

THE Hindu Message

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from the Hindu Standpoint.

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- (3) Education of the Hindus as an integral part of the Indian
Nation,
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A Vision of India.

A PROSPECT.

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

To sing her mighty soul I now proceed,
The greatness of her endeavour and aim ;
She unto all the realms doth glad proclaim
How godward dream can unto golden deed
Be wedded ; and she yearns and seeks to lead
To love lands lost in search of wealth and fame
She aye hath sought the brute in man to tame.
If she wins not who else can e'er succeed ?
I shall in humble halting verse reveal
Her daring deeds and dreams and destiny ;
Her towns, her hamlets, homes of pilgrimage,
Her heroes yearning for the common weal ;
Her art so full of Godward ecstasy ;
Her heart's eternal youth, unknowing age.

Great Thoughts.

Whoever desires to make his way prosperous in this world, to surpass the rest of the world, to swell high with substance and honours, to this man no doubt, worldly business is a delight and repose a labour.

Clad thee with the love of wisdom, with hospitality, with the succouring of the saints, with continual prayer. These be better than cloth of gold, these more stately than jewels and necklaces ; these make thee of good repute among men, and bring thee great reward with God. This is the dress of the Church, worthy of heaven.

He that hath learned to make his boast of the Lord will never be unduly elated respecting himself, but will be moderate at all times, and thankful under all circumstances.

The faults of ordinary men, which are as though committed in the dark, ruin only those who perpetuate them ; but the vices of a man who is conspicuous and widely known inflict a common injury upon all, making them more remiss who have relaxed in their strivings after good, and rendering capricious those who wish to give heed to themselves.

There are charitable Christians who are barren fig trees, with leaves only. There are also some whose souls are narrow, who are charitable by fits, who will give once or twice, and no more. Let us resemble the olive—let us bring forth abundant fruits—the fruits of peace and mercy.

Let us first learn what it is to deny another, and then we shall know what it is to deny oneself.

God made man upright, and consequently self-willed, otherwise he could not have been upright ; so that his good will was God's work, man being therewith created. But the evil will which was in man before his evil work was rather a falling from the work of God to its own works than any work at all ; and therefore were the works evil because they were according to themselves and not according to God, this evil will being as a tree bearing such bad fruit, or man himself in respect of his evil will.

The very surface of a parable, if considered only from without, is beautiful indeed ; but whoso cracks the nut will find in it a kernel still pleasanter and far more delightful.

Reason is the torch of friendship, judgment its guide, tenderness its aliment.

Bad company is like a nail driven into a post, which, after the first and second blow, may be drawn out with little difficulty, but being once driven up to the head, the pincers cannot take hold to draw it out, but which can only be done by the destruction of the wood.

Events of the Week.

The "Manchester Guardian" writes:—It is not yet possible to estimate the effect of Mr. Gandhi's declaration of a boycott of foreign cloth, but the important fact should be noted that the results will not depend so much upon the attitude of the Indian manufacturers in Bombay and other centres as upon the response from the villagers. The boycott of 15 years ago failed largely because at the time leaders, being politicians, had no hold upon the masses. Mr. Gandhi is the first man of Modern India to move the multitude, and it is significant that, while using a materialist argument for the Bombay millowners, he appeals to the masses to make the disuse of foreign cotton an instrument for national purification. In the meantime the troubles in several provinces, more or less directly to the Non-Co-operation crusade, are by no means at an end. The most serious of these is the tragic affair of the Assam tea garden coolies, in the Cholera-stricken crowd of refugees at Chandpur.

The sufferings which have been inflicted on the Hindu population in Malabar are very pitiable. Many prosperous families have had to flee from their homes leaving everything behind. The first crop of rice, the only important cereal grown, has been looted or destroyed over a large area and there is little chance of the second crop being sown at all where the rebellion has had its sway. But worst of all perhaps is the mental torture produced by the outrages on women and the forcible conversions. For those who have undergone such conversion it is not merely readmission into the Hindu religion which is required but also readmission into the castes to which the victims had belonged. And after the unhappy victim has repeated the Moslem creed, the Moplahs regard him as an apostate if he reverts to Hinduism, and they regard it as a religious duty to punish apostasy with death. An appeal has been issued by the District Magistrate for immediate help to combat the famine following on the wake of rebellion, pending the action which will be taken by Government to safeguard the lives of the distressed inhabitants.

The attention of the general public is invited to rules for the grant of advances to ex-students of technical, commercial, or industrial schools which have been published by the Industries Department in the United Provinces Gazette of the 10th September. These advances are intended to enable recipients on the completion of their training to purchase plant, machinery, appliances, or raw materials which are necessary to them in the exercise of the trade for which they have been fitted. The maximum amount will be at the discretion of the Director of Industries in all cases, excepting those of ex-students of the Central Weaving Institute, Benares, and of the School of Arts and Crafts, Lucknow, in which the amount will be limited to Rs. 400 and Rs. 600 respectively. The rate of interest and the method of collecting the loan will conform, as nearly as possible, to those of agricultural Takavi. Full particulars may be obtained by ex-students on application to the principal of their late school.

Notwithstanding that permission was only accorded to the General Secretary of the European Association to communicate confidentially to the members of his association the nature of the evidence given by him before the Military Requirements Committee, on condition that it was not communicated to the Press he has nevertheless, inserted in the "Quarterly Review", which is the official journal of the European Association, the full verbatim report of his cross examination before the Committee with questions and answers. This report has been taken from the official record, which is a privileged document, and was sent to him for correction in the usual manner.

The Military Requirements Committee cannot but view this action as a most improper breach of confidence. They are unaware if it was authorised by the Council of the European Association.

The Military Requirements Committee desire publicity to dissociate themselves from the views and opinions expressed by Major Tyas in cross examination, and to state that his oral evidence carried such weight only as might be attached to a witness who had been in India for a short period of nine months, and did not influence them in considering the problem of the Military Requirements of India.

Writing again on India and the Khilafat the "Indian Social Reformer" observes:—With reference to our observations last week we are asked, since the British Government has failed to secure fulfilment of its pledge, what alternative course is there to that propounded by the Khilafat non-co-operationists. We ask our readers to face facts. The Nizam, the premier Indian Mahomedan ruler, assisted by Sir Ali Imam and other eminent Mahomedan Ministers, has prohibited the Khilafat movement in Hyderabad. So far as we know, no single Mahomedan ruler has given his support to it. There are to-day much-respected Mahomedans of light and leading occupying high and responsible positions in the Government and influencing its policy. We have been at some pains to ascertain the views of non-official educated Mahomedans, and they, almost without exception, think that the Khilafat question has been pressed far beyond its legitimate value owing to Mahatma Gandhi's insistence on it as the way to *Swaraj*. It follows that the result of persisting in this view, can only be to throw the ignorant masses into a state of excitement which when it passes the limits of public safety as in Malabar, can be put down only by force. We cannot view with equanimity a movement whose ultimate result is bound to be that some hundreds of illiterate, ignorant people would be shot down in the interests of peace and order. Then, is there nothing to be done? We do not say that. We believe something, much, can be done, if the present agitation is abandoned. Our suggestion is that the Indian leaders should leave the matter to be settled in negotiation with His Majesty's Government and if necessary, the Turks, by a Committee of three or four Mussulman leaders of proved ability and patriotism, and should accept as final whatever this Committee recommends as practicable. To persist in the present movement in the face of hard reality, may be magnificent from the spectacular point of view but it is neither politics nor commonsense. Every person is entitled to go to the extremest lengths of personal sacrifice, if he chooses. But no one is entitled to plunge hundreds and thousands in misery for the sake of his idea.

Pandit Madan Mohan Malaviya, while addressing a public audience at the Excelsior Theatre, Bombay, outlined a scheme of industrial development which was not lacking in grandeur. He suggested that a national industry syndicate should be floated with a capital of Rs. 100 crores divided into shares of Rs. 10 each. The directors should be men of unimpeachable character, they should control export and import, foster Indian industries and take leases of mines from Government. They should also tell the Government not to grant leases to foreigners without their (directors') consent and the Indian labourer must once for all wipe out the stigma that they were inferior in skill to European or Japanese workers.

Mr. A. G. Gardiner, the well-known English journalist, writing recently to the Press, admits with alacrity that, if the Indians come to the conclusion that British rule is a burden and not a blessing, "We shall go—we must withdraw" British hold on India cannot be one of force and Mr. Gardiner repudiates the delusion, under which unfortunately Sydenhamites still labour, in the following terms:—The idea that we hold India by the sword was never tenable. It was never less tenable than now. Forty million people cannot hold down three hundred million four thousand miles away, by force. Our hold on India has been a moral hold. It has endured because, in the main, it made for justice and security and because it commanded the approval of the bulk of the people. In form it was imperialism armed with force; in fact it was government by consent.



The Hindu Message

Mahatma Gandhi on Untouchability.

The recent tour of Mahatma Gandhi in South India is noteworthy in one respect, namely, that the Mahatmaji advocated persistently the abolition of untouchability before each and every audience that he addressed. His repeated exhortation to the audience on this subject deserves greater attention from all true Hindus than it has received. Nobody could take objection as to the desirability of improving the present condition of the Panchamas but when he urges that untouchability is a degrading condition, that it is a blot eating into the very vitals of India and that it had no sanction in the Hindu religion and that so long as 22 crores were steeped in this satanic superstition there was no hope of Swaraj for India and when he positively asserts that as a Sanatani Hindu he could say without any fear of contradiction that there is no warrant of untouchability in Hinduism and that Sankara and Ramanuja have not been correctly understood as regards their attitudes towards the Panchamas, in short when the Mahatmaji assumes the role of a religious Head dictating to his disciples the Hindu shastras—it is only then that we have to protest with all the emphasis at our command against the role of religious dictatorship assumed by him and against the numerous *ipse dixit* and gratuitous assumptions made by him in his several speeches. From the very fact that the Mahatmaji says that there is no warrant in the Hindu shastras for untouchability we can safely presume that the Mahatmaji's knowledge of the Hindu shastras is almost next to zero. We are afraid that Mr. Gandhi who commands a very large following in the country for his political propaganda, has taken undue advantage of the docile nature of that following and wants to impose his own conception of Hindu religion on the question of untouchability. He is thus bringing Religion into Politics

and it behoves every Hindu who cares more for his religion than anything else to carefully examine Mr. Gandhi's views on such subjects before accepting them. We have not yet come across any speech of Mr. Gandhi wherein he claims to be a Sanskrit scholar and we do not believe he is one, for if he were so, he could by simply taking a dip into any of the numerous Hindu Smritis have come across several passages regarding the much paraded untouchability. Untouchability in our shastras is not confined to any particular caste but is a factor to be recognised under certain conditions. Even Brahmins become untouchable on several occasions and one's own wife is untouchable at times. Hence the shastras do not base their rules on any considerations of personal arrogance or superiority but solely on the ground of spiritual purity. It is only the Rishis, the seers of mantras, that could say what things conduce to spiritual purity and if we are not intelligent enough to understand their rationale it is not for us to question their wisdom. To go to one instance in which the rationale of the injunctions of the ancient Rishis was recognised by the Western scientists we can draw the attention of our readers to the article on "The Menstruating Women" extracted from the *Medical Record* and published in our issue of the 11th August last, wherein it is clearly proved that such women are untouchable. Hence, so long as the shastras continue to be the acknowledged guides in matters of Hindu religion it will be sheer ignorance and presumption on the part of any, however large a following he may have, to say that untouchability is not a religious question but a social one. Under certain environments and conditions untouchability is shared by all irrespective of caste or position, and to say that mere untouchability, is a degrading condition is to confess one's ignorance of the basic principles of Hindu religion and society. We are sorry that Mr. Gandhi has deemed it fit and necessary to include this question in the forefront of his programme but we can assure the Mahatmaji that his words on this subject will not be so readily accepted by his audiences as he expects and that he would be never recognised as a greater authority on the Hindu religion than their own ancient Rishis—the fountains of wisdom—such as Manu, Yagnyavalkya, Parasara and other smrithikarthas.

Our Social Problems and the Bhagavat Gita
By K. S. Ramaswamy Sastri, B.A., B.L.
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Palestine and the Jews.

By S. P. THIAGA RAJAN.

Syria is probably the best known region of Turkish Asia, to European tourists and through them to the rest of the world. From the desert borders of Arabia in the South to Anti Taurus in the North, the traveller in Syria is ever sure of hospitable kindness at the hands of whomsoever he may meet—Mohammedan, Jew, Christian, Druze or Nasairi. Geography and the fact that the Lebanon was administered under an international guarantee, an indication that the exploiter was not unaware of welcome possibilities in the future, had brought Syria into close touch with European political thought: the yearly influx of tourists to the Holy Land and Damascus gave the average European a sentimental interest in the country and its people. But to the student of Arabian history, Syria is the brain centre of Modern Arab civilisation, the birth-place of the Arab movement and the connecting will between the Eastern and the extreme Western provinces, Mesopotamia and North Africa. The fatal lack of cohesion, however, inherent in a society which has never wholly succeeded in obliterating its tribal origins and feuds, which the deserts seem to multiply in abundance, had run counter to national union: and such Arab national movement as there is, is frantically kept alive by a few good souls in America. At best in modern Syria, there is little more than a sort of municipal patriotism, a unity which by its nature does not extend beyond the limits of the big townships. Comprehensive organisation is non-existent: and the ambitious foreign capitalist has only to extend his hand to grab it.

The elements which make up the population of Syria are not merely varied, but are almost incongruous. West of Jordan the clash of religious jealousy, even though it has long ceased to be vitally disruptive, East of Jordan the disintegrating influence of tribal authority—these forbid the development of a true national sentiment. No doubt the traveller notes a greater homogeneity from Damascus northwards; but even here each separate religious sect revolves round its own axis and regards as comparatively unimportant the system of which it forms part.

Not least among the denationalising forces is the fact that a part of Syria, though like the rest mainly inhabited by Arabs, is regarded by a non-Arab people as its prescriptive inheritance. A writer who investigated conditions in Asia Minor in 1917 at the request of the British War Office is responsible for the statement that at a liberal estimate the Jews of Palestine may form a quarter of the population of the province, the Christians a fifth, while the remainder are Mohammedan Arabs. Jewish immigration had for long been artificially fostered by doles and subversions from millionaire co-religionists in Europe. Some of the new colonies are supposed to have taken root and to be more or less self-supporting. But as the same writer told the War Office in

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1917,—how short is human foresight! for within a year or so, England for her own interests and probably in fear of French ambitions has been the most frantic upholder of extreme Zionist pretensions—the pious hope that an independent Jewish state may some day be established in Palestine no doubt has long been existent in the minds of some Zionists, but he will be a bold man who can say that among local Jews there is any acute desire to see it realised, even as a means of escape from Turkish oppression. It may perhaps be more lively in the breasts of those who live far from the rocky Palestinian hills and have no intention of changing their domicile. In this connection we may recall to the minds of the reader the story Lord Cromer used to relate with pleasure of a conversation he had held on the subject with one of the best known English Jews, who observed: "If a Jewish kingdom were to be established in Jerusalem, I shall lose no time in applying for the post of Ambassador in London." Apart from the prevalence of such sentiments, two considerations rule out the conception of an independent Jewish Palestine from practical politics. The first is the Province, as we know it, is not Jewish, and that neither Mohammedan nor Arab would accept Jewish authority; the second is that the capital, Jerusalem, is equally sacred to the three faiths, Jewish, Christian and Moslem, and should never, if it can be avoided, be put under the exclusive control of any one local faction, no matter how carefully the rights of the other two may be safeguarded.

Such was the report which their agent submitted to the British War Office. The interesting question of allowing the Palestinians to settle their own future probably did not occur to the writer or was not covered by instructions. On the question of a Jewish kingdom however the writer is pretty firm in ruling out the possibility. But still high imperialistic considerations have led to quite a different result. We note from the papers that a Palestinian delegation has arrived in London to protest against the handing over of that country to the Jews. Our sympathies go out in abundant measure to these valiant fighters in a forlorn cause. They declare truly enough that during the war Palestine was promised her freedom,—as were so many other promises made—and they protest against the policy of handing it over to a community which only constitutes seven per cent, of the total population. The delegation is said to have been appointed by an elected body representing the whole ninety-three per cent of the non-Jewish population of Palestine, and their leader is Monza Kasim Pasha el Hussemi, who comes of a very old and respectable family and has the reputation of being a very learned and liberal-minded man. With him are Mouin Bey el Mahdi and Abraham Shammos. Their demand is for a national government responsible to the elected representatives of the whole people. They declare that they can govern their own country, and defend it without the assistance of British troops and that they can pay their own way. They declare also that there is neither reason nor justice in giving the country to the Jews, who only number three out of every hundred of the people, and they call on England to redeem her pledge of freedom and non-interference. Betimes our friends will learn the inexorable, iron necessities of Imperialism and be thankful if they are not forced out of Palestine. England has thought fit to change her views to suit the

exigencies of Prospective European political groupings and Mr. Winston Churchill is reported to have declared that England herself is perfectly Zionist—not a bad way of drawing one's attention to the truth that capital, high finance, swirl round their fingers even the greatest of states. Surely Mr. Belloc knows what he is talking about.

Meanwhile, whatever the Future may have in store for Palestine—and we are sure it will mean no good to the people most vitally concerned—for the lover of simple things, Palestine is bound to have a singular attraction. Grey limestone rocks, grey green olive groves coloured like a precious celadon dish, upland vineyards haunted still by little foxes, and in the steep valleys, rocky crevices full to the brim with starch hyacinths, cypripedium, anemone and cyclamen. On the sea-coast flourish the orange groves which have made the fame of Jaffa, while inland the barren wilderness of Judaea drops abruptly into the cornlands and hot house temperatures of the Jordan valley. The wealth of the mountain country, that is to say of the greater part of Palestine, is of vine, olive and corn; there is none other.

Social and Religious.

The Bhgvad Gita.

With an English Exposition

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

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA VIII.

(continued.)

अव्यक्तोऽक्षर इत्युक्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

What has been called unmanifested and imperishable has been called the Supreme goal. That is My Supreme Abode, having attained which, none return.

NOTES

1. That is the Supreme Abode—described in the Sruthi passages: तद्विष्णोः परमं पदम् । पुरुषान्नपरं किञ्चित्सा काष्टा सापरा गतिः ।

2. Sri Ramanujacharya says that the verse refers to kaivalya, in the case of which also there is no return (पुनरावृत्ति). He says that मम परमं धाम means that kaivalya is the supreme attainment subject to the Lord. He places the Jnani and the Bhakta who attain the Lord, on a higher level than him who attains kaivalya. मम परमं धाम परं नियमनस्थानम् । He says that the next stanza deals with भगवत्प्राप्ति by the Jnani.

3. Sri Madhwacharya says that Avyakta means Bhagavan and that धाम means स्वरूपम्.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यथा ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

And that supreme Purusha is attainable, O Partha! only by answering devotion to Him—in whom all beings dwell and by whom all this is pervaded.

NOTES

1. The following Sruthi passages are relevant in this connection and are full of memorable beauty:

यस्मात्परतरं नापरमस्ति किञ्चिद्यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् । वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वं । यच्च किञ्चिज्गतसर्वं दृश्यते श्रूयतेऽपि वा । अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः । यौ वै अन्यां देवतामुपास्ते अहमन्योऽसावन्य इति न स वेदेति तस्मात्स परः पुरुष अहमेव न तदाभिन्नात्मनः किञ्चित्पृथगस्ति ।

2. There are 3 classes of devotees: the highest who see Him everywhere, the middling who see Him only in His loves, and the lowest who see Him only in images.

सर्वभूतेषु यः पश्येद्भगवद्भावमात्मनः ।

भूतानि भगवत्त्वात्मन्येष भागवतोत्तमः ॥

ईश्वरे तदर्शनेषु बालशेषु द्विषत्यु च ।

प्रेम मैत्री दयोपेक्षा यः करोति स मध्यमः ॥

अर्चयामेव हरये पूजां यः श्रद्धये हते ।

न तद्भक्तेषु चान्येषु स भक्तः प्राकृतः स्मृतः ॥

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

I shall tell thee, O chief among Bharatas about the time travelling in which the yogi's do not return, and that travelling in which they return.

NOTES

1. Sri Sankaracharya says that this verse tells us the path of those who reach क्रममुक्ति by Sagunabrahmapasana. Sri Ramanujacharya says that it refers to the Archiradimarga open to those who attain कैवल्य and to those who attain भगवान् Sri Madhwacharya says: यत्कालायामिमानि देवता गता आनृत्य नावृत्ती गच्छन्ति ता आह ।

2. Sri Ramanujacharya says that the yogi takes the Devayana or Archiradi path while the man of good works (पुण्यकर्मी) takes the Pitriyana or Dhoomadi marga.

अग्निर्ज्योतिरहः शुक्रः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

Those worshippers of Brahman who after death proceed along the path presided over by the God Agni, the God Jyothi, the God of Ahas (day), the God of Sukla-paksha (the bright fortnight), the god of northern passage (uttarayana) period of six months attain Brahman.

NOTES

1. Sri Sankaracharya says that the stanza relates to those who attain Kramamukthi by Brahmapasana. Those who attain सद्यो मुक्ति by Jnana attain self-realisation here. न तस्य प्राणा उक्तामन्ति । अत्र ब्रह्म समश्नुते ।—the Sruthi declares.

2. The Archiradi marga or Devayana is expounded in the Brahma Sutra: आतर्वाहिकास्तर्हिगात् (Brahma Sutra IV, 2, 18 to 21).

3. The Sruthi thus describes the path.

तेर्बिरभिसंभवन्त्यविषोहरह आपूर्यमाणपक्षमापूर्यमाणपक्षयान्बहु-
दङ्ङेति मासांस्तान् मासेभ्यः संवत्सरं संवत्सरादादित्यमादित्याच्चन्द्रमसं
चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवपथो

ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमावर्ते नावर्तन्ते । Chandogya Upanishad V, X, 1,2).

4. The fruit is proportionate to the seed; the desire is the measure of the attainment. This is the यथा क्रतुन्याय. स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते ।

Literary and Educational.

A Thought from Manikka-Vachakar.

By K. G. SETHA AIYAR, B. A. B. L., M. R. A. S.

When I have, Lord ! got even Thee.

To hold as hostage Thou hast deigned,
All worthless as I am, but me !

Whose choice is better ? Who has gained ?

I have the priceless gift obtained

Of bliss supernal ! What hast Thou
From me as bare requital gained,

My Father ! for thy boundless love ?

Thy holy shrine Thou hast in me !

The inner purpose of my thought

Art thou ! My life hath found in Thee

The haven it had ardent sought !

Thy name to me brings healing balm !

Thy grace supreme my soul hath saved !

In Thy benignant presence calm

My self is lost, by Thee enslaved !

Reviews.

"Paper Boats" by K. S. VENKATARAMANI—Published by the Theosophical Publishing House, Adyar, Madras,

Though this book has been published by the Theosophical Publishing House, there is nothing theosophical about it. The author has sought to reach the public through an unnecessary channel. The author has sought to look at life through the eyes of the Eternal Boy who, in the words of one of the greatest of English poets,

"beholds the light and whence it flows
He sees it in his Joy"
and who

"by the vision splendid
Is on his way attended."

We who "perceive it die away and fade into the light of the common day" must revert to our happy spring time of youth to see the workaday world bathed in the real though unseen light of imagination. This little book of essays has the precious dower which is becoming rarer and rarer in these strenuous days of ceaseless worldliness and agitation—the dower of insight and imagination. The author has called his work a cargo of strange and fragile flowers. But this description is due to his humility. It is really an argosy of home-grown and beautiful and fragrant lotus flowers sent by an enterprising artist as precious merchandise to distant lands. The author's sense of style is of a high order. His style is picturesque, dainty and animated. Practice is sure to make it more perfect and we hope and wish that he will persevere in his fresh woods and pastures new in the world of literary art. His diction has the

true literary flower and has the genuine touch of those who are "misers" of sound and syllable." The essays contained in his volume picture to us various delightful aspects of South Indian village and social life. The beggars lead the procession; we then meet the fisherman who have "the irrevocable legacy of a sure rod and a wide ocean"; we then witness the village cricket where "every one is a player and a spectator"; we then enter into the Hindu temple which is "consecrated by a thousand gracious legends"; we fraternise with little 'Arunalam' who "breaks out into pure woodland music in the glory of the setting sun"; we go round India with the Hindu pilgrims, of the perpetual and periodic types; we have a chat with "My grandmother" who is a benevolent despot. We witness Pichu Sastri's contest with official and domestic misfortune; we offer our homage to the Jagat Guru; and we stay for a feast of words about Saraswathi's marriage. We offer our congratulations to the author on his excellent book and wish him frequent and new literary creations and re-creations.

Miscellaneous.

Dr. Gour's Hindu Marriage Bill.

A crowded meeting of Hindus and Mahomedans was held in the Townhall on Wednesday last under the Presidency of Mr. Kasaraj Umacharan Kaviratna to protest against Dr. Gour's bill. The following resolution was unanimously passed: "That Dr. Gour's bill has created anxiety and a deep feeling of resentment in Hindu and Mohamad communities as subversive of their beneficent religious marriage laws, and laws of inheritance to uphold which the British Government is pledged by repeated proclamations.

The following resolution has been passed by the Sri Bharata Dharma Mahamandal:—Resolved: that the Sri Bharat Dharma Mahamandal expresses its strong protest and resentment against Dr. H. S. Gour, M. L. A's, amendment of the Civil Marriage Act legalising and rendering valid marriages between different castes of the Hindus and between Hindu and non-Hindu creeds, such matrimonial connection being utterly repugnant to the Hindu ideas and sentiments and being directly in contravention with the Hindu religion, custom and tradition and utterly opposed to the Varnasram Dharma—the inviolable hereditary division into castes which is the vital preservative element of the Hindu society and basis of Hindu social structure, guaranteeing purity of blood to each caste. The Mahamandal emphatically points out that if such amendment is made in the Bill in face of unanimous opposition and defiance of the sentiment of the entire Varnasram Community it will create a feeling of unprecedented disquiet in the vast majority of peace-loving and loyal Varnasram Dharmi Hindus and alienate their sympathy with the present constitution of the Government. The Mahamandal most respectfully urges on the Government to make it indubitably evident that not only the amendment in question will not be allowed to be passed in the two Imperial Assemblies, but the bringing in of such dangerous, innovatory proposals encroaching upon the Hindu religious order should be rendered impossible in future.

A public meeting of the citizens of Kumbakonam was held under the auspices of the Asthika Bala Samajam, on Friday last at the Porter Town Hall, Rao Bahadur N. Krishnaswami Aiyangar presiding.

The following resolutions were passed:—This public meeting of the citizens of Kumbakonam enter their emphatic protest against Dr. Gour's Civil Marriage Bill (1) as being opposed to the basic principles of all ancient religions and of the Hindu religion in particular; (2) as directly tending to the undermining of the Hindu social polity; (3) as being likely to create endless unforeseeable difficulties in the domain of Hindu Law, and (4) as it would be a direct violation of

the pledge of religious neutrality which has so far been the strongest bulwark of the Government in this country.

The resolution was proposed by Mr. V. Bashayam Aiyangar. Sub-Judge, Kumbakonam, seconded by Rao Bahadur S. Appu Sastriar and supported by Pandit Venkatarama Sastriar and Vajapeyam Veeraraghava Thathachariar.

Resolved that the President of the meeting be requested to communicate the resolution to the Viceroy.

The recent Provincial Varnashrama Dharma Conference—Tanjore.

By. J. S. R. SARMA.

There is still a silver streak in the dense clouds. It is gratifying that it has not as yet become impossible to hold such conferences at all in modern *being-denationalised* India. One can congratulate oneself that there are at least an organ or two like the "Hindu Message" and the "Bharata Dharma Mahamandal Magazine" Benares, which can yet with temerity advocate their cause and allow discussion on such matters and publish the connected proceedings whenever these happen. For, there are very few organs of Press and Public opinion which do not hold it beneath their dignity and duty to permit any space in this behalf in the columns of their papers and journals. We are thankful to the 'Hindu' for small mercies occasionally shown by way of presenting some sort of précis of these proceedings whenever it thinks it possible or desirable to do so. As a rule, articles, from the pen of the present writer, showing the mischief of the ever-growing spirit of denationalization have been systematically declined by the "Hindu" for reasons best known to itself. Autocracy is not, by the way, peculiar to the so-called Bureaucracy, but is shared by other agencies also.

The Presidential address is, indeed a masterly survey of the entire problem and is in entire agreement with the views always held and advanced by the writer of this article. In fact, in season and out of season, I have been pointing out the growing mischief done to the cause of the Varnashrama Dharma consciously and unconsciously by large sections of the modern Hindu world not to speak of the non-Hindu; and with a view to dispel the growing evil, I hit upon a method of educating the misguided elements of the Hindu society, by publishing an English dramatised version of the Ramayana (Bala-kanda, so far) wherein some Interludes were introduced between some scene and scene, devoted to a full and free discussion of all the socio-religious questions engaging the attention of the critics of the day. The diagnosis which has been made in the above publication, of the present situation is exactly on all fours with the line of presentation in the Presidential address. But such publications, opposed to the spirit of the times, find very little favour with the school-going population, or even with the so-called Hindu-managed institutions, and do not command any market at all.

Whatever the opinion of adverse critics may be, the fact is indisputable that there is a general prevalent atmosphere of irreligiosity and indiscipline among the Hindus of to-day decisively and studiously among the modern educated, and as if by infection and contagion, among the other sections who happen to come in any manner under the influence of these fashionables, souls and have their being in their catching area as it were. Educated or uneducated, citizen or villager, you find the same spirit of irreligion and indiscipline, the same tendency towards license, as against the authorised established traditional rules and tenets of home and of the society. This deplorable phenomenon is no doubt due to the lack of controlling authority: The foreign British Government has, under the plea of a policy of non-intervention and neutrality, been feeling satisfied in a sense of false justness of the position it has taken up. If at all, it intervenes, its intervention has been in the

direction of *disintegration* and *foreignisation* (if I may so call it) of consolidation and native preservation. While proclaiming the creed of neutrality, the Missionary has nevertheless been allowed a free hand and help to carry on the ostensibly *bénéfactions*, but actually nefarious, tasks of education and proselytization. The young and impressionable minds are thus corrupted, polluted from the very outset of their worldly life. The Government cannot shelter itself under the imaginary justice of its plea. Its policy would appear to be tantamount to one of holding with the hare and running with the hounds. If it is a parental government it ought to be really held to have stepped into the shoes of the indigenous government of old which it finally superseded and guarantee the maintenance of the social order of the country while free to spread all the modern culture and competes without any detriment to the cause of the peculiar Hindu social well being and indigenous institutions which cannot in any manner run counter to established political administration of the land. This policy it has not pursued. While there may be the possibility of a foreign political domination, the inference and conclusion are not necessary that the foreign Government should adopt an attitude of passive neutrality in regard to the socio-religious institutions of the subdued land. There is a Sanskrit couplet which lays down the following ruling:—

यस्मिन्देशे य आचारः स्थाने स्थाने यथा स्थितः ।

तथैव व्यवहर्तव्यं पारंपर्यागतो विधिः ॥

It would be immensely creditable to the Government to follow the line of policy indicated in the above sloka. But of what use is it on earth to declare its policy as it has done, and in the same breath to allow another agency to carry on its work of undermining the indigenous ideals and conduct of life under the protective wings of the government?

Next to the government, the premier controlling the authority, the spiritual Heads of the community, the *Mathadhipathies* have a direct duty to their flock. They have been culpably neglectful of this duty so far. Then there may be still some orthodox and patriotic members of the society who may put forth some organised efforts in the direction of preservation of social order and discipline. There has been no room for hopefulness in this source either. Every member might be left to his individual good sense and loyal conscience to feel the necessity for this preservation; but the mentality has been mostly the other way. The initial *Hithopadesa* and the surrounding heterodox atmosphere have been distinctly adverse to the object. For, the poet sings:—

"Vice is a monster of so frightful mien,

As, to be hated, needs but to be seen;

Yet seen too oft, familiar with her face,

We first endure, then pity, then embrace."

The attractions of vice are overwhelming as against virtue. Thus without an intelligent control from any body, the society has crumbled to pieces, just even as a well built house is reduced to atoms by dynamite. The society knows no head nor tail and its constituent elements are going astray each in its own ill-disciplined and uncontrolled way. The influence at home is nil for the parents are worse than the children. The influence in school is distinctly adverse for the teacher is more apostate than the taught. Thus the principles of "Free thinking and licence," "Might is right" and "survival of the fittest" are having full scope. All these discouraging and destructive symptoms notwithstanding, one can still agree with Tennyson and find solace in:—

We have but *faith*; we cannot know;

For knowledge is of things we see;

And yet we trust it comes from Thee,

A beam in darkness; let it grow."

and

"Behold, we know not anything.

I can but trust that good shall fall

At last far off, at last, to all

And every winter turn to spring."

While there is life, let us *hope*.

The Fear of Death.

BY

MAHATMA GANDHI.

(A free translation, of Mahatma Gandhi's
"Navajivan" by A. RAMA AIYAR, M.A.)

I would lay it down as one of the conditions of Swaraj that we should get rid of fear of death. A nation that is filled with the fear of death can neither win Swaraj, nor support it if it were granted. The English go about carrying death, as it were, in their pocket. The Arabs and the Kabulis regard death just like any ordinary disease, and refuse to mourn for the death of their kindred. The Boer women knew not what it was to fear death. Thousands of them were rendered widows at the time of the Boer War, but they bore it with exemplary fortitude, consoling themselves with the thought that their husbands had died in order to preserve the honour of their country.

These are instances of people who give their own lives, as well as take the lives of others. But they who cheerfully give their own lives while refusing to take the lives of others,—they are, indeed, the salt of the earth. The world honours them, and their country rises in prestige and in power on their account. In the late European War, the English and the Germans killed one another in large numbers. What has been the result? The volume of national hatred and enmity has risen, discontent and hypocrisy have abnormally developed and the condition of Europe today has become truly deplorable. But the movement in which we in India are engaged precludes bloodshed; it is a pure and holy movement, resting as it does on the principle of self-expiation and self-sacrifice, and hence we are fully hopeful of achieving victory in a short time.

But so long as the majority of us are moved by the dread of death, there is no hope of our winning Swaraj. Those who have given their lives to this movement so far have been young men. Those who gave their lives, for instance, at Aligarh were all youths under 21, whose very names were unknown. If the government think of shedding yet more blood, I do hope that some of the *leaders* will fall a prey to their bullets.

Whoever may die,—boys, or youths, or old men—why should we be afraid? Not a single moment passes without somebody being snatched away by death somewhere in this wide world. How foolish to rejoice at the birth of a child, or to feel terrified at the prospect of death! Those who believe in the existence of the soul—and which of us, Hindu, or Mussalman, or Parsi, do not?—know that it is immortal, and cannot be affected by birth or by death. Where, then, is the sense of our rejoicings and lamentings? Is not the whole world one family, and is not a birth or a death anywhere in the world the same as a birth or a death in our own household? How many millions of births, then, shall we go on celebrating? And if we begin to weep over the death of every fellow-being, when can we expect our eyes to be dry? Let us, therefore, realise the folly and the futility of holding death in fear.

We Indians claim to be more enlightened and more spiritual than the people of other lands. At the same time, to our shame be it said, there are

perhaps no people on earth who behave so abjectly in the face of death. And, even among the Indians the Hindus show a greater fear of death than the other races. We sing hallelujas, and grow wild with joy, at the birth of a child; and on the occasion of a death there is so much of weeping and wailing, so much gnashing of teeth and beating of breast, that even the public peace is disturbed. If we are really earnest in our desire for Swaraj, and if we mean to equip ourselves properly for it, let us drive this fear of death once for all from our minds.

When men are prepared to face death with a clear and steadfast eye, many human lives can be saved and the volume of pain and suffering considerably reduced. The pain that is borne with cheerfulness, ceases to be pain, and turns into joy. The man who stands aghast at the sight of pain, and who is helpless in the face of adversity, has to suffer untold misery. He who is prepared to face suffering with a glad heart can never be unhappy, since his suffering is transmuted into the trust-joy.

I have thought fit to write on this matter at such length, since we have to equip ourselves betimes for the advent of Swaraj. To be forewarned is to be forearmed. I believe we are undergoing our probation in the present movement for Swadesi. We are on our trial, and if we achieve victory in this movement, then the final victory is assured. The acid test is our capacity for suffering.

Let us be under no delusion as to the enemy that we are fighting. The Beauracracy is blind and deaf. It sees not even the things that are going on before its very eyes; it hears not even the tumult that is surging against its own ears. We cannot say what it may or may not do in its blind infatuation. Hence my anxiety to prepare our people to meet death, and go to goal, and undergo all kinds of suffering, in a spirit of fortitude and cheerfulness.

A true hero, while being unafraid of death, is also extremely careful in all his actions. In our war of Non-violence, there is no room for the least remissness. We should not think of going to goal by violating our creed of non-violence, or by infringing the dictates of morality and righteousness. We should, on the other hand, cheerfully sacrifice ourselves in defiance of the unjust and immoral dictates of our government.

The Right to Strike.

There is at present no statute law for India on the subject of Labour Disputes and Labour Organisations. It is therefore to be presumed that the principles of English common law are applicable to India. The following observations on the right to strike are based on this assumption.

The right to strike is derived simply from the elementary right of workman as a free man to enter into such contracts with regard to employment as he may choose and on the termination of one contract to enter into a new contract with the same or another employer or to abstain from working altogether. An employer has the corresponding right to offer employment or not to offer employment to workmen as he chooses.

Every separate worker in a business establishment, mill or factory has the right to leave his employ-

ment when the period for which he has contracted to serve is at an end. Unless there is some special agreement to the contrary it is by English law generally assumed that the same notice must be given on both sides and that if there is nothing else to indicate what is the period of contract as for instance a defined custom in the trade. The period is indicated by the payment of wages. Thus if a man is paid monthly wages the employer cannot generally dismiss him without a month's notice or a month's wages in lieu of notice: and the workman on his side must give similar notice. But if there is a regular custom of shorter notice in the particular occupation both employer and employed are supposed to be aware of that custom and to have agreed to be bound by it unless they have made a definite agreement otherwise.

Since any one of a number of workers in a mill or factory can leave that employment at the time provided for by the contract, or, in the absence of specific contract, by the custom in the occupation, any number of men can simultaneously leave their employment, by a common agreement among themselves. This is what constitutes the right to strike.

The right to strike does not carry with it any right of workmen to leave their employment during the period for which they have contracted to serve; nor does it carry with it any right to interfere with the liberty of the employer to take on other workers in the place of those who have ceased to work; nor the right to interfere in any way with the free action of those who may desire to take up the employment which the strikers have left; nor the right to demand that the employer shall take back into his employment all or any of the strikers when they wish to return, unless he chooses to do so.

Still less does the right to strike carry with it any right to demand pay from the employer during the period for which the strikers have not been at work. In reports of labour disputes in western countries the phrase "Strike pay" is frequently to be found. But this does not mean money paid by the employers to the strikers. It is money paid to the strikers by their own Trade and Labour Unions, which may give such strike pay out of accumulated funds, or out of levies paid by other members of the Unions who are not concerned in the strike but continue in their employment, or out of contributions from other labour organisations and sympathisers among the general public. The demand in Madras that employers should pay strike pay to the strikers appears to be a new departure in the history of labour disputes. It is easy to see that such a demand is bound to be very strenuously resisted by employers, for if it were an understood thing that employers had to pay their men equally whether they were working or whether they were idle of their own accord it would be very difficult indeed to carry on industries successfully. From the public point of view it would have to be considered whether the admission of such a principle would not make it impossible to carry on even existing industries successfully, and still more decidedly prevent new capital from being raised for their development or for starting new ones, and thus prove in the end a very great injury to the workers themselves.

The right not to strike is just as fundamental a part of the liberty of a free man under English common law as the right to strike. This includes the right to continue in work when others in the same employment are on strike, whether the worker be a non-unionist or a member of the union which has ordered the strike. It is entirely a matter of individual choice for a member of a union whether he obeys an order of the union to strike or not in case

the order requires his leaving his employment when his contract is at an end and the strike is lawful. If the strike is not lawful he has no right to obey the order. An equally fundamental right is the right of any person to whom employment is offered during a strike to accept that employment if he chooses to do so, provided he is not under contract to continue in employment with some other employer.

All parties are entitled to the protection of Government in the exercise of the above rights. Cases have been known particularly in America, in which employers have used violent methods to intimidate workmen on strike. The strikers are entitled to the protection of Government and can lawfully call upon Government to suppress such action on the part of employers. Similarly employers are entitled to protection against any attempt of strikers to injure their property and non-strikers or men who take up employment vacated by strikers are entitled to full protection from Government against any possible violence at the hands of strikers.

Publicity Bureau.

Religious instruction in Schools.

The following Press Communique is issued by the Government of Madras on the subject of Religious Instruction in Schools and Colleges.

The subject of religious instruction in schools has been engaging the attention of Government for some time past. It has sometimes been represented by individuals and associations competent to form an opinion on the subject that the purely secular character of the instruction imparted in institutions under public management has stimulated tendencies unfavourable to discipline and encourages a spirit of irreverence in the pupils. The policy hitherto adopted by Government is that laid down by the Court of Directors in their Despatch No. 49, dated 19th July 1854, viz., abstention from interference with teaching in privately managed schools and abstention from teaching in publicly managed schools (i. e., schools maintained by Government and local bodies). While not receding from this attitude of strict religious neutrality or from the principle that these schools ought not to be used as a means of fostering any one religion at the expense of others, the Government have been willing to afford as far as practicable reasonable facilities for the arrangement of religious instruction by communities when applications were made by them for this purpose. On the representation of the Muhammadan Educational Association of Southern India the Government in 1905 accorded permission to the Association to impart religious instruction in the Government Madrasa-i-Azam subject to certain conditions. Again in 1912, the Government granted permission to the staff of Muhammadan schools under public management to teach the Koran and give religious instruction in the school premises, subject to the conditions that the instruction was given out of school hours without interfering in any way with the school curriculum and that no pupil was admitted to the religious classes without the written consent of the parent or guardian.

2. The Government are of opinion that the time has now arrived for the partial removal of the embargo which hitherto has been placed on the introduction of religious instruction in publicly managed schools and also for the complete removal of the minor restrictions which at present hamper or are supposed to hamper such instruction so as at least to remove the impression which is understood to exist that the Government are hostile to the encouragement of this

form of instruction. They are accordingly disposed to consider the grant of the following general concessions in respect of publicly managed schools and colleges:—

(a) the utilization of school premises for religious teaching or simple prayers;

(b) the utilization of the services of the teachers of the institutions for such instruction where they voluntarily undertake the work;

(c) making religious teaching or observance compulsory for the boys whose parents or guardians have expressed a wish that this should be done, and

(d) deducting the time spent by any boy on religious teaching or observance from the prescribed curricular period, preferably at the beginning or the end of the school day.

2. Presidents of District Boards, Chairmen of Municipal Councils, Presidents of District Educational Councils, the Missionary educational Council of Southern India, the Most Rev. the Archbishop of Madras, the Secretary, Madras Teachers Guild, the Secretary, South Indian Teachers' Union, the President, Ramakrishna Mission, Madras and the Secretary, Headmasters' Association, Madras, are requested to favour Government with their views on the proposals contained in paragraph 2 supra by the 1st October next.

4. Government will be pleased to receive suggestions and criticisms from other public bodies or persons who are qualified by their experience in religious or educational work to express an opinion.

Olla Podrida.

It seems that Joseph Cave dug his own grave in 1913 and used to go and smoke in it. He has died after all and can smoke in his grave no longer!

Yet another crank—Martinet of America—has started to walk round the world accompanied by his dog and carrying all his belongings on his shoulder. Pussy-foot has come already. Manfoot must of course follow.

The 'Madras Mail' is gloating over the Asiatic melting pot. The European melting pot has not yet cooled. Ireland is preparing to keep it boiling.

Meanwhile in Russia millions are dying of famine. Two hordes of famine refugees met and fought and soon there 13000 less mouths to feed!

The Filipino has begun to ask for more. The Americans are preparing to give them not freedom but a discourse.

The Americans are really wonderful people. One of them went to Italy to sell shoes. He saw a tiger in Rome, fell in love with it, and bought it for £ 25000 and went away to America to be lionised. He went out as a man and returned as a tiger and a lion. O Bottom! thou art translated!

The Mad Mullah is dead after all. It seems that he died sane. That is one of the compensations of life. That is why Stephen Phillips sang that

"Death is full of leisure and of light

Of compensations and of large amends"

Mad people die sane and sane people die mad. It seems

that his followers robbed him and even rifled his tomb. Who follows mad men? Of course, only madder men.

It seems that there are one million more women than men in England. Somebody advises them to emigrate. What a fair departure!

Quite recently one Marian advertised for a "smartha reformer of decent education, means and position to marry a pretty accomplished girl of 15." "None but the brave deserve the fair" sang the poet. But the advertiser sings another song.

Here are two telegrams of Reuter's on 18-9-1921 and 19-9-1921 respectively:

London 18. Charlie Chaplin left London for Paris this morning. His departure was a quiet one and he escaped the crowds.

Paris, September 19.—Charlie Chaplin has arrived here. Little attention was paid to his coming and there were only a few persons awaiting him.

Such is fame—the mere seesaw of notoriety and neglect!

It seems that 3 years hence the Civil Service is going to be thrown open to women in England. The millennium is coming very near.

It seems that there are now one million more women than men in England. A philanthropist (in the literal sense of the word) is advising them to emigrate, promising to them marriage as a career. I suppose that some at least will come over to India. I wonder why everybody in the world wants to improve India. There is Pussyfoot, for instance!

Madras is desirous of forming a Lady Graduates Union. That is the only thing now wanting.

It seems that quite recently two snakes in a museum had one rat thrown to them. One ate the rat from the tail and the other from the head. They met at the middle and one began to swallow the other till only the tail was left. Then the keeper came and pulled out the latter by the tail. It came out with the rat and then finished its meal! Kilkenny cats taught the lesson to the snakes, I suppose. Or is this an Irish bull?

The Channel Swim Craze has begun again. One hero is trying to cross the Channel on a hydro-bicycle. I wish him success.

Recently Miss Nesta Phillips was married to Mr. George Coventry. The wedding presents came to one fourth million pounds. Yet the Hindus alone are blamed for extravagance in respect of marriage presents.

The Madras Government have remarked "that the Rajamundry Municipal Council has established a remarkable record for prolixity in debate and inertia in administration." This phrase hits off happily the traits of all our activities.

At Oppan in Germany nitrogen broke loose and smashed many towns to atoms. The bending of Science to the needs of human selfishness and exploitation brings its own revenges.

SCRUTATOR.

Correspondence.

Just a word...

Every Hindu will have noted the change that we had within these few years. The failure of crops in some places, the scanty produce in another place, has given room for every one of us to have a practical experience of "Famine;" which was only heard of before. The recent war has taught what War meant; while the present movement among us is placing many in peculiar dilemma.

I have not come to talk to you on the political aspect of it; but to ignite in you a spirit which will enable you to think deeper and more lively about it. Some thinking that it will be seditious to talk the good and bad aspects of the movement, abstain themselves from it. Others think that they are yet below the mask to call themselves a sympathiser of the movement. Some others say; (let it spread, it will never be weakened because we few are indifferent) while the rest strive hard to do their might.

Of course, it is natural for some to think so; but the cause is want of sympathetic heart in us; which alone sympathises accordingly. Compare India of ten years with that of eighty or hundred years before with that of the present day. Nothing has changed ever since, in His Creation, except in the human society. The *Indianness* in our life has gone out, and we are truly toys playing our part mechanically. The 'Life Mission' is fading away. As Wordsworth has rightly said, "Getting and spending we lay waste our powers..." The power of conception and of understanding is going out of us. We consider ourselves as the most fortunate than our forefathers. Every one will really realise our true status if we meditate deeply, comparing and contrasting the "dead happiness with living woe;"

So, let us try to revive our old and ancient principles, keeping in view the *blessed* happiness and *harmony* which our forefathers have enjoyed.

K. VENKATASESHAIYA.

Sanyasa and Politics.

Dear Sir,

The tone of the correspondence published in your journal of the 8th instant convinces me that I will be serving no useful purpose by continuing the discussion any longer. I must however, in justice to myself, make one or two remarks.

I am really very sorry that your correspondents have misunderstood me as being actuated by any malice or ill-will towards His Holiness Sri Bharati Krishna Teertha Swami. I cannot claim the honour of personal acquaintance with His Holiness and there is absolutely no reason or motive which can engender in me any motive or ill-will towards Him. I hope that His Holiness himself will be more charitable than your correspondents in construing my articles.

If there was any "error" in attributing to His Holiness himself the letter that appeared in your issue of 19th June, it was certainly not mine for the headnote was plain (p. 91): *His Holiness Sri Bharati Krishna Teertha Swami writes:*—

I am quite aware of the distinction between Dharma-padesha and Dharmacharana. His Holiness probably seems to be of the opinion that he is engaging himself only in the former when he preaches politics. It seems to me however that in doing so he is setting at naught what ought to be his own Dharmacharana. I confess that I am not learned enough to enter into any Vakya-rtha with His Holiness on this matter and I would therefore suggest to His Holiness that he might obtain for his attitude the approbation of at least his own immediate

Guru His Holiness Swami Trivikrama Tirtha or of their Holinesses of the Puri and the Sringeri Matts. If His Holiness is able to convince *them* who are his equals, if not betters, both in learning and in austerity, he may leave us out of account.

R. KRISHNASWAMI AIYAR.

Mahatma Gandhi on Untouchability.

The question of untouchability which Mr Gandhi has thought fit to introduce as relevant to the political emancipation of India deserves more attention at the hands of the Hindus than what it has till now had. Mr. Gandhi was till recently advocating the proper treatment of the lower classes by the so called higher caste on the simple basis of humanity and no Hindu could say nay to it. But the patriot leader, secure now in his well-earned position of undoubted influence, is not satisfied with urging the betterment of the lower classes but has begun to dictate to the people even on the religious aspect of the question. It is not very long ago that he mentioned that he could not claim to be a deep scholar of Hinduism as his knowledge was mainly derived from a reading of the translations. He has now however mustered courage enough to say that claiming to be a Sanatani Hindu he could assure his hearers that there was no warrant in the Shastras for this "untouchability." One would expect gentlemen of Mr. Gandhi's position to be very careful before they make any statements. It is therefore very regrettable that he commits himself to such sweeping statements without turning over the leaves of any single Dharma-Shastra, for if he had done so he would have come across innumerable authorities for the much-abused "untouchability." The Hindus who still retain faith in the Shastras will be quite willing to co-operate with him if he confines himself to the providing the lower classes with the decencies of secular life and to the removal of any arrogance on the part of the higher castes but it will be an impossibility with them to recognise Mr. Gandhi as a greater authority in their religion than their ancient Manu, Yagnavalkya, Parasara and all other text writers. We shall mention here a few of the texts bearing on the question and request our readers who are interested in the topic to look up the Shastras which abound in similar passages.

"One who touches a chandala, a woman in her menses, an outcaste, a woman recently confined, a corpse or a person that has touched it, becomes pure after a bath." (*Manu Ch. 5. SI. 85*) (Also *Gautama Dharma Sastra Ch. XIV. S. 29*.)

"One must keep a chandala and an outcaste at a distance. If the distance is less than what is covered by the swing of a cow's tail, he must bathe with the clothes he is wearing." (*Vyagrapada*.)

"The distances prescribed ordinarily for an outcaste, a woman in her menses, a woman recently confined, and a chandala are a yoke, two yokes, three yokes, and four yokes respectively." (*Brihaspati*.)

"One must bathe if he touches a chandala." (*Baudhayana*.)

The word "outcaste" is ordinarily understood as denoting one who by his persisting misdemeanour has fallen away from his caste. Even such a one is an "untouchable." But the word does not mean such a fallen casteman only but includes certain definite castes also. "The offspring of a Sudra by the women of higher castes are outcastes. The chandala is the most sinful among them." (*Gautama Ch. IV. Sutras 27, 28*.) What these offspring castes are and what their vocations, are detailed in *Chapter X of Manusmriti*. Most detailed instructions are given in the Smritis as to what are the purificatory ceremonies that have to be performed by one who touches the "untouchables," talks to them, drinks water touched by them or owned by them or in wells or tanks dug by them, eats food seen, touched or owned by them,

and so on. It will be clear from a perusal of all these rules, and also from the inclusion of a woman in her menses or recently confined (be she one's own wife) in the same category of "untouchables," that the Shastras do not base their rules on any consideration of personal arrogance or superiority but purely on that of spiritual purity. As long as the Shastras remain the spiritual guides of the Hindus for regulating their conduct, it will be more ignorance to say that "untouchability" is not a religious question but a social one. We wish that Mr. Gandhi will take the trouble of reading the Shastras before he begins to proclaim what are or are not contained therein.

We remember Mr. Gandhi referring in one of his speeches to the friendship between Rama and Guba as a proof of "untouchability" being unshastric. If he had studied the Ramayana, he would have found that Guba was by caste a Nishada (one of the *Anuloma* castes) and was therefore not an "untouchable."

R. KRISHNASWAMI AIYAR.

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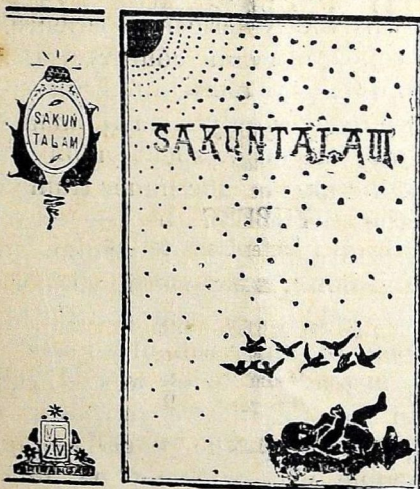
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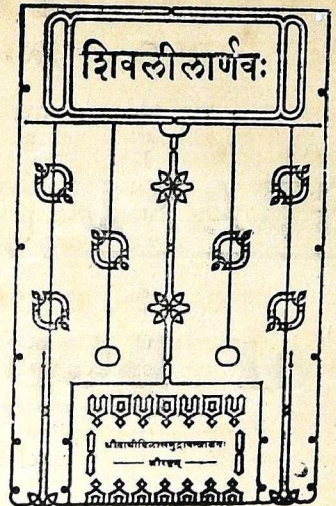
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