

Hindu Message

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from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

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 - (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
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A Vision of India.

INDIAN PRODUCTS.

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

Ind's fragrant spices fill the mouth and mind

With perfumed sweetness and with vibrant

power

Her varied cereals sweet the world do dower

With plenty food and feed all humankind,

She was the first the realms of men to bind

By trade and make united hour by hour

The sons of men. From her art's blossomed

bower

Bright beauty's scents went riding on the wind.

From inner earth her busy skilful hands

Brought precious stones and gold and silver

bright

And cut and polished them to loveliness.

Her merchandise on foreign seas and lands

Was seen and welcomed for its beauty bright

Which did men's eyes and hearts with rapture

bless.

Dreams of the Soul.

BY AN INDIAN DREAMER.

LXXXVI

O Lord, teach me the lore that will give me
illumination without pride.

Teach me the world that will con- and
yet not hurt the feelings.

Teach me the act that will be a cool and
healing touch to the aching brow of pain.

Let even my lightest jest add to vision as well
as to mirth.

Teach me to transcend the poor economics of
selfishness with the rich opulence of renunciation.

Let me shine merrily and steadily like a star !



LXXXVII

What I shall be in thy palace, O My King !

Shall I be Thy charioteer flashing thy will
through me along the reins ?

Shall I be Thy gardener making the flowers
and fruits of all seasons blossom and ripen in thy
beautiful gardens ?

Shall I be Thy palace servant making thy eyes
fall on ever varying beauty and splendour ?

Shall I be Thy Jester interposing the soft
weight of airy trifles between Thy mind and Thy
kingdom's cares ?

Shall I be Thy soldier punishing all transgres-
sions of Thy Law ?

Shall I be Thy minister administering Thy
gracious Laws ?

Shall I be the guard of the queen's palace
when Thou goest to meet Thy Eternal Bride and
keep happy tryst ?

Shall I be Thy bard and hear and sing the
music of Thy spheres ? I like this office best and
pray for it from Thee with folded palms and pray-
ing lips and adoring eyes.

Events of the Week.

The Egyptian disorders are taking their usual course; and Marshall Allenby is apparently a Bourbon *redivivus*. The Egyptian leaders have issued a manifesto in which it is said that it is the duty of every Egyptian to break all social relations with the English; that no Egyptian statesman should form a ministry while the present policy obtains; that Egyptians should not submit any matter except to Egyptian officials, should withdraw deposits from English banks, and should refrain from shipping goods by British vessels; that they should completely boycott English merchants and goods; and that in fine they should launch into a policy of thorough non-co-operation with the British. The authorities have not been slow in meeting this in their wonted manner. All the signatories to the manifesto have been arrested. Four Arabic journals in Cairo and one in Alexandria have been suspended for publishing the manifesto. This we note has been followed by student strikes. In this connection, we note that the ubiquitous pen of Sir Valentine Chirol has been active. In a passage which puzzles us, Sir Valentine says the extremists of Zaghoul and his followers is "mild compared with that of Indian extremists." Indeed!

The Local Government have published a bill to amend the Madras Revenue Recovery Act II of 1864. In certain areas, run by the Statement of Objects and Reasons of the Bill, "the idea prevails that ryots will be able to evade the payment of tax if they combine in passive resistance to its collection. In view of this situation the procedure for distraint of moveable property or for attachment of land and their subsequent sale is unnecessarily lengthy." "The provisions of the Revenue Recovery Act as it stands were intended," it continues, "for normal conditions and are inadequate to meet a combined attempt to resist collection." It is proposed, it concludes, to shorten the procedure giving only a minimum period after attachment for payment and empowering the officers concerned to sell thereafter promptly. The Bill, which will be called the Madras Revenue Recovery (Temporary Amendment) Bill, consists of four sections. Section I is formal and Section 4 gives powers to the Local Government to notify the areas in which the ordinary revenue recovery procedure under Section 37-A of the Act of 1864 could be suspended and the summary procedure proposed under the new Bill substituted therefor. The principal Sections of the Bill, Sections 2 and 3, run as follow:

Notwithstanding anything contained in sections 9 and 22 of the Principal Act, the Local Government may by notification authorise any officer distraining moveable property within a particular area to sell the distrained property at such time and place as may be specified by him after causing such proclamation as he may consider necessary to give due publicity to the sale provided that such sale shall not take place within 24 hours of the time of distraint. All references in the Principal Act to the Officer empowered to sell under Act VII of 1899 shall be deemed to refer to the distraining officer empowered to sell under this section.

Notwithstanding anything contained in section 27 and clauses 1 and 2 of section 36 of the Principal Act the Local Government may by notification direct that the provision regarding notification of attachment by publication in the District Gazette be dispensed with in any particular area and may authorise the officer empowered to sell immovable property to sell the same by public auction at such time and place as may be fixed by him after causing such proclamation as he may consider necessary to give due publicity to the sale. Provided that such sale shall not take place within seven days from the date of the attachment.

The Bill, we are told, will be introduced in the next session of the Madras Legislative Council which begins on February 14.

According to the information published in the "Daily Chronicle" Mr. Shahparji Saklatwala has been formally

adopted as a candidate for the next election for the Imperial Parliament in the constituency of North Battersea. Mr. Saklatwala is a cousin of the Tatas, but is not in any way identified with Imperialist or capitalist policy. For many years past he has been a familiar figure in Labour Socialist platforms and we noticed that his name appeared among the speakers at a Communist Party Rally that was to have come off in Shorelditch on December 22 last. He has been elected as Parliamentary candidate now by all the Labour organisations in the constituency. There are two Parliamentary constituencies in Battersea, one South Battersea and the other North Battersea. Of these North Battersea is what is called a certain seat. South Battersea is more than doubtful. At the final convention Mr. Saklatwala and Mr. Winfield, J. P., the Mayor were selected for the two seats. Mr. Saklatwala's ultimate selection for the safer seat is an evidence of the confidence in the abilities which he has been able to create among the electors. If Mr. Saklatwala succeeds at the next General Election, he will be the third Indian to enter Parliament, and he too, like his two predecessors, is a Parsi.

We do not know what truth there is in the statement of the *Patriker*, some time back, that Mr. E. S. Montagu ruefully referred to the high salaries the Ministers voted for themselves thus precluding him from raising the whole question of the salaries of all the services before Parliament with a view to effecting much-needed retrenchment. The Bengal Council, it will be remembered, during the earlier discussion of this question, had placed the amount on the non-votable list. As a result of a reference to the law officers, the amounts have this year been submitted to the vote of the Council. And the non-officials in the Bengal Council were girding up their loins in a manner that evoked not a little of laughter—which events have fully justified. They have been "whipping" and circularising themselves on the necessity of throwing out the taxation and ministerial salary bills; as a result the table of the Council groaned under the weight of no less than 11 amendments. One was withdrawn and all the rest were negative. Feeling seems to have run high in the Council, a very natural thing among an emotional race and in the tense atmosphere of Calcutta of today. Division on three amendments showed that the highest votes recorded in favour of fixing a minister's salary at Rs. 48,000 a year were 27 against 78!! In the result the original motion fixing the salary at Rs 64,000 a year for each minister was carried. We have not the polls before us: nor does it matter. Our sympathies go out in abundant measure to those estimable enthusiasts of economy whose vision had been so befogged as to prevent their recognising their impotence.

According to the Publicity Bureau, a very large number of letters and telegrams conveying messages and resolutions of loyalty and welcome have been received either by the Chief Secretary to His Royal Highness or by His Excellency for transmission to His Royal Highness during the royal visit. These messages bear eloquent testimony to the widespread rejoicing with which the visit has been received by the whole of the Madras Presidency. The letters and telegrams number between six and seven hundred are sent by Local Boards and numerous representative communities as well as by a very great number of individuals. Feeding of the poor in honour of the Prince's visit has also been very general throughout the Presidency.

The Publicity Bureau states:—His Excellency the Governor in Council is anxious to encourage the enrolment of Government servants in this Presidency in the Indian Territorial Force and is prepared to give them such facilities for training as are possible. It is obviously impossible to allow a large proportion of the Government servants in a district to absent themselves from their ordinary duties for any lengthy period simultaneously, but those who are allowed to undergo the prescribed annual course of training by their official superiors or the heads of departments in which they are serving will be treated as on duty during the period of training and will draw their ordinary pay.



The Hindu Message

The Assembly and the Budget.

At the Indian Legislative Assembly on Thursday last, Mr. P. P. Ginwala, the Chief Whip of the newly formed Democratic Party, moved that such steps as may be necessary may be immediately taken to abolish the distinction between votable and non-votable items in the budget and to submit the whole of the budget to the vote of this Assembly. After some members had spoken, Mr. Mc Carthy suggested—and the original mover accepted—an amendment limiting the grant of privilege of voting on all items only to the coming budget. The amended resolution then ran as follows: "This Assembly recommends to the Governor-General in Council that such steps as may be necessary may be immediately taken to abolish the distinction between votable and non-votable items in the coming budget and to submit the whole of the budget to the vote of this Assembly." In this form the resolution was adopted in the Assembly by 51 votes against 27. We must congratulate the Democratic Party as well as the House generally on this result.

One noteworthy feature of the debate is the surprising alacrity with which non-official European members fell in with the proposal. The chief whip of the Democratic Party made an unassailable speech. The only member whose speech is reported against the motion did not go into the merits of the case. One or two members on the Indian side indulged in heroics which drew easy railery from the Finance Member. Sir Godfrey Fell obviously did not recognise that scrutinising details of military expenditure was not the same as the power to vote on them with its converse of disallowing them. Mr. Mc Carthy, the mover of the amendment which was accepted, frankly told the Government that he saw no danger in their acceding to the request of the mover. The surprise of the Indian

members at such unexpected support probably explains the cheers with which so commonplace a statement was received. Sir Frank Carter also supported the amended resolution, though we do not understand what he means when he says that he did so; "on the understanding that Mr. Ginwala and his supporters would abide by their promise of not abusing their new powers." Whatever this qualification may amount to on occasions of division on the Budget, if and when it is submitted to the vote, the non-officials thought it good so far as it went: and we should also think so. Mr. N. M. Samarath answered a point arising out of the Finance Member's speech, and said that the Moderate Deputation to England was bound, in its evidence, by considerations of immediate practicability. Or as the Moderate's detractors will say, each member of the deputation felt the itch to play the responsible and the practical-minded statesman and thus did a disservice to the country, which the Finance Member was not slow to avail himself of in reply to the speeches on the motion of Mr. P. P. Ginwala.

Sir Malcolm Hailey made a rather weak speech in stating the Government position; and our remarks thereon shall consequently be brief. But we must preface them with the observation that, in a debate which turned on the interpretation of a legal instrument, the absence of the Law Member was not respectful to the House. He was there, engaged on a Committee: and we submit it was his duty—and the House is entitled to that much courtesy—to have been in his place and laid down what he thought was the proper interpretation of the relevant sections in the Act. This he did not do, though we are told he peeped in to the House thrice and even Sir Deva Prasad Sarbadhichary who referred to his absence does not seem to have pointed out the inconvenience thereof to the House in discussing what turned out to be a question of interpretation. This by the way. Sir Malcom Hailey was obviously beyond his depths when he indulged in the pastime of legal interpretation: and beyond that he did not go, though he also fell into the same error as Sir Godfrey Fell. For the rest, he shifted his responsibility on to the Governor-General, stating that the Act left it to his individual discretion. The speech he made was therefore a hopeless failure, and, if we leave aside his adventures into the region of interpretation, was wholly irrelevant to the subject before the House. He did not say a single word as to the inexpediency of adopting the motion or the incompetency of the

Assembly as it was constituted. And as he did not refer to them we have to suppose that he had no objection to the motion being acceded to.

Everything therefore depends on His Excellency the Viceroy. We are assured on very high authority that Lord Reading is very favourably disposed towards the aspirations of the Assembly. But the tactics of prolonging the fated day has many strenuous advocates: and even a Viceroy is the sport of environment. Consultation with the Law Officers may ensue, thus postponing the possibility of any decision in time for the next budget. This is hardly a statesmanlike course. But should this be adopted in preference to a more straightforward course, the coming budget will not, we may be sure, have as smooth a way as its predecessors, if the Assembly has any regard for consistency or if the Democratic Party is the vigilant exponent of economy that it now professes to be. And with an apprehended deficit of over twenty crores and in view of the increasing tension in our public life, we hope and trust Lord Reading will not let go so glorious an opportunity to liberalise the constitution. This is one of those occasions that demand not prudence or circumspection, but a bold and courageous handling of the situation in those who have been called to the helm in Indian affairs.

Vanity.

By R. KRISHNASWAMI Aiyar, M.A., B.L.

It is a truism that each person has a personality. But it is rarely that we consider what are the elements that ordinarily constitute that conception. As we ordinarily understand it, we include in it everything that goes to make up the individuality of the person, that is everything that marks him out as distinct from another. The worldly status of the individual, his dress, his body, his senses, his mind, his intellect and his inner Self—all these are summed up when we speak of his "personality." But strictly and "logically speaking the personality" of a person must consist of that essence in him but for which he will cease to be a person and because of which he is a person. A little introspection will make it apparent that that essence has for its inseparable characteristic the capacity to know. Knowledge then it is that makes a person a person. We will now see that the physical body and the senses are part of one's personality in so far as they do know the external world but that they are no essential part will be clear from the fact that they in their turn are "known" by the mind. We must therefore consider the physical body and the senses as a person only in relation to the external world. The mind again similarly "knows" the physical encasement and everything external to itself and is therefore

a person in relation to them; but it is at the same time "known" by the intellect. Similarly, the intellect "knows" the mind and everything external to itself, but is "known" by the inner Self. The Self 'knows' the intellect and everything external to itself but is 'not known' by any other entity. Thus the senses, the mind and the intellects are 'persons' relatively to the things external to them but are 'non-persons' in relation to the inner concepts; the Self alone being always a person and never a non-person. In other words, senses, the mind and the intellect have each of them two aspects, the 'knower' aspect and the 'known' aspect according to the standpoints from which we consider them—subjectively or objectively. In ordinary everyday life, we lose sight of these two distinct aspects, for as I have said we include in the conception of personality not only our inner Self but the intellect, the mind and the senses as well and sometimes even our dress, our position etc., so much so that we fail to recognise that there is an objective side to our intellect etc. To the philosopher, the Self alone is, as already mentioned, a Subject, the intellect etc., being but non-persons; he will therefore ignore the subjective side of the intellect etc. Between these two extremes come those people who do not lose sight of either of the two aspects and to whom they are of equal reality. These people again may be conveniently divided into two classes—those who attach more importance to the known aspect and those who attach more importance to the unknown aspect. I need not say that the former class will approximate to the ordinary man more than to the philosopher and that the latter class will approximate to the philosopher more than to the ordinary man. Again as there is nothing in this universe which has not two sides to it—the good and the bad—these two classes sub-divide themselves into four according as the object of the knowledge is the good or the bad side. Thus we arrive at a classification of men into six classes.

1. Those who identify themselves with their bodies, senses, minds etc., and are unable to conceive of them as distinct from the inner Self.

2. Those who are able to perceive that their bodies etc., are but *instruments* of their own knowledge and enjoyment but are unable to keep them off from contact with evil and allow themselves to be overpowered by them.

3. Those who are able to perceive that their bodies etc., are only *instruments* and are also able to regulate their use for knowing and enjoying good.

4. Those who are able to perceive that their bodies etc., are but *objects* of knowledge but are unable to see anything but their good side.

5. Those who are able to perceive that their bodies etc., are but *objects* of knowledge and see both sides of them—preferentially the bad side.

6. Those who are able to perceive that their bodies etc., are but *objects* of knowledge and see both sides of them equally indifferently and even as unrelated to themselves.

These six classes may be said to generally correspond to 1. the unthinking 2. the worldly 3. the selfish 4. the vain 5. the ascetic and 6. the philosopher. My present purpose is not to make any detailed analysis of these kinds of people. I thought however that the above will be useful to give us an exact idea of the place of the vain in the scale of humanity. As it is they do occupy a fairly high rung in the ladder. But it will also be clear that as they are not far removed from the Selfish, their position is not enviable as they may at any time slip into the next lower rung. Again as a result of its peculiar position between Selfishness and Vairagya, it is very difficult to classify. Vanity either among the virtues or among the vices, for in a way it partakes of the characteristics of both but we may generally say that vanity is a vice when it leans towards selfishness but is a virtue when it leans towards Vairagya.

I have mentioned above that the vain are those who perceive only the good side of the 'known' aspect of their bodies, senses etc; for example, the body ordinarily *hears, sees* etc., when in relation to the respective senses; the vain man will want it to be *heard well, to be seen well* etc. I may state here at once that there are two varieties of vanity—according as it is himself or another that is sought to be made the hearer etc. The first variety loves to hear himself, see himself etc., while the second loves to make himself heard, seen etc., by others. Let us consider some familiar examples.

Possessions: The Self-vain will like to have good things about them and will derive a pleasure from the possession itself. It is indifferent to them whether others know of their possessions. An extreme example of this variety is the miser.

The other kind of vain men will be more particular about showing off the few good things that they possess so that they may create in the minds of others an exaggerated conception of their possessions.

Sound: The self-vain man loves to be always talking; he has an inestimable pleasure in hearing his own voice. He is not particular about interesting his audience. It is enough for him that he is allowed to talk. In this variety may be included those who have a taste for music or have got some stanzas by heart though it may be they are the most innocent of the sinners of this class.

The vain man No 2 is always careful about what he talks; his diction, his expression etc., will be well polished, for his ambition is to make himself heard well. He will not tolerate any inattention on the part of his audience for that will stand in the way of his being heard well. As his main idea is to be himself heard well, he will generally be stuck in attending to what others say and this may sometimes lead him unconsciously to talk on matters in which the audience has no interest; but he can always be brought back if the latter fact is brought to his notice.

Touch: The self vain man will be very careful about his body and his dress; he will want everything about him that he may have occasion to touch soft and smooth. He will generally prefer silk to cotton and cotton to

woollen for wearing. If a man, he will like to shave himself as frequently as possible. The self vain will hesitate to come in contact with dirty or even hard things and will therefore be very fastidious in their habits.

The vain No 2 will like to touch others so that the latter may realise how soft they are. They will feel extremely flattered if you tell them, "how soft your hand is!" Their habits will generally be the same as those of the previous class but in an accentuated form. It may be generally stated that men as a class are predominantly of the former variety and women of the latter.

Form: The self vain person finds a peculiar fascination in gazing at himself in mirrors or in photographs. It will be difficult to convince him that his style of beauty is not exactly the highest. He will delight in handsome dress, jewels and trinkets and will generally be neat and clean.

The vain men of the other variety will find a higher pleasure in mixing in society where there will be opportunity for others to gaze at him. If he looks at himself in the mirror, it is not with a view to admire his own beauty but to form an estimate of how others will appreciate his appearance. His habits will not differ from those of the self-vain man; but he may sometimes resort to artificial aids to beauty and may not be particular about his personal cleanliness. As soon as a pillow got dirty, a friend of mine used to turn it inside out and put it on the pillow, that the pillow will thereby get dirty was of less moment to him than that the visible side should seem clean. He belongs to this variety.

Taste: I suppose that those who suck their thumbs or bit their nails belong to the self-vain class.

I am not aware of any persons who like to be tasted except it be the mothers that suckle their children. But I have my suspicions that the desire to be kissed is a mild form of this kind of vanity.

Smell: The self-vain will be very particular about personal cleanliness and may sometimes indulge in the use of scents so that they may smell well.

The other vain men who want to be smelt by others will use strong scents when they go in society; personal cleanliness is only of secondary importance to them.

Mind and intellect: The self-vain man will think himself endowed with the noblest qualities and the keenest intellect and will generally be what is called "Self-conceited." It will be impossible for him to conceive of a higher degree of perfection than himself; he may therefore lack the virtues like modesty, obedience, reverence and the like but will be very scrupulous in his own habits and conduct for fear of losing his own "self-respect" or "self-esteem."

As the aim of the other variety of vain men is only to make others think very highly of them, they will resort to ostentatious charity, high-flown disquisitions on morals and philosophy. Their private life need not correspond to their professions but they will be very careful to see that every appearance of acting up to them is kept up. The hiding of their own vices is more important to them than their avoidance.

I can go on thus multiplying instances but it is not possible to classify or enumerate all possible forms of vanity for there are as many different varieties as there are objects of vanity in this universe. I need not say that the objects of vanity are infinite, for have we not read of the "ugly" contest recently held in America and the Ball Head Club of London? It may be safely stated that there is nothing in this universe which cannot be the object of vanity of somebody or other. It is equally true also to state that none lives who is not vain about something or other. There are of course infinite shades of vanity from the most gross to the most refined. But it cannot be gainsaid that vanity is universal from the highest of created beings to the lowest. I do not know if anybody has taken pains to find out wherefrom this sense of vanity has derived its power to envelop the universe and permeate through it. If I may hazard a guess, it seems to me that there has been some initial mistake even at the time of the creation of the universe and that there is therefore no escape from the effects of that primary mistake. As I have already said, vanity is the desire to make oneself "known" and "enjoyed" by himself or another; subordinating for the time the "known" and the "enjoyer" aspect of himself. That is, in other words, the "knower" and the "enjoyer," when affected by vanity desires to "be known" and "be enjoyed." The inner person, the self, who is strictly speaking neither the known nor the unknown splits himself into two, the known and the unknown, to admit of the latter being known by the former. Vanity or Self-love which requires necessarily a "loving" self and a "beloved," self is only a variety of this splitting process. I may not therefore be wrong if I say that we desire this capacity for self-love from the primal act of self-love in which the author of the universe engaged himself at the beginning of creation itself. The Supreme Being was alone, one without a second. He desired to become the many. But as there was nothing besides himself He had to create the many out of himself सोऽकामयत बहु स्यां प्रजायेयेति । स तपो तप्यत । स तत्त्वत्वा । इदं सर्वमखजत । सदितं किञ्च ॥ This desire of the One to become the many; that is, of the undifferentiated to become the differentiated seems to me inherent in any conception of self-love or vanity and it will be impossible to frame a definition of the latter if we eliminate from it this desire to "split oneself." It may therefore be some consolation to us that the

Supreme Being himself is responsible for the vanity in us as he is responsible for so many other things in us. How did the one without a second succumb to this desire to be the many is beyond the scope of this article. Though we can trace our vanities thus to the Absolute Himself we are at the same time not without the necessary directions to help us to use those very vanities for the attainment of a stage wherefrom we can look down with amusement even at the Supreme Godhead entangling Himself in the desire to create, for such is the transcendent position promised to a true and practical Adwaitin.

I reserve for a future article a consideration of the uses of vanity.

"All Things Considered."

The *Modern Review* of Calcutta quotes with approval the following observations of the Editor of the *Young Men of India*:—The essence of democracy is in carrying the people with you along such heights as they are really able to maintain when you are no longer there. Otherwise it is not democratic leadership but autocratic command, and that is in human psychological conditions no constructive statesmanship. No point comes out more clearly in Lord Charnwood's study of *Abraham Lincoln* than this. Great and heroic idealist as Lincoln was, the severe cross of public opinion which he bore with indomitable courage enabled him to secure for his people an enduring advance in national character, which no cheaper course could possibly have achieved.



We agree with these wise remarks entirely and commend them to the serious consideration of Mr. Konda Venkattappaya and other Andhra leaders who are contemplating or have inaugurated actual non-payment of taxes. These are fateful times that we are passing through; and they throw out their full share of sycophants and parasites, the ambitious, the avaricious and the desperate. Those often ensnare the people; and a very large number of men are cast up on the surface who possess the confidence of the people more than they deserve it or seek to possess rather than deserve it. We do not suspect any of our high-souled Andhra leaders of these devious meannesses. But the launching of a no-tax campaign, present or prospective, renders it imperative to utter a not certainly superfluous warning. Mr. Gandhi with a lively sense of popular errors, passions and shortcomings has hit upon certain preconditions to be fulfilled before mass civil disobedience, with all its ugly and inseparable concomitants, is decided upon. The Andhra leader having replied the conditions were all fulfilled, Mr. Gandhi can only disown his responsibility in favour of the man on the spot. Mr. Nayapathu Subba Rao Pantulu, a veteran of an earlier day, has sent a weighty letter to the Press expressing his doubts, suspicions and fears. We have no right to presume that this war-worn veteran is less patriotic or less sincere than other Andhra leaders or that he is a Rip Van Winkle who does not recognise the world he is in today.



So, Mr. Venkattappaya takes on himself an awful responsibility if he chooses to decide for a No-Tax campaign.

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Sri Yani Vilas Press, Srirangam

That the people are enthusiastic and seemingly wholeheartedly in favour of this programme seems to be his only reason for this extraordinary and revolutionary step; for in the face of Mr. Subba Rao's long letter it cannot be pretended that the Gandhian conditions have been fulfilled. It is no doubt true that the people commonly intend the public good. But as Alexander Hamilton, one of the principal founders of the American Constitution, very truly said long ago, this often applies to their very errors. And, in words that ought to be engraved in the hearts of all leaders of suppressed nationalities, he says:—"When occasions present themselves in which the interests of the people are at variance with their inclinations, it is the duty of persons whom they have appointed to be the guardian of those interests to withstand the temporary delusion, in order to give them time and opportunity for more cool and sedate reflection. Instances might be cited in which a conduct of this kind has saved the people from very fatal consequences of their own mistakes, and has produced lasting monuments of their gratitude to the men who had courage and magnanimity enough to serve them at the peril of their own displeasure." Alone among Indian leaders, with but one or perhaps two exceptions, Mahatmaji is the only person who dares point out the truth to the people at the peril of incurring their displeasure. We wish that our leaders cultivate this sterling virtue in greater measure than we at present discern.

In a volume of reminiscences entitled "Other Days," Dr. J. W. Leigh, late Dean of Hereford, gives the following story of how the name, "Teetotal," arose.—In September, 1835, a very small body of men started a Total Abstinence society. These were known as the seven men of Preston, headed by Joseph Livesay. At one of their first meetings it was a question what their society should be called. Various names were suggested, when a character, known as Dicky Turner, who had a slight stammer, said, "Let it be a T—teetotal one." The name was immediately adopted by Joseph Livesay and others. This was the first total abstinence society prohibiting all strong drinks, for before that time wine, beer and cider were not prohibited by temperance advocates.

Mr. Redmond Howard devotes two keen columns in the latest number of *John O' London's Weekly* to a description of Sinn Fein as a literary movement. The men of Easter Week, as those who took part in the rising of 1916 were called, were, he says, by no means anarchists or fools; they were men of letters of no mean intelligence. It might be called, indeed, a literary revolution. After a short paragraph in which he refers to Arthur Griffith, "the founder and still the brain of Sinn Fein," he says that the two individuals most responsible for what is now known as the Sinn Fein Rebellion were Patrick Pearce and James Connolly, and both were men of letters. The two "symbolised the union of the Gael and the worker, and both ardently believed that unless blood was shed Ireland's soul will be for ever lost." There are references to other writers, play-wrights and thinkers of note which abundantly shows how there came to the making of the Sinn Fein movement a host of writers and authors and economists "whose one aim, centred in Ireland, was her and her alone."

The following remarks, regarding the troubles of the Communists, attributed by *L'Europe Nouvelle* to M. Lenin have, we think, a wider application and are consequently worth quoting.—"In my opinion, man has three arch-enemies to fight, independently of the part which he plays in the State. These three are: communist bragging, ignorance and corruption. Communist bragging is found among those who imagine that they can solve all problems by communist decrees. As regards the second enemy, ignorance, I may say that so long as it exists in the country it will be difficult to speak of political education. An illiterate is outside politics, he must first be taught the alphabet..... Finally, if corruption exists, if it remains possible, it is also useless to talk of politics. It is impossible to pursue policy."

Reuter's statement that on receipt of the intimation of the death of the Pope, Signor Bonomi, the Italian Premier, immediately ordered that all flags should be flown half-mast in Government offices in Rome—an historical departure—indicates, says the *Madras Mail*, that political hostility that has existed between the Quirinal and the Vatican is dying down, now that the Vatican has resigned itself to the loss of its temporal power for the far greater spiritual power that it has since acquired. Instead of being a petty Italian Prince, who in order to preserve his dominions was involved in a tangle of European diplomacy, the Pope is now the monarch of a vast, admirably organised, spiritual empire. Italy is no longer "the scourge of Papacy," a title she acquired when Victor Emmanuel deprived the Pope of the bulk of the Papal States, leaving Pope Pius IX. practically a political prisoner in the Vatican, the patrimony of St. Peter.

The late Pope, Cardinal della Chiesa as he was, was called to the throne of St. Peter when all the world was gone mad in a clangour of arms. He is claimed to be "one of the greatest Churchmen and one of the most conspicuous statesmen of the modern world." No Pope ever ascended the throne under circumstances of greater trouble and turmoil or in days when Christian precepts were at greater discount; and to have adhered to strict neutrality in so troublous an epoch and at the same time to have ensured for the voice of Rome "a respect and attention, unheard of and unknown since the Reformation," are not the least among his glories. His penetrating analysis of the origin of war as due to four causes will command approval everywhere in this ancient land: and they were according to him 1, the gradual cooling down of charity towards one another and the unhealthy growth of the egoistic spirit, 2, contempt for authority of every kind carried to the highest limit, 3, antagonism of the various classes of society and 4, unbridled lust for material goods. The reader has only to note where we stand in regard to each of these potent fomenters of trouble to see through the camouflage about Disarmament and such like shibboleths whereby in these spacious days the strong coerce the weak.

That he was a great Churchman and not the narrow-minded cleric we so often see is evident from the fact, now disclosed by the *Catholic Leader*, that he urged the speedy formation of an indigenous clergy. We have long known the existence of a sentiment among Indian Christians of all denominations in favour of the Indianisation of the clergy. It speaks volumes in favour of the late Pope's sagacity and imaginative insight that he should have unhesitatingly declared that on an indigenous clergy "are founded the best hopes of the Church in future."

We commented somewhat severely in these columns when Mr. Yakub Hasan got out of the Coimbatore Jail by a back-door almost. We have now before us communiques setting forth the "despicable and abject" apology of Mr. N. S. Ramaswami Iyengar who indulged in heroics at a

Congress session not very long ago, of Subramania Siva, who poses as a patriot saint much persecuted and several other lesser men. We do not wish to speak of the disservice these men do the national movement. But the ordinary taxpayer has a right to ask these men why, in the name of commensense, they should not apologise at the very beginning of proceedings against them and thus save the time of the courts and the litigant public, as well as lighten the taxpayer's burdens, to so much extent.

* *

The Committee of Police Officers presided over by Mr. N. Macmichael, I.C.S., have made the following recommendations to Government in regard to the uniform for the mufassal constabulary, 1. Substitution of Khaki suit for white drill, as is now adopted in the case of the Madras City Police, 2. Short drawers and Khaki woollen putties should be issued in lieu of knickerbrockers, 3. The red turban may remain unchanged. If this change is adopted there will be a net average annual saving of about Rs. 44,000. The Government have approved these recommendations and have ordered that the introduction of the change and issue of the new uniform should be deferred until the Jail Department is able to supply suitable material in sufficient quantities.

Literary and Educational.

Mr. Aurobindo Ghose's "Essays on the Gita"—A Criticism.

By K. SUNDARARAMA Aiyar, M.A.

Essay VI. "Sankhya and Yoga."

" VII. 'Sankhya, Yoga, and Vedanta.'"

We shall take up another line of inquiry,—a method already found more than once fruitful in testing the value of Mr. Ghose's views. It consists in the inquiry what the Mahabharata—with which the Gita claims to be indissolubly connected—has to say on the topic under consideration. As we have already seen, Mr. Ghose himself holds that "we must accept the insistence of the author of the Gita" on this point, and says also that "the author has not only taken pains to interweave his work inextricably into the vast web of the larger poem, but is careful again and again to remind us of the situation from which the teaching has arisen; he returns to it prominently not only at the end but in the middle of his philosophical disquisitions." The late lamented Judge and renowned scholar—Mr. Telang of Bombay—has, also, established, even to the satisfaction of Western scholars, (*vide* the volume of Max Muller's Sacred Books of the East Series, containing Mr. Telang's translation of the Gita, &c.,) that 1. "the Gita fits pretty well into the setting given to it in the Bhishma Parva;" 2. "the feeling of Arjuna which gives occasion to it is not at all inconsistent with, but is most consonant with poetic justice;" 3. "there is not in the Gita, in my judgment, any trace of a sectarian or Brahmanising spirit;" 4. "I am prepared to adhere, I will not say without diffidence, to the theory of the genuineness of the Bhagavad-Gita as a portion of the original Mahabharata."

We shall, therefore, also here consider what the Mahabharata has to say regarding Sankhya, Yoga, &c. Our references are to the *Moksha-Dharma* of Santi-Parva (which is the *twelfth* Parva among the *eighteen* of the epic). There are many great scholars like Dr. Dahl Manu of Germany who hold that the Shanti Parva belongs to the "original Mahabharata" of which Mr. Telang speaks above.

Chap. 306 (of Santi-Parva) says:—"The Yogis have direct experience as the basis of their doctrine; the Sankhyas settle their view on the basis of Sastra (*i.e.*, the Veda and Vedanta). Both these doctrines are true, they relate to knowledge accepted by *Sishtas* (wise and esteemed men); and, if acted up to in conformity with the rules laid down in the Sastra, they will lead to the highest goal." "The following are common to both of them,—purity, kindness to animals, the performance of *vratas* (rules of religious practice), &c.

But the *darsana* (the reasoned intellectual perception and comprehension of the truth as forming a whole, or a body of doctrine) is different." The reason has been already stated in the above passage in the Mahabharata. The Yogis rely on *aperoksha-anubhava*,—direct experience or cognition; the Sankhyas rely on the reasoned intellectual perception and comprehension of the doctrine expounded in the Veda. The latter is called *Sastradrishti*, in the Vedanta-Sutras of Bada—*rayana* (I. 1. 30). Still both lead to liberation—"the highest goal,"—as above stated in the Santi Parva of Mahabharata, and as we have also seen in the Gita (V. 5). The Santi-Parva also states in terms which remind us of the Gita (V. 5):—"He knows the truth who perceives that Sankhya and Yoga are one" (chap. 321, sl. 4).—

In Prof. A. B. Keith's recent work on "The Sankhya System" (*Heritage of India Series*) he devotes an entire chapter to "the philosophy of the great epic."—He says:—"The philosophy presented by the epic is a conglomerate of different views,—but there is one decided characteristic, which holds good for the epic philosophy, and that is its theistic tinge which constantly intrudes." Further, "the epic has often the doctrine of the development of the whole universe as a reality from the Brahman,"—so, "the idealistic interpretation of the Upanishads which sees in all empiric reality nothing but the self-illusion of the Brahman is represented only in the feeblest degree in the epic." We thus see how the epic Sankhya is not at all the same as what Professor Keith calls "the classical Sankhya,"—*i.e.*, the *Sankhya-Darsana*.

Professor Keith also refers to "the discussion in XII. chap. 300" of the Mahabharata, regarding Sankhya and Yoga. The same discussion is found in Chap. 306 of Santi-Parva in the edition we have. Professor Keith says:—"This passage is important as showing the original force of the terms Sankhya and Yoga; the first must refer not merely to the enumeration of principles but to reflective reasoning, while Yoga denotes religious practices and in special the striving after the ideal of freedom by means of the adoption of various devices to secure mental exaltation and the severance of mind from things of sense." This "reflective reasoning" (of the Sankhya) is stated, in the passage of the Mahabharata (referred to) already quoted by us, clearly to be based on the "Sastra" (*i.e.*, *Veda and Vedanta*), and hence the Sankhya—even in "the original force of the term"—could not, according to the epic, have been atheistic but theistic. The Professor also, as we have seen, confirms this view from his investigation of the philosophy of the epic. How, then, can the "discussion" in the above passage of the Santi-Parva show, as Professor Keith says of it later, that "the Sankhya disowns an *Isvara*, while the Yoga accepts one." The "discussion" in the passage cited does not *directly* state that the Sankhyas "disown an *Isvara*." It states, also, that the Sankhyas rely for their doctrine on the *Sastra* (*i.e.*, *Veda and Vedanta*). Hence, when the passage (containing the "discussion") says that "the *darsana* is different," the reference is not to the topic of *Isvara*—but to the final attainment of the knowledge (or realised cognition and perception) which leads to perfection and liberation. Further in Santi-Parva, chap. 307 (in the edition we have) Bhishma speaks of "the highest reflective knowledge (and realised cognition) of the high-souled Kapila." (sl. 75). He then says later:—"Passing beyond Prakriti, they reach the indestructible *Atman*, *Narayana*, the highest *deva* who is beyond the dualities and prakriti. Free from all sins, entering Him who is blissful, the highest Self without Gunas, they never return (to the material world). Their mind and their senses, however, remain there and, in due time, become active for the fulfilling of the directions of their master. By him who seeks what is desirable, it is possible, within a brief time, to attain the peace (of liberation from material bonds). So also, the Mokshi (released) who has the suitable knowledge just mentioned, the highly-wise Sankhya, attains (by this knowledge) to the highest place. There is no knowledge equal to this" (slokas 96-100). Thus the Sankhyas, too, believe in, and attain to "*Narayana the highest deva*"; but, though for a time the mind and senses remain for them, they attain, when they desire it, the highest freedom of "peace" (Santi) and the highest state of freedom from all material association.

That the Mahabharata makes no mention of the *Mimamsakas* (*Purva*) is, we believe, recognised even by Western scholars. Professor Keith says only that "it is possible that the Mahabharata recognises the existence of the Mimamsa." He gives no references, and so we must suppose that he only thinks that there must have been inquiries and inquirers into the meanings of Vedic passages before the period of the Mahabharata,—a fact which nobody can question, as Mantra and Brahmana have always been associated together in our conception of the Veda from a fairly early time; and also no modern scholars have claimed for the Mahabharata an antiquity higher than what is assigned by them to the Mantras and Brahmanas of the Veda.

We thus see that not only the Gita itself, but even the Mahabharata, shows that the Sankhya, Yoga, &c., to which they refer have no manner of identity or affinity with the schools of philosophy so named or even with the method and aim of any thought which can be said to be similar to them in its outlook and scope.

We shall now deal with a few of Mr. Ghose's separate views and observations here. *Firstly*, he says that "the Gita is so highly esteemed as to be ranked as the *thirteenth* Upanishad." Are there only *twelve* classical and truly ancient and genuine Upanishads? Mr. Ghose cannot sustain such a view by any weighty argument. Sankaracharya is stated to have written Bhashyas not only for the famous "Ten" Upanishads, but for 2 others. But Sankara himself states that the Kaushitaki and Jabala Upanishads have provided *Vishaya—Vakyas* (sentences taken up for discussion) for some Sutras (of Vedanta) and he refers also to Kaivalya Upanishad and Brahma-bindu Upanishad in his Bhashyas. Who, then, has given to the Gita the rank of a "*thirteenth* Upanishad," and why? The idea is utterly baseless and futile.

Secondly, Mr. Ghose says that "the Gita nowhere for a moment admits the multiplicity of the Purushas as a primal truth of being, and it affirms emphatically what the traditional Sankhya strenuously denied the One as Self and Purusha, that One again as the Lord, Isvara or Purushottama and Isvara as the cause of the universe." Here Mr. Ghose practically abandons his view that the Gita is a synthesis of "the Sankhya, Yoga" and other schools of philosophic thought which have been referred to in the previous instalment of our present criticism of these two essays of Mr. Ghose—Of course, Mr. Ghose also says that the Sankhya and Yoga of the Gita are *not* the same as the traditional systems known by those names. But he asserts at the same time that the Gita is a "synthesis" of them, or at least of "the thought" underlying them. Evidently, he is labouring under a confusion of thought of a very misleading kind, and so we must here leave him to himself as we find him, in reference to the present topic.

Thirdly, Mr. Ghose says:—"The Sankhya explanation of the world and the Sankhya way of liberation seem as good and as effective as any other." "Liberation is the object set before itself by this philosophy as by any other." In the Gita, Isvara or Purushottama is the creator of the universe,—but, in the Sankhya—Darsana, Prakriti evolves for the sake of each Purusha when he departs from the attitude of the disinterested Witness and seer (Sakshi). As for liberation, the Bliss of (the Vedic) Moksha is purely positive and infinite,—not merely the neutral state of a disinterested witness following on the knowledge of being free from the intimate association with Prakriti.

Fourthly, Mr. Ghose says:—"The Gita starts from the (Sankhya) analysis and seems at first, in its setting forth of Yoga, to accept it almost wholly." We have already fully shown that the Gita's Sankhya and Yoga are quite different from the schools of philosophy so named.

Fifthly, Mr. Ghose asks,—“But what of the one Self, immutable, immobile, eternally free, with which the Gita began?” Our reply is as follows:—that the Gita “begins”—and ends, too—with it is the reasoned interpretation of one school of Vedanta,—the school of Sankaracharya. The other schools deny it. Mr. Ghose himself mentions a number of “difficulties” against that interpretation, —“difficulties which cannot be passed by without a solution.” Mr. Ghose mentions

two of them here. They are no new ones, and have always been fully met. *a.* “If the Self is immutable and immobile, how can it act?” how can it create?—Mr. Ghose himself gives the answer in a way, and we will make it clear and full. Mr. Ghose says:—“It is that by which all this is extended (Gita, II. 17).” Therefore it would seem that the principle of Isvara is in its being. We add that this is due to the association with Mulaprakriti which Isvara controls and sets forth into activity. *b.* Mr. Ghose, asks,—“what of the multiplicity of conscious beings in the cosmos? They do not seem to be the Lord.”—Again Mr. Ghose himself gives the answer:—“The Gita seems to say, they are all the one Self.” Their multiplicity is due to ignorant identification of the “*dehi*” (the self limited by the body) with the “*deha*” (body).

Sixthly, Mr. Ghose says:—“The Upanishads, in dealing with the truths of the Sankhya, seem to speak only of two Purushas. To these the Gita adds yet another, the supreme, the Purushottama, the highest Purusha, whose greatness all this creation is”—But Mr. Ghose has already declared that “the principle of Isvara is already in its being,”—*i.e.*, in the being of “the One Self eternally free, immutable, immobile, with which the Gita began.” It is this which is the “higher” of the “two Purushas” of the Upanishads. The “lower” is that which experiences the fruits of Karma, but is liberated when it reaches and realises itself as “the higher,”—which is “immutable, immobile, eternally free.” The Gita does not “add” Purushottama as a *third*, or even as a *second*, “self” to the one Self—“immutable immobile, eternally free, with which it began”; Mr. Ghose himself has said that “the principle of Isvara (*i.e.*, also Purushottama, which is identical) is ‘already in its being.’” No “addition” is therefore possible or necessary.

(To be continued.)

Short Story.

Doctor Buchan Exposed—To The Public!

(A Detective Story.)

By KANHAIYA LALL.

CHAPTER. II

A servant in livery opened the door and conducted us through the big and richly furnished hall to a wide staircase; this led to the second storey—to a room with beautiful chairs in it. The man motioned us to take our seats and departed.

A couple of minutes had hardly elapsed when a door opened at the farther end of the room. Framed in the doorway we saw the slender form of a woman of bewitching beauty. She came towards us with hurried steps as if she were trying not to betray her unsteady walk.

She was very fair and her form very proportionately made—the black velvet dress admirably enhanced her angelic beauty. Her face bore unmistakable signs of recently wiped off tears.

It was Miss Ellen Jones.

“Will you now kindly relate to us the facts of the case?” asked Dr. Buchan when Miss Jones had seated herself and the customary greetings were over.

“My father,” she began sweetly in a musical voice, “retired to his room as usual. That’s his room,” she pointed towards the door, “that door opens in his anti-room, which has a door leading to Papa’s room...” a tear rolled down her cheek. “We parted for the night in the anti-room. I heard him close the door on your right hand and then lock the door of his room.”

“I also went to bed at about the same time and was soon fast asleep. About two hours later, it must have been one in the morning, I woke up from a horrible dream. I thought I had heard a shot, but when I sat up in my bed and found that all was silent in the house I thought that it was only a dream. I, then, fell asleep.

H. K. Sankararami Sastri

"When at about 8, I descended to our morning-room, I found my father was absent, which was a surprising fact. I sent Dick to see why Papa had not come down. Dick came back to tell me that father had not left the bed, for the room was still locked from inside."

Here Miss Jones began to sob. "We went and forced the door open," continued the girl, "and lo, Papa was lying on his bed.....dead! The bed was full of blood. He had been shot in his head."

"Any more particulars?" asked Dr. Buchan.

"I found that his purse which he always kept under his pillow was missing; and a pane of glass had been cleanly cut out from the window, overlocking the garden."

"How much money did the purse contain?"

"About five to seven thousands, in thousand rupee currency notes. The aim of the murder is apparently robbery," she finished in a satisfied manner.

"Apparently it is so," spoke I for the first time.

"Now Dr. Buchan," began Miss Jones, "I place the case in your experienced hands. The Coroner too has, in his enquiry, ably returned the verdict of **MURDER BY SOME UNKNOWN MAN OR MEN!**"

"May I inspect the buildings? And will you spare us a room for use at night?" he asked in the same breath.

"Yes, with pleasure. Would you kindly tell me whether you have any other theory of the case excepting that of murder for the sake of robbery?"

"No, I am sorry to say that I cannot as yet say anything until I have fully examined the room of the victim and the garden by which the robber or robbers are supposed to have entered."

"Do you think he or they will be found?"

"Are your servants quite trustworthy to be accomplices of the robbers?" asked Dr. Buchan ignoring her question.

"That they are trustworthy, I am certain."

"Without any doubt?"

"Of Course, without any doubt."

"Are they all twenty-four hour servants?"

"Yes."

"Are all of them old servants?"

"Yes, very old."

"Was everyone of them in the compound last night?"

"Yes."

There was now a pause. The girl looked steadier, which fact was not unnoticed by the Doctor, who, as well as I, now knew that the servants were without any doubt quite innocent.

"Are all the things," enquired the Doctor, "in the same place where they were left by your father?"

"Yes, excepting the dead body of my unfortunate father which is in the coffin in place of the bed."

"The papers etc?"

"All in their usual place. The room itself is guarded by two sturdy policemen."

"Is the room locked?"

"Yes."

"Who has the key?"

"I have it now."

There was once more a silence. I thought the Doctor was again going to put her a third series of questions; but before he could do that, the girl rang the bell, which was answered at once by a servant to whom she ordered to bring in tea.

He withdrew and after about five minutes tea was served in a really charming set of silver crockery. Having done full justice to the repast laid before us, Dr. Buchan

said that he would first like to see the garden and then the chamber of Mr. Jones.

When we were conducted to the garden by a seemingly round about way, the Doctor requested the fair conductor to leave us for about half an hour and then return to answer any other questions he would like to put to her. In reality, he wanted to be left alone to go over the facts of the case and find out, if he could, a clue to the arrest of, or any-thing else about, the robber or robbers.

He seated himself on a bench lying close by. I followed suit.

Ten minutes passed and he was still punishing his nose with sharp twistings. I thought that the nose was the most useless part of his body to be punished for all the discrepancies of his brain.

"What have you thought about this simple case?" I could not help asking.

He came to himself as if from a deep reverie but calmly replied "I am not yet sure of what I may utter..." he stopped abruptly.

"Proceed please"

"It's nothing."

"Pray don't hide anything at least from me."

"No it's really nothing."

"Well, I'll no more force you to tell me what you think private."

There was a silence. A few minutes later, we saw Miss Jones at the other end of the garden coming towards us.

"You are very punctual Miss," said the Doctor to the girl who had now come quite close to us; then turning to me he added after a moment, "I shall first go to the room of Mr. Jones."

"But you said you would examine the garden," Miss Jones said.

"Yes, I did; but I'll now first go there. Pray lead us Miss."

This decision was as good a mystery as the Doctor's own fat self and the hooked nose.

To be Continued.

Miscellaneous.

Olla Podrida.

Blue birds and cubs and other young human zoological specimens performed before His Royal Highness. We are told that each troop of scouts had its characteristic cries and howls! The whole organisation is ludicrous in its naming, its methods, and its games. Cannot some good men, true lovers of our land and our race, indianise this good movement!

Why should boys revert atavistically to howling? Why should they become cubs and birds, hyenas and tigers? How silly the whole thing is?

Dr. Gour hurled many parting shots at the Imperial Assembly before his bill was cut off and thrown aside. Each of these legislative members develops a bill in the place of the ordinary human nose, I suppose! Is it any wonder that men turn up their noses at these bills?

Dr. Gour says that he is surprised at other people daring to quote Manu. We beg his pardon. He is of course, the Vridha Manu and the Abhinava Manu rolled in one and we must obey him. He tells us that Manu allows inter-racial

marriages. Tomorrow he may say that Manu allows inter-animal marriages. He says that he is waging war against the vested rights of a class and upholding the dignity of human freedom of contract. What a great Messiah! He abuses "the wolves of the orthodox party." What elegance of language! He says to his Mahomedan brethren that he wants "to knock off the few bars from their prison-house in the teeth of opposition!" What unselfishness. Here is a new paragon of all the virtues known to man. Let us fall our knees and worship this new avatar.

SCRUTATOR.

Correspondence.

Sannyasa and Politics.

The attention of His Holiness the Acharya of the Sarada Peetha has apparently not been drawn to your leading article on the 29th of September wherein you quote the opinions of Their Holinesses the present Acharya of Dwaraka and the present Acharyas of Jagannath and Sringeri about His Holiness' entry into politics. I find it certainly difficult to reconcile the facts mentioned in the letter of Mr. K. L. N. Shastri published on 22-12-21 with the definite pronouncement of the previous Acharya of Dwaraka as quoted in your leader: "He should not in my opinion have mixed in party politics."

This His Holiness of Jagannath "does not condemn political preaching altogether" is certainly not borne out by your quotation "the Heads of these four Peethas like two temporal Heads should not in any way meddle with party politics."

That His Holiness of Sringeri has signified "his unqualified approval" to the same opinion is also mentioned in your leader. As we have His Holiness' definite opinion on this matter, it is unnecessary now to deal with the aspersions sought to be thrown on the present administration of Sringeri in Mr. Shastri's letter.

R. KRISHNASWAMI AIYAR.

Cultural Education on Hindu Principles.

I have in my pamphlet on "National Education and Modern Progress" tried to show how very necessary it is that cultural education on Hindu principles should be largely propagated, and with that object in view have recently submitted the following tentative scheme to the National Council of Education. As it is highly desirable that it should be discussed before any action is taken, I am sending it to you for the favour of your opinion and suggestions.

1. An area of at least thirty square miles, to begin with, should be taken for an educational settlement.

2. A certain portion of the land is to be set apart for the common requirements of the settlement—a dairy farm, and the cultivation of cereals, pulses, cotton &c.

3. Detached cottages, each large enough to accommodate at least ten scholars, are to be built for the Professors and their families (if any). Each cottage should have sufficient land attached to it for a kitchen garden and an orchard which, so far as possible, should be developed by the Professors with the help of their pupils.

4. The Professors, the establishment needed for the settlement, and the scholars are to be fed and clothed from the produce of the settlement so far as practicable. The Professors and the settlement staff should, besides, each have a little pocket money.

5. Each donor would have the right to nominate a pupil for every Rs. 5,000/- contributed by him. An annual subscriber would also have the same right for every Rs. 500/- subscribed by him.

6. The management of the business side of the settlement is to be vested in a committee consisting of some members of the Executive Committee of the Council and some of the Professors

7. All purely educational matters such as courses of study, examinations &c. are to be settled by a committee composed of all the Professors.

8. The Professors appointed should be such as would be able to inculcate in the pupils the basic principles of Hindu culture—renunciation, altruism, and mental harmony—by suitable daily practices and duties.

9. The courses of study would depend upon the Professors available on the conditions mentioned above. So far as practicable, they should include sociology, geology, classics, philosophy, mathematics &c.

50, Circular, Road Ranchi.

January 2, 1922

Yours faithfully,

P. N. Bose.

Untouchability.

Mr. R. Krishnaswami Aiyer, in his recent article on Untouchability, discourses at length on the immutability of the Shashtra and adds at the end that my letter, in the "Hindu Message" of Nov. 17th was also incidentally answered. I may at once say that I have raised no such contention. I agree that the laws contained in the Shashtra are unchangeable. The Shashtra has a world of its own—Siddhaprancha. It cannot be touched by human hands.

My question related to the world of facts. Men, endowed with creative energy, arise and make changes in the world of facts and seek to harmonise them with the Shashtra. Sri Sankara would have lived in vain if he only came to explain the then existing facts.

Here are untouchable classes. It is an existing fact. Certain Shastric laws are applicable in regard to their activity and the activity of other classes in relation to them. But facts may be brought into existence by which the untouchable classes may cease to exist. Then another set of Shastric laws will operate.

Assume all untouchable classes become Mohamedans or the Hindu chaturvarna society absorbs them, how will the rules of untouchability in the Shashtra operate? The rules of individual's life may have to give way when the communities are born or dissolved. It is only in this sense I invoke the aid of the Shashtra and the interpretation of the Shashtra by competent men. Individual's betrayal of lack of faith in the Shashtra does not matter. Men of faith really becoming that faith matters.

Tuticorin.

P. S. SIVASWAMI.

A Correction.

In the article on Untouchability by R. Krishnaswami Aiyer, which appeared in these pages last week, for the penultimate sentence in paragraph 3, please read "According to him, therefore, the shastras are ever eternal not because they originated with the beginning of time itself but because they lay down the eternal relationship between a cause and its effect."

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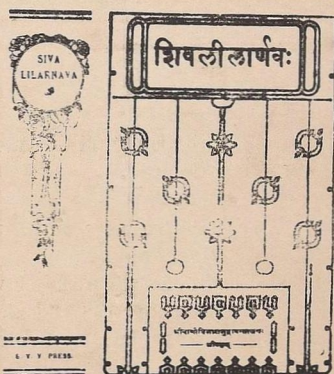
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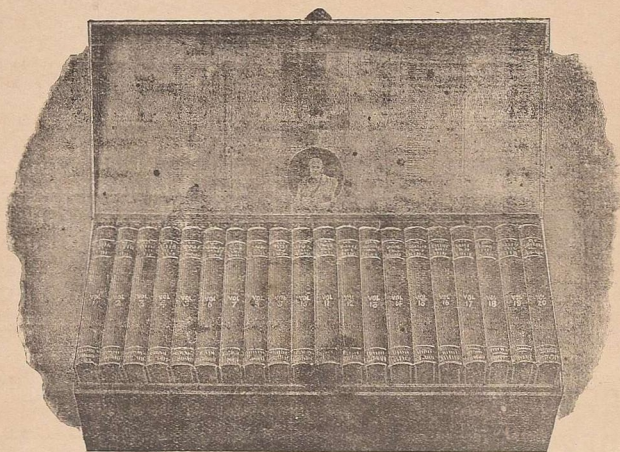
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