Hindu Message

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

Vol. X., No. 6.] Registered No. M. 1304.

THURSDAY JUNE 8, 1922.

[PRICE: 2 As.

CONTENTS

A VISION OF INDIA:	
Other Towns. By K. S. Ramaswamy Sastri, B.A., B.L.	65
GREAT THOUGHTS:	65
EVENTS OF THE WEEK.	36
LEADER:	
Dharma and Life.—I.	67
Burma Reforms.	68

	LITERARY AND EDUCATIONAL	:
1	The Indian Note in Life	
i	and Literature.	
1	By K. S. Ramaswami Sastri, B.A., B.L.	69
-	The Misanthrope. By S. Amudachari.	70
-	M. Poincare.	70
	Budahism and Hinduism.	71

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.

Annual Subscription, Including Medical Supplement, Rs. 6 only.

Medical Supplement only, Rs. 3. only per annum,

Single copy As. 2 only.

- The Editor will be pleased to consider manuscripts if accompanied by stamped and addressed envelopes. He accepts no responsibility, however, for manuscripts submitted to him.
- All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, The Hindu Message, Srivangam.

A Vision of India.

OTHER TOWNS.

By K. S. Ramaswami Sastri, B.a. B L., How can I sing aright thy wondrous towns In which there dwelt and shone the glorious

Of culture matchless and of civic might?

They have as gems flamed on the shining crowns
Of throne'd centuries. I but announce

A few names here which on my inner sight Shine robed in well-remembered radiance

bright.

The task of naming all I must renounce.

Can I e'er number all the stars in skies Or flowers that blossom at the touch of spring Or gems that lie hid in the heart of Earth?

In Indian towns did shine faith's paradise.

In them there was art's fragrant blossoming.

In them was boundless wealth that decked our

birth.

Great Thoughts.

Suppose the body to be good, still it is vastly inferior to the soul; nevertheless, in the same way as lead is of less value than gold, and yet gold needs lead to solder it, just so has the soul need of the body. Or in the same way as a noble child needs a conductor, so does the soul stand in need of the body.



Every house is a little city, and every man a prince in his own house. That the house of the rich is of this character, is clear enough where there are stewards and rulers over rulers. But I say that the house of every poor man is also a city. There are officers of authority in it; for instance—the husband has authority over the wife, and the wife over the children. It is like as if there were two kings in one house, one only wearing the diadem.



An athlete, so long as he remains at home, and contends with nobody, may conceal his imperfections; but when he strips for the conflict, he is easily found out. And some men who live a private and inactive life have their seclusion as a veil over their faults; but when they come into the arena, they are forced to strip off solitude as a garment, and to show their naked souls to all men by means of their outward movements.



Inquire of him that is grown old, and when you have reminded him of sumptuous banqueting which he hath enjoyed, and of glory and honour, and of good works he hath done, ask in which he exults the more; and you will see him for the first ashamed and covering his face, but for these latter soaring and leaping with joy.

S. Chrysostom.

Events of the Week.

The Birthday Honours have been published and are conspicuous for the absence, save for a few instances here and there, of the non-official element among the recipients thereof. This in many respects is regretable. Honours have, deservedly or otherwise, in this country in these days lost much of their former value and prestige and a few more lists like the present will only confirm the suspicions of the public that they are in most cases only another form of patronage. Madras has had the unusual good fortune of three knighthoods, almost all of them the reward of attachment to the bureaucracy. One at least of the recipients, Sir T. Desikachariar has well earned the honour by his indefatigable labours on behalf of the public. Of the other knighthoods, it is enough to note that Mr. Henry Sharp Educational Secretary and Mr. C.F. de la Fosse, Director of Public Instruction have done much for education. To return to our own province, the valiant minister of local self-government has been given the title of Raja as an hereditary honour. Some of the lesser lights who are engaged in a scurrilous, anti-social propaganda have also been given one of the minor gewgaws. We trust the party in power will protest against the shabby way in which they as a party have been treated. Lady Alice Todhunter gets a Kaisar-i-Hind gold Medal. The same has been bestowed on the genial Father Bertram of the St. Joseph's College. This will not however add to the esteem in which he is generally held by all who knew him. It is worth noting also that two millionaire baronets of Bombay, the one a Parsi and the other a Jew, get the coveted K. C. S. I, The Rajah of Pithapurari becomes a Maharajah.

The statement of Mr. Churchill in the Commons that negotiations are still going on with Emir Feisul and that it was too early yet to state the policy of the Government in the matter of the evacuation of Iraq ought to give the lie direct to the statements so often advanced that the Arab is dying of love for the British occupation. The uncompromising declaration of Feisul's London agent gives rise to much speculation. For it must be remembered that Emir Feisul is looked upon by Moslem Arabs as a traitor to Khalifa and it has been the contention of a constant writer in these columns that the amiable Emir is only the willing tool of of the British. In fact but for Sir Percy Cox's unrivalled knowledge of the Arab Sheikhs and their everlasting feuds and quarrels, and the Sultan of Nejd who was impossible to be treated as a subordinate but had his own deep designs, Feisul could not have been "clected" king of Iraq. That Feisul should therefore have now thought it safer to throw overboard his British protagonists and to ally himself with the nationalist elements in Iraq is an indication however slight of the prevailing discontent in that country. It would not be hazardous therefore to prophecy that the end of the British mandate in Mesopotamia is near at hand.

In this connection we may refer the reader to a sensational piece of news wired out by Reuter regarding a Middle East intrigue. Though so far unconfirmed, we have no difficulty in believing that Abdul Aziz ibns and the Sultan of Neid, will have entered into an understanding of the kind with the French. The accord seems on fact to be in the nature of a defensive and offensive alliance. The Sultan of Neid is to oppose all British attempts at bringing about an Arab confederation—which will firstly have the effect of making Britain the one most formidable power in the East in accordance with her unannounced policy which we referred to in our opening number for the year and secondly will dash to the ground the Sultan's own far-reaching designs on Iraq. In return for such opposition to the onward march of British designs France would protect him from all attacks either on the side of Trans-Jordania of Mespot. Surely the plot is thickening around the Arab country and we have no doubt the accomplished soldier-diplomat of Nejdi is on the way to realising his ambitions which were once sketched in these pages by a peculiarly well informed writer.

We have consistently maintained that the feverish resort to the Western system of education and to the competitive walks of life has cost the Brahman community of South India a good deal in wealth, health and that intellectual South India a good deal in wealth, health and that intellectual influence which had so long been theirs undisputed. And we had also advocated the equal elevation – as the phrase is fashionable – of our non-Brahmana countrymen, at least the provision of such opportunities of educational advancement for them, free from the pitfalls and ruinous temptations that have beset the path of the Brahmanas. But we wonder if the constitution of selection committees for the various communities now announced, is the correct way of going about the business. An Allahabad Liberal organ has pointed out the absurdity of it all, especially the difficulty, in matters of culture, of fixing the due percentage among communities or of detecting the undue predominance of particular communities. The Madras Ministerial organ, though it foams plenty of venom at the mouth, has not been able to meet this argument of the *Leader*, but points out an occult connection between Besantine Liberals and the Allahabad newspaper. The danger pointed out by Mr. Chintamoni's paper is still there that the interests of culture will more and more tend to be forgotten in this curious and nonsensical process of selection, not according to the fitness of the material but according to whence it is quarried: and Justice in spite of its tergiversations and consuming hatred of the Brahman has not been able to get over it in its two columns of trash.

In opening a hostel for students at Namakal the other day, Mr. A. P. Patro, the Minister for Education, made a very sensible speech on Educational ideals. He insisted upon education, like other things being indigenous and not exotic. The evolution of a comprehensive and rational programme of National Education is not an easy thing; and a multitude of great Indians have been engaged in the task for now some time. Mr. Patro in his speech indicates the difficulties in the way. One gratifying feature of this speech is that though the problem brims with difficulty the Madras Minister will at least not run away from it but strive manfully to evolve the right kind of national education. "While we are proud of British genius," says our minister, we must look into ourselves to grow from the soil. We are a poor country and we cannot afford to have costly experiments made." And he seems to have a lurking sympathy with the Gandhi-ite outlook on present day education; for he says that unless we destroy the whole of the present system of education, it will be putting a new wine into old bottles. He wound his speech by hinting a reproach at the indifference of our propertied classes in the matter of endowing education.

As we are going to Press we see reports of the preliminary meetings of the working committees of the Congress, the Central Khilafat Committee and the Jamait-ul-Ulema, which sat jointly. At the outset we can only condemn the action of the Maharashtra delegates in having stayed away, as if they were afraid of being left in a minority on the question of the entry into Councils. It is the duty of public men to be in their places and press their views on the country. The Working Committees, one even if three, are not sacrosanct and to give in to them is to accept tacitly that what seems for the moment to be popular is ipso factor right and proper also. This is almost running away from a clear duty. The prevalent atmosphere of terrorism and intimidation—not physical but purely intellectual—brands with the taint of cowardice any one who dares question the wisdom of the bolts that are forged by the Working Committee. That in our opinion is one reason why all the more stout a resistance ought to be set up to its pretensions to rule even in the matter of tactics. He is a traitor who compromises or orderers his principles and this the country has got a right even to visit with social boycott. But in matters of tactic an influential and organised minority ought not to be sat upon. And if the ingenuity of the Associated Press correspondent be not at fault, the Maharashtra delegates have shown themselves wanting in this regard in their peculiar and supreme virtue of political courage.



The Dindu Message

Dharma and Life.--I

Furone has always trifled with the problem of the struggle of life, and so her thinkers have failed to put before the masses of their people any satisfactory view of the true aim and import of life or the means by which to reach its final goal, The recent war has opened men's minds once more to the importance of the problem. The mentality of the German people and the moral forces which brought on the catastrophe of the recent world-war have opened men's minds again to the need of a new orientation and departure in ethical ideals and a discussion of their true anthropological, psychological and metaphysical foundations and of the criteria by which we must test men's principles of action and the policy of states and communities in the future. Are the treaties of states and the hereafter relied on as binding on them? Have small European states or Asiatic peoples any rights to the self-determination of their own National life and methods of government? Is any strong statecommunity justified in tyrannising over, or exploiting the resources, of weaker people and of keeping them enslaved and disintegrated for the mere purpose of self-aggrandisement and the mere love of power for its own people and leaders? Not only German mentality, but the Russian mentality of today, offers a problem of supreme ethical importance for Western thinkers and leaders of to day. Is the Bolshevik experiment, social and political, really aiming at the improvement of the status of the working classes? Has British labour any true relation of alliance or solidarity with Russian Communists and proletariat now said to be enthroned in place of the late autocratic Tsardom? Is Europe justified in enteringor destined in any measurable future time to enterupon a course of social reform leading to the goal

which Russian communism and the soviet constitutional system have in contemplation?

For nearly three-quarters of a century the principles of utilitarianism have been propagated in Great Britain and the Continent of Furope with an enthusiasm almost unparallelled in the history of human thought. Thinkers and communities there have openly declared and emphasised their conviction that there is more of pleasure than of pain in the world that in god's providential order of the world the aim is to increase the sum-total of happiness and to lessen the sum-total of human misery, and that man's duty is to be constantly and aggressively active in his attitude towards the world of matter and his relations with his fellow-men and communities on earth. There has been in consequence a great development of materialism in all its forms all over Europe. The influence of what has been called the school of "progress" has been predominant everywhere. Hegelian philosophy, utilitarian ethic and the evolutionary synthesis of life and thought -all tended to create the love of ascendancy and aggression in the average mentality of the European man, and maintain the optimistic spirit which induces men to ignore altogether the spirit of man and to magnify the exploits and achievements of science and machinery.

The student of history knows well that, since the Renaissance movement began in Italy at the close of the Middle Ages and gained ground all over Europe in one unbroken line of triumph, the ancient Greek ideals of law, freedom, power, and happiness in an omnipotent state have gained an enormous vogue. Machiavelli, Darwin, and Nietzsche have developed those ideals to their logical conclusions in both the theory and practice of life. individual and social. At last we have everywhere the triumph of the modern philosophy of Humanism. Pragmatism and Activism "Arms, give me arms,"to use the words in a verse of Leopardi, the Italian poet - is the cry everywhere, the cry of all men of all kinds in all spheres of life and thought. A modern European writer says truly: - "The theoretical man is also practical; he lives, he wills, he acts like all others. The so-called practical man is also theoretical; he contemplates, believes, thinks, reads, writes, loves music and the other arts." This is the age when man's will and activity are alone regarded as affirming his true nature as a living being and determining his only goal of life. There are no doubt in Europe contending principles, parties, programmes, politicians, and schools of thought. But there is no

real divergence of practice in the lives of men and societies. The "renaissance of Paganism is a reality, and there is no doubt that the effort to transform the moral consciousness of man and destroy his belief in "Super-Nature" has been as successful as it has been titanic in the scale of its operations.

The prevailing stand-point everywhere is that of value. The ideas of obligation and virtue have ceased to influence human life or thought. Neither the Artsiotelian conception of 'the good' nor the Kantean idea of "ought" (or the categorical Imperative, as it is named) has no longer a place in men's schemes of conduct for the individual, the crowd. the society, the nation or the State. There is only this world, and no other. There is no reality penetrable by thought, reason, or faith outside this world of sense-perception-no spirit immanent in the universe, no God transcending it by his supreme, omnipotent, omniscient, and righteous personality. Aesthetics, philosophy, poetry, morality, politics are all conditioned by this life of the material world, and, as has been well said, "life is without a summit." We may ascend to any heights that may be possible, and yet we cannot transcend the finite, the material, and the particular. The spirit is an unverifiable chimera, an unreality which is without a shadow of basis even in the realm of probability. Life consists in the effort at self-assertion for the individual, for the group, and for the community as a whole.

Burma Reforms

The long due Burma Reforms have at last seen the light of day. But as is the fate of all endeavours by the Government to please popular aspirations, the newly adumbrated scheme also has failed to satisfy the bulk of Burman opinion. For as usual, the upshot of the whole make-believe at the introduction of responsible government in Burma is that the substance of power has been withheld while the shadow has been pompously bestowed. The delay in the concession of the reforms could have been justified if the lessons presented by the new constitution in India had been fully grasped-But as it is, the new scheme is nothing but an imitation of the Indian model and the latter, it is superfluous to add, has been anything but a success. To have introduced a dyarchic form of government after having watched its total futility and failure in India, bespeaks nothing but callousness. The Burmans have all along been asking for Home Rule

and not dyarchy. But the Committee with characteristic indifference to popular opinion have obstinately brought in dyarchy. And with an air of wounded innocence regret their boycott by the General Council of the Burma Association and the Indian Association.

Even as it is, the Covernment have done all in their power to whittle down the benefit of the Reforms. A considerable portion of the province has been excluded from them under the pretext of their being 'backward tracts.' And for the rest the Government have very ingeniously played the old game of 'divide and rule' by the familiar weapon of communal representation.

It would be interesting to note the circumstances under which this retrograde feature was incorporated in the scheme. The Whyte Committee originally, discountenanced communal representation and instead, gave their support to reservation of seats, for the purpose of the protection of minorities. The Government of India also concurred with them. Sir Regniald Craddock was more than a match for either of them and by a process of argumentation which does great credit to his ingenuity, was able to carry the day with the Parliamentary Joint Committee which has set its seal of approval on communal representation. Sir Regniald's arguments which achieved such signal triumph deserve some notice. It could strike only a man of his astuteness that communal representation which is universally acknowledged as a device to protect minorities. could be utlised to tame both the majorities as well as the minorities. He wanted a communal constituency for Indians so that they might not swamp the Burmans and in the same breath advocated communal representation for the Burmans lest they should swamp the other communities. other gems we note his peculiarly clever theory that the reservation of seats meant the returning of the representative of the minority on the votes of the majority.

If the local government of Burma had its way, the scheme would have been made yet more reactionary. For it very strenuously tried to deny the franchise to various tracts in the included areas themselves, But luckily, the Government of India opposed this proposal and prevented its being carried out.

Thus it is apparent the new scheme is in no way calculated to satisfy Burman aspirations. No doubt Burma has been elevated to the dignity of a major province and enjoys all the powers that belong

to the most advanced provinces in India. But what is that to the people of Burma? The Scheme has done very little, if at all it has done anything, to provide for the effectuation of the wishes of the people in the Councils of their country.

Literary and Coucational.

The Indian Note in Life and Literature

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

The lecturer began by emphasising the fact that in the case of nations, as in the case of individuals, introspection is necessary for dreams of a higher order of life which are a necessary prejude to great achievement. We must hence try to detach ourselves for a while from the rush and whirl of daily life and try to realise if there is an Indian note in life and literature. The question is often asked if there is such an Indian note in the universal harmony. It is even asked if the idea of race itself is not a figment of the theorising imagination. Though human nature is one and the same in substance from time to time and from clime to clime, vet the racial ideas and ideals colour deeply the very texture of our inner nature. The lecturer then referred to the three great types of racial culture described by Professor Ladd -the Scotch, the American, and the Indian types. Professor Ladd said that the distinguishing trait of the Indian type was insight. Mr. H. G. Wells described the Indian mind as "a mind of singular richness and wonderful delicacy and gentleness." The lecturer said that he delicacy and gentleness." The lecturer said that he would sum up the Indian note in life and literature as the energy of peace and referred to the last verse in Chapter XI of the Gita at great length as expressing in divine and divinely beautiful words all that he meant by the phrase "the energy of peace."

The lecturer then proceeded to describe the central idea of Indian culture in its proper setting amidst the great ideas that have dominated and fascinated man from the beginning of time such as the Athenian idea of liberty, the Roman idea of order, the mediaeval idea of religious unity, and the modern ideas of nationalism and democracy. In the last century science came into her own but overstepped her legitimate province and tried to overthrow the fundamental ideas of social, ethical, and spiritual life. Her proclamation of the gospel of natural selection and survival of the fittest led to an increased and intensive clash of races and nations and a deeper but deadlier economic struggle by means of over-production through the aid of machinery. The recent worldwar has brought a new order of ideas into view. The cry of reconstruction is everywhere in the air. War is the bankruptcy of civilisation in the court of ignorance and desire which are the twin evil agencies of Aviveka and Kama described in precious words in Sri Sankarachary's masterly, introduction to his Gita Bhashya, The new doctrine of self-determination is the realisation of the simple truth that God's earth is big enough for all the children of God to live therein and to live in the way they like best. It is now realised that the proper human ideal is the ideal of each for all and all for each, Interdependence is recognised as better than aggressive independence. Now is the best time for us to realise and spread the basic ideas of Indian culture.

The lecturer then proceeded to deal with the interrelations of life and literature all over the world and especially in India. He referred to and explained by way of illustration a great stanza in the Kumarasambhava of Kalidasa about the simultaneous ornamentation; ennoblement and purification of life and the following great quartrain from Landor:

"I strove with none for none was worth my strife; Nature I loved and next to nature, Art; I warmed both hands before the fire of life; It sinks and I am ready to depart."

We must preserve and perfect this Indianness of our beloved India.

He then proceeded to amplify the abovesaid central ideas in all its fulness of application to life and literature. He referred to the organic conception of life in India. Life has been realised and described here as a manybranched, many-blossomed and many fruited tree rooted in high (Oordhvamootam.) He refuted in detail the many misconception of carping and cavilling critics within and without about Indian unworldliness, Indian sadness, Indian fatalism, Indian lack of initiative and Indian lack of social sympathy and unity, and cited in proof of his defensive exposition many aspects of Indian life and literature. He referred also to equilibrium and balance as the central mainspring of Indian life and showed how the Indian mind has organised and harmonised the conception of the Purusharthas, individual life and family life, sexual life and psychic life, social life and supersocial life, earth and heaven. He specially referred to the Indian scheme and division of life and the Indian conception of graduated attainment of life, and to the Indian conception of love as linking up physical enjoyment and spiritual affinity, and quoted from Kalidasa and Bhavabhuti and Bhagawata to illustrate his ideas. He then described the Indian social order as having in Comte's words "love as principle, order as basis and progress as end." In fact the bliss of love (Ananda) is the principle, basis and goal of all our individual and social endeavour. He proceeded to describe Indian political ideals and especially about the Indian correlation of central government and village autonomy and the Indian solution of municipal problems. Indian civic idealisation conceived of municipal government as being under a duty not only to attend to lighting and sanitation and elementary education but also to attend to the aesthetic and spiritual elevation of the citizens.

The lecturer then said that Indian university ideals formed the link between Indian ideals of life and Indian ideals of literature and referred to Tagore's great address on The Message of the forest. He showed how an age of belief will alone be an age of great literature and how the predisposing causes towards the production of great literature are a passionate national spirit, a living love of language, a rich and glorious past literary tradition, social sympathy and faith in the high destiny of the land. Indian literature is idealistic, romantic, creative, devotional, and serene and has a keen sense of rhythm and beauty and sweetness and melody. Its conception of Rasa and its ideals of love and santhi and bhakthi are the highest and noblest known to man. The lecturer then referred to the evolution of Indian literature and the ideals of solace and delight contained in Indian literature and the ideals of solace and delight contained in Indian literature.

Such Indian literature have value in themselves and have a special value to the modern life the basis of which is competition and the modern literature which is full of reckless revolt and despairing pessimism. As Mr. Bertrand Russell points out we must generate the higher impulses of life to check and overthrow the lower impulses of life and we must intensify the creative energies of life and minimise the possessive energies of life and minimise the possessive energies of life. The modern age is the age of freedom, responsibility and opportunity. Democracy must aim hereafter equally at decentralisation. New institutions must be equally at decentralisation. New institutions must be started wherein there would be devolution of the collective powers of the people in proper proportion. Only then would come into existence the great modern Indian type which would combine essential Indianness and

higher modernity. The lecturer referred then to the practical aspects of his discourse—the need for education paying attention to science, sanskrit and spirituality, the organisation of Indian life and literature by preserving and perfecting Indian social institutions and academies of literature and art, and the starting of orphanages and bhajana sabhas so that we may undergo as a people what we have not had for some time past viz., the disciplines of compassion and devotion. In conclusion the lecturer referred again to the central idea of his discourse and the great Gita stanza already referred to by him as enshrining in deathless and divine words the innermost essential of Indian life and literature.

The Misanthrope.

By S. AMUDACHARI.

Yes, he was a misanthrope and the world had made him one. He was the spoilt child of Nature. He was once petted by society but was spurned afterwards. A wreck of a man with all his golden dreams dashed to the ground, he stood a miserable specimen of humanity. He had grand hopes of building up a future. He was a man of ambitions and great ideals, but none did he realise. Like the moth blind of one eye gyrating round the flame, he was in the maddening whiel of Life drawn in by the vortex of ambition and glory. The history of his life was summed up in two words Ambition and Disappointment.

Nearly twenty years ago might be seen a young man bright and cheerful with a happy family—his wife and two children—fresh from the University, settled in the metropolis, determined to seek out a career in the great city. From clerkship in an enterprising firm to managership was a matter of several steps during the course of half a dozen years. He had acquired great merit in the business which he had undertaken. His one idea was to get to the top of the profession. He dreamt of big things and thought of the future—a sumptuous life with all the attendant comforts.

But there was a heavy crash. His firm collapsed. He was in the streets. All his investments which were with the firm disappeared too. Losses at the bank and the loss of his situation filled his heart with despair. It was a sudden defeat and unexpected misery.

He knew just previous, that he was sitting on the edge of a volcano which might burst at any time and involve him in financial bankruptcy: But it was too late to retreat; the volcano burst and in the debris was he. Life in the metropolis without means to live is a hard and grim fact. It is one of squalid misery and wretchedness. Driven to desperation the ruined man sought work—any kind of employment which would keep the wolf from the door.

He visited one warehouse after another. There was always the refusal. "Our hands are full," There is no vacancy in our office" "I am sorry" were the words that invariably greeted him. Every evening he returned home a broken-hearted man. Vexed with disappointment he turned to journalism as a means of honest living. But who would pay? Editors were eager to take in articles gratis but thought twice before they meant to pay. He wrote incessantly in his leisure hours—magazine articles, short stories, and all, and surt them from time to time to different journals. What he got in return was indeed very little not enough to keep body and soul together: Editors were merciless. His articles were very often returned, sometimes not even with that graceless courtsey of "declined with thanks." Thus even the slender hope which he had of eking out a living by honest means

The children meanwhile were overtaken by a dradful fever, and Influenza was working havoc. There was'nt enough to keep the family going; for one week it was a struggle between life and death. From four months it came to two. A merciful Providence took care of the children. Alas, Misfortune never comes single they say: the fond and loving wife, who had priced away for the dear children—she also was lost to him within a month. She passed away with a smile on her lins.

He became a misanthrope. Yes, the hopeful brilliant man, turned into a cynic. He lost faith in humanity and called men a pack of wolves, who were selfish and greedy to devour one another.

This is no fable. Many have feet the keen sting of Adversity, and of disappointment in Life. Desolation and Despair, the two great enemies of man's hope and courage have driven many to utter ruin and misery. Nothing is perhaps so keenly felt, as when a man fails to realise that which he has been hoping for all his life; and finds himself hopelessly cut adrift in the world. It leaves him little desire to live for his Life hereafter is one of great void, a mere blank nothing and no more.

M. Poincare

WHAT'S IN A NAME.

M. Raymond Poincare has now been in office as Premier of France for nearly three months, about the length of time which foreign observers thought he would last if he indulged in the belicoose policy far which his name was accepted as synonym, writes the Paris correspondent of the "Sunday Times." But so far from having arrived at the end of his little day, M. Poincare appears to be settled down comfortably in his gilded armenhair at the Quai d'Orsay, with the air of being there for a very long time to come. It is rather perplexing. Those most intimately in touch with the situation are the most puzzled.

At the moment of bis taking office M. Poincare appeared open to attack on both wings. If he tried to give effect to the aggressive policy which he had outlined in his writings, it seemed certain that he would isolate France without obtaining from Germany anything more tangible than had been secured by his predecessors. The belief having been created by his writings that he was the man who could "make Germany pay," it was certain that his head would be the penalty if he smashed the alliance without extracting any German gold in exchange. And it was equally clear—to outsiders, anyhow—that he could not "make Germany pay," for if the secret had existed it would have been discovered long ago.

But if he sought to avoid this risk by carrying on the conciliatory policy of M. Briand, he opened the floodgates of trouble at the other end. The very name of Poincare was a promissory note. So insistently had he pointed for two years to the path of "realisations" that it was thought his advent automatically ensured to France her entry thereon. Disillusion under the Poincare Ministry was, therefore, bound to be more poignant than under the regime of M. Briand always suspected on account of his penchant for "laisser alter." And the Bloc National majority elected on a wave of horizon blue, was not expected lightly to forgive being let down by the standard bearer on whom it had staked its last great throw.

Well, M. Poincare has not obtained anything from Germany, not even promises. Like the whole of the Bloc National, he had been opposed to the Cannes Reparation figures of 720 million gold marks plus 1,450 millions in kind. But he did not raise any objection to the figures when finally adopted by the Reparation Commission. He would have been able to day, had he been asked, that the responsibility was upon the Reparation Commission and not upon him. But it was be who pressed for the matter to be referred to the Commission when the British wished to decide it in an Allied Council. However, the great point is that he was not asked anything about it by the Chamber or the Senate.

Similarly with regard to the Near East. Before the assembly of the recent conference it was felt that M. Poincare had an exceptional chance of dominating it and securing almost the full claims of the Turks. Was not the British Empire in the throes of the direct difficulties? Ireland, India and Egypt all clamouring for independence at once. Not one, but scores of French newspaper writers penned articles suggesting that the British Empire was breaking up. M. Poincare had only to stand foursquare behind the Kemalists, and the British would agree to their most extreme demands. To secure peace in the East they would be prepared to go on their bended knees.

But M. Poincare did not fall into the error. Too much of a statesman to be influenced by anything but realities, he accepted in the main the Near East settlement plan prepared by Lord Curzon's able body of experts. Compared with French expectations, this represented a whole string of concessions by the French spokesman. Remembering the experience of the three previous Premiers, one would have expected a storm of criticism over M. Poincare's "weakness." But save for his lonely voice here and there, sending out a plaintive call as to whether France's interests had been defended, the Premier's handling of the negotiations has provoked no unfavourable comment.

What is the secret of this unprecedental state of affairs—the continued prolongation of the "honeymoon" of the Premier and the Chamber, as one French political student calls it?

Many explanations are offered. The soundest, apparently, is the magic of M. Poincare's name. For two years that name has stood for a policy which appealed to the majority of the Deputies. So far as acts are concerned the name, since M. Poincare became Premier, has been the whole of the policy, for even tolerant critics like M. Leon Bailby, now suggest that the Premier has no policy at all. Seemingly the name is sufficient for the whole National Majority.

So long as that is so, all is well for the peace of Europe. M. Poincare can permit them to let off steam over such questions as reservations to the Washington treaties. He is politician enough to know they will get much satisfaction out of showing the American Senate that the French Parliament can append reservations to pacts just as readily as American "irreconcilables." But M. Poincare is also showing states can ship in relying so greatly on his name. He realises that the Germans are aware if they force him into action he will act. And he is not soing to waste his strength in embry fist shaking.

M. Poincare knows the day of his fall will come, as it comes to every French Premier, but for the present he reposes tranquilly in the Quaid' Orsay salon. French sentimentalism may keep him there much longer than his critics had calculated.

Buddhism and Hinduism.

India is the history of the evolution and progress of her religion. Dominated as the generality of her children of Aryavarta has been by the higher considerations of life, they cared more for subjects concerned with the eternal interests of man than with the mundane affairs that minister to the transient physical comforts and material progress of the individual and society. Judged aright, the tendency of the Hindu race is found to be

dicidedly spiritualistic, and this spirit is clearly reflected in all its activity and thought.

The story of Buddhism—its genesis and growth, its triumph and achievement, its degeneration and fall—forms a most glorious chapter in the history of Bharatavarsha. The advent of Buddha marked a new epoch in the religious history of the world. He was born at a time when the noble and ancient religion of Aryavarta, promulgated by the Vedic seers of truth and developed and preached by successive lines of sages and saints, became emmeshed in dead formalism and blind ceremonials, in meaningless penances and mortifications. In direct opposition to the grand principles of the Religion Eternal, there came into existence, as time rolled on, invidious distinctions of privileges, inhuman oppression of the poor and bloody sacrifices which showed utter disregard for the sanctity of animal life.

The task before Buddha was no easy one. Fully conscious of the great mission which he came to fulfil. he gave up the glories of royalty, cut asunder the tenderest ties of the world, and gladly chose for himself the hard life of a Bhikshu to realise the truth and to find out the way to Nirvana. He had to fight the inqui-ties and irreligion of the age. He placed before man the true spirit of religion and brought the message of love and salvation to the doors of all-to the Aryan and the non-Arvan, the high and the low, the privileged and the oppressed alike. He preached a highly ethical religion and in his moral code there was place for every living being, even for birds and beasts. His was a universal religion and this backed by the great personality and the spiritual forces of the Master become the dominating faith in the continent of Asia. In every country where the religion of Buddha was propagated. whether in the land of its birth or in foreign countries. it fought against the sacrifice of animals, against immorality and unrighteousness. The triumph of Buddhism did not lie in grand temples and pompous ceremonials introduced later on by the followers, but in the message of "mercy and charity, truth and purity, kindness and goodness"-which the great founder preached at Benares, Rajagriba and other places,—teachings that are enshirned in the immortal Tripitakas of Buddhists.

Of all the great religions of the world it is the special glory of the Vedic religion and its rebel child, Buddhism. that they were preached not by the power of the sword but hy the innate strength and invincible potency of their principles and culture. The sphere of the influence of Buddhism has been much greater than that of the mother-religion. And between the fifth and tenth centuries of the Christian era, more than one half of the human race embraced the religion of the Enlightened One. This was accomplished not with the help of religious persections or forcible coversions, which taint the history of the Semitic religions, but by the unconquerable power of love and by the unfailing appeal which the religion of Buldha made to the higher sense of mankind. The Indo Aryans who went to foreign lands never made their religion subserve any material end. And the commercial adventures colonising enterprises and missionary projects they undertook were under no circumstances utilised as means to further any form of political domination or economic exploitation. India had no imperialistic policy and ambition, and, therefore, she never cared to make herself rich in material wealth by exploiting any nation on earth. No people that came under the direct influence of an Indian religion, be it Hinduism or Buddhism, had any occasion to complain of any political motive on her part as did the African chief who referring to the policy of the Christian nations of the West most pathetically said, "First the missionary, then the trader-then the gun-boat, and then-Oh Lord!" The great glory of India's missionaries, to whichever land they carried their message of peace and harmony, remained satisfied to advance only the cause of their religion and culture, without attempting, likethe missionaries of the West, to destroy distinctive the civilisation of the children of the soil.

Buddhism represents only a certain aspect of great and ancient religion of the Indo-Aryans. The Sanatana Dharma takes into full consideration the summum bonum of life. It recognises the great psychological fact that although the Highest Than is one, there must be innumerable steps leading to it, and men must travel from lower truths to higher truths until the very culmination is reached. In spite of the exaltation of Sannyase, the Vedic religion does not inculcate that monasticism is only a way to salvation. The life of the monk and the life of the householder are both good; knowledge alone is essential for man's emancipation—this is the precept of the Sanatana Dharma. But Budhism on the other hard put the greatest stress on monasticisn and preached that it is indispensible for escaping the miseries of exis-tence and attaining Nirvana. It placed the highest ideal of Sannyasa and Ahimsa before even the uncultured and uncivilsed. It forgot that the pure and self-controlled alone can land the life of true renunciation, and the strong and fearless only can practise non-injury, word and deed. In the mad rush of the Buddhists to realise the highest ideal of religion and attain Nirvana, monasticism became in most cases a travesty, and Ahimsa a cloak to bide a dreadful weakness. This contributed to no small extent to the emasculation and degeneration of the people of India, and to the downfall of the country from the pinnacle of her glory.

Whatever may be the nature of degraded Buddhism, lewever great might be its divergence from the great Mother-religion, the pure form of Buddhism as preached by the Enlightened One, is an exposition of the true spirit of the ancient faith, a natural development of the old religion of the Vedas. Hinduism represents the brain, and Buddhism the heart of the same ancient religion of India. The followers of the two great religions have lived long in utter isolation to the great disadvantage of both. We want now a true union based on the eternal principles common to Hinduism and Buddhism alike. We should now recognise that the Hindu and the Buddhist both belong to the same Sanatana Dharma of India, so that we may realise the underlying unity, like the Nepali Buddhist who would resent and retort, if he is called a non-Hindu by any of his Hindu countrymen, saying, "You are a Hindu and so am I. You are a worshipper of Siva, and I am a worshipper of Buddha" In memorable words Swami Vivekanada advocated the union between the Hindu and the Buddhist, in the Chicago Parliament of Religions : and that day would indeed be blessed when we all would realise the true significance of his momentous utterance:- " Hinduism cannot live without Buddhism, nor Buddhism without Hinduism. The Buddhist cannot stand without the brain and philosophy of the Brahmanas, nor the Brahmana without the heart of the Buddhist. Let us join the wonderful intellect of the Brahmana with heart, the soul, the wonderful humanising power of the Great Master." Such a union is sure to the uplift not only of India but also of all the Buddhist countries of Asia. It would see the beginning of a world-federation established on the bed rock of a common spiritual, and strengthened by the common desire and efforts to realise the truth and perfection, the goal of man's existence on earth.

-Prabuddha Bharata.

"DRY" AMERICA:

AN OBJECT LESSON TO INDIA

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

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

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

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

Ganesh & Co., Publishers, Madras

The Best Blood Purifier-Makes Good Red Blood

OUR OWN

Compd. Ext. of Sarsaparilla

For the treatment of impure conditions of the blood, which are evidenced by pimples, patches, old sores, ulcers, scrofula, salt rheum etc., it is necessary to find a blood remedy that will be instrumental in a thorough cleansing and purifying of the blood.

Sarsaparilla has long been used by nearly all Sarsaparılla has long been used by nearly all nations and regarded as an efficient and reliable remedy. Indeed the long use and high esteem in which it is held testifies to its usefulness. It is one of the most efficient remedies when properly combined, but it is necessary to employ care and skill in its preparation.

Our Own Compound Extract of Sarsaparilla is specially prepared from the best Sarsaparilla obtainable, combined with several other remedial agents such ns Yellow Dock, Stillingia, Prickly Ash, Mandrake, Senna, Licorice and Sassafras, with Iodides of Potassium and Iron which are recognized by the medical profession for their reliable action and capabilities of forming an excellent combination, with Sarsaparilla.

Our Own Compound Extract of Sarsaparilla has had the long continued approval of the best physicians, and it is expressly put up to meet the popular need for a blood purifier without being related to the many secret nostrums and quack medicines of the day, of unknown composition and generally of little medici-

Each Bottle about 50 Doses, Price Rs. 3.

SRI KRISHNAN BROTHERS.

CHEMISTS & OPTICIANS,

323. Thambu Chetty St. MADRAS

A. SUDERSANUM & Son.

PHOTOGRAPHIC ARTISTS. SRIBANGAM.

Views of Southern India. Hindu Gods and Goddesses of various temples Picture Post Cards, both Indian and Foreign.

Water Colour paintings of Sri Rama, Krishna, Siva and other Hindu Dieties in the Karnataka style Large varieties of photos of

Sri Sankaracharya, Kuttalam Mowna Swamigal, Vanamamalai Jeer Ayodhya Ramanuja Jeer, Swami Vivekananda,

Swami Vilakshnananda Sri Vedanta Desika,

Sri Abhedananda, Sri Raja Rajesvari, Gayatri etc., etc.,

too numerous to mention.

Prices on Application.

Indian Medical Record

A Journal of Public Health and Tropical Medicine

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

SPECIAL TUBERCULOSIS NUMBER.

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

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

THIS NUMBER will be supplied free to all subscribers of the Indian Medical Record,—for the year 1921.

Address :-

INDIAN MEDICAL RECORD.

2. Harakumer Tagore Square.

CALCUTTA.

READY FOR SALE.

Taittiriyopanishad bhashva तैतिरायोपः पनिषद्भाष्यम् , श्रीअच्युतकृष्णानन्दत्रीथर्ने विरचितया वनमास्ता ह्यया ज्याह्यया समेतम। of Sri Sankara Bhagavatpadacharva with the commentary called Vanamala o Sri Achvuta Krishnananda Tirtha. A special feature of this edition is the exhaustive summary of the contents of the Bhashya. Royal 8vo. Pp. 86-270. Rs. 3. Postage extra.

Bhaktisudhatarangini भक्तिसधातराङ्गेणी-श्वेती जगद्रक श्रीसचिदानन्दिशवाभिनवंत्रीसहभारतीस्वामिभिः विरचि-तम । or the Works of Sri Sachchidananda Sivabhinava Nrisimha Bharati Swami the late Jagadguru of Sringeri With several half-tone illustrations.

Edition De Luxe Rs. 10 0 Ordinary Edition 2 8 "

Bookselling Department,

SRI YANI YILAS PRESS, SRIRANGAM.

POCKET SANSKRIT CLASSICS. THE VALMIKI RAMAYANA

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

Sri Yani Vilas Press, Srirangam

MEMORIAL EDITION

OF

THE W RKS OF

> 20 VOLUMES CROWN 8VO. IN TEAK CASE

Popular Edition Rs. 50
Edition Cloth Extra Gilt , 75
Edition de Luxe , 200

Sri Vani Vilas Press

MAHAKAVYA

Siva Lilarnava

SRI NILAKANTHA DIKSHITA

INTRODUCTION

BY

T. S. KUPPUSWAMI SASTRIGAL M.A.

Several plates in Colour and Kalftone

Rs. 2-4-0

Sri Vani Vilas Press, SRIRANGAM. Sri Vasudeva Dikshitar's

GREAT BOOK

ADHVARA MIMAMSA

Kutuhala Vritti & &

EDITED BY

S. Kuppuswami Sastrigal M.A.

To be completed in 30 parts

Each part Re. 1.

FREE PARTICULARS

Sri Vani Vilas Press,

Kalidasa's Sakuntalam

Rare Commentary of Abhirama Critical English Introduction Exquisite colour and Halftone plates Special paper, neat types Beautiful Cover design

CROWN 8VO

RS. 3.

SRI VANI VILAS PRESS,

LOOK SHARP!

LATCHMIKANTHAM STUDIO.

Opposite to Municipal Dispensary,

TEPPAKULAM POST, Trichinopoly,

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

WHAT?

Photographic Publication.

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

Whether in a group or single.

Particulars of rates in person

P. S. S. Raghavan,

Malaivasal

DEALER IN

SWADESHI

. GOODS.

SWAMI VIVEKANANDA.

SWAMI , VIVEKANANDA.

His Complete Works—Vol. III-IV, Rs. 2-9 each, Vols. I, II and V, Rs. 2-19 each. (Cloth 8 As, extra each. From Colombo to Almora (30) inspiring lectures on burning problems of the day) Rs. 2.

Karm-Yoga 12 As Bast & West 10 As. Junan-Yoga (21 Vodanta lectures) Re. 1-8.

Bri Ramakrishna's Teachings (Mainly edited by Sister Nivelita), in 2 parts. Cloth. Each Re. 1.

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

Srimad-Bhagavad Gita. Text. Eng. translation, paraphare, and notes by Swami Swarupananda. Cloth. Rs. 2-8. Vivekachudamani of Sri Sankara, Text. English Translation and Notes, by Swami Madhavanand (Boards), Rs. 2.

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

subscribers of the

PRABUDDHA BHARATA.

A high-class religious monthly, (26th year). Annual Subscription Rs. 2. (Mayavati, Dt. Almora).
Works of Swami Abhedanuada and Sister Nivedita are also avilable. For catalogue of books and photos please apply to—

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

LOOK SHAPE LOOK SHARP!

A Rare and golden opportunity for buying the BEST FOUNTAIN Pens

JUST ARRIVED A VERY LARGE ERESH STOCK OF ALL KINDS OF PENS

If you miss this chance, you wil never get it in future.

Neptune Fountain Pen No. 210 with strong 14ct, solid gold nib and iridium tipped.

The "T. S. V." Fountain Pen with large barrel, good vulcanite strong 14ct. solid gold nib and iridium tipped Price greatly reduced. Rs. 3

The "Venkarachary-Compacto" Fountain Pen with nickel cases

0 and clips Swan-Blackbird Fountain Pen. , 3 0

Waterman's Ideal Pen No. 12. ,, 6 The Swan Fountain Pen.

The Paramahamsa Fountain Pen, 5 All these pens are available in Fige, Medium and Broad points. Genuine Silver clips, nickel clips, Swan

and Witer nin's Inks are always kept and supplied at the lowest market rates. Spare

parts are available for all Pens. All sorts

of repairs of Pens un lertaken and charged moderately.

Wholesale Agents:

T. S. VENKATACHARIAR.

Bookseller, Stationer and Cloth Merchant.

Clive's Bildings, TEPPAKULAM P.O. Trichinopoly.

SRI RAMAKRISHNA MATH PUBLICATIONS MADRAS.

SRI RAMAKRISHNA, THE GREAT MASTER Vol. I.

By SWAMI SARADANANDA.

This volume contains the early life of the Great Mester. This is the first time that a comprehensive life of Sri Ramakrishna is being presented to the world. Price Rs. 2-4-0.

Vol. II will shortly be out GOSPEL OF SRI RAMAKRISHNA Third Edition (Part I) Board Rs. 280. Calico Rs. 3-0-0.

THE SAINT DURGA CHARAN NAG. (The life of an Ideal Grihasta).

Price Re. 1.

Apply to

THE MANAGER,

Sri Ramakrishna Math, MYLAPORE, Madras.

SRI BHARAT DIARMA MAHAMANDAL.

The All-India Hindu Socio-religious Association. General President: H. H. the Maharaja Bahadur, of Durbhauga Subscription for General Members each Rs. 2 a year.

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

Prospectus and Specimen copy of the Magazine sent PREE.
AGENTS wanted in all important howes. Commission bandsome,
The General Secretary, Sri Bharat Dharma Mahamandal,
Benares Cantonment

WATCH FOR JUNE 15TH GREAT PRI

GREAT PRIZE OF DRAWING

OF

The Sri Vani Vilas Press
GRAND CLEARANCE SALE

THE GEM BOOKLETS

A series of dainty little books containing precious gems from Sanskrit literature.

Many of the books have fine art plates.





Contents of Series

- i.* Poems of Kali= dasa
 - Meghasandesa
 Ritusamhara
- 3.6 Kumara Sambhava 7-15 Raghuvamsa
- 2. Sadasiva Brahmendra's Songs.
- 3. Sri Sachchida= nanda Vijayam. Very Handy each As. 3 only. Postage Extra.

Exact Size of Illustration for

Meghasandesa "Gem Booklets" Series.