

THE Hindu Message

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from the Hindu Standpoint.

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CONTENTS.

| | |
|-------------------------------|----------------------------|
| A VISION OF INDIA : | Peeps into Student Life— |
| The Neelotpala. | III. By S. Amudachari, 236 |
| By K. S. Ramaswamy | HISTORICAL AND SCIENTIFIC. |
| Sastri B.A., B.L. 229 | The Pallavas in India. |
| GREAT THOUGHTS .. 229 | By P. T. Srinivas |
| EVENTS OF THE WEEK 230 | Iyengar M.A. 237 |
| LEADER: | The Indian Currency |
| Agricultural Science in | Committee. 238 |
| India. 231 | The War and its lesson. |
| NOTES AND COMMENTS 231 | By N. Subrahmanya |
| A MADRAS DIARY. 233 | Aiyar, M.A. 240 |
| SOCIAL AND RELIGIOUS : | REVIEWS : |
| Hindu Sociology. By | On The Art of Writing : |
| K. Sundararama Aiyar, | By Sir Arthur Quiller- |
| M.A. 233 | Couch. 241 |
| Arjuna's Grief. | MISCELLANEOUS : |
| By M. S. Nateson. 235 | Olla Podrida. |
| LITERARY AND EDUCATIONAL: | By Srotator. 241 |
| Ode to Shakti or The | SHORT STORY. |
| Power of Nature. By | 'I told you so.' By |
| Prof. V. Saranathan, M.A. 235 | E. V. Srinivasan. 242 |

THE HINDU MESSAGE stands for

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

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A Vision of India.

THE NEELOTPALA.

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

Dark-blue as is the frame of Krishna sweet,

As is the splendour of the star-lit skies

Which shine above and of the paradise

Reflected from this lake which eyes doth greet

With smiling love—upon soft-heaving seat

Of ripples shines this bashful bloom which lies

In Kama's hands for his great enterprise

Of bringing bound the world-heart to his feet.

Ah who can e'er its sov'n power disdain

Which shyly loves the nectar-laden moon

And teaches unto maiden's eyes their matchless
might?

Can other raptures match love's dreaming pain?

And doth our life possess a sweeter boon

Than her sweet glance so like this blossom bright?

Great Thoughts.

A Brahmin met a Sannyasin and they had a long talk on worldly and religious topics. At last the sannyasin addressed the Brahmin: "Behold, child, there is no depending upon anybody in this world." The Brahmin would not believe it. How could he believe that those for whom he laboured day and night, that is, his own family, were not his friends upon whom he could count for help? So the Brahmin said: "Sir, when I am troubled with a slight headache, my mother, who is always ready to give up her life in order to save me from danger and to make me comfortable and happy, becomes extremely concerned; that such a mother is not a friend is what I cannot conceive." The Sannyasin replied: "If such be the case, then of course they are your own. But, to tell you the truth, you are greatly mistaken. Never believe for a moment that your mother, wife, or son will sacrifice her or his life for your sake. You can make a trial of it if you like; go home and feign excruciating pain and groan under it; I will come and show you the fun."

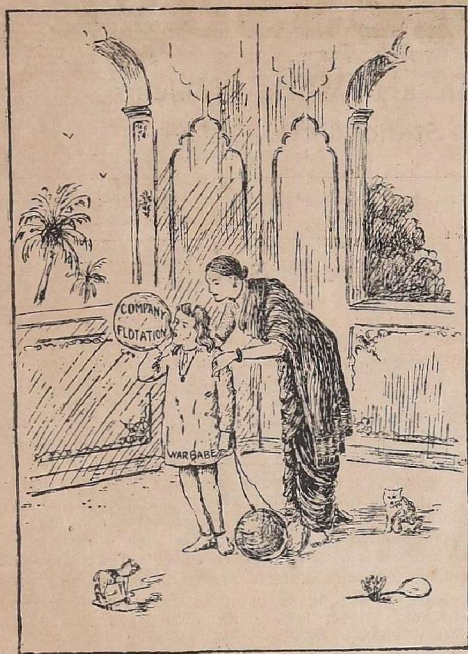
The Brahmin acted accordingly. Doctors and physicians were called in, but no one could afford relief. The mother of the patient was sighing and sorrowing, the wife and children were crying. The Sannyasin turned up at this moment.

"The disease is of a serious nature," said the Sannyasin, "and I do not see any chance of the patient's recovery, unless some one comes forward to give her or his life for the sake of the patient." At this all of them looked aghast. The Sannyasin, addressing the old mother of the patient, said: "To live or to die will be the same thing to you, if in your old age you lose your son who earns for himself and for you all. If you can give your life in exchange for his, I can save your son. If you, as mother, cannot make this sacrifice for him, who else in this world will care to do it?"

The old woman blubbered through her tears: "Reverend Father, I am ready to do anything you order for the sake of my son. But the thing is, my own life—and what is my life in comparison to that of my son? The thought—what will become of my little ones after my death—makes me a coward. Unfortunately that I am, these little ones are in my way."

While listening to this dialogue between the Sannyasin and the mother-in-law, the wife of the patient wept bitterly and said, addressing her parents, "For your sake, dear mother and father, I cannot make the sacrifice." The Sannyasin turned to her and asked her whether she could not sacrifice her life for the sake of her husband now that his mother fell back. The wife said: "The wretch that I am! If widowhood is to be my lot, be it so. I cannot make up my mind to entail grief for the loss of their child upon my father and mother." In this way every one wriggled out of the difficulty. Then the Sannyasin addressed the patient and said: "Look now, no one is ready here to sacrifice his life for you. Do you understand now what I meant by saying that there was no depending on anybody here?" When the Brahmin saw all this, he abandoned his so-called home and followed the Sannyasin.

Events of the Week.



INDUSTRIAL EXPANSION.

MOTHER INDIA:—It is beautiful but take care you don't blow it too much, sonny.

A summary of the Currency Commission's Report was published during the week and was accompanied by an Announcement by the Secretary of State and a Communique from the Government of India. The Committee has recommended the maintenance of the present rupee unaltered in weight or fineness and so far we are glad. But the main recommendations are not of a very satisfactory nature to us. In the first place a gold standard instead of a gold exchange standard has been recommended with the rupee equivalent to 11·30016 grains of fine gold. The rate of exchange is thus fixed at the higher level of a 2 shilling rupee or Rs. 10 to the sovereign. This no doubt secures to India the incidental advantage in meeting Home charges but that is an advantage which can hardly balance the great set back to Indian exports that must necessarily result from the high rate of Exchange. It is no use pleading that the demand for our products is so keen as not to be affected by exchange fluctuations. It is perfectly clear that the Report deals a death-blow to the fond aspirations which many of us entertain about India's great industrial future. The argument that a high rate of exchange has mitigated prices cannot impress us. It has only lowered the price of imported goods while indigenous goods, the necessities and food materials, have not been affected and have shown an appreciable increase all round. From this point of view the Report is one that could hardly be welcomed by us. The local rate of exchange is however fixed at Rs. 15 to a sovereign and this is to be lowered to the statutory rate in course of time, helped, it is hoped, by natural conditions and artificial means. When once the statutory ratio has been attained free import and export of gold is to be opened to the public for gold coinage. The prohibition on the import and export of silver is to be removed also. The

Government is no longer to be under obligation to give rupees for sovereigns. By all these means the Committee hope to give Indian Currency the stability it is so much in need of and the convertibility of the note issue which is endangered. We cannot but be sceptical about the success of these hopes but we do however wish them all success.

The Imperial Legislative Council met on the 4th instant and the chief business of the day was the resolution passed by Mr. Bannerjee for appointing a Committee to meet the deputation from British Guiana. Mr. Sinha brought an amendment widening the field of enquiry of the Committee by including all the British Colonies but this was negatived as it was not the business proposed. We long for such an enquiry and wish Mr. Sinha would bring forward a resolution to the effect at a future meeting. Pandit Malaviya said "It was regrettable that at this stage the Government had thought fit to consider seriously the question of debating some measure by which Indians should be encouraged to go out to British Guiana and Fiji. To the world outside India it would create an impression that notwithstanding all that had been said by the Government and the representatives of public opinion the Government did not really feel acutely for the position of Indians outside India. Pandit Malaviya opposed the resolution and finally when it was adopted regretted his inability to serve on the Committee.

The Government has done well to throw the responsibility upon Indians, of any measure that may be adopted in the matter of emigration to British Guiana. Except for Mr. Marjoribanks the Committee is entirely composed of Indians and is presided over by Mr. Bannerjee. It has already commenced its sitting. From the examination of the credentials of the deputation from British Guiana it does not seem that it is an official one though it seems to have the support of the Guiana legislature. The Committee would do well to insist on an official representation. Nor is it clear that the deputation has any appreciable Indian support behind it.

It must be made clear that Indian labour has the best prospects at present especially in view of the hoped for great industrial regeneration. So there will be little labour to be spared for benefitting the British Colonies. Again the experiences of past years do not encourage the resuscitation of a system—the sorrow of Indians and the shame of Britons. In fact the fears it has engendered are the greatest obstacles to any reconsideration of the question. It must be emphasised and it is well that it is recognised by the Government also that any return of the indenture system is absolutely impossible. If the question should receive any sympathetic consideration we should be promised absolute freedom and equality of a very real nature. Committees or officers should be appointed to report periodically upon the status and condition of our emigrants and the most stringent measures should be undertaken on the least sign of a revival of the slave system. The present deputation from British Guiana seems to be reasonable-minded but we await the Committee's report.

Are our neighbours in other planets communicating with us? So Mr. Marconi conjectures. Others ascribe the disturbances in wireless telegraphy as due to solar and magnetic influences. Scientists are investigating but meanwhile a prize is said to have been offered to the inventor who discovers the best means of communicating with the planets!

The Hindu Message

Agricultural Science in India.

The Report on the progress of agricultural science during the year 1918-19 published by the Government of India is as interesting as ever. A system of rotation is being tested on the Pusa Farm with a view to work the land to the best advantage and to provide grain and fodder for the herds. Interesting details of the system are given and are well worth noting. For the first time experiments were made with the Ford Motor Tractor which "did all that it was asked to do in excellent style" but as sufficient trials have not yet been made and as the economics of its working have not been worked out no definite opinion is given as to its capabilities. The Imperial Agriculturist says "The low capital cost of these machines and their extreme handiness will render them admirably suited for Indian conditions, provided that they prove capable of withstanding the amount of ill-usage which all machinery of this type will have to put up with in the hands of a race who make all adjustments with a hammer and all running repairs with a piece of string." Montgomery cows at their first calving are treated in English fashion, their calves being removed at birth and put on the pail and no trouble is felt in milking these cows without their calves. This is indeed, as the Director says, a pretty heavy blow to the idea that indigenous cow will not give milk without a calf. The Director is also of opinion that possibly the tendency in Montgomery and indigenous cattle to stand off the bull throughout the milch period may be attributable to having the calf at the heel. A series of calf rearing and feeding experiments have resulted in showing that half the usual quantity of milk fed to a calf during 10 months' lactation period, if given to the calf in the first five months only grows a bigger, better calf at a far less cost. In the chemistry section experiments on the windrowing of sugarcane were continued and a careful comparison of results has revealed that cane can be stored by windrowing only for a certain time after which deterioration sets in. It is not yet certain whether this is due to biological or seasonal causes but experiments so far as made show them to be more due to the latter than the former. In the Botanical Section work is vigorously being prosecuted in substituting Pusa 12 and Pusa 4 for country wheats and new distributing centres are being opened. But more important work is being carried on to demonstrate the extraordinary response of superior types like Pusa 12 and Pusa 4 to improved soil conditions. Experiments made at Quetta and North West India have shown the great profit arising from a limited watering. It has been found that the extra watering, on the average, not only produced no result but slightly depressed the yield. The great advantage accruing from this

is that the surplus water set free could be utilised to raise fodder crops which would reduce by one third the animal food carried by an Army. The supply of fodder crops thus obtained would also materially solve the cattle and milk problem besides being advantageous in famine times for saving the lives of many cattle. A rotation of fodder would in its turn increase the yield of wheat and raise the duty of water. Valuable work was done in connection with drainage in relation to crop production. It is said that the aim of the irrigator should be *the provision of water in such a manner as to interfere as little as possible with aeration of the soil.*" Surface water-logging affects growth in two ways—by the destruction of available nitrates and by a profound alteration in the physical texture of the soil. Improved surface drainage, on the other hand, means not only a great reduction in loss of nitrate but also the maintenance of the fertility at a comparatively small expenditure of organic manure. It is gratifying to see that sundried vegetables were placed for the first time on the market. In the Bacteriological section very useful work was done in Nitrification and Nitrogen fixation. This latter indeed received considerable attention at the Indian Science Congress in Bombay. The Director says "the very great variations in the amount of nitrogen fixed in the same soil in different years show clearly the possibility of influencing fixation by soil management without the necessity of adding impossibly expensive materials (such as sugar) to the soil. The question is of vital interest as it means the prevention of the loss of nitrogen so essential as a plant-food. The other departments we are glad to find have continued their useful work but as these are hardly of popular interest we have not noted their work here. We congratulate the Imperial Agriculturist and the heads of the departments on a year of useful work."

Notes and Comments.

The rise of prices in India is so frightful that our people are almost in despair. They feel so utterly prostrated and hopeless that they have not even strength to complain and seek redress in any available quarter. The lowest classes of the population are living a miserable life of starvation and suffering. The number of beggars in the land—already beyond all example—is daily on the increase, and householders find it difficult to respond to the enormous and daily-increasing demands that are being made on their resources just at the time when their own difficulties are growing. The prices of necessities have risen to double and treble of what they were three or four years ago, and no comparison can at all be made between the prices now prevailing and those which prevailed thirty or forty years back. To speak of the latter would certainly seem a tale of fairy-land or a Utopian dream.

It is a marvel to us that people in England and other countries in the West complain, too, of the rise of prices. We are assured by a writer in one of the

November Monthlies—the *Fortnightly Review* that “the Government inquiry into the rise of prices declares that it now needs a sovereign to purchase what 17s. purchased a few years ago.” He, then, proceeds to mention the recent strike in Leeds and the failure of the local authorities to provide for the wants of some 800 men and concludes:—“It is not a proof of our much vaunted capacity of government.” Here in India, if any one ventures to make a like statement, he will be at once met with the crushing rejoinder that the Government cannot interfere with the operation of physical and economic laws. Even if they resolve to adopt measures of some kind, we do not see what benefits they will produce. For, there is little change, or none at all, in the condition of the people. Prices are ever on the increase, and their effects on the conditions of living of the masses of the people are becoming daily more and more disastrous and intolerable. We have political leaders and lecturers on tour, in abundance. Not one of them, however, condescends to mention such common-place topics as these, but is soaring on high into the empyrean of reform and election topics and controversies, and the proportion of seats to be allotted to the various castes and communities of our people. The truth is that our people have few leaders worth the name, and they can have none so long as they cultivate their present habits of patient endurance of evil instead of making war courageously against it.

In Western countries, the energies of working men and leaders are devoted chiefly to the fairer adjustment of the present relations between capital and labour by various schemes like co-partnership, direct action, &c. But, in India, we are distant as the poles apart from all such aerial schemes and ambitious flights into the regions of the gods. Our working classes starve for want of employment, and die like flies out of the lingering torture of hunger and pestilence. Who is there to raise them out of their pestilential degradation and shame? None are wanted here to concoct socialist, syndicalist, or other schemes for their economic betterment; what we want for them is only work and wages, and the weaning of them from their evil tendency to regard beggary as the most honourable of all means of earning a livelihood.

Our lowest classes have first to learn that nothing is more human (or divine) than to use the energies which God has bestowed on them to earn their livelihood, and nothing is more brutal than to go about begging for alms. Even for such as are willing to work, who is there to find work for them? There are hundreds of lawyers, judges, patriots, reformers, sages, saints, swamis, to discourse eloquently on the elevation of Indian women and the reform of Hindu society, but not one of these has come forward to start any scheme for giving work. Especially, among our Brahmin leaders we have very few of such. Their idea of greatness and heroism consists mainly in being able to address large audiences on topics of political and social reform, to drive in Motor-Cars with railway speed, to live in spacious mansions and gardenhouses, and to adopt the latest fashions in dress for themselves and to cover their womankind with the costliest of jewels selling in the market.

Our leaders and reformers must first realise that, if they are to build a nation in India, they must adopt measures to enable our masses—or proletariat, so to speak—to realise that they are men and must comport themselves like men in their dealings with the material world and with other men. We want for our leaders men of extraordinary activity, insight, and patriotism.

We want men whose presence will itself carry inspiration to the masses of our people and will endow them with courage and energy. Swami Vivekananda has well said:—“founders of all good works, before they initiate and enter on their desired work, ought to attain to the knowledge of the Atman. Otherwise, defects will arise in their work.” Have we any such “founders of good works” among us, now?

In the West, there may be none such as are referred to by the Swami,—men with “knowledge of the Atman” among those who undertake great tasks for their country and people. But they have men of that other kind about whom the great Swami spoke on another occasion. He said:—“Great enterprise, boundless courage, tremendous energy, and, above all, perfect obedience,—these are the only traits that lead to individual and national regeneration. These traits are altogether lacking in us.” In the West, such men abound, and in all ranks of life and occupations. And it is of such that great leaders and founders of great works are made. In the current issue of the *Fortnightly Review* to which we have already referred, we have a sketch of the life and labours of Jean-Baptiste Andre Godin, a great Frenchman of the nineteenth century who is said to have “founded the greatest and successful co-partnership scheme that the world has yet seen,”—what is known as “The Association of the Familistery.”

Of the French working classes of the third quarter of the last century it is said:—“The working day was then fifteen hours, and the reward of their toil was low wages, coarse food, verminous holes to sleep in. Wherever they moved, the conditions were appalling,—dirt, disease, immorality, degradation. Labour was accursed. Godin made the vow that if ever he became a master he would strive to make life more endurable and enjoyable for the worker; he would raise labour out of its shameful degradation.” It is said of Godin that “in a rare degree he combined the profound thinker on social questions, the highly successful business man, the organiser of exceptional capacity.” It is also said of him,—“Like most reformers, he paid a heavy price for the singleness of his aim, and the undeviating constancy with which he pursued it. The man who sacrificed a third of his fortune to aid a Fourierist scheme in the New World; half of a much larger fortune amassed at a later stage which French law commanded him to hand over to his wife and son; who parted from wife and son because his and their aims were divergent; who sacrificed all for Labour, only to realise in his closing years that Labour can be selfish and unintelligent, even when its own interests are deeply concerned, the life of such a man has in it all the elements of a tragedy.” We must have men like this before our labouring classes can be what they must be in order to make a democratic nation of the modern type. Where there are no leaders of the proper kind, we can have no true type of labour and therefore no nation fit to take its place among the communities of the Empire. In India we have only serfs and hirelings, but no “skilled workman” of the type of the man who writes on “The Labour Policy” in this same number of the *Fortnightly Review* and defends the recent railway strike in England and other similar strikes as “at present Labour’s only hope of making its true condition and its reasonable aspirations known to the public.”

The “skilled workman” above-mentioned who writes in the *Fortnightly Review* goes on to say:—“At present the ostracism of Labour is so thorough that Labour’s only means of communicating with its fellow-countrymen is through the strike. If for

these strikes we could establish instead the right kind of newspaper, would it not be vastly better for every one concerned." He charges all existing newspapers with "declining to give the public the necessary information" which would amount to a "sound defence of labour," and, therefore, with "having deprived themselves of power to influence labour on sound lines." The time is coming in India when labour will become organised. Let us hope that we have, in this Presidency, some "right kind of newspaper" which will do all it can to enlighten our labourers and place them in right relations both with Government and with the public at large. It was the function of such a newspaper that our great nationalist patriot endeavoured to fulfil when addressing the Labourers of Madras during his recent visit to us.

A Madras Diary.

(FROM OUR OWN CORRESPONDENT.)

The Tramway Strike after being a nine days' wonder came to an end at last on the afternoon of the 4th instant. This was mostly due to His Excellency the Governor who very wisely and very expeditiously appointed the Labour Commissioner, Mr. Paddison who together with Mr. Arundale brought about the compromise with the Company Management. Most of the demands have been met. The Company could have granted the prayers of the employees that two of them should travel freely on every car. At least one employee might travel so in every car. I hope the Company will very soon see its way to grant this concession.

The trial at Bombay of Mr. De la Hey's murderer has brought to light the depraved life some zamindar's sons lead here. This is once again a strong reason why they should be mixed with the "common lot" and brought up in healthy life and good morals.

The sweetmeat sellers in Madras want a good deal of "looking into" by the authorities. Besides being exposed in the most dangerous manner there has now grown a tendency to cover every sweet with the so-called silver and gold leaves which shine and glitter in the brilliant electric lights and attract children as much as they do the flies and ants. These metallic leaves which are so pleasing to the eye are not so to the stomach and vendors must be advised to adopt safer and healthier methods of attraction.

Our local Legislative Council is holding its sessions and the Budget and many resolutions are being considered and of these I shall write later when the Councillors have finished their work and gone away to their homes.

A Government Order has been issued appointing a Commissioner of Labour assisted by a Deputy Commissioner and a strong body of Assistant Commissioners. They will have the care of the depressed classes, the backward classes, the aborigines, the criminal tribes and factory labour besides taking the wage census and dealing with emigrant problems and general economic aspects of labour. Are these a handful or more than handful for the Commissioner?

One good act that has been done by the Government during the week is the order requesting Magistrates to reconsider the securities that have been

forfeited from the Indian press and to return them where the Magistrates think it safe to do so.

Many models of a sound educative value were exhibited at the Banqueting and Victoria Halls recently in connection with the Health and welfare exhibitions. It will be of great and permanent benefit if these could be acquired and lodged in the Government Museum. It is long since any great or useful additions were made to the collections in the Museum.

The Advocate General seems to have resigned, it is conjectured with a view to entering the political field. A jolly pastime for briefless barristers and vakils is to guess at his successor!

A European Missionary writing in the *Bengalee* says "Speaking for myself and other Missionaries, with whom I come into contact, I can truly say that the tragedy in question has caused much shame and heart-burning and while reserving final judgment for the report of the Hunter Committee we cannot at present regard that affair as anything but an indelible blot upon the name of Britain and our hearts go out in deep sympathy to the families of those who lost their lives. I would therefore plead with you not to regard silence as an indication that Englishmen do not care. Many do care." Thanks that at least a Missionary is fair minded.

Social and Religious.

Hindu Sociology.

II. The Communal Idea in India.

BY K. SUNDARARAMA Aiyar, M.A.

That there is both a national growth of human society and a purposive process of building it by the activity of thinking men in consonance with changing wants and ideals is abundantly clear to all students of history. But it is only the Hindus who have conceived the fabric of a primordial human society as it issued at the world's dawn from the divine Lord and Creator acting in accordance with eternal laws and distributing, according to their deserts, the fruits earned by living beings during their incarnations in previous cycles. Such a society is, in our view, the only *truly natural* form of society. For, it springs from the bosom of matter in its unmanifested (*avyakta*) aspect,—from what is known as *Mula-prakriti*, the original or causal root of matter, by the will of the Supreme Being. This primitive form of human association is not, in any measure, the product of human will or agency, and so is free from all touch of artificiality or conventionalism originating in human needs or desires. It is known in our sacred writings as *इश्वराद्वैतिक*, i.e., originating in Isvara's will, ordinance, or assignation.

It cannot be called *instinctive*,—for it does not originate in the purely innate or inherited gregarious tendency and impulse in man's nature, but from the will and activity of the all-wise lord of the universe in assigning to each living person (*jiva*) his due place in the human community. For the same reason, it is not a purely accidental formation or the product of human reasoning and reflection, like some of the customs and manners of civilised or semi-civilised society; nor is it imposed by the irresistible mandate of men in power. It is not also due to the restraining force of tradition, or the inevitable result of the human spirit of compromise acting in response to the pressure of unforeseen circumstances. One or other of these circumstances has been put forward to account for the

origin of human society, and hence we have the different theories so well-known, to the student of Social Science,—viz., Hobbes' hypothesis of an original Social Contract, Rousseau's idea of a persistent and continuing General Will, the Utilitarian conception of the greatest happiness of the greatest number, &c., All such speculative doctrines have been subjected to abundant criticism at the hands of thinkers and may now be accepted as, having become more or less obsolete. Hobbes' theory presupposes a state of nature "red in tooth and claw," when man was not far from the wild beast as known to us. This is disproved by the fact now established that there is social life even in animals and that the most primitive savages known to us exhibit forms of social life which must be accepted as a considerable advance over animal societies. The theories propounded by Rousseau and the Utilitarians are chiefly vitiated by the consideration that they presuppose an advanced state of society in which there are means of ascertaining the general, social, or common will,—that there are various agencies for carrying out such decisions,—and that the joint and concurring will of all makes for a decision in accordance with some established ideal, standard or purpose conceived as the final good or supreme goal of human life. These theories have little or no bearing on our present purpose, and so we do not purpose to subject them to any detailed criticism here. The Hindu social idea has, as already stated, a unique origin. It is neither a working hypothesis, nor a scientific generalisation, but rests on a divine revelation of facts alleged to have taken place at the very dawn of creation in accordance with laws and sequences of purely spiritual significance and having an ultimate purpose not within the purview of scientific or practical men as we find them in the present or any modern, epoch of history.

We have already pointed out (in Chapter I) how the four classes of human bodies (*Varnas*) were created by the divine will in accordance with the Karma of the Jivas and gifted with the physical organisation and endowments needed to fulfil the function allotted to each in the divine ordering of the universe and thereby to attain to the realisation of the supreme purpose and objective creation. Under this divine dispensation human society assumes the character of an organism in which the various parts or limbs have not only each its own structure and function, but are capable of putting forth sub-structures with specialised functions in response to new needs and changes in the environment. This biological view of Hindu society, however satisfactory to the modern scientific mind, cannot be pressed into our service too far. For, the theory which views human society as a natural organisation in the scientific sense of the term, while it has an element of truth, cannot be regarded as an adequate or correct explanation of the origin and growth of any human society,—much less of the Hindu society. For, no organism in nature can escape the inevitable law of growth, decay, and death. But no such imperious necessity appertains to any human society, though we cannot deny that a society *may* disappear and die owing to the force of adverse circumstances. Hindu society, in particular, can claim to be able to live on for ever. For, according to the accounts of its origin and destiny given by our sacred authorities, it is synonymous with human society itself in its entirety, in spite of the fact that the inexorable march of events have brought into existence divergences between it and other societies so fundamental as to seem inconsistent with such a fact or hypothesis. The rationality of the Indian accounts of the origin of human society has already been, to some extent at least, made clear, and must evidently be also acceptable to all who can gauge rightly the

import of the fact that all civilised society has, at one time or other, passed through a constitution similar to our own and still retains significant vestiges of the same. We have only to instance the histories of Egypt, Persia, Babylon, mediaeval Europe, Mexico, Peru, and so on, in all of which society, at one time or other, was constituted on the same basis as the Hindu system of Varnas.

This unavoidable division of human society into groups of one kind or another does not mean its disintegration or unfitness to achieve its true aims. While every man must live in—and cannot live, apart from—the social group of which he is a part, he has to be in intimate association with all other social groups and with the larger whole of the state of which they are the constituent parts, for, otherwise, it would not be possible to satisfy the needs and purposes of life in an adequate manner. Each social group has an inner will and life of its own, apart from its relation to the will and life of other groups within the same society and state. It is to such a social group that each individual stands intimately and primarily related for the formation and development of his personality, and he only joins with individuals of other groups for the satisfaction of special, occasional, and accidental needs and desires. An American writer says truly:—"Man discovers his true nature, gains his true freedom, only through the group. Still the relations of the various groups to one another through the agency of the organs of the communal will and the co-operation of the individuals belonging to those groups in various common affairs are as necessary for the collective welfare of society as the separate existence of group-life in its own inner completeness. It is in the smaller group that we have the homogeneity and unity arising from intimate human intercourse. The only difference between the West and India in this matter is that, in the former, the group takes the form of a professional class of which the members are accidentally and artificially brought together by their work in life, while here we have the caste (or Varna) instead. It is easy to see that the family develops, in a more natural way, first into the joint family, and then into the Varna or caste than into the class-group of the West. The Western classes have no moral or spiritual basis of union and fellowship and hence breed class-pride and class-hatreds; and the rise of the revolutionary ideal of universal equality threatens to destroy them as, indeed, it has done wherever democratic and republican individualism has become developed. It has also led to the rise and spread of the gospel of communism and anarchism threatening to overwhelm the society and the state in a mass of ruins. If it is true that "the social life of individuals grows naturally from the smaller unity to the greater," we must not attempt to destroy the smaller groups which exist within the bosom of the larger human society and form training-grounds for the fulfilment of its needs and purposes.

(To be continued.)

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Arjuna's Grief.

BY M. S. NATESON.

V

All the great teachers of the world have uniformly preached the doctrine of non-resistance, and Sri Krishna's advice to fight, given to a man who shrank from fighting, is certainly very strange. Either Sri Krishna's position must be reconcilable with the teachings of other great teachers; or the *Gita* must be given up and all allegiance to its author disclaimed. Christ has declared "whosoever shall smite thee on thy right cheek, turn to him the other also." "Peace, peace, peace" (शान्तिः शान्तिः शान्तिः) is the one cry of the *Upanishads*. Was Sri Krishna right? The case seems very strong against Him. If no satisfactory explanation can be had for His strange doctrine, He and his book must at once be given up.

Society is composed of men in different stages of evolution with infinitely different pasts and infinitely different futures. No two men are ever alike, much less their *karmas*. Non-resistance is therefore an individual ideal and not meant for the society at large. Non-resistance is not mere abstinence from using force; but it is the disposition, the temperament and the mental attitude that are involved in the practical carrying out in practice of this great doctrine.

"To be non-resisting when the interests of the injured alone are involved is an easy affair. But suppose that my neighbour's house is being pillaged by robbers. I observe them in the wicked act. I might not very much care if I were deprived of my own property and might take no steps against the robbers. But what am I to do under the present circumstances? Am I to resist evil? Or, to take another instance, suppose a woman is being outraged by a villain before my very eyes and she cries to me for protection, what am I to do? Shall I resist the ruffian and save the girl or leave her to her fate and resist not evil?"—is a question that arises and which requires a solution. According to Sri Krishna, there is in the world nothing which may be really regarded as evil. Evil and good are really two different readings of the same thermometer. They are mostly relative. What is evil to one seems quite the contrary to another. To take an instance, is fire good or evil? By itself it is neither. Only when it is used to keep one warm, it is said to be good; and when it is used to burn one's house, it is said to be evil. So good and evil are but the obverse and the reverse of the same coin. The doctrine of non-resistance then simply means "Do not commit action with the idea of resisting evil; but do what duty bids, apart from all other considerations, and care not for the results." In the words of Mrs. Besant, the burden of the *Gita* is how to slay without sin. She writes, "Have no personal interest in the event; carry out the duty imposed by the position in life; realise that *Isvara*, at once Lord and Law, is the doer, working out the mighty evolution that ends in bliss and peace; be identified with Him by devotion, and then perform duty as duty, fighting without passion or desire, without anger or hatred; thus activity forges no bonds, *yoga* is accomplished, and the *soul* is free."

Bhagavan Sri Ramakrishna, the illustrious prophet of the nineteenth century, explains the doctrine of non-resistance in his own beautiful way. He says "A person living in society, especially as a householder, should make a show of the spirit of resisting evil for purposes of self-defence. At the same time care should be taken to avoid paying back evil for evil." And he told the story of a serpent that raised its hood and hissed, but bit not. "Resist not evil by doing evil in return."

Sri Krishna's advice to Arjuna then is not opposed to the doctrine of non-resistance, but is the truest and the most correct interpretation of it.

(To be continued.)

Literary and Educational.

Ode to Shakti or The Power of Nature.

BY Prof. V. SARANATHAN, M.A.

I

O Thou imperishable Heart
And Excellence of God's green Space!
Heroic, ancestral Might and Art,
Far-streaming Angel with no face!
Thy Dream creates the laughing Sea:
Thy Thought the seed of all things free!
In gloom of shadowed Earth still rings
Thy tread each morn, while our Sky deep fills with thy wings!

II

From heaven to heaven thy Song is spread:
It breaks the peace of sterile skies:
From bounty of thy wings are fed
Flowers and wild rain and woman's eyes!
Goddess, and Woman and mere Word,
And Sister that dost sweetly shepherd
All God's ungathered dreaming Power,
Thou dost break and close softly His eternal Bower!

III

Mystical,—yet a homely power,
Thy Name doth everywhere fulfil;
In burden of Earth's primal power,
And bosom of maid, wild yet still;
In fruit and wine and element
Of moonlight, flies thy Nourishment;
Health and deep holiness are fair,
E'en without beauty that grows in Time's eyes and hair!

IV

Yea, beauty is less dear to Thee,
O Mother with wild milk of breasts,
Than offspring of thy bravery
Clad in thy greenness and the crests
Of thy smile spraying up thy trees,—
Animate Man and birds and bees
Nursed meritoriously and bright
In tumult of thy sustenance, in wistful Night!

V

Thou givest us desire so rich
In life of thine, and fairness mild,
That Beauty hardly shall bewitch
Thy real and simple-passioned child!
She is a stranger to the Rocks,
And with sky-flowers are bound her locks.
A dream of the seas gave her birth,
When thy deep gaze convulsed the war of heaven and earth!

VI

By figure and by mystery,
We speak of Thee whose name is Life!
Thy marrowy love is near and free,
With majesty of sounding strife.
Thy children move in fierce alarms;
They love, who grow bold in thy storms.
Their faces like field-flowers in rout
O'er lovely mud, are slain by thy Strangeness in a drought!

VII

O Mother, we are made of Thy
Earth-heat and hunger,—and keen flesh
Like a sword! And Thou divid'st not wholly
Thy spiritual body from the mesh
Of our limbs, playing on the strings
Of our lusts, deep as heavenly things!
Thou dost surround us as moonlight
And helpest to arm, and slayest again with thy sight!

VIII

Still our melodies are wrapt with thee,
In fold on fold of strong desire,
And our whole soul herself makes free,
To pour with both hands streaming fire,
An offering to thy victory!
Our passion so devotionately
Aspires for death and the red mirth
Under thy feet, where Night falls bleeding on flowers of
Earth!

Peeps into Student Life—III.

By S. AMUDACHARI, (Final Year Honours.)

It was a summer evening. I yawned lazily and sat beneath the tamarind tree, within the compound of the Government Secondary School. There was a small pond at the edge of the ground. It was nearly five o'clock and the school was deserted, but for some stragglers, who found fun at the pond and threw stones. A crow was sitting, croaking on a branch above me, making its throat hoarse.

—Otherwise the scene was silent.

I used to come there almost every evening about that time, after I returned from school. My companion of these hours,—he read with me—was a little late that evening. He was a cheerful youth, sometimes of much fun and frolic. I went to the gate, and sighted him at the turning not far away. His face was fallen, his gait was twaddling, and looked dismal and grief-stricken. I guessed at once, a whole scene of domestic unhappiness. What could have happened to him?

We met, and silently walked, arm in arm into the now almost deserted school ground, and sat.

He began vehemently.

"I tell you it is useless fighting dumping with these women, they are a cursed lot as a whole they stand in our way of progress, and"—

"Not so fast, my friend," I intervened, "what is it that has put you out of temper. Why do you pour this anathema on our women?"

"It is since a month, since my young sister Kamala has finished her primary course getting splendid marks in her examination—and she and I have been both hammering into our mother's head; that she should be sent to the Secondary School;—and she thinks it is infamy to do so. My grandmother, in all her concentrated dried essence of wisdom says, that it will be a great scandal if she is sent to school further, now that she is beginning her tenth year and has to be married,"—and he threw the book which he had in his hand on the ground.

"What does your father, say?"

"Oh! he is a man of the old school, and cares very little about it."

"But, why should you not try to convince him?"

"It is not difficult to convince him,—but these women,—they rule the house! Kamala weeps silently and steals into my room. There she sits and learns. I secretly taught her all the sounds and alphabets of the English Language; and she is running fast over her first primer.—But why should she not be put to school? If I open my mouth, before a syllable comes out, there is my grandmother denouncing me and my 'English' education, and pelting me with such questions as 'what good has it done you? Is Kamala going to earn; Should she have a coat upon her back, and a turban on her head?' He stopped.

I could understand him. He was in earnest. He was no more that frolicsome youth. The idea had got into his head, and he was resolved upon it.

'Men and women are equal in the eyes of God; but why should we set up a paltry distinction. Longfellow

wrote.'—"As unto the bow the cord is, so unto man is woman." Why should we deny her the rights and privileges, and above all the culture of the mind, rightly to be hers? Is knowledge contaminated by her knowing? Does learning lose its merit because she learns? God forbid, a time may come, when we shall deny her, even His fresh air, and cheerful Light? Such were the thoughts that surged in my mind.

We both sat silent; the evening shades were falling. The Tamarind tree threw its long shadow on the ground. The fish in the pond darted and jumped in the cool hour of the evening. Their silvery forms caught the yellow rays of the Sun, and splashed into the water. The solitary crow had left the branch.

We were alone,—and thoughtful.

He picked the book. It was St Nihal Singh's 'Urge Divine'. This had been engaging his attention; and he was deeply interested, he said, in one incident, that he read just that morning. He opened the page for me, and I read.

"A Colloquy took place in my father's home, when I was a child of barely ten that has left an indelible impression on my mind. My younger sister had completed her seventh year. My father taught her the vernacular 'Gurmukhi' characters, when she was a mere tot,..... The little girl had not only gained considerable proficiency in reading and writing her mother tongue, she had also persuaded me to teach her to read Urdu characters. Being quick of wit and retentive of memory, she knew almost as much Hindustani as I did,....and all that she knew of Urdu was stealthily gleaned, unbeknown to mother. Father was however in the secret and encouraged both the girl and me..... My sister had mastered the first primer. The child would merely sit beside me,....and while mother thought she was keeping me company, the girl was learning Urdu. Mother on learning that her daughter had learned Urdu was terribly wroth. She severely reprimanded the girl and forbade her to touch an Urdu book. The little one had cried—cried bitterly—and went to father with her trouble.

"Now if my elder brother can read Urdu, why can't I father?" said she appealingly, her cheeks tear-stained; and her eyes red and still shedding tears. "Didn't you say father," she argumentatively continued "I am as good as brother? Then why can't I read too-like he does? If Urdu is bad for me, forbid brother to read it too. Let him not learn it, if I can't."

"Your brother has to earn a living, for himself and for the girl be married. You don't have to work in an office. Your brother will support you," responded mother in quick terse tone, while father sat beside the sacred scriptures, searching for words and arguments that would prevail.

"Now what do you say to that," my friend exclaimed and his fist came thumping on the hollow of his other hand. "It is repeated in every Indian home. It is high time to educate our public opinion,—and more than anything else our women."

I felt, that what he said was true, and remained silent. It was dusk, and darkness was stealthily creeping on.

We arose,—and walked our way home, postponing our further discussion to the next evening,—hastening meanwhile to our books and to our examination.

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Historical and Scientific.

CHAPTER II.

SAKA-PALLAVA DOMINION IN NORTHERN AND CENTRAL INDIA.

III. CENTRAL INDIA.

(1) THE KHAHARATA KSHATRAPAS.

Members of the clan of Khaharāta were the first Saka-Pallava rulers of this part of India. They issued coins with the 'arrow, discus and thunderbolt, the lion-capital and the *dharma-chakra*,' which, according to Mr. Rapson, "may, perhaps, have been the distinctive badge of the Khaharātas."²³ A Khaharāta and possibly a Kshatrapa, of the name of Ghataka is mentioned in an incomplete inscription recently found at Ganeshra, 3 miles W. of Mathurā; nothing more is known of him.²⁴ Another early Khaharāta Kshatrapa, Bhūmaka, is known from copper coins, found, according to Dr. Bhagavan Lal Indrajī, "in the coasting regions of Gujarat and Kathiawad, and also sometimes in Malwa."²⁵

The best known Raja of this clan is one who bore the decidedly Parthian name of Nahapāna. Dr. Thomas derives the name from *Naha*, 'people' and *pāna*, 'protecting' or *panāh*, 'protection.'²⁶ In the *paññavali* of the Jainas of these Sarasvatī Gacchhā, which gives a reliable and consistent chronology²⁷ from the death of their great prophet, Mahāvira, a chronology which is confirmed by the chronological data of the Purānas and of the Buddhist traditions,²⁸ Nahapāna is said to have reigned for 40 years, beginning with the 413th year after Mahāvira's nirvāna, i. e., from 133 B. C.—93 B. C.²⁹ This king, his successor, named Gardabhila and the latter's successor of unknown name, called merely Śaka, are described as patrons of the Jaina cult in a Jaina work called *Kāthākācharya Kathā*, which says that the last king Śaka was overthrown by Vikramāditya, who then established himself at Ujjain and founded the era of 58 B. C.³⁰ Alberuni records the tradition of his time (XI cent. A. D.) that Vikramāditya killed Śaka "in the region of Karūr, between Multan and the region of Loni."³¹

There is no reason to discredit this tradition; yet European scholars have decided the story to be a myth, merely because the name Vikrama is associated with that era only from the IX Cent. A. D. and between the V and IX Centuries A. D. it was called the Mālava era,—rather poor reasons to reject the tradition; for in the case of most Indian eras, the specific name of each era was attached to it long after its institution, when alone the necessity for naming the era arose, to prevent the tradition from being forgotten.

One consequence of the rejection of the Vikramāditya tradition was that it enabled archaeologists to shift Nahapāna's age from the II Century B. C. to the I Century A. D. and to regard him as the founder of the Śaka era of 77 A. D. There is no shadow of evidence connecting Nahapāna with the Śaka era. On the contrary Mr. R. D. Banerji has proved that this theory is inconsistent with the implications of the Nasik

inscriptions of the Satavahana kings.³² From palaeographical considerations, too, Nahapāna cannot be ascribed to any age later than the I cent. B. C. On the strength of the notion that Nahapāna may have started the Śaka era, Dr. Fleet identifies him with one Mambaros, King of Barygaza. Dr. Fleet's derivation of Mambaros from Nahapāna reminds one of Fluellen's comparison of Henry V with Alexander. He says that the initial M of Mambaros came from some copyist's confusion of M and N; the second M came from the confusion of M with H; and the second M exerted phonetic influence on P and turned it into B.³³ Dr. Fleet does not say how the penultimate N became R. This derivation does credit to Dr. Fleet's ingenuity and no more.

Nahapāna struck silver coins, which, according to Mr. Rapson, were imitated from those of Yavana Rajas as regards size, weight and fabric. These coins bear Greek, Brāhmī and Kharoshthī legends, in all of which Nahapāna is called Raja and never Kshatrapa. These coins have as their obverse type 'head of King,' mistaken by numismatics as the head of Nahapāna himself or of Augustus, but probably not intended for a portrait.³⁴

Nahapāna is best known from the inscriptions of his son-in-law, Ushavadata, found at Nasik and Karle and of his minister, Ayama, at Junnar. In these inscriptions he is called Kshatrapa and Maha Kshatrapa. The inscriptions of Ushavadata are interesting because they prove the complete fusion of the Śaka and the Pallava races. He calls himself a Śaka, whereas his father-in-law, Nahapāna was most certainly a Pallava.³⁵ Though a Śaka, the name Ushavadata is purely Hindu, being the Prakrit form of Rishabhadata. There is plenty of other evidence that the Śakas and other foreigners were accommodated in the Indian social scheme, which was more elastic in those days than now. Thus Helidura, *Yonaduta* (Greek ambassador), of Takasila was taken into the ranks of the Bhagavatas (Vaishnavas) and built a *Garudadhroja* at Besnagar.³⁶ Ushavadata, himself, gave 3 laos of cows and money to Brahmanas on the banks of the Baranasa, 16 villages to the Vedic gods (enshrined, no doubt, in temples), and to Brahmanas, fed one lac of Brahmanas all the year round, gave 8 wives to Brahmanas, i. e., paid the cost of the marriage of 8 Brahmana Brahmanacharis, built quadrangular rest-houses, made wells and tanks and gardens, established free ferries or boats across several rivers, erected on their banks shelters for meeting,³⁷ arranged for the gratuitous distribution of water to the thirsty travellers in institutions, no doubt, corresponding to the "water-pandals" of modern times, gave 32,000 stems of coconut trees to the Brahmana ascetics of the Charaka denomination for building huts, made a cave and cisterns for other (i. e. Jaina and Buddha) monks, and, after bathing in the Pokshara tank, gave away 3,000 cows and a village. He also gave a field costing 4,000 Kahapanas for feeding all monks, without distinction, dwelling in his cave.³⁸ It will be noticed that all the three sects that prevailed in India at the time were the recipients of Ushadata's patronage and this proves that amongst them, the principle, "those that are not with me are against me" did not operate, but that they lived amicably together, being all different but not violently opposed sects based on different aspects of the one complicated whole of Hindu faith. It also shows that

23. *Cat. Ind. coins*, p. cvii.

24. A. S. I. 1911—12, p. 139.

25. Rapson *Cat. Ind. coins* &c. p. cvii.

26. J. R. A. S. 1906, p. 211.

27. *Ind. Ant.* p. II. 369, XX pp. 341-361.

28. K. P. Jayaswal in J. B. O. R. S. 1918, pp. 101-104.

29. The name occurs as Nahavāna; it degenerates into Naravāha or Naravahana in Jina Sena's *Hari Vansa* (VIII cent. A. D.).

30. Peterson. *Third Report on Sansk. Ms.* p. 32.

31. *India, tr. Sachan* II, p. 6. Dr. Fleet says that "Karūr seems to be the 'Kharor, Karrur,' of maps, about twenty miles north-east of Bahawalpur." J. R. A. S. 1913, p. 999, n. 1.

32. J. R. A. S. 1917 pp. 273-291.

33. J. R. A. S. p. 1943, n. 2.

34. *Cat. Ind. coins* &c. pp. cviii-cx.

35. Or, as Mr. Rapson puts it, 'Persian.' *Cat. Ind. coins* p. CIV.

36. A. S. I. 1908-09 p. 123.

37. These Halls where were held congregations for religious purposes were built on the banks of rivers, so that the Brahmanas could bathe in them and perform their religious offices, while their bodies were ceremonially pure.

38. *Ep. Ind.* XIII pp. 78-79 (E. Schwartz).

all the three cults—Vaidika, Jaina and Buddha were equally popular and that India was not all Buddhist in that age, as is but too commonly assumed by European historians. Ushavadata's donations also prove the utter falsity of Mr. V. A. Smith's phrase—"the creeds of casteless foreigners, Sakas, Pallavas and others."³⁹

The above were not the whole of Ushavadata's benefactions. He bestowed another cave on the Sangha "of any sect and any origin" and a perpetual endowment of 3,000 Kahapanas "for cloth money and money for outside life (*Kusana*)" for ascetics. This amount was invested as follows:—2,000 in a weaver's guild (*Sreni Kolikanihaya*), interest one *padika* monthly for the hundred; and 1,000 in another weaver's guild, interest three quarters of a *padika*, monthly, for the hundred; and those Kahapanas are not to be repaid, their interest only to be enjoyed. Out of them, the two thousand—2,000—at one *padika* per cent for cloth-money; out of them to every one of the twenty monks, who keep the *rassa*⁴⁰ in my cave, a cloth money of twelve (*Kahapanas*). As to the thousand which has been invested at an interest of three quarters of a *padika* per cent, out of them the money for *kusana*. Ushavadata gave away besides 8,000 stems of coconut-trees; and he endowed the blessed Gods (*bhagavatam deranam*) and Brahmanas 70,000 *Karshapanas*, each thirty-five making a *suvarna*, a capital therefore, of 2,000 *suvarnas*; the gifts were, according to custom, proclaimed in the Town-Hall (*Nigama Sabha*) and registered in the Public Records office (*nibhada phalakarava*).⁴¹

We learn from this inscription

(1) The table of money current in the period; and also that though gold coinage existed, the popular coin was the silver Kahapana.

(2) Guilds of weavers and others served as Banks. This arrangement for banking existed even in the days of Gautama Buddha.

(3) Ushavadata had such confidence in the permanence of these Guilds, even though governing powers might change, that he invested perpetual endowments in them.

(4) The formality of proclaiming and registering endowments, coming down, as it does, from old times, shows that the Śaka-Pallavas, though foreigners in origin has become so thoroughly Hinduized as to adopt the Aryan polity evolved in Northern India from the age of the Rishis of the Sutra period.

(5) The establishment of Śaka-Pallava rule did not mean any violent wrenching of the continuity of administration. Dynasties might change but the continuity of administration was kept up and there was no catastrophic change in national life when one rule succeeded another in Ancient India.

The foreign trade for which Saurashtra and Malva were famous from prehistoric times flourished during the long reign of Nahapana. This is testified to by a fact of palaeography. On his coins occurs the letter H with the value h, in the Greek legend *Rannio Zaharatas Nahapanas*, which is an attempt to transliterate into Greek the Indian *rañño khaharātasa Nahapānasa*. The use of Greek in the coins is due to the necessities of commerce—the Indian Greeks (*Yavanas*) being the intermediaries of the commerce of India with the Roman Empire. Besides, "the letter H with the value h disappeared from the Greek alphabets at a very early time,—according to Taylor, before B. C. 350... But it was taken into the Italic alphabets, apparently during the period B. C. 153 to 54. It is, therefore, only under some Roman influence that the letter can have been introduced with that value,

into the otherwise Greek legends on coins of India."⁴² This is enough evidence of the intimate commercial intercourse between Nahapana's kingdom and the Roman Empire.

Nahapana's successor, according to the Jaina *pattavalis* was Gardhabhila who reigned for 13 years and was succeeded by a Śaka who in 4 years was defeated by 'Vikramaditya'. The Khaharata clan seems to have survived the defeat and lasted for a century longer, for Satakani Gotamiputra who lived in the I Century A. D. is claimed by his mother, Bala-siri, to have rooted out the Khaharata vamsa and destroyed the Śaka-Yavana-Pallavas.⁴³ This has been by archaeologists unwarrantably taken to mean that Gautamiputra defeated Nahapana.

(To be continued.)

The Indian Currency Committee.

Summary of Recommendations.

The Report of the Indian Exchange and Currency Committee presided over by Sir Henry Babington Smith was published in India this week. It is signed by all the members of the Committee except Mr. Daiba M. Dalal, the only Indian member, who we note, has submitted a dissenting minute.

The fundamental recommendations of the Report are as follows:—

a. that the present rupee, unchanged in weight and fineness, should remain unlimited legal tender;

b. that the rupee should have a fixed exchange value and that this exchange value should be expressed in terms of gold at the rate of one rupee for 11.30016 grains of fine gold, that is, one-tenth of the gold contents of the sovereign;

c. that the sovereign which is now rated by law at rupees 15 should be made legal tender in India at the revised ratio of rupees ten to one sovereign;

d. that the import and export of gold to and from India should be free from Government control as soon as the change in the statutory ratio has been effected, and that the gold mint at Bombay should be open for the coinage into sovereigns of gold tendered by public;

e. that the notification of Government undertaking to give rupees for sovereigns should be withdrawn;

f. that the prohibition on the private import and export of silver should be removed in due course and that the import duty on silver should be repealed unless the fiscal position demands its retention.

SECRETARY OF STATE'S VIEWS.

RECOMMENDATIONS ACCEPTED.

The following announcement by the Secretary of State regarding the recommendations of the Indian Currency Committee, is published for general information:—

"The Secretary of State for India has considered in consultation with the Government of India the majority and minority reports received from the Committee appointed by him under the Chairmanship of Sir Henry Babington Smith to advise on the subject of Indian exchange and currency. The majority report, which is signed by the Chairman and all members of Committee, except Mr. D. M. Dalal, states as its object the restoration of a stable and automatic system and the maintenance of the convertibility of the note issue.

3. After setting forth the main recommendations the Secretary of State proceeds:—These recommendations develop with the necessary modifications required by altered circumstances the principles on which the Indian currency system was established before the war, and are accepted by the Secretary of State in Council as

39. E. H. I. p. 210.

40. Now called *Chaturmasga*.

41. *Ep.* pp. 82-83.

42. J. F. Fleet in J. R. A. S. 1907, p. 4042 where 'Lewis and Short's Latin Dictionary under H is referred to.

43. Nasik Ins. *Ep. Ind.* VIII p. 60.

expressing the goal towards which Indian administration, following the previous policy should now be directed.

4. Under the conditions existing prior to the war sterling and gold were identical standards. The existing disparity has made a choice between these standards necessary, and the Committee's recommendation is in favour of placing the rupee on a gold basis.

5. In recommending a rate, namely that above-mentioned, for the exchange value of the rupee the Chairman and majority have taken account of the high range of silver prices and of the importance of safeguarding the convertibility of the Indian note issue by providing so far as possible that the token character of the rupee shall be restored and maintained *i.e.*, that the Indian Government may be in a position to buy silver for coinage into rupees without loss. They were also impressed by the serious economic and political risks attendant on a further expansion of Indian prices such as must be anticipated from the adoption of a low rate.

6. The arguments advanced in favour of a gold basis and of a high rate of exchange appear to the Secretary of State in Council to be conclusive, and he has decided to take the necessary steps to give immediate effect to the recommendation on these points. Accordingly, the Government of India have today announced that the rate which they will pay for gold tendered to them under the Gold Import Act by private importers will henceforth be fixed at one rupee for 11.30016 grains of fine gold, *i.e.*, Rs. 10 for the gold contents of the sovereign. The consequential changes in the regulations relating to the sale of Council drafts by the Secretary of State in Council and of reserve drafts by the Government of India will be notified separately.

7. The question of the internal ratio presents special difficulties. The Committee recommend the maintenance of gold on a legal tender footing especially in view of possible difficulties in obtaining adequate supplies of silver. A fixed ratio must, therefore, be established between the rupee and gold, as used in the internal circulation, either one sovereign for Rs. 15 as at present or one sovereign for Rs. 10 in correspondence with new exchange ratio. The former alternative would give the sovereign the status of an over-valued token coin, necessitating permanent control over the import of sovereign and making an open gold mint impossible. The Secretary of State in Council agrees with the Committee that such conditions ought not to be contemplated as a permanent arrangement. On the other hand, the lower ratio cannot be effectively introduced while a great disparity continues to exist between the commercial price of gold in India and the intended Indian mint par of one sovereign for Rs. 10.

8. Present conditions are a product of the war and in some sense artificial. They cannot be immediately remedied without the risk of shock to the economic and monetary system in India, and of reaction elsewhere to which India cannot in her own interests be indifferent: a gradual process of rectification and of adjustment to new conditions is required. For some time past action has been taken in India to reduce the premium on gold by regular Government sales of bullion to the public and this measure will be further developed. It may be expected that in that way a natural adjustment may be effected until the path to legislation is cleared.

9. The Secretary of State has decided, therefore, first, that the import of gold shall continue for the present to be controlled by licence under the Gold Import Act, with a fixed acquisition rate as mentioned above; second, that meanwhile, periodical sales of gold bullion to the public shall continue; and third, that as a provisional measure during the transition period sovereigns shall remain legal tender at the present ratio of Rs. 15.

10. In arriving at these decisions the Secretary of State in Council has not failed to give careful consideration to the minority report signed by Mr. D. M. Dalal. Mr. Dalal's main object is the effective restoration and maintenance of a ratio of 15 rupees to a sovereign as a measure both of exchange and of the circulating value of

the rupee. In order to secure this he relies upon freedom for the melting and export of rupees and correspondingly to freedom for the import of gold. To meet the possible result in shortage of silver coins he recommends that as long as the New York price of silver remains above 92 cents Government should coin two rupee silver coins of reduced fineness, the coinage of rupees of the present weight and fineness being meanwhile suspended and only resumed when the price of silver falls to the figure named. He also recommends that sterling drafts on the Secretary of State should be sold only at 1s. 3.29/32d.

11. The Secretary of State in Council is satisfied that this programme could not be adopted without untoward consequences. The heavy exports of silver coin to be anticipated under the scheme must threaten not only the whole silver circulation but also the Government reserves of silver coin, and entail the gravest risk of inconvertibility of the Government note issue. The demand for the gold required continually to make this deficiency good must greatly aggravate any strain there may be on the gold stock of the world when the freedom of import is restored. Nor is it safe to assume that these difficulties could be met by issuing new silver coins of inferior fineness; the evidence against the acceptability of an inferior substitute for the present rupee has impressed the majority and their recommendation on this head is accepted by the Secretary of State as decisive. Mr. Dalal's recommendation in regard to the rate for sterling drafts, if adopted, must produce an immediate crash in exchange bringing unmerited disaster to those who have reasonably relied on some continuity of policy. The only cover which his scheme affords is the export of the country's circulating currency. In any case, even if a return to the pre-war level of exchange could be accomplished without a shock to trade or risk to the Currency system, it would lay India open to a further serious inflation of prices, while the majority's recommendation would tend towards a reduction of general price levels in India.

12. Both during and since the war Indian currency and exchange have presented problems previously unanticipated and more perplexing than any encountered since the decision to close the mints in 1893. But the Secretary of State in Council is satisfied that decisions reached promise an eventual solution, and he desires to express his acknowledgment to the Committee and their Chairman for the ability and thoroughness with which they have explored the issues and framed their recommendations.

* *

INDIAN GOVERNMENT'S ACTION.

A PRESS COMMUNIQUE.

The following Press Communique has been issued by the Government of India:—

The acquisition rate for gold imported under license into India, which has hitherto been subject to variation notified from time to time, has now, in accordance with the Secretary of State for India's separate announcement published to-day relating to the recommendations of the Indian Currency Committee, been fixed and the following fixed rates will apply to transactions on and after Monday the 2nd February, namely ten rupees for each sovereign tendered for import or one rupee for 11.30016 grains of fine gold.

2. Council drafts will continue to be offered at the Secretary of State's discretion for weekly sale at the Bank of England by competitive tenders. The rate for deferred telegraphic transfers and Bills will until further notice rank for allotment with tenders at one-sixteenth of a penny higher for immediate telegraphic transfers. No announcement will be made of the minimum rate at which tenders will be accepted, and the Secretary of State in Council reserves the right of rejecting the whole or part of any tender. In accordance with the Committee's recommendations the Government of India will, when occasion requires, offer for sale stated weekly

amounts of sterling reverse drafts on the Secretary of State (including immediate telegraphic transfers). The rates for immediate telegraphic transfers on London will be announced on each occasion by the Controller of Currency and will be based on the sterling equivalent of the price of 11.30016 grains fine gold as measured by the prevailing sterling dollar exchange, less a deduction representing the charge of remitting gold. The rate for deferred drafts on London will until further notice be one-sixteenth of a penny higher than the immediate rate, as at present.

3. The Finance Department Notification No. 4071, dated the 11th September 1897, providing for the issue of rupees at the Reserve Treasuries in Calcutta, Madras and Bombay, in exchange for sovereigns and half sovereigns, at the rate of Rs. 15 and 7½ respectively, is cancelled. Notification No. 6908-A., dated the 11th December 1906, regarding the receipt of sovereigns and half-sovereigns at the Mints is also cancelled.

4. The existing prohibition on the import of silver is cancelled, and the import duty of 4 annas an ounce is abolished. The prohibition on the export of silver remains.

5. The notifications under the Defence of India Act prohibiting the use of gold and silver coin otherwise than as currency, or dealing therein at a premium, are cancelled.

The War and its lesson.

BY N. SUBRAHMANYA AIYAR, M. A.

It will be asked, what is the harm if one nation gets mastery over the whole world? Yes. No harm whatever, provided, that nation has the sense to see, and the self-discipline to realise, that no mastery over one by another, either by one individual over another individual, or by one class over another class, or by one people over another people, can belong to the permanent order of things, and that when, in the circumstances of any particular period, it should become necessary, that mastery should be jealously utilised in the interests of all. Of course, it will be said that it is quite possible to do so, and it is easy enough to say it. It may again be asked, "have not such world dominions existed in the past?" Yes, they have existed, but they have perished too under misuse. Further, the avowed principle, not the actual principle merely, of German Nationalism is not humanitarian culture. It is militant *Kultur*. Such a *Kultur* will not recognise that every power is a right conceded, tacitly or expressly, by declaration or by custom, and is so conceded as an equipment for shouldering responsibility. It will will to power without willing to be responsible for those over whom that power is to be exercised. Such wills have always failed in the history of the world. Power must be a power to do good to all, though of course including self. If power is construed and worked in any other sense, it will not take long for the right conceded to be withdrawn, and for the power, once allowed to be exercised, to be repudiated. It will all go like a house of cards. It is situations of this kind that will happen if, with the genius of civilisation as represented by German *Kultur*, left unhumanised, or left unspiritualised, by the influence of real culture, a nation revelling in the heyday of economic prosperity, and having science with its daily, rather minutely, growing possibilities harnessed to its chariot, is allowed to sweep over the world's main, unchecked and free. Here lies the moral victory of having laid Kaiserdom low.

True, this war, emphatically a war of the world's self-defence, has raised a number of side issues. But they will all get solved sooner or later. The League of Nations, it is fervently hoped, will not merely *leave* free, but *enable*, each nation, weak or strong, to develop on its own lines and to the best interest of self and of humanity at large. The policy of future statesmanship is going to be the giving up of the programme, or rather the no-programme, of merely "adjusting" one-self to the conditions as they arise from time to time, without any idea of a

goal, or any consideration of the questions whether the conditions sought to be "adjusted" to are really the intermediary stages in the march towards that goal or are but the effects of some wrong steps previously taken, needing only to be corrected; if such corrective steps be not taken, what further "adjustments" as they are wrongly, though euphemistically termed, would again be called for, and what would be the logical termination of these interminable "adjustments." The policy that is evidently going to be adopted is to cease trusting in those so called "adjustments", to formulate a definite goal for both international and intranational relationships, and then devise a scheme for working up towards it, intensifying the forces that are operating in the direction of the goal, retracing in a spirit of mutual sympathy and good fellowship the wrong steps, if any, that have been taken in the past, and correcting the resultant wrong conditions. In fact, this march towards a goal is alone progress. But if it should be not to change merely, but to progress, we must know *whereto* we are moving, from *where* we are moving *i.e.*, we must have clear ideas of the starting point and the goal. Then alone can we measure the rate and degree of such progress. Then alone can we make any real *adjustments*. Else, the movements may only be struggles to get out of one difficult situation—miscalled "adjustment"—only to be landed into another or perhaps still more difficult one. If individuals and nations, then, initiate and change policies with such definite ideas of a starting point and a goal, our life-history would not be the history of unremitting, pious desires, ever to be accomplished. With a clear plan of operation, on the other hand, which, along with starting point and goal, must form the trinity of all human endeavour, man *shall* be blessed, and not merely *would* be.

And what is that goal, let us ask, but the goal of securing unity in the midst of all the world's diversity? This is no impossible task. It may be dubbed, of course, by easy-going critics, as "a counsel of perfection," and condemned on that account. But is perfection such a dreadful hobgoblin to be so religiously shunned? Is it not the want of a clear plan whereby to reach an ideal that has made all great ideals look impossible? That is what thinkers of all ages have tirelessly proclaimed. In fact, there is nothing like "impossible," given a clear plan of operation, a united will to work it and no morbid craving for immediate success. Following on this cult of "the impossible," there is the equally false cult of "the political man," who is taken as one *opposed* to "the man with an ideal" instead of being regarded as his *complement* and necessary *instrument*. To the man with the ideal, a century seems no great while to wait for the result of a great project. But to the so-called "practical" individual, who is, more often than not, a mere opportunist, who is more an accommodator to a casual condition than an actor in pursuit of a fixed aim, in other words, to one whose highest diplomacy is to escape from the embarrassment of the hour, if a scheme is not at once successful and beneficial or is not sure to be, it has either failed, or is beneath notice. Popular applause will no doubt drench him like a summer shower, as the average man is more short-sighted than long, but leave the seer severely alone, if he is not positively misunderstood. Though perhaps such is the irony of fate in this post-adamite world, these two cults, I have no hesitation in saying, have been the veriest curses to human progress. The marital tie, for example, which is the most familiar instance of two individuals, diverse in form and structure, being knitted into one, is, we know, the closest and the most intimate tie of which we have any conception in human relationship. For that matter, difference in race or language, status or religion, dress or deportment do not at all signify, provided the will to unite has been engendered. And what is that tie that keeps them together but the tie of mutual helpfulness, the tie of service-exchange?

(To be continued.)

Reviews.

On The Art of Writing: BY SIR ARTHUR QUILLER-ROUCH. Cambridge University Press: 1919.

This is a volume of lectures by the distinguished author in the University of Cambridge in 1913-1914. He says in his preface: "Literature is not a mere Science, to be studied; but an Art, to be practised. Great as is our own literature, we must consider it as a legacy to be improved. Any nation that potters with any glory of its past, as a thing dead and done for, is to that extent renegade." These are wise words for us to ponder over in a land where literature is neither a studied science nor a practised art.

The first address in this volume is an inaugural address. In it occurs the memorable sentence that "literature is a nurse of noble natures." He points out wherein lies the special greatness of great artists:

"As we dwell here between two mysteries, of a soul within and an ordered Universe without, so among us are granted to dwell certain men of more delicate intellectual fibre than their fellows—men whose minds have, as it were, filaments to intercept, apprehend, conduct, translate home stray messages between these two mysteries, as modern telegraphy has learnt to search out, snatch, gather home human messages astray over waste waters of the ocean."

He lays down two or three valuable general principles to guide us in our study of a work of genius. We must study it *absolutely*, that is to say, with minds intent on discovering what the author intended. We must fill our minds with the concrete beauties of style as we see them, instead of losing ourselves in theories. We must practice, and not merely ponder over, literature.

The second address deals with this last topic—the practice of writing. Our study, if it is extensive and intensive, improves and stimulates our invention and originality. Sir Joshua Reynolds said once: "The more extensive, therefore, your acquaintance is with the works of those who have excelled, the more extensive will be your powers of invention, and what may appear still more like a paradox, the more original will be your conceptions." Our style should be accurate, perspicuous, persuasive, and appropriate: "words are, in fine, the only currency in which we can exchange thought even with ourselves." Persuasive writing can be best achieved only when there is a keen sense of beauty. For this the practice of verse is essential—a lesson which we in India have not yet begun to learn.

The third address deals with the difference between verse and prose. He says: "I define verse to be a record in metre and rhythm, prose to be a record which, dispensing with metre (abhorring it indeed), uses rhythm laxly, preferring it to be various and unconstrained, so always that it convey a certain pleasure to the ear." Verse started with musical accompaniment and always preceded prose in literature. Though verse is not now generally sung, verse has not forgotten its early alliance with music. As music is always accompanied by emotion, the natural language of verse is always more emotional and passionate than that of prose. Coleridge finely expressed that metre was traceable "to the balance in the mind effected by that spontaneous effort which strives to hold in check the workings of passion." But the simpler hypothesis is the alliance with music.

The next two addresses deal with *The Capital Difficulty in verse* and *The Capital Difficulty in prose*. He says: "While the capital difficulty of verse consists in saying ordinary things, the capital difficulty of prose consists in saying extraordinary things; while with verse, keyed for high moments, the trouble is to manage the intervals, with prose the trouble is to manage the high moments." Sir Arthur has, before dealing with the capital difficulty in prose, a very good interlude on jargon.

In India where the newspaper is to most men the only source of culture the tyranny of the jargon is sure to be greater than elsewhere. The "Jargon" of newspapers and of Council chambers is always sure to be disfigured by circumlocution and abstraction. The capital difficulty of prose is the handling of the high emotional moments which more properly belong to verse. Shakespeare achieved the miracle for English poetry, and the Authorised version of the Bible achieved the miracle for English prose.

Lectures VIII and IX describe lineage of English literature. He says: "In short we are a mixed race and our literature is derivative..... From Anglo-Saxon prose, from Anglo-Saxon poetry, our living prose and poetry have, save linguistically, no derivation." English poetry is like Anglo-Saxon poetry only in vocabulary but not in metre, rhythm, and lilt, nor in style, feeling, and imaginative play.

The tenth and eleventh lectures are on English Literature at our Universities. The twelfth and closing address is on style. Style is not extraneous ornament; It is personal. Science deals with things, while Art deals with man's thought and emotion about things. A living language must be "flexible, alive, capable of responding to new demands of man's untrusting quest after knowledge and experience." He says well: "The first and last secret of a good style consists in thinking with the heart as well as with the head." Though style is personal, there is a norm also. Again, just as he who loseth his soul saves it, even so style should be personal but should not obtrude or exploit personality. "It is the power to touch with ease, grace, precision, any note in the gamut of human thought or emotion."

Miscellaneous.

Olla Podrida.

Did you read about the prize of £ 1000 offered to the swiftest flier from London to India and back? I also am tempted to compete, if mento-planes are allowed to enter the lists. Will somebody kindly ascertain and let me know?

What do you think of the Newington case? I do not care about the result but I do care about the revelations. Shall we allow our boys to run wild. Sow the wind; you will surely reap the whirlwind.

The budget is all over. Till now only one thing had risen. I mean the prices. (This is of course in addition to aeroplanes.) One of these fine days the whole of humanity will have risen and flown. But whither?

The proposed compromise as to the reservation of seats has fallen through. When people fall out, proposals all fall through. The only way to better every thing is to fall in.

I have long been wondering why music has turned a coquette, though she was a heavenly maid. The public is pampering the musician but music is shy and will not come out.

The real fact is that we want harmony and yet are fond of hate. Hate and harmony are not intended by God to be together. Whom God has put asunder, no man can put together.

SCRUTATOR.

Short Story.

'I told you so.'

By E. V. SRINIVASAN.

It was evening and the Sun was slowly sinking down to rest. On the high-road leading to the city of Srinagar was seen Rajendra walking slowly and in a deep and meditative mood. His heart was rather heavy being overweighed with care. The great vow that he had made had brought on him all that trouble. Even a king's son was not free from grief and anxiety. What if Rajendra was the heir-apparent to the great Chola Kingdom? There he was seen in a melancholy mood. He could have easily avoided all these difficulties if he had only assented to wed the woman of his father's choice. But Rajendra's vow to marry only that woman who had the ability to protect her honor—even in times of danger, stood in his way of obeying the old and venerable father. So Rajendra had left his home in search of a bride that could satisfy his difficult condition. He had failed in seven cities and Srinagar was the eighth.

Night had already set in when he reached the beautiful city. He lodged for the night at a well-furnished inn and at daybreak prepared himself to see the king. The King received Rajendra in a fitting manner and readily assented to Rajendra interviewing his only daughter Lakshmi and querying her. The only question that he put to her was "would you be able to preserve your honor unimpaired even in times of danger." Lakshmi, without a moment's hesitation retorted "without that ability a woman is no woman." This one prompt and straightforward answer was enough to win the love of Rajendra and he begged the king to bestow her hand upon him. The king, judging that Rajendra's beauty and status were well-deserving of fair Lakshmi's hand, gave his consent and the marriage was celebrated with due pomp and eclat.

The time for Rajendra and Lakshmi to leave Srinagar drew nigh. Rajendra took leave of his father-in-law and taking Lakshmi by his side rode towards his own dear native city. They had hardly gone twenty miles when fatigue overcame the delicate Lakshmi and she was much in need of either milk or water. Rajendra reluctantly left her there and ran to a neighbouring village to fetch some milk. He went to the house of a vicious komutti and asked him for some milk. The komutti who had just seen them passing through the village had conceived a strong passion for Lakshmi and this evil desire was the cause of his subsequent action. He bade Rajendra wait and take rest in most earnest and entreating terms while he would ask his servant to fetch milk. Poor Rajendra was too weak to refuse such a solicitous offer and hence was soon seen soundly snoring. The Komutti sent information to Lakshmi that her husband had broken his leg from a sudden fall on the way and urgently needed her services. Lakshmi was a dutiful wife and she followed the servant to the house of the komutti who had by this time sent away Rajendra by another route.

Lakshmi found herself entrapped by the wily komutti who now besought her to marry him. She at once thought of a plan. Finding it hopeless to refuse and knowing that a deceitful fellow must be paid back in his own coin, promised to marry him after a ceremony lasting for a year in commemoration of the Goddess Lakshmi during which time the komutti would have to give every Brahmin that came to his house a hundred rupees. This being agreed to, the man mortgaged his entire property and got the required sum.

On the last day of the year thousands of Brahmins were seen in the komutti's house to receive the money. Among them there was a clever fellow who caught hold of a lunatic, (who was none other than our Rajendra) dressed him up like a Brahmin and took him to the komutti's house. When Lakshmi saw Rajendra she bade one of the servants give him the hundred rupees, that was wrapped up in a piece of paper on which some-

thing was written. Rajendra went out of the house and was about to open the paper when the crafty Brahmin snatched it from him, took out the money, and threw away the paper and drove away the lunatic. A vagabond, who was standing by, saw that there was something written on the paper and took it up. To his surprise it asked the reader to wait at dead of night near the Eastern window of the komutti's house. The fellow at once perceived what it could mean and at dead of night waited under the window. Lakshmi finding some one waiting, took him for her husband and jumped out of the house through the window. Without stopping for a minute the rogue raised her on his shoulders and carried her post-haste into the adjoining forest. Lakshmi saw her folly but she was not depressed. Her presence of mind had not left her. The man ran till daybreak and Lakshmi alighted after this pleasant ride. She told him that she was perfectly willing to marry him and that she wanted water immediately. The rogue went in search of a stream. Lakshmi took advantage of his absence and began to run from the place. She was running from the frying pan into the fire. A band of robbers surrounded her. Now her beauty saved her from molestation. They took her for a demi-God and took her to their house which was full of stolen articles. Leaving her, they left the house to see if any unwary traveller could be knocked down and robbed. Lakshmi surveyed the whole house and to her utter joy found there Rajendra's horse which had carried them both from Srinagar and which he had left under the tree along with Lakshmi. The animal had since then been seized by the robbers. She untied the horse, got upon it and left it to run its own course. As the horse knew the paths well it galloped to the city of Rajendra safely.

Fortunately the lunatic whom we saw before was recognised by his parents and brought up in the palace as before. Rajendra was again the king's son but without peace. He sighed and sighed for Lakshmi. In breathless haste did Lakshmi run to the palace and there she found Rajendra depressed and sullen. As his eyes espied Lakshmi he bound forward like a child towards its mother and embraced her with a true lover's affection. Lakshmi brought with her peace and happiness to the family. She related to Rajendra and others all her adventures and how she escaped unscathed from them all. Rajendra was bewildered and exclaimed "Oh how you were able to preserve your honor unimpaired even in such times of great danger"

"A woman is nothing without this ability" said Lakshmi "and even in our first interview I told you so."

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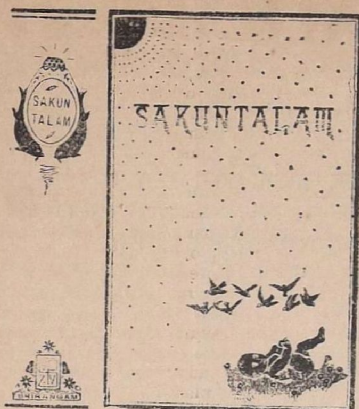
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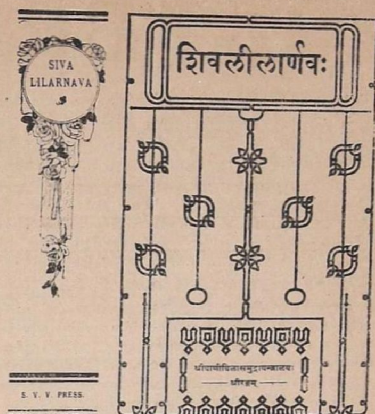
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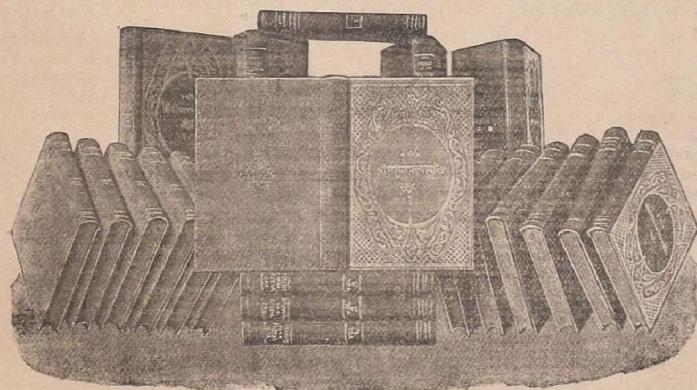
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ब्राह्मी कपोतवर्णा च सोमवल्ली सरस्वती । मण्डूकपर्णी माण्डूकी त्वाम् दिव्या महौषधी ॥
ब्राह्मी हिमासरा तिका लघुमेध्या च शीतला । कपाया मधुरास्वादु पाकायुष्पा रसायनी ॥
स्वर्गा स्मृतिप्रदा कृष्टाण्डुमेहाक्षकासजि । विपशोथज्वरहरी तद्वन्मण्डूकपर्णीना ।

English translation of the above.

"Brahmi has been designated by various terms such as *Kapotbanka*, *Somvalli* (having the power of 'making' one as beautiful as the moon), *Saraswati* (the giver of wisdom and knowledge) *Manjuki*, *Tonstri*, *Divya* (the giver of brilliance and sanctity), *Mahashodhi* (the best and greatest of all medicines), and *Shwada* (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 exalted *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:

तनूया भिषजा सुतेऽश्विनोभा सरस्वती । मध्वा रजाँसिन्द्रिय सिन्द्रिय पथिभिर्वहान ॥
अश्विना भेषजं भयुभेषजं नःसरस्ती । इन्द्रेत्वष्टायशः श्रियश्चरूपश्चरूप मधुःसुतं ॥

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:

यज्वरव्याधिविध्वंसि वयःस्तम्भकरं तथा । चक्षुष्यं वृंहणं वृष्यं भेषजं तदासयनम् ॥

"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."

दीर्घमायुःस्मृति मेधामारोग्यं तर्हणं वयः । देहेन्द्रियबलं कान्तिं नरो विन्देद्रसायनात् ॥

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

जराहजामृत्युवियुक्तदेहो 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 दीर्घमिहायुर्वृत्तते रसायनं यो विविधं निवेवते । गतिसदेवर्षिनिवेवतां 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:

दीर्घमायुःस्मृतिमेधामारोग्यं तर्हणं वयः । प्रभावं स्वरोदाह्यं देहेन्द्रियबलं परमावाकिसिद्धिं प्रणतिं कान्तिं भतेनारसायनात्

"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 *Auric* (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 efficaciousness 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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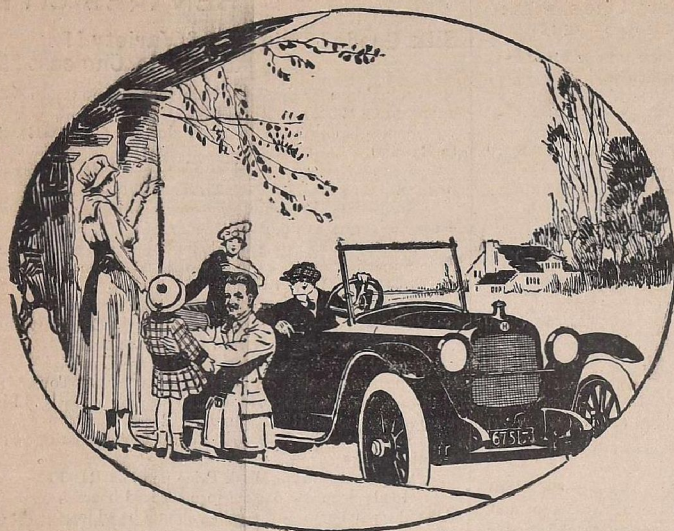
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