

THE Hindu Message

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from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

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

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A Vision of India.

THE EARLY WINTER SEASON.

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

Slow come the footsteps of the season cold
As if they feared to mar man's holiday
When he, blest child of nature, had been gay
And seeking light with vision overbold.
But its touch ripens green to shining gold
That falls in glittering heaps along its way.
Earth tired of heat and rain doth own its sway
And yearns its crescent coolness to enfold.
And I tired of the lucent light of fame
And shining wealth's abundant welcome showers
This season love that makes us self-withdrawn.
By me doth shine love's steady sacred flame
And ushers in pure passion's hushed hours
Till comes Devotion's bright ambrosial dawn.

NOTICE.

There will be no issue of "The Hindu Message" next week owing to Sravanam Holidays.

Great Thoughts.

To understand what he is, man must first understand all this mysterious humanity, consisting of people such as himself, who do not understand one another.



Happy is he who has not been born : death is better than life, and one must free oneself from life.



Faith is the strength of life. If a man lives he believes in something. If he did not believe that one must live for something, he would not live.



Every man has come into this world by the will of God. And God has so made man that every man can destroy his soul or save it. The aim of man in life is to save his soul, and to save his soul he must live "godly," and to live "godly" he must renounce all the pleasures of life, must labour, humble himself, suffer, and be merciful.



The least one can demand from people who judge any doctrine is that they should judge of it in the sense in which the Teacher Himself understood it.



Progress towards the welfare of mankind is made not by the persecutors but by the persecuted.



The plain meaning is that he who seeks what is good takes not only what is new but what is old, and that it must not be rejected simply because it is old.



Death will always come sooner than the completion of the tower of your worldly happiness.



That only is true life which carries on the life of the past, promotes the welfare of the present and prepares the welfare of the future.

Events of the Week.

The motion to reduce by Re. 1 the demand of Rs. 1 lakh in the supplementary budget for H. R. H. the Prince of Wales's visit to the United Provinces was rejected by the Council, and the mover was the only member to say aye to his motion when it was put to the Council.

* *

The *Pioneer* understands that the general impression is that the Rowlett Act, as a result of the Committee's findings, will be recommended for the same treatment as that prescribed for the Press Act, but it is not possible to give any more definite indication of the Committee's view on the whole question.

* *

A Congress Publicity Bureau has been established at 33, Irulappan Street, Sowcarpet, Madras, with the object of disseminating the Congress view and awakening the national spirit among the people of the Tamil districts of the Madras Presidency. The Bureau will, it is said, issue two Tamil pamphlets every month carefully edited by Mr. Krishnasami Sarma. The Congress Committees in the Tamil districts are requested to encourage the publications of the Bureau. The first of the series of pamphlets deals with the question of Boycott of foreign clothes. The reasons for such a boycott, given by Mahatma Gandhi, are described in detail in lucid and forcible Tamil. The advantages of encouraging swadeshi articles are very well brought out. There is an appeal to the patriots to encourage Swadeshi in all possible ways.

* *

The Ministry of Local Self Government has extended to the Trichinopoly Taluk Board the privilege of electing its president.

* *

There will be a general Body Meeting of the Madras Provincial Congress Committee at Tanjore during the time of the Conference which will be held there on the 27th and 28th inst. The exact date and place of meeting will be announced later to suit the convenience of the members and the arrangements of the Conference. All members are requested to attend.

SUBJECTS FOR CONSIDERATION:

1. Amendment of Rules.
2. Filling up of vacancies, if any, in the All-India Congress Committee and in the Executive Committee.
3. Appointment of an Auditor.
4. The change of Head Quarters from Madras to Trichinopoly.
5. The recommendation of the Executive Committee that Mr. C. R. Das be elected Congress President.
6. Arrangements for the next election.
7. Other subjects that may be notified at least three days in advance or permitted by the President.

* *

On Wednesday, July 27th, His Excellency Lord Willingdon and Sir Lionel Davidson met Mr. E. A. S. Bell, C. I. E., Member of the Railway Board and Lt. Col. E. Barnardiston to discuss the needs of the Presidency for better railway facilities.

His Excellency explained to Mr. Bell the very unsatisfactory condition of the Railways in the Presidency especially on the South Indian Railway system, and emphasized the necessity for a broad gauge connection to Cochin and a broad gauge main line from Madras to Tuticorin, to enable the projected harbour at Tuticorin to develop, since without proper railway facilities it would be unwise to spend a large sum of money on harbour developments. His Excellency stated that according to his experience it almost seemed as if railways received funds in inverse proportion to their distances from Simla or Delhi.

Mr. Bell pointed out that Madras was not the only part of India requiring additional railway facilities, and that the available funds were quite inadequate to meet the large demands from all over India. If Madras had not received its fair share of allotments in the past, he promised equitable treatment in the future and undertook to examine the possibility of making additional grants next year. He had hopes that in that year (1922-23) a larger sum of money would be available for railways.

The Railway Board did not consider that the traffic justified a broad gauge line from Madras southwards, but Mr. Bell agreed that the railway requirements of the Presidency needed investigation and he promised to send an officer next cold weather to report on the whole question and advise on a railway policy for the future. He mentioned the name of a very suitable officer whose services he would endeavour to procure.

Regarding the conversion to broad gauge of the Erode-Trichinopoly line, Mr. Bell stated that the Railway Board had agreed to the S. I. Ry. broad gauge workshops being located at Trichinopoly, so that, subject to the sanction of the Secretary of State, the line would be converted to broad gauge.

In connection with the working terms for branch lines, Mr. Bell said that permission to charge special rates would be granted if the conditions were such as to justify such action.

Revised branch lines terms were still under consideration. In the meantime proposals for branch lines would be considered on the following lines:

- i. Guarantee up to 1/4 % below the rate paid for Government loans.
- ii. Not more than 4 % to be paid out of capital during construction;
- iii. Profits over and above the guaranteed interest to go to the Company after refunding any guaranteed interest paid by Government. (Under the existing terms, profits in excess of the guaranteed interest are divided equally between the Company and the Government.)
- iv. Land to be given free as at present.

With the possibility of further profits in addition to the guaranteed interest at 1/4 % below the Government rate for loans, it is expected that capital will be attracted, and that 4 % during construction will be sufficient.

In the case of the Parlakimedi-Gunupur extension Mr. Bell said he did not see how a 25 years' guarantee against competition could reasonably be given. For instance, if coal were discovered in the neighbourhood, the whole situation would be altered. He suggested that an agreement might be reached by inserting a condition that if and when short-circuiting occurred compensation would be given.

The remaining points for discussion were covered by the question of funds and by the promise to send an officer in the cold weather to report on railway requirements.

* *

Swarajya arbitration courts for the disposal of pending appeals and possible future appeals from the decision of British Courts were constituted at Guntur with a panel of twelve Judges. Mr. Digumurti Ramaswami B.L., Head Clerk in the Sub Court, who resigned service on account of the repressive policy adopted, was appointed Sheristdar, Appellate Swarajya Court. Another court for the disposal of pending original work in the District and other courts was constituted with a panel of ten judges. The parties must choose one from these and if they wish to select outsiders also as additional judges they may do so for the particular case. No institution fee for appeals or original suits now pending in British Courts and withdrawn are to be charged. Rules were framed for the institution of service of process and other matters. Special Civil Court for Guntur town was also constituted. Merchants and others are enthusiastically co-operating. Similar organisations are proceeding in Baputla. This is certainly work in the right direction and we congratulate the Andhradesa in being foremost in the road to swarajya.



The Hindu Message

The Imperial Conference.

The Imperial Conference has concluded its deliberations and a telegraphic resume of its proceedings is now available to us through the kindness of Baron Reuter. A study of the official summary of the proceedings discloses to us clearly the fact that what the Dominions want is complete independence in practice not only in regard to domestic questions but also in regard to foreign policy. This is quite patent in spite of the unanimity of view achieved on such widely varying questions as naval defence, migration, Egypt and the League of Nations. It is clear that the Dominion representatives asserted virtual independence whenever necessary and acquiesced in the suggestions of the British representatives only when those suggestions suited them. For instance Canada threatened Britain with the repudiation of the Anglo-Japanese treaty should Britain renew it. Had not Lord Birkenhead come to the rescue of the Premier with his opinion as Lord Chancellor that the treaty would be in force for another year without renewal, a serious situation as regards the relations between Canada and Britain or between the latter country and Japan might have arisen. Similarly in the matter of Imperial Defence also the Dominions seem to have had their own way. The assertion of independent action in internal affairs has taken a more significant turn. Take the question of immigration laws in which India is vitally interested. As regards the position of British Indians in the Empire the following resolution was passed at the Conference :—

"This Conference has reaffirmed that each community of the British Commonwealth should enjoy complete control over the composition of its own population by restricting immigration from any other communities, but recognises that there is incongruity between the position of India as an equal

member of the Empire and the existence of disabilities upon British Indians lawfully domiciled in some other parts of the Empire, and this Conference, therefore, is of opinion that in the interests of the solidarity of the Commonwealth, it is desirable that the right of such Indians to citizenship should be recognised.

"The representatives of South Africa regret their inability to accept this resolution in view of the exceptional circumstances of the greater part of the Union.

"The representatives of India, while appreciating the acceptance of this resolution nevertheless, feel bound to record their profound concern at the position of Indians in South Africa, and hope that by negotiations between the Governments of India and South Africa some way can be found as soon as may be to reach a more satisfactory position."

The question was the right of her subjects lawfully domiciled in various parts of the Empire to citizenship therein. The resolution on this important question is a great eye-opener to India. On the very face of it, it is clear that the Dominions showed little consideration to Imperial ties and Imperial sentiment. Self-Interest was their sole consideration. The Conference *with the important exception of South Africa*, agreed that it is desirable in the interests of the solidarity of the Commonwealth that this right should be recognised. What a huge mockery ! Australia and New Zealand and Canada expressed the desirability of doing justice by India simply because there was no Indian problem with them. They did not oppose India's claims because they did not come into conflict with their interest. Hence their sympathy with the eyewash of a resolution passed by the conference in favour of India. South Africa, whose acceptance of the above Resolution might have meant something to India, has frankly repudiated it by regretting its inability to accept it in view of the exceptional circumstances of the greater part of the Union. What those exceptional circumstances are we need not dilate upon. It is nothing but race-prejudice, nothing but the absurd fear the Indians will underbid them in the economic sphere and will eventually overwhelm them in the political sphere also and thus extend their hold over the administration, trade and industry of the country, that it will, in time, become Indian in character. And so long as the South Africans stick to these unreasonable fears, we may be sure that they are not going to budge an inch. The lesson to Indians then,

of the Conference is the magic bond of Empire is nothing but a delusion. What is the rationale of recognising the status of India as an equal member of the Empire and at the same time persisting in the maintenance of this incongruity in South Africa. If India is really equal in status how can we reconcile her position as such and the existence of disabilities on British Indians in South Africa. Even Great Britain finds herself helpless as against the Dominions. Hence India has well learnt that nothing could be got for her as a privilege of her being a partner in the Empire.

Social Reorganisation and Indian Politicians.

By. ELIYURKAR. G. SUBRAMANIA SARMA.

There will be no denying of the fact that India is in her transition stage and is now on her way to Self-Government within the Empire according to one set of politicians. There is the other set who demand absolute Swarajya or Independence, which will not be degrading to her self-respect and prosperity. There is a third who pose themselves as the guardians are of Indian interest. These are the three main divisions in the ranks of Indian Political arena, of whom the first has fallen in with the last while the other is considered by the rest as the revolutionaries and the obstructors of the path to the Goal of Indian Self-Government. However the one may characterise the other it is not the concern now. All politicians, whoever they be profess to help and further the cause of Indian national regeneration. In their own sphere, they profess to do the most wholesome act in all their performances in the interest of the country. They consider themselves as the *only true* mouth-piece of the country and therefore most concerned with its prosperity social, economic and political. As such they alone these so-called self appointed exponents of the Dumb-millions consider, have the right to speak with authority in the interest of the mass *illiterate and down trodden as they are*. They are to be much thanked for their sympathy and philanthropy no doubt. When they fail to realise the gravity of the situation and study the real cause of the sufferings of the *Dumb millions* they have to be given their due share and thrust aside from their high place they seem to occupy, so that they may reach their home safe and take to the ploughs. No self respecting individual will fail to realise the real point at issue and be a laughing stock to the nation outside this *miserable* country. And yet these are called the exponents of public opinion. But they enjoy the confidence of the masters who is well trained to the taming of these *Shrew*. When once they fall into their hands they become hypnotised and stand at their feet expecting some crumbs from their tables, with their tails raised as if in propitiation or prostration in prayer.

To this class of politicians belong many eminent men of our country who occupy high places in the service of their masters. They have, they did not realise, betrayed the confidence of the people to the pat on their shoulders, and a few dinners. They have not realised that they have played false to the people who reposed their whole confidence in them and expected much of them, in their selfish greed for

honours and titles apart from the part some fresh recruits in the field, have begun to imitate their predecessors in expectation of a substantial reward in future which is in store for them.

To these, the progress of the country lies in re-marriage, widow marriage, transitional marriage, temporary marriage, contract marriage, inter marriage, racial marriage, trial marriage, civil marriage, criminal marriage, military marriage, social marriage, political marriage etc., etc., etc. The first comet that appeared in the Indian firmament was in Madras about 1908. Then came the second from Calcutta to Delhi. The third appeared from Bombay, in Simla, Now comes the fourth from holy Prayag. It appears that these men have no other calling or motive than making them known all over the country. It is perhaps satisfying their idiosyncrasies! It is a pity these poor people should find the Viceregal assemblies the place of their mental exhibitions.

These reformatorys are of paramount importance to these people than the most vital problems that confront us with in these days of material aggrandisement. Had they spared a few seconds to take stock of their position in and outside India surely their brains would not have allowed space therein for such rubbish nonsense as the *Sastrism*, *Basuism*, *Rutalism* or *Gourism*, that are now being exhibited for popular approbation.

That these moralless *isms*, that threaten the sanctity of the Hindu Social organisation and religion, are but the outcome of the individual fancies and nothing more will be plain to real thinkers who impartially ponder over the subject. They are moralless, because the pioneers of these *isms* have surely sacrificed their moral conscience to their individual material gains. There are graver problems, staring at the country, which alone would absorb the whole life-time of a nation for real thinkers. Could they not at least take a lesson from their neighbours outside the country—say from Japan, America or England even. And yet they call themselves statesmen for are they not men of the State? Surely so! The real significance of the word has been brushed aside only so far as India is concerned. We believe future lexicographers will take note of this in their stupendous task of giving synonyms for English words in their *Indian Dictionaries*.

The State policy, the industrial problem, the labour question, the international commercial activities, the foreign question, Dominion policy, these are not far more important than the exhibition of a Gourism and the like. When the whole world is being revolutionised in the interest of one or the other and do not find time enough to grapple with their various prosperous activities, India finds time to waste in mental exhibitions, fancies and idiosyncrasies of the present kind.

Say these sponsors that to the material prosperity of the country the institutions of the Hindus are a bar and that they should be done away with before these questions engage the attention of the nation. And it is to accomplish the very thing that the Bills of these kind, are aimed at. Unless these institutions are modified or thrown out or upset, to meet the times and in the light of the times it will be beyond any possibility to bring about the industrial prosperity of the country.

But it is painful to note that these men should miss the real point at issue and thus befool themselves to the disgrace of the nation. As tools in the hands of the masters they merely echo the soft repeated abuses of an outsider. It is not to be understood that the social reorganisation in our society is not an important subject for investigation. The time and place for it is still far remote and these are not the men for the successful realisation of the same.

The material well-being of the country is based on various other foundations which have not engaged the attention of these men. Or that these men do not care or are incompetent to know the gravity of the situation. This material prosperity lies in the awakening of the people to the actual relationship they hold to the country of their birth and that which is around them. It lies in the true understanding of the people as to their needs here and their capacity to produce them. It lies further in realising their present degraded, destitute, poor and starving conditions. It is not, as is often said, in intermarriages, interdinings or the imitation of western habits blindly. It is not in the adoption of foreign customs or in the wholesale introduction of these systems which are foreign to our society. But the real point where the axis of our industrial regeneration exists is in our ability to put forth the required capital, in our ability to use, intelligently and willingly with a spirit of self sacrifice, with a spirit of national conscience, and with a spirit of seriousness and earnestness, all the available resources, the raw materials, labour, etc, not to speak of the aid from the state in the shape of protection against outside competition and well-organised and efficiently equipped exploitation from interested quarters.

To confuse therefore the real issue with the altogether negligible and insignificant question of social reorganisation is a gross miscarriage of justice and absolute abuse of the trust with which these exponents of public opinion are entrusted with. To sacrifice the society to their individual passions and fancies is a sin, for which there will be no antedote. It is extremely unthinkable that the so-called chosen of the people seek the aid of the State to thrust deep into the throat the poison intended to bring about its destruction at any cost. It is also extraordinarily inexplicable why the society should be demolished to satisfy the curiosities of few irresponsible, ignorant, moral-less individuals and how they could be compelled to swallow the poison—knowing that it is poison—when it is not asked for at all. Except a few individuals here and there, what evidence is there to show that the majority asked for it? Do these men constitute the whole mass? Are they alone endowed with that discriminative capacity which is so essential in a man? Are there not men equal to them in all respects who could select for them what is best and what not? Are these men babes? For whom do these men think and do? If that is so let them assure themselves that the mass of the Hindu Society is not absolutely bereft of its capacity for thinking for themselves and still retain certain amount of their brain power and that these philanthropic gentlemen could be spared their trouble in such a noble cause as this. The very fact that these men seek the aid of the State clearly establishes beyond doubt or contradiction that these *isms* have no moral support behind them to back up. Had they the moral courage the best course would have been to arouse the people in the country to the necessity of these noble *idealisms* and make them take the lead and initiation. If their conscience were to be aroused and if they were convinced of the necessity of it, there will be no need for a State help, in these matters and Legislation will become merely a formality. Apart from this their seeking aid of the State unquestionably betrays their confidence in the people and their cognisance of their failure in such attempts without the State. The people will be sner to know the real significance of the *crocodile tears* of these self appointed arbitrators of the country. Critics after critics have laid bare the inner heart of these *selfish idealists* and challenged the truth of their statements in these pages. They need no repetition here again.

It only remains to be shown here that "the social reorganisation is indispensable to the country's prosperity" theory is on the face of it utterly untenable and absolutely unjustifiable for being put forward as the cause of action. On the other hand it exposes their malice towards the country and the people.

Notwithstanding the civil (so-called) characteristics of the marriages, notwithstanding the prevalence of widow marriages, intermarriages, interdinings, etc., the great war was ushered into being by the nations of Europe with certain interests in their view. The very fact that it was fought between men of the same nationality and race is sufficient to prove that these *Gospels* of the *Indian apostles* is a *bash*. It is impossible that social well-being, harmony, peace and co-operation, not to speak of love, brotherhood, etc, could in any way or at any time, be infused into the minds of the people who are bent upon going their own way in furthering and developing their material advancement at any cost. It is therefore, to be construed, that it is the want of insight into the real cause of the present miserable condition that has misled these God-mothers and God-fathers of *self-sacrifice*. Let them not therefore espouse the cause of these *ungrateful millions* (!) hereafter.

As to the question of material development being dependent upon social reorganisation, the utility of it has already been exploded. The conclusion, then, will naturally be, their insatiable anxiety and greed for being relieved from the society to go their own way which they could do at their own free will without seeking the aid of the State, and which they are unable and precluded from enjoying in the present state of the society.

The talk of individual liberty as one of the reasons for such a reorganisation is absolutely futile, flimsy and incomprehensible. The very significance of the word is grossly misunderstood and misapplied. The idea of liberty as understood in the West is quite different from what *Hindus* think of it. Individual to individual surely enjoys the liberty and freedom as they are understood by them and they enjoy it from time immemorial even to the present day. If by liberty they mean it as understood in the West, then India is not the market for that commodity. It can have only such as are wholesome to its healthy development. It has equally the right to reject unworthy substitutes in place of true or real ones however cheap or at whatever discount they may be offered. If therefore the *Hindus* do not lend their sympathy to such a transaction they are absolutely justified in their conduct and the dishonouring of their drafts is the natural consequence. These people shall have to answer for their betrayal before the public tribunal and if they escape it they will not be let lose without being questioned about the propriety of their actions, if not here, elsewhere.

This is something like asking for a smoke of cigarette when the house is in flames. A time will come when they could display their mental gymnastics and exhibitions. It is high time now that they should use their discretion and judiciously discharge their duties and responsibilities and make the best use of the time at their disposal in the best interests of the country. Will they still forfeit the confidence of the country? Future alone must show!

Our Social Problems and the Bhagavat Gita

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

Price per copy Annas 4 only.

For 50 copies Rs. 10 only.

On the third day of menstruation, the pernicious effects were but slight; on the fourth day they had vanished, and during the entire intermenstrual period the woman showed not a trace of this mysterious power.

Schick next learned that there is a popular belief in certain strata that menstruating women have the power of withering freshly cut flowers, although many refuse to believe it and look upon it as a mere superstition. In wineries, menstruating women have been forbidden to enter, and this proscription even extends to orchards, for, these women are not allowed to climb into fruit trees when in bloom and even later, lest the fruit crop should spoil. Study of this problem through the ages brings out astounding facts and beliefs. The menstruating one in an orchard can cause the insects to drop from the trees; and even in classical times there were tales of the use of partially exposed women for expelling the cantharis beetle from the trees.

The author, after extended research, was able to show that the injurious substance, menotoxin, circulates in the blood but not in the serum; in all probability it is in the blood corpuscles or adherents to them. It must be volatile and escape by the skin or lungs. Schick thinks that we are on the threshold of a great discovery, this potent volatile poison being a menace not only to the preservation of certain organic substances, but even to growing flowers. It also seems toxic to insects. In regard to unicellular organisms, it can both inhibit and accelerate the proliferation of yeast. The menotoxin is regarded by Schick as something which the female organism must get rid of, and this supports the prevalent view that menstruation is a depurative phenomenon.

We are reminded that this so-called superstition, that menstruating women exert an unfavourable influence in some directions, is by no means new. The present writer remembers having been told by a young English woman that her maid at home, a Devonshire girl, refused to whip cream or the whites of eggs while she was menstruating. She asserted that the eggs would not whip and the cream would sour. Indeed, it appears that, in Devonshire, menstruating women may not attend to the milking or do the dairy work.

Gould and Pyle ("Anomalies and Curiosities of Medicine") quote Pliny to the effect that "on the approach of a woman in this state (namely, while menstruating) must become sour, seeds which are touched by her become sterile, grass withers away, garden plants are parched up and the fruit will fall from the tree beneath which she sits. According to Fleming, menstrual blood was believed to be so powerful that the mere touch of a menstruating woman would render vines and all kinds of fruit trees sterile. Aristotle said that the very look of a menstruating woman would take the polish out of a mirror, and the next person looking in it would be bewitched. The Mosaic law considered a woman during menstruation unclean, and dispensary physicians know that the easiest way to obtain information concerning themselves from uneducated Jewish women is, to ask them when they were last "unclean."

The fact that Schick demonstrated the existence of a menotoxin is of great interest, and its isolation and careful study may, it can readily be seen, lead to important discoveries.

Historical and Scientific.

Unlocking the Power of the Universe.

MARVELS IT WOULD DO FOR MAN.

While man has been beating his puny boilers with coal laboriously extracted from the earth, or toiling to erect dams with which to obtain a few thousand horsepower from rivers, since the beginning of time nature has possessed a source of power locked up within even the tiniest atoms of matter, rich beyond the wildest dreams of the human race. For some years now science has been on the trail of this natural source of power, and the achievements of the last two years

give hope that success in the quest will be attained. If it is, coal mines and the hydroelectric plant will be as out of date as the tallow dip and the spinning wheel.

Science's first hint of this startling source of power came several years ago in a golden period of progress featured by the discovery of X-rays, wireless telegraphy and radium. These and other discoveries gave science an entirely new theory concerning the nature of matter and the universe—a theory rich in possibilities, of which the hope of obtaining universal power is one and the prospect of transmuting lead into gold is another. The facts which suggest these startling possibilities are as follows.

WHY TRANS-MUTATION OF METALS IS POSSIBLE.

According to the theory suggested by these discoveries all elemental matter, whether in the pure state, such as iron or chlorine or in the most complex chemical combinations, is made up of one and the same material—positive and negative electrons in combination. These electrons are supposed to be nothing more than particles of positive and negative electricity so exceedingly minute that billions of them are needed to make a bit of iron as big as a needle point.

Small as they are, however, individual electrons have been isolated and their electric charges have been measured by Professor Millikan. Among the properties they have been found to possess is tremendous energy, so great that when an electron breaks free from an atom in which it has been held in combination it flies off into space at astounding speed—1,600 feet a second in ordinary cases and sometimes velocities approaching that of light!

The different elements, such as hydrogen, sulphur and gold, are supposed to be made up of these electrons, in different numbers and arrangements, just as different arrangements of two sorts of thread give various patterns and weaves of cloth. From this theory is derived the idea that transmutation of metals, such as the change of lead into gold, may be possible. If all the white threads be removed from a piece of cloth, the cloth naturally will be of a different sort than it was before. Upon the same principle, if a sufficient number of electrons could be withdrawn from an atom, the remaining electrons would regroup themselves and the atom would be transformed into another element of lighter weight. The particular element into which the atom would be transformed would depend upon how many electrons were withdrawn.

Fantastic though this may seem, it is exactly what science suspects that nature is doing with radio-active substances. The marvellous properties of radium—its medicinal properties, its ability to give off light in the dark, and so on—are due to the fact that it is ceaselessly shooting off minute particles, thousands of them every second, which have been identified as electrons and small groups of these tiny units of electricity. In other words, radium is an element in which the arrangement of electrons is not stable, and as a result of this instability these little particles, with all their tremendous energy, are constantly breaking away from the parent atom and causing the effects known as radio-activity.

At once the question arises, "Into what element will radium turn when the decomposition is complete?" The question is an exceedingly difficult one for which even to suggest an answer, and no definite one can be given; but according to present views, the transformation that scientists expect will take place is most astounding. According to the views that now enjoy the greatest acceptance, if a bottle of radium, the most precious of elements, were laid away for the time required to complete the transformation, in place

of its former valuable content within the bottle would be found a lump of the most ordinary of metals—common lead!

All this, however, is preliminary to the really astounding fact in the situation. If the decomposition theory be correct and some means be found for setting it up in lead, the question is, "Into what substance would lead be transformed?" Obviously it would change into whatever element stands below lead in a position similar to that which lead occupies with respect to radium, and that substance, with perhaps one inter-mediary, is—gold! So the alchemists of the middle ages, with their dream of changing lead into gold, may not have been so far wrong after all in their idea that such a thing could be done—only instead of seeking a Philosopher's Stone with which to perform the feat, they should have sought for a means whereby to set up electronic decomposition in lead!

But this possibility, and many others like it, astonishing as they are, pale into significance beside the far greater one of discovering the fundamental nature of the universe and learning to tap the power which sustains it. Because of the speed with which electrons are endowed, confined within every atom of matter is an astounding amount of power, if only the atom could be broken up, its electrons freed from devoting their energy to holding each other together in atomic combination, and set to work for mankind. The secret of finding limitless power is then a matter of finding how to break up atoms and utilising the power thus released.

Electricity is now supposed by many to be nothing more than free electrons streaming through the wire which conducts the electricity. The disintegration of only a few atoms of matter then should furnish enough free electrons to set up tremendous electric currents. All that would be necessary would be to sort out positive from negative, in order to keep them from combining—and this can be done by means of electromagnets, as scientists have proved by doing it with the electrons discharged in a Crookes tube—gathering the two sorts upon plates or other suitable receivers, and taking advantage of the electric charges thus set up to generate current.

ELECTRIC LIGHT AS CHEAP AS AIR.

Once the proper means for doing this is found, the power problems of the human race would be at an end. If anything like the full power available could be obtained, a few such machines—and these need not be large—would be ample to replace the largest power house. Unless the energy required to bring about the transformation were large—and there is no need to suppose that it must be, any more than a great force is required to release the tremendous power of dynamite—the entire installation could be placed within a small room anywhere. And one man probably could run a plant big enough to supply power for a small city. Finding the "breaking down" process—that is, finding some means for doing rapidly what nature does slowly with radium and similar substances—is the problem which must be solved in order to bring this about.

The imagination is staggered by the possibilities for enriching human life which successful development of this method would afford. Current for electric lights, for instance, would be practically as cheap as air. Aside from the cost of the wires and lights and their maintenance, says Prof. Curtis Lavery in a recent paper quoted, there would be no reason why night could not be turned into day all over the earth. Fields could be deluged with light by night to hasten the growth of crops. By proper use of the abundant

heating power, the polar regions could be changed into flower gardens.

—Popular Science Siftings.

Miscellaneous.

Madras Provincial Congress Committee.

A meeting of the Executive Committee of the Madras Provincial Congress Committee was held at Tanjore on the 6th instant with Mr. T. V. Venkatarama Iyer, President, in the chair. Besides the President the following were present: Mr. C. Rajagopalachari, Dr. T. S. S. Rajan, Mr. K. Rajagopalan, Mr. E. V. Ramaswami Naicker, Dr. P. Varadarajulu Naidu, Mr. O. Ramaswami Reddiar, Dr. T. V. S. Sastri, Mr. Subramania Nayanar, Dr. T. A. Ramachandra Chettiar, Mr. S. Ramanathan, Dr. S. Sankara Iyer. Mr. T. R. Mahadeva Iyer of Tuticorin and many Congress workers from other districts were also present and assisted in the discussions.

The All-India Congress Committee's resolutions were read. Mr. C. Rajagopalachari made a statement as to the Tilak Swarajya Fund in which, after the payment of the 25 per cent quota to the All India Congress Committee Rs. 36,500 and payment of amounts due to the Kerala Congress Committee for subscriptions received from that province and deducting expenses published already, there would be an estimated balance of Rs. 96,000. It was also estimated that Congress membership and Provincial Congress Committee fees would bring in Rs. 11,000 making a total estimated receipt of Rs. 107,000.

The following allotments were sanctioned and it was resolved that the Committee do apply to the Working Committee of the All-India Congress Committee for a grant or loan of Rs. 60,000, to make up the deficit in the estimated expenditure in carrying out the Congress programme for the coming four months.

Swadeshi: Rs. 60,000, Organisation of districts for 4 months at the rate of Rs. 600 per month for 13 districts: Rs. 31,200. Temperance and depressed classes work: Rs. 20,000, Education grants for National Schools: Rs. 20,000 Provincial Congress Committee office expenses for 4 months: Rs. 1,300 Propaganda, leaflets, election expenses etc: Rs. 8,000 District and Provincial audit expenses Rs. 1,000 District liabilities already incurred: Rs. 2,200, Expenses of Provincial tours and of distinguished guests: Rs. 2,000, Advance to be returned to All India account: Rs. 7,100, Provision for support of families in cases of repression: Rs. 10,000. Reserve: Rs. 4,000. Total Rs. 167,000.

Regarding the allotment of Swadeshi work, the following resolution was passed unanimously:—

That the following loans be sanctioned for carrying out the Swadeshi programme of the Congress. Salem Rs. 2,000, Trichinopoly Rs. 3,000, Pudukota Rs. 1,000, Tinnevely Rs. 2,000, Madura Rs. 2,000, Ramnad Rs. 2,000; Coimbatore Rs. 3,000 South Arcot Rs. 3,000, North Arcot Rs. 1,000, Chengleput Rs. 1,000, Madras Rs. 2,000. The loans are to be utilised for opening depots in accordance with the All India Congress Committee resolution, and are to be issued to such persons and on such conditions as may be imposed by the Sub-Committee appointed after receipt of recommendations from the respective District Committees. The loans are returnable without interest in three months. In all cases this Committee will have power to inspect stock and accounts and, without assigning any reasons, to recall the loan within the period mentioned. The Sub-Committee consists of the President, Dr. Rajan and Mr. E. V. Ramaswami Naicker. The business of the Sub-Committee may be done by correspondence.

Regarding the allotment for education, it was resolved that the President do appoint one or more persons to inspect the following institutions and such other schools as may apply for aid and report what grants may

be made and on what terms and conditions: Kalladuruchi George High School now nationalised, Madras Swarajya Patasala, Kallakuruchi National School, Tindivanam Victoria Native School now nationalised, Kankuduthavanitham Gokhale School, Arni National School, Salem Kalvi Sangam Schools, Salem Extension National School, Erode Merchants National School.

The following resolutions were also passed: Pending disposals of elections objection in Chengleput this Committee authorises the President to appoint an Organising Secretary for the district.

That the Reception Committee's resolution to hold the Provincial Conference on the 27th and 28th instant with Mr. Yakub Hassan as President be accepted.

That Mr. T. Adinarayana Chettiar be authorised to inspect all district offices and their accounts and books and to instruct district workers in maintaining proper books and registers, and to make a report.

That the name of Mr. C. R. Dass be recommended to the General Body of the Provincial Congress Committee for the Congress Presidentship.

That the following ladies and gentlemen be requested to do propaganda to carry out the resolutions of the All India Congress Committee: Sister Balambal, T. V. Kalyanasundara Mudaliar, Abdul Majeith Sharar Sahib, Dr. P. Varadarajulu Naidu, Mr. E. Suryanarayana Iyer, Mr. T. Adinarayana Chettiar, Mr. C. Subramanya Mudaliar, Mr. C. Rajagopalachar Dr. T. S. S. Rajan, Mohamed Moulana Sahib of Madura, Syed Murtasa Sahib, Abdul Majid Sahib, of Rajagiri, K. Seshadri Iyer of Mayavaram and Mr. Dandapani Pillai.

That a sum of Rs. 1,000 be placed at the disposal of Mr. C. Rajagopalachar to be spent by him for financing immediate work amongst the Adi Dravidas.

That Mr. T. Varadarajulu Naidu be requested to organise a provincial volunteer corps and all district organisations are requested to give him every assistance in this matter. The corps is to be styled "Gandhi Thondar Padai."

That Subscription due from persons elected to the Provincial Congress Committee be requested to be paid before the 18th of August and that names of defaulters thereafter may be placed before the next Executive Committee meeting for further action.

Modern Hindu Fashions and Civilization Act, 1921.

(LATEST ACT PASSED BY THE REFORMED HINDU SOCIETY.)

(Press interested in Hindu India's advancement may publish if so inclined)

PRE-AMBLE.

Whereas it has been observed that fashions rise and fall from time to time like so many bubbles, mushrooms and Jonah's gourds, and whereas it is deemed desirable to consolidate and codify the same with a view to early attainment of Swaraj, it is hereby enacted as follows:—

SEC. 1. TITLE, DURATION AND APPLICABILITY OF THE ACT.

This Act shall be called the "Modern Hindu Fashions and Civilization Act", shall be applicable particularly to Hindus, shall come into force immediately with retrospective effect from the dates of origin of respective fashions, and shall continue in force as long as each or all of these struggle and strive to survive.

(a) It is further enacted that this Act shall supersede all Acts on the matters herein dealt with, now in force, and all the Bills in contemplation about the same.

Sec. 2.

Unless there is anything repugnant in the context the following shall be borne in mind:—

(a) Fashion is that born of whiffling whimsey and flimsy fiction, and delighteth, not in integral whole, but in vulgar fraction.

(b) Civilization means *Evilization*.

(c) *Adharma* means *Su-Dharma*, and includes irreligion, irreverence, immodesty, impudence, impertinence, insolence, license in the name of liberty, and lawlessness in the name of freedom of will, word and deed; and does not exclude ingratitude, godlessness, indiscipline, egoism and any other perversities of cognate character.

(d) 'God' shall mean, the *reverse of the word*.

(e) *Sanathana Dharma* shall be necked out and usurped by *Samuthana Dharma* (brand-new dharma).

(f) *Manu*, the ancient law-giver, means a Red-rag to the bulls of Hindus who refuse to accept the very derivation of *man*, *manushya*, *manuja* and *manithan* (Tamil) from *Manu*, Progenitor of man.

Sec. 3. ORIGINALITY AND IMITATION.

Hindu India shall no longer be tainted with the crime of *originality* but shall devoutly worship at the sacred altar of *Imitation* of the West, and shall thereby atone for the stupid unwisdom of Ancient Indian Rishies.

NOTE:—The following explanatory extract from the writings of a French Missionary, a century ago will be read with interest:—

"* * * Besides, there is nothing that I know of in the history either of the Egyptians or of the Jews to show that these people existed as a nation prior to the Hindus. The peculiarity of the dogmas and rites of the Hindu religion, the strong antipathy which the Hindus feel for anything that savours of *imitation*, the unshaken firmness with which they cling to ideas which originated at a date now lost in the darkness of antiquity, * * * all these make me confident that the Hindus never borrowed anything from other nations. Everything connected with the Hindus is stamped with the impress of originality and independence. * * *

SEC. 4. BODILY BEARING

(a) In pursuance of the preceding section, it shall no longer be lawful to undergo the ancient ordeal of *Chaula* (चौल) the tonsure ceremony of "shaving the child's head, leaving one lock at the top, which is never cut"; nor shall it be lawful to allow that "the ears of children of both sexes are pierced at about the same age" (3 years after birth).

(b) It shall be lawful, aye, laudable, on the other hand, to cut short the head, (Oh! excuse the slip), rather the hair of the head, to crop it, to prune, trim and twist it in an outlandish fashion.

(c) It shall, likewise, be welcome and praiseworthy and indicative of good breeding and polished etiquette, to give up the wearing of *caste-marks*, and to parade, instead, with *blank forehead*.

(d) In view of Sub-sections (a), (b), and (c) foregoing, the Indian *turban*, *pugree* or any such ancient traditional head-dress shall *rest ill* on head emptied of tuft, with forehead destitute of caste-marks; and accordingly it is hereby decreed that *Hat*,—preferably of quaint and queer patterns,—shall be the lawful and lovely head-dress entitled to self-esteem and public regard.

NOTE:—" * * * But, no matter what their caste or circumstances, fashion (not in the sense of this Act) decrees that no one shall be without this species of adornment" (Ear-rings). Again, "Anyway, the Hindu code of good breeding requires that the forehead shall be ornamented with a mark of some sort. To keep it quite bare is a sign of mourning. It is also a sign that the daily ablutions have not been performed, that a person is still in a state of impurity, or that he is still fasting * * * It would be rude to appear before decent people with no mark whatever on the forehead."

[Extracts from the writings of the French Missionary referred to supra.]

(e) Consistency with the foregoing provisions demands that indigenous styles of dress such as Dhotties and Angavasthras, falling as they do below the mark of civilization, shall give place to frocks and sleeves, waistcoat and waistband, pantaloons and trousers, collar and necktie, buckle and pin, brooch and breeches, and other endless bandages :

Provided that a person who continues to move in old grooves shall be liable to be held a barbarous boor liable to ridicule and contempt and unfit for refined societies, gatherings and interviews.

(f) With a view to be neat and tidy, it shall be unlawful not to shave as often as possible in the course of a day and night, preferably by one's ownself, but ordinarily in Hair Cutting Saloons open at all hours of day and night.

Provided that such shaving shall be confined to facial region ordinarily, but periodically, shall extend to pruning and shearing of the jungly growth of cropped head :

Provided also a shave shall not be followed by bath or even a wash nor shall be regulated by considerations of Titthi, Vara, and Nakshathra, of New Moon and full Moon, of Sraddha and ceremony, of funeral and festival ; but by momentary impulses and cravings in the course of any minute or second in any posture.

SEC. 5 DIETARY.

It shall not be possible to observe any restraints as to forbidden and unforbidden food and drink, but it shall be obligatory to indulge freely without reference to kind and source, time and place, and sufficiently and agreeably to one's own unbridled taste and fancy.

SEC. 6 SOCIAL JUSTICE.

It shall at the outset be recognised that, in the eye of the Maker, no social inequality can stand. Sun and moon, wind and rain serve all equally without any distinction or difference, serve both animate and inanimate matters and beings. Strict social justice shall hereafter be meted out as between man and man, man and woman, man and beast, man and fowl, etc., etc., in as many permutable ways as possible and imaginable.

SEC. 7 CASTE SYSTEM.

(a) The Caste-System shall have to disappear as immediately as possible if it cares to save itself. It is a tyrannical engine devised by accursed Manu (the bulls' Red Rag) and employed for perpetrating social injustice perpetually. It shall not be so perpetuated. It is a veritable clog to the wheels of national progress and emancipation and is conceived directly against the intentions and commandments of the Maker, whoever this is. It has no support in the Vedas, it is not tolerated by Sri Krishna, it is not countenanced by Arjuna in the Bhagavatgita, and it is only a downright mischief of the Venomous Manu. As such it shall go, must go and ought to go. There is no helping in the matter.

Provided that the statement of Sri Krishna that he was the Maker of four Castes and the apprehensions of Arjuna as to the terrible consequences of fashion and commingling of castes, as revealed in the Bhagavat Gita, and references to caste, in the Vedas whenever they may be, shall be held either as interpolations or as mis-interpretations.

(b) Whereas it has now been decided beyond an iota of doubt that Caste dependeth not on birth, but on Guna and karma, and whereas such decision arrived at by the modern Rishis and Pandits, Acharyas and Reformers, Sastris and Savants, nurtured full and fresh under the intoxicating influence of modern

fashions and civilization and scholarship begotten of them, has been held final and conclusive; a *character Bureau* shall immediately be established in a central locality with branches permeating through and through in all nooks and corners of India with duties and rights as hereunder specified.—

(1) It shall be the duty of the Bureau to ascertain the *gunas* and *karmas* of every person, in any visible manner or otherwise, by employing any kind of helpful test, to assign a corresponding character to that person, to record and register the particulars of every such transaction in books kept for the purpose and to issue a license which shall clearly specify the *character*, the *caste* to which it entitles the person, the period of the license and the conditions thereof.

(2) The license so issued by the Bureau shall be recognised accordingly by all authorities, individuals and collections of individuals on all occasions, and it shall be affixed and continue to be affixed in a conspicuous place in the person of the person concerned.

(3) It shall be permissible for the Bureau to attach and levy a fee for such silence and to stipulate a warning that the license is liable to be cancelled at any time with or without reasons, to be altered or amplified in any manner accordingly.

(4) To enable the Bureau to carry out its duties, it shall be empowered to summon any person to any place at any time at the cost of such person to give the necessary information on oath, as to all his own *gunas* and *karmas*, or to give evidence or otherwise help in investigating the same in regard to any other person.

(5) From the moment of such assignments of *character*, all the existing distinctions of *caste*, their real and imaginary rights and privileges, ideas and notions as to comparative superiority and inferiority shall forthwith cease.

SEC. 8 MATRIMONIAL SYSTEM.

It shall follow, as night follows day and *vice-versa*, from the preceding section, that no manner of restrictions as to sanguinity, con-sanguinity, mind, body, or character or any, or all, shall operate in questions of marriage. It shall be perfectly lawful and even specially commendable, for anybody to choose for partner in life any other body among mankind, or even if need be, in any other species, to the dictation of one's fanciful tastes of the moment.

Provided that carnal appetites can be satisfied, as the be-all and end-all of such union, which is but a mechanical contract and contact.

Provided also that considerations of religion, sacrament, age and spirituality shall be strictly tabooed.

(a) Marriages shall be either probationary, temporary, acting, subprotempore, or permanent; and shall be terminable or resumable at will and pleasure, on either side, on failing to give satisfaction or on guarantee as to future satisfaction, as the case may be or for any other reason or no reason.

Provided that one shall be entitled to any available property of the other at the moment of parting company, rateably and proportionately to the duration of the union and to the nature of relationship during such union.

(b) There shall be perfect equality between man and wife, in the domains of thought, word and deed, both at home and abroad.

SEC. 9 EDUCATION.

Education shall be equal and uniform and compulsory to both sexes and shall conscientiously and zealously aim at the achievement of the objects contemplated by modern fashions and civilization. Purely

Hindu culture and Literature shall continue to stagnate and shall not rise out of the oblivion into which it sank long ago.

NOTES:—This Act conferring thorough unbridled freedom of action, the following shall be perfectly legal unions within the meaning of this Act:—Ayrshire bulls freely crossing and covering Ongole cows; Peacock and Jackdaw, Tiger and lamb, mild and wild, of diverse colour, creed and temperaments—Likewise, all freely serving one another, provided the main object of unions be kept in view.

SEC. 10 POLITICS.

Differences of sex, whether natural or artificial, shall not be a bar for any person availing of all opportunities for exercise in politics of any description simultaneously with one another to an equal extent in an equal manner.

SEC. 11 RELIGION AND WORSHIP.

Religion shall be deemed a hunbug and shall go to the dogs. Worship rites, rituals, ceremonies daily and periodical shall go to Jericho and temples and other places of worship shall be demolished: and the materials and debris thus set free shall, if possible or desired,—be permitted to be utilised in the erection of abattoirs and similar benefactions institutions for which there is bound to be ever-growing need. All prayers and rites and ceremonies shall as far as possible be *mahasic*, if need be: Expenses on such should be nil.

SEC. 12 GENERAL CLAUSES.

(a) Allied matters not covered by any specific provisions of this Act shall nevertheless be subject to its operation, whenever noticed.

(b) The Act shall not be invalid by reason of any omission, commission or repetition, or of any technical defect or law, implied or expressed, in intention or phraseology, matter or method.

(c) It shall be clearly understood that this enactment is passed with a view to meet the general insistent demand for the same, and that therefore all parties among Hindus shall sink their differences, work the Act zealously and make it an unqualified success.

(d) All offences real or supposed against the provisions of this Act shall be punishable with fine or imprisonment or both,—fine light or heavy, imprisonment simple or severe, short or long: or with transportation either to some part or other of this world, or to the other world, as shall be decided on the merits of each case.

SEC. 13.

It shall be within the meaning of this Act, for the Parents to abdicate their functions and for children to forget they owe their birth to parents.

SEC. 14.

This Act shall refuse to recognise the ideas and conceptions of chisance and obedience, reverence and regard, modesty and manners, as understood by ancient India, as between man and man, man and wife, parents and child, master and servant, king and subject, preceptor and pupil, etc, etc.

SEC. 15

When the time is ripe, certain words, such as, high and low, great and small, equal and unequal, male and female, etc., etc., shall be deleted out of the vocabulary as obsolete and out of use:

SEC. 16

This Act reserves the right to mend or end itself in the light of experience that may be earned, or of achievements that may be effected in the course of its working.

SEC. 17 BENEFITS OF THE ACT.

1. Complete freedom of thought, word and deed irrespective of any other consideration whatsoever shall reign supreme. Everybody shall be a law unto himself or herself.

2. The more and quicker the heads are cropped and cognate decorations made, the greater and keener will be the failure of crops of articles of food.

3. Cropping of hair shall not be held as a punishment for a heinous offence as in ancient India but shall be an act of a refined show and taste.

4. Rains shall deign to fail or fall: 5. Gods shall wail in joy. 6. Demons shall dance in dread.

7. Heavens will descend to earth or exchange with Hell. 8. No more monopoly of class or caste, place or opportunity, power or prestige shall exist.

9. Head and feet will insist on changing positions, utterly disgusted with their fixed form, place and function for all time. 10. Territorial areas likewise, backwardly situated from beginning of time shall claim an exchange with fertile and deltaic areas, for why should certain districts continue to suffer, while others should thrive in better conditions always? Thus there will be a universal awakening and improvement and progress and advancement, elevation and depression, and what not, all round, India shall attain to the promised goal of swaraj and shall walk abreast on a footing of equality with sister nations of the civilised world with crest of old fallen, but in fulness of new-fangled lustre.

May the spirit and splendour of ancient Indian greatness be modern India's guide nevertheless.

J. S. R. S.

Olla Podrida.

America has offered one lakh of rupees to further the cause of Ayurveda in India. Dr. Koman has been furthering the death of Ayurveda in India. God save us from our own men!

* *

But, you see, our men have no time to attend to the living and the present. They are going to build a Gita Hall at Kurukshetra. They pay lip-homage to Krishna and violate all the injunctions in His Shastras!!!

* *

The newspapers duly record that the race horse, *Mosul* died of pneumonia. So even obituary notices and funeral orations are shared by men with animals!!

* *

Quite recently the lunatics outside the Asylum in Madras gave an entertainment to the lunatics inside the Asylum!!

* *

Ignotus has pronounced Mrs. Besant to be the greatest woman of her age. So we are now sure of the greatest man and the greatest woman of the age!!

* *

Ireland is jubilant over the truce. Meantime the diplomatic talk about Ireland's future is going on. What is diplomacy? Let us remember that language is said to have been given to man to conceal his mind.

* *

The Provincial Congress committees old and new have killed each other and thereby immortalised each other. Madras is the manufactory of petty sensations.

* *

The sensation of the hour is certainly the appointment of the High Court Judges. Let us wait and see the fun.

The Madras Legislative Council is going to distinguish itself arithmetically this session. The M. L. C. wisecrackers are now engaging in fraction problems. 50 per cent, 66 per cent, 75 per cent, cent per cent, two hundred per cent, subintegers, integers, superintegers, and what not—are engaging their attention. After the schoolboyish exercises are over they will turn to other things even more important to the Nation e.g., the mileage and railway fare and batta etc.

The Bombay Legislative Council has presented the edifying spectacle of Indian members screeching for votes for women and European members Mr. Otto Rothfield sounding a note of warning. We have come into regular topsy-turvydom.

In Japan a Hindu Professor—Professor Atal—died. Even professors have to die. Then a big tamasha was got up. Hindu ladies and others had vedic mantras recited to speed his soul. Fujiama reverberated with the sonorous psalms. We do not know what they did to the Professor!

Meantime G. A. S. is gassing away in northern India. When he is found out in the north he comes south. When he is found out in the south he goes north.

Meantime Mrs. Besant is reconstructing the shattered world over and over again. I do not know which is the worse fate for it—being shattered, or being reconstructed again and again by Mrs. Besant.

The Madras High Court still continues to be the cynosure of all hungry eyes.

SCRUTATOR.

விளம்பரம்.

இதனால் சகலமானவர்களுக்கும் தெரிவிப்பது யாதெனில், முசுரி தாலுக்கா கோட்டத்தார் கிராமத்தில் நல்லப்ப ரெட்டி மகன் இறந்துபோன நாராயண ரெட்டிக்கு வாராகியென்று ஷை நாராயண ரெட்டிமகன் மைனர் நல்லப்ப ரெட்டிக்காக அறித்த சினேகிகளும் தாய் பாட்டனுமான நாராயண ரெட்டியால் திருச்சி ஸுப்பள்ளி டிஸ்கிரிக்கு கோர்ட்டு O. P. No. 79—1921ல் மனுக்கொடுத்து 30—8—1921க்கு குறித்திருக்கிறது. ஆகையினால் உள்ளவர்கள் ஷை தேதியில் ஷை கோர்ட்டில் ஆஜராகி தெரிவித்துக்கொள்ளலாம்.

திருச்சிஸுப்பள்ளி) K. G. Ramaswami Ayyar,
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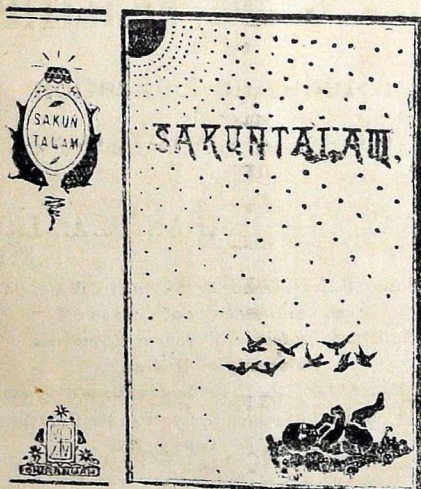
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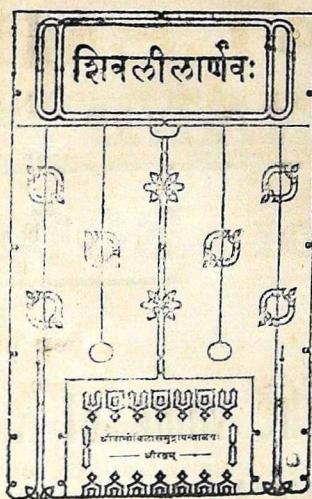
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