's help and ingenuity that his professor depended most. Ratnam had passed his B. A. Examination, and was now undergoing special course for the M. A. Degree, as a Student in the Imperial Scientific Institute in R—. He was a wonderful student, extremely sensitive and highly imaginative, and had a strong liking for the course he had taken up. He was a small scientist himself, as instances of it could be seen even in his room. On the table was a beautiful knob, which when pressed, rang

in clear tones. On the mantelpiece ticked a curious thing, which he called his chronometer, and which was evidently waiting for a finish. A small electric bulb overhung his study, as though shedding a cheerful light upon its maker. Bits of copper wirings, and many curious oddities might be seen behind the books in his shelf.

Ratnam sat musing at his table—Rap, Rap, Rap came the sound from the door. But Ratnam was busy thinking of what had been proposed.

—Rap Rap—sounded again. He awoke, and hastened to welcome the incomer and gently opened the door. He had evidently forgotten the usual hour in which his beloved Padma used to come; for it was generally after the day's work, after Ratnam had returned from College, that Padma used to come to spend a pleasant hour with him. They had loved each other from youth and were married only a year ago, after Ratnam took his B. A. degree. Padma was a girl quick of learning, and was often of great help to Ratnam. She used to assist him in more ways than one—now it was in the work of the garden, now in his own room, perhaps setting up a fan, or minding his cells, or helping him to lay his things in proper order. Ratnam felt proud of her, and only wished he should be able to deserve her love.

Padma took at a glance, that he was full of some new idea. It was only a week ago, that he had made for her, a small torpedo, which quickly darted under the water, or came to the top of the basin, at her sweet pleasure—all by a touch at the switch. It was his pleasure to see her delighted;—but why did he not tell her now of the project in his mind; and of what his professor had told him, though the keen looks and inquiring glances of Padma fully betrayed her mind. No—it was a secret pleasure; should it come as a surprise then on Padma? Strangely she never pressed him to tell her of his mind—and she, soon, even forgot that Ratnam was once so engaged, unmindful of even her rapping at the door.

The Professor lived in his lodgings within the College compound. His room was very dirty. The floor was strewn with all kinds of scientific magazines. Stray diagrams were seen on the table.—Sketches made by the Professor himself. Every now and then, he was seen busily turning over the pages of a certain scientific journal from the Berlin Academy. He was taking certain notes moreover, and these he murmured, he would hand over to Ratnam. Ratnam came the following morning to the institute as usual—only he found the Professor more thoughtful than ever. At lunch, the Professor and the student, retired into the spacious Workshop, and were seen alone there within a fairly well sized factory, wherein lay a heap of materials, iron and wood, and all kinds of instruments.

Day after day, at lunch time and the evenings, could be heard the heavy blows of the hammer, brought down by Ratnam, and the sawings and cuttings of wooden planks. It was a secret of which none except the Professor and Ratnam were aware of. It was a small, handy, easily managed Zeppelin that had engaged the attention of both, and they were now fairly on their way to the complete construction of their cherished object. There was many a difficulty before they could accomplish it—and it not merely required the muzzle of a Ratnam to do it, but oftentimes his ingenuity and his resourceful contrivances. With wonderful spirit, they strove on and achieved the end. The baby Zeppelin could accommodate but two—but was such a beautiful thing to look at. It was neatly painted, and now, the Professor thought of having an aerial ride, as it was quite ready for the flight.

Of course Ratnam was the aviator and to his delight it worked to his satisfaction. Indeed every body was delighted to see the Zeppelin flapping its wings and soaring high. Ratnam came home that evening, unusually late. Padma was impatiently fretting and frowning at his absence. She had lost many pleasant hours in the evenings, which Ratnam had certainly so cruelly denied her in his enthusiasm for his baby creation. But

still he would not let her know the reason of his delay. Padma missed Ratnam again the next evening.—Sadly turned the latch gate, and walked into the big 'Tope' at the back of the house. There she sat musing, and wondering at the strange behaviour of Ratnam, how instead of cheerfully coming to tuck to her in the evenings, he came home late, often tired and very weak. She sat there on the grass, a picture of pensive sadness,—when all on a sudden, she heard the whirr of something floating far off. It appeared to her to be a black cloud,—but she heeded it not. Soon it came right overhead and Padma fearing danger, swiftly drew to the gate,—when who should descend from the Zeppelin,—for it was not a cloud,—but Ratnam himself calling back Padma. She was struck with wonder at what she saw and scarce could understand, how it was constructed.

Needless to say, that Ratnam and Padma enjoyed many a pleasant hour of their evening, in aerial regions floating far above the reach of men.

## Historical and Scientific.

### India in 1919.

By T. S. GANESIER.

The word "19" seems to have a charm about it and many historical events of a striking nature are connected with it. It is during the '19 Long Winters' of Stephen's reign that Feudalism was at its worst in England, throwing all monarchical power into the shadow. It is the "19 Propositions" which pared monarchy of all powers and tore into tatters the remnants of Tudor Absolutism, reducing, in the end, the king to a mere figurehead. The above are instances when *authority* in England received fatal blows at its vital parts. This number seems to have a similar effect in Indian affairs too. The word "19" has been associated with our attempts at attacking the citadel of Bureaucracy but not with anarchy or regicide. The 19 members of the Imperial Legislative Council sent a memorandum to the authorities at Whitehall, calling on the demi-gods to accede at least to the moderate and reasonable demands of the Congress and the League. The year '19 (1919) saw the final success of moderate India in her attempts to achieve doses of self-government. A breach has been made and it is hoped that ere long we will take hold of the Citadel. The year 1919 would have been a glorious one, ever memorable in the annals of History, even if we had achieved only this much in our endeavours. But multifarious events, crowding on one another, make the year a thousandfold glorious and therefore a great landmark in the history of the world as a whole. It is not possible to make a full review of all the Events within the compass of this Essay and only a brief reference to each can be attempted.

The dogs of war which Kaiser William let loose on the fair fields of Europe, on the eve of the great struggle, were worn out by 1919 and, after a ruthless carnage of man and beast, after a tremendous waste of food, material wealth and human energy, direct and indirect, were driven back to their kennels by the Peace-maker, Dr. Wilson, the President of U. S. A. whose entry into the war was timely and not a minute too soon. Though an armistice had been concluded in the fog end of 1918, people all over the world were not aware of it till the beginning of 1919 and not sure of its permanence till June 1919. There was not a single country or nation which did not heave a sigh of relief on the completion of this Titanic struggle. Every country had been affected by the war. The civilised as well as the uncivilised portions of humanity received the rude and violent shocks caused by the rapacity of Kaiser William. Besides Europe, the whole of the British Empire was involved in the struggle, and man, money and material wealth were poured forth in measureless amplitude at the altar of the War-God. Countries like China, Persia

and Peru which were not directly involved, felt the injurious effects of the war through slackened commerce and diminished foreign trade. Norman Angel's prophecy, in his book titled the Great Illusion, that a loot, by the Germans, into the Bank of England, will lead to world-wide disasters has only proved too true.

The peace, which was signed in the middle of last year, is by itself a sterling asset to the year 1919. The War-Lord whose ambition seemed to sound the death knell of "Liberty and Rights of small Nationalities," the War-Lord, who like Napoleon the Terror of Europe, seemed to be forging fetters for the world, was at last foiled in his attempts and hurled into a position of indignity and no-status and the biological fetish of Bernhardt was exploded. Europe, and with her Asia and America, refused to bow to the yoke which the scheming Kaiser was preparing and at last, after a violent conflict of 5 years, Justice and Liberty, triumphed to the immense joy of the world.

Apart from the world-wide interest of the year 1919, there, are many striking events, of our own History, connected with it. It is not a jot less eventful than the years "1749 and 1761." India, is in a state of transition, and she is experiencing the throes of a great revolution in all departments of human activity, political and economical, intellectual and social. The Renaissance in India is but a prelude to the coming all-round regeneration of India and the year 1919 has events to record, under every one of these headings.

That the aim of the British Rule in India is the education of the people in the arts of self-government and the eventual transference of government to them, has been accepted on all hands ever since the days of Marquis of Hastings. But there have been differences of opinion as to when, how, and how much, of self-government should be introduced. The Home-Rulers and the Extremists would say "Today; this minute. You should give us self-government as a New Year present." The Moderates would say "In course of time, say 50 years, you should transfer the government over to us." The Anglo-Indians who are naturally unwilling to let the hold over power, places, and pensions, would say "It would seem probable that after 100 years Indians may be in a position to participate in the work of administration. You may then grant them such doses of self-government as would not in any way prejudice our game of exploitation here. The masses are illiterate and the microscopic minority which boasts to be the intelligentsia and therefore the true representatives of the people, is, in spite of all its vociferation, an aristocratic or oligarchic clique, clamouring for places and titles. The I. C. S. officers are the true sympathisers of the poor and if you pay heed to their words, 'Beware of introducing Self-Government into India too soon.' Whatever may be the amount of reason underlying these opinions, there is some unanimity on the ultimate aim of British rule, viz that British Raj must be substituted by Swaraj and the year 1919 saw the first steps of political reform being taken up. The Moderate Party gained the day and the Reform Bill fulfils in a fair measure, the promise held out by the Hon. E. S. Montagu in his pronouncement of August 1917. The passing of the Reform Bill, the benedictions of His Majesty viz., the release of political prisoners in India, his appeal to the agitators in India, coupled with the fervent request of the Secretary of State who had worked so hard these two years, to co-operate with the authorities in the successful working out of the provisions of the Act are so fresh in our memory that extra comment on them would seem unnecessary. Though there are some short-comings in the Bill, we should all welcome it, first because there are no better alternatives, next because it is the outcome of the earnest endeavours and sincere devotion of the Hon. Mr. E. S. Montagu and the Labor Party who take a keen interest in us, and finally because, it is the latest and the most novel experiment, in the laboratory of Political Science.

Although this is an event which came at the fag end of the year, it is a happy event and it is quite fresh in our memories, and therefore it was alluded to first, without respect to mere chronology. But other events which preceded it are also noteworthy, because they are in a way responsible for the happy end. The National Congress which met at Lahore in 1918, resolved that deputations, from the various political associations in India, should go to England, visit His Majesty's agents, convince the members of Parliament in their chat across the tea-table, of the necessity of political reform in India. The publication of the Rowlatt-Committee Report and the subsequent passing of the Rowlatt-Bills, new handcuffs for the nation, in spite of the solid protests and learned lectures, of the Indian members, further strengthened the idea that the only hope lay in appealing to the political conscience of the average Englishman, who poured their blood and money like water, to dethrone autocracy, enthroned Liberty and that the same should be informed of the incongruous attempts made by the wooden and anti-deluvian Bureaucracy in India, to rivet the chains of political slavery with fresh bolts like the Rowlatt Bills, and of the fact that Prussianism was being transplanted on the Indian soil by the agents of the very nation, which fought for Liberty and the Rights of small nations.

Though there was a rift in the Congress and the Home Rule League, consequent on the bickerings between Mrs. Besant and Mr. Pal, between Mrs. Besant and Mahatma Gandhi, much of active and useful work was done, during the year '19, by these deputations. The eloquence and convincing arguments of the leaders like Mr. V. S. S. Sastri earned the appreciation of the English audience, and the sound judgment and sane suggestions of some of them, before the Committee for the Bill, were very effective in re-shaping the original to a considerable extent. The factious and self-assertive spirit of some politicians whose influence was on the wane, and who grew alarmed that their fame will be after all a three-years'-wonder, contributed in no small measure, to the cleavage in the Congress and the Home Rule League and to the embitterment of feeling between vital parties. But happily for our Motherland, these people, instead of spending their energy in a war of words which could have only caused further hatred and ill-feeling among them, went to England and diverted their enthusiasm and eloquence, in a proper channel.

This year which saw the passing of a grand political legislation for the good of our country and which proved to us that the Labor Party and the Hon. E. S. Montagu were not a lazy lot giving us false hopes, but were liberal, and keenly interested so far as the political amelioration of India is concerned, also saw the worst blunders of the conscienceless bureaucracy and the violence, vituperation and vengeance of the Anglo-Indians who felt angry at the "too-soon" attempts of the Indian people to get out of their control, and who, to their chagrin, learnt that the Hon. Secretary of State, was moving heaven and earth to have the Bill passed. The famous achievements of Indian Deputations and Mr. Montagu are beautifully punctuated with some notorious events as the Delhi Riots, Lahore Riots, and Jallianwalla Bagh incident. In the last mentioned incident, the authorities concerned vented their spleen on the leaders and the mass, by a free use of arrest-warrants and the bullets. Respectable men were handcuffed and deported as if they had been criminals and burglars merely for the sin of plain-speaking, and the street-mob was shot down ruthlessly, by General Dyer until his "ammunitions were dry." The atrocious and hideous slaughter—legalised murder—which received the benedictions and appreciation of Sir Michael, wring out tears even from the eyes of the most hard-hearted. But happily for India and for England, we hope that all vestiges of this brutal slaughter, will be erased from our memory, by the latest incident in our political life viz. the passing of the India Reform Bill, and the proclamation of His Majesty who declared a policy of co-operation, in which "By-gones-

should be by-gones," as the most practical one in the successful working out of the bill.

Not less noteworthy is the year 1919, in the field of Economics. The shibboleth of Free trade has had its day, and its end is drawing near. Even a country like England will ere long be forced to acquiesce in the necessity and utility of some form of protection or other. The Post-War National budget is nearly 7 times the pre-war budget and some form of protection or some new tax will be devised, unless, as it is rumoured in some quarters, India is going to be made to pay for the war. There can be no universal policy for the Commerce, Trade, and Industries of the world as a whole, and the fiscal policy of a country or a nation ought to be guided by rules suitable to the conditions pertaining locally and should neither be overridden by the dogmatic assertions of the panacea-hunting theoretical Economists nor by the selfish interests of the exploiters, who are not satisfied and will never be satiated, with the gatherings they have made under the Pagoda Tree. The Policy of Non-Interference or Laissez-Faire was found injurious to the nation, even, in England and much deeper should be the wonder caused by it in India. From a policy of absolute neutrality the Government have at last come to recognise the necessity of some paternal interference and as an earnest of their future policy, instituted the Industrial Commission, with Sir Thomas Holland as the president. The report, with the dissenting minute of Mr. Malavya, has many a useful remedy, suggestive and progressive, for the industrial ills of India. The Department of Industries is being vigorously re-organised in every province, to give effect to the suggestions of the Report. Side by side with the endeavours of the Government, the people have also realised the necessity of Economic self-sufficiency, especially after the war, and have begun to exert themselves in the field of India's industrial development. The stock-phrase of mockery "Shy Indian capital," is disappearing gradually from books and reports and the example of Mr. J. N. Tata, has done much in setting free the Indian Capital. Scientific, patriotic and munificent, J. N. Tata, was Eastern in imagination, which he disciplined by the Western spirit of research. His steel works at Sachi, Hydro-Electric-Installation on the Ghats, Indian Institute of Science at Bangalore, point out to his business-like philanthropy, patriotic-fervour and practical spirit. He is the pioneer in the field of Large-Scale-Production. His example serves more or less like a beacon light for the guidance of the coming generations towards scientific research and the industrial revival in this land.

We see, as an evidence of the mobilisation of credit and capital, every day, new joint-stock companies being floated, for various purposes. Here a bank, there an Insurance company or an industrial concern, and trading firms in big commercial centres or even everywhere, have become the order of the day and, the shares in these Companies are swallowed up by capitalists with such speed, that a fortnight after the advertisement, shares are declared to be closed. Instead of the old shyness, a new spirit of venture has caught hold of the people, and the divorce between Capital and Enterprise, which was the cause of the weakness of Industrial India, is disappearing. Every day there is vigorous conversion of 'Iron-safe-boardings and vault money' into productive capital, and this is a good sign for the future. The foreign capital in India, had been a source of exploitation, and millions and millions of pounds have been drained away from our land, in the shape of interest and profits, and even remuneration for the Directors, and legal advisers at home! One writer on Indian Economics aptly remarked sometime ago, that "industrial leadership without indigenous capital has no root, and indigenous capital without leadership has no fruit." We are glad that Indian capitalists have released their pent-up wealth, for the Industrial uplift and regeneration of our motherland, but a warning has to be given against spasmodic enterprise and hodge firms. Lately, the spirit of

Industrial hazard has come to possess every one, and the mania for the creation of joint-stock companies, has become universal. The success of Tata, ought not to be confused with speculation or gambling. The South sea scheme in England worked marvellously well and the shareholders got enormous dividends, and the shares consequently stood ten times their original price. But mushroom companies were started for various purposes, in quick succession, that the confidence in the success of these new enterprises suddenly fell, and created a panic and a crisis. The South sea company, too, fell, along with others, because, the confidence of the public was lost. Similarly Tata's successful enterprises ought not to beguile us into a mania for creation of joint-stock companies. But if speculations are not too unwittingly undertaken, there is every probability of our enterprises, coming out successful in the long run. We hope what has begun well will end well and enable India to enter on a remarkable era of Industrial Renaissance.

On the side of intellectual development too this year is eventful. Apart from the visits to the districts of the Madras Presidency which the Poet Laureate of Asia made, we have the Press-Deputation to England, the University Commission, and the Library Congress to take notice of. Rabindranath Tagore, whose works have won for him cosmopolitan applause and a position in the galaxy of world-poets, came to the South and gave us a chance of looking at the great sage and genius, who had become so thorough a master of two languages, in spite of the fact that he has no university title to add to his name, and who had expounded the Philosophy of the East to the moderners who are enslaved by crass-materialism and enveloped in intellectual pessimism. Whether he is right or wrong, in his views on caste system, we do not like to say anything here, but we can venture forth the remark, that his views on the Indian society, that his message to the world at large and India in particular, that his ideas on the political condition of India and that his mystic philosophy are all worthy of a very great personage. The opportunity he gave us of beholding him in flesh and blood, is by itself a great event. But other events of a more national character, come in and elbow out this incident.

The Press, is an organ which comes last for consideration in every country. Even England, where freedom of the Press is a matter for boasting, achieved this "liberty of the Press," as a last item. The Government—the holders of Power, especially when they are not chosen by the nation—are sure to be criticised by the "outs" in all countries, progressive or unprogressive, and naturally an attempt is made by the Government, to nip in the bud such opposition. But in India, an extra dose of caution seems to be necessary and the censor is freely allowed to cut the limbs of the Press, and if necessary, to crush and stifle it altogether. It is a simple process of gagging, achieved with marvellous success by the agents of the bureaucracy. The Press-Act is so comprehensive in scope, and so repressive in effect, that almost all the flies are caught in the spider's web, never to escape. At last this gagged Press was given an opportunity of representing its grievances to the Nation, which had fought against their kings incessantly for freedom of speech. Veteran Editors like Mr. Kasturi Ranga Iyengar and Mr. Chintamani, were given an opportunity to render an account of the unending and hideous tale of deportation and transportation, internment and confiscation, which was a natural outcome of the abnormal policy of the Government and its rigorous application of the Press Act. Much may not be expected to come out of the efforts of the Deputation, but it is hoped, that under the changed circumstances, a more Liberal policy will be pursued with reference to the "eyes and ears" of the nation; for be it remembered that, without perfect freedom of expression, the Press turns either a flattering mouth-piece of the Governmental Policy or a mere chronicler of daily events and a medium of advertisements, with big gaps for "Stop Press."

The Sadler Commission, had been very liberal and broad minded, in inception, conception and conclusion, and the Report laid before us, though voluminous, is comprehensive in enquiry, progressive in views and suggestive of remedies. The intellectual wants of the Nation have at last been recognised and an earnest attempt is made at reversing the repressive policy of Lord Curzon and other demigods, who grew alarmed at the fact that Education was converting Bengal into a hot-bed of anarchy. Lord Curzon did not recognise the truth, as the Rt. Hon. Fisher has done now, that, it is wrong to conclude that Education breeds discontent or unrest, that for one person made discontent by knowledge there are hundred thousand made discontented by ignorance, and that Education does not breed unrest, but heals it; and the result was the starting of Education. While the feeding-bottle of the child "Education" is almost dry and sanitation sucks its thumb in despair, the other children, like the Police, C. I. D., and the Army more favoured by the parents, grow enormously in girth and have almost begun to elbow out the weak ones. The Commission recognised the danger of such a precarious and make-shift Educational Policy, and perceived and realised the imperative necessity of adjusting the supply Tap of Education according to the growing needs of the Nation. The one-sidedness of Modern University Education is noted down as a black mark against its career and suggestions for the improvement and extension of higher Education in India have also been made. It is earnestly hoped that the Universities in India will be reformed on the proposed lines, and that they will be made into channels for exploration, expansion, and propagation of knowledge and culture. Instead of merely being examining bodies whose sole business now seems to be manufacturing of M. A.'s and B. A.'s, and slaughtering of innocent undergraduates.

The Library Congress with Mr. J. S. Khudalkar as President, is the fourth event, deserving mention. A Public Library is the keystone of the Educational edifice of a country or nation. It is the universal school-house, where attendance is free, where each finds knowledge that makes of learning a pleasure. The knowledge thus gained is the knowledge that truly educates. Mr. Andrew Carnegie explained as follows, the distribution of his money on the foundation of libraries. "I think it (library) fruitful in the extreme because the library gives nothing for nothing, because it helps only those who help themselves, because it does not sap the foundation of manly independence, because it does not pauperise, because it stretches a hand to the aspiring and places a ladder upon which they can only ascend by doing the climbing themselves. This is not charity, this is not philanthropy; it is the people themselves, helping themselves." If Carnegie's views on philanthropy and surplus wealth, were only accepted by the Ruling princes and rich zamindars and landholders of India, what great possibilities of educating the masses will lie before us.

The inadequacy of the number of Schools and Colleges, the one sole object of developing memory which looms large in their curricula, the prohibitive fees in Schools and Colleges, since the days of Lord Curzon, make the creation of Libraries, all the more imperative in a land like ours, where we have too many god-fathers and yet we seem to be no-body's children. Further, a modern graduate smells too much of a book, and the facts and theories crammed by the side of the midnight lamp, to satisfy the whims and fancies of the University Examiners, are of little use in the practical, work-a-day World, unless his little fountain of knowledge is kept ever fresh by successive streams of additional, and up-to-date information. So to the literate as well as the illiterate, to the student as well as the outsider, Libraries do enormous good.

The Free-Public-Library as an integral part and complement of the Education of a people, was quite unknown to the country before it was introduced in Baroda. His Highness the Gaikwar has the unique honor

of having inaugurated this movement of mass-Education on a most extensive and comprehensive scale. The pioneer of Free-Public-Library movement remarked as follows, ten years ago. The people must rise superior to their circumstances and realise that more knowledge is their great need. They must be brought to love books; they must be made to look upon books as a part and parcel of their lives; they must acquire a taste for reading. The libraries would not then be a luxury, but a necessary item." His Highness gave practical effect to his pronouncement by the creation of a Central Library Department, under the guidance of the Great American Library Expert, Mr. Borden. Now there are 642 Libraries of a Stationary kind, of which 585 are Village Libraries, and about 500 Travelling Libraries, with a "Visual Instruction Branch" attached to every one of them. The Baroda Public Library System bids fair to carry its gospel of mass-education even into the remotest corners of the State by means of books and pictures.

The influence of Baroda is felt in some of the progressive states like Mysore, and it is of happy augury that great men should have met at this hour to think upon the problem of popular or National Education. The Library Congress is bound to produce important results, if only the initiators take care not to shelve the Resolutions, as is unfortunately the case with the Congresses, Conferences, and Committees, and also to make the Library Congress meet annually.

In the social side too the year '19 is interesting. The early days of the year saw the introduction into the Imperial Legislative Council of a Bill for legalising Inter-Caste Marriages by the Hon. Mr. Patel. There has been going, in many quarters, a sort of platform agitation against the tyranny of the Brahmin over the non-Brahmin, and the educated Brahmins in Madras were the first, like the classical elephant, to throw mud on their own heads. The so-called Social Reformers thundered against the evils of the Caste System, against the bar to widow-remarriage and against the obstacles to Post-puberty, and inter-caste marriages, but little solid, constructive work has been achieved. The Society which has survived greater shocks and graver cataclysms, is not likely to yield so soon to these noise-making orators, who like fire-brands wish to revolutionise the Society wholesale. It is a happy feature to note that the Government of India refused to undertake the responsibility of passing such a measure, without obtaining the general opinion of the country at large. The Inter-Caste-Marriage Bill seems to have been shelved, to the immense relief of the men of old ways and moderate reformers.

If ever a true history of India comes to be written, the year 1919 is sure to be noted down as an eventful year. The successful termination of the war, the triumph of Justice and Liberty over the autocracy and overweening ambition of the Kaiser, the subsequent peace which is expected to achieve "Victories more renowned than war," the passing of the India-Bill in the Mother of Parliaments, as a proof of the application—or an attempt to apply—of the principle of self-determination to India, are so full of world-wide and imperial interest, that no one can fail to note the year '19, as a landmark in the history of the British Empire, if not in the history of the world as a whole. The success of moderate agitators, in every field of human activity, the political and administrative reforms provided for in the India Bill, the Press-Deputation, the Library-Congress, the university commission, the spirit of enterprise and economic activity, and the revolutionary attempts at turning the Indian society topsy-turvy in utter disregard of all laws of Eugenics, have collectively made the year 1919 the most eventful in the history of our land. The Events of the year are an earnest of what we are going to get and what we are going to accomplish in the coming years. The year 1919 marks in short, a memorable epoch in the history of our motherland.

## Reviews.

### Hinduism: The World-ideal. BY HARENDRANATH MAITRA.

Mr. Maitra then points out: "The affection in Hindu families is peculiarly strong. The mother is worshipped. She is the great symbol of the Motherhood of God. And it is this deep love and reverence that makes the Hindu call his country, not simply Motherland, but Mother."

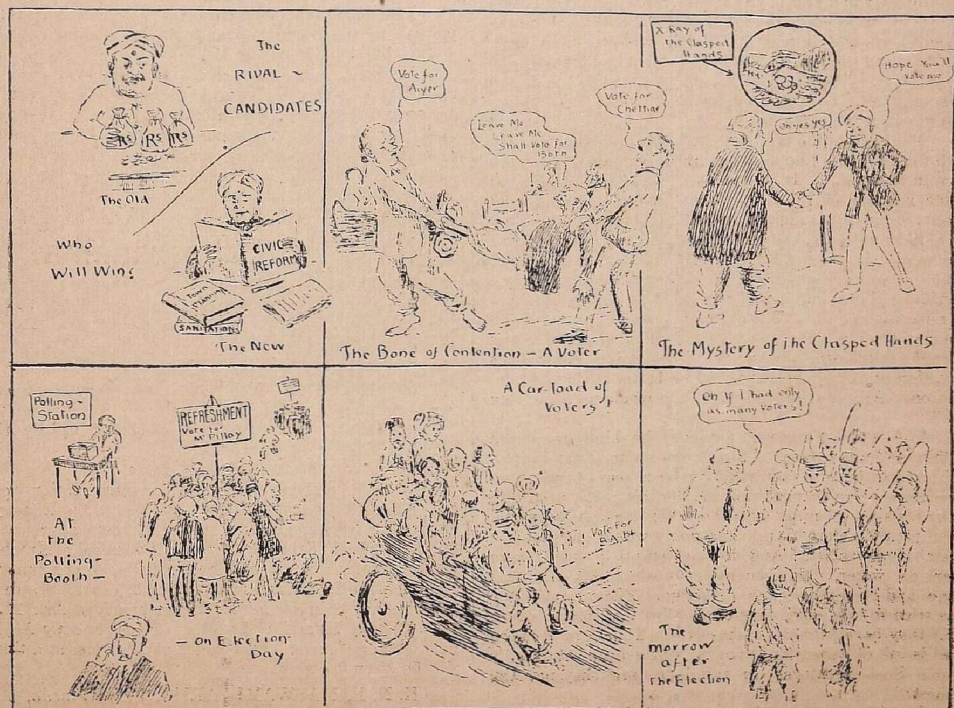
The Hindu woman is not shut up behind the Purdah. She is not what Lucas Malet well calls "an artificial nomad of civilisation" avid of pleasures and hungry for sensations. She has the fullest freedom to live her legitimate life and realise God. She is met at all places of pilgrimage if not at balls and parties. Mr. Maitra says in a beautiful passage: "They wear a veil, but that veil of a Hindu woman which covers the head is not to veil her face, but to shadow to a certain extent the purity of her symbolic face.....She has incarnated in her face the goodness of love and the goodness of purity. She is pure. From beneath the veil of her face, even if covered, there comes like a lightning flash the beauty and the intensity of sweetness that lies behind."

Hence it is that marriage is not a contract in India. As Mr. Maitra says: "It is a reunion of the two souls. Two souls actually unite to fulfil the ideal of life, and prepare themselves as pilgrims to realise the fullest spirituality." Hence it is that the Hindu looks with disfavour upon widow marriage. Mr. Maitra says well that the pure and pious widows are the *brahmacharinis* and *sannyasins* of India whether they wear the yellow cloth or not and that they are "the super-women of our country."

The last Chapter in this work is a fitting conclusion to the book. There Mr. Maitra speaks of the Hindu religion. The Hindu idea of God is thus well described

by him "All the universe is His instrument to call the heart of man into His heart." We have an infinity of symbols and spiritual paths for all grades of inner attainment. He has no quarrel with any religion in the world. His faith is a federation of faith and his ideal is a federation of ideals. Mr. Maitra says: "On the heights of the Himalayas the Hindus have built temples and monasteries instead of hotels and restaurants." I cannot conclude this sketch better than by quoting the following fine passage in this fine book: "The places of pilgrimage are the books which our men and women read and study. Our family is the cradle where we grow in communism, and from this communism in the family the Hindu race has developed a larger communism. When you help others you help yourself. It is the self of the other that is your own self. So whenever we help others, we must not think that we have done a duty, but that we have helped our own selves.....This self-realization as a conscious part of the universe is the goal of the Hindu. India may be the place for his experiment, but the cosmos is his home."

The New Year number of the *Indian Review* opens with a contribution entitled "The Century of Hope" in which Sir Narayan Chandavarkar offers a scholarly criticism of Mr. Marvin's recent book of that name. "Islam its past and present" by Mr. V. B. Metta, "Anglo-Indian Education" by Mr. J. D. Mathias, M.A., L.T., and "The Debt Cleared" a prose poem translated from Sir Rabindranath's original Bengalee are other contributions of note. The Symposium on "The Medium of Instruction" selected from the proceedings of the Calcutta University Commission contains the views of eminent educationists on a subject of supreme importance. A special feature of this number is the reproduction of important papers prepared for one or other of the recent Conferences. A bird's eyeriew of the recent Congresses and Conferences in India, Burma and Ceylon is also provided together with photographs of leading men.



Only A Municipal Election.

## Short Story.

### The Well of Milk.

(An old story retold)

By V. RAMACHANDRA ROW.

Several hundreds of years ago, there reigned over an independent principality in the Deccan a Hindu Rajah. He was so good and just, that all his subjects dearly loved him; and not a day passed, without each of them sincerely praying to God, that such a ruler should live long, and govern them and their children. The Rajah had a minister, who was even more accomplished than himself.

One day, the Rajah sent for his minister, and said to him, "O mantri! Of the different classes of people in our land, who are the williest?" "Surely, my king," replied the other, "the Komuttis are the williest people."

"And how may this be tested?" asked the monarch. "O king," said he, "nothing can be easier: cause a huge well to be erected, eight cubits in depth, and let its bottom be paved. Let a ladder, outside the well, run to its middle, so that even if the tallest man in the land stand upon it, he will be able only to pass his hand over the wall, but cannot see what is inside. And when such a well is constructed, I shall come to you again."

The Rajah, accordingly, gave orders that a well of the minister's description should be erected at once. And when the well was ready, the Minister came to the king.

"Command, my lord," the mantri spoke, "that it should be proclaimed through the land, that, before the coming new moon day, every komutti in your highness's kingdom should bring a seer of unadulterated milk, and pour it down into the well. When the well is filled, let us go and see. And let a watch be set there, that curious folk may not look in by foul means. The minister's bidding was carried out without any delay.

Then, on the new moon night, the king followed by the minister and two of the nobles, while a torch-bearer led them, proceeded to the well. Another ladder was soon set up, and it was the Rajah who went up first. On reaching the top, and looking below, he uttered a cry of surprise. "What is the matter, my lord?" enquired the minister. "Look for yourself and explain," the Rajah answered, as he came down.

Meanwhile, the minister had whispered a word or two to the nobles; he now climbed up, and saw what was in the tank. "It is even as I said," he said with some satisfaction. "As for explanation," he went on, "why, it must be sought from komuttis themselves."

Next morning, the whole host of the komuttis was summoned before the Rajah, who ordered the oldest of them all to be brought to him. When the old man came forth, the Rajah inquired of him if he had poured his share of milk into the well. The old man looked bewildered and could not reply. He was taken back, and another was brought to the king's presence. The Rajah repeated his question and this komutti fared no better than his companion. And so it proved with "the whole pack of them all."

The minister was sent for, and the king demanded of him an explanation. "Sire," was the minister's reply, "the komuttis were required to pour a seer of milk, per head; every one thought that he, for his part, need not pour his seer of milk into the well; for others would have poured before him, and many would be pouring their shares after. And if he emptied inside one seer of water, (or even more) unseen, his task was done, and he could escape detection. Thus, every one has tried to take advantage of the rest, with the result that they have betrayed themselves. Therefore, it is the well is full of water, and not a single drop of milk is seen. Such creatures in the land, are they not the williest?"

Laughter burst out from every one in the Court, the Rajah roaring loudest. The komuttis were pardoned,

and sent home, the poor receiving a measure of rice each.

Such was the way, in which the clever minister proved to the Rajah who the williest people were.

## Miscellaneous.

### Olla Podrida.

It is something to know that the new councils, offices, men, measures, etc., etc., are all coming on. Coming on? What for? We shall wait and see. But what about the man in the street? Of course he will continue to be in the street.

I dare say that you must have been reading a great lot—I do not say rot—of talk about Indian art recently. Everywhere the world is whistling for art. But it will not come, whistle we ever so nicely. Some prophets prophecied great literature out of the war. The war has come and gone like a tornado. The price has been heavy; the profit, nil. Why has this been so?

The fact is that art requires self-realisation through self-surrender to a higher self. This is just what this age will never do.

We are however busy with wireless mysteries. Marconi says that some unseen hand from beyond the earth is pulling his apparatus about. Is all this due to electrical disturbances or Martian signalling? We certainly prefer to deal with Mars than with Martial men.

In London on 26th January two men entered the Boswell street Post Office and cleared the money and left the mail. This is one kind of Postal clearance. It is all modern civilisation in its very centre.

The Lord Sinha celebrations are going on in some places. In other places the Sinha hunt is going on.

Meantime the widow-hunt also is going on. A matrimonial Advertiser says: "Wanted a good-looking girl to marry a young Brahmana bachelor of good education, standing, and respectable family. No objection to widow or other caste."

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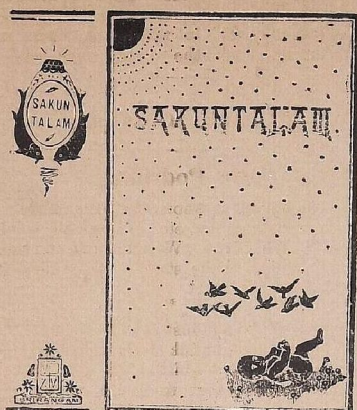
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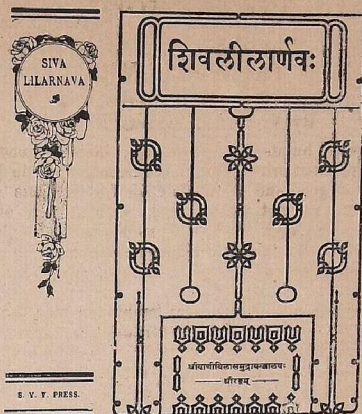
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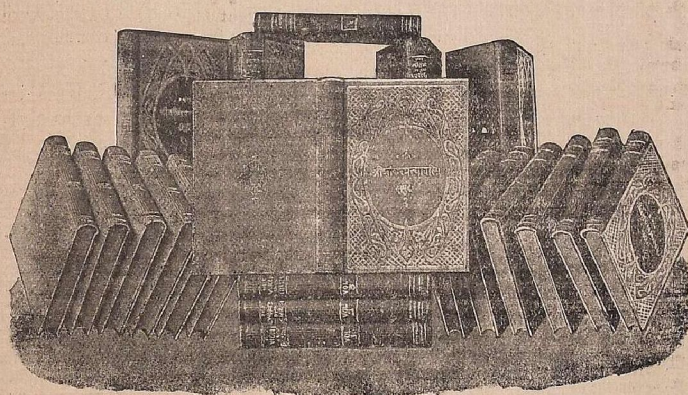
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ब्राह्मी कपोतबंका च सोमवल्ली सरस्वती । मण्डूकपर्णी माण्डूकी त्वाष्ट्री दिव्या महौषधी ॥  
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English translation of the above.

"Brahmi has been designated by various terms such as *Kapotbanka*, *Somavalli* (having the power of making one as beautiful as the moon), *Saraswati* (the giver of wisdom and knowledge) *Mandukai*, *Twaistri*, *Divya* (the giver of brilliance and sanctity), *Mahashadhi* (the best and greatest of all medicines), and *Sharada* (capable of making one's voice very melodious and improving the art of music). Brahmi is cool refreshes the brain. It is mild and improves one's digestive power. It is efficacious in constipation, hysteria, dyspepsia, and is sweet. It prolongs one's life and is the best of all alchemies. It makes one's voice sweet and clear, and lungs so powerful so as to enable him to sing at the top of one's voice. It increases intelligence and understanding and improves retentive faculty. It cures leprosy, purifies blood and does away with any ailments relating to blood; cures cough, poison, any poisonous fatal condition and every kind of fever."

Thus run the praises of this erudite *Rishi*. In the holy *Yajurveda* we find it well expressed that by the use of "Brahmi" even barren women produce intelligent and beautiful sons. We quote that portion from *Yajurveda* in the following:

तन्वा मिपजा सुतेऽश्विनोभा सरस्वती । मध्वा रजाँसीन्द्रिय मिन्द्राय पथिर्विहान ॥  
अश्विना भेषजं मधुभेषजं नः सरस्ती । इंद्रत्वष्ट्रायशः श्रियँरूपंरूपं मधुःसुते ॥

Now, I want to lay emphasis on this fact that 'Brahmi' is the giver of strength, wisdom, learning and longevity and makes voice sweet and clear. Still more I want to emphasise the fact, as has been stated by the learned *Rishi*, that 'Brahmi' is the best of all alchemies (i.e. *Rasayan*).

The following Sanskrit couplets of the learned *Rishi*. Bhava Misra, will tell you what an alchemy or *Rasayan* is:

यज्ज्वरव्याधिविध्वंसि वयःस्तम्भकरं तथा । चक्षुष्यं वृंहणं वृष्यं भेषजं तद्रासयनम् ॥

"That remedy which cures all kinds of fever and other afflictions, establishes one's life and prolongs it, efficacious to the eye and makes the body strong and muscular, is called an alchemy."

दीर्घमायुःस्मृतिं मेधामारोग्यं तद्वयः । देहेन्द्रियबलं कान्तिं नरो विन्देद्रसायनात् ॥

"By the use of this alchemy, both men and women gain longevity, sharpen their memory, keep their stomachs in order become immune from maladies and get enhanced youth, strength, beauty and brightness of their bodies and limbs."

जरारुजामृत्युवियुक्तदेहो भवेन्नरोवीर्यबलदियुक्तः । विभाति देवप्रतिमः स नित्यं प्रभामयो भूरिविवृद्धबुद्धिः ॥

"By the use of this alchemy, a man being immune from diseases and untimely death, becomes strong and attains the high and eminent position of a God."

न केवलं दीर्घमिहायुरपूनुते रसायनं यो विविधं निषेवते । गतिंसदेवार्पिनिषेवतां शुभां प्रपद्यते ब्रह्म तथैव चाक्षयम् ॥

"One who uses this alchemy in various ways, does not only gain longevity but also attains salvation and the auspicious position of a God."

Maharshi Bhagwan Atreya has also spoken very highly of this alchemy in the following manner:

दीर्घमायुःस्मृतिर्मेधामारोग्यं तद्वयः । प्रभावर्णस्वरौदार्यदेहेन्द्रियबलं परम् ॥ वाक्सिद्धिं प्रणतिकान्तिलभतेनारसायनात् ॥

"A person who uses this alchemy (Brahmi) gains memory, immunity from all maladies, youth, brightness, fair colour, power in voice, strength in body and limbs, politeness and brilliance."

Gentlemen, such are the wonderful qualities of 'Brahmi'. Knowing this much about it, if you delay in commencing the use of this priceless nectar-like panacea, it will be a matter of great surprise. Gentlemen, this 'Brahmi' is that great remedy which has the power of bestowing wisdom, and by the use of which Sri Swami Shankaracharya, whose name is worthy of being remembered every early morning, gained wisdom, never-failing memory, wonderful gift of eloquence and great debating power, and re-established the grand old religion after overcoming all his opponents. This is the same 'Brahmi', Gentlemen, by which Sri Raja Rammohan Roy and Sri Swami Dayananda Saraswati, established the Brahmo-Samaj and the Arya-Samaj; this is the same 'Brahmi' which was incessantly used by saints like Sri Swami Vivekananda and Sri Swami Ramatirtha. Even Max Muller, the Great translator and profound European scholar of the *Vedas* extolled it and urged every man and woman to use it. This 'Brahmi' has been termed in English 'Indian Pennywort' and in Latin 'Hydrocotyle Asiatica.'

Friends, make up and use it yourselves and get your wives and children to use it in order to make yourselves and your wives and children as beautiful, free from all diseases, strong, intelligent, learned and wise as Gods and goddesses, and thus to make India a paradise on this Earth. Friends, it is an inherited property of Indians, and therefore we should be proud of it. It is a consensus of opinion of all the *Vedas*, the *Puranas* and other *Shastras* that even *Amrit* (nectar) is incomparable before it. India is the only holy place in the world where this 'Brahmi' grows and even in India there are certain limited places that can boast to grow it. With great efforts we get this 'Brahmi' collected from those sacred places by sending clever *Vaidyas*, experts in *Ayurveda*. Then the *Yogiraj* himself examines every part of it minutely. After its examination it is purified and sent to customers. Its price is Rs. 5 per bag containing one lb. or forty tola, plus As. 7 for postage. Less than one lb. is not sent to anybody, as it is no sale for profits sake but it is simply introducing to the public at only cost price this long-forgotten nectar for the good of others. 'Brahmi' is a nectar-like panacea and it manifests its efficacy immediately, and it is so delightful to taste it, and it is perfectly agreeable to all. Please mark that no regulations as to diet, etc., are required while using 'Brahmi'. Please inform your friends also of the good that this 'Brahmi' can do for humanity; 'to do good to others is a great service'. Make up your mind soon; it can be had from:

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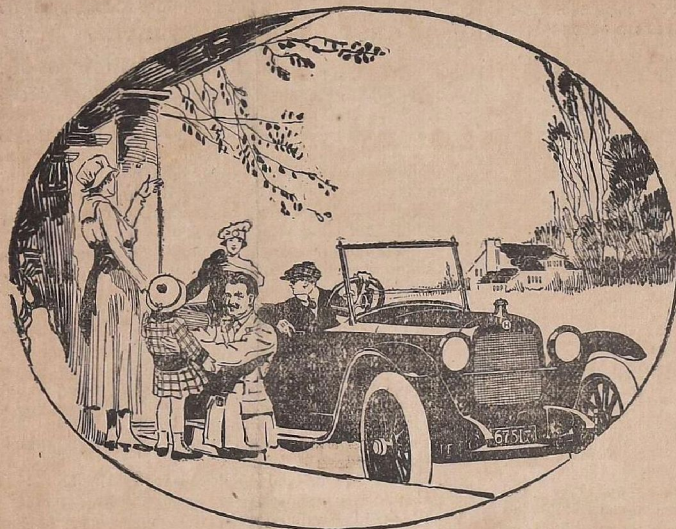
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