

THE Hindu Message

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

VOL. VIII., No. 8.]
Registered No. M. 1304.

THURSDAY JUNE 23, 1921.

[PRICE : 2 As.
Annual Subscription Rs. 6

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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.

PRECIOUS STONES.

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

The precious stones from thy immortal womb
Have come from ancient times to gladden eyes,
Mother that art descended paradise
Whose look doth banish outer, inner gloom!
The diamond with its shimmering fadeless bloom,
The ruby blushing with a maid's surprise,
The emerald which the leaf by tint decries,
The sapphire's ribbon fresh from Nature's loom—
Ah these and other stones and corals shone
And shine as gifts from thy imperial hands
To deck thy manly sons and daughters fair.
A great presiding planet bright doth dawn
On each of them and doth their reign advance
And fill each with a diverse splendour rare.

Dreams of the Soul.

BY AN INDIAN DREAMER.

LXVI

When you are awake thy star-like eyes shine
through their golden-lidded gates.

When you enter the realms of dream, golden
curtains of thy lids fall and hide a higher sweetness
and loveliness than their own.

When you rest in the enchanted halls of sleep,
your stillness of face and form doth but heighten thy
loveliness.

Thy movement and thy rest are equally beautiful
like morn and midnight.



LXVII

Thou art my temple as well as my home.

Thou art the summation of my renunciations
and the summation of my possessions.

Thou art my dream of perfection and my self-
perfecting imperfection.

Thou art my heaven and my earth.



Events of the Week.

Mr. M. K. Gandhi writes in *Young India*:— I have purposely refrained from dealing with this trouble in regard to the Assam coolie exodus, though I have remained in touch with Mr. Andrews and others, who are on the spot dealing with it. I refer to the trouble only to state that I knew nothing of its coming. I should be sorry, if anybody used my name to lead the men to desert their employers. It is clear enough that it is purely a labour trouble. It is admitted that the employers reduced the wages. Both Mr. Das and Mr. Andrews report that the trouble is purely economic, and that the coolies have a substantial grievance. It is evident that the reformed Government has failed to cope with it. I observe that the *Times of India* has made the most illegitimate use of the trouble to impute enmity to English commercial interests in India. It has become the fashion to attribute hatred to Non-Co-operators. I make bold to say that Non-Co-operation has alone prevented racial feuds and disturbances, and directed the anger of the people in the proper channel. The aim of Non-Co-operation is to hurt no interest whatsoever by reason only of its belonging to a race. Its aim is to purge every interest of its injurious or impure character. Every English or Indian interest that is based on injustice or brute force or is antagonistic to the growth of India as a whole, is undoubtedly in peril. No interest that is supported merely by brute force but not by people's goodwill, can possibly survive the fire of Non-Co-operation. If the Assam planters are not sustained by the exploitation of Indian labour, they have nothing to fear. A time is certainly coming, when there will be no more unconscionable dividends. The profits of big concerns must bear relation to the wages of the workers. I lay down these categorical propositions, because I know that Non-Co-operation is beyond the reach of the bayonet. It has found an abiding place in the Indian heart. Workers like me will go when the hour has struck, but Non-Co-operation will remain. I am aware, too, that the labouring class in India has not yet become enlightened enough to have the ability to regulate the relations between capital and labour on a just basis. But that time is coming soon,—faster than we may imagine. I am hoping that the capitalists, be they European or Indian, will appreciate the new awakening and the new force that has arisen in our midst.

Regarding Mustapha Sagir, the Indian Mohammedan who was executed on the score of being a British spy by the Angora Government, Mr. Muhammad Ali writes:— This compatriot of mine is not perhaps entirely unknown to me and for all that I know, he may be the same person who wrote to me in London from Geneva asking me to have him employed as the Constantinople correspondent of some Moslim Indian Newspaper, and subsequently addressed to me an Open Letter printed with a Red Crescent asking for financial assistance of Constantinople just when we were endeavouring to secure the assistance of Mr. Montagu to send a mission of relief to the refugees from Smyrna. If it is the same person that was now exploiting, in the expressive phrase of the recent cable, the prestige of Indian Muslims in Angora, I am glad I was no party to his exploitation of the prestige of Indian Muslims in Constantinople.

"The Nation and the Athenaeum" writes:—We have great respect for the perseverance with which a little group of members press their questions about the

administration of Ireland. The answers of the Chief Secretary and Mr. Henry add nothing to our information as a rule, for they are clearly designed to conceal the truth. If ministers have no scruples and the House of Commons has no self-respect, it is difficult to dig out the facts. But their answers will be exceedingly illuminating to the historian, who will note that whenever the police are suspected, the Court of Inquiry only report that the victim was murdered by some person or persons unknown, and that information which had come into the possession of the police led them to believe that he had been murdered by his friends. This practice has become such a farce that the man who works through these answers for the purpose of history will find instruction in a supplementary question, which appears in Hansard of last Tuesday, put by Captain O'Grady: "Why do you not use a gramophone instead of bringing up these damned things day by day?" But persistence has brought out an important fact. A few weeks ago, Ministers admitted that Captain Hardy had been placed under temporary arrest in connection with some very brutal murders. Later they replied that he was no longer employed at Dublin Castle. Last Tuesday Mr. Henry replied that he is no longer in Government employment. This man has acquired, justly or unjustly a terrible reputation in Ireland. The Government must now be compelled to state when his employment ceased, and why.

Even the *Christian World* which had consistently stood for "war to the knife" now admits that the Great War has lowered our moral standards:—We see this in little things as well as in the big ones. The state of our divorce courts is eloquent of the failure of human nature during a time of temptation. In many thousands of cases the separation of man and wife during and since the war has led to a breach of the marriage vow on one side or the other, and often on both. There is evidence everywhere that from the very beginning of the war the moral standard of the nation was lowered, and this is really at the bottom of many of our national difficulties at the moment. It has also become painfully evident to all of us in this generation that war, which means plunder, has lowered the standard of honesty. There was published a White Paper the other day which showed how war material belonging to the British nation had been pilfered day after day until at least a million pounds worth of goods had disappeared. Nobody seemed to think it wrong to take these things. Then again we have much evidence of the pilfering of goods in transit in this country. Men who would never have thought of touching goods that did not belong to them before the war have developed the habit of loot.

The Government direct that the Local Fund Audit Department be transferred to their control with effect from the 1st April 1921. The Examiner of Local Fund Accounts and his staff will work under the Secretary to the Finance Department.

2. The Government are prepared to take over as a temporary measure the audit of all institutions, whether Government or non-Government, hitherto audited by the Local Fund Audit and the Outside Audit Departments, on the condition that a fair proportion of the charges including the salary of the Examiner is debited to Central Revenues. During this temporary arrangement the whole of the staff now paid from Provincial funds will be placed at the disposal of the Examiner.

3. The Accountant-General is requested to expediate his proposals as regards the institutions the audit of which is to be under his control.



The Hindu Message

Race-Purity and Hybridism.

Only pure races have shown that capacity for ascetic self-denial which, in its intensest form appears in the men who have realised true spirituality in all its heights and depths and revealed its methods and gains to humanity. Socrates and Plato, Moses and the prophets culminating in Jesus the Christ, Vyasa and Sankaracharya and other Indian path-finders,—all came from pure races, and were all great in the practice of that ascetic self-denial which alone leads to self-conquest and to that unique recognition by fellow-men which is the stamp of prophetism wherever it is found and which is no mere delusion. Spirituality in its loftiest heights can only spring from ascetic self-denial when practised in all its intensity,—in fact the two are related as cause and effect and may be said to be identical when they are considered together in relation to the *goal* of human existence.

Mixed races are everywhere a contrast, too, which takes the form of polar opposition—to the few *pure* races in the world which have the characteristics above referred to. It is the races which in their early history, have easily commingled with others that have developed “civilisation” in its active forms and slowly worked up the sentiment of nationality and become noted for the strength and stability of their state organisation. Among these races, breeding and organisation help to mould unity and to develop the resources and power of the community for purposes of *national aggression*. The individual in himself certainly has a value, but that value is purely secular in its import and aim. Moreover, such value is in itself insignificant as compared with what it is when related to those of other individuals as to form a national state organisation and unity. States and empires of all kinds and forms exist, but it is only *national* states and empires that have become strong in the world for good and evil, and chiefly for the extension of their own influence and the acquisition of riches by the ruin of other communities. Lord Acton says:—“It was the supreme manifestation of the modern state according to the yfage which Machiavelli had set up, the state that suffers neither limit nor equality, and is bound by no duty to nations or to men, that thrives on destruction, and sanctifies whatever things contribute to increase of power.” Lord Acton continues:—“This law of the modern world, that power tends to expand indefinitely, and will transcend all barriers,

abroad and at home, until met by superior forces, produces the rhythmic movement of history. Neither race nor religion nor political theory has been in the same degree an incentive to the perpetuation of universal enmity and national strife.”

We thus see that it is the original mixture of blood which has helped to produce communities like the English, the German, the French, the Dutch, the Spanish, the Italian, &c. which have become powerful nations or built up powerful national empires. There is nothing extraordinary about them except their powers of cohesion and aggression over those communities which are peaceful and cultivate the higher virtues of which the nature of man is capable. It is the original admixture of blood in these communities that has been chiefly responsible for the obliteration of all the qualities which humanise men—qualities like justice, mercy, honesty, kindness, neighbourliness, and in general those passive virtues which enable man to act on the principle of “live and let live” with other men. There is therefore, not the slightest ground to expect in them the possession—or even the possibility of the existence—of the desire or capacity to develop what is known as spirituality in India, i.e. the love of transcending the bondage of matter and the realisation of the Self which follows thereupon.

M. Renan has well said:—“The fact of race, originally of decisive importance loses significance every day.” In fact crossing without let or hindrances has “obliterated” race and all the ethical and spiritual characters which were originally and are still associated with purity of race,—as, for example, we see among the Aryans in India, the Jews in ancient Palestine and elsewhere, and as once existed among the ancient Greeks or Hellenes. The mixed races of modern Europe,—and especially the “Anglo-Saxon—Norman-Dutch-Dane” now calling themselves the “British”—are not wanting in an individuality of their own. But it is an individuality which only yields the fruits of genius in the sphere of material advancement and prosperity. What they call ethical, artistic, or spiritual gains are merely forms of worldliness and only disguise themselves under the forms of the spirit to more effectively advance material gains and aims. The modern Western world produces men of genius and heroes, but the individuality that shines in them is not one which attracts us by its gifts or gains of spirituality. We have no longer any saints, prophets, seers, avatars in the West. We have not even philosophers, but only scientific thinkers or psychologists. Thought which is truly *metaphysical* has become impossible. National greatness such as we see in the modern world can only produce Darwins, Kit-cheners, Chelmsfords, Eusteins, Treitschkes and Lloyd-Georges, &c.—but never more can it inspire men with the love of the beauties of spirituality or of the inner endowments of the soul which lead to the breaking of the bondage of the material world.

The transition from purity of race to hybridism without let or hindrance has been accomplished throughout the Western world and even in most parts of Asia. As for Africa, savagery prevails and must revel as it has done in all past ages, in all known

(and unknown) forms of lust, cruelty, and sin. Savagery is but the worst form of degeneracy possible for man, and is as near an approach to brutality as human nature can assume. Hence, we can only look to India—to our Aryan races with their undoubted purity of blood—for that asceticism and self-denial which can alone lead to the achievements of the spiritual life. India is being tempted from all sides with the material attractions and triumphs of the races which have hugged hybridism to its hearts, embrace in order to rise to power in the world through land-grabbing, the dumping of goods, and administrative exploitation. Whether she will resist the Western charmer and maintain her eternal love of the spirit and the joy of its liberation is at best doubtful. So long as she retains her ancient Varnas, it may be yet possible to retain some part at least of her Vedic ritualism and of her Vedantic love of the Atman, so that she may resume the whole and be herself again when the whirligig of time once more brings the favourable season round for the restoration of the glory of Aryavarta.

Sir Pherozezshah Mehta.*

By S. P. THIAGA RAJAN.

Sir Pherozezshah Mehta is the type of a generation that has passed and has left little or no working principles of vital political value to guide us on. The survivors of that generation, the few that are, carry no weight in our current politics. Nor could this be otherwise. The inspiration of our earlier political leaders was mainly occidental; they were themselves the products of the mid-nineteenth century Victorian culture, which was itself so largely inspired by the ideals of the French Revolution and the later doctrine, ill-defined and much less understood, of Nationality—which in its actual working only meant bringing together related races for purposes of aggressive self-assertion and for pouncing upon weaker neighbours. Our high and holy aim in those days was to make India a replica of England: and patriots, by the very nature of their ideals, were reformers in those days and dwelt by preference over the squalor, the dirt, the wretchedness of our people. Reformers by the very necessities of their vocation have no love for the people among whom they move: and it is loyalty to certain ideals, themselves owing their inspiration to foreign sources, that brings them into line at certain points with the national movement. The fact that some of those shining lights were themselves for a space leaders in the national movement proves nothing but the foreign inspiration that guided that movement in its initial stages. But it is a truism, which cannot be too often repeated, that nations like the individual Atman must, if they are to be saved, seek and find the eternal source of

strength in themselves. How far the generation, of which Pherozezshah was the shining leader for so many decades, was from appreciation of this great truth is easily seen from Mr. Mody's quotation at pp 20—21 of the volume before us from the paper on "The educational system in the Presidency of Bombay" which Mehta read when he was little more than a stripling: he seems not to have improved his ideas any the bit in all the spacious years that followed and when he rose to commanding eminence in his country. The talk "of the absorption of the lower into the higher civilisation", "the reformation of the old system of culture by the new" is one for which no sane nationalist will in these days make himself responsible. Yet these were the stock in ideas with which, not Mehta alone, but a whole host of brilliant men of an earlier generation set out on their journey, amplified and glorified by a string of epithets borrowed from some of the western lights of freedom as it was understood in that epoch. This is not however to belittle the stalwarts of an earlier day, but only to understand their place in the national movement: and when Mr. Mody sets forth greater pretensions for his hero, it is well to point out what Mehta and the generation which he so valiantly led really stood for. They had no knowledge—they indeed waived all such fatuous pretensions aside—of the bed-rock principles of our nation and its many-sided culture; they had no intimation of the glorious things for which the Nation's soul hungered. In fact they would have brushed aside as "mawkish sentimentality" all such talk of the Nation and its soul athirst for deeper things than were dreamt of by their wise selves. By just so much should these workers of an earlier day be judged wanting in keen vision and the zest of the nation-builders.

One critic indeed thinks that Mr. Mody had chosen a wrong time and a wrong method to bring forth his work. It is true indeed that the times have grown inappreciative of the political work of Pherozezshah Mehta. The school of Politics to which Mehta belonged is "now faded to an incredible tenuity." The country laughs at the methods of work of his political descendants. As some critic has it, the party which rose in spite of him has grown co-terminous with the nation or nearly equal to that. The Congress, which he controlled from its birth to adolescence has taken a new development which amounts almost to a transformation. It is no longer a safety-valve to a ferment of revolution. It is the embodiment of a new and passionate idealism which has given the people a new vision but also an impatience with the old methods of work associated with Moderatism. These are times when individuals stronger than Mehta cannot lead a whole movement by the nose or dish a rising party by a private letter or even browbeat a young dissident. Yet, we think, to defer the biography for a far longer

* *Sir Pherozezshah Mehta*, a political biography, by H. P. Mody, M.A., L.L.B., in two volumes. The Times Press, Bombay, 1921.

period has plain drawbacks of its own. As John Morley in his life of Gladstone has it, interest grows less vivid; truth becomes harder to find; memories pale and colour fades. Mr. Mody's biography, though it comes into an atmosphere ill-fitted to receive it—the country has travelled a long way from Mehta and his principles, if ever he had any coherent system of political action—has still two things to count on.—the sanctity of death and the magic of accepted fame of uncommon personal power. And we regret that Mr. Mody in his method of setting forth his hero's life has chosen, not to avail himself of these two compensatory points in his favour, but in the most controversial of his hero's actions to challenge the reader to pass his judgment on him.

Mr. Mody very easily convinces himself that Mehta is the greatest political leader—as in some aspects and under certain circumstances he was and well deserved to be. This country has ever seen, and by gradual steps he leads himself to believe that the land is not likely to see another political leader like unto him. From biographer he easily passes on to the panegyrist and this latter quality is much more in evidence throughout his book. There is the inevitable speculation as to what Mehta would do, were he now alive, profitless as most speculations that press the dead into the service of the living: and it is touching to see the naive simplicity with which the reader is asked to believe that the tide of non-co-operation would have broken at his feet. If Mr. Mody had a proper appreciation of the spirit of the times, had taken the trouble to evaluate his subject in the light thereof, had been content more to record and praise and had given us more of the private man, his biography would command a greater share of public attention. Instead he had chosen the unfortunate course, so it seems to us, of taking extraordinary pains to commend the political wisdom and the political philosophy of his leader to a public that has grown strangely inappreciative of either and is content to dismiss both. Even in regard to the far-reaching Surat congress, in regard to which there is ample literature to choose from, Mr. Mody is content to be categorical and sees in it nothing but a vile play of personalities, reserving all praise for Mehta's henchmen and all blame for others. Apparently Mr. Mody's political insight even after thirteen years' fight and final triumph of nationalism does not prove to him that Surat is proof as much of Mehta's short-sightedness as of the impatience of the nationalist. Not merely so. To those who dive deep and look for rational causes of resounding happenings, Surat was the first intimation that Indian nationalism was coming into its own. To the other and more genial aspects of his life which will always evoke the warmest admiration of all his countrymen, his arduous work on the Corporation and the Senate over

both of which he left an indelible impress, on the Corporation, pre-eminently his handiwork, his work in the councils, his statesmanlike views on the Press Act and the Gandhi-Smuts compact—for all this the reader will refreshingly turn to the volume before us.

Yet when all is said and done, the fact remains that Mehta was a great, a towering personality and the youth of the land may well find in him an exemplar for stern devotion to public interests and uncompromising independence in upholding them against all the hosts that may come. His faults in politics were the faults of his age and the misfortune of his country, and his virtues were his own.

We regret that in the volume before us we miss pp. 657-672 otherwise we have nothing to cavil at in the excellent get up of the volumes which do credit to the Times Press.

Literary and Educational.

Liberty.

By R. S. RAO B.A., B.L.

O Liberty! where are thy lawreels in sacred Ind!
That flag, first Sree-Ram, raised on the Kilas peak
And drove the Deamon off the Adam's reek
Is it torn? robbed? for ever gone from Ind?
No bard now sings of thee and breathes in Ind.
O Self of respect shorn—each one a thrall,
Dumb cattle, to sweat for ignoble call
O freedom! art Thou dead in Bharat Ind?
O Angel rise! return to us once more
Return God speed, for Mata needs thee sore
Rise from the Rajput ash or the Mogul's grave.
Rise with a Shakti's might and nation save;
O hear, our inward sighs and death knell tolls,
Liberty! Save three hundred million souls.

Sir William Jones: The Man and His Work.

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

INTRODUCTION.

In one of his poems Sir William Jones said:—
Give me (thus my high pride I raise)
The ploughman's or the gardener's praise,
With patient and unceasing toil
To meliorate a stubborn soil
And say (no higher need I ask),
With zeal hast thou perform'd thy task."

We cannot introduce such a worker of such strenuous self-dedicatedness better than with such words of his own, because his zeal for work was remarkable, his search for virgin soil was rewarded, his tillage of it was scientific and thorough, his love for it was deep and true, and his harvest was golden and abundant and valuable to all men and for all time. It is through men of his type and temperament that the true spirit of fraternity between the West and the East will be born. It is through the co operative work of scholars and scientists and artists and philosophers and humanitarians that the bridge of friendship can be thrown across the gulf of separation in spirit. Statesmen may proclaim the need of such kinship of feeling. Diplomats may proclaim that it exists already. But statesmen and diplomats and soldiers and civil officials, can only keep up a patched up outer peace often rent asunder by the frequent convulsions of inner estrangement. Sir William Jones was

one of those with whom Indian scholars could and did feel that

We were nursed upon the self-same hill,
Fed the same flock by fountain, shade and rill;
Together both, ere the high lawns appeared
Under the opening eyelids of the Morn
We drove a field.

HIS LIFE.

Sir William Jones was born in 1746. He studied at Harrow School. In his ninth year he fractured his thigh-bone and was confined to his bed for a year. It was during this time that he studied the best English poets. He had an extraordinary memory. On one occasion when he and his friends proposed to act *the Tempest* but had no copy at hand, he wrote it for them correctly from his memory. He composed a tragedy on the story of Meleager which was acted by his schoolfellows. Learning was always uppermost in his mind. Dr. Bennett says that "great abilities, great peculiarity of thinking, fondness for writing verses and plays of various kinds, and a degree of integrity and manly courage, distinguished him even at this period." Dr. Thackeray, the master of the school, said that "he was a boy of so active a mind, that if he were left naked and friendless on Salisbury plain, he would nevertheless find the road to fame and riches.

He entered the University College, Oxford, in the Spring, 1764. Mr. Chalmers says, "Oriental literature presented itself to his mind with unusual charms, as if the plan of his future life and the avenues to his future fame had been regularly laid down before him."

In 1765 he became private tutor to Lord Althorpe. In his twenty-first year he began his commentaries on Asiatic poetry, in imitation of Dr. Louth's *Prelections at Oxford on the sacred poetry of the Hebrews*. He translated the manuscript of the *Life of Nadir Shah* brought by the King of Denmark then on a visit to England. He then resolved to study law and was admitted into the Temple on the 19th September 1770. Mr. Chalmers says:

Those who consider the study of the law as incompatible with a mind devoted to the acquisition of polite literature, and with a taste delighting in frequent excursions to the regions of fancy, will be ready to conclude that Mr. Jones would soon discover an invincible repugnance to his new pursuit. But the reverse was, in a great measure, the fact. "He was stimulated by what appears to have predominated through life, an honest ambition to rise to eminence in a profession which although sometimes successfully followed by men of dull capacity, does not exclude the most brilliant acquirements."

In 1772 he published a volume of poems and two essays on Eastern poetry and on the arts commonly called imitative.

He was called to the Bar in 1774 and tried to make himself "not only the technical but the philosophical lawyer. Mr. Chalmers says:—"For some time he had but little practice, but it gradually came in, and with it a very considerable share of reputation." In 1776 he was appointed a commissioner of bankrupts. He took the study of Greek orators and translated the most useful orations of Isaeus. He was elected a fellow of the Royal Society in 1772. He then published a Latin Ode to Liberty. In 1780 he published *An Enquiry into the Legal Mode of Suppressing Riots, with a Constitutional Plan of Future Defence*, a pamphlet suggested by the dreadful riots in London at that time. He tried to prove in it "that the common and statute laws of the realm then in force, give the civil state in every country a power, which, if it were properly understood and continually prepared, would effectually quell any riot or insurrection, without assistance from the military and even without the modern Riot Act." In 1780-81 he translated seven ancient poems of the highest reputation in Arabia. He published also an *Essay on the law of Bailments*. "His object in all legal discussions" Says Mr. Chalmers "was to advance law to the honours of a science." In 1782, he took a very active part in the societies formed to secure a more equal representation in the House of Commons. He wrote a *Dialogue between*

a Farmer and a Country Gentleman on the Principles of Government.

In March 1783, he was appointed a Judge of the Supreme Court of Judicature at Fort William, on which occasion the honour of a knighthood was conferred on him. In April following he married Anna Maria Shipley. His friend, Lord Ashburton congratulated him on securing "two of the first objects of human pursuit, those of ambition and love." He arrived in Calcutta in September. Mr. Chalmers says: "He had not been in his new situation before he began, with his usual Judgment, to divide his time into such regular portions, that no objects connected with duty or science should interfere." He formed in Calcutta a society for scientific work and he was appointed as its President. He soon began the study of Sanskrit. About the Sanskrit language he has said "the Sanskrit language, whatever be its antiquity, is of a wonderful structure, more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either." He compiled a Digest of Hindu and Mahomedan Laws to help him in his administration of justice. In 1789 he published his first volume of the *Asiatic Researches*, as also a translation of Kalidasa's immortal play, *Sakuntala*. In 1794 he published a translation of the ordinance of Manu "who is esteemed by the Hindus the first of created beings, and not only the oldest, but the holiest of legislators." He said about Manu:—

A spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures pervades the whole work: the style of it has a certain austere majesty, that sounds like the language of legislation and extorts a respectful awe; the sentiments of independence on all beings but God, and the harsh admonitions even to kings are truly noble; and the many panegyrics on the Gayatri, the mother, as it is called, of the Veda, prove the author to have adored not the visible material sun, but that divine and incomparably greater light, to use the words of the most venerable text in the Indian Scripture, which illumines all delights from which all proceed, to which all must return, and which alone can irradiate not our visual organs merely but our souls and our intellects.

In 1794 he became ill of inflammation in the liver and succumbed to that disease on 27th April 1794.

THE AUTHOR, THE JUDGE AND THE MAN.

Mr. Chalmers well says of him: "Thus ended the life of a man who was the brightest example of rational ambition, and of extensive learning, virtue and excellence that modern times have produced, a man who must ever remain the subject of admiration, although it can happen to the lot of few to equal and perhaps of none to excel him." He was of encyclopaedic learning but as Lord Teignmouth says:

"No writer perhaps ever displayed so much learning with so little affectation of it" On the bench he was "laborious, patient, and discriminating. In him integrity and courtesy and learning were admirably combined. Lord Teignmouth well refers in his biography to "the exertion of his talents and abilities, of energies well directed and usefully applied to the benefit of his country and mankind."

HIS LETTERS.

Lord Teignmouth's *Life of Sir William Jones* is in two volumes and is as well-written as it is just in its estimate of the great scholar and judge. It contains many of Jones's excellent letters from which we give the following few extracts by way of illustration:—

The life of no man can be pronounced either happy or miserable, virtuous or abandoned, before the conclusion of it. Fondness for polite literature, congenial pursuits, and conformity of sentiments are the great bonds of intimacy amongst mankind.

If it ever should be my lot to be concerned in the administration of affairs, I will renounce gain and popularity, and pursue one object, and one only, to preserve our beautiful constitution inviolate.

Let me ever retain a place in your affection, as you do in mine; continue to cultivate polite literature; woo the muses; reverence philosophy; and give your days and nights to composition, with a due regard, however, to the preservation of your health.

If I am disappointed, philosophy remains; the bar is open, and I shall not, I trust, want employment; for the harvest of litigation is always abundant.

To tell you my mind freely, I am not of a disposition to bear the arrogance of men of rank, to which poets and men of letters are so often obliged to submit.

Seven hours to law, to soothing slumber seven,
Ten to the world allot and all to heaven.

"Think how Sully shone,
Think how Demosthenes with heavenly fire
Shook Philip's throne and lightened over his towers.
What gave them strength? Not eloquence alone,
But minds elate above each low desire."

HIS CHARGES TO THE GRAND JURY.

These are replete with wise and valuable thoughts. They cannot be dealt with in any great detail in this sketch. But the following passages may well be referred to here.

Legislative provisions have not the individual for their object but the species, and are not made for the convenience of the day, but for the regulation of ages.

Justice must be administered with effect, or society cannot long subsist.

The use of law as a science is to prevent mere discretionary power under the colour of equity; and it is the duty of a Judge to pronounce his decisions, not simply according to his opinion of justice and right, but according to prescribed rules.

I aspire to no popularity and seek no praise, but that which may be given to a strict and conscientious discharge of duty, without predilection or prejudice of any kind, and with a fixed resolution to pronounce on all occasions what I conceive to be the law, than which no individual must suppose himself wiser.

Be it our care, gentlemen, to avoid by all means the slightest imputation of injustice among those, whom it is the lot of Britain to rule; and by giving them personal security, with every reasonable indulgence to their harmless prejudices, to conciliate their affection, while we promote their industry, so as to render our dominion over them a national benefit and may our beloved country in all its dependencies enjoy the greatest of national blessings, good laws duly administered in settled peace! for neither can the best laws avail without a due administration of them, nor could they be dispensed with effect, if the fears and passions of men were engaged by the vicissitudes of war, or the agitation of civil discontents.

SIR WILLIAM JONES ON THE LEGAL MODE OF SUPPRESSING RIOTS.

This pamphlet is of great value and excellence and presents in a succinct form the basis of personal security and public peace. He says well:—

The power of the country, therefore, includes the whole civil state from the duke to the peasant; while the military state as such, forms no part of that power, being under a different command, and subject to a different law.

He concludes his essay with the following true and wise words:

As every soldier in England is at the same time a citizen, I wish to see every citizen able at least for the preservation of the public peace, to act as a soldier; when that shall be the case the liberty of Britain will ever be unassailed; for this plain reason—it will be unassailable. The security, and consequently the happiness of a free people do not consist in their belief, however firm, that the executive power will not attempt to invade their just rights, but in their consciousness that any such attempt would be wholly ineffectual.

I may quote here from his speech on the Reformation of Parliament the following fine passage:

Be persuaded also that the people of England can only expect to be the happiest and most glorious while they are the freest, and can only become the freest, when they shall be the most virtuous and most enlightened of nations.

HIS PLAN OF A TREATISE ON EDUCATION.

This is very interesting, though he did not write out the treatise itself. It begins thus:

The perfect education of a great man consists in three points: in cultivating and improving his understanding; in assisting and reforming his countrymen; and in procuring to himself the chief good, or a fixed and unalterable habit of virtue.

He shows how education should improve our natural reason so that we may know and practise what is good. This can be best done only by assimilating the accumulated experience and wisdom of all ages and all nations. Hence we must study the languages and literatures of the great races of the world; and we must convey to other races our great ideas. "It follows therefore, that the more immediate object of education is, to learn the languages of celebrated nations both ancient and modern." Science and art must be equally

attended to, as also many sports. Ideas like these deserve to be emphasised again and again in modern India where education is being steadily forced away from healthy and proper channels and is getting more and more divorced from the great summations of Indian thought, the traditional methods and ideals of our outer and inner life, the supreme lessons and proclamations of Indian art and religion, and is not rooted in the past or alive to the present or clear-sighted about the future that is to be.

DISCOURSES AT CALCUTTA.

These display his deep insight into the Indian culture and his comprehensive knowledge of Indian literature and philosophy. He says:

The six philosophical schools, whose principles are explained in the *Darsana Sastra*, comprise all the metaphysics of the old Academy, the *Stoa*, the *Lyceum*; nor is it possible to read the *Vedanta*, or the many fine compositions in illustration of it, without believing that *Pythagoras* and *Plato* derived their sublime theories from the same fountain with the *Sager of India*.

He says further:

We are told by the Grecian writers that the Indians were the wisest of nations, and in moral wisdom, they were certainly eminent.

The addresses treat also of the Arabs, the Tartars, the Persians, the Chinese and other races of Asia. About Sri Sankaracharya's *Bhashya* on the *Vedant. Sutras* he says:—"It is not possible indeed, to speak with too much applause of so excellent a work." He says further:

The fundamental tenet of the *Vedanta* school, to which, in a more modern age, the incomparable *Sankara* was a firm and illustrious adherent, consisted, not in denying the existence of matter, that is, of solidity, impenetrability, and extended figure (to deny which will be lunacy) but, in correcting the popular notion of it, and in contending, that it has no essence independent of mental perception, that existence and perceptibility are convertible terms, that external appearances and sensation are illusory, and would vanish into nothing, if the divine energy, which alone sustains them, were suspended but for a moment.

THE ASIATIC MISCELLANY.

It consists of various translations, imitations, fugitive pieces, and original productions. The first poem in it is a *Hymn to Camdeo* and describes *Cupid (Kama)*. The opening stanza runs thus:

Hail, pow'r unknown! for at thy beck
Vales and groves their bosoms deck,
And ev'ry laughing blossom dresses
With gems of dew his musky tresses
I feel, I feel thy genial flame divine,
And hallow thee and kiss thy shrine.

The poem recalls the heavenly beauty of the description of the triumphant advent of *Cupid* in the third Canto of *Kalidasa's Kumarasambhava*. Jones addresses *Kama* and *Rati* thus:

God of each lovely sight, each lovely sound,
Soul-kindling, world-inflaming, starry-crown'd
Eternal *Kama*!
Thy consort mild, affection ever true,
Graces thy side, her vest of glowing hue,
And in her train twelve blooming girls advance,
Touch golden strings and knit the mirthful dance.

Equally interesting is Jones's poem *A Hymn to Narayana*. He well describes the Hindu theory of creation when he says:

The whole creation was rather an energy than a work by which the Infinite Being who is present at all times and in all places, exhibits to the minds of his creatures a set of perceptions like a wonderful picture or a piece of music, always varied, yet always uniform; so that all bodies and their qualities exist, indeed to every wise and useful purpose, but exist only so far as they are perceived: a theory no less pious than sublime, and as different from any principle of atheism, as the brightest sunshine differs from the blackest midnight. This illusive operation of the deity the Hindu philosophers call *Maya*.

The poem begins thus:—

Spirit of spirits, who, through every part
Of space expanded and of endless time,
Beyond the stretch of lab'ring thought sublime,
Burstst uproar into beauteous order start,
Before Heaven was, Thou art,
Ere spheres beneath us roll'd or spheres above,
Ere earth in firmamental ether hung,

Thou sa'st alone: till, through thy mystic love,
 Things unexisting to existence sprung,
 And grateful descant sung.
 What first impelled thee to exert thy might?
 Goodness unlimited. What glorious light
 Thou power directed? Wisdom without bound.

This work contains also fine translations of extracts from Jami's *Yusuf Zuleika* by Thomas Law, Najnoon, etc. These are by other writers and not by Sir William Jones.

POEMS.

A collected edition of his poems was published in 1772. They are not of a high order of achievement but are certainly full of occasional beauty and general refinement. The following stanza is from an imitation of Horace written by him when he was fourteen years of age.

How quickly fades the vital power!
 Alas my friend! each silent hour
 Steals unperceived away.
 The early joys of blooming youth,
 Sweet innocence and dove-eyed truth,
 Are destin'd to decay.

Arcadia is a pastoral poem written by him in 1762. In it occur the following fine lines:

A graceful ease in every step was seen,
 She moved a shepherdess, yet looked a queen.
 Now deeper blushes ting'd the glowing sky,
 And evening raised her silver lamp on high

Caissa or the Game of Chess was a poem written in 1763. It is very ingenious and elegant and concludes thus:

Low in their chest the mimic troops were laid,
 And peaceful slept the sable hero's shade.

The *Seven Fountains* is an eastern allegory written in 1767. *Solima* or an Arabian eclogue was written in 1768. It contains the following fine lines:

Love-tintured cheeks, whence roses seek their bloom,
 And lips, from which the Zephyr steals perfume,
 Till morn with pearls has deck'd the glowing East.

Laura, an elegy from Petrarch, is in the style of the eighteenth century poetry but Jones's study of Indian poetry enabled him to get a release from the shackles that chained the poetic imagination and emotion of the age. Another poem contains the following fine refrain:

Come, smile, damsels of Cardigan,
 Love can alone make it blissful to live.

The following two brief poems are of real beauty:

As meadows parch'd, brown groves, and withering flowers,
 Imbibe the sparkling dew and genial showers,
 As chill dark air inhales the morning beam,
 As thirsty harts enjoy the gelid stream,
 Thus to man's grateful from heaven descend,
 The mercies of His father, Lord, and Friend.

Before thy mystic altar, Heavenly Truth,
 I kneel in manhood, as I knelt in youth
 Thus let me kneel, till this dull form decay,
 And life's last shade be brightened by thy ray.
 Then shall my soul, now lost in clouds below,
 Sear without bound, without consuming glow.

Equally fine is his Ode in Imitation of *Alcæus* in which he says:

What constitutes a state!

Men, high-minded men,

Men, who their duties know,

dare maintain,

Prevent the long-aimed blow,

And crush the tyrant while they read the chain,

These constitute a state

And sovereign Law, that state's collected will,

O'er thrones and globes elate.

Sits empress, crowning good, repressing ill.

Another Ode sums up England's ideal thus:

Rise Britannia! Dauntless rise!
 Monarch good, and nobles wise,
 People valiant, firm, and free.

A *Chinese Ode* contains the following ideal of true manhood.

What soft, yet awful dignity!
 What meek, yet manly, grace!

What sweetness dances in his eye
 And blossoms in his face!

A *Turkish Ode* contains the following fine lines:

See! yon anemones their leaves unfol'd,
 With rubies flaming and with living gold.
 The plants no more are dried, the meadows dead,
 No more the rosebud hangs her pensive head;
 The shrubs revive in valley, meads and bowers,
 And every stalk is diadem'd with flowers;
 In silken robes each hillock stands arrayed,
 Be gay; too soon the flowers of spring will fade.

A special place in our thoughts and hearts must be given to his two excellent poems called *Two Hymns to Prakriti*. In one of them the wonderful episode in Canto V of Kālidāsa's *Kumarasambhava* where Uma moves away in anger from the self-ridiculing and self-concealed Siva is thus described:

She spoke and o'er the rifted rocks
 Her lovely form with pious frenzy threw;
 But beneath her floating locks
 And waving robes a thousand breezes flew,
 Knitting close their silky plumes,
 And in mid-air a downy pillow spreading;
 Till, in clouds of rich perfumes
 Embalmed, they bore her to a mystic wood;
 Where streams of glory shedding,
 The well-feign'd Brahman, Siva, stood.

In the other occurs the following stanza full of exalted feeling:

Mother of Gods, rich nature's queen,
 Thy genial fire emblaz'd the bursting scene;
 For, on th' expanded blossom sitting,
 With sunbeams knitting
 That mystic veil for ever unremoved,
 Thou bad'st the softly-kindling flame
 Pervade this peopled frame,
 And smiles, with blushes tinged, the work approved.

In his *Hymn to Indra*, Mount Meru is thus described:

Hail, mountain of delight,
 Palace of glory, bless'd by glory's king!

The sun is thus addressed in his *Hymn to Surya*:

Fountain of living light,
 That o'er all nature streams,
 Of this vast microcosm both nerve and soul;
 Whose swift and subtle beams,
 Eluding mortal sight,
 Pervade, attract, sustain the effulgent whole;
 Lord of the lotus, father, friend, and king,
 O Sun! thy powers I sing.

Since thou, great orb! with all-enlightening ray
 Result the golden day,

How far more glorious He, who said, serene,
 Be, and thou wast—Himself unformed, unchanged, unseen.

The *Hymn to Lakshmi* is equally fine. It says:

Daughter of ocean and primeval night,
 Who, fed with moon beams dropping silver dew,
 And cradled in a wild wave dancing light,
 Saw'st with a smile new shores and creatures new,
 The goddess! I salute! thy gifts I sing.

Shall man unthankful riot on thy stores?
 Ah, no! he bends, he blesses, he adores.

Oh! bid the patient Hindu rise and live.

The companion *Hymn to Saraswati* says:

These are thy wondrous arts,
 Queen of the flowering speech,
 Thence Saraswati named and Vani bright!
 Oh, joy of mortal hearts,
 Thy mystic wisdom teach.

The *Hymn to Ganga* is equally fine:

How sweetly Ganga smiles, and glides,
 Luxuriant o'er her broad autumnal bed!
 Her waves perpetual verdure spread,
 Whilst health and plenty deck her golden sides.

Jones's poems contain also two Indian tales in verse—*The Palace of Fortune* and *The Enchanted Fruit* and various Latin poems. Special mention may here be made of a few fine lyrics by him. Out of these we call the following lines:

Beauty like thine, all nature thrills;
 And when the moon her circle fills
 Pale she beholds those rounder hills,
 Which on the breast thou wearest.

HIS THEORY OF POETRY.

Sir William Jones's *Essay on the Arts*, commonly called *Imitative*, is of great value. In it he discusses the theory that all poetry consists in imitation. He shows how poetry originated in a strong and animated expression of the human passions; how cadence and measure accompany strong feeling; and how love and war were the chief inspirers of song. Elegy and Satire also came into being as poetic forms. Music with its harmonies of accessory sounds is also as old as man. He says:

What has been said of poetry may, with equal force, be applied to music, which is poetry dressed to advantage; and even to painting, many sorts of which are poems to the eye, as all poems merely descriptive, are pictures to the ear.

He shows how the real power of art is in creative power, not in mere imitative accuracy. He says

Thus will each artist gain his end, not by imitating the works of nature, but by assuming her power, and causing the same effect upon the imagination, which her charms produce upon the senses: this must be the chief object of a poet, a musician, and a painter, who knows that great effects are not produced by minute details, but by the general spirit of the whole piece and that a gaudy composition may strike the mind for a short time, but that the beauties of simplicity are both more delightful and more permanent.

HIS INTERPRETATION OF HINDU CULTURE.

Sir William Jones was one of the earliest and best interpreters of Hindu culture to the world. His was a calm and balanced soul with an inborn and indomitable Indian outlook on life; and this was the reason of his sympathetic insight into Indian culture.

Though great and varied is his work in other directions, it is this spirit of sympathetic insight that is even of greater importance than his actual achievement.

He knew what few others have cared to know and what many ignorantly deny that the Hindus are as much lovers of poetry as of philosophy. He says;

In all our conversations with learned Hindus, we find them enthusiastic admirers of poetry, which they consider as a divine art, that had been practised for numberless ages in Heaven, before it was revealed on earth by Valmiki, whose great heroic poem is fortunately preserved.

Here we have an indication as to what the Indians must do now and hereafter to preserve and perfect their self-consciousness, to redeem their fair name so proud and revered in the past from the charge of senility or sterility in the present, and to make their future brighter than their wonderful past. We must understand and realise the *differentia* of Indian culture. Till then mere additions of thought from the West will hang loosely about us and will never become an integral portion of our inner life and enrich the treasury of our national consciousness.

SIR WILLIAM JONES ON INDIAN LITERATURE AND ART.

He says about the *Vedas* as the fountain of Indian literature:

From the *Vedas* are immediately deduced the practical arts of Chirurgery and Medicine, Music and dancing, Archery, which comprises the whole art of war, and Architecture, under which the system of mechanical arts is included.

About Indian medicine he says with a prophetic warning and by way of wholesome advice;

Infinite advantage may be derived by Europeans from the various medical books in Sanskrit, which contain the names and descriptions of Indian plants and minerals, with their uses, *discovered by experience*, in curing disorders.

The West is yet to learn this great truth and act on this wholesome advice. Sir William Jones was always impressed by the vastness of Indian literature. He says:

Wherever we direct our attention to Hindu literature, the notion of infinity presents itself.

A great fact to which he drew repeated attention was the wonderful metrical system of Sanskrit poetry. He says:

The Hindu poets never fail to change the metre which is their mode, according to the change of subject or sentiment in the same piece; and I could produce instances of poetical modulation (if such a phrase may be used) at least equal to the most affecting modulations of our greatest composers.

Sir William Jones has translated the *Gita*, *Garuda*, *Ritu Samhara*, *Sakuntala*, and *Hitopadesa*, as also *Manu*. He calls Kalidasa the Shakespeare of India and says:

Dramatic poetry must have been immemorially ancient in the Indian Empire.

He says of *Ritu Samhara* by Kalidasa:

Every line composed by Kalidasa is exquisitely polished; and every couplet in the poem exhibits an Indian landscape, always beautiful, sometimes highly coloured, but never beyond nature.

Jones's discourse on the *Musical Modes of the Hindus* is of great value. He says about music;

Considered as an art, it combines the sounds, which philosophy distinguishes, in such a manner as to gratify our ears, or affect our imaginations, or by uniting both objects, to captivate the fancy while it pleases the sense, and, speaking, as it were, the language of beautiful nature, to raise correspondent ideas and emotions in the mind of the hearer; is then and then only becomes what we call a *fine art*.

He says further about the Indian conception of art:

In the literature of the Hindus all nature is animated and personified; every fine art is declared to have been revealed from heaven; and all knowledge, divine and human, is traced to its source in the *Vedas*, among which the *Sama Veda* was intended to be sung.

He quotes the following beautiful stanza as descriptive of the Hindu idea of Ragas. It describes the Sri Raga.

लीलाहिहारेण वनान्तराले

चिन्वन्प्रसूनानि वधुसहायः ।

विलासवेषोदितदिव्यमूर्तिः

श्रीराग एषः प्रथितः पृथिव्याम् ॥

(The demigod Sri Raga, famed over all this earth, sweetly sports with his nymphs, gathering fresh blossoms in the bosom of yonder grove; and his divine lineaments are distinguished through his graceful vesture).

He then points out that Hindu musicians give "their modes a distinct character and a very agreeable diversity of expression." He knew further that the great Hindu Musicians were masters of "modulation, or change of mode, to which passionate music owes nearly all its enchantment."

SIR WILLIAM JONES ON ARAB POETRY.

Not only was he alive to the beauties of Indian culture. His mind took in all oriental culture. He gives in his *Essay on the Poetry of the Eastern Nations* many just and noble ideas about Arab poetry. He points out how the Arab life has lent its glow to Arab poetry. He says:

"It is very usual in all countries to make frequent allusions to the brightness of the celestial luminaries, which give their light to all, but the metaphors taken from them have an additional beauty if we consider them as made by a nation, who pass most of their nights in the open air, or in tents, and consequently see the moon and stars in their greatest splendour."

He shows also how "they have never been wholly subdued by any other nation" and how this also has given a grace and power to their poetry. He further says that in a hot country like Arabia where the intense heat of the sun is tempered by the shade of trees, the notions of felicity are naturally taken from freshness and verdure. "It is a maxim among them that the three most charming objects in nature are a green meadow, a clear rivulet and a beautiful woman." Love poetry is predominant in Arabian literature. It compares the maiden to a wanton fawn playing among the aromatic shrubs. He says:

Their language is expressive, strong, sonorous and the most copious, perhaps, in the world.

Arabian poetry inspired Persian poetry which in its turn inspired Turkish poetry. He concludes thus:

I must once more request that, in bestowing these praises on the writings of Asia, I may not be thought to derogate from the

metre of Greek and Latin poems, which have justly been admired on every age; yet I cannot but think that our European poetry has subsided too long on the perpetual repetition of the same images and incessant allusions to the same fables.

SIR WILLIAM JONES ON SUFISM.

He points out in his discourse on the *Mystical Poetry of the Persians and Hindus* the points of identity between Vedantism and Sufism. The Sufi doctrine is thus summed up by him:

That the souls of men differ infinitely in degree, but not at all in kind, from the divine spirit, of which they are particles and in which they will ultimately be absorbed; that the spirit of God pervades the universe, always immediately present to his work, and consequently always in substance; that He alone is perfect benevolence, perfect truth, perfect beauty; that the love of Him alone is real and genuine love, while that of all objects is absurd and illusory; that the beauties of nature are faint resemblances, like images in a mirror, of the divine charms; that from eternity without beginning to eternity without end, the supreme Benevolence is occupied in bestowing happiness or the means of attaining it; that men can only attain it by performing their part of the primal covenant between them and the Creator; that nothing has a pure absolute existence but mind or spirit; that material substances, as the ignorant call them, are no more than gay pictures presented continually to our minds by the sempiternal Artist; that we must beware of attachment to such phantoms and attach ourselves exclusively to God, who truly exists in us, as we exist solely in Him; that we retain even in this forlorn state of separation from our beloved, the idea of heavenly beauty and the remembrance of our primeval vows; that sweet music, gentle breezes, fragrant flowers, perpetually renew the primary idea, refresh fading memory, and melt us with tender affections; that we must cherish those affections, and by obstructing our souls from vanity, that is, from all but God, approximate to His essence in our final union with which will consist our supreme beatitude."

HIS MISCELLANEOUS WORKS.

The range of his miscellaneous works is immense. It includes such varied subjects as *The Chronology of the Hindus*, *The Indian Zodiac*, *The Lunar Year of the Hindus*, *The Cure of the Elephantiasis*, *The Indian Game of Chess*, *Tales and Tables by Nizami*, *The Spikenard of the Ancients*, *Botanical Observations in select Indian plants*, *A Grammar of the Persian Language*, *The History of the Persian Language*, *The Mahomedan Law of Inheritance*, *The Speeches of Isaacus*, *A Catalogue of Oriental Manuscripts*, *A Short History of Persia*, *A Description of Asia*, etc.

CONCLUSION.

Such was the great man and such was his great work. We cannot take leave of him better than by

feeling and saying that he has amply won the praise coveted by him in his verses:

Give me (this my high pride I raise,
The ploughman's on the gardener's praise,
With patient and incessant toil,
To meliorate a stubborn soil,
And say (no higher need I ask),
With zeal has thou performed thy task.

The Indian Review.

Economical.

The Sterling Loan Scandal.

By E. S. Sunda, B.A.

The amazing revelations made in the statements of the Indian Merchants' Chamber and Bureau in reply to the Secretary of Finance Dept. show the suspicious character of the transactions of the Financial Committee of the Secretary of State. That there has been an uniform and consistent neglect of Indian interest cannot be denied. Such a procedure created only distrust in the mind of the Indian Trader and what is more, is capable of producing active hostility to the methods employed in England apparently in the interests of India. The "Free and Willing co-operation"—the two post-reform shibboleths have not been much in practical evidence so far as economic questions were considered, due probably to the obvious inconvenience that matter-of-fact economic solutions cannot be obscured by sweet political maxims. That considerable pressure had

been put upon the Secretary of State by merchants in England and that they were enjoying the full benefit from the sale of 'Bills' in the India office is a matter of common knowledge and amounts to an economic scandal involving serious loss to the Indian merchants and thrusting unbearable burdens on the peasantry. The Chamber's reply referring to this makes the following statement:—"the charge should not be made against them (Indian Merchants) at all because the Indian Government and the Hon. Mr. Hailey managed the situation in such a way that (I) the Indian merchants were unable to get Reverse Council Bills when they were sold, (II) that they were unable to cover their exchange, (III) that the sales were so hedged in with absurd conditions that it was the English banks and mostly rich European and Indian merchants who chiefly got the benefit'.

A serious disregard of India's interests is a manifest political blunder. To have the cheek to foist the blame on the Indian merchant as not having availed himself of the advantage when the call was made or to explain the British investors' mentality as having been affected by the present political and currency agitation shows only the spirit with which India is looked after. As the Committee of the Chamber declare 'this provocative explanation of Mr. Cooke is only an afterthought on the part of the Secretary of State and his financial advisers for propping up a weak transaction'. The utter callousness with which the Financial Secretary left off to consider the indefensible part of the whole affair *i.e.* conversion which gave a five years' gambling option in what is practically a six percent loan, is phenomenally astounding. There have been many suspicious circumstances which gave room for reasonable misgivings that the financial advisers of the Secretary of State had been benefited by the transaction and that any amount of the disclosure of the names of the underwriters of the loan cannot mitigate the belief. The question then naturally resolves itself into one of proper control and check over the financial arrangements in the India office. To allow the present state of things to go on with some restraints is not a radical cure for a chronic squandering of India's money. A thorough overhauling of the system and placing it under the Indian Executive or Legislature is the only alternative that may, to a certain extent, assuage the troubled Indian trade conscience. In this connection it is fit that one should be reminded of the pompous statements made by Mr. Montagu regarding the non-statutory grant of fiscal autonomy to India in his reply to the Lancashire deputation. To have an effete legislature under the Reform Act being pulled by the Viceroy or Secretary of State or voting according to the dictates of the Whitehall or the sermons from Simla is nothing but a written surrender of India's economic freedom if it had any. Naturally the Committee feels that

1. until the legislative assembly had complete over-riding power,
2. until the finance of the country was administered by a minister *responsible to the legislative assembly*,
3. until the finance committee of the India office is abolished,
4. or appointed by such a minister responsible to the assembly,

the situation must remain intolerable. In pressing these 4 points on the attention of the British Government one is not unconscious of the violent protests it may have to face from the vested interests in England. Whatever it is, that the sale of Council Bills should be conducted in the interests of and for the promotion of Indian industries cannot be gained by any politician and the policy of raising a seven per cent loan cannot be maintained at all times. Dr. Gour in his reply to one of the questions by a representative of the Associated Press said—In connection with the Government's recent policy of floating a 7 per cent English loan, my view is that it is intended to steady the exchange but I fear that the relief is only temporary and that the rate of interest offered is in any case too high.

Nor is this all. The Railways in India have been an invisible source of considerable revenue to the British capitalist. The policy adopted towards Indian Railways in purchasing materials is not obtained in any part of the empire. In fact no self-respecting nation, with an iota of fiscal independence will tolerate such a system. Materials are bought dear in a closed market to benefit the English.

merchants, when the very same objects can be procured at a very cheap rate in an open foreign market. The Committee with all indignation puts the following question:—How long is the tragedy of purchasing railway material for India only in United Kingdom to go on, when even English Corporations and the governments of the self-governing dominions had placed orders in foreign markets on advantageous terms? They thought that efficiency was purchased too dearly so long as the railways were a means of exploiting the country in the interests of the British manufacturers and by the hand of non-responsible British officials in India in the matter of capital charged, capital expended, extravagant appointments, control, utilisation and rampant partiality. Nothing short of purchase in the open market giving opportunities for the lowest bidder will convince the Indian merchant that all reasonable advantages have been offered to him. The inability on the part of the Indian merchant to accept the Government rate should not be camouflaged into an absolute refusal to take the benefit of a trade contract. A natural anxiety—if it is ever present—to promote the Indian industry would even incline the Secretary of State to be partial towards him. But it has been the misfortune of the finance committee to be accused of 'rampant partiality' towards the British manufacturer. If it is a question of faith and belief in contracts, one has nothing to choose between the merchant and the Government. "The biggest breach in this direction writes the authors of the committee's reply has been in their hands (Government) in the deliberate alteration of the money standard in India and the declaration of the sovereign at Rs. ten instead of Rs. fifteen which it was for 20 years." Regarding the railway policy itself Sir D. Wacha—not certainly a violent partisan but a sober critic—wrote years ago "there has been extension, equipment and construction at a breathless pace, at a greater pace than is warranted by the necessities of the country and by the abilities of the State. The railway policy hitherto pursued cannot be said to be an unmixed blessing to the poorer masses. The railways have destroyed many humble but remunerative industries, professions and trades. As for finances when Lord Rothschild one of the greatest financial authorities opined that India can at the utmost borrow 8 to 10 millions, the railway committee recommended an expenditure of 12½ millions. The combined system of railways costing well nigh Rs. 400 crores (1915-16) cannot gain for the State even now, more than the miserable 1 per cent and that too 58 years after its first introduction in the country. The European Chambers of Commerce are principally responsible for having plunged the country into this heavy burden of public debt." Apart from the successful exploitation of India through railways, Mr. Wacha prophesies the destruction of the smaller paying industries.

All these financial disadvantages result out of the *carte blanche* which the finance committee of the India office has in trade matters. It is not amenable to or interested in the welfare of the Indian manufacturer but pursues a policy which is as convenient and whimsical as the Exchange and the British capitalists are. Unless and until the four conditions stated in the reply of the Committee referred to above *i.e.*, to make the Indian legislature the controlling force of India's foreign financial relations,—there will always be delicate and deliberate attempts to thwart the Indian trade and increase the pecuniary burden of the Indian citizen.

Correspondence.

Sri Sankaracharya of Sarada Peetha.

The personality of the political Sankaracharya of Sarada Peetha comes to me as a strange revelation. Ramana Saraswati, whom I hear of for the first time as *Principal* Ramana Saraswati, is I believe, the Venkata Ramana Saraswati, who was a student of the Madras Christian College and who for some time was the Head-master of a National School which was started at Rajamundry as a result of the swadesi wave of 1905. While he was a student in the Christian College, a gentleman of Salem known

to me gave his daughter to him in marriage and now I well recollect the scene when that poor father-in-law ran up to Madras post haste to reclaim his son-in-law, who, at that time, we knew, was a Christian for all purposes, only short of actual conversion, because, he had then for a time been living openly as a Christian in faith and practice in the house of a missionary. This scandal ceased, by Ramana Saraswati being in a way reclaimed to the Hindu Society, which is always too liberal for all sorts of men.

Afterwards he was doing this and that for some years and the next incarnation that I saw of him was in 1906 as the Head-master of the National School at Rajamundry. He was no doubt enthusiastic and highly emotional, but somehow I felt that the grave of the School had begun to be dug. So it was. Soon the School ceased to be heard of as a thriving institution. But some days back I saw in the papers that the school was being revived, with all the dead years to the credit of its life. But of Ramana Saraswati I heard no more and quite recently, to my surprise I read that Ramana Saraswati had become Principal Ramana Saraswati of Rajamundry and Sringeri, had become Swami Sri Bharati Krishna Teertha and above all had become Sri Sankaracharya of Sarada Peetha. I do not know how he disposed of his wife, and of his children if he had any. I wonder when and how he managed to translate himself from the nationalistic atmosphere of Rajamundry to the sacerdotal atmosphere of Sringeri. As an old friend of his, I wish God-speed to him in his originality of enterprise in working his way up to the Sarada Peetha and I should be very glad if he really is a Swami now. But I was long doubting how a religious head like Sankaracharya came to be muddled up in the politics of the Nagpur Congress. But the riddle is now solved; for it appears that Ramana Saraswati became Principal Ramana Saraswati, then passed through the holy atmosphere of Sringeri, then became a Swami, then a political Swami and lastly a religio-political Sankaracharya. However I wish that he declared himself, at least now, either as a politician or as a Sankaracharya, because a combination of religion and politics in a Sankaracharya is against tradition and is fraught with immense possibility of mischief both to the cause of our ancient religion and to the progress of modern politics.

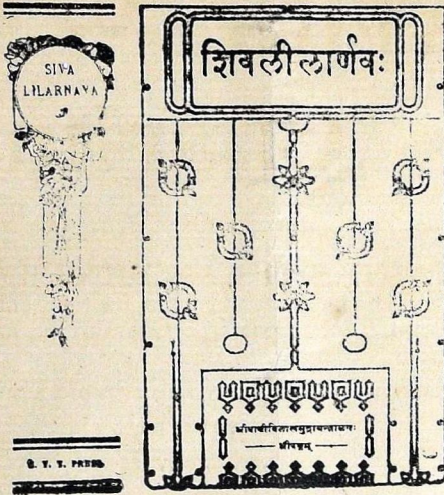
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The Interview.

With reference to "Son of India" 's interesting letter on "The Interview", have not the actual facts been correctly reported in the press? The facts as reported may be summed up as follows:—the Pandit told the Viceroy that the Mahatma would desire to place his views before his Lordship. The Viceroy replied that he would like to see the Mahatma and hear his views. The Mahatma was informed of the Viceroy's consent and thereupon asked for an appointment if His Excellency wished to hear his views. An appointment was granted. If all this is so, there is no occasion to enquire whether the Viceroy would have lost in *prestige* if he had declared that it was at his instance that the interview came about; it is simply a question of the *truth*. If the facts are as stated, the Viceroy could not have made such declaration as it would have been untrue.

With reference to "the veil drawn over the matter," it was stated in the press that the Mahatma at the outset desired the Viceroy to treat the interview as strictly confidential, and thereupon the Viceroy requested even his Private Secretary to withdraw. If such are the facts, obviously the Viceroy and the Mahatma are pledged, as gentlemen, to respect each other's confidence, even if they represent 450 and 300 millions of people respectively.

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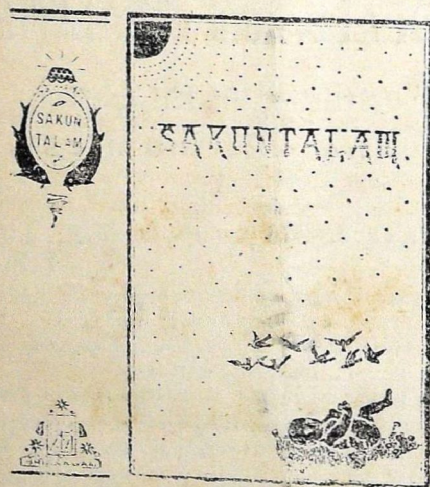
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