THE

Hindu Message

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CONTENTS

A VISION OF INDIA: LITERARY AND EDUCATIONAL: The Seven Holy Cities: Jeremy Taylor, By R. Krishnaswami Dwaraka. By K. S. Ramaswamy Sastri, B.A., B.L. Aivar M.A., B.L., 56 Sundu's Marriage, By S. Amudachari, GREAT THOUGHTS. EVENTS OF THE WEEK. Rana Pratap Singh. By R. S. Row B.A., B.L. 59 T.EADER . MISCELLANEOUS: The Frontier Committee, 55 Maternal Impressions. World Carnival of Chess. 59

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
- (5) Dissemination of pure Hindu Culture.
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A Pision of India.

THE SEVEN HOLY CITIES: DWARAKA.

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

Thou wert a holy light, great Dwaraka!

His will divine and pure created thee
To show to earth sunk deep in agony
And sin the splendour of th' Eternal Law.

Won from the ocean and without a flow
Thou wert a virgin in thy purity,
And He the Bridegroom bridal bliss
Bestowed on thee so full of love and awe.

How canst thou, chaste and true good, survive
His splendour for the hapless earth withdrawn
When fulfilled was His purpose deep divine!

Thou didst beneath the restless ocean dive
And where a radiant holy city shone
We find the moaning of the bitter brine.

Great Thoughts.

Commend me to the friend that comes
When I am sad and lone,
And makes the anguish of my heart
The suffering of his own;
Who calmly shuns the glittering throng
At pleasure's gay levee,
And comes to gild a sombre hour
And gives his heart to me.

He hears me count my sorrows o'er
And when the task is done
He freely gives me all I ask—
A sigh for every one.
He cannot wear a smiling face
When mine is touched with gloom,
But, like the violet, seeks to cheer

The midnight with perfume.

Commend me to that generous heart
Which, like the pine on high,
Uplifts the same unvarying brow
To every change of sky;
Whose friendship does not fade away
When wintry tempests blow,
But like the winter's icy crown,
Looks greener through the snow-

He flits not with the flitting stork
That seeks a southern sky
But lingers where the wouned bird
Hath laid him down to die.
Oh, such a friend; he is in truth,
Whate'er his lot may be,
A rainbow on the storm of life,
An anchor on its sea.



Events of the Week.

Bhopal is advancing fast. Her Highness the Begum Sahiba has issued a communique relating to the reforms that will soon be effected in the administration of the State. An executive council and a legislative council will soon come into being. The establishment of a High Court is among the certainties of the near future. To move with the times is statesmanship, and the lady ruler of historic Bhopal has proved herself to be a democratic ruler of her State.

The local Government have approved of the resolution moved by the Syndicate of the Madras University regarding the institution of a degree of Bachelor of Science in Agriculture and have ordered that the necessary alterations in the regulations be carried out. Candidates for this degree regulations be carried out. Candidates for this degree should have passed the Intermediate Examination in groups (i) or (ii) and should have undergone a course of study for over three years in a College of Agriculture. They will have afterwards to sit for an examination, both theoretical and practical in several subjects, including botany, chemistry, plant pathology etc.

The terms of the Inchcape Committee have been published and are: "To make recommendations to the Government of India for effecting forthwith all possible reductions in the expenditure of the Central Government, having regard especially to the present financial position and outlook. In so far as questions of policy are involved in the expenditure under discussion there will be left for the exclusive consideration of the Government, but it will be open to the Committee to review the expenditure and to indicate the economies which might be effected if particular policies were either adopted, abandoned or modified."

The autocratic character of the proceedings of the Working Committee of the Congress, which has erected itself into a kind of Providence for the Congress, have often been animadverted on in these columns. And we have also expressed our sympathy with the view that the Working Committee must go or at least be referred. Some faint echo of this view can be seen in a resolution of the last Bengal Provincial Conference which held its sittings at Chittagong. And now comes another piece of deadly criticism which must make the Committee pause and enquire what is wrong with them that they should be so severely criticised. A writer in the Mahratta (Poona) states that "the Working Committee is mainly, if not wholly, responsible for the state of consternation and inaction in which we find the country of consternation and inaction in which we find the country today." The country, he says, would have been well served if there had been no meetings and no resolutions of this busy body. It is only natural after this that he should conclude "that the Working Committee have sat upon us for a sufficiently long time and it behoves the members of the All-India Committee to overthrow it at once and to come into their own. Mr. C. Vijiaraghavachariar once had a dual with this Committee and was worsted in the combat. We do not know if the Mahratta Nationalists agree with the writer's severe denunciation of the Working Committee: but shall watch what fate befalls them in their opposition to this despotism.

The Ministerial party met last Monday at Madras and passed the following resolution: - This meeting of the South Indian Liberal Federation, Madras Branch, protests against the continuance of the unjust, iniquitous and intolerable burden, imposed on the Madras Prisidency of contributing 348 lacs to the Imperial revenue being 35½ per cent of the total deficit and requests the joint Partiamentary Committee to council the said imposition and in any event to reduce it to an amount not exceeding its proper and legitimate share.

The Peninsular and Orient Steam Navigation Company's steamer, Egypt, bringing mails to India, collided with the French steamer, Seine, in the English Channel, and sunk in twenty minutes. 218 of the crew and 29 passengers were saved, while 86 of the and crew 16 passengers

lost their lives. 50 lascars were of this number. Almost simultaneously with the news of the disaster, the fomentors of racial trouble were at work disseminating the information that, but for the disgraceful behaviour of the lascars, every one on board might have been saved. This was, no doubt, followed by a message that authoritative opinion held that the sensational stories of the conduct of the lascars should be treated with great reserve, but such stories have continued to be repeated all the same. French accounts show that the excitement and confusion were not confined to the lascars but were general among the passengers as well.
collision is said to have been due to a thick fog. mystery as to how a comparatively small vessel could inflict inystery as to now a comparatively small vessel could innice, a damage capable of sinking the Egypt in twenty minutes, is explained by the fact that the Seine was constructed specially for service in the ice-strewn Northern seas.

In their Resolution No. 427-431 (Political) dated the 8th August 1913 recorded in Home Department the Government of India issued a general warning to British Indian subjects against proceeding to foreign countries in search of manual employment unless assured of remuneration work upon arrival. It has been brought to the notice of the Government of India that a number of Indian Labourers residing in the Punjab were recently induced by fallacious representations made by a passage broker in Bombay to put down large sums of money for their passages to France and to proceed to that country in the expectation that they would secure employment at Rs. 15/- per day. On arrival they found that they had been duped and having exhausted their resources, had to be repatriated at Government expense. The public are therefore warned of the risk run by persons in proceeding to foreign countries in search of employment, unless they have received in advance satisfactory assurance of remunerative work in the country to which they are destined.

The Publicity Commissioner, United Provinces, has issued the following warning:—"Notice is hereby given for the benefit of the pilgrims for Badrinath that in the benefit of the pilgrims for Badrinath that in Garnwar owing to the failure of the rains in March there will be very high prices on the pilgrim route and persons not in possession of at least Rs. 300 are advised not to go. Owing to want of money the roads will not be so good as in former years and perils of the route may be considerable. All classes are therefore strongly advised to postpone pilgrimage this year.

Under Section 12 of the Indian Territorial Force Act, 1920, His Excellency the Governor in Council is pleased to constitute the following Advisory Committee for the University Training Corps of the Indian Territorial Force:

(1) M. R. Ry. Diwan Bahadur T. Desika Achariyar Avergal.

M. R. Ry. C. Ramalinga Reddi Avergal. Lieutenent Colonel H. E. Macfarlane, D. S. O., (3)

2. The Committee will sit at Madras and M. R. Ry. Diwan Bahadur T. Desika Achariyar Avargal will be the President thereof.

Dewan Bahadur P. Kesava Pillai writes from New

York thus in course of a letter addressed to a friend:—
"We have here in this land a number of revolutionaries. Their influence of revolutionary ideas has waned in consequence of Gandhi's movement. Mahatma Gandhi has done thus a great and incaluculable good to the British Government as well as to the Indian Races. His passive resistance creed and his saintly character have alienated the sympathies of the majority of young men and women of India from the revolutionary propaganda for independance. It is a revelation to know here that Gandhi Mahatma has a hold on the cultured American man and women. He is freely compared to Christ and even Roman Catholics, I am credibly told, revere his name. The American admiration for his ideals secures American sympathy for Indian cause."



The Hindu Message

The Frontier Committee

The proceedings of the Frontier Committee are undoubtedly being watched by the public with keen interest, and for this reason. Along with the Retrenchment Committee, to be presided over by Lord Incheape, it is expected to bring about a reduction in the appalling military expenditure of this country The President of the Frontier Committee once declared in the Assembly:-"We have been forced into Waziristan not by a policy of military aggression, not by any dream of a forward policy, not by any illusion of military expansion, not by a mirage of oils and minerals there. We have been driven there by one thing only, and that is the expending necessity to secure for our fellow subjects whose lives and property and honour were being placed in cruel jeopardy. Of this we shall say something later on. Meanwhile it may be granted there is a good deal of justice in the contention that the Frontier is becoming a sink down where are being poured crores of rupees with never a possibility of return. Making allowance for the vagaries of exchange, the military expenditure budgetted for the year 1922-23 is likely to rise up to Rs 69 crores, Of this the Frontier takes up a big slice; the expenditure on Frontier operations etc., amounted during the last official year to Rs. 28.11 crores and this wear an additional sum of Rs. 3 crores has been provided for. It has been contended that the policy of occupation of tribal territory and of reprisals is responsible for this growing expenditure. We are sure the Committee will not go into this larger question of policy, though we confess we cannot understand how else they can faithfully deal with the issues reserved to them-the separation of the administration of the five settled districts of the N. W. Frontier Province from the Punjaub or their reamalgamation if such separation is not expedient.

Various boundary Commissions have sat from time to time and their labours have not been in vain as there is a well-defined geographical line between India and Afghanistan; but it is between the Durand Line and the administrative border of the British possessions that the great trouble lies Of the clans that lie between these well marked areas. enough has been said in the third of the series on Indian Defence Problems to make the reader comprehend the characteristics of the tribes that occupy these regions. Various voices are now being heard. in the Indian and British press on the right policy to be adopted in regard to these tribes. Hardly any one that we can recognise as an authority advocates the foolish policy of getting back to the Indus. One need not be a professional soldier to recognise the perilous absurdity of the "Back to the Indus" cry. And all are agreed that the problem is mainly economical, of teaching the tribesmen an honest occupation in place of raiding for his necessities And how is this going to be done. The critics are all here hushed. The right attitude to take is that. whenever there have to be sent any punitive expeditions into tribal territory, and not otherwise, the troops should occupy tribal territory and teach the tribes slowly civilised ways of earning their livelihood. How this could be done otherwise than by the present policy or how the abandonment of the Khyber Railway, against which Mr. Arthur Moore is tilting, we fail to see. We build much hopes on the new Khassadar system. The question of the Frontier can never, from its peculiar position, be a purely civil administrative question: it must to a very large extent be a military problem. When the critics begin to remember this, their illusions will vanish. But, say they, when the tribes rose in 1897 it was said that it was a surprise to the Puniaub Government who were not in touch with the border tribes and to whose ignorance those risings were attributed: and if the present policy and the creation of a new province were actuated by the object of securing some protection to the peaceful British subjects on the Frontier, it is a fact that such a change has not put a stop to those harasing Frontier raids. The condition to day when the world is weltering in revolutionary chaos and is suffering extreme economic dislocation do not stand comparison with those of even the years immediately prior to the War. It seems to us therefore that the arguments are very strong indeed that point to the undesirability of a reamlgamation with the Punjaub. On the other hand, that there is room for many reforms in the

administration cannot be disputed and we suppose it is in this direction that the Committee's findings will point.

Maternal Impressions.

The Hindu Shastraic dictum

भदान। दौह्यानां स्युर्गभस्य व्यङ्गतादय: । मातुर्यद्विषये स्नोभस्तदातीं जायते सुत: । ततो मातुर्मनोऽभीष्टं कर्यादर्भविवद्वये ॥

is well borne out by the following extracts from American Medical Journal

Dr. J. W. D. Mayes of Illioplis, Illinois writes: "The most striking case of maternal impression that has ever been encountered by me, in nearly half a century of an active extensive general practice is one described in the following. A six year old boy in the family of Mr. P. burned his right hand. It was permitted to heal without surgical attention, and the result was a badly deformed hand. The thumb had grown to the palm and index finger as for as the first phalanx : the index finger and middle finger were webbed together; there were still other deformities. About six years after this accident, another male child was born to this family, whose right hand was as nearly like the burned hand as it could be: in fact, on carefully comparing the two hands. they differed in only a few minor points. This was not the next child born after the accident to the hand : two other children had been added to the family before the one with the deformed hand came. The mother told me that, for several months before this child was born, the boy with the burnt hand had been sick and she had cared for him a great deal and had to wash this hand. She had worried more about the deformity than ever before. It looks as if this were a real case of maternal impressions. It could hardly be a coincidence."

The Editor, Dr. W. C. Åbbott, adds: "The Editor remembers an experience that virtually duplicates the one recorded by Dr. Mayes. About eighteen years ago, he treated an old man in his last illness whose right hand was badly deformed. His daughter, in her third pregnancy, was much in attendance. When she was confined, the baby's hand showed a deformity corresponding to that of his grand-father. In the latter, the trouble had been due to an accident."

Literary and Coucational.

Jeremy Taylor.

By. R. KRISHNASWMI AIYER M. A., B. L.

"Let every action of concernment be begun with prayer that God would not only bless the action but sanctify your purpose and make an oblation of the action to God holy and well-intended actions being the best oblations and presents we can make to God."

"That we should intend and design God's glory in every action we do, whether it be natural or chosen, is expressed by St. Paul whether you eat or drink, do all to the glory of God: which rule when we observe, every action of nature becomes religious and every meal is an act of worship and shall have its reward in its proportion, as well as an act of prayer. Blessed be that goodness and grace of God which out of infinite desire to glorify and save mankind would make the very works of nature capable of becoming acts of virtue that all our lifetime we may do Him service."

"When thou hast said or done anything for which thou receivest praise or estimation, take it indifferently and return it to God: reflecting upon Him as the giver of the gift or the blesser of the action or the aid of the design and give God thanks for making thee an instrument of His glory for the benefit of others."

"Do thou take care only of thy duty, of the means and proper instruments of the purpose and leave the end to God. Lay that up with Him and He will take care of all that is entrusted to Him; and this being an act of confidence in God is also a means of security to thee."

"The nature of sensual pleasure is vain, empty and unsatisfying, biggest always in expectation and a mere vanity in the enjoying and leaves a sting and thorn behind it when it goes off. All instances of pleasure have a sting in the tail, though they earry beauty in the face and sweetness on the lin."

"God is wholly in every place: included in no place: not bound with cords except those of love: not divided into parts, not changeable into several shapes: filling heaven and earth with His present power and His never absent nature. God is present by His Essence; which because it is infinite cannot be contained within the limits of any place and because He is of an essential purity and spiritual nature, He cannot be undervalued by being supposed present in the places of unnatural uncleanness; because as the sun reflecting upon the mud of strands and shores is unpolluted in its beams, so is God not dishonoured when we suppose Him in every of His creatures and in every part of every one of them; and is still unmixed with any unhandsome adherence as is the soul in the bowels of the body.'

"Love is the greatest thing that God can give us; for Himself is love; and it is the greatest thing we can give to God for it will also give ourselves and carry with it all that is ours."

"The consideration of God's goodness and bounty, the experiences of those profitable and excellent emanations from Him may be and most commonly are the first motive of our love; but when we are once entered and have tasted the goodness of God we love the spring for its own excellency, passing from passion to reason, from thanking to adoring, from sense to spirit, from considering ourselves to an union with God: and this is the image and little representation of heaven, it is beatitude in picture or rather the infancy and beginnings of Glory."

The above passages may well be free renderings of well-known couplets from the Bhagavad Gita but they are in fact taken from the writings of Jeremy Taylor, an almost forgotten divine of the seventeenth century. He was one of those rarities in the history of the world who had the courage to live up to the principles that he preached;—and, mind you as a moral, he did suffer as others of his

He happened to be born in one of the quietest eras of English History but lived the major part of his life in the most tumultuous. He was born in 1613 and was thus about four years younger than Milton. As he went to Cains college, Cambridge, at 13 and Milton to Christ's at 17, they may be said to have begun at the same time their lives as Cambridge students but it is doubtful whether they were personally acquainted with each other though it cannot be doubted that each was aware of the literary fervour and religious fanaticism of the other ranged as they were on opposite sides. Considering the great part that Dr. Taylor played in the church history of his times, it would be a very pleasing romance to conceive of him as the greatgrandson of Cranmer's chaplain, Dr. Rowland Taylor who in the third year of Queen Mary was burnt in a martyr fire in Suffolk where he was rector. But in these days of cold criticism when romance has no room in history Edmund Gosse has brought forward some effective arguments to disprove this ancestry and shatter this pleasing vision of a family of martyrs.

As usual with all geniuses our subject was also very precocious during his childhood and showed promises of future greatness. Whether we credit these stories or not, it is true that he was a Bachelor of Arts at I8 and a Master of Arts at 21 and was soon ordained. A college friend and chamber fellow of his who had become a lecturer St. Paul's Cathedral having to be absent for some services asked young Jeremy Taylor to preach for him. With the fervour and newborn enthusiasm of a young and ardent heart and the mastery of eloquence and the flow of ready expressive thoughts, he made an impression on all his hearers and it is said of him that "by his florid and youthful beauty and sweet and pleasant air and sublime and raised discourses he made hts hearers take him for some young angel newly descended from the visions of glory." Report of him reached the famous William Laud, Archbishop of Canterbury, who sent for him and invited him to preach before himself. Laud, then sixty years of age, congratulated the young divine but told him that he was yet too young to begin work in the world. Young Taylor replied that his grave would pardon him that fault and that if he lived he would mend it. Laud, pleased with his ready wit and courage, henceforth became his intimate friend and patron and as an immediate consequence Taylor was transferred to Oxford and in 1636 was made a Fellow of All Souls. He made him his own chaplain and soon after chaplain also to the King; and before he was twenty-four, Taylor was presented to the rectory of Uppingham in Rutlandshire. Soon after this, in the course of the political vagaries of that period, Archbishop Laud was made a prisoner in 1640 and Taylor wrote a fierce pamphlet on "Episcopacy Asserted" for which the King made him a Doctor of Divinity. In August 1642 the King's standard was raised in Nottingham and the Civil War began in right earnest. True to his principles Taylor stood by the Established Church and the King. He was a prisoner for about two months in 1645 and when the Commonwealth became a fact he sought rest in South Wales with Lord Carbery and it was during this forced seclusion that he wrote the best of his books and sermons. Cromwell not satisfied with punishing the active Royalists thought fit to invade South Wales also but at the gate of the Carbery Castle was met by the smiling angelic face of Taylor and the winning smile of Lady Carbery and these were so successful in their first encounter with that military puritan that it is said that Cromwell who came to sequester stayed to dine; and in fact this was the only estate in South Wales which escaped sequestration.

As ill-luck would have it Lady Carbery died in 1650. Taylor's works however found their way to the public through the aid of a sympathetic printer Richard Royston and he came to be recognised as a powerful enemy of the new movement of the Puritans which treated with contempt the rituals of the Established church and held even works of art heretic. He himself says "I have lived to see religion painted upon banners and thrust out of churches." It is no wonder that he became a special object of hatred to the clergy in power and he was arrested in 1655 and thrown into prison at Chepstowe castle. At the kind interest of certain freinds he was released in 1656 and he went to London where he continued to hold private congregations of his own faith; but he was obliged to meet his expenses solely by the subscriptions of his church friends. In 1658 on an offer of a parish he went to Ireland but he found soon after that Lord Conway the Lieutenent was intent upon imposing his own will on the clergy there and Taylor escaped to London in February 1660. In May of the same year Charles the Second came to the throne and Taylor was immediately created Bishop of Down Connor in Ireland and sometime hence Vice-chancellor of the University of Dublin; which appointment he held till the time of his death in 1667.

About his domestic life nothing particular need be said except that he married Phœbe Langs dale, one of his parishioners at Uppingham, and that she died within four or five years of the marriage leaving three children. Nothing important is known about the latter.

Such in short is the life of Jeremy Taylor but what is of more moment to us is his works. The chief of them are the Liberty of Prophesying that original work the Great Exemplar, and the immortal works on Holy Living and Holy Dying. De Quincey, himself a master of passionate prose, characterises Jeremy Taylor as "restless, fervid, aspiring, scattering abroad a prodigality of life, not unfolding but creating with energy and the myriadmindedness of Shakespeare" and says that in him "are the two opposite forces of eloquent passion rhetorical fancy brought into an exquisite equilibrium—approaching, receding—attracting, repelling-blending, separating-chasing, chased as in a fugue-and again lost in a delightful interfusion so as to create a middle species of composition, more various and stimulating to the understanding than pure eloquence, more gratifying to the affec-tions than naked rhetoric." With De Quincey again we must admit that "as to Jeremy Taylor, we would as readily undertake to put a belt about the ocean as to characterise him adequately within the space at our command." We may however close this article with a sample of the simple but eloquent language of Taylor breathed forth in the fullest sincerity of feeling.

"There is no greater argument in the world of on the spiritual danger and unwillingness to religion than the backwardness, which most men have always and all men have sometimes, to say their prayers—so weary of their length, so glad when they are done, so witty to excuse and frustrate an opportunity;—and yet all is nothing but a desiring of God to give us the greatest and the best things we can need and which can make us happy. It is a work so easy, so honorable and to so great purpose that in all the instances of religion and providence (excepting only the incarnation of His Son) God hath not given us a greater argument of His willingness to have us saved and of our unwillingness to accept it, His goodness, and our gracelessness, His infinite condescension and our carelessness and folly, than by rewarding so easy a duty with so great blessings."

* Sundu's Marriage.

A Play in One Act.

By S. AMUDACHARI.

(Concluded)

Characters:-

PICHU AIYAR: An orthodox brahmin.

KUPPU SASTRI: His neighbour.

SUNDARAM or SUNDU: B.A., Student. Pichu Aiyar's Scene II.

Kudam in Pichu Aiyar's house.

Enter Pichu Aivar :

P:—10,000 Rs. What a capital sum. For Seshu Aiyar's son they gave only Rs. 2000 and then after the death of Kailasam Aiyar Sundu is heir to all his property. My boy Sundu, he really deserves this good fortune. My wife is simply delighted with it and the whole village is talking of this and nothing else! And a wealthy Thasildar for a Sammandhi to me. It is indeed a rare catch. But where is Sundu? never saw him this whole day.

(calls) Sundu, Sundu.

(From within) what Appah, are you calling me, I am coming

Enter Sundu

- P:—Sundu, what great luck for you this time.

 Last year you refused to marry every girl
 that I proposed. I think it was all for your
 good. This time you cannot refuse
- S:—What is the hurry father about my marriage?
 Why are you always pressing me to marry and that so soon?
- P:—So soon! you are twenty years old. At twenty you can have two children. I was married to your mother when I was hardly nine years old and when my thread marriage was celebrated.
- S:—All that was in the older days, when the world was green and birds built their nests in old men's beards. Now the times have changed, and I want to wait some time more before I think of marriage.
- P:—And when your grandmother, who is fettering to her grave and who may die at any moment wishes so ardently to see you married and bless the couple before she dies.
- S:—Oh! What other wish have these grannies before they die. The nearer theyapproach the grave, the firmer do they cling to life. She

- will next wish to see me get a nice plump child before she is laid in her grave.
- P.—And quite so! Moreover you see my boy you are offered this time Rs. 5000. as Varadakshina to which you really can't shut your eyes.
- S--- Rs 5000.
- P:—And the father of the girl is a Thasildar in Madras.
- S .- Thasildar in Madras!
- P:—Yes, and he promises to look after your future education, and you see he has an only daughter. I have no doubt that Sundu.
- S:—Phu! what botheration: (Aside) while my heart is with my dear Lila, Oh how I can ever think of marrying any other (Aloud) I don't know the girl father.
- P:—Know the girl! Why should you know her at all? She is said to be beautiful; She can sing and read well; and above all she is the daughter of a Thasildar.
- S:—But oh father, I must see the girl and love her, before I choose to marry her.
- P:—Gramercy! what a fool you are to talk of love! what do you know of? Love! You do not know how to love your grandmother.
- S:-I don't like the girl father,
- P:—How can you dislike the girl when you have not seen her. No, you will like her, if you are married.
- S:—Oh, but how can I like her without ever seeing her at all.
- P:—(Aside) My boy is indeed a clever fellow. This is all due to his schooling: (Aloud) But you must marry the girl, Sundu, I have chosen for you.
- S:-No, I won't marry her.
- P:-But I have promised and cannot retract my
- S:—How can you promise without getting my consent? Surely you are not going to mary the girl.
- P:—What is it not enough that your father chooses for you. Did not my father ask me to marry your mother, a girl of his choice, and did I not without any demur obey him like a dutiful son?
- S:—That might be; but times are changed, and what was once good may not be so now. It was a wise post that said "The old order changeth yielding place to new." Yes, and I must choose my own girl.
- P:—A post! I care a fig for your poet; your education has simply spoiled you and made you nothing but perverse: you scoff at on the good old times of my father, and you have not got the slightest respect for your elders. Oh! is it for this that I sold all my lands and spent all my money over your education. I was fool indeed to think that if I made you study up to your B.A. the chances of your getting more bridegroom price were greater. Oh you ungrateful wretch! Away from my sight. You impertinent scoundrel. You dare talk to your father in such a strain. Get out of my house:

[Exit Sundu]

I simply bemoan for having brought forth such a son; I will have nothing to do with this fellow hereafter.

[Exits in great rage]

SCENE III

Sundu, in his room, is seen striding impatiently.

S:—Oh, the intolerable tyvanny of the parents. Their avarice is beyond all measure, and my father will sacrifice all my happiness for the sake of the dowry. The dowry! Oh it is the curse of this country, that has ruined thousands of Hindu families. It has driven parents wild with despair and has deprived them of even the shelter of a roof: Oh you cursed demon! how many poor parents have you driven to the verge of bankruptcy and utter desolation causing them eternal ruin and perpetual misery. When I think of the fairest flower of Bengal, the sweet Snehalata, who burnt herself to death,—my heart trembles:

Any my father would have me marry this girl, all for the sake of this dowry. But what does he know of the girl? To consent to a marriage all behind my back and to compel me to marry a girl of whom I know no more than the nearest lamp post is simply ridiculous.

And when I refuse to marry such a girl, the old sire simply flies into a rage and calls me impertinent scoundrel, ungrateful wretch, and what not.

The course of true love never did run smooth Oh my Lila, my darling, how many stolen hours have we spent together happily in each other's company. Did we not profess to each other eternal love and did we not seal our sacred vows with a long and fervent kiss.

Am I to lose you, Oh my love for ever all for the sake of the avarice of this dotard? No, I cannot and I will not. I will rather learn my father's home, incur his wrath, and be abondoned, than lose you Oh my dearest Lila: How he poured the vials of his wrath upon my head—only to interrupt me in my sweet musings of love. I was just then thinking of you, Oh my Lila and here is a poem that I had been composing.

[He reads a love poem]

"Whenever I think of you, my love, my heart flutters

What is it that rises like a heavy hump in my throat

As often as I yearn from you?

The distance between you and me is nothing.

My mind wanders and comes back in a minute.

What is it makes me pine and pine away.

When I am no longer by your side?

The web of your life and mine are woven

together
In golden and silver threads: Is it all a dream
Oh my love

That could break my heart if it were unreal?

I am like the reed of the flute, while you are the
Sweet melody that flows out of it; what is it that
makes

Both inseparable so that one can never be without the other?

I often see you in my dreams. Oh my love

When I am fast and sound asleep.
What is it that makes me start and throw my

In empty air as if in embrace?

I am continually yearning for our meeting, oh my love

What is it that makes my heart beat time to the music of your soul,

Oh love, Though you and I are far away"

Rap, Rap: Knock at the door: Sir, Thapal;

[Postman hands a cover]

Sundaram looking at the cover

Ah! can it be from my Lila?

Tears open cover] And yes it is; what sweet message it conveys. I know not. Let your words come as a balm to my wounded soul:

[Reads to himself]

What a surprise! could it be! can I believe my eyes or is all this a dream wrought by my fanciful brain. If it is not, I am no more wretched. I will have my dearest Lila all to myself. My love bemoans her fate that "ever since the closing of any school and even before that my father had been dinning into my ears that I must, at any cost be married during this vacation. In spite of all my entreaties, father is obstinate. To add to it my mother and aunt are continually goading him on saying that my marriage ought not to be postponed a moment longer. My father's uncle has determined for me a husband, the son of a country boor Pichu Aiyar by name. I feel so desolate and unhappy. Oh my dearest—all our vows have gone, and oh I am hardly able to write. How can I ever endure the idea of my ever living with another.

Oh how happy do I now feel that my father has arranged for the very girl that I have been plotting to marry. It is but the decree of Heaven. Lila does not know that it is her own Sundu that she is compelled to marry and none else. I will write to her to day and disillusion her by my discovery.

And now must I haste to my father and like a penitent son beg for his forgiveness:

[Exit]

SCENE IV

Pichu Aiyar Sittiny inside his house.

P:—This brat of a son; This civilised fool with all his new fangled notions and ideas;—it is better both for him and for me that this house should be cleared of him.

Enter Sundu, head hanging down, in a penitent mood.

S:-Oh farther:-

P:—Have you not gone away from my house, yet you scoundrel?

S:-Pardon, father.

P:—Pardon, you infernal wretch! Let me not see your face again.

S:-I was in the wrong father, and

P:—You behaved like an impertinent rascal and now you come fawning upon me. Away!

S:—I was in the wrong father, and I now quite realise the mistake that I made; and I am now willing to marry any girl that you may choose for me.

P:—Ah! now you talk sense indeed; you shall marry the thasildar's daughter.

S:-Or any one father? I thought of my duty to you. Oh my father,....

P:-Tut, Tut my precious child, what other wish have 1 in my old age, than that I should see you married and that you should be happy with your wife.

S:-I will always try to please you father, hereafter

P:—And now I will go to Appanna Sastrigal and ask him to fix the Muhurtham in a good lagnam on some auspicious day.

[Some body calls Pichu Aivar, Pichu Aivar] Oh, it is Appanna Sastrigal himself. He will

live for a hundred years. I just now thought of him. I am coming I am coming. [Exit]:

S:-Thank God! All's well that ends well. [Exit]

Rana Pratap Singh.

By R. S. Row B. A. B.L.

Of world's heroic clans the Rainuts are The bravest, and the pink of chivalry. Of Time's fine woven wreath of immortals free, The best is the royal flower of Mewar. Rana Pratap! resplendent as a star Stands haloed midst the lights of history. Strong as a lion, he scorned to bend his knee Before the insolent might of great Akbar. For truth and honour for country and race He chose the wilds and rugged hills to face A zealous patriot, till nerve was left Tho' following lost, his foes by tens he cleft; With Lim faded the fame of mother-land And made her sons helots of the iron hand.

Miscellaneous.

World Carnival of Chess.

There is likely to be a great chess revival this year. The London International Tournament which will take place in the Central Hall, Westminister, in July and August will give a great stimulus to the game,

All the most famous of the world's players will be engaged, including Jose Capablanca, the world's

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The British element, which, on paper, is less formidable, may be relied on to hold its own in this severe contest and will certainly produce many interest-

Great hopes are entertained of H. E. Askins, Huddersfield, who won the British championship on seven consecutive occasions.

F. D. Yates, the present British chempion, is rapidly recovering his good form, and V. L. Wahltuch; the Lancashire player, has never disappointed on great

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