

THE Hindu Message

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from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

- (1) Self-Government for India within the British Commonwealth.
 - (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.

THE INDIAN VILLAGE—II.

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

Here shines beneath the sun the wind-swept
street;

Here nature, men, and brutes are one in three
And three in one and share the ecstasy
That through the livelong day doth gladly greet
Them all, as they fraternal have a seat
Of friendship side by side—the shading tree,
The serving brute, the man in healthful glee.
Where'er we turn, our eyes sweet peace doth
meet.

Not here do baleful human passions burn
Reducing unto ashes human love.
Peace reigns supreme in every human breast
No life another life doth proudly spurn.
Here all is calm as in the heaven above,
And all have perfect harmony and rest.

Owing to Mahasivarathri holidays there was
no issue of the "Hindu Message" last week.

MANAGER.

Dreams of the Soul.

BY AN INDIAN DREAMER.

LXXXVIII

What kind of poet would I be, O Lord ?

I would not be a poet who merely builds a
palace of sound which no holy thoughts will dwell
but through which will wander and moan the haun-
ting ghosts of his sweet sins and pleasant passions.

I would not be a poet who is bewitched by the
fluttering hem of the silk and lace dress of the spirit
of poesy and who seeks merely to possess her form
and not to commune with her soul.

I would not be a poet whose heart is a witch's
cauldron of evil fancies and voluptuous imaginations
and unholy emotions.

I would be a poet whose palace of words will
be occupied by Thee, who loves beauty as the bright
garment of holiness and whose heart will be a divine
Ganga of pure fancies and holy imaginations and
righteous emotions and blessed meditations.



LXXXIX

When I went down the ladder of life to the
lowest of the low, I met there the Highest of the
High.

When I went into the dark cottage of the poor-
est of the poor, I met there the Richest of the Rich.

When I went to serve the ugly and the
diseased and the suffering, I met there the Supreme
Beauty shining in Health and robed in Happiness.

When I went to teach the most ignorant and
unlettered, I met there the Eternal and Supreme
Wisdom.



Events of the Week.

As was anticipated by us, the non-official members of the local Council have as a whole stoutly resisted the attempt of the local Government to throw an addition burden on land. Both the Village Cess Bills were thrown out consequent on the opposition by the Ministerialists and the Opposition alike. Nobody denies that the lot of our village officers, who perform very essential and important functions, is unenviable and deserves amelioration; but it was rightly pointed out in the course of the discussions firstly that the proceeds of any cess on land should go rather to local bodies than gathered up in the capacious folds of Abraham and secondly that money must be found in other ways than a land cess to improve the pay and prospects of the village officers. The defeats were not undeserved. It is however curious to note that Sir Lionel Davidson took the Council gratuitously into confidence and confided to them the fact that the Bills had the support of the entire Cabinet. Yet the ministers stayed away during the debate on these two preposterous taxation proposals.

The *Hindu* hopes that the local Council will take note of the non-chalant tone of Sir Lionel Davidson in replying to Mr. Ramachandra Rao's interpellation regarding the disposal of the Knapp Report; and contrasts it with the insinuating solicitude to the Council's wishes which he showed in the debate on the Adjournment motion regarding the train tragedy in December last. Asked whether the Report and the evidence will be supplied in time to afford the members of the Council an opportunity for discussing the same by resolution at the March session of the Council, Sir Lionel curtly replied that "no such guarantee can be given." Questioned as to whether the Government would post-pone passing orders on the report till after a discussion takes place in the Council, Sir Lionel's reply was "in the negative." As our contemporary says "the moral for the Council is obvious; but will it learn it?" We shall wait and see, remembering what an irate "M. L. C." once wrote, that the Council has an individuality of its own.

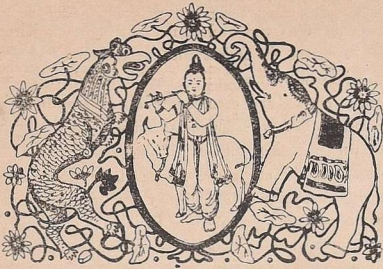
The Madras Government communique of sometime ago animadverting on certain statements made by Mrs. Sarojini Naidu at a public meeting in Madras in regard to Martial law in Malabar has been met by Mrs. Naidu's own reply as well as by a statement issued by the Secretary of the Kerala Provincial Congress Committee, citing definite particulars in support of Mrs. Naidu's allegations. And now we see that Mr. Hardikar also states his agreement with her statements. In this connection we note from the Reports of the Assembly Debates that Mr. Schammad made precisely similar statements in the course of debate on martial law in Malabar. In the face of these facts it is curious to see the nonsense indulged in by *Justice* as to insects taking the colour of the leaf on which they sit; and remarking that Mrs. Naidu has perhaps taken the contagion of giving birth to canards as all N. C. O.'s do. It is also impossible to understand how a gathering of Malayalees gave recently the verdict that "the administration of Martial law was just, humane and successful." So also did Sir William Vincent state in the Assembly. It seems to us the duty lies clear on the local Government to order a searching public enquiry into the allegations, which have been made and supported by so varied a group as Mrs. Naidu, Mr. Schammad and Mr. Hardikar.

We desire to draw the reader's attention to the unsatisfactory answer of Mr. Montagu to a question in the Commons as to the granting of Credits to Greece. Major Malone urged that the granting of credits to Greece under the Trade Facilities Act should be deferred because it enabled the Greeks to continue attacks against Turkey. Mr. Montagu pointed out the facilities which were open to Greece were open to all foreign countries including Turkey and therefore no apprehensions should be aroused among Moslems. Turkey, the real Turkey, is not in Constantinople but at Angora, as has so often been urged in the Press both here and elsewhere. The French entente with the

Kemalists was certainly based on this truth. And no one can deny that the facilities which are now open to Greece are not at all open to Turkey; and Major Malone is right in the line he took. We can understand why no apprehensions "should" be aroused among Moslems from Mr. Montagu's point of view; but this cannot take anybody in; and the result is to considerably exacerbate Moslem feelings all the world over.

Mr. V. T. Somasundira Mudaliar, M. L. C. a big land-lord and some of the leading mirasidars of the Tanjore District have submitted a petition to the local Council against the activities of the Labour Department in general and the Assistant Labour Commissioner in that District in particular. The intention of the Government was that the Labour Department should acquire house-sites only for Panchamas, but, according to the petitioners, this principle has been ignored and that the greatest number of acquisitions have been for Non-Panchamas and for persons who are not labourers at all but hire labour, own house-sites already and are not in any way connected with agriculture. "A feeling of hostility between the landholder and the cultivator has been created in the district, and the attachment and confidence that existed between the two is being replaced by aversion and distrust." They further complain that the Assistant Labour Commissioner by his scheme of acquisition, and "pernicious preachings and propaganda of militant disobedience" has caused considerable unrest in the District. We hope the petitioners have well weighed the significance of this their charge against the officer in question. There is however no doubt that the Mirasidars are not pleased with the work turned out by the Labour Department at great cost and "at the sacrifice of the public tranquillity;" and they submit that the Collector of the District is the proper person "for carrying on the work and that any scheme of house-site acquisitions for Panchamas which may hereafter be decided upon in the light of the experience gained by three years of work in the district be carried on by the Revenue department with such safeguards and rules as the Legislative Council may provide." Even non-Mirasidars will, we dare say, support their concluding prayer that the Labour Department of the Government of Madras be abolished, "and that, at any rate, the Assistant Commissioner of Labour for Tanjore and his staff be abolished."

The all-India Congress Committee has altered the Working Committee's Bardoli's resolutions in one very important particular. The Delhi meeting has authorised aggressive and defensive civil disobedience on the part of individuals empowered to do so by the Congress organisations whose jurisdiction they accept. In view of the very sane attitude taken up at Bardoli that the suspension of civil disobedience is necessary to ensure an atmosphere of non-violence. We confess we cannot understand the meaning of this resolution. Judging by the experience we have of the present plight of Congress work in Tamil Nadu and probably also elsewhere, we think the one result will be that Congress propaganda will suffer seriously by the voluntarily sought incarceration of prominent workers who alone are likely to practise or to be authorised to practise this form of disobedience. Suffering might and does purify; but it may equally snuff out all impulse to non-violence. No one will be bold enough to contend to the contrary. Moreover, we are emphatically of opinion that provincial organisations have not so far by their actions justified throwing into their shoulders this heavy responsibility of drawing up a prospective roll of honour. Our fears in this regard are not quieted when we note how Bengal pressed at Delhi for the abrogation, at provincial discretion, of some at least of the preconditions before launching on individual disobedience. The danger of self-delusion is therefore very great indeed; and we cannot congratulate the Congress Committee which met at Delhi on their new attitude. As an independent nationalist has said the A. I. C. C. will certainly have been better advised to show more of the introspective spirit of Bardoli and less of an attitude of the "willing to wound but afraid to strike" type.



The Hindu Message

Army Finances.

Considerable interest attaches, in view of the fact that the military budget will shortly come up for discussion, to His Excellency the Commander-in-Chief's frank discourse to a body of European and Indian journalists at Delhi on the 18th February. Lord Rawlinson very rightly refused to be drawn into the morass of politics, but referred at length to some of the outstanding military problems, such as the recurrent troubles on the Frontiers, the British element in the Army of India and the necessity for economy and its practicability. The meagre telegraphic report prevents us from any very elaborate comment on His Excellency's speech; but we may assure the reader that every aspect of our defence, including the financial and the political, will be given due weight in the series of articles of which we are publishing the first instalment in this issue. Here it is enough to draw attention to the fact that His Excellency Lord Rawlinson gave facts and figures to justify his statement that he had done his utmost to reduce expenditure but there was a safety limit below which he, as the sole army adviser to the Government, refused to go.

He also referred to the fact that troops amounting to eight battalions had been used to assist the police in maintaining law and order in India: and that in the month of February twenty four times had the army been called out to quell disturbances and maintain law and order. With his passion for saving all unnecessary expenditure, it is not surprising that he heartily concurred in the views expressed by one questioner that Provincial governments ought to pay the cost of military moves within their boundaries in quelling civil disturbance. We think it is a wise suggestion, though the result to the taxpayer is not likely to be any better than it is at the present day.

His Excellency the Commander-in-Chief thinks that we have reached a stage when it is no good

preaching economy: the thing to be done is to seek the way to effectuate it in practice. The other day, in speaking on Dr. H. S. Gour's motion in the Assembly, Sir Godfrey Fell said that it was no good preaching economy to him; for he had long ago been converted to that view. What then is the solution? We may state at once our view that the Indianisation of the army which is being boomed so much is not the same thing as the economising of military expenditure. Apart from the high and just argument that the sons of the soil ought to be able to defend a country from external inroads and invasions, we are afraid that the Indianisation of the army in the officers cadre at least is going to be more expensive in practice. Not on grounds of economy, but on grounds of justice, patriotism and the highest expediency do we seek the Indianisation of the army in India. His Excellency referred to the very small bill we were paying for our naval defences. We are assured that with the increasing Indianisation of the army and other reforms which we would fain see adopted, an adequate Indian Navy will soon have to be founded in our waters. But this is not germane to our present topic.

As for the very high proportion which military expenditure bears to other items in our budget and to our revenues, one or two facts may help to a clearer understanding of the question. You may take whichever view you like of the Reforms now inaugurated, according to the school of politics to which you belong. But everybody will recognise that while the Central Government has handed over a portion of its revenues to the provincial administrations in lieu of fixed contributions, the whole burden of the military defence of this country falls on its back; so that the percentage so often struck is slightly unreal and never so high as the 58 or so per cent at which the ordinary critic puts it. Even making these necessary reductions, we are still willing to grant that the percentage is a little too high and here we touch an important consideration, to which we would like to draw the attention of the authorities and our publicists.

Competent military critics will bear us out when we say that, enormous as is our military expenditure today, the Indian Army does not get full value for all this treasure wasted. And as we hinted at above, the contemplated Indianisation of the army, the new policy now enunciated on the Frontiers and the new scheme of Territorials are going to call for quite a mint of money. So long the army has been living

financially from hand to month. A drastic reform of the army, such as is contemplated by most Indian publicists and some far-sighted military officers, among whom we think we may include the Commander-in-Chief also, must be preceded by a radical alteration in the financial system. The defence of a country, rather the perfection, the bringing up to date of the means of defence of a country is a matter of vital concern and has a claim not merely on the taxpayer of today but on posterity as well. The present policy of meeting desirable and necessary improvements and reforms in the Indian army out of current revenues is wasteful in the extreme: and we should think a bold step forward ought to be taken by expending out of borrowings for the purpose. The defence of India, if you are also to have as complete an Indianisation of all arms and services as possible, cannot be met adequately by this policy of pinch-beck finance; while it has the certain disadvantage of penalising the existing generation for the sake of posterity. Territorials may, in the days to come, reduce the cost of our military expenditure; but at the present day they are rather likely to, and in fact do add to our military budget.

We do not in the least wish it to be understood that we are not for exploring all possible avenues of retrenchment: but we would equally urge on the attention of our legislators the necessity of a bolder outlook on this question. Financial pundits may probably protest against what may seem to them to be an unorthodox suggestion. We shall perhaps have occasion to deal with this some day at greater length. Meanwhile we throw out this suggestion, in its present crude form, in view of the approaching discussions on the military budget.

Indian Defence Problems.—I

By S. P. THIAGA RAJAN.

A nation in which there is a national movement is like a man with the cancer, said Bernard Shaw. The cancer allows the man to think of nothing else. So also the clumsy thumb of British rule in India today, which has given birth to the national movement, deflects the vision and diverts the energies of the race. Otherwise so serious a question as the defence of this country would have engaged the best minds amongst us. As it is, any attention paid to the military defences of this country consists, except in very few cases, of vapid and unfruitful denunciations of the extra-ordinary financial burden thrust on this country by the foreign rulers—not with a view really to the defence of India but in order to support their filibustering and imperialistic designs should they ever be seriously challenged, as in our own memory they have twice been challenged, and to maintain their far-flung and "unfree" Empire. It cannot be denied that there

is a good deal of truth in this characterisation of the military policy of our rulers. Still we think the problem of our defences ought to engage the serious attention of every one of us. Those who remember what happened in Kabul when exaggerated accounts of the disturbances in the Punjab reached Afghanistan will very readily realise how unsafe it is to trust to the pacific instincts of our neighbours or to attach any exaggerated importance to our having a large Mohammedan population as securing for us immunity from foreign invasions. So long as men are not all saints or Buddhas, so long as the nations do not whole-heartedly hearken unto the message of Non-violence, preached with such an exaltation of purpose and nobility of soul by one who has been rightly claimed as the greatest man of the world—so long is it not only expedient but a piece of wisdom to have the means ready at hand of repelling aggressors; and we would be simply courting suicide besides holding ourselves open to the just censure of posterity should we foolishly trust to our cultural affinity to most Asiatic races—these may at best minimise chances of collision—as a shield against wanton and unprovoked aggression. The instincts of savagery lurk incivilised men, as Huxley long ago said, and are not kept in bay by affinities of race or religion or both combined, as we all saw only the other day.

It seems to me therefore that the time has come for politicians and publicists to pay a more than amateurish attention to our military requirements. Our criticisms so far on this subject have been, as already pointed out, biased by racialism and such other extraneous considerations. An attempt shall be made in this and following articles to study these problems dispassionately and to see wherein the military policy of the government errs and what indeed is the line that nationalists ought to take.

Happily no body of public men has yet disclaimed the intention to defend the country in case of a hostile invasion; and this cannot be done unless we have a fully equipped and well-trained army, with all its inevitable accompaniments in peace time, for armies are not improvised in a day or by sleight of hand tricks. As a set of tentative propositions therefore, we think we shall be right if we signify our agreement with the following remarks of a distinguished Nationalist: "No for-seeing Indian Svarajist can be indifferent to the measures that Government may organise for opposing an invader on the one side and for controlling any foolish and suicidal movement within the country to directly or indirectly help him on the other. So far as the aim and intention of the Government are concerned in defending our border from outside invasion or preserving internal peace in the event of that invasion there cannot possibly be any material difference between them and ourselves." With these views, that now temporarily eclipsed luminary gave evidence before the Military Requirements Committee. The proceedings of the Committee, by the way, will be very helpful to us; but we are told that from the very nature of the references such a secret document cannot be made public. The secrecy of course mainly applies to the external military questions, though, as a friend writes to me, "when you have people like the Secretary of the European Association, Calcutta, making such ridiculous statements in his evidence, it is perhaps as well that the Report should remain unpub-

lished: otherwise Government will spend much time refuting the views of irresponsible individuals." This is too flimsy a reason for withholding a document of such vital importance. I trust the Government will yet see their way to issue at least a short precis of the Report to the public. But this is a digression.

A consideration of our problems of defence and the financial burdens which they are likely to impose on us must be based on a right understanding of our strategical position and the perils and possibilities thereof. As more and more we attain responsible Government, our budgets, military or otherwise, will be our own choice. But it is well to remember that the extent of our liabilities for defence can at no time be so, unfortunately. We have therefore only to reckon with our strategical position and the relative lightness or burden of defence. And when we examine these factors dispassionately and with the single aim of the military defence of the land, it will be seen how little effect, in most cases, the will of the executive or of the nation has in the determination of the defence expenditure necessary to a country. I know that this will be met by the usual feminine argument that our peaceful intentions will never bring us into conflict with other nationals. Alas for all of us, it is not so, but quite often the reverse. And though preparedness for war often has the ugly trick of precipitating the very thing it is supposed to prevent, still so long as the world revolves on its axis it is the only wise policy. When so much is granted, the rest follows naturally and proceeds on certain fundamental military principles. A defence army is divided into four definite sections: (1) "contact" troops, designed as the term indicates to meet the first shock of invasion and to withstand it until (2) the main defensive force calculated in conjunction with them to crush the invasion takes the field against the enemy, supported by (3) the necessary garrisons on this side intended to cover, defend or keep open, as the case may be, lines of communication, important strategical positions or military centres in the country from damage or attack at the hands of belligerents or their agents or by disaffection within the camp. These three again have to be based on (4) efficient organisations which shall maintain all units at war strength throughout the period of war with corresponding responsibilities during peace-time such as recruiting agencies, training depots etc.

The army of every country, including all arms and services, is modelled on precisely the above lines and we have now only to examine the problem from the standpoint of our peculiar geographic position.

A Point of View.

An esteemed British friend writes to us:—

"The situation in the country is acute and I am afraid there are bad times coming if the events at Gorakhpur and Bareilly are symptoms.

"If we could convey ourselves so far forwards say a hundred years, so that we could view in their proper perspective events in India today, I think we would find that broadly speaking India is at the moment in the throes of labour due to her birth as a self-

governing nation. Gandbi and the extremists, with the fallacy of their unconstitutional methods, have given that labour a malignant turn calling for the doctor's treatment. In this case the existing Government is the doctor and on the action they take will depend India's future.

"You know as well as I do that Government and the nationalists have a common object, Self-Government for India. The difference is only one of how to reach that ideal, and then only one of pace. The Government are for going slow, and allowing the present Reforms machinery to develop constitutionally; the extreme nationalists are out for reaching the ideal by Revolution or unconstitutionally. Can there be any doubt in the minds of sane men as to which is the best for India? Revolution—and I am not sure that it is not going to be that very shortly—conjures up the most depressing pictures to my mind. Not that I fear enormously for my own folk in India, but it will rapidly change from a racial basis to a religious basis, to a fight between Hindu and Mohammedan, with possibly the Sikhs joining in as a separate element on their own.

"However it is unprofitable to prophesy. All that individuals like myself can do is to watch and hope that the progress of India is not going to be put back fifty years.

"I went and heard an interesting lecture the other day by Mr. Rangachariar on the political situation of today. He too is a Revolutionary but a constitutional one. To that I can see no objection. I cannot say, between you and me, that I thought the lecture good. Of course he slated the British Government right and left, and praised Gandbi's leadership. The British may have made blunders, all Governments do, but Gandbi has made many more. He is unpractical to a degree and to my mind is now being swept away unwillingly by the torrent he himself started. The discussion of the political situation is unprofitable, to my mind there are only two solutions, either govern the country and force it to self-Government on constitutional lines or get out altogether and let India be independent. There is a large consensus of Englishmen who think the latter best, and I believe it is also the view Lord Northcliffe formed for himself.

"To me the latter solution is unpalatable not from the fact that it would affect me personally, but because I love India and believe in her and think she can only reach her goal with outside help. Withdraw and she will slide back rapidly to the anarchical state of China. India has too many difficult problems of her own, unconnected with England or Englishmen, to stand alone unaided. I do not say this out of any self-glorification of my own country, but purely that I believe the solution to India's troubles for some little time to come lies in having a third outside party to control the reins of Government

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until India is a nation and not a conglomeration of peoples. That idea of nationhood has born and is a sturdy youth, but to my mind its growth would be altogether stunted by a withdrawal at the present juncture of English assistance. I wonder if you agree with me—However the political sphere is not in my work, it interests me solely as an individual."

"All Things Considered."

Elsewhere in this issue, under the caption "A Point of View," we give extracts from a private letter by an esteemed British friend, who holds a responsible appointment in the public service of this country. The reader will doubtless draw his own conclusions therefrom and make his own comments thereon. It is sufficient here, while expressing our appreciation of the manly frankness of the letter and its sincerity, to make two observations. The popular critic of the Government does not find fault with it because it is "for going slow." On the other hand the grave reproach against it is that, in spite of the Montagu millennium heralded with such a fanfare, the government is still the same wooden thing Mr. Montagu of the Mesopotamian debates called it: it does not move at all. The tendency of some Indians to out-Herod Herod once they are in power and their excessive and—from the point of view of the people—unpatriotic adaptability amidst official surroundings adds the needed touch of exasperation.

The Northcliffe nostrum does not appal any one in this country. Moreover we doubt if there is anybody in this country disposed to take Lord Northcliffe as a sincere and truthful exponent of British or other opinions. Northcliffe is Northcliffe and his various journals are moved by a masterhand, now with one object, now with another but always, if we may say so, with a view to render Northcliffe the most important individual of the moment. As for outside help and India's need thereof at this hour, it is susceptible of many interpretations. But even the most anti-Indian British official will recognise there is no anti English sentiment in this country. The people of this country will not willingly or of deliberate purpose go out of their way to sever the British connection—so long as they can in honour and self-respect keep within it. How this is being rendered every day more difficult by the filibustering instinct of some colonialists backed by ministers who ought to know better will easily be appreciated by the writer of that letter. Outside help India will never abjure: but dictation is not help. A meticulous interference, with an upraised hand holding a whip, can never be interpreted as help. Few Britishers, here or in England, seem to have fully realised this truth. A resurgent nationalism is quick to resent such assumptions of superiority and the airs of the superior person.

The following paragraph appeared in the *Englishman*:—"A rather weird old ceremony is observed on the

death of a Pope. The forehead of the deceased Pontiff is reverently tapped three times with a silver mallet by the leading Cardinal present, who then announces to those around that His Holiness is no more. This "weird old ceremony" of striking the Pontiff's forehead three times with a silver mallet, at the same time calling him by his Christian name. Having assured himself of the death of the Pope, the Cardinal Chamberlain announces the fact to those around, and receiving the Seal of the Fisherman's Ring, takes up his residence at the Vatican and carries on the Government of the Church until the election of the new Pope. The old ceremony was abandoned at the death of Pope Pius X.

The *Pioneer* when not overcome by race prejudices or the spirit of the White Man's Burden in an orphaned and distracted universe speaks well and wisely. There is, for instance, sound commonsense in its criticism of the attitude of a section of our politicians to have Committees on every conceivable subject put forward as an infallible solution. Says our contemporary:—"It does not seem to occur to these advocates of gregarious opinion-making that the number of committees whose reports already require attention is fairly large. The tendency to accumulate a further supply of blue books seems therefore to be one that takes little account of the practical outcome of appointing committees. To mention a few offhand, there are the reports of the Esher, Jails, Cotton, Sugar and Acworth Committees on none of which has action been completely taken." These remarks are, we think, entirely appropriate. Indeed the usual course of the Government is to appoint a committee and when, it comes to the point of taking action upon it, to plead want of funds. By this time the members who got a Committee after a good deal of hot argument are too exhausted to continue the fight.

Maharashtra certainly does not take kindly to the Working Committee's resolutions as passed at Bardoli. Yet a spirit of loyalty to the Congress has impelled it to drown dissidents. But not without a protest and a warning for the future. Mr. N. C. Kelkar writes an article in the *Maharatta* of the 19th February under the suggestive heading: "The Political See-saw." Those only who can conceive of "the roar of a wounded lion, dumb" can understand the intensity of mortification which the writer seeks to suppress in what seems to us to be a masterly survey of Gandian political strategy. Maharashtra, it is needless to emphasise it here, had never taken kindly at the start to N. C. O. programme: and now, when it had arrived at the faith, to be once again rudely cast on the billows may well cause deep resentment and angry retorts at the unsteadiness of political leaders.

Mr. Kelkar—with whom we sympathise—rightly says that this policy of a sudden retreat, as much an essential as an advance, disheartens the soldier even though it make no difference to the General himself.

And in words that lose none of their severity because they are addressed to a leader of incomparable brilliance and on whom all look with reverence, he says that Mr. Gandhi's "policy of shocks and jerk has once more snapped the chain of sustained and coherent activity." It becomes "difficult" even for admirers "to refute the charge of an unsteady mentality." There is one point of "legitimate" criticism which we think is unanswerable: and shows how even the most exalted individuals are not without egotism and are not wholly infallible. In words of severe, if subdued reproof, Mr. Kelkar says that if Mahatmaji must inaugurate a reversal of policy, he might have done it with as much grace as profit when the Conference of the leaders of the different political parties had met in Bombay, and all excepting the closest adherents of Mahatmaji were requesting, nay even beseeching him on their knees, to cry halt to the more aggressive of the N. C. O. activities, in order that they may be enabled to compel the Viceroy to call a Round Table Conference, or in the alternative to put him in the wrong in the eyes of the whole world. That indeed was a golden opportunity not only for retreat, if any was necessary in relation to Government, but also for placating his adverse non official critics, who were eager to receive a call for co-operation with them by Mahatmaji, and even ready in their own way to make common cause with him in a counter-offensive against official repression. They would have liked to do a good turn to one for whose character they entertained a high regard, and co-operation once more with whom might have been regarded by them as a privilege after parting company with him for the past few years.



Mr. Kelkar foresees in this article Sir William Vincent's later statement in the Assembly on the Government attitude in regard to the Working Committee's resolutions. And he concludes that out of the political faith of some and the righteousness of others in India we may still hope to distil an elixir that will once more invigorate India enough to recommence her jilted advance towards freedom.

Replying to a question by Rai Bahadur P. V. Srinivasa Rao asking what action the Government proposed to take on the resolution of the local Council recommending the reduction of the Governor's Executive Council to three, Sir William Vincent said that the matter was engaging the attention of the Government of India. A contemporary says the *Servant of India* learns from private advices from Delhi that the Government of India have decided to reduce the number of Executive Councillors in Bombay, Madras and Bengal from four to two.

* *

It is impossible to say how far the A—I.C.C. reacted to Sir William Vincent's truculent speech in the Assembly in laying down the Government's attitude under the new circumstances. We have once before said that it is not logical to ask the Congress to stop enlisting members or volunteers. Sir William's uncompromising speech foreshadows a campaign of further intensified repression. We must deprecate his warning that bloodshed and disorder may occur at any moment: for these sentiments generally have the ugly habit of engendering a state of public mind when they actually fulfil themselves. Truly, as an, esteemed Indian publicist

writes, it is a whirlwind that is blowing in our political world and not a gentle breeze. We would urge on the Government the great truth that it will never do to exasperate 312 millions of people. Peace is worth striving for at any cost.

Social and Religious.

The Bhagavad Gita.

With an English Exposition

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

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

ADHYAYA IX

(Continued.)

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

To those persons who, meditating on me as one with all, are ceaselessly and steadfastly united to me in contemplation, I give both acquisition of what has been unattained and preservation of what has been acquired.

NOTES

1. Thus Karmis have attainment and loss, while the true *bhakthas* get everything. Sri Nilakanta says: एवं कर्मणामाहुतिं फलं बोद्ध्वा भक्तानामपि मद्भजनैव सर्वसिद्धिरित्याह ।

2. As they (devotees) are unceasingly devoted to him and spend all their time in meditation, the Lord attends to their well-being. Sri Madhusoodana says well: यद्यपि सर्वेषामपि योगक्षेमं वहति भगवान् तथाप्येषां प्रयत्नमुत्पाद्य तद्वारा वहति ज्ञानिनां तु तदर्थं प्रयत्नमुत्पाद्य वहतीति विशेषः । The Lord attends to all. But to others he attends through their own efforts. To his devotees lost in His love he attends himself.

3. योगक्षेम—योगोऽप्राप्तस्य प्रापणं क्षेमस्तद्वक्षणम् ।

4. Sri Ramanujacharya interprets अनन्याः as meaning अनन्ययोजनाः—He gives a new and beautiful meaning of योगक्षेम as attainment of God and non-return into the world of *samsara*. अहं मत्प्राप्तिलक्षणं योगं अनुपराहृतिरूपक्षेमं च वहामि ।

येऽप्यन्यदेवताभक्ता वज्रन्ते भद्रयाऽन्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

Even those devotees who imbued with steadfast faith worship other Gods worship Me alone, O son of Kunthi, in ignorance (of my oneness with those Gods.)

NOTES

1. Sri Madhusoodana says: सर्वोत्सवेन मामहात्वा मद्रित्वेन वत्सादीन्कपयित्वा भजन्तीत्यर्थः ॥

2. Sri Ramanujacharya says well: देवान्तावक्यजातं हि परमपुरुषशरीरतयाऽवस्थितानां इन्द्रादीनामप्राप्यत्वं विदधात्तन्मू- तस्य परमपुरुषस्यैवाराध्यत्वं विदधाति । As He is the soul of all, the worship of all the lesser gods goes to Him.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातद्भ्यवर्ति ते ॥ २४ ॥

I alone am the enjoyer of all sacrifices and also the Lord. They do not know my true nature and so they return and fall.

NOTES:

1. The Lord has called himself *Adhiyajna* already in Chapter VIII.

2. Those who worship the lesser gods have only lesser attainments and return to earth as soon their store of merit is over. Sri Madhusoodhana says: घूमादि-मार्गेण गत्वा तद्गोमान्तेत्यवन्ति

यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २५ ॥

The worshippers of the Gods attain them ; the worshippers of the Pitrus attain them ; the worshippers of the *Bhutas* attain them ; and My worshippers attain Me.

NOTES:

1. Devas—Indra and others ; Pitrus—Agnishvathas and others ; Bhutas—Vinyaks and others.

2. The *Śruti* says: तं यथा यथोपव्रते तदेव भवति ।

Literary and Educational.

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

By K. SUNDARARAMA AITAR, M.A.

Essay IX. "Works and Sacrifice." 1.

Mr. Ghose begins by referring to "the orthodox philosophical doctrine," with which Arjuna was "not unfamiliar" which was, therefore, "current" in his time and which "points man to the path of knowledge and the renunciation of life and works." What Mr. Ghose means by "the renunciation of life" is not clear. But we may feel quite certain that the "current philosophical doctrine" did not at all advocate it in the sense of "suicide." It is not also right to say that it insisted on the *purposeless* renunciation of works. For, even the "*vidvan*" (man of knowledge) is called upon (by the Gita) to do works so as "not to unsettle the convictions" of those who are still without knowledge, and he is even required to get them engaged in "*all works*," whether they are "inoffensive," or "terrible" like the "great massacre of Kurukshetra."

Mr. Ghose says that "Sri Krishna seems to admit it,"—viz., the current philosophical doctrine. Mr. Ghose admits it, too. For, he says:—"The intelligence withdrawing from sense and desire and human action and turning to the Highest, to the One, to the actionless Purusha, to the immobile featureless Brahman,—that surely is knowledge." It is Mr. Ghose who, as we have seen, abandons it; and he says, too, that the Gita abandons it later on, and especially in Chapter XV, which gives the highest teaching—the Gita's only true "synthetic" doctrine—regarding the *Purushottama*. According to the Advaitin, Sri Krishna not only "seems to admit the current philosophical doctrine" in the beginning, but never abandons it, and even ends with it, as we have already shown previously.

We hold, therefore, that Mr. Ghose is in error when he next goes on to say that "the renunciation of the Sankhyas, the physical renunciation, Sannyasa, is neither the only way, nor the better way." Here we must point out that Sannyasa is of two kinds,—

1. *Vividisha-Sannyasa*, the merely "physical renunciation" by which a person renounces secular and domestic life in order to secure time to resort to a Guru and obtain knowledge; and 2. *Vidvat-sannyasa*, the

renunciation of the man who, after gaining knowledge and even after having gone through further efforts on behalf of humanity (*loka-sangraha*), if any there are in which he feels an interest, completely dissociates himself from the world and devotes himself to constant unremitting meditation (*Samadhi*). Even then he does not "renounce life,"—but he can (and does) beg—as the *Smritis* and *Upanishads* permit him to do—just so much food as he requires for sustaining life. During his previous period of training and probation—i.e., during his *vividisha* period—this process of begging had become with him a *habit*, the force of which must have reached a degree of strength almost instinctive. At last, when "the highest *naishkarmya*" (XVIII 49) has become possible, the *Jnani* reaches the stage of a *Mukta*. Life must pass away soon enough, but this stage is not to be called *suicide* or even "renunciation of life." For, the latter is without "the Ananda,"—or perfect liberation from *samsara*—which is one and "featureless"—the Brahman itself. Hence, Mr. Ghose is in error when he says that "cessation of works is not meant" by the Gita's reference to "*Naishkarmya*." In the Gita XVIII. 49, "the highest cessation of karma" (*naishkarmya-siddhi-paranam*) is mentioned. The word, "highest" indicates that there are degrees, higher and lower, in the "cessation of Karma." In the next sloka (XVIII. 50), it is also called "the highest form of knowledge" (*jñāna-nishṭha-parā*). It is to this highest spiritual attainment that Sankaracharya refers (in his *Bhashya* on the very first Sutra, known as the *jñānasādhikarma*) as "*aragati-paryantamjñānam*" and as "*acacatir-hi-purushārthāḥ*" ("knowledge reaching up to realisation, —realisation of self is the highest of all human attainments of desire"). It is here that *jñāna* and *mukti* become indistinguishable in the "one, immobile, featureless Brahman." Thus, Mr. Ghose is clearly in error when he says that "the renunciation of the Sankhyas (of the Gita) is physical renunciation." The Sankhyas of the Gita (II. 39, III. 3, &c.) are not the "traditional" Sankhyas of the well-known *Darsana* of that name. We have thus shown that Sri Krishna not only "seems to admit" the path of knowledge of the "one, immobile, featureless" self,—but begins with it (as Mr. Ghose has previously admitted), never abandons it, and even ends with it.

Mr. Ghose next says that "buddhi-yoga is fulfilled in Karma-yoga." We say the very reverse,—that Karma-yoga is fulfilled in buddhi-yoga. This has been fully dwelt upon in our criticism of Mr. Ghose's Essay VIII. What we have said here above in this criticism of the *ninth* Essay will further confirm and prove our view. We do not, therefore, mean to dwell further on this topic.

It is at this point that Mr. Ghose takes up the special topic of this Essay IX,—viz., "Works and Sacrifice." He begins by correcting the view that the *niyata-karma* of the Gita (III. 8)—as commonly understood—means "the fixed and formal works equivalent to the Vedic *niyata-karma*, the regular works of sacrifice, ceremonial, and the daily rule of Vedic living." In a previous essay, Mr. Ghose accepted this interpretation as correct in his reference to, and approbation (or advocacy) of, the so-called attack made by the Gita upon the "*Veda-Vada*" (*Karmakanda*) understood as containing "the thought that led to the philosophy of the *Purva-Mimamsa*." Here, however, he abandons his former view. He interprets *niyata-karma* to mean that which is "controlled by the liberated buddhi." This view is,—Mr. Ghose tells us—in accordance with the "*manasa-niyamya-arabhatikarmayoga*" of the previous verse (Gita. III. 7). But Mr. Ghose forgets his own distinction between *manas* (which occurs in this verse) and *buddhi* (which does not occur here). The latter—and not the former—

refers (according to Mr. Ghose) to the "liberated" intelligence. Let us quote what he has said:—"Will and knowledge are the two functions of the buddhi. The unified intelligent will is fixed in the enlightened soul; it is concentrated in inner self-knowledge" (Essay VIII). *Manas*, on the other hand, is—according to Mr. Ghose—"the sense-mind." "The senses are its instruments." Hence, it is "the force which seizes Nature's discriminations by objective sense-perceptions, and grasps at them by desire,"—which is only "volitional in the lower sense of wish, hope, longing passion, vital impulsions, all the deformations (*vikara*) of the will." Mr. Ghose, therefore, is not entitled here to understand "*manasa-vijanyaya*" to mean "controlled by the liberated buddhi."

Mr. Ghose, however, in this same Essay (though in another connection) refers to a statement in the Gita (III. 5). We give it in his own translation:—"For none stands for a moment not doing work; every one is made to do action helplessly by the modes born of the Prakriti." This statement must be interpreted in the light thrown upon it by the Gita III. 33. Here Sri Krishna points out that even the *Jnani*—and, by implication, much more so all others—"act each in accordance with his own prakriti." Each man's "own prakriti" is the sum-total of the impressions (*Vasanas*) remaining unspent out of the effects of Karma in previous births, and accumulated in the mind and body (of the Jiva) and exhibiting themselves in various forms of activity in this and future lives. The "*svasya-prakriti*" of this verse (III. 33) cannot be the same as that of which Sri Krishna speaks as "*mana-maya-durataya*,"—"my maya (prakriti) is difficult to overcome"—in Gita (VII. 14), the "cosmic energy," as Mr. Ghose calls it. In Gita III. 5 (which Mr. Ghose quotes here) and III. 33 (which we have mentioned), Sri Krishna refers clearly to the *samskaras* (or impressions)—and the activities having their source in them—of all men in their individual capacity. It is these "*organised samskaras*" that are referred to as "*svasya prakriti*" (III. 33)—and also in III. 5, quoted by Mr. Ghose. Mr. Ghose, immediately after quoting it, proceeds as follows:—"The strong perception of the great cosmic action and the eternal activity and power or the cosmic energy which was so much emphasised afterwards by the teaching of the Tantric Shaktas who even made Prakriti or Shakti superior to Purusha is a very remarkable feature of the Gita." Though Mr. Ghose says that this preception is "here an undertone," he attributes to it "the activism which strongly modifies the quietistic tendencies of the old Vedanta." What is this "old Vedanta"? If Mr. Ghose refers to the Advaita school of Sankaracharya, he makes a great mistake. For that school too, is—as Mr. Ghose himself calls it earlier—the Gita is "one of the three highest Vedantic authorities." Further, we have pointed out several times already that Sankaracharya teaches us—in his *Bhashya* on the *Sutras* of Vyasa—that, *till jnana is attained*, the world is *satya* (real), and to be regarded as real, in practice (*vyavahara*). All have to adopt "activism" (this is the expression used by Mr. Ghose) in more or less degree and unavoidably, according to "*svasya-prakriti*." None can be free to adopt "quietism" as his sole or main impulse or influence in the conduct of life. There is thus no contradiction between the "activism" which precedes the attainment of *Jnana* (and *Jivanmukti*) of the *Vidvit-Sannyasam*, and the *naishkarmyasiddhi* (of the highest degree) which succeeds it.—Further, Mr. Ghose's reference to the Tantric Shaktas in this connection is altogether misleading and unjustifiable. For, there is nothing in the Gita, to produce, hasten, or accentuate the "emphasis" which they laid on "Prakriti or Shakti as superior to Purusha." In the Gita, Sri Krishna only says that his *Maya* or *Prakriti*

is "difficult to overcome." His teaching of the Gita to the world is meant to enable men to overcome the difficulty and reach the highest form of Self-realisation, the knowledge of the Purusha, "one, immobile, and featureless." It is chiefly in Bengal that the Shaktaitantrikism has exercised a prevailing influence,—and not always for good. If the Gita had had any share in producing "the emphasis" laid by Tantrikism on the Saktaitantrik cult, its forms of worship and its orgies, in parts of Bengal, why has it had no such influence over the Indian mind elsewhere?

Further, Mr. Ghose translates the word *Yajna* (occurring in Gita, III. 9) as "*sacrifice*." His translation of the sloka is.—"By doing works other than for sacrifice this world of men is in bondage to works; for sacrifice practise works, O son of Kunti, becoming free from all attachment." Mr. Ghose explains:—"By acting *God-wards*, without any thought of the ego, we loosen this knot (of bondage) and finally arrive at freedom." In this sloka, *yajna* is ordinarily understood to mean God;—and Mr. Ghose, too, accepts this meaning when he speaks—in his comment, though not in his translation—of "acting God-wards." The Vedic sentence, "*Yajno-vai-tishnavi*" is the justification for the ordinary interpretation. It is, also, correct,—for Sri Krishna says that, if done otherwise than for God's sake and as a love-offering to Him, Karma has a "binding effect" on man and his future career in the world. Further, in the next sloka and those which follow it, *Yajna* means only what Mr. Ghose calls "ceremonial sacrifice" (and all other ceremonial works performed as worship to please the Devas),—and they have, therefore, only a "binding effect." Mr. Ghose, writing about this, says,—"At first, the Gita takes up the Vedic statement of the idea of sacrifice and states the law of sacrifice in its current terms. This it does with a definite object,"—i.e., in order to state that the Vedanta "opposes" such purposive sacrifices (performed out of a desire for favours from the Devas) as objectionable on the grounds that 1. it "regards them (the Devas) as powers of the mental and material world opposed to our salvation;" and 2. it saw "the Divine Immutable Brahman who has to be attained not by works of sacrifice and worship, but by knowledge." Mr. Ghose also—states that the Gita "resolves this opposition by insisting that the Devas are only forms of one Deva, Isvara," and therefore that sacrifice offered to Isvara leads beyond them to the great liberation,"—and not to the "inferior Paradise" of Svarga, as when sacrifice is offered only to please the Devas. According to Mr. Ghose, the Gita's reason for holding this view is that "the Lord and the Immutable Brahman are not two different beings, but one and the same being; and whoever strives towards either is striving towards the One Divine Existence."

Mr. Ghose holds that it follows from all that has been stated that the Gita reconciles 1. the offering of sacrifice to the Devas with the same as the worship of God: 2. also Karma and *Jnana*: 3. also Sankhya and Yoga. Mr. Ghose, however, is not satisfied, but devotes a second part of this Essay to the same topics—"Works and Sacrifice." For, he holds that the three reconciliations already spoken of are only a "*first thought*." The Gita has, also, what he regards as a second and "better thought"—if not the best—which he regards as "their larger and universal application" and therefore treats separately in the second part of this Essay, to which we shall next turn.

Our Social Problems and the Bhagavat Gita

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

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Short Story.

(A Detective story.)

By KANHAIYA LALL.

CHAPTER V.

We sat silent in the 'morning room' for our breakfast. Miss Jones entered. She was as gay as the morning itself of the 15th June 19—I could not understand this gaiety. I could not understand the reserve of the Doctor as well; but this was probably due to our unsuccessful efforts to find out the murderer of the Hon. Mr. Jones.

"How did you pass the night gentlemen?" she asked.

"Neither the culprit nor the accomplices turned up," unhesitatingly lied the Doctor.

"I am sorry," she sympathized.

* * * *

The breakfast was over, we still sat in the same room, when presently a servant entered, a card in hand which he delivered to Miss Jones, and I could not fail reading.

SIR GUSTAVUS ARTAGON,

"which strange to say, was printed in red ink."

"Show him in."

A minute later the door opened and a very ugly form of man was presented to our view. He was exceedingly tall and fearfully thin. His face showed unmistakable signs of dissipation. He was dressed in a loose way. This was Sir Gustavus Artagon.

"Good-morning," he said in a thin piping voice.

"Good-morning."

"Why did you call me, Ellen?" I was struck by his familiarity.

"I'll tell you in a moment," she replied blushing, and....."I'll be back in a short while," she said addressing us.

We went to the hall, she and her companion to her room.

"What has this 'Sir' to do with this young lady?" I asked Dr. Buchan when we were left alone.

"I don't know. He is not more than thirty-five yet."

"Yes?"

"He might be a lover....."

"Lover of this beautiful Miss Jones?"

"May be. I guess this by his familiarly addressing her."

I also couldn't understand them both on account of their being so familiar.

It was after an hour that they returned from their private talk. We were all the while wondering at their long talk, but we could in no way guess its meaning. When they were seen coming down their arms were interlocked. Miss Jones' face was bright, but that of Sir Gustavus was considerably agitated.

"Well Ellen," I heard him say, "I bid you a good-bye perhaps....." and the rest of the sentence was drowned in the untimely coughing of Miss Jones.

"This man is madly in love with me," remarked Miss Jones, when Sir Gustavus had taken leave of her. She said this with a laugh.

"Miser," said Dr. Buchan, "I want the copy of the statements given before the Coroner yesterday by the servants of this house."

"What do you want me to do?"

"Kindly go to his court at ten this morning and apply for the copies."

"It's 9-30. I shall go now, but would you kindly spare me your car?" I added addressing Miss Jones.

"You will find me at No. 26, New Kachery Road on your return....." he said when Miss Jones had given me permission to use her car.

"You mean you'll be at Ma....."

"Yes, at my brother-in-law's."

* * * *

I reached the Coroner's court at the time the Coroner entered; but just then Sir Gustavus also entered. He directly went to the dock, bowed to the court and said:—

"I've come here to day to clear the Jones-murder mystery by confessing that I am the unfortunate man who killed the Hon. gentleman....." and he began to look towards the door to see whether he whom he was perhaps expecting had arrived or not.

On hearing this, there was a bustle and hubbub in the court room, for, everybody had on his lips, "Sir Gustavus!"

"Why did you kill him?" asked the man in the chair.

"For the sake of these 70,000," he replied, throwing before the Coroner the missing purse.....full of Currency notes.

I hurriedly left the room and motored to Dr. Buchan to tell him what I had seen at the court of the Coroner.

Miscellaneous.

The Idler.

on

The Rev. W. B. Money's "Humours of a Parish and other Quaintnesses" is a delightful little book very useful to spend a dull half hour or so. The following is a selection from the many beautiful anecdotes which cram the book. By an unintentional slip one Reverend assistant embroidered the Baptismal Service by remarking:—"We receive this child...to continue Christ's faithful soldier and sailor until his life's end. Another pleading for temperance was misunderstood by his hearers to observe: "My friends, intemperance is the way of peace, purity and holiness," of course he meant 'intemperance.' A titter ran through the congregation." A party who had had a leg amputated was anxious to have the limb interred in the cemetery. The problem deeply affected the Clerk to the Burial Board but at last he hit on a happy thought:—"I have made that all right—about the leg, he beamed, I charged him for a still born baby." A very rustic couple brought a child to be baptised in Derbyshire. They could not be prevailed upon to mention the name, so the Parson in despair bestowed upon it that of John. No sooner had he done so than the proud father nudged his wife and said:—"Aye Sukey, Parson's christened he John and he's a wench!" The following however is unique. "A country couple brought a child in long clothes to the font. When however the clergy duly poured water upon it he was electrified by the infant opening, its eyes and enquiring—What are you up to? The explanation was that the child was old enough to talk though very small for its age. The parents partly to conceal their delay,

partly thinking it was the proper thing to do had put their progeny into long clothes for the ceremony. A well known Prelate was standing on the steps of his Club when a stone hit him in the back. He turned round quickly and spied a little street Arab upon whom he fixed his eagle eye saying "My boy you threw that stone. Arab:—"No I didn't Guvnor, yer didn't see me throw it" Bishop:—"No, my boy, but remember there is one above who can see every where." Arab:—"He didn't see me throw that stone. Bishop:—"Yes, my boy, He did; He can see everywhere." Arab:—"He can't see down our back cellar stairs." Bishop:—"Yes, my boy, He can." Arab "that's a lie, we ain't got one" Exit the abashed Dignitary. An old woman travelling by rail was greatly perturbed by being assailed at four stations with the cry "All change here." Hurriedly repairing to the waiting room she executed as many alterations of her wardrobe as possible and eventually reached her destination exhausted and clad in her worst clothes. An impudent cockney capped his witticisms while waiting for the University Boat Race by walking up to a heavy 'swell' with a defiantly red moustache and applying his tuppenny cigar to it with the request "would you oblige me with a light, Sir? An artist who was refurbishing an old church in Belgium was invited to give some details of his bill and supplied such items as the following "Reanimated the flames of purgatory and restored soul, Revived the flames of Hell, put a new tail on the Devil, mended his left hoof and did several jobs for the damned, mended the shirt of the prodigal Son and cleaned his ears. We must not however forget Mr. Money's sovereign cure for hiccoughs which is as follows." Take a tumbler and fill it about half full of water, put your lips to the opposite side of the rim to what you ordinarily would in drinking, tilt the glass away from you, instead of towards you and so sip the water. That is all, but you will want nothing more: you will be healed, a quiet, a restful man."

Mickle, the poet

In an examination paper on poets there are few who could tell who Mickle was. Yet he was a great light in the last quarter of the eighteenth century. Fielding lies buried in an unknown grave at Lisbon: but Mickle the translator of Camoens, was received with acclamation when he went as secretary to Commodore Johnston of the Royal Navy. He claims further distinction by the love which Sir Walter Scott bore for his ballads. It is related that as a boy Scott never tired of reciting the first four lines of Mickle's ballad, "Cumnor Hall—

The dews of summer night did fall;

The moonsweet regent of the sky,

Silver'd the walls of Cumnor Hall.

And many an oak that grew thereby.

Later Scott wished to call his novel "Cumnor Hall" had not his publisher dissuaded him and it was entitled "Kenilworth" which title graces so many suburban villas instead of Cumnor Hall"

The Cornucopia.

Many of us use the word cornucopia without really knowing how it came to mean the horn of plenty. To know the reason why we have to go back to the time when Zeus was an infant and was fed with the milk of a goat by Amalthea a nymph. Zeus, in gratitude, broke off one of the goat's horns and gave it to Amalthea endowing it with the power of becoming filled with whatever the possessor wished.

Olla Podrida.

I recently read about women in England using pipes set with diamonds. The modern woman is become a slave to the Lady Nicotine even more than man. So the Western civilisation may one of these days end in smoke. Pipes set with diamonds indeed! Yet these Westerns abuse the Indian women for love of jewellery!

G. A. S. has become the Educational Adviser of Holkar. How is that august sovereign going to stand the new gas, I wonder? Who is to be congratulated and who is to be commiserated?

Quite recently Judge Graham of America ordered Mrs. Cassidente to undergo an operation to prevent conception as she had given birth to many children whom the parents were unable to support. Truly are such courts called juvenile courts because the judgments are so childish. The more these Westerns are afraid of poverty, the more does pauperism eat into the society. The unemployed are exercising their biceps by using them against the rich and the rate-payers. O wonderful modern civilisation!

Two new astronomical facts are beginning to impinge on man's stolid brain. The earth, it seems, has been moving northwards for the last 17 years at the rate of one foot per annum. Mars it seems, will be nearest to the earth very soon. Earth and Mars are going to signal each other furiously. Let us wait and see.

Quite recently there was a pageant dress ball in which those who took part dressed themselves as men did in 40000 B. C. What a wonderful sartorial atavism. The modern man is becoming madder than ever!

Equally wonderful is another recent event. A Leeds paper started a beauty competition. The Fourth Estate starts everything in the world, you see. A young woman carried off the prize and her photograph was published in the paper. What was the sequel? She received thousands of offers of marriage. This was certainly a case of love at first sight (of a photograph). You see, in the West people marry only for love unlike their brutish brethren in the benighted East. The lady glowed with answering flame on reading one of the letters. So a photo kindled love in the masculine heart and an epistle did so in the feminine heart. The happy he then led to the altar the blushing she! O wonderful new age!

Prof. Strzygorski has been telling the West that all Western art has been derived from Eastern Art. Thus the West has to its credit only the weapons of destruction and nothing more.

Kabul is going to have a university. China has cut off its pig tail. The East is being fast westernised. Then will come fast and furious fun.

It seems that they in the West are trying to harness the tides. Can they harness the human tides?

Bavaria is going to pass a bill to punish gormandising as the latter feat is regarded by it as a public scandal. So the legislature there will abolish one of the seven deadly-sins of the mediæval ages. A wonderful Emperor Modernity, accompanied by his all-powerful minister Legislation.

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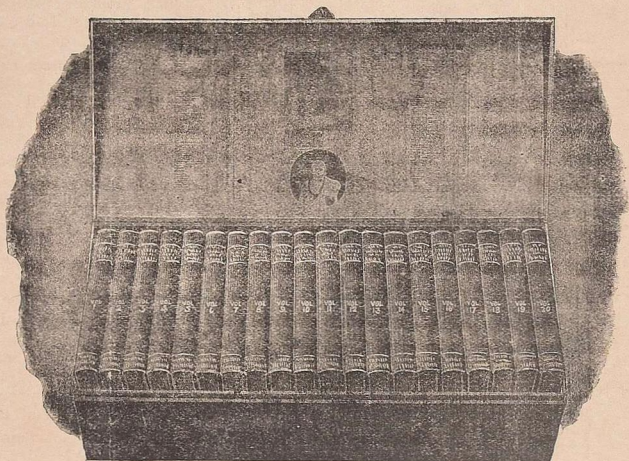
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