

Hindu Message

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

VOL. IX., No. 1.]
Registered No. M. 1304.

THURSDAY NOVEMBER 3, 1921.

[PRICE : 2 As.
Annual Subscription Rs. 6

CONTENTS.

A VISION OF INDIA: The Men of India—II. By K. S. Ramaswamy Sastri, B.A., B.L.	1	MISCELLANEOUS: The Call of Truth.—By Rabindranath Tagore.	7
GREAT THOUGHTS.	1	A Character Study of M. K. Gandhi, Leader of the Non-Co-Operation Movement in India. By W. W. Pearson, M. A., B. Sc.	8
EVENTS OF THE WEEK.	2	Olla Podrida. Scrutator.	9
LEADER: Their Excellencies' visit to Trichinopoly.	3	CORRESPONDENCE: Their Excellencies' Visit to Srirangam Temple.	10
SOCIAL AND RELIGIOUS: Hinduism.—By M. K. Gandhi in "Young India."	4		
HISTORICAL AND SCIENTIFIC: Sapta Sindhu—II. By N. K. Venkatesan M.A.	6		

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.

Annual Subscription Rs. 6 only.

For bona fide students Rs. 3 only. Postage As. 13. Extra.

Single copy As. 2 only.

The Editor will be pleased to consider manuscripts if accompanied by stamped and addressed envelopes. He accepts no responsibility, however, for manuscripts submitted to him.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

A Vision of India.

THE MEN OF INDIA—II.

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

Who doth not praise their firm keen eagle nose
That seems to challenge all with proper pride;
Their shining cheeks whose soft and silken side
Is soft to sight and touch like golden rose;
Their broad chest which could stand the strongest
blows

In war where they win fame or heavenly bride;
Their slim and narrow waist to lion's allied;
Their mighty limbs unspoiled by fatty dross?
They move with head erect and singing mouth,
With sovereign power enthroned in their eyes,
With valour flashing from knee-touching hands.
I see nor west nor east nor north nor south
Such men who seem come from some paradise
To dwell in this bright heaven 'mid earthly lands.

The fifth year of the "Hindu Message" commences with this issue. We request our subscribers to remit their subscriptions for the fifth year at an early date. As it would cost two annas extra now to send the Journal by V. P. P., we shall adopt this course in the last week of November, only in the case of those whose subscriptions have not been received by Money Order in the meanwhile.

It is under contemplation to effect several improvements in the course of this year, especially to issue separate supplements such as Literary, Educational and Medical instead of the present practice of having separate sections for these. The details of these improvements will be announced in subsequent issues as they are arranged. In future under the heading "Great Thoughts" we intend to give golden passages from our ancient Sanskrit Texts with corresponding English translation. Our subscribers and readers would greatly help the cause we stand for if they would take a little trouble and secure for us two new subscribers each for the current year. We fully rely on them to render us this much help.

Manager,
R. Krishnaswami 'Hindu Message' Press.

Great Thoughts.

In the hour of adversity be not without hope, for crystal rain falls from black clouds.

The best preacher is the heart; the best teacher is time; the best book is the world; the best friend is God.

We ought never to mock the wretched, for who can be sure of being always happy?

Be cautious in your intercourse with the great; they seldom confer obligations on their inferiors but from interested motives. Friendly they appear as long as it serves their turn, but they will render no assistance in time of actual need.

The noble-minded dedicate themselves to the promotion of the happiness of others—even of those who injure them. True happiness consists in making happy.

Events of the Week.

In G. O. No. 964 P. H., dated 10th August 1921, the Government appointed a Chairman and a Secretary to the proposed Committee on the indigenous systems of medicine to draw up preliminary proposals for the conduct of the enquiry. These proposals having now been received the Government are pleased to constitute the full committee as shown below:—

1. Khan Bahadur Muhammad Usman Sahib Bahadur, B.A., M.L.C. (Chairman).
 2. M. R. Ry. Rao Bahadur A. S. Krishna Rao Pantulu Garu, M.L.C.
 3. M. R. Ry. Rao Sahib U. Rama Rao Avargal, M.L.C.
 4. M. R. Ry. A. Lakshminipathi Garu, B.A., M.B.C.M.
 5. M. R. Ry. M. Subrahmanya Ayyar Avargal, B.A., M.B.C.M.
 6. M. R. Ry. K. G. Natesa Sastri Avargal, Venkatarama Dispensary, Mysapore.
 7. M. R. Ry. C. T. Arumugam Pillai Avl., Ayurvedic Pharmacy, Georgetown.
 8. M. R. Ry. T. R. Ramachandra Ayyar Avargal B.A., B.L.,
 9. Mr. A. T. Palmer, M.L.C.
 10. Captain G. Srinivasamurti, B. A., B. L., M. B. C. M. (Secretary).
2. The headquarters of the Committee will be at Madras.

Enquiries having been received at the Publicity bureau on the question whether there is an objection on the part of Government to the wearing of Khaddar by Government servants, attention is drawn to the question asked on the subject in the Legislative Assembly on 30th September and the reply:—

Rao Bahadur T. Rangachariar: (a) Will the Government be pleased to state whether there is any objection on their part to Government Servants appearing in Khaddar clothes during office hours?

(b) Do the Government propose to issue instructions to heads of offices that appearing in Khaddar clothes during office hours should not by itself be considered as not becoming a public servant and that such practice of wearing Khaddar where it exists need not be discouraged?

The Honourable Sir William Vincent: (a) Government do not object to their servants wearing clothes composed of any material, provided that the clothes worn do not definitely carry with them any political significance.

(b) Government do not consider it necessary to issue instructions of the nature suggested.

The Government have authorised heads of departments and offices to start, at their discretion, graduates on Rs. 45 in the mufassal and Rs. 50 in the city when they are appointed to clerical posts. Clerks so started in the scales of Rs. 35-35-14-50-1-60 and Rs. 40-40-14-55-1-65 will rise to Rs. 45½ and Rs. 50½ respectively at the end of a year's service.

Advertisement for agents in this Presidency for the Encyclopaedic Director Company, Ltd., 38, Hewett Road, Allahabad, have been appearing in some of the Madras Newspapers since the beginning of 1919.

One Harinarayan Prasad of Allahabad, said to be the Managing Director of this Company arrived at Madras in March 1919 and appointed a chief agent for the Company on Rs. 300 per mensem on the latter furnishing a cash security of Rs. 1,000 and entered into an agreement with him. According to the terms of this agreement the chief agent should appoint several sub-agents and hold himself responsible for their work, secure 2,000 subscribers within four months and also canvass business to the extent of Rs. 79,200 within a year failing which his remuneration would be suspended till the conditions of the agreement had been fulfilled. The Chief Agent blindly agreed to the whole proposal, appointed ten sub-agents and deposited his own

cash security as well as those furnished by all the sub-agents in the Madras Bank in the name of Harinarayan Prasad as desired by the latter, who, needless to say, subsequently withdrew all the money from the Bank. The business of the agents was to sell the annual publications of 24 volumes of Encyclopaedia Indian Directory, the annual subscription for which was Rs. 30/-. No books as promised by the Managing Director were received and consequently the agents were unable to do any business. Their pay, in the meanwhile, fell in arrears and when they pressed for payment their services were summarily dispensed with by Harinarayan. The security money furnished by the agents has also not been refunded in spite of repeated demands.

The public are, therefore, cautioned to be careful in their dealings with this concern and its managing director Harinarayan Prasad.

The Director of Industries, Bihar and Orissa, Ranchi, announces that the United Provinces Government have offered two prizes of Rs. 100/- each (1) for the best invention in the form of a multiple shuttle box and (2) for a hand driven machine for sizing and drying yarn.

On the occasion of the visit to Madras in July last of Mr. E. A. S. Bell, C. I. E., Member Railway Board, the Government invited his attention to the unsatisfactory condition of the Railways in this Presidency, especially on the South Indian Railway system and to the comparatively small grants made for railway facilities in Southern India. As already published, Mr. Bell was then unable to make any definite pronouncement but promised to look into the grants and see if additional allotments could be made. The Government are now informed that the Railway Board hope to provide this year an additional 18 lakhs for the Madras and Southern Mahratta Railway and about 60 lakhs for South Indian Railway. The latter will then have received about 128 lakhs in all this year or about 8 per cent of the total of about 16 crores, available for railway expenditure throughout the whole of India, whereas on the basis of gross earnings, they would be entitled to only 5 per cent or say 80 lakhs.

The Government of India have been considering for some time the question of re-organising the Commercial Intelligence Department so as to enhance its usefulness in furthering India's overseas trade. Hitherto, the Department has been represented at one centre only, Calcutta, and the Director General has relied for trade information at other centres in India, either on personal tours or on correspondence with local officers. After consulting local Governments and Chambers of Commerce the Government of India have decided to extend the activities of the Department by creating a subordinate office in Bombay and subsidiary offices at Karachi and Rangoon; and at the same time to authorise the Director-General to appoint trade correspondents at other important centres. Further, in order to give the Director-General greater freedom of action, his Calcutta staff has been strengthened and will now be able to supervise the interests of that port during his absence on tour. The appointments of Director-General and Director of Commercial Intelligence at Calcutta have already been made, and the Government of India hope shortly to be able to fill the appointments of Director at Bombay and Deputy Director at Rangoon and Karachi. Suggestions have also been received from responsible quarters that the development of inter-provincial trade should be entrusted to this Department which would thus serve as a clearing house for trade enquiries and information forwarded by provincial Directors of Industries. The Government of India are at present considering proposals to this end and hope soon to be in a position to make an announcement on the subject. The address of the Director-General of Commercial Intelligence, is No. 1, Council House Street, Calcutta, where enquiries regarding overseas trade will be dealt with and it is hoped that he will shortly be in a position to deal with inter-provincial trade enquiries also. The addresses of the officers at Bombay, Rangoon and Karachi will be notified as soon as the appointments are made.



The Hindu Message

Their Excellencies' visit to Trichinopoly.

The visit of Their Excellencies Lord and Lady Willingdon to Trichinopoly was undoubtedly an unqualified success. Synchronising as it did with the Deepavali festival, the visit and its attendant entertainments, decorations and illuminations added a great deal to the gaiety of the occasion. The whole town of Trichinopoly and Srirangam were in festive attire and holiday mood. The enormous crowds of people that gathered on every occasion to have a view of their Excellencies belied all talk of boycott. The non-co-operators were nowhere to be seen. Except for an occasional and stray cry of Gandhi-ki-jai or Shaukat-Ali-ki-jai heard from the midst of the crowd as Their Excellencies passed in their cars, and a stray Gandhi cap here and there, there was absolutely no sign whatever of non-co-operation. On the other hand the enthusiasm of the people was immense and they came in thousands whenever Their Excellencies came out and were disappointed when they could not get a view of Their Excellencies either owing to the car having gone very fast or on account of the hood having been put up. Even when the rain poured down in torrents people waited patiently in the roads to see the tamasha. The four days that their Excellencies spent here were very busy days. Their programme was very full and not even a single minute could be spared. To the best of our recollection we don't think any previous Governor who visited Trichinopoly had such a busy programme. Even the Sunday that intervened was utilised for a visit to the Upper Anicut on the way to which every Mirasdar of note welcomed Their Excellencies under specially put-up pandals and arches. Their Excellencies moved freely with all and by their jovial disposition and pleasant manners endeared themselves to all. By their simplicity and courtsey they made people

forget their rank and mixed with them freely as friends. Whenever His Excellency spoke in reply to any address there was a frankness and sincerity in his speeches which were greatly admired and appreciated even when His Excellency was categorically refusing all requests made. The great interest taken by Her Excellency in the education of the younger generation and in the health of the people under her charge was clearly demonstrated by the fact that not a single Educational institution however small it may be or a single hospital wherever it may be was denied the privilege of a visit from Her Excellency. An invitation from such institutions was always readily accepted and Her Excellency really felt a pleasure in seeing the cheerful sunny faces of the youngsters in Schools and Colleges. The youngsters crowded round their Excellencies and forgot for the moment the provincial satraps in the genial, smiling, couple that stood amidst them, saluting them, shaking hands with them and giving them a holiday. The solicitude of His Excellency for the welfare of the people was not a whit less. He could not bear the sight of the students standing quietly in drenching rain during the distribution of Prizes at S. P. G. College. Addressing these students His Excellency said: "As Governor of the Province I am responsible for your health and as Chancellor of the University I am responsible for your educational career. Your soaking in this rain would affect both your health and your education. Hence my advice to you now is to get out of this rain as quick as possible." The immense popularity enjoyed by Their Excellencies is well evidenced by the fact that a number of private individuals offered to have, lunches and dinners and garden parties and such other entertainments in their honour and owing to want of time some of them had to be abandoned. The pressure of such offers was so great that it was with difficulty the Reception Committee was able to allot a day for its own garden party. For the first time in the history of Trichinopoly the beautiful Rock in the centre of the town was illuminated with electricity the whole cost of which was borne by the Zamindar of Andipatti, Mr. Pethachi Chettiar, famous for his munificent hospitality. Their Excellencies laid the Foundation Stone of the "Pethachi Buildings" in the National College and distributed the prizes in several institutions. In short we are sure Their Excellencies must have left Trichinopoly with many pleasant recollections just as Trichinopoly is full of pleasant recollections of their visit.

Under the caption "Non-Co-operation its own Antidote" the *Indian Social reformer* pertinently observes :—Any one who gives a little thought to the subject must realise that, given sufficient time, Non-Co-operation must destroy itself. The first phase of this self-destructive quality has declared itself in a majority of members of the Working Committee resolving to non-co-operate with their own President for the year, Mr. Vijaya Raghav Acharya. The same process will be gone through with Mr. Acharya's successors and ultimately with Mahatma Gandhi himself. Mr. Vijaya Raghava's fault is that he insists on taking the paper constitution of the Congress as a binding statute, while the dominant party in the movement regards it as having a binding force only when it suits its purpose that it should. Unfortunately, Mr. Acharya is too old to begin to learn the art of drafting grandiose constitutions, on paper, and following in practice the good old rule, the simple plan, of the exigency of the moment. The venerable and nominal President can use his time better than by citing Blackstone to his recalcitrant colleagues. We have had recently the *Gita* solemnly cited as endorsing the *chorka* cult, and in a battle of quotations, Mr. Acharya cannot achieve anything so remarkable. The fact is when you are sure of your audience you can say anything that comes uppermost to your lips or pen without fear of contradiction. Pandit Motilal Nehru sweeps aside Mr. Acharya's authorities with the remark that the Congress is a law unto itself, which being interpreted means that whatever the Pandit says is law unto the Congress for the time being. When a publicist has worked himself up to this state of mind, it is idle to argue with him, and he must be left to the operation of the law of Non-Co-operation which ordains that those who rise by it shall fall by it. One of these days, it will be ordered that those who wear more than a loin-cloth are not fit to hold office in the Congress hierarchy, and those who now exult over Mr. Acharya's ineffectual constitutionalism, will have to mourn their conventional adherence to clothes beyond the allotted minimum.

With effect from the 1st November 1921, the rates of postage on parcels from India for the United Kingdom for transmission via Gibraltar will be as follows :—

		Rs. A. P.
For a parcel.	...	1 8 0
Not over 3 lbs.	...	2 12 0
" " 7 lbs.	...	3 15 0
" " 11 lbs.	...	

The increase in the rates is due to (1) the Indian Post Office having been obliged to increase its territorial share of postage on foreign parcels on account of the general rise in the cost of handling and conveyance and (2) to the enhancement of the charges for sea transit from India to the United Kingdom so as to make them correspond more closely to the commercial value of the service at the present time.

The Government of India have sanctioned the export of 15,000 tons of boiled rice to Ceylon during the quarter ending 31st December 1921 on condition that no re-export is allowed. Exports will be restricted to the ports of Negapatnam, Dhanushkodi and Tuticorin and in the matter of selection of importers to Ceylon and the allocation of the above quantity among them the existing procedure will continue.

Social and Religious.

Hinduism.

BY M. K. GANDHI in "Youny India."

In dealing with the problem of untouchability during the Madras tour, I have asserted my claim to being a Sanatani Hindu with greater emphasis than hitherto, and yet there are things which are commonly done in the name of Hinduism, which I disregard. I have no desire to be called a Sanatani Hindu or any other if I am not such. And I have certainly no desire to steal in a reform or an abuse under cover of a great faith.

It is therefore necessary for me once for all distinctly to give my meaning of Sanatan Hinduism. The word Sanatana I use in its natural sense.

I call myself a Sanatani Hindu, because, (1) I believe in the Vedas, the Upanishads, the Puranas and all that goes by the name of Hindu scriptures, and therefore in 'avatara' and rebirth,

(2) I believe in the Varnashrama dharma in a sense in my opinion strictly Vedic but not in its present popular and crude sense,

(3) I believe in the protection of the cow in its much larger sense than the popular,

(4) I do not disbelieve in idol-worship. The reader will note that I have purposely refrained from using the word divine origin in reference to the Vedas or any other scriptures. For I do not believe in the exclusive divinity of the Vedas. I believe the Bible, the Koran, and the Zend Avesta to be as much divinely inspired as the Vedas. My belief in the Hindu scriptures does not require me to accept every word and every verse as divinely whispered. Nor do I claim to have any first hand knowledge of these wonderful books. But I do claim to know and feel the truths of the essential teaching of the scriptures. I decline to be bound by any interpretation, however learned it may be, if it is repugnant to reason or moral sense. I do most emphatically repudiate the claim (if they advance any such) of the present Shankaracharyas and Shastris to give a correct interpretation of the Hindu scriptures. On the contrary I believe, that, our present knowledge of these books is in a most chaotic state. I believe implicitly in the Hindu aphorism, that no one truly knows the Shastras who has not attained perfection in Innocence ("Ahimsa"), Truth ("Satya") and Self-control (Brahmacharya) and who has not renounced all acquisition or possession of wealth. I believe in the institution of Guru, but in this age millions must go without a Guru because it is a rare thing to find a combination of perfect learning. But one need not despair of ever knowing the truth of one's religion, because the fundamentals of Hinduism as of every great religion are unchangeable, and easily understood. Every Hindu believes in God and his oneness, in rebirth and salvation. But that which distinguishes Hinduism from every other religion is its cow protection, more than its "Varnashrama."

Varnashrama is, in my opinion, inherent in human nature, and Hinduism has simply reduced it to a science. It does attach to birth. A man cannot change his "varna" by choice. Not to abide by one's "varna" is to disregard the law of hereditary. The division, however, into innumerable castes is an unwarranted liberty taken with the doctrine. The four divisions are all sufficing.

I do not, believe, that interdining or even inter-marriage necessarily deprives a man of his status that his birth has given him. The four divisions define a man's calling, they do not restrict or regulate social intercourse. The divisions define duties they confer no privileges. It is, I hold, against the genius of Hinduism to arrogate to oneself a higher status or assign to another a lower. All are born to serve God's creation, a Brahmin with his knowledge, a Kshatriya with his power of protection, a Vaishya with his commercial ability and a Sudra with bodily labour. This however does not mean, that a Brahmin for instance is absolved from bodily labour, or the duty of protecting himself and others. His birth makes a Brahmin predominantly a man of knowledge, the fittest by heredity and training to impart it to others. There is nothing, again, to prevent the Shudra from acquiring all the knowledge he wishes.

Only, he will best serve with his body and need not envy others their special qualities for service. But a Brahmin who claims superiority by right of knowledge falls and has no knowledge. And so with the others who pride themselves upon their special qualities. Varnashrama is self-restraint and conservation and economy of energy.

Though therefore Varnashrama is not affected by interdining or intermarriage, Hinduism does most emphatically discourage interdining and intermarriage between divisions. Hinduism reached the highest limit of self-restraint. It is undoubtedly a religion of renunciation of the flesh so that the spirit may be set free. It is no part of a Hindu's duty to dine with his sons. And by restricting his choice of a bride to a particular group, he exercises rare self-restraint. Hinduism does not regard a married state as by any means essential for salvation. Marriage is a "fall" even as birth is a "fall". Salvation is freedom from birth and hence death also. Prohibition against intermarriage and interdining is essential for a rapid evolution of the soul. But this self-denial is no test of varna. A Brahmin may remain a Brahmin, though he may dine with his Sudra brother, if he has not left off his duty of service by knowledge. It follows from what I have said above, that restraint in matters of marriage and dining is not based upon notions of superiority. A Hindu who refuses to dine with another from a sense of superiority misrepresents his Dharma.

Unfortunately to-day Hinduism seems to consist merely in eating and not eating. Once I horrified a pious Hindu by taking toast at a Mussalman's house. I saw, that he was pained to see me pouring milk into a cup handed by a Mussalman friend, but his anguish knew no bounds, when he saw me taking toast at the Mussalman's hands. Hinduism is in danger of losing its substance if it resolves itself into a matter of elaborate rules as to what and with whom to eat. Abstemiousness from intoxicating drinks and drugs, and from all kinds of foods, especially meat, is undoubtedly a great aid to the evolution of the spirit, but it is by no means an end in itself. Many a man eating meat and with everybody but living in the fear of God is nearer his freedom than a man religiously abstaining from meat and many other things, but blaspheming God in every one of his acts.

The central fact of Hinduism however is cow protection. Cow protection to me is one of the most wonderful phenomena in human evolution. It takes the human being beyond his species. The cow to me means the entire sub-human world. Man through the cow is enjoined to realise his identity with all that lives. Why the cow was selected for apotheosis is obvious to me. The cow was in India the best companion. She was the giver of plenty. Not only did she give milk, but she also made agriculture possible. The cow is a poem of pity. One reads pity in the gentle animal. She is the mother to millions of Indian mankind. Protection of the cow means protection of the whole dumb creation of God. The ancient seer, whoever he was, began with the cow. The appeal of the lower order of creation is all the more forcible because it is speechless. Cow protection is the gift of Hinduism to the world. And Hinduism will live so long as there are Hindus to protect the cow.

The way to protect is to die for her. It is a denial of Hinduism and "Ahimsa" to kill human being to protect the cow. Hindus are enjoined to protect the cow by their "tapasya," by self purification, by self-sacrifice. The present-day cow protection means conquering the Mussalmans with the Mussalmans, whereas cow protection means conquering the Mussalmans by our love.

A Mussalman friend sent me some time ago a book detailing the inhumanities practised by us on the cow and her progeny. How we bleed her to take the last drop of milk from her, how we starve her to emaciation, how we ill-treat the calves, how we deprive them of their portion of milk, how cruelly we treat the oxen, how we castrate them, how we beat them, how we overload them. If they had speech, they would bear witness to our crimes against them which would stagger the world. By every act of cruelty to our cattle, we disown God and Hinduism. I do not know that the condition of the cattle in any other part of the world is so bad as in unhappy India. We may not blame the Englishman for this. We may not plead poverty in our defence. Criminal negligence is the only cause of the miserable condition of our cattle. Our "Panjrapoles," though they are an answer to our instinct of mercy, are a clumsy demonstration of its execution. Instead of being model dairy farms and great profitable national institutions, they are merely depots for receiving decrepit cattle. Hindus will be judged not by their 'tilaks' not by the correct chanting of 'mantras' not by their pilgrimages, not by their most punctilious observance of caste rules but by their ability to protect the cow. Whilst professing the religion of cow protection, we have enslaved the cow and her progeny, and have become slaves ourselves.

It will now be understood why I consider myself a Sanatani Hindu. I yield to none in my regard for the cow. I have made the Khilafat cause my own, because I see that through its preservation full protection can be secured for the cow. I do not ask my Mussalman friends to save the cow in consideration of my service. My prayer ascends daily to God Almighty, that my service of a cause I hold to be just may appear so pleasing to him, that he may change the hearts of the Mussalmans, and fill them with pity for their Hindu neighbours and make them save the animal the latter hold dear as life itself.

I can no more describe my feeling for Hinduism than for my own wife. She moves me as no other woman in the world can. Not that she has no faults. I daresay she has many more than I see myself. But the feeling of an indissoluble bond is there. Even so I feel for and about Hinduism with all its faults and limitations. Nothing elates me so much as the music of the Gita or the Ramayana by Tulasidas, the only two books in Hinduism I may be said to know. When I fancied I was taking my last breath, the Gita was my solace. I know the vice that is going on to-day in all the great Hindu shrines, but I love them in spite of their unspeakable failings. There is an interest which I take in them and which I take in no other. I am a reformer through and through. But my zeal never takes me to the rejection of any of the essential things of Hinduism. I have said I do not disbelieve in idol worship. An idol does not excite any feeling of veneration in me. But I think that idol worship is part of human nature. We hanker after symbolism. Why should one be more composed in a church than elsewhere? Images are an aid to worship. No Hindu consider an image to be God. I do not consider idol worship a sin.

It is clear from the foregoing, that Hinduism is not an exclusive religion. In it there is room for the worship of all the prophets of the world. It is not a missionary religion in the ordinary sense of the term. It has no doubt absorbed many tribes in its fold, but this absorption has been of an evolutionary imperceptible character. Hinduism tells everyone to worship God according to his own faith or 'Dharma', and so it lives at peace with all the religions.

That being my conception of Hinduism, I have never been able to reconcile myself to untouchability.

I have always regarded it as an excrescence. It is true that it has been handed down to us from generations, but so are many evil practices even to this day. I should be ashamed to think, that dedication of girls to virtual prostitution was a part of Hinduism. Yet it is practised by Hindus in many parts of India. I consider it positive irreligion to sacrifice goats to Kali and do not consider it a part of Hinduism. Hinduism is a growth of ages. The very name, Hinduism, was given to the religion of the people of Hindusthan by foreigners. There was no doubt at one time sacrifice of animals offered in the name of religion. But it is not religion, much less is it Hindu religion. And so it also seems to me, that when cow protection became an article of faith with our ancestors, those who persisted in eating beef were excommunicated. The civil strife must have been fierce. Social boycott was applied not only to the recalcitrants, but their sins were visited upon their children also. The practice which had probably its origin in good intentions hardened into usage, and even verses crept into our sacred books giving the practice a permanence wholly undeserved and still less justified. Whether my theory is correct or not, untouchability is repugnant to reason and to the instinct of mercy, pity or love. A religion that establishes the worship of the cow cannot possibly countenance or warrant a cruel and inhuman boycott of human beings. And I should be content to be torn to pieces rather than disown the suppressed classes. Hindus will certainly never deserve freedom, nor get it if they allow their noble religion to be disgraced by the retention of the taint of untouchability. And as I love Hinduism dearer than life itself, the taint has become for me an intolerable burden. Let us not deny God by denying to a fifth of our race the right of association on an equal footing.

Historical and Scientific.

Sapta Sindhu.

II.

The Rik referring to the *Sapta Sindhu* occurs once in the Rig Veda (Ashtaka viii Adhyaya iii Varga vii) and once in the Yajurveda (Aranyaka, Prapathaka X, Anuvaka I). A commentary on this Rik is given in Yasaka's Nirukta (Uttarashataka, Adhyaya III—26). Sayanacharya comments upon this Rik once in the Rig Veda, and once under the Aranyaka proper and again under Parisishta in the Yajur Veda. It is interesting to see the way in which the river system of Aryavarta is referred to in the above comments with a view to locate the *Sapta Sindhu* with as much precision as possible. In his commentary on the Rig Vedic hymn, Sayanacharya makes up the seven rivers, including Ganga, Yamuna and Sarasvati as three of them. But he leaves no doubt as to the location of the three rivers. He more clearly states it in his Yajurveda Bhashya that Ganga, Yamuna and Sarasvati are those three famous and well-known rivers and necessarily therefore, Ganga, Yamuna and Sarasvati are without doubt the Ganges and the Jumna, as we know them, with Sarasvati flowing between the two as Antarahini. Sayana Charya specially refers to Sarasvati as the river in which *Brahma-patni Sarasvati* flows in the form of water and Yaska also derives the word from Saras (water). But in his commentary in two places on the same hymn in the Yajur Veda he separates Ganga, Yamuna and Sarasvati and counts the seven rivers separately, i. e., Sutudri, Marudvridha, Arjikiya,

Parushnya, Asiknya, Vitasta and Sushomaya; but he groups them distinctly as (1) Sutudri (2) Marudvridha and Arjikiya and (3) Parushnya, Asiknya, Vitasta and Sushomaya. Particularly in his commentary on the hymn in Parisishta, after referring to Sutudri, Arjikiya and Marudvridha, he mentions the four rivers Parushnya, Asiknya Vitastaya and Sushomaya with a prefatory term, which leads one to think these four rivers, were rather minor rivers. This view is supported in the commentary on the Rig Veda and also in the Nirukta, where Asiknya is spoken of as the *Aryava* i. e., tributary of Marudvridha, while Vitastaya and Sushomaya are spoken of as the tributaries of Arjikiya. Hence the three tributaries being taken out, the seven rivers are made up in the commentary on the Rig Veda by including Ganga, Yamuna, and Sarasvati under the major rivers. Again Yaska mentions Marudvridha as the river made up of streams flowing together in one current and he also gives *Vipasa* as the other name of Arjikiya and *Iravati* as the other name for Parushni.

Bringing all these facts together, we are inclined to draw the following conclusions (1) Ganga, Yamuna and Sarasvati undoubtedly refer to the ever holy river system in the central region of Aryavarta, whether these three are to be classed under the seven or are to be reckoned in addition to the seven rivers (2) Marudvridha and Arjikiya were two main rivers in the west of Aryavarta. Marudvridha carries with it Asiknya, and Arjikiya carries with it Vitasta and Sushomaya. Thus we have according to Yaska and to the commentary on the Rig Veda, five of the rivers are explained in the west. (3) In all the places *Sutudri* is included as a main river and as I have said in my previous note on the Subject, *Sutudri* is the third river on the west starting from Marudvridha (*Sindhu* of the Ramayana, the modern *Indus*), Arjikiya, *Sutudri*, going from west to east. (4) Thus Parushni otherwise known as *Iravati* must necessarily be a river to the east of Ganga, Yamuna and Sarasvati. This river should be then the present Brahmaputra or the Nalini of the Ramayana (5) The other name of Arjikiya is given as *Vipasa* by Yaska and the connection of the river with *Vasishtha* is given by Yaska. I have referred to this in my previous note. (6) To conclude, I think, that more or less definitely the description of *Sapta Sindhu* in the Veda refers, as I have pointed out in the previous note to the complicated river system covering the whole region of Aryavarta, the order of the rivers being:—

I Marudvridha (1) (*Sindhu*) with the tributary Asiknya (2)—II. Arjikiya (3) with the tributaries Vitasta or *Vipasa* (4) and Sushomaya (5) III. *Sutudri* (6) IV. Yamuna—Sarasvati,—Ganga,—V. Parushniya (7) (*Iravati*, Brahmaputra). The river *Iravati* now flowing through upper Burma and entering into the Bay of Bengal, and the river known as Brahmaputra entering into the Bay, after uniting with the Ganges at a higher head of the Bay of Bengal together point to the course of the river Parushni, taking their origin from the *Bindu Saras* as has been mentioned in my previous note. I trust that in this way we can maintain with sufficient definiteness, although it may not be with perfect exactness, that the "*Sapta Sindhu*" referred to in the Vedas does not refer to an isolated river system in the region of the Punjab as imagined by the Greeks but that it refers to the grand and complicated river system pervading the whole region of Aryavarta, with special holiness vested in the central rivers, Ganga, Yamuna and Sarasvati, as is evident from the prayer we send forth to this day to the sages who are residing in the region between Ganga and Yamuna.

Miscellaneous.

The Call of Truth.

BY RABINDRANATH TAGORE.

(Concluded.)

Some are objecting: "We do not propose to curb our minds for ever, but only for a time." But why should it be even for a time? Is it because within a short time spinning will give us Swaraj? But where is the argument for this? Swaraj is not concerned with our apparel only—it cannot be established on cheap clothing; its foundation is in the mind, which, with its diverse powers and its confidence in those powers, goes on all the time creating Swaraj for itself. In no country in the world is the building up of Swaraj completed. In some part or other of every nation, some lurking greed or illusion still perpetuates bondage. And the root of such bondage is always within the mind. Where then, I ask again, is the argument, that in our country Swaraj can be brought about by everyone engaging for a time in spinning? A mere statement, in lieu of argument, will surely never do. If once we consent to receive fate's oracle from human lips, that will add one more to the torments of our slavery, and not the least one either. If nothing but oracles will serve to move us, oracles will have to be manufactured, morning, noon and night, for the sake of urgent needs, and all other voices would be defeated. Those for whom authority is needed in place of reason, will invariably accept despotism in place of freedom. It is like cutting at the root of a tree while pouring water on the top. This is not a new thing, I know. We have enough of magic in the country,—magical revelation, magical healing, and all kinds of divine intervention, in mundane affairs. That is exactly why I am so anxious to re-instate reason on its throne. As I have said before, God himself has given the mind sovereignty in the material world. And I say to-day, that only those will be able to get and keep Swaraj in the material world who have realised the dignity of self-reliance and self-mastery in the spiritual world, those whom no temptation, no delusion, can induce to surrender the dignity of intellect into the keeping of others.

Consider the burning of cloth, heaped up before the very eyes of our motherland shivering and ashamed in her nakedness. What is the nature of the call to do this? Is it not another instance of a magical formula? The question of using or refusing cloth of a particular manufacture belongs mainly to economic science. The discussion of the matter by our countrymen should have been in the language of economics. If the country has really come to such a habit of mind that precise thinking has become impossible for it, then our very first fight should be against such a fatal habit, to the temporary exclusion of all else if need be. Such a habit would clearly be the original sin from which all our ills are flowing. But far from this, we take the course of confirming ourselves in it by relying on the magical formula that foreign cloth is 'impure'. Thus economics is bundled out and a fictitious moral dictum dragged into its place.

Untruth is impure in any circumstances, not merely because it may cause us material loss, but even when it does not; for it makes our inner nature unclean. This is a moral law and belongs to a higher plane. But if there be anything wrong in wearing a particular kind of cloth, that would be an offence against economics, or hygiene, or aesthetics, but certainly not against morality. Some urge that any mistake which brings sorrow to body or mind is a moral wrong. To which I reply that sorrow follows in the train of every mistake. A mistake in geometry may make a road too long, or a foundation weak, or a bridge dangerous. But mathematical mistakes cannot be cured by moral maxims. If a student makes a mistake in his geometry problem and his exercise book is torn up in consequence, the problem will nevertheless remain unsolved until attacked by geometrical methods. But what if the schoolmaster comes to the conclusion that unless the exercise books are condemned and destroyed, his boys will never realise the folly of their mistakes? If such conclusion be well-founded, then I can only repeat that the reformation of such moral weakness of these particular boys should take

precedence over all other lessons, otherwise there is no hope of their becoming men in the future.

The command to burn our foreign clothes has been laid on us. I, for one, am unable to obey it. Firstly, because I conceive it to be my very first duty to put up a valiant fight against this terrible habit of blindly obeying orders, and this fight can never be carried on by our people being driven from one injunction to another. Secondly, I feel that the clothes to be burnt are not mine, but belong to those who most sorely need them. If those who are going naked should have given us the mandate to burn, it would, at least, have been a case of self-immolation and the crime of incendiarism would not lie at our door. But how can we expiate the sin of the forcible destruction of clothes which might have gone to women whose nakedness is actually keeping them prisoners, unable to stir out of the privacy of their homes?

I have said repeatedly and must repeat once more that we cannot afford to lose our mind for the sake of any external gain. Where Mahatma Gandhi has declared war against the tyranny of the machine which is oppressing the whole world, we are all enrolled under his banner. But we must refuse to accept as our ally the illusion-haunted magic-ridden slave-mentality that is at the root of all the poverty and insult under which our country groans. Here is the enemy itself, on whose defeat alone Swaraj within and without can come to us.

The time, moreover, has arrived when we must think of one thing more, and that is this. The awakening of India is part of the awakening of the world. The door of the New Age has been flung open at the trumpet blast of a great war. We have read in the Mahabharata how the day of self-revelation had to be preceded by a year of retirement. The same has happened in the world today. Nations had attained nearness to each other without being aware of it, that is to say, the outside fact was there, but it had not penetrated into the mind. At the shock of the war, the truth of it stood revealed to mankind. The foundation of modern, that is Western civilisation, was shaken; and it has become evident that the convulsion is neither local nor temporary, but has traversed the whole earth and will last until the shocks, between man and man, which have extended from continent to continent, can be brought to rest, and a harmony be established.

From now onward, any nation which takes an isolated view of its own country will run counter to the spirit of the New Age, and know no peace. From now onward, the anxiety that each country has for its own safety must embrace the welfare of the world. For some time the working of the new spirit has occasionally shown itself even in the Government of India, which has had to make attempts to deal with its own problems in the light of the world problem. The war has torn away a veil from before our minds. What is harmful to the world, is harmful to each one of us. This was a maxim which we used to read in books. Now mankind has seen it at work and has understood that wherever there is injustice, even if the external right of possession is there, the true right is wanting. So that it is worth while even to sacrifice some outward right in order to gain the reality. This immense change, which is coming over the spirit of man raising it from the petty to the great, is already at work even in Indian politics. There will doubtless be imperfections and obstacles without number. Self-interest is sure to attack enlightened interest at every step. Nevertheless it would be wrong to come to the decision that the working of self-interest alone is honest, and the larger-hearted striving is hypocritical.

After sixty years of self-experience, I have found that out and out hypocrisy is an almost impossible achievement, so that the pure hypocrite is a rarity indeed. The fact is, that the character of man has always more or less of duality in it. But our logical faculty, the trap-door of our mind, is unable to admit opposites together. So when we find the good with the bad, the former is promptly rejected as spurious. In the universal movement, as it becomes manifest in different parts of the world, this duality of man's character cannot but show itself. And whenever it does, if we pass judgment from past experience, we are sure to pronounce the selfish part of it to

be the real thing; for the spirit of division and exclusion did in fact belong to the past age. But if we come to our judgment in the light of future promise, then shall we understand the enlightened large-heartedness to be the reality, and the counsel which will unite each to each to be the true wisdom.

I have condemned, in unsparring terms, the present form and scope of the League of Nations and the Indian Reform Councils. I therefore feel certain that there will be no misunderstanding when I state that, even in these, I find signs of the Time Spirit, which is moving the heart of the West. Although the present form is unacceptable, yet there is revealed an aspiration, which is towards the truth, and this aspiration must not be condemned. In this morning of the world's awakening, if in only our own national striving there is no response to its universal aspiration, that will betoken the poverty of our spirit. I do not say for a moment that we should belittle the work immediately to hand. But when the bird is roused by the dawn, all its awakening is not absorbed in its search for food. Its wings respond unweariably to the call of the sky, its throat pours forth songs for joy of the new light. Universal humanity has sent us its call to-day. Let our mind respond in its own language; for response is the only true sign of life. When of old we were immersed in the politics of dependence on others, our chief business was the compilation of others' short-comings. Now that we have decided to dissociate our politics from dependence, are we still to establish and maintain it on the same recital of others' sins? The state of mind so engendered will only raise the dust of angry passion, obscuring the greater world from our vision, and urge us more and more to take futile short cuts for the satisfaction of our passions. It is a sorry picture of India, which we shall display if we fail to realise for ourselves the greater India. This picture will have no light. It will have in the foreground only the business side of our aspiration. More business talent, however, has never created anything.

In the West, a real anxiety and effort of their higher mind to rise superior to business considerations, is beginning to be seen. I have come across many there whom this desire has imbued with the true spirit of the *Sannyasin*, making them renounce their home-world in order to achieve the unity of man, by destroying the bondage of nationalism; men who have within their own soul realised the *Atavita* of humanity. Many such have I seen in England who have accepted persecution and contumely from their fellow countrymen in their struggles to free other peoples from the oppression of their own country's pride of power. Some of them are amongst us here in India. I have seen *sannyasins* too in France—Romain Rolland for one, who is an outcast from his own people. I have also seen them in the minor countries of Europe. I have watched the faces of European students all a glow with the hope of a united mankind, prepared manfully to bear all the blows, cheerfully to submit to all the insults, of the present age for the glory of the age to come. And are we alone to be content with telling the beads of negation, harping on others' faults and proceeding with the erection of *stupa*s on a foundation of quarrelsomeness? Shall it not be our first duty in the dawn to remember Him, who is One who is without distinction of class or colour, and who with his varied *shakti* makes true provision for the inherent need of each and every class; and to pray to the Giver of Wisdom to unite us all in right understanding—

Yo ekovarno vahudha shakti yogat
Varnanankan nihitarthodadhati
Vichaiti chante vishwamadaya
Sa no buddhya subhaya samyunaktu !

—The Modern Review.

Send Us A List

of the names of your friends who might be interested in receiving sample copies of THE HINDU MESSAGE. We shall supply the copies and the postage if you give us the names.

Subscription:—Annual	Rs. 6
Half yearly	Rs. 3

A Character Study of M. K. Gandhi, Leader of the Non-Co-Operation Movement in India.

By W. W. PEARSON, M.A., B. Sc.

(Continued.)

Never before in the history of the British connection with India have the Indian people been so fearless in their protests against the disabilities under which a dependent nation almost inevitably suffers. Up till quite recently the Indian people believed in the ultimate triumph of their cause because they believed in the justice of the British people and Parliament. But since the close of the War, faith in both Parliament and in the British people has almost vanished owing mainly to three causes. There was first the Turkish Peace Treaty which violated the promises made to the thousands of Mahomedan soldiers from India who had fought on the understanding that the integrity of the Khalifat would be preserved. Secondly, there was the passing of the Rowlett Act, a repressive measure passed shortly after the Armistice in the face of the unanimous protests of Indian public leaders and politicians. And thirdly there was the tragedy of Amritsar when an unarmed crowd was fired on without warning by the order of General Dyer with a resulting loss of 1200 killed and 2000 wounded. A year later, when the facts were fully known to the British public the Debates in both Houses of Parliament proved beyond a doubt that the horrors of the Great War had deadened the conscience of the British people, for in the House of Lords a vote of confidence in the administration was passed while in the House of Commons a weak protest was recorded which resulted in General Dyer being retired from the Service and receiving a pension of \$ 4,000 paid out of the Indian taxpayer's pocket. Had India accepted such a verdict from Great Britain without strong protest, she would have forfeited the respect of the rest of the world.

But a further cause of dissatisfaction is the reaction upon India of the treatment of Indians in other parts of the British Empire, and this is perhaps the gravest issue, for it is one which the people of Great Britain are powerless to change. In every part of the British Empire outside India itself the position of Indian citizens of that Empire is one of definite inferiority, and even in India itself the Englishman is a privileged person. Australia excludes all Asiatics under the "white Australia" policy, Canada does not allow Hindus to enter her dominions as she did before, and South Africa has since the Armistice introduced laws attempting to keep Indians in a position of permanent inferiority and has even tried to get rid of all the Indians she can by the passage of a Repatriation Bill. Even New Zealand which until recently had no anti-Asiatic legislation has now adopted a policy similar to that of Australia so that in no part of the British Empire are Indians harshly treated on terms of equality.

It is hardly surprising that these facts should be resented by those of the Indian people who realise their implication. With regard to the acts of the Government of India itself, the British Parliament, which is the ultimate authority in the government of India, does not offer any means of redress, while in the Empire itself the chances of equality of treatment are becoming fewer instead of increasing. The British Empire cannot exist "half free and half slave." India will never be respected as long as she accepts such a position of inferiority without protest. However great may be the benefits and advantages of British rule in India they cannot compare with India's honour and self-respect. The facts are clear. Great Britain cannot force her Colonies to accept Indian subjects of the Empire on terms of equality. Indians cannot any longer remain in an Empire which persists in treating them as inferior to the white members of that Empire. Here is the impasse, and the facts are stubborn. England could not go to war

with her own Colonies in order to gain justice for India. The only way open is for India to claim her rights as an independent nation.

Her population is disarmed so that an armed rising is unthinkable, yet she feels that right is on her side. Gandhi has appealed to the people of India at this critical moment to use moral force against the armed might of her rulers. It is, he tells them, their one hope. But it means sacrifice and suffering. "For Non-cooperation is regarded by Gandhi as 'a measure of discipline and self-sacrifice.' He frankly confesses that his wish is to paralyse the government so as to compel justice from it, or alternatively to supplant the present government by one purely Indian. In his own words:

"My speeches are intended to create 'disaffection' as such that people might consider it a shame to assist or co-operate with a Government that had forfeited all title to confidence, respect or support."

He has stated that if he had to choose between the honour of the Punjab and therefore of India, and the British connection, he would choose the honour of the Punjab and all that it meant—anarchy even—without the slightest hesitation.

Mr. Gandhi has expressed his views very clearly in the following words, which appeared nearly a year ago in his weekly paper "Young India."

"I draw no distinction between the Imperial and the Indian Government. The latter has accepted, on the Khilafat, the policy imposed upon it by the former. And in the Punjab case the former has endorsed the policy of terrorism and emasculation of a brave people initiated by the latter. British ministers have broken their pledged word and wantonly wounded the feelings of the seventy million Mussulmans of India. Innocent men and women were insulted by the insolent officers of the Punjab Government. Their wrongs not only remain unrighted, but the very officers who so cruelly subjected them to barbarous humiliation retain office under the Government.

"When at Amritsar last year I pleaded with all the earnestness I could command for co-operation with the Government and for response to the wishes expressed in the Royal proclamation, I did so because I honestly believed that a new era was about to begin, and that the old spirit of fear, distrust and consequent terrorism was about to give place to the new spirit of respect, trust and goodwill. I sincerely believed that that the Mussulman sentiment would be placated and the officers who had misbehaved during the Martial Law regime in the Punjab would be at least dismissed and the people would be otherwise made to feel that a Government that had always been found quick (and rightly) to punish popular excesses would not fail to punish its agents' misdeeds. But to my amazement and dismay I have discovered that the present representatives of the Empire have become dishonest and unscrupulous. They have no real regard for the wishes of the people of India and they count Indian honour as of little consequence.

"I can no longer retain affection for a Government so evilly manned as it is nowadays. And for me, it is humiliating to retain my freedom and be witness to the continuing wrong. Mr. Montagu, however, is certainly right in threatening me with deprivation of my liberty if I persist in endangering the existence of the Government. For that must be the result if my activity bears fruit. My only regret is that inasmuch as Mr. Montagu admits my past services, he might have perceived that there must be something exceptionally bad in the Government if a well-wisher like me could no longer give his affection to it. It was simpler to insist on justice being done to the Punjab and to the Mussulmans than to threaten me with punishment so that the injustice might be perpetrated. Indeed I fully expect it will be found that even in promoting disaffection towards an unjust Government I had rendered

greater services to the Empire than I am already credited with."

Gandhi has been able to unite the people of India as they have never before been united not only because of his unflinching loyalty to a moral ideal and by his austere and ascetic personal life, but because the British Government has itself fed fuel to the fires of national aspiration. Confronting the most powerful Empire in existence stands one man, Gandhi, who cares nothing for his own personal life, who is uncompromising and fearless in the application of principles which he has once accepted, and who scorns any longer to receive or beg for favours from a Government which he regards as having "forfeited all title to confidence, respect or support." He believes in conquering hate by love in the triumph of right over might, and all the effort of his public life is directed towards pursuing the masses of India of the truth of this ideal.

—The Asian Review.

Olla Podrida.

The great problem before the so-called civilised countries of the world is unemployment. England, has already spent enormous sums to feed the clamouring unemployed. America has got 3½ millions unemployed. That is the condition of the most prosperous creditor nation which has supplied food and ammunition all round during the recent great War and which went on making money while all the others were busy cutting one another's throats. Dr. Rathenau of Germany has recently told the world that as Germany has to give reparation the Germans must work and that this would mean that the others must be idle, and that the reaction of reparations from Germany will affect the Allies prejudicially from an economic point of view much more than it can affect Germany. Germany has set her teeth and is going to work with a will. The Allies try to damn her by economic boycotts and blockades and other equally wonderful devices. The "Madras Mail" regaled us a few days ago with a suggestion that the allied nations should write off one another's debts. A very nice suggestion for the debtors! Will the creditor agree. But all this is civilisation. Be in a chronic state of War. Have a political war or an economic war all the time. Allow no rest to yourselves or to others. Over-produce, undersell, kill others and die yourselves!

Mrs. Annie Besant has recently had a strenuous birthday. Many deputations, congratulations, addresses, felicitations, etc., etc., etc., gave her hardly a moment's rest. Our over-admired lady! But is the representation true? Nowadays 'popularity' depends on owning a daily newspaper or having a friendly editor of a daily newspaper.

Marconi's yacht has recently intercepted wireless messages of a sort not yet known on earth and is of opinion that Mars or some other planet is trying to signal to the earth. This looks like a twentieth century edition of Butler's *The Elephant in the moon*. One century is as mad as another. But only the description of the objects of mad endeavour vary. Even the objects do not vary!

The Russian Soviet is praying for help for the famine-stricken. The givers of relief are going to relieve Russia from hunger and Bolshevism simultaneously. They are going to organise the bourgeoisie and the profiteers! What a brilliant idea!

What does all this matter! Lieut. Macready has had a flight by airship to a height of 40800 feet. The millennium has thus come. Let us rejoice.

The rouble and the Kroner have been going down—where? Some coins have been going up, and some have been going down. The present rate is 231000 roubles to the pound. These wild fluctuations help a few speculators and ruin all others.

New *jayanthis* and *Saptahas* are coming in. Sometime back an egregious Bhagawathar of Tanjore performed a *Harikatha yelept* Gokhale charitram. Now another wisecrack wants a *Charka Saptaha*. A few months ago a fool compared the railway carriage in which Mrs. Besant travelled in the too-soon-past days of her glory to Parvathi's shrine. Now Avatars are being suddenly hailed and as suddenly assailed and kicked away. Political reformers suddenly grow beards and become sages. Even Sankaracharyas cannot keep out of the *melec*. What are we coming to?

A young boy named Alfred Ashbury was flying a kite in the third floor. He fell from there and died. But what is a young life in comparison with the inestimable blessing of having a skyscraper!

Eastern Europe is said to be feverishly arming! Yet there is loud and boastful talk about the League of Nations and the Washington Conference! The whole thing is sickening!

In Russia 10 millions of human beings are starving and dying. Yet the civilised humanitarians of western Europe who are rolling in wealth preach non-co-operation with them as the government of Russia is Bolshevik!

Madame Duncan recently said that in Europe commercialism has killed art. But what does the modern care for art or heart so long as he can sell his soul for a banknote in open market!

Quite recently wine worth 300000 dollars was stolen from the cellar of Leiter of America. I do not know which is the more remarkable in that "dry" country—the storage or the theft.

In the same wonderful "dry" America the Police confiscated some liquor as contraband and then privately sold it. Some other policemen again confiscated the same and then sold it privately. This game went on 6 times. The story is not dry, though the country is supposed to have gone dry!

Mr. Lloyd George says that it is not pleasant to be a minister. What an unhappy man to be sure!

The Chinese had already cut off their pigtailed. Now they have gone and done something more wonderful. They have cut down their alphabet from 43000 to 40 characters!

Mrs. Annie Besant is now getting celebrated her birthday in many places in India after duly reconstructing the shattered world in many places in England.

Not content with Mrs. B's reconstruction of the shattered world, the Kerala T. S. federation is going to reconstruct India of course theosophically. Poor India!

Need I say that Sir T. Sadasiva Iyer will be there? Why is T. Sadasiva Iyer like the Theosophical Society and why does he like it and why does it like him? The questions are three but the answer is one. Because he is T. S. like it.

The Moplah fanatics are up and doing. There are only two broad divisions of humanity—fanatics and fools.

Canon Burns of Kenya is both a fanatic and a fool. He says that he will abandon Kenya if Kenya does not abandon the Indians. Whose will be the loss?

The *Hindustan Review* has been advocating the adoption of the matriarchate. Very soon we shall have the rule of the children and then the rules of cattle and horses. We are perhaps to realise soon the reign of Hounhynms.

It seems that the birth rate is falling in England. Man seems to be resolved to master everything in the world. Let him master himself first of all.

In Kansas in China the earth yawned and 200000 persons went in. Let man control the death-rate also if he can!

SCRUTATOR.

Correspondence.

Their Excellencies' Visit to Srirangam Temple.

On the 31st of October, early in the morning Their Excellencies Lord and Lady Willingdon visited the famous Srirangam Temple. The Trustees headed by Mr. S. S. Vyasa Row received their Excellencies at the Entrance Gate and conducted them to a richly decorated pandal where the elite of the Temple Worshipers had assembled to welcome Their Excellencies. After acknowledging the greetings of those assembled Their Excellencies commenced the inspection of the Temple jewels and golden vessels. They were much struck with solid massive golden vessels and the highly precious jewels especially the Pearl Coat and the Precious Gems Kavacha used for the Deities on the occasion of the Vaikunta Ekadasi. They were then led to view the Vahaname in gold and silver and Her Excellency admired much the Ivory Palanquin. Both their Excellencies expressed that they had not anywhere else witnessed such a collection of valuable jewels and this created in Their Excellencies' minds the impression that the temple is rich beyond expression. They inspected then the thousand pillars Mandapam and while on the top of it the Trustees took the opportunity to inform Their Excellencies that the Temple buildings were out of repairs and

leaky in several places and that a large amount of money was required to repair them and that the annual resources of the Temple were just sufficient to meet the routine expenses and that the Government of His Excellency should be pleased to grant the required amount from the Mohini Allowance which had accumulated with the Government. Before this could be fully represented to His Excellency, he cut it short with the remark that some of the Temple Jewels may be sold to meet the expenses. This has naturally caused uneasiness in the minds of those who heard His Excellency. The jewels are the donations of various rich devotees who had visited the temple on various occasions and the Trustees have no right whatever to dispose of them. They must keep them in good repairs and use them for the Deities on occasions. As a matter of fact some of these jewels are now stolen and the public are blaming the Trustees for not taking proper action to recover the same. Under the circumstances the advice given by His Excellency to the Trustees is likely to be misconstrued and hence implore His Excellency to disabuse Himself of this idea of selling the Temple Jewels which is a sacrilege and consider with sympathy and fair mindedness for both of which His Excellency has already earned a name, the representations made for the return of the Mohini accumulation and thereby do justice to the most famous temple and earn the undying gratitude of Thousands of Pilgrims and the eternal Blessings of God Sri Renganadha.

Trichinopoly,
4th November 1921.

ONE WHO WAS PRESENT.

Arya - Charitam

OR

STORIES OF ANCIENT INDIA

Illustrative of Indian Ideals in the past.

Selected form the Epic and Puranic Literature

AND

EDITED BY

the late Hon'ble V. Krishnaswamy Aiyar,
B.A., B.L.

Member of the Executive Council of the
Government of Madras.

PRINTED AT THE

SRI VANI VILAS PRESS, SKIRANGAM.

Demy 8vo. Pp. 742. Cloth Bound. Gilt.

Price Rs. 3-8-0. Postage extra.

Bookselling Department.

SRI VANI VILAS PRESS,

Srirangam.

Swarna - Rathnakaram

A REAL PANACEA

• FOR ALL KARMA ROGAS

Prepared by Pandit C. T. ARUMUGAM PILLAY, Ayurvedic Doctor, and the member of the Committee on the indigenous systems of medicine (the Ayurvedic and Unani) and son of

Ayurveda Bhaskara C. T. SUBRAMANIA PANDITHAR, the author of such rare works as 'Jeevarakshamirtham' and other Ayurvedic Shastras.

We have a successful history of over 150 years in the line and can GUARANTEE the absolute Purity of MEDICINES.

SWARNA RATHNAKARAM is *pleasant to take, creates a good appetite, produces strength.*

An all round Nervine Tonic.

A Specific for Consumption, Asthma, Diabetes, Leprosy, Chronic Skin diseases, Nervous diseases, and Diseases of the Liver, Lungs, Kidneys. The price is Rs. 10-8-0 per bottle. Numerous Testimonials to prove the efficacy.

Manufactured by the said Pandit who also undertakes to treat all diseases of the Eye, left as hopeless by the Hospitals.

EYE TREATMENT

A SPECIALITY

A few of the many Testimonials.

1. Venkatrayulu Naidu Garu, Zamindar, of CHINNA-KADAMBUR, Chittoor District.

I lost Vision as an effect of cataract. I was a private patient of MAJOR WRIGHT and Dr. E. V. Srinivasachari both of whom wanted to remove my eye. By your "SWARNA RATHNAKARAM" and "NAYANAMIRTAM" and Eye Medicines I had my vision restored your cure was marvellous.

2. Mr. Anjanappa Naidu, BELLARY, writes :—

My Eyes were red and became Blind. After sometime I went to the Ophthalmic Hospital, BANGALORE, Dt. Surgeon of Bellary, and the Ophthalmic Hospital at MADRAS, who all failed to cure me. By your "Swarna Rathnakaram" and "Nayanamirtam" and Eye Medicines my right Eye became alright in 12 days and left Eye in 15 days.

Apply to:—

BASKARA & SONS,

JEEVARAKSHAMRITHA PHARMACY,

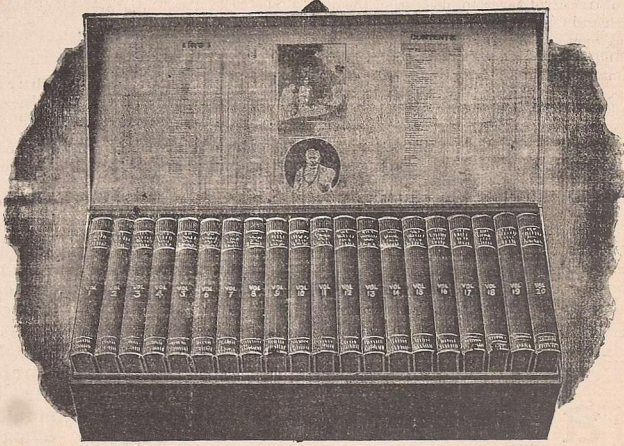
195, Mint Street, G. T., MADRAS.

Tele: Address, "BHASKARAR"

Post Box No. 131 MADRAS.

MEMORIAL EDITION OF THE WORKS OF SRI SANKARACHARYA

20 Volumes Crown 8vo. in a Teak Case.



Brahmasutrabhashya 3 vols.

Isa, Kena, Katha. and Prasna Upanishad Bhashyas 1 vol.

Munda, Mandukya and Aitareya Upanishad Bhashyas 1 vol.

Taittiriya and Chandogya Upanishad Bhashyas 2 vols.

Brihadaranyaka and Nrisimhatapani Upanishad Bhashyas 3 vols.

Bhagavad Gita 2 vols.

Sahasranama and Sanatsujatiya Bhashya 1 vol.

Vivekachudamani and Upadesasahasri 1-vol.

Minor Prakaranas 2 vols.

Minor Stotras and Lalita Trisati Bhashya 2 vols.

Prapanchasara 2 vols.

For the first time in the History of Sanskrit Literature is brought out an accurate, collected and uniform edition of all the available works of this Renowned World-Teacher.

This edition has the unique advantage of having had the privilege of personal supervision and guidance of His Holiness the late Jagadguru of Sringeri a reputed Sanskrit Scholar of very high attainments.

All the volumes are printed in the best style possible, illustrated with splendid half-tone and coloured pictures and are bound in cloth with a very attractive and elaborate design. The twenty volumes are placed in a neat teak case and each case containing one complete set of the ordinary edition is priced at **Rupees FIFTY only.**

The same edition, bound in cloth extra, full gilt **Rupees Seventy Five only.**

SRI VANI VILAS PRESS, SRIRANGAM.

THE ANTISEPTIC

A monthly Medical Journal for the busy practitioner

Edited by **U. RAMA RAU**,

Medical Practitioner, Madras, and contributed to by eminent men in England and India. The Antiseptic is the premier Medical Journal in Southern India and has been in continued existence since it was started in 1904.

Subscription Rs. 5 a year inclusive of postage.

Subscription may begin from any period. Every volume begins with January number. *Specimen copy sent free to members of the medical profession.* Members of the Medical Profession are requested to send contributions, for which they are given honorarium. Details sent on request to the Editor and Proprietor, U. Rama Rau, 323 Thambu Chetty St., Madras to whom all remittances, literary communications and business letters should be addressed. Rates of advertisement quoted on request.—

Very useful books on Sanitation

HEALTH & FIRST AID

By **Dr. U. RAMA RAU**,
Medical Practitioner, Madras.

ENGLISH PUBLICATIONS

Health Lecture Series:—

No.		As.
1.	Houses in relation to health—2nd Edition	.. 2
2.	What to do before the doctor arrives, 2nd edition	.. 2
3.	School Hygiene	.. 4
4.	Water in relation to Health	.. 2
5.	Air in relation to Health	.. 2
6.	Health and Disease	.. 2
7.	Preventable Diseases	.. 2
8.	Common Disease Carrying Insects	.. 2
9.	Milk in relation to Health	.. 2
10.	Alcohol and its dangers	.. 2
11.	Personal Hygiene	.. 4
12.	Home Nursing	.. 8
13.	Food in relation to Health	.. 2
	First Aid in Accidents, 3rd edition	.. 12

VERNACULAR PUBLICATIONS

	First Aid in Accidents—Tamil 3rd edition	.. 12
	First Aid in Accidents—Telugu, 2nd edition	.. 12
	" Canarese "	.. 12
	Malayalam, 1st edition	.. 8

Health Lecture Series book as above in Tamil
Price same as English Edition.

Copies can be had of:

SRI KRISHNAN BROTHERS,

CHEMISTS & OPTICIANS,

323, Thambu Chetty St. MADRAS

1. Santanadhi Thailam

Cooling for bath. Used by Maharajahs, Princes and others.

2. Scented Nuts

3. Sandal Powder

4. Incense sticks of highest quality

All Indian perfumes, finest ottos, purest Pungu &c., can be supplied at lowest rates.

Please apply to:

Messrs. K. R. V. & Co.,

KUMBakonam.

POCKET SANSKRIT CLASSICS.

THE VALMIKI RAMAYANA

A series of handy volumes of the standard works in Sanskrit literature. Each volume is printed and attractively bound in cloth with gilt letters and would go easily into one's pocket. The readings adopted are purely South Indian and each half of a sloka is given in one line. Several illustrations adorn the volumes. Price of each volume Rs. 12.

Sri Yani Vilas Press, Srirangam

"DRY" AMERICA:

AN OBJECT LESSON TO INDIA

A timely publication under the above title from the facile pen of Mr. St. Nihal Singh, the well-known journalist, has just now come out in which the author has given a succinct, and interesting narrative of how the prohibition movement succeeded in America describing in detail the Rise and Victory of the movement, the effect on Capital, the improvement of labour conditions, Social effects, health under prohibition, decrease in crime, saving to the community, and the Indian problem.

This book is written to indicate how the United States overcame the difficulties standing in the way of prohibition, and the results which are already visible, in the hope that it may prove useful to us in effectively dealing with our own problem. The present is the right moment for us to undertake such a task, because Indians, irrespective of their political differences, are determined to seize every opportunity to regain for India the primacy of position which she once occupied in the comity of nations.

Though conditions in India differ from those in America yet there is no reason why the American experience may not be repeated in our country. It is as true of India as of the United States that the State derives only a small amount of the money actually spent upon drink. The extinction of the liquor traffic may mean the extinction of the revenue derived from liquor, but it cannot mean that the money now paid for liquor will be destroyed. On the contrary, the banishment of liquor will mean that the money, instead of being wasted, will be available for productive purposes, and will help to improve the general condition of the people, who will not be able to spend it upon intoxicants. General improvement of living conditions must favourably react upon the State Exchequer.

The book is published by Messrs. Ganesh & Co., Madras, printed on Antique paper and bound in cloth, priced Rs. 3.

Ganesh & Co., Publishers, Madras.

LOOK SHARP!

LATCHMIKANTHAM STUDIO,

Opposite to Municipal Dispensary,

TEPPAKULAM POST, Trichinopoly.

A Golden opportunity for utilising your money for the approaching New Year.

WHAT ?

Photographic Publication.

High Class Bromide Enlargements from faded and smallest Photos up to Life size (from any copy.)

Whether in a group or single.

Particulars of rates in person.

P. S. S. Raghavan,

8 Malaivasal

DEALER IN

SWADESHI . . .

. . . GOODS.

SWAMI VIVEKANANDA.

His Complete Works—Vol. III-IV, Rs. 2-8 each, Vols. I, II and V, Rs. 2-12 each. Cloth 8 As. extra each.

From Colombo to Almora (30 inspiring lectures on burning problems of the day) Rs. 2.

Karma-Yoga 12 As. East & West 10 As.

Jnana-Yoga (21 Vedanta lectures) Rs. 1-8.

Sri Ramakrishna's Teachings (Mainly edited by Sister Nivedita), in 2 parts. Cloth. Each Rs. 1.

The Life of the Swami Vivekananda. Complete in 4 Vols. Price, vols. I-III, Rs. 3-4 each. Vol. IV, Rs. 2-8. Popular Edition Vols. I-III. Rs. 2-5. each. Vol. IV, Rs. 1-13.

Srimad-Bhagavad-Gita. Text, Eng. translation, paraphrase, and notes by Swami Swarupananda. Cloth. Rs. 2-8.

Vivekachudamani of Sri Sankara, Text, English Translation and Notes, by Swami Madhavanand (Boards), Rs. 2.

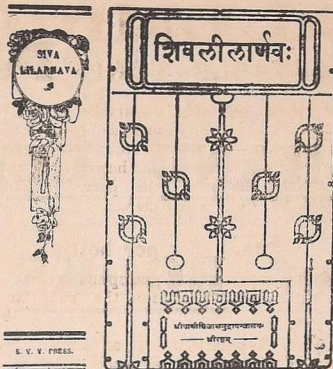
Most of the above books are offered at concession rates to subscribers of the

PRABUDDHA BHARATA.

A high-class religious monthly, (26th year). Annual Subscription Rs. 2. (Mayavati, Dt. Almora).

Works of Swami Abhedananda and Sister Nivedita are also available. For catalogue of books and photos please apply to—

The Manager, Advaita Ashrama, Publication Dept.,
28, College Street Market, Calcutta.



SIVALILARNAVA Mahakavya in 22 Cantos by Sri Nilakantha Dikshita with 8 half-tone and coloured illustrations and an introduction By T. S. Kuppaswami Sastrigal. Cr. 8vo. pp. 47—457.

Cloth Gilt Price Rs. 2-4-0 Only.

Sri Vani Vilas Press, Srirangam.

Indian Medical Record

A Journal of Public Health and Tropical Medicine

Annual Subscription Rs. 7—8—0 Post Free.

SPECIAL TUBERCULOSIS NUMBER.

Price Rs. 2. DECEMBER 1920 Postage As. 4 extra.

CONTAINS all up to date knowledge about the *causation, prevention* and treatment of the great white scourge TUBERCULOSIS with special reference to INDIA.

THIS NUMBER will be supplied free to all subscribers of the INDIAN MEDICAL RECORD,—for the year 1921.

Address:—

INDIAN MEDICAL RECORD,

2, Harakumer Tagore Square,

CALCUTTA.

SRI BHARAT DHARMA MAHAMANDAL.

The All-India Hindu Socio-religious Association.

General President: H. H. the Maharaja Bahadur, of Durbhanga

Subscription for General Members each Rs. 2 a year.

Members have the privileges of (a) the Mahamandal Benevolent Fund; (b) the Mahamandal Magazine (in English),—a High Class Monthly free; (c) all the Mahamandal Shastri Publications, at three-fourth price.

Prospectus and Specimen copy of the Magazine sent FREE.

Agents wanted in all important towns. Commission handsome.

The General Secretary, Sri Bharat Dharma Mahamandal,

*Benares Cantonment

Notice.

GRAND CLEARANCE SALE **of BOOKS and PICTURES**

*With 20 per cent of the value of the
sold tickets as Prizes.*

N. B. The Government have permitted this Clearance
Sale and prize distribution.

3000 tickets have been sold till now.

The prize drawing will be in January 1922
and the exact date will be announced later on.

Look sharp if you want to participate in the
drawing of Prizes.

The One Rupee worth of books is supplied
to each ticket holder immediately.

Tickets can be had of:

Sri Vani Vilas Press, Srirangam.