

THE Hindu Message

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from the Hindu Standpoint.

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Prize=Competition Essay.

The subject for this month's Prize-essay is "The effect on the Hindu Society of the passage of the Hon'ble Mr. Patel's Inter-caste Marriage Bill." The subject should be dealt with exhaustively from all points of view and special stress should be laid on the Shastraic point of view distinguishing this from previous legislations such as the Widow Marriage Act the Age of Consent Act and the abolition of Sati and detailing the dangerous disruption that would be caused in the Hindu Society by this enactment. The prize amount is specially raised to Rupees Fifty for the best and most comprehensive dissertation and the Editor reserves to himself the right of publishing in the 'HINDU MESSAGE' essays other than the one that secures the prize if he finds them worthy of publication. If more than one essay is found to be equally good the prize will then be divided equally among them. If no essay comes up to the mark, then consolation prizes only will be awarded at the discretion of the Editor. The essays should reach the Editor on or before the 31st March.

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.

SURYAKANTA: (The Sunflower.)

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

A vision shines upon my wondering eyes ;

I see a thousand sunflowers shining fair

In this unagitated sunlit air

And bring by beauty dreams of paradise.

Where'er I turn this sight around me lies

Where'er I be I shall within me bear

This vision's splendour bright beyond compare,

True beauty's ever-new and sweet surprise.

As shines the sun in sky with millions rays

Of flaming gold that speed from orb'd fire

That dark doth seem but is all colours' source.

So shines this flower's bright and unlike face

With petal rays that aye flash sunward higher

From central gloom through beauty's opened

doors.

Dreams of the Soul.

By AN INDIAN DREAMER.

XIX

Give me, O Lord, concentration in the place of distraction.

Give me, O Lord, renunciation in the place of desire.

Give me, O Lord, love in the place of hate.

Give me, O Lord, light in the place of darkness.

Give me, O Lord, truth in the place of illusion.

Give me, O Lord, wisdom in the place of ignorance.

Give me, O Lord, peace in the place of strife.

Give me, O Lord, Thyself in the place of myself.

XX

I bow to the Divine Mother again and again and again.

She is ever gracious unto me her unworthy child—the most wilful and sinful of her children.

When she turns her tender divine eyes on me, a new and soft and brooding and blissful peace dawns on my heart.

I see her glimpses of her wondrous radiance everywhere.

If at any moment I lose sight of her face or thought of her love, I am joyless and lost in grief.

O Mother! I am tired of the shows of life. Grant that I may always love Thee and be by Thy beloved side.

Events of the Week.



THE FISHERMAN AND THE GENII.

THE LEAGUE OF NATIONS:—By the Great God! Why did I remove the stopper?

The international outlook still continues to be obscure; but there are certain indications in it of an impending catastrophe which all prepare to face, but few care to avert. The Europe of today bears a curious resemblance to that of exactly a century ago. If Matternich enchanted the Concert of Europe in 1819 into utilising the fruits of a War of Liberation to crush individual liberty and put into force a policy of cruel repression, even so does Military France today seek, not without some success, to en throne Reaction in the counsels of the nations. The bogey of Bolshevism and German militarist revival has been raised, and it has everywhere been met with repressive action, executive as well as legislative.

The 'freest democracies' appear to be as much affected by this fear as the most tyrannical of despots. In the United States, Government has felt itself called upon to deport the alien (?) Radicals wholesale, in the most summary manner and without recourse to regular judicial trials. There is little of the right to personal freedom, as such, in Canada; of the right to free expression of opinions, there is less. Persons whose views are obnoxious to Government may be quietly removed to unknown destinations under the 'Immigration Act and Regulations of 1919.' Political literature, such of it, that is to say, as is considered undesirable by the executive, are similarly banned; possession of the same having been decreed by Order in Council to be a crime punishable with fine and imprisonment for long periods. Castle government is rampant in Ireland; and, as if that were not enough, the Dora (Defence of the Realm Act) is to continue to hold sway there for some time more. What obtains nearer home it were needless to tell. Whether justifiable or not—that is a point which we cannot lightly decide—the fact remains that reaction everywhere reigns supreme.

The pity of this all is that repression is resorted to exactly on the ground that that alone can avert revolution; while the justification, by the revolutionaries, of their rush to ruinous remedies is that they could not by other means, defeat tyrannical reactionaries, arrogant despots and privileged bourgeoisie. It is agreed that both Reaction and Revolution are alike undesirable and that their relation is in many cases that of cause and consequence. Which is the cause and which the consequence is the matter on which opinion is divided. The German militarist feels that the Majority Socialists are revolutionaries. They plan therefore to dethrone them from power and effect a *coup d'état*. The Independents and Socialist group of the extreme left in Germany on the other hand, feel, that the Militarists and the Majority Socialists are alike reactionaries; and they conspire to organise a social catastrophe and establish a proletarian dictatorship. The vast majority of the people however, are by conviction neither the one nor the other class; they distrust both; but are forced to range themselves by the one side or the other. Out of this general distrust arises the impotence of the saner elements in society; and society pays for this impotence: Humanity is everywhere in shackles.

This spirit of Reaction corrodes, not merely internal and Imperial policy, but also international policy. Witness the attitude of the Allies towards Turkey. No one, least of all one belonging to a subject nation, who has read the history of the middle East, can withhold his sympathies from races and religions which were the subjects of Turkish atrocities in so far as such atrocities are true. We do not think enlightened Indian Moslems wish to perpetuate misrule anywhere, least of all Turkish misrule. But they do hold—and we heartily share in this view of theirs—that His Imperial Majesty the Sultan should be given the benefit of the well-known maxim that the king can do no wrong. Let guarantees for enlightened rule over subject nationalities be taken by the League of Nations, but let the Khilafat be put out of danger by guaranteeing to Turkey temporal as well as spiritual sovereignty in so far as it does not interfere with the inherent rights of subject-races. A settlement which falls appreciably short of this will only perpetuate international ill-will and impair the solidarity of the empire. That is the significance of the almost universal observance in India of the Khilafat Day in which the Hindus are co-operating with their Moslem brethren.

So far as political circles are concerned, *The Event* of the week was the publication of Lord Meston's award of 28 seats for non-Brahmins out of 65 seats for general constituencies for the Madras Legislative Council under the new dispensation. Mrs. Besant and the Anglo-Indian Press generally take the attitude that non-Brahmin obduracy was served right. The *Hindu*, on the other hand, appears to feel that the only noteworthy feature of the arbitrator's award is its arbitrariness and roundly rates Lord Meston for his inconsistency in deviating from the 50 per cent reservation of the Government of India to which he was a signatory. This attitude is not perhaps quite unintelligible. The line of reasoning seems to be some-what like this. The award must be either fair or satisfactory. If it is fair, then, there ought to be no reservation for Non-Brahmins; for, they constitute the majority of voters. On the other hand, if it should be satisfactory, then, there should be left no reason for discontent and suspicion among Non-Brahmins, which result, the award is not, in its opinion, calculated to produce. We do not see, why we must take an attitude so severely logical. There is an infinite number of stages between supremacy and surrender which it were good that we take advantage of and the stage Lord Meston has suggested may well be accepted as a working proposition. Compromise of this nature is of the essence of politics, and we are disposed to think that the majority, even among the Non-Brahmins will soon learn to rest satisfied with the award.

The Hindu Message

Philosophic Progress in India—VI.

By K. SUNDARARAMA AIYAR, M.A.,

Having treated in some detail of *Samadhi*, its stages of development and its results, we pass to what is called *ashtanga-yoga* or the eight steps leading to the highest form of concentration known as *nirōdha-samadhi*, and of the preliminaries to *ashtanga-yoga*, known as *kriya-yoga* or *karma-yoga*. These preliminaries are treated in *Yoga-darsana* (II. 1). This Sutra is:—“*Tapas, Svādhyāya, and Īśvara-praṇidhāna* form *Kriya-Yoga*.” *Tapas* is the practice of religious austerities till the mind is free from all desire of pleasures in this, or in other worlds. *Svādhyāya* is the frequent repetition of pure mantras like *Pranava* or of the *Upanishads* which reveal the *Adhyātma-vidyā*. *Īśvara-praṇidhāna* is the giving up of the fruits of *Karma* as a love-offering to *Īśvara*. The effects of these acts which are known as *Kriya-Yoga* is explained to be (1) to fix the mind on the attainment of *Samadhi*; (2) to lessen the power and intensity of affliction (*kleśa*) tending to disturb the serenity of the human mind.

Herein we may fitly explain what has already been merely referred to by us,—viz., that this faith in, and worship of, *Īśvara* forms the second great point of difference between the *Sāṅkhya* and *Yoga* systems which has led to the former being called *nirīśvara* and the latter *śeśvara*. The *Yogies*' conception of *Īśvara* is different from that of the *Veda* and *Vedānta*. *Īśvara* is conceived not as the supreme lord, creating, sustaining and withdrawing into himself the manifested universe, but only as ever-living and all-knowing *Guru*—the teacher of all other teachers, however early in time,—the *Puruṣa* whose personality is not affected by the limitations of any sort due to *Karma* or the results flowing from it, either in the form of tendencies yet unmanifested (*vasanas*) or the endeavours and experiences, joyful or the reverse, now in course of manifestation.

The *Kleśas* (afflictions) to which living beings are subject are five in number,—viz., *avidyā, aśmita, rāga, dveṣha* and *abhiniveśa* (II. 3). *Avidyā*, the first of these, is explained (II. 4) to be the seed from which there sprout those which follow. *Avidyā* (Ignorance) is defined as follows:—

“अनित्यशुचिदुःखानात्मसु नित्यशुचिदुःखान्मद्वयातिरविद्या”

“Ignorance is the mistaking of what is transient, impure, pleasant, or intelligent (*ātma*).” For example, we have first, the regarding of the earth, moon, stars, &c., as eternal. Secondly, the human body is full of frightful impurities whether we regard its material source and seed, the quarter where it develops as the foetus before birth, its various exudations while it lives, or its frightful condition and transformation in death.

Third, wealth which is usually regarded as the most desirable of all objects of pursuit brings on all of us unnumbered troubles and miseries. Lastly, all except the true *jñānis* regard their material body, senses, or mind as the intelligent *Ātman*. *Aśmita* is the identification of the organs of perception or the internal organ as the living person who sees, acts, and enjoys. *Rāga* is the desire for whatever gives us pleasure. *Dveṣha* is the aversion we feel for what is painful. *Abhiniveśa* is the constant fear of death and the ceaseless desire to continue to live which is present in all living beings from the lowest worm to the highest sage. The *Yogis* explain that this is due to instinct (which is ingrained and organised in all living bodies) resulting from the experience, in countless previous births, of the immeasurable and unendurable pangs of death. The *Yogis* also explain that the immediate antecedent cause of all these *kleśas* (afflictions) are the *Karma-vasanas* (II. 12) resulting from various forms of activity in this birth or in previous ones and stored in the mind of all. Some of these *Vasanas* lead to pleasurable, others to painful, results. But to the *Yogi*, they are all equally undesirable,—“दुःखमेव सर्वं विवेकिनः,”—as they lead to rebirth in this and other worlds and stand in the way of *Viveka-khyāti* which alone leads to the freedom of *Kaivalya* by destroying the ignorance (*Avidyā*) which is the seed of the sorrow and trouble of rebirth. With the springing of *Viveka Khyāti* (or the discriminative knowledge of the *Puruṣa* as distinct from *Prakṛiti* and its manifestations or transformations), the *samyoga* (or binding association between them) is for ever sundered, and all the *kleśas* which spring from it and which have to be removed are destroyed, and we reach the bliss of *Kaivalya*.

We now pass to the eight *āngas* (limbs) of *Yoga* enumerated as follows in the *Yoga Sutra* (II. 29). They are *Yama, niyama, āsana, prāṇāyāma, pratyāhara, dhāraṇa, dhyāna*, and *samādhi*, (of the *samprajñāna* or *ekāgrā* kind already mentioned).

The *Yama* consists of five virtues:—(1) *ahimsā* (non-injury), (2) *satya* (truthfulness), (3) *asteya* (non-stealing), (4) *Brahmacharya* (chastity), and (5) *aparigraha* (non-receiving of gifts). *Ahimsā* is defined as “सर्वथा सर्वदा सर्वभूतानामनभिद्रोहः,” “not thinking or doing any injury to any living being in any manner and at any time. This *Ahimsā* is the effective source of the attainment of all other virtues and of the eight-limbed *Yoga* above named. *Satya* (truthfulness) is the use of words in order to convey to others what one knows either by sight, hearing, or inference and with a view simply to the benefit of all living beings. *Asteya* is the refraining from taking away from others what belongs to them by methods which are not permitted in the *Dharma-Sāstra*. *Brahmacharya* is the restraint of the sex-organs from all kinds of impropriety. *Aparigraha* is the not taking from others of anything known to have been earned, possessed,

injured, lost, or desired by them. The Yogis call, by the name of Mahavratam (the great vow or resolve), the practice of these virtues, irrespective of all considerations of class, place, time, and occasion.

Nivama consists in Saucha (शौच) Santosha (संतोष), Tapas, Svadhyaya, and Isvara-pranidhana. Saucha consists of (a) external purity due to the washing of all dirt by water, the taking of pure food, &c.; and (b) the removal of all internal—i.e., mental—impurities. Santosha is defined as the absence of the desire not to seek any means of livelihood other than what one has already on hand. Tapas is the enduring of all dualities such as heat and cold, honour and dishonour, joy and sorrow, &c., and austerities such as krichra, chandrayana, &c. Svadhyaya and Isvara-pranidhana have already been dwelt upon. The Yogadarsana explains in Chap. II (Sutras 35-45) the various Siddhis gained by the constant and unlimited practice of the virtues constituting Yama and Niyama.

Asana is defined as "such posture as is steady (स्थिर) and pleasurable (सुख), such as Padmasana, Bhadrasana, &c. Asana also helps the person who practises it to endure the dualities already mentioned.

Pranayama,—which comes fourth in order among the eight angas—is the controlling of the breath, both in taking in the air which is outside the body (वायु) and in expelling the air within the stomach (प्रवायु). Sri Vyasa, the commentator, gives the following explanation:—"Where, as a result of expiration, there is no movement, the air outside is stopped (from going into the body); where, as a result of inspiration, there is no movement, the air inside is stopped (from going out); where there is no movement of either kind, we have the third kind of stoppage, and it is attained by one and the same effort." These three kinds of stopping breath are called respectively Rechaka, Puraka, and Kumbhaka.

Pratyahara. When the mind is withdrawn from its object, the senses of perception (jnanendriyas) are also thereby controlled and withdrawn from the same, as if directly by a separate effort. No such separate effort is needed,—as it is in the controlling of the senses of action (karmendriyas). This withdrawal of the senses of perception from their objects is called Pratyahara.

We now pass from the five remoter angas or limbs of Yoga to the three which are nearest to the attainment of nirodha-samadhi. These three means (or Upayas) are (1) Dharana, "the fixing of the mind in a locality (i.e., object within or without the body). Within the body, the places intended are the plexus at the navel, the lotus of the heart, the light within the brain, the tip of the nose or the tongue, &c. Outside the body, we may have any object from which the mind receives impressions. (2) Dhyana is the continuous flow of one and the same impression from the object meditated upon without the interference of any other. (3) Samprajnata-samadhi is the realisation of the object only in

the mind which seems to lose itself in the completeness of its absorption by it.—Where all three (viz., Dharana, Dhyana, and Samadhi) are combined together and directed on the same object, the method of concentration is called Samyama, and then the mind has a continuous flow of clear cognition of the object.

We have already fully dealt with this kind of Samadhi,—known as samprajnata-samadhi or sabija-samadhi. It leads to the higher kind of samadhi known as asamprajnata-samadhi or nirbijasamadhi, and this also has been fully treated above. This later is the highest form of samadhi and leads on to viveka-khyati (the discriminative knowledge of Prakriti and Purusha) which finally leads to kaivalya.

In conclusion, the Yogis point out that this branch of knowledge consists of four parts. As in medicine, we have to deal with (1) disease, (2) the cause of disease, (3) the removal of disease, (4) the remedy which leads to the removal of disease,—so in this Yoga-sastra we have to deal with (1) samsara, (2) the cause of samsara, (3) moksha (freedom from samsara), and (4) the means leading to moksha.

The following is Sri Vyasa's brief summary of the truth established by this Darsana:—

दुःखबहुलः संसारो हेयः । प्रधानपुरुषयोः संयोगो हेयहेतुः ।
संयोगस्यात्यन्तिकी निवृत्तिर्हानम् । हानोपायः सम्यग्दर्शनम् ।

"Samsara which is full of sorrow is *heya*, that which has to be got rid of; the association or identification (*samyoga*) of Pradhana and Purusha is the *heya-hetu*, the cause of samsara; its removal (*hana*) consists in the final and absolute destruction of this *samyoga*; the means to this removal (*hanopaya*) is *samyag-darsana*, i.e., the practical realisation of the distinctness of the Pradhana from the Purusha.

Notes and Comments.

Our contemporary, *New India*, has in its issue of the 8th inst. dipped the pen in gall of very deep dye against what he calls "some Hindus." He claims for Theosophy the merit of having been a "reviver of Hinduism all over India," and "saving the younger generations from being submerged in materialism. The editor makes other charges, too against those whom he calls "bigoted Hindus" and others whom he condemns as "Neo-Nationalists." We will deal with several of these fulminations which are altogether unjust and unfounded. He says that "some Hindus (of Madras) hate theosophy." We make the retort that it is not only *some*, but *most*, Theosophists who "hate" Hinduism and misinterpret it in every possible manner so as to discredit it. Only the other day we quoted Professor Mackenzie's candid recognition of the fact that "the religion that is most nearly akin to a philosophical construction would seem to be that of Brahmanism." The Theosophists of whom we speak ignore this fact, and have largely imported the doctrines of Buddhism from abroad and palm them off on credulous and gullible Hindus who know little or nothing of the Sanatana Dharma, their own religion. The late Colonel Olcott was a professed Buddhist and knew little or nothing of Hinduism. He learned what he knew from one who has been called "the greatest liar that ever lived" and no wonder that the movement of which they were the apostles should have played such strange parts

and passed through several episodes which have brought to it very little credit.

If in South India "some Hindus hate Theosophy"—we only criticise its methods and expose its follies; for we, as Hindus, are incapable of hatred, and we do not like western peoples, compose "hymns of hate" or glorify "exploitation" as the gospel of evolution, or claim the credit of being "the representatives of a belligerent civilisation"—Theosophists who make a grievance of it have only themselves to thank. From the beginning they have adopted what the *Hindu* newspaper has rightly and aptly called "missionary methods." Mrs. Besant and her followers of all kinds have written or circulated a vast literature which has had the effect—whether they intended it or not—of inoculating the minds of several Hindu readers with the poison of alien doctrines and "misinterpretations" of Hinduism. The Hindus have always been a meek and gentle people, easily disposed to be forgiving and be thankful for even small favours. For instance was not Mrs. Besant for a comparatively small amount of political work, made the President of the National Congress? And yet, in one of her writings, she charged the Hindus with 'having fallen through sloth, selfishness, and the taking of the unrecompensed service of others.' The editor of *New India* speaks of a crusade of calumny. Indeed! The world ought to know now who is, and who is not, capable of embarking on 'a crusade of calumny.'

The Editor of *New India's* claim that Theosophy is 'a reviver of Hinduism all over India' is not at all justifiable. The truth is that Mrs. Besant has promulgated many un-Hindu and utterly unfounded doctrines, such as, (1) that there are innumerable Personal Gods or Paramesvaras (2) that all avatars of Vishnu have once been *jivas* like ourselves; (3) that even *muktas* have re-births (4) that there are distinctions of caste even in *sukshmasarira*, &c. These are all un-Hindu and unfounded. Theosophists have also circulated unfounded stories about various persons—that Blavatsky and T. Subba Rao have already been born in Brahman bodies, though care has been taken to conceal from us who they are and where they are and though they must by this time at least in the case of Subba Rao be nearing or even passed man's estate; that it was Jesus who was born as our great Sri Ramanujacharya; that the previous life of 'Aleyone'—alias J. Krishnamurti—during 16,000 years and of Mrs. Besant for 12,000 years has been read from Akasic records by Mr. Leadbeater. Mrs. Besant herself—when Col. Olcott lived and when he insisted on the removal of Mr. Leadbeater from the Theosophical Society for certain alleged malpractices—once declared that 'she thought that her experiences with Mr. Leadbeater, on the higher planes were due to glamour' (*vide Madras Mail*, 2nd April 1907.) Mrs. Besant has also declared that there are two sources of Theosophy or Occultism:—(1) the *Senzar Scriptures*, hidden in underground libraries in Himalayan caves; (2) the *Akasic records*, containing the events of the past photographed, as it were, as they occurred. The former have never been produced, as the Hindu Rishis have produced their Vedas, before the world. Moreover, they are not in Sanskrit, but in some language unknown to the world. So, for the Hindus at least, they have no authority of any kind. Our sacred books do not recognise them, or the Mahatmas who are stated to live in unknown caves and to have charge of them. So long as we know nothing of these so-called Scriptures, we must reject them as utterly without practical value for any of us. Sri Sankaracharya has also more than once ridiculed the idea that there can be any impressions of anything recorded or imprinted in the Akasa.

Moreover we consider that the moral foundations of Theosophy are not satisfactory. Mrs. Besant herself has declared as follows:—"A man may do most evil things and yet remain a fit person to be a member of

the Theosophical Society." In our view, this is an intolerable doctrine. According to the Hindu religion, *Sat-Sanga*, the company of the good, alone is wanted for moral and spiritual advancement. Moral forces and barriers exist everywhere, and are wanted to protect virtue from vice, and civilisation from barbarism. If a sinner or evil-doer repents, we shall by all means do what we can for him. But, until he reforms, he must be kept at a distance so that others may not be contaminated. Mrs. Besant also says:—Actions are the least important part of a man's life from the occult standpoint—a hard doctrine to many, but true. Truly, occultism covereth a multitude of sins. Hinduism, on the other hand, insists on *Trikarana-suddhi*, purity of thought, word, and deed. We entirely agree with Mr. Mead—once a highly esteemed Theosophist and co-editor 'along with Mrs. Besant' of the 'Theosophical Review' now defunct—when he says that 'thought and motive are not more important than action, all three are equally important in truth.'

It is because the question of morality has stood on a more or less dubious footing in the Theosophical movement that we have had many strange and striking episodes in its history, and the latest of them is the story of "*Adyar's Ways*" recently brought to light in *The Hindu*. The Brahmins, in this Presidency, form a small community, and till now they have avoided danger by their strict adherence to the precepts of the Vedas and Smritis. That a society and movement claiming to have been "a reviver of Hinduism all over India" should have encouraged what *The Hindu* rightly called "missionary method" is strange indeed! If Europeans in India are freely to contract marriages with Brahmins, how dangerous will it prove to Hindu society? Even a missionary of Christ has declared of Hindu Society,—"The Society which lived 3,000 years ago still remains." Such a Society must not be allowed to lose its vitality or its power for good by mixing with foreigners who have for untold ages and generations been bred and brought up on habits and modes of life alien in every respect from ours. Sri Krishna has, with his divine voice, proclaimed that *Varna-Sankara* should not be allowed and that it will "do harm to these people"—those who belonged to Hindu Society. If the Theosophical movement or its leading spirits place themselves in opposition to Sri Krishna's teachings in the Bhagavad-Gita, how can they claim to be 'revivers of Hinduism' with any show of reason or justice?

The Editor of "*New India*" says:—The missionary crusade in the time of Colonel Olcott has never ceased to stir up hatred against the one great barrier between them (Hindus) and the Christianisation of India." In the first place, we do not believe that the exposures of Col. Olcott and Madame Blavatsky in the local *Christian College Magazine* were made as a part of "the missionary crusade" against Hindus at least. Then, we must not forget the fact that the scientific researches of "The Psychic Research Society" conducted by Mr. Hodgson confirmed the substantial truth of what appeared in the *Christian College Magazine*. Thirdly, the leaders of the Theosophical movement whom the local Christian missionaries exposed refused to clear themselves of the charges against them either before the courts or at the bar of public opinion. Fourthly, the Christian "missionary methods" have been also often made use of by the leaders of Theosophy, at least by some very well-known personages among them. The Hindus of South India have always been fully aware of the fact, but they are incapable of united action. Let us hope that they will soon be forewarned, if they would avert future peril and disaster!

The Editor of "*New India*" says that "it is only in Madras that some Hindus hate Theosophy." The truth is that it is only in South India that Hindus are weak and disunited. On the one hand, the greatest

Acharyas have been born here and done their work here; on the other hand, there are too many divisions and heresies here which have made us weak. Faith in religion is apt also, to take the form of constancy in adhering to externals and neglect of what is vital. Hence, it is easy for those who wear the cloak of friendship to entrap gullible men and remove them from all healthy indigenous influences. In other Presidencies, the Theosophical movement has made very little headway. Moreover, some very influential and rich men in South India with very little real knowledge of the Veda and Vedanta have always been the pillars of this alien movement, and they have acted to a large extent like decoys of younger men and men who have no grounding in the principles of Hinduism. In several localities, one influential man adhering firmly to the Theosophical movement has used every means in his power to advance its cause, and gathered a large number of adherents and resources of all kinds on its behalf. In other Presidencies and parts of the Indian Continent, all these helps and influences have been wanting, and so Theosophy has not advanced. It is in South India that the movement has found the environment suited to the progress of its obscurantist ways and influences. After all, if it is true that in South India, only "some Hindus hate Theosophy," why does the Editor of New India invite such a bitter and venomous attack upon them? We hold that the Theosophical movement has not been "the reviver of Hinduism all over India,"—that it has *not* "saved the younger generations from being submerged in Materialism,"—that it has *not* "saved us from the Christianisation of India." We have shown that it has given currency to numerous non-Hindu doctrines and palmed them off as Hindu doctrines on credulous and gullible minds, that its moral foundations and principles have been most unsatisfactory, that it has allied itself with many mischievous novelties, unverifiable absurdities, and indefensible and rotten practices and personages. Mr. Mead has said of it:—"If the truth must be confessed, I have far more frequently heard the word brotherhood invoked in the Society as a cudgel wherewith to break heads and hearts than as the condition of an honourable peace and unhypercritical amity, as a cloak for the covering of the indefensible than as a steady light to reveal rottenness." Mr. Orage has also said:—"To my mind the Theosophical Society has shirked the problems of morality in the most cowardly fashion and has, under Mrs. Besant's leadership, preferred nearly always perorations to common sense." Mrs. Besant herself has said:—"I do not consider that the Theosophical Society has any moral code binding on its members." *Hinc illic lacrymæ!*

Social and Religious.

Hindu Culture.

I. A general survey of its past up to recent times.

BY L. R. RAMACHANDRA IYER, M. A.

Ever since the dawn of human life on this planet of ours, there has been, or ought to have been, incessant activity and struggle going on the part of man, against the limitations imposed by nature, for obtaining a more prosperous and healthy state of life. But, evidently from the circumstances of the case, we are unable to have an authentic and accurate record of the various details of such activities and struggles. Anyhow, we can only guess that the path covered over between each successive step of advance must have been long and arduous, though we are not realising the exact immensity of the efforts as we are accustomed to an advanced stage of progress and civilisation. There is also this undeniable fact that, however less removed man might have been at first from animal life, there is still in him that spark of human principle,

the function of reasoning, thinking, conscience, and the like.

During such early stages of man's life, his attention being almost wholly absorbed with preserving himself from the adverse influences of nature and the animal kingdom outside, and the life of each one having to be individually used for getting each one's physical comforts and happiness, there would not have been much time left for him to think of the higher purpose and pursuits of life. So, then, it would have taken a long time for man to have come to anything like a well regulated group of society for the more secure protection, defence and comforts of all the members.

We are in utter darkness as to how such groups of societies came into existence and how races came to have a common bond of union and sympathy furthered by the interests of a common tongue and a common aim. We also know very little about the prehistoric races, their adventures, mutual conflicts, their attempts to make headway against great obstacles, and their achievements in the realm of higher and nobler aspects of life.

Though we are able to catch glimpses here and there to a greater or less extent about the (relatively) primitive stages of some of the races, which now claim to have very far advanced in civilisation and culture, so far as we are concerned with the race type known as the "Hindu race," History is openly diffident to lead us back to its primitive stages and can only begin to throw light on the highly evolved and advanced state of society and civilisation which it manifested through its life and activities. But some are disposed, on account of the inherent prejudice of seeing the primitivity of races very near before the historic period, to think that the outpourings of the Hindu thought through the Vedic *Riks* are merely the ebullitions of a savage state of mind, bewildered by the wondrous phenomena of nature, and obsessed by the inability to explain the phenomena. But though there may be some passages which may, superficially seeming, offer some standing ground to such critics, the Vedic passages considered as a whole do not fail, as has to be reluctantly accepted even by such critics themselves, to exhibit a highly developed view of men and things and an emphasis on the function and mission of life apart from the purely physical and mundane view. Even from the materialistic point of view, there are various references which go to bear out, without a shadow of doubt, that the Hindu race was greatly advanced in all departments of worldly life and activity. In the face of such evidences, it is simply preposterous to suppose that we come at the very early undeveloped state of the Hindu mind, when it poetically expresses its admiration for, and appreciation of nature outside.

So then, there is the fact that the Hindu race and civilisation are only greeted by Dame History in the period of its greatness and advancement, even though she had the opportunity to greet other races and civilisation just at the earliest periods of their formation or development. Nevertheless, the Aryan or Hindu civilisation might have taken long efforts to come to that high level, wherein she was able to work out her well thought-out scheme of life in a fully vigorous and successful state.

This vigour and success of the Hindu civilisation is testified to, by the way in which it was able to defend itself from aggressions on all sides and to preserve its inherent peculiar individuality amidst all vicissitudes, and also by the fact that it was able to subdue other races and bring them under its fold and absorb them by its genial and ennobling features. This inherent vigour to withstand outside attacks and to preserve its individuality, and the soothing and

ennobling influence which it silently exerts on those who come in contact with it, can be seen even by the course of its history during wave after wave of foreign conquest, which in the case of any other race and civilisation would have ordained their complete destruction.

Even after the Vedic period, we find the steady development and progress of our civilisation as a process of natural growth; and we find that the *Puranas* portray in a most admirable manner a perfect order of society with a correct ordering of life and activities directed towards the individual well-being of man and also the safe-guarding of the interests and progress of the society of which he forms a part.

So, in spite of vast political and other changes which were going on, the Hindu society kept its soul of culture unscathed, and thus came to have a disturbance only on the surface waters of its life.

The Greeks came to conquer, but then went back as disciples in the philosophy and wisdom of the Hindus and enriched their philosophic ideas and principles therefrom. When, later on, the Muhammadan conquest came on, though at first there seemed to be a conflict of interest and ideas which occasioned fanatical persecutions and destructions, the calm and persuasive force of Hindu culture and the grandeur of its philosophic ideas with those of the Hindus, they found the hopelessness of breaking the solid phalanx presented by the system of Hindu society, and they later on began to feel themselves sons of the same soil.

Passing on to later days, we have now come to another great onslaught on Hindu culture and civilisation, which is the greatest that can be imagined, and by which the Hindu society is put to the severest test and is hard pressed to find out the way to successfully grapple with and succeed in the present crisis, so as not merely to preserve itself but also to help to preserve other nations from suicidal follies of material ambitions and cut-throat competitions and exploitations unguided by any nobler impulses of life.

We shall, in our next article, consider the nature of the onslaught against Hindu society and culture and the real grounds of danger, and as far as possible suggest constructive ways and means towards the complete overpowering of such destructive onslaughts.

Essays on Bhagavad-Gita.

BY THE HON'BLE V. K. RAMANUJACHARIAR.

(Continued)

Three questions may arise in connection with *avatara* and these the Lord answers in Chapter IV. verse 6:—

'Remaining unborn, imperishable and the Lord of all beings and seated in My own *prakriti* I come down of Mine own will.

The first half of the verse answers the question whether the Lord's powers are in any way limited in *avatara*. The reply is—No. The term 'unborn' differentiates the Lord, as stated before, from matter and from Selves associated with it under the influence of *Karma*; the term 'imperishable' from the Selves whose connection with matter compulsorily has ceased; and the term 'the Lord of all beings' from a class of Selves who were never bound by *Karma*. The term 'san' rendered as remaining' shows that the Lord's nature in *avatara* remains unimpaired in any way. The third quarter of the verse is reply to the question what is the Lord's body made up of in *avatara*. The body is His own *prakriti*, and this is explained to be the body which He assumes in the place of bliss called *Vaikuntha*; and a portion thereof is taken and put into the particular form that is needed for the occasion. This interpretation is based upon the Vedic teaching;

but if it be permitted to depart from it, *prakriti* may be taken to mean the lower *prakriti*, i.e., matter; the Lord would then take of this what He requires to form His body, without the need to be born as we do. Or it may mean the higher *prakriti* i.e., a Self. The Lord would then influence a person already in the world and work through him. The last quarter of the verse is a reply to the question—why does He come down—does He become bound by *Karma*. The answer is No.—He comes down of His own Will. The term *mayā*, being a word of many meanings, should be understood here as knowing, and this includes all mental operations.

By knowing the Lord as He is, the disciple is greatly helped:—

'He, who knows correctly the Lord's aspects of immanence and transcendence, reaches yoga (*bhakti-Yoga*) and can never be shaken from it. There is no doubt on this point.' (X. 17).

There is no doubt—the disciple will himself perceive the fact. As to knowing the human aspect and the truth about *avatara* the Lord says:—

'He who correctly knows by divine birth and action, as explained above, will on abandoning the body not be reborn; He reaches Me.' (IV. 9)

The body is the body dwelling in which he knows the Lord; in other words, He will at the end of the present physical existence attain liberation. The steps which lead to this result are stated in the next verse:—

'Freed from desire, fear and anger, with mind fixed on Me only, taking refuge in Me and purified with the fire of wisdom, many have reached Me.' (Ibid. 10)

The first step is purification; the wisdom here is the correct knowledge of the Lord's divine birth and action. This removes all impediments and makes him worthy to begin *bhakti-yoga*. This is the second step and is indicated by the expression 'taking refuge in Me.' The next step is to be full of devotion to the Lord. This is indicated by the phrase 'freed from desire, fear and anger.' Being full of devotion to the Lord, the disciple does not desire anything else; freedom from desire leads to freedom from anger. The reaching of the Lord is the only thing welcome to the disciple, and its opposite the only unwelcome thing. Hence, he is freed from fear. The last step is indicated by the phrase, 'with the mind fixed on Me only,' and no other thought intervening in this meditation, the disciple may be said to be full of the Lord, which is the literal meaning of the term *Maamaya* in the verse. The result is reaching the Lord.

(VI) GOD AND DEVAS.

The Lord pervading the whole universe, and being in every thing, He is that thing. This is true of the Devas also. This is stated in the following verses:—

'With their wisdom carried away by various, desires, worldly men resort to other Beings, bound by their own natures and performing various observances' (VII. 20).

'On any one, who loves any body (of mine) and desires to worship it with zeal, I myself bestow unswerving zeal' (Ibid. 21.)

'Those, who full of devotion to Devas worship them with zeal, worship Me only; but not with a knowledge of the instructions on the subject' (XI. 23)

'For I am the eater of all sacrifices, and the power that grants their prayers' (IX. 24.)

'The eater of sacrifice and of tapas' (V. 29)

'By all the Vedas I alone am to be known; I alone give the fruit taught by the Vedas' I alone know the Vedas' (XV. 15.)

From these it is evident that the Devas are the Lord's bodies, the term body being used in the sense

already explained, and that one who worships a Deva, really worships the Lord, without knowing it. The Lord receives the worship, bestows zeal, and gives the fruit desired. The Vedas enjoin the worship of various Beings—Indra, Akasa etc., the last verse states that all those terms refer to the Lord only. To remove any suspicion that this may not be a correct view, the Lord adds in the same verse 'I alone know the Vedas' There is this difference between the worship of the Lord directly and that of a Deva, not knowing him to be the Lord's expression :—

'Finite indeed the fruit reaped by those of small intelligence; to the Devas go the Deva-worshippers; My devotees come to Me only' (VII. 23).

'They who worship the Devas go to the Devas; they who worship the *pitris* (ancestors) go to the *pitris*; to the elementals go the worshippers of the elementals; but My worshippers come to Me' (IX. 25.)

The worshipper thinking only of the Deva goes to him; but as the Deva lives for a finite period of time, and has but limited enjoyment, the worshipper cannot have more enjoyment, and must in any case return with the Deva, when his world comes to an end.

Why do people resort to Devas? The question is answered by the first verse quoted (VII. 20.) Their wisdom—knowledge of the Lord—has been carried away by various desires. Their ignorance as to Sri Krishna's being an *avatara* is specially noteworthy. What is the cause of the ignorance?

'The foolish think that I hitherto unmanifest, have (under the influence of Karma) obtained a human form, not knowing My supreme nature, imperishable and most excellent' (VII. 24).

'I am not discoverable by all, being enveloped by *Yoga-maya*; This deluded world does not know Me the unborn and imperishable' (*Ibid.* 25.)

'The foolish treat Me, the great Lord of beings, with contempt, being clad in a human body, ignorant of My supreme nature' (IX. 11).

'Having a *rahasi* or *asuri* nature, and deluded thereby, they are of fruitless desires, of fruitless actions, of fruitless knowledge and devoid of mind' (IX. 12).

One's nature is *rahasi*, when he is dominated by *tamas* (inertia). He cannot therefore think and recognise by means of His works, and by the spiritual influence that He exercises that the Lord is not like others. Even when he has outgrown inertia, and is dominated by *rajas* (activity), he runs after worldly things for himself. His nature is *asuri*. The glamour of material things blinds him and he cannot see. Persons of these natures are therefore deluded. They see around the Lord a human form, and at once conclude that he is like other persons. *Yoga* here is the human form found in all, and is called *maya*, as people are deluded by it. That this is the meaning is clear from the reference to the human body in the third of these verses. The expressions 'My supreme nature', 'unborn' and 'imperishable' refer to the Lord's aspects of immanence and transcendence, and have been explained under these heads. *Of fruitless knowledge* in the last of the verses—their conception of the Lord and of things connected with Him, being incorrect, is fruitless. *Devoid of mind*—when the mind does not do its proper function, it may be said to be non-existent. *Of fruitless actions*—actions done with reference to the Lord, which are fruitless, being done under misconception.

(VII) SUPERIORITY OF THE TRUE DISCIPLE.

'But the *mahatmas* having *sattvika* natures, know Me as the source of all beings and as imperishable, and meditate on Me with an undivided mind.' (IX. 13).

The term *mahatma* means one with a large mind; and not being deluded, he can see things as they are. *Sattvika* nature—nature dominated by *Satva* (harmony). He therefore has correct knowledge of the Lord. *Imperishable* again refers to the aspect of transcendence. *With an undivided mind*—a mind not divided between the goal, and the Lord as the means thereto. To him both the goal and the means are the Lord himself. In Chapter VII. 19, the Lord observes :—

'At the close of many births one becomes a *jnani* and comes to Me thinking 'Vasudeva in all.' Such a *mahatma* is very difficult to find.'

Many births—many births full of meritorious deeds. *Jnani* has the special meaning here of loving the Lord only. In the term *Vasudeva* the first member means one who is in every thing and on whom everything depends.

Literary and Educational.

India—an Ode.

BY PROF. V. SARANATHAN M.A.

(concluded.)

IV

Stars roll, descend, and heavy-armed arrive,
'Tween Earth and Sky inalienably throng!
Each fastness bends! And there invading long,
Deluge sweeps richly honey and the hive!
On changing plains the waters build and break:
Thrones, wisdoms, pillars, fantasy, and flowers
Of sympathy, elegiac stones,—now wake,
Now cease upon the view, (the flood o'erpowers.)
Yet Stories, of kings' delight and harm;
Of Beauty adventurous in alarm
(Imperial, round with clouds arrayed).
Sound along incantation of the Waves!
Nurjehan's light is there, and braid
Of those by tender hands unloosed (which pure fire laves)
Whose dedicated lives fly to the dwelling
Of the sunrise! Those unconquerable souls yet hear!
The flood hath passed to sound of stars revelling;
While towers and headlands, art and time, remain!
But still are heard those trappings on Her plain
Still bound with planetary travails of one Fear,
Whirl hopes and renunciations, holy, slain!

V

O Wild unceasing Terror of our days,
O Power of deep importunate skies and seas,
O Voices, what may your dread hour appease,
Tears, pain or innocence of lonely ways,
Or calm unprofitable disdain of Time,
And building of the minarets of rhyme
And seeking of the shadow land of aim,
Where the Moon holds her silver life and clime?
The Sea has come from far to mingle,
And our world-streams and stones do tingle
With leavings of ancient floods and hills;
Our soul dissembles, our hands fail, we die,
O Brothers, unaccompanied Wills!
While stranger sails from western oceans' flow, here lie
Sheltering our ills! O Western Suns, inspire!
O clothe ye with soft healing and array,
These puissances! Around the ancient fire,
We stood in kindred under oblivious skies,
And swept in early light the world! Arise,
O gatherers of midnight fruit astray,
Children of India, wake! Here are God's Eyes!

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 20s. per annum. All subscriptions are payable in advance and should be remitted to the Manager "The Hindu Message" Srirangam.

The Madras Elementary Education Bill.

BY SON OF INDIA.

We have long been made to understand that a member of the Heaven-born Indian Civil Service could "fill with distinction," and efficiently discharge the duties of, any office in whatsoever department of the government of the country. He may one day be a Sub-collector, the next day a Settlement officer, a Director of Civil Supplies, a Director of Survey or Land Records, a District Judge or a Census Commissioner, a Political Resident or a Director of Prisons, a Director of Agriculture or a Director of Police, a Censor or a Director of Industries. In fairness to our Government, it must however be conceded that with officers belonging especially to the European Section of the Service, they are thoroughly impartial, vacancies do not certainly go by favour, nor, shall we add, by merit. Vacancies are shuffled, lots are cast, and he who gets a job is given it. Two departments have however been thus far braving the I. C. S.—viz., medical and Education. The appointment of Mr. Painter, a member of the service to a Chair in the Presidency College has hitherto been considered to have been based on questions of personal merit. But the Madras Elementary Education Act just published in the gazette gives the cue.

If the Reforms are to come into force next January at all, we fail to see the *rationale* for rushing the Bill through at this stage. Whatever be the merits of the present Bill, The Executive Government must stand self-condemned for their apathy towards the spread of Elementary Education in the country. This half-hearted, half-way-house Bill introduced at a stage when the bureaucratic form of government is burning in the socket will avail them nothing, will not go any way towards exonerating them from their culpability. In the words of the Montagu-Chelmsford Report, "the government declined to support the former (Gokhale's Elementary Education Bill) for financial and technical reasons." The same Government invoked their official majority to reject Mr. Sarma's Bill of a later day. The Government of India and the Provincial Governments tossed between them, as they would a lead coin, the responsible Indian leaders, who nothing daunted, brought up this question time and again.

Now that a sort of responsible Government is in sight, why should you try to fetter its hands with your Education Acts? People strongly objected to the passing of the City Municipal Act, they objected to the introduction of the District Municipalities Bill, and they will certainly protest against the introduction of the Education Bill as well. We are aware at the same time of the extent to which their protests will be of avail. The Reformed Council will certainly have an uphill work before it in coping up with the latest legacies of the bureaucracy. Will it not be wise, will it not be politic, will it not be in consonance with principles of chivalry and etiquette to withdraw the Bill, and allow the new Government to have its own way unhampered, unfettered?

DISTRICT EDUCATIONAL COUNCILS—THEIR CONSTITUTION.

The Act is not to be applicable to the whole Presidency, but is to be brought into force in such areas as the Executive Government pleases. And for every such area which goes by the name of a District, by no means necessarily continuous with the Revenue District, an Educational Council shall be formed, whose strength will be prescribed by the Governor-in-Council, presumably in accordance with the requirements of individual areas. The Collector of the District who at present happens, in twenty-three cases out of twenty-six, to be a civilian, "shall be ex-officio

member and president of the District Educational Council—subject of course to the usual proviso that a non-official member may be nominated or permitted to be elected president. We know what this proviso, will be worth. The Local Boards' Act of 1884 contains exactly the same proviso and in the year of grace 1920 we find a handful of the Presidents of District Boards being *nominated* from among the non-officials, election being out of the question. The Inspector of Schools and his Assistant and the President of the District Boards if a non-official are to be members likewise ex-officio. The District Board is to elect two members if its President is the Collector, or only one member if he is a non-official. Each Taluk Board and Municipal Council will elect such number of members as are prescribed by Government. Any private educational body maintaining Elementary Schools may be authorised "to nominate or elect one or more members." The Government may further nominate one-fourth of the total number of members excluding ex-officio members. The strength of the Council and the proportion of official to the non-official, or the nominated to the elected members are thus left extremely nebulous. But what puzzles one is why there should be so many ex-officio officials, or why of them all the collector should be the President. If an official is to be the President at all, the Inspector of Schools would be the best person for the place. Why should the lay Collector be placed over an Inspector of Schools in educational matters? Can it be said that the duties of the Council are such as cannot be discharged by the Educational officer? Is it not a slur on the department to hold that a lay Collector should be placed above him?

DUTIES OF THE COUNCIL.

The principal duties of the Council consist in preparing in consultation "with the authorities concerned—whatever that may mean,—schemes for the extension of Elementary Education in each Taluk Board and Municipal area, arranging for opening more schools, or expanding the existing ones, granting recognitions, considering applications for grant-in-aid, disbursing sanctioned grants-in-aid and advising" upon all matters relating to Elementary Education referred to the Council by the Director of Public Instruction. Does this require a civilian Collector to preside, and that over the head of an Educational Inspector?

(To be continued.)

Historical and Scientific.

Modern Law and Social Order.

By N. S. VISVANATHA AIYAR.

(Concluded.)

Thirdly as a consequence of the change of viewpoint and instruments of administration, a language that could suitably stand as the medium of exposition of the Western viewpoint and its application to Eastern conditions of living rose in importance. The result was that there was an enthusiastic rush for English University Education and for the legal branch of it especially because that was the passport to some berth wherefrom one could give the 'New dispensations.' Fourthly as a result of the Phenomena described above, standards of life and ideals of conduct had come to vogue, in strange dissonance with the inherent native standards and ideals. Vernaculars—the original media of instruction, came to be neglected. In the desire of the people to assert rights and exact duties, there was no desire 'to give and take,' to 'forget and forgive' but instead, village after village were fast getting disintegrated, infinite details of difference which could not possibly have arisen under the old

village communism or which even if they did arise could not stand long, assumed the pompous name known as litigation and at considerable cost and mental strain, were being adjudicated on, in tune with the Western viewpoint of 'Progress and Individualism.' That justice is costly now, is what nobody can dispute. But whether it would be wise to make it cheap, without the purifying influences of various other environments is open to doubt. Fifthly a study of the South Indian village of the present day discloses how every day a number of documents come into existence, sham and real, which become the subject-matter of litigation in Court, and how in a good many cases the village people array themselves into factions interested in the litigations.

Sixthly it is also interesting to observe how parties easily oscillate from the criminal to the civil and from the civil to the criminal side with final conclusions more pregnant with litigious pitfalls than the premises with which they started. To execute decrees is certainly far more difficult than to get them and both the winner and the vanquished stand on the same ground from a material standpoint.

Seventhly—apart from lawyers learned in the law, a growing body of people familiar with urban life and institutions are coming into existence to facilitate the business of litigants. These do not come under any statute but that they are absolutely necessary under the present complexities of litigation is obvious as they are increasing in number. These help parties in the conduct of cases or are busy canvassing votes in an electioneering campaign in a municipal city and contribute to a lot of wild sensation amongst the public.

Eighthly, One may find in modern litigation an intoxicant which, the more you use the more you need. 'Once a mortgage always a mortgage' was the old English Law that has changed with time. But it is sadly true 'once a litigant—always a litigant.' It would not be difficult to pick up claims litigated for tens of years and families litigating from generation to generation.

Ninthly, From the stand-point of 'Higher culture' that commands higher angle of vision than what we ordinarily command, Modern-Law as applied to South India has not been a success.

It has accentuated and raked up several superficial differences in some points of religious ceremonial and observance amongst some groups of the Hindu community and the case law of the last half a century bristles with learned disquisitions on matters of religious ceremonial and observance at the hands of Indian and European Judges. But for opportunities, the disputes would not have arisen or would have reached an orderly easy settlement. The points for real contest between the Tēngalais and Vadagalais are few substantively and possibly none and yet hundreds of villages where there are Vaishnava Temples have something to do with disputes of this description. It should be confessed that whenever litigations of this description are found, animosity and rancour naturally cloud public activities.

Tenthly, There is an excess of departmentalism in virtue of application of Modern Law. In village, departmentalism and routine can never be of use. The instinct of the Indian villager is only to do substantial good. He does not mind who does it. Hence local self-government experiments in villages do not appear to me to have succeeded well. More often than not, Unions and Municipalities are forced upon the people against their wishes. It is not that people do not like corporate action for doing good but they have no faith in machineries where spirit is little, rules are all, and cost is prohibitive.

The foregoing is a short summary of the phenomena that anybody conversant with litigation, litigants and South Indian village conditions does observe to-day. There is order in the sense that there is no breach of peace and people do not rush to cut one another's throat but in the sense that there is an inner mentality also that is in peace, I do not think that Modern Law has been a success.

There is no wisdom evidently in denying what is a fact. Prudence would rather be to work into the present system whatever we think necessary for the moral and material health of the society. Let me suggest a few methods.

In the first place, attempts should be made to start advisory Boards whose functions and powers should be to advise and persuade people on grave matters of religious import where the susceptibilities and sentiments of people are likely to assert themselves and give rise to violence but for careful intervention. How many boards there should be and how they should be constituted &c. are matters of detail. Ordinary Courts of the land might be empowered to exercise jurisdiction only when the advisory Boards certify that the matter is one in which their advice and persuasion have failed and there is need for the decision of the ordinary Courts.

Secondly, an investigation should be made into the arrangements that various communities have set up from time beyond memory and save where they are distinctly repugnant to modern conditions, such arrangements should receive statutory recognition with some healthy checks on the capricious exercise of their powers. Even to this day, there are villages where people meet in the village-chavadi and arrange matters of various detail, relating to village agriculture, matrimonial matters, and various other disputed claims with considerable ease and cheapness.

Thirdly, vernaculars should be the media of official communication. This saves a lot of expense. Parties are in a position to know then and there what it is they want. Oftentimes parties have to go to towns and enlighten themselves even with regard to matters of trifling interest such as a transfer of Patta, or an application for certified copies. Of course, there are expert translators to translate vernacular judgments, orders &c., into English for the use of the judges who are not familiar with the vernaculars.

Fourthly, there should be an emphatic recognition on the part of Government and those cultured in urban ways that the Indian village is the natural original unit of organic life, and administration should grow out from the village into the city. Co-operative societies have been a great success in India and people have really benefited by them. That is a strong proof that where there is really a will to help the people, there is a way for it.

Fifthly,—a good many of us, who have something to do with one village or other, may organise village societies. Village societies so organised, may federate; the federal constitution, having jurisdiction over civil and criminal matters up to a certain limit, under the Statute.

Sixthly, retired men of leisure and wealth can do remarkably good work in villages, conserve the already existing communal organizations and regulate their work and prevent exclusiveness and parochialism getting accentuated.

Seventhly the lawyers have got rather a delicate duty to perform under the Reform Act. There is fear amongst the people that the new Councils are likely to interfere with very much of what is held sacrosanct now in virtue of 'Religious neutrality'; and some legislators in their enthusiasm for certain pet fads may possibly impose them upon the legislature, to the resentment of the Country. It is time for lawyers to keep their heads cool and avoid stranding the country in quagmire of social troubles and wild sensations.

I have done. It is evidently not possible for me to suggest a broad constructive programme. It is sufficient if I have provoked some thought. I thank you for the indulgence you gave me and the patience with which you listened to me.

Our Social Problem and the Bhagavat Gita

By K. S. Ramaswamy Sastri B. A., B. L.

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The Prize Essay.

Humours of a Municipal Election.

By DR. T. V. S. SHASTRI, L. M. R.

While thinking of writing about the humorous side of a Municipal election, I came to the conclusion, that perhaps there is no other side, to a present day Municipal election. This might be due to my having been successful. But, certainly in India at any rate, it cannot be otherwise, since Municipal administration itself, with the safeguards of the vetoing powers of the Government, and the system of nominated councillors is nothing but a farce, and perhaps a Dickens might find more material in a Madras Municipal election than even in the celebrated Eatonsville one. If Dickens is dead, is a Madras Election to go to the Dickens for it?

Stand to sit:—The first thing to do, with reference to an election is for the candidate to determine to *stand* for the election, in order to *sit* in the council. I determined to stand. As is usual, with most people, who have once for all made up their minds to do a certain thing, as soon as I resolved upon standing, I went to all my friends for advice. As usual on such occasions, some friends advised me not to, while others, pressed me to stand. Some of the former class, said I was too young. Them I had no hesitation, in putting down as conceited old asses, who possessed more of (y) ears, than brains. Some said I had no chance of success; of course they were a hopeless lot. Some that—but why repeat, all silly reasons quoted, by those whose advice went contrary to my inclinations, and whom I easily disposed of as people suffering from jealousy, want of clearness of perception etc. etc. But I must acknowledge, that there were a good many friends of mine, fine fellows, who well understood the needs of our city, who not only felt glad at my decision, but told me straightaway, that they had long since felt the need of a man of my stamp, to set the rotten municipal administration right, that they had been thinking of beseeching me to stand, and that they were hesitating, simply because they were not sure of how I would view it.

Nomination:—After this first round of advice-seeking, I next sought advice as to how to proceed. "First procure a voters' list and see that your name is in it," said an old friend of mine, who, after several defeats, succeeded in getting elected by a narrow majority, but whose election was subsequently set aside as his name was somehow absent from the voters' list. Making myself clear on this point I got myself nominated not once by two voters but about eight times, by twice as many voters. That was how I safeguarded against a scurvy trick played by a certain Chairman, interested in a particular candidate, who after the last date of nomination was over, declared that the other candidate's nomination was invalid as his signature was not put in the proper place. In fact, the eight nominations that I sent in, consisted of two copies of the correct form and six other permutations of filling a nomination form, so as to circumvent, the ample powers of interpretation, possessed by the Chairman. In this matter—we must leave nothing to chance.

Voters' list:—Then I began to study the voters' list. The voters' list is a funny book. It contained a lot of things not quite useful to the buyer, while it omitted many essential items. For example it gave the names, age, and profession tax amount of a certain gentleman (and perhaps the number of teeth in his grandmother's mouth and number of hairs in his grandfather's beard) who happened, to have the same name as a dozen others in the list, without giving the initials, street, door number, or profession of the voters. And

when I was naturally looking for a young man of thirty *summers*, the voter happened to be an old man of about sixty *winters*, whose age at the time of the preparation of the first list, was somewhere about thirty. Again I found, quite a large number of people, whose votes I had no chance of canvassing unless I got a standing in the other world, being elected thereunto by my doctors, or nominated by God or Satan as the case may be.

But the most amusing thing that I saw in the voter's list, was, the number of respectable people, against whose names, was written the not very complementary legend "father's name not known." That this simple confession of the failure of the municipal 'parent-hunters,' could convey a very wrong idea, at any rate when put into a vernacular tongue, was brought home rather forcibly to me, when I narrowly escaped from the maniacal assault of a not too-respectable voter, whom I asked as to the meaning of the phrase opposite his name!

In spite of my untiring efforts, I could not recognise more than forty names out of the seven hundred and odd in the list, and the task of remembering the names, seemed to me to be, as hard as learning the whole of the Encyclopedia by heart. It was then, that my well wishers urged on me the necessity of somehow securing, the good offices of the celebrated Mr. "X," who, under his electioneering soubriquet of "The Fiery scorpion" was a veritable walking voters' list. It did not take us long to understand, how he came to have the name of "Fiery scorpion" and I can safely say that the name was not a misnomer, nor even an exaggeration, though the sting in this case was in a different extremity.

Electioneering Campaign:—Many were the mistakes, that I committed during the days of our canvassing campaign, and we never failed, to get it full from 'the scorpion,' for the same. How often, have I broken the spell, at one stroke, by addressing as Naidu or Pillai, some insignificant Chettiar, whom the scorpion had been propitiating for many minutes, by tales of my eager efforts, to secure his influential support and get him to lend our party the weight of his name? Once I went, a little further even, and addressed, a silk weaver as Chettiar, hearing him introduced as the son of such and such Chettiar. "What! Don't you know, that this is Mr. Ramasamy Bhagavathar, the younger brother of Mr. Venkatrama Iyengar and the son of Mr. Kuppusamy Chettiar!" was the withering remark made by "the scorpion" at this exhibition of my inadvertent mistake, accompanied by a look that would have pierced through a dread-nought's armour-plate. Even when such incidents, as our opponent slipping over a plantain peel and kissing mother earth with more haste than affection, happened to greet our eyes, or even at seeing some of his myrmidons being kicked out of a house, along with the ghee or kerosine oil, he had taken to a voter, to be used as a lubricant in the task of rubbing his chief's claim into him, we had to look solemn, and proceed sedately as if attending a funeral, so that no voter, might think that we laughed at him; such was the iron rule of the dread scorpion; and the sting of his tongue, came heavily down upon any unfortunate bloke, who transgressed these rules. Instinctive, involuntary acts too were tabooed. Thus when one voter, who I am sure had not the remotest intention of voting for me took me to a certain corner near his house, so that I might acquire personal knowledge, regarding an evil odour prevalent in that place, the intensity and unpleasantness of which, was by the way, not a bit exaggerated, and I put my handkerchief to my nose, he came down on me, as the Assyrian of old, like a wolf on the fold. "If you close your nose" he cried "how can you realise the poor ratepayer's difficulty, and how can you satisfactorily make

him feel, that you would remedy it, if you get elected." When we heard of our securing some votes, by devices, which are considered mean by the manly, and tactful by the Wise, such as for example, hanging on to a voter's and assuring him, that they are not his hands but feet, and praying that he should be pleased, to show mercy (as if he is a judge and the poor candidate a criminal under trial), our 'fiery director' came down on us, for exhibiting such squeamish sentiments, as self-respect etc.

The Voters:—Strange are the ways of voters, like those of God. Many a voter, gave us, the indispensable information, that, he was a poor man with a large family, that elections came, (like comets) only once in three years, and that they had to make the best use of such a rare, though welcome visitation; but we were slow to take this hint. There were many voters, who without giving us any assurances, or giving us the same promise that they had given to each and every candidate in the field, got promises from us to do all sorts of impracticable and unconscionable acts, like sanctioning large encroachments, or recommending for wholesale reductions of house or profession tax. Some voters informed us that they had urgent business in the most distant districts of the Presidency at the time of the election, but that they wouldn't mind running up to our city for the election if only their trainage etc., was made good and one gentleman want so far as to say, that a man of his status could not travel in anything less than a second class compartment; but the curious fact about most of these business engagements is, that generally *after*, receiving the trainage etc. from some purse-dependant candidates—(not one—), they are suddenly postponed, sine-die, perhaps, until another election.

One feature which was noticeable with almost all voters was their being influenced, to vote for me for reasons other than my possessing any intrinsic merit. The commonest reason was my being supported by the *Great GREAT* one and perhaps by the *Great lesser* one, as two well-known councillors, were reverentially called. Indeed in the course of the campaign some other man was often pointed out as the candidate, some one older, fatter or thinner, than me, in accordance with the whims of the voter, and he blindly agreed to record his vote opposite *my* name. It was thus that I learnt, that in municipal elections, it is preferable to have strong supporters, and good *workers*, than to rely with a foolish confidence, in intrinsic merit or good record of unselfish public work.

Ensuring votes:—As the date of election approaches nearer, the excitement becomes greater. It is then that the chances are discussed and it is then that desperate attempts are made to pull up the chances by a systematic flushing of ready cash, which sweeps away the cobwebs of hesitation from the minds of most people. I have seen in some towns, many people, whose minds have been fixed down to a candidate, with the glue of gold, being penned up, in a well-guarded and inaccessible place, the whole night long, and the next morning led forth under a strong escort to the polling booth, thus being kept secure from the lure of higher offers. Though no such *wrongful restraints*, were necessary in our case, our spies had plenty of work, and they have had many eye-witness experiences of transfers of illegal gratifications, and the subsequent ratifications of promise by blood-curdling oaths in the temples of violent and vengeful gods and goddesses. There are other ways of assuring oneself of the bonafides of suspicious voters, whose sympathies have been bought by shelling out hard cash, and the surest of them is that of asking the voter to bring the *ballot* paper *outside* the cubicle, and subsequently send many such in, filled up properly, through a reliable man; Of

course, when such things happen, the best thing to outwit the wrong-doers, will be to spirit away or prevent from entering in, the man who carries a dozen votes or so in with him. When this happens, a look at the facial contortions of the unfortunate candidate, who has had the pleasure of footing the bill, is a cure for melancholy.

The night before the date of election, is a very busy one for workers, the dispersings of bribing parties, the summary lynching of poster-defacers, the surprise attacks on secret night consultations, giving them no time for rest.

The Election:—The Election is a gala affair, to the man, who has not spent much, and is sure of success and to the onlookers. The crowd is enormous, consisting of voters and non-voters in the proportion of about one to ten. And it is thickest at the refreshment stalls. If only the number of people who partake of refreshments vote conscientiously, most will have to vote for all the candidates, and each candidate might feel sure of success. Nor would there be so many complaints about want of time for polling, if only all the carriages hired for the occasion, fly for voters diligently, instead of quietly taking extra fares, or resting in bye-lanes under pretexts of fetching votes.

The miserable plight of voters, being dragged to pieces, by enthusiastic partisans, will be amusing to witness if it were not so pitiable, and I have known disgusted voters leaving the polling booth, without exercising their franchise, vexed at the spoliation of their clothes and person, in the vigour of this close canvassing. It is sometimes very touching to see the solicitous attention, and fraternal devotion, displayed towards, blind, paralysed and even leperous voters, *before* they vote. Once they give their votes, Oh! let them go to—a polling booth. There is always a great scramble at giving the first welcome. In one such a funny incident took place.

A protestant missionary, happened to be a voter, and had already promised to vote for me; but, his butler had lined his pockets, by assuring an illiterate rival of mine, that he would bring him round. The gentleman came. As soon as the prey was sighted my rival quickly put on his most engaging smile (or what stood for that), swooped down on him, and capturing his hand exclaimed: "Come on Father, Please vote for me father etc. etc."

The astonished cleric simply said "I am not your father."

"No, no, Sir. Pray vote for me" wailed the miserable candidate only now realising, that all missionaries, ought not to be addressed as "Fathers" and that there is a difference between a black and a red waist band.

"Go to"—said the other trying to shake him off, and stopped short there, being a clergyman, without mentioning the destination.

But my rival was a believer, in the parable of the unfortunate beggar. "They said you" he continued, "I know not the *English* I know *English*, very *English* see how, I talk the *English*, using *high* words. I am candidate for Electrocution."

This was too much even for a revered gentleman! "Electrocution! You be hanged!" he cried and broke away!

The Cubicle.—My rival's canvassing very often led him, to peeps into the cubicle, and thus violate its privacy. Very often the privacy of the cubicle is a myth, the municipal peon posted at its threshold often acting as a spy. A theosophist friend of mine, while recounting to me, how he rebuked my rival for peeping in, said. "Do you know what I did! I just asked him, why do you peep in, do you think, this is a bath room! That floored him." The poor old gentleman,

(Concluded in page 346).

Reviews.

National Reconstruction: By J. J. ROBINSON. Published by Messrs HURST AND BLACKATT.

This book is a study in practical politics and statesmanship. It is an attempt at "the effective application of progressive knowledge to national development." Politics is the science of the use of power: It is by the service of our land that we best learn the lessons of corporate life. We should assimilate the knowledge of the world and adapt it to the aptitudes and the instincts of our race, so as not to injure our social organism but to improve it so as to fulfil the highest ideals of the race.

So far as the state legislature is concerned we must have a clear vision of the proper objectives of all legislation. Mr. Robinson says that the legislature is the Whispering Gallery of the empire. It is the focussing lens concentrating the universal sunlight of life. Even if we err, we learn by error. We want freedom from the fool, and by the exercise of such freedom to become wise.

We have to attend also to National Defence. "An Empire that is not secure cannot be either constructed or developed." The author then deals with agriculture and manufactures. Beri-beri has been traced to polished rice. Agricultural improvement has to be supplemented by the scientific relation of the food to the body. The chemistry of power has to be superseded by the chemistry of service. "Earth is the oldest machine known to us and is yet brutally used and misunderstood."

The state reconstructors should attend to the resource of the empire and see that "healthy life is possible in healthy homes, young life is sheltered from unnecessary poisons, and adult life is accompanied by adequate reward for enterprise and at least a modicum of permitted leisure." "Nine-tenths of the work of the doctors is trying to remedy and cure easily preventable disease."

Hence we have to reconstruct the reconstructor. More and better education is the crying need of the times. As Lovell says:

"What use in addin' to the tail

When it's the head's in need o' strengthening?"

Uneducated power has degrading tendencies: "The history of civilisation up to 1917 is the history of power in unfit hands." The constructor is the "unit of Power." National expenditure has to be wisely guided and controlled. "We learn the use of power through function. After function comes the form of growth." We must not be mesmerised by phrases but must get into grips with facts. We must study the anatomy of institutions. We must be the scouts of God and learn "the right use of the gift of life and the courageous personal development of all its highest powers."

Miscellaneous.

Olla Podrida.

Lady Bonham Carter says that her father (Mr. Asquith) opposed woman suffrage not because votes were too good for women but because women were too good for votes. That is our view. But the women want votes. Let them take them (and oats as well) and be damned. Let us have more spoutings about the Reforms.

Belgium has duly admitted the Indian Olympic Association. Hurrah! I congratulate the Indian Olympians.

Do you realise the importance of the great excitement at the Poona District Conference, or rather at the description of it with flaring headlines in *New India*? If not, watch and see the fun.

The Madras ladies want compulsory education.

Let them have it—let them have all that they want. I cannot bear to see a woman cry.

Many women followed a Besant photo procession at Chintamani and offered flowers to the photo. How can we deny them anything after this? Will not even this melt your heart, O hard-hearted man?

I saw recently a father's notice inviting applications for his daughter's hand and announcing that the applications will be closed soon and then considered on the merits. Well then, what next?

Patel is making himself a nuisance again. But he has fought a big battle in England and so we must bow before him. He has already abused us right and left. But what a privilege it is even to be abused by such lips divine! Go on! strangle us with your bill. But what a privilege it is to be strangled by such divine hands!

The Adyar convulsions are over. I do not propose to trouble myself about the marriage proposal by G. A. S. I suppose that plenty of these marriages will come on as soon as Patel's bill becomes law. But what right have guardians to force a minor girl into marriages of their making? Ugh! The whole thing is sickening.

The Calcutta barbers are threatening to strike. I hope not with the razor.

A new epidemic called the *brain influence* has started on its tour. There is at least one consolation in it for us. It shows that the world has still got some brains despite wars and orators.

The Adyar affair is daily becoming more interesting. G. A. S. wanted to marry a miss (amiss?) A fratricidal war followed thereupon. That was very auspicious. Then followed an editorial war. Then followed a social war and a racial war. Will a universal war follow? But it is after all a waste of energy. The marriage is only post-poned. The black clouds are threatening still!

One side is hurling freedom of contract, sanctity of love, sacredness of domestic life etc. The other side is hurling impropriety of inter-racial marriage, undue influence on minors, coercion by spiritual adepts, etc. Go on! Go on! This promises to be the best cinema show which we have seen.

The real evil is in the new evil education of women. Get the women this wretched unsexing, unsettling, self-destroying, race-destroying, Godless education. Sow bad education and reap inter-racial marriages. Go on! Go on!

Let us work for wholesale freedom. We want free love. Let every man mate with every woman when and where and how he likes. Let us have trial marriages, probationary marriages, marriages for a term, marriages terminable at will, etc. etc. etc. Why have marriages at all?

In Milan it was recently held by a court that the absence of children is a ground for divorce and dissolution of marriages. Very good? What is marriage for? For getting children. What are children for? For the state. What is the state for? To crush other states. That is the millennium. Is it the millennium or damnation?

SCRUTATOR.

The Inter-Caste Marriage Bill.

Speech of the Hon'ble Mr. K. V. Rengaswamy Aiyengar at the Imperial Legislative Council when the Bill was referred to Select committee.

SIR,

I quite endorse what the Hon. Mr. Sastri said that Mr. Patel was wrong in saying that the majority of the Hindus are in his favour while the Brahmins alone oppose it. Knowing Mr. Patel as I do, I cannot take offence at the strong language and at the loud and emphatic manner in which he put forth his case yesterday and condemned a certain section of his countrymen for being prominent in opposing the Bill. Had Mr. Patel been apprised of the honest and pure intentions of the class of the people who oppose the Bill and who are used to voice forth the feelings of the country in all subjects concerning the welfare of the country, and had he been made aware of the spurious and got-up nature of the confederations and leagues on whose authority Mr. Patel relied to base his opinions that Brahmins oppose the Bill while the non-Brahmins support him,

The Vice President:—Order, Order, I will not allow the Hon. member to go into the Brahmin question.

Hon. Mr. Ayyangar:—Mr. Patel based his arguments on this point that the majority of the non-Brahmins support his bill and I have to meet them.

The Vice President:—The Hon. member must obey my ruling or resume his seat.

Hon. Mr. Ayyangar:—Had Mr. Patel been apprised of the real nature of these institutions, then I am sure he would revise his opinion and not attach much importance to the opinions of those associations. My Hon. friend, when he represented the Indian views on political aspirations before the Joint Committee in England, had taken a diametrically opposite view of the very same institution which he said yesterday represents the majority of the Hindus.

Hon. Mr. V. J. Patel:—Which Institution?

Hon. Mr. Ayyangar:—The very same Madras League which he said yesterday supported his Bill. My friend cannot maintain his position if he should really think that that institution represents the majority of the Hindus. In these days people far away from the scene of activities are led away by reports and misrepresentations and I may venture to suggest to Mr. Patel to take his co-members into confidence before arriving at any conclusion as to what these institutions are really worth. I am happy that the Council has been enlightened by the Hon. Sir William Vincent on the hollowness of the charges brought against the upper classes.

To come to the point. Mr. Patel through some process of reasoning or other has come to the conclusion that the majority of the Hindus are for his Bill and I would not admit the truth of this assertion. The majority are not for this innovation and the most violent of social reformers would admit the accuracy of my statement. I may even say that the question of majority or minority does not arise at all as the people pressing for this reform form only a microscopic section. The only method of settling this contention of Mr. Patel is to take a referendum on this question. When the new electorates are formed it will be very easy to take a referendum and this subject may be the first to be dealt with in that way. I agree with some one member who urged that this Bill may wait till the new Councils are formed not because that would be a better assembly with more conservative elements than this to discuss this question, but because the voters will be many and a referendum may be easily made.

The peculiar structure of the Hindu society rests on its social features and on the members of the society having faith and paying willing obedience to the masters who founded it and laid the basic rules for the guidance of that society. I cannot understand why any one should profess to belong to a society not being able to loyally follow the rules of that society. If Mr. Patel should attempt to define the term "Hindu" correctly, then he would not, I think, force his Bill. It is one thing to find out texts or to interpret the texts of the

founders of the society according to her own purposes but it is quite a different thing to say that this Bill validates marriages, whatsoever be the texts or interpretations of them to the contrary. Let Mr. Patel attempt to found a new society as Buddha or Dayanand had done and I will support him in all rational laws that he may frame for his institution. The common law is that a resident of one geographical unit should be loyal to its temporal authority so long as he remains in it and he should be naturalised and declared as the subject of any other country before he wishes to transfer his loyalty to it as being more comfortable. This principle holds good not only in political but other spheres as well.

In my speech, when this Bill was introduced, I have quoted chapter and verse from Manu to show that he is against inter-caste marriages. There are some texts which show that *Anuloma* marriages were in vogue, but my quotation definitely preventing inter-caste marriages is there; but it has been explained away by the learned Law Member that Manu's code is a conglomeration of different *smritis*. The Hindus do not believe that it is so. Manu was a law-giver. If a rare eventuality of an *Anuloma* marriage should be taken into account by him for the purpose defining the share of inheritance in such cases, it should not be concluded that the text I quoted was borrowed by Manu from some other *Smritis*. I have not the least objection to follow Manu in whatever he has said about the subject and the whole of my contention is to follow him.

There are so many difficulties about the law relating to succession in *Pratiloma* marriages and the law relating to adoption, as pointed out by Mr. Sarma. One other difficulty struck me and I put it before Mr. Sastri yesterday. The *dwijas* or the first three classes select their brides from a *gotra* different to their own *Gotras* or clans, and *sagotra* marriages are illegal. Some castes have lost their *Gotras* and how could marriages be allowed between those who have lost the connection and who, if traced, might belong to the same *Gotra*? Members of the same *Gotra* are supposed to be the brothers and sisters and among Hindus it is considered as something like the worst form of incest to wed with one of the same *Gotra*. Mr. Sastri says that law should also be amended to permit *sagotra* marriages, I cannot treat the subject as lightly as Mr. Sastri does. Even if it is contended that the fourth caste has no *Gotra*, then how to solve the present existing custom about marriages being performed in the *Gotra* different from one's own. What is to be the *varna* of the progeny?

I am one of those who think that the Bill is conceived on fundamentally wrong basis and nothing but dropping it would meet the wishes of the majority of the Hindu community. It cannot at all be amended in the Select Committee. As a Pandit put it yesterday it is as impossible to straighten a camel's back as to amend the Bill. Further, as one who opposes the principle of the Bill, I am not sure if it is consistent for me to accept membership of the Select Committee which is intended only to improve the Bill.

[The following petition has been submitted by Mr. N. K. Venkatsa Aiyar M. A. to His Excellency the Viceroy—Ed.]

May it please your Excellency,

I have followed the discussion in the Imperial Legislative Council on the Inter-caste Marriage Bill of the Hon'ble Mr. Patel with care and anxiety. I beg to submit that, from the reports published, it appears to me that orthodox Hindu opinion on the subject has not been placed before the Council in the proper manner. Sir William Vincent has stated that the Government has an absolutely open mind in the matter, and the orthodox Hindus have always believed that the British Government is strictly neutral in matters connected with the social and religious customs of the Hindus. I beg permission to state that in dealing with questions of this sort, purely orthodox opinion should have been allowed

to be represented to the Council by men specially co-opted for the purpose. My humble opinion is that several statements have been made in the Council regarding the relation between the progress of India and the socio-religious system of the Hindus, which do not truly represent orthodox Hindu view. For the present purpose I beg to place before your Excellency the authorities which may be considered by the Select Committee while dealing with the Bill. If your Excellency is pleased so to order, I am prepared to place before the Select Committee, what I conceive to be the orthodox position in relation to the Bill. I set forth below merely the authorities relating to the subject:—

I. ADMISSIBILITY OF INTER CASTE MARRIAGE.

Manu. Ch. III.

Verse, 12. Marriage in the same varna (caste) is most praiseworthy for a Dvija (twice born).

13. Any later connection for the satisfaction of lust must be in the order—Brahmin—with Kshatriya, Vaisya, or Sudra woman; Kshatriya—with Vaisya or Sudra woman. Vaisya—with Sudra woman. Sudra—only with Sudra woman.

14. Even under the worst of circumstances, the marriage of Brahma, Kshatriya varnas with Sudra woman is not acceptable (even though girl of the same varna is not procurable). In any case marriage of any of the three varnas with Sudra woman is not sanctioned at all.

Yagnavalkya. Ch. III. V. 56.

As one's own self is incarnated in one's child, marriage with a Sudra woman is not at all acceptable to me.

Manu. Ch. III. V. 15, 16.

By lust directed towards a woman of a lower varna, both the varna and the off-spring are drawn down. Atri, Gautama Saunaka and Bhṛigu consider Brahma, Kshatriya, Vaisya united to a Sudra woman as *Patita* (fallen). Such un-shastric marriage brings down varna and makes all religious karma performed ineffective. The off-spring of such marriages remain ever impure.

Mahabharata: Anusasana and Asvamedha parvas.

Condemn marriage of Dvija men with Sudra women as productive of the worst results, racially and spiritually. *Parasara-Mohaviya quotes Manu. Ch. IV. V. 244.*

As marriage conserves the purity of race, asavarna (unequal caste) marriage is prohibited, as marriage between the higher varna and the lower varna pulls down the higher varna.

Nibandhana Granthas.

In the Kali-Yuga asavarna marriage under any circumstance is prohibited.

II. INHERITANCE.

Manu. Ch. 9 V. 152, 153 & 154.

Property divided into ten parts—son by Brahmana woman, 4 parts, by Kshatriya woman, 3 parts, by Vaisya woman, 2 parts, by Sudra woman 1 part.

Even if the son by Sudra woman is a Sat-putra i.e., a pure and faithful son, he cannot get more than 1/10 part. *Yagnavalkya in Chapter VIII V. 125 agrees with Manu.*

This division applies only to moveable property: as for immovable property—

Immovable property obtained by gift should in no case be given to any son born to an asavarna (unequal caste woman). A son born of a Sudra woman to a man of any of three varnas gets no immovable property. If immovable property obtained by gift is given to the son of a Kshatriya or a Vaisya woman, such property reverts to the Brahman son of the donor, on the death of the asavarna son of the Brahman.

In the Kali-yuga, *anuloma* marriage itself being completely prohibited under any circumstance, the question of *pratiloma* marriage, that is, marriage between a man of a lower varna with a woman of a higher varna does not at all arise. This being so the question of inheritance in the case of asavarna marriage in Hindu society in the Kali-Yuga has no place at all.

I beg that I may not be considered impertinent or presumptuous in placing this matter before your Excellency.

“Hindu-Mahomedan Unity.”

MR. M. K. GANDHI.

Mr. Candler some time ago asked me in an imaginary interview whether if I was sincere in my professions of Hindu-Mahomedan Unity, I would eat and drink with a Mahomedan and give my daughter in marriage to a Mahomedan. This question has been asked again by some friends in another form. Is it necessary for Hindu-Mahomedan Unity that there should be interdining and intermarriage? The questioners say that if the two are necessary, real unity can never take place because crores of *Sanatanis* would never reconcile themselves to interdining, much less to intermarriage.

I am one of those who do not consider caste to be a harmful institution. In its origin caste was a wholesome custom and promoted national well being. In my opinion, the idea that interdining or intermarriage is necessary for national growth, is a superstition borrowed from the West. Eating is a process just as vital as the other sanitary necessities of life. And if mankind had not, much to its harm, made of eating a fetish and indulgence, we would have performed the operation of eating in private, even as one performs the other necessary functions of life in private. Indeed the highest culture in Hinduism regards eating in that light and there are thousands of Hindus still aliving who will not eat their food in the presence of any body. I can recall the names of several cultured men and women who ate their food in entire privacy but who never had any ill-will against anybody and who lived on the friendliest terms with all.

Intermarriage is a still more difficult question. If brothers and sisters can live on the friendliest footing without ever thinking of marrying each other. I can see no difficulty in my daughter regarding every Mahomedan brother and *vice versa*. I hold strong views on religion and on marriage. The greater the restraint we exercise with regard to our appetites whether about eating or marrying, the better we become from a religious standpoint. I should despair of ever cultivating amicable relations with the world, if I had to recognise the right or the propriety of any young man offering his hand in marriage to my daughter or to regard it as necessary for me to dine with anybody and everybody. I claim that I am living on terms of friendliness with the whole world, I have never quarrelled with a single Mahomedan or Christian, but for years I have taken nothing but fruit in Mahomedan or Christian households. I would most certainly decline to eat cooked food from the same plate with my son or to drink water out of a cup which his lips have touched and which has not been washed. But the restraint or the exclusiveness exercised in these matters by me has never affected the closest companionship with the Mahomedan or the Christian friends or my sons.

But interdining and intermarriage have never been a bar to disunion, quarrels and worse. The Pandavas and the Kauravas flew at one another's throats without compunction although they interdined and intermarried. The bitterness between the English and the Germans has not yet died out.

The fact is that intermarriage and interdining are not necessary factors in friendship and unity though they are often emblems thereof. But insistence on either the one or the other can easily become and is today a bar to Hindu-Mahomedan Unity. If we make ourselves believe that Hindu and Mahomedans cannot be one unless they interdine or intermarry, we would be creating an artificial barrier between us which it might be almost impossible to remove. And it would seriously interfere with the growing unity between Hindus and Mahomedans if, for example, Mahomedan youths consider it lawful to court Hindu girls. The Hindu parents will not, even if they suspected any such thing, freely admit Mahomedans to their homes as they have begun to do now. In my opinion it is necessary for Hindu and Mahomedan young men to recognise this limitation.

I hold it to be utterly impossible for Hindus and Mahomedans to intermarry and yet retain intact each other's religion. And the true beauty of Hindu-Mahomedan Unity lies in each remaining true to his own religion and yet being true to each other. For, we are thinking of Hindus and Mahomedans even of the most orthodox type being able to regard one another as natural friends instead of regarding one another as natural enemies as they have done hitherto.

What then does the Hindu-Mahomedan Unity consist in and how can it be best promoted? The answer is simple. It consists in our having a common purpose, a common goal, and common sorrows. It is best promoted by co-operating to reach the common goal, by sharing one another's sorrows and by mutual toleration. A common goal we have. We wish this great country of ours to be greater and self-governing. We have enough sorrows to share. And today seeing that the Mahomedans are deeply touched on the question of Khilafat and their case is just, nothing can be so powerful for winning Mahomedan friendship for the Hindu as to give his whole-hearted support to the Mahomedan claim. No amount of drinking out of the same cup or dining out of the same bowl can bind the two as this help in the Khilafat question.

And mutual toleration is a necessity for all time and for all races. We cannot love in peace if the Hindu will not tolerate the Mahomedan form of worship of God and his manners and customs or if the Mahomedans will be impatient of Hindu idolatory or cow-worship. It is not necessary for toleration that I must approve of what I

tolerate. I heartily dislike drinking, meat eating, and smoking, but I tolerate all these in Hindus, Mahomedans, and Christians even as I expect them to tolerate my abstinence from all these although they may dislike it. All the quarrels between the Hindus and the Mahomedans have arisen by each wanting to force the other to his view.
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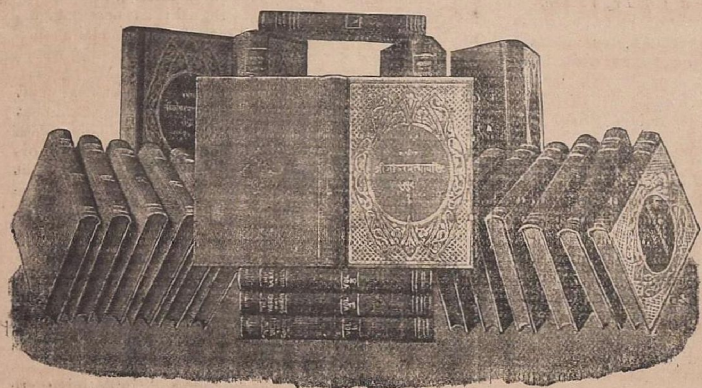
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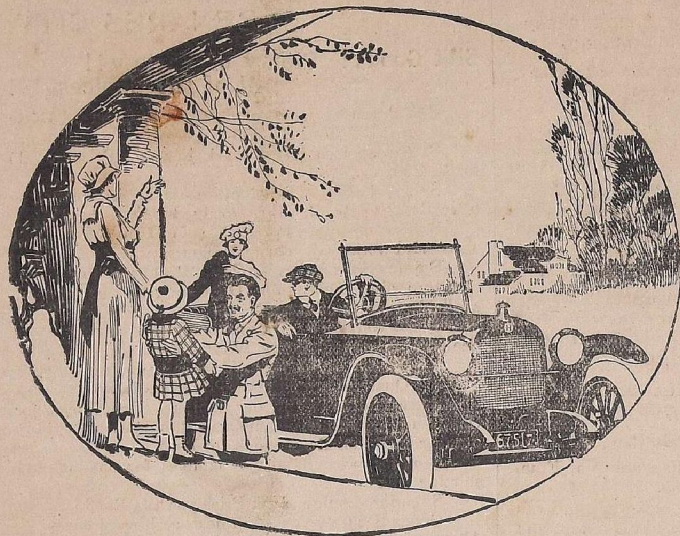
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