

THE 10 Hindu Message

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from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

- (1) Self-Government for India within the British Commonwealth,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

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A Vision of India.

OTHER ANCIENT TOWNS.

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

What names now crowd upon my dreaming mind
—The towns that like the clust'ring stars in skies
Shine from the past upon our wondering eyes
And take our swift imaginations far behind
In Time's echoing hall! I now unwind

The skein of life and see the varied dyes
Of all the threads—a goodly enterprise
In which new powers and raptures I shall find.
To our loved mother fair each was a throne
Whence sped the warmth of her benignant away
And brought the blessings of victorious peace.
What Indian heart doth beat that will not own
The glories of our culture's dawning day
Far brighter than the life of Rome or Greece?

Great Thoughts.

A thief entered the palace of a king at the dead of night and overheard the king saying to the queen, "I shall give my daughter to one of those *sadhus* (holy saints) who are dwelling on the banks of the river." The thief thought within himself: "Well, here is luck for me. I will go and sit among the *sadhus* to-morrow in the disguise of a *sadhu* and perchance I may succeed in getting the king's daughter." The next day he did so, and when the king's officers came soliciting the *sadhus* to marry the king's daughter, none of them consented; at last they came to this thief in the dress of a *sadhu* and made the same proposal to him. The thief kept quiet. The officers went back and told the king that there was a young *sadhu* who might be influenced to marry the princess, and that there was no other who would consent. The king was obliged to go in person to the *sadhu* and intreat him earnestly to honor him by accepting the hand of his daughter. But the heart of the thief was changed by the king going to him. He thought within himself, "I have assumed the dress of the *sadhu* and behold the king himself comes to me with entreaties and prayers. Who can say what better things may not be in store for me if I become a real *sadhu*!" These thoughts so strongly affected him that instead of marrying under false pretences, he began to mend his ways from that very day and exerted himself to become a true *Sadhu*. He did not marry at all and ultimately became one of the most holy saints of his day. The imitation of a good thing sometimes produces genuine results.

When a thief dressed in the garb of a *sadhu* could be transformed into a saintly character by associating with the holy ones for so short a time, who can describe the wonderful power of the true saints and of their holy company!

The Sayings of Sri Ramakrishna.

Events of the Week.

The debate in the Bengal Legislative Council on the subject of the payment of members reminds one of Nero fiddling as Rome was burning. It was however rudely enlightening. The member for the University indelicately shattered many pretensions aside when he said that the present Council was made up of Rajahs, Rai Bahadurs, and the hangers-on of these bigwigs, and cannot by any stretch of imagination be called a "democratic" body. It was therefore an insult—to whom?—to talk of paying members in such a Council. The proposal that members should accept a first-class fare when attending Council meetings pulled up mofussil members who would not forego their double first-class. And in the tussle between town and country, the former had to retire defeated.

* *

The Punjab Government have sometime back come out with a lame resolution on the question of corruption in the public service. In their resolution on the committee's report, they admit that "corruption is widespread in all departments." The resolution further admits that the Committee cast "reflections on the probity of the higher officers of the Police, Medical and Public Works Departments." Yet we are told that the Government had taken no public notice of these facts because, forsooth, they were outside the terms of reference to the committee and because by some curious process it has been ascertained that the number of higher officers believed to be corrupt is so small as to be negligible. But with regard to the corruption that prevails in the lower ranks, we have the comforting assurance that the departmental heads have instructions to take effective action. This is wonderful! Corruption in the upper ranks does not matter; it only matters when it reaches the lower ranks. We are sure we have not yet heard the last of this disgraceful scandal and the whitewashing resolution. The proper course seems to be to follow the example of the Bombay Government, appoint a fearless committee, headed by a High Court Judge preferably and "sack" the whole lot of bribe-takers, irrespective of rank? Will Sir Edward MacLagan rise equal to the occasion? We shall see.

* *

The *New Empire* states that it has good reasons to believe that Chimanlal H. Setalvad, now a member of the Executive Council, Bombay, will succeed Dr. Tej Bahadur Sapru as the Law Member of the Government of India early next year. Then what becomes of the rumour which in Madras connects Mr. C. P. Ramaswami Iyer's visit to Simla with his taking over the portfolio.

* *

The cause of the resignation of Lord Curzon of his Indian Viceroyalty has been rightly relegated to the limbo of ancient history. It would however seem that it was no quarrel with Kitchener that led to it, as is commonly supposed. And in view of the recent tussle between Mr. Montagu and his Lordship as the foreign Secretary culminating in the resignation of the former, it is interesting to be told by General Woodvatt in his book, "India under Ten Viceroys," that the prancing Pro-consul of India, as Mr. Churchill once called him, resigned in a huff because the then Secretary of State for India appointed the first Military Supply Member over the head of one nominated by Lord Curzon himself as Viceroy. As the *A. B. Patrika* says, Lord Curzon had his revenge therefore when he brought about the fall of a Secretary of State, though not the one who caused his retirement from India.

* *

On the commercial side of journalism in London the great question seems to be whether or not to insure the reader and his wife against all sundry accidents involving injury or death, or whether in proud contempt to stick to the older conceptions of the art without frills writes the *Indian Daily News'* London correspondent. On the one hand we have the *Morning Post* and *Daily Telegraph* which seem

to do fairly well without insurance schemes and on the other hand the limited field, substantial sums and secrecy of *The Times* scheme which does not pilloy the recipient of a solatium for a leg broken while motoring in the insured's own car or in a friend's. On the other hand, lesser sums, a wide multiplicity of accidents, and publicity for the recipient (running even to such contents bills in the news agents of the suburb in which one pays rates as "Richmond reader received £ 150") which are provided by some other London journals. The leading provincial papers such as *The Scotsman*, *Glasgow Herald*, *Manchester Guardian*, *Yorkshire Post* and *Birmingham Daily Post* will have none of it. Perhaps they refrain from sheer pride in their inherent conservatism. The last mentioned journal went a step further in an advertisement having a length of half-a-page and a width of two columns in the *Daily Telegraph*, by proclaiming in large letters the efficiency of its news service and its having neither "stunts" nor insurance schemes as special features!

* *

The sorry debacle of the Hague-Conference will not surprise those of our readers who have followed our reading from time to time of the international situation. Reuter has powerful supporters when he puts it to the credit of Russia. As a contemporary has aptly put it the cause of the ignominious break up of the thirteenth conference like its predecessors lies not so much in the intransigence of a single power, as in the intrinsic weakness of the basic purpose, aided by the cross currents in policy and aims. The Allied countries were not of one mind as to their attitude towards Russia. England and Italy, not to look too deep for underlying motives, were actuated by pure commercial motives. For the longer a settlement with Russia is delayed, the greater the sufferings in that country and the dislocation of European trade and the danger to peace on the continent. France, on the other hand with Belgium as an obliging pendant, had no commercial interests to think of, being pre-eminently a land of the *petit bourgeoisie*. So it was a petty diplomatic tussle and ended the way of all such things.

* *

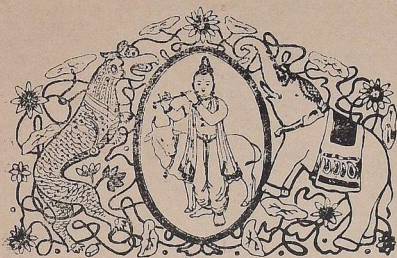
The Bengal Council, says the *Servant*, is developing a certain kind of unsocial amenity. The President of the Council asked a certain member to address the Chair. On this the member inquired if he would always have to look at the occupant of the Presidential Chair. Receiving an affirmative answer, the member retorted, "Your sight is not a very attractive one." What followed is best imagined.

* *

Some alarm has recently been expressed lest the New Zealand Immigration Restriction Act of November, 1920, should adversely affect the position of Indians. This fear is unfounded. The new Act merely substitutes for the former "education" test a new test which is that of "suitability" to be settlers in New Zealand. Both these tests operate in such a way as to give the New Zealand authorities control over immigration. This control, which has been recognised as an inherent right of every self-governing Dominion in the British Commonwealth, operates no more adversely to Indian interests now that it is exercised through a suitability test than in former times when it operated through an "education" test.

* *

Under the recent Act, everybody except persons of British birth and parentage requires a permit to enter New Zealand. These permits are of two kinds, permanent and temporary. The permanent permit is only granted to persons whom the New Zealand authorities consider to be suitable as settlers. But temporary permits, in the first instance for six months, can be given to persons who desire to reside in New Zealand for business, pleasure, or health; and these temporary permits are extended from time to time to enable the fulfilment of the purpose for which they were given. The New Zealand Government has agreed to give such temporary permits to any persons who produce a passport from the Indian Government.



The Hindu Message

Dharma and Life.

VII

Of late years we have had many so-called patriotic men and party leaders indulging in the idea that there is a Brahmin aristocracy or oligarchy in this country. None can be more unreal as a shibboleth for public advancement of any party or individual. For, the Brahmins are not men whom birth has "placed in a position of social importance", leading to the exploitation of other peoples' resources and property. This would be the case only if what they cannot gain by their individual merits, they are able to do by banding themselves together into an organised body. The Brahmins, on the other hand, have, as an integral part of the Indian social system, been assigned the duty or function of preserving the entire system of Vedic Dharma. Each Brahmin, as such, is supposed to bring with him the innate and ante-natal tendencies (*Vasanas*) which will enable him to take his place as a maintainer of Dharma. It is not *intellect* that qualifies him for his function; it is not even virtue, as commonly understood. But it is something whose import he brings with him and can only be understood truly by the manner in which it expresses itself in the effort to contribute to human advancement towards perfection. The objective social influences around him only help to develop or manifest the endowment of spiritual tendencies which he brings with him. It is not to be regarded as a mere means to the end of maintaining the Dharma,—for humanity has not provided it, nor has any social or political organisation been founded by purposive will with such an aim. It is the individual soul who, in its peregrinations through the universe, has—at a particular stage in its evolution—become possessed of its furniture of tendencies qualifying it for the performance of this aim in the life and progress of the corporation to which it belongs. This

furniture of tendencies (that we have just spoken as having become inseparable with the soul in its career through the world) produces a kind of spiritual or psychological speciality, qualification, and necessity in each soul which comes to reside among its Brahmin kindred here. Its value for the purpose of life,—proximate or ultimate—is inestimable, but it is not based on any utilitarian sanctions. The person who has developed it cannot act *on his own initiative* when he comes into the world. But there are others who, like him, have come in here, but previously and have qualified themselves to give him the initiative he needs by offering ample opportunities for the manifestation of the virtues, qualifications, and tendencies which he shares with them. He is a man with a spiritual personality developed for certain purposes with which humanity as an organisation or society has nothing to do. The endowment or furniture of tendencies (*Vasanas*) which each Brahmin (Kshatriya, Vaisya, and even Sudra) brings into the world when he is born marks him out *only as a personality* with peculiar features,—a fact whose imprint he bears along with those whom he lives and moves and has his being without at the same time bestowing on himself or on them a value which has a purely human significance, individual or collective.

At the same time, it cannot be denied that every Indian caste—the Brahmin, quite as much as the lowest of all in the scale, possesses a *conscious* feeling of *proud* self-confidence and self-respect. Each member of an Indian caste has something of this spirit of pride,—not merely consisting of self-conceit or vanity—but full of the consciousness of a *worth* which is in fact an inborn and inherent congenital possession and which is secure of its own place in the order and aim of the world's being. When trouble or misfortune occurs, this innate sense of worth acts as a shield against the scorns or aggressions of men. It never solicits the appreciation, the plaudits, the sympathy of men. It enables its owner to rise above all adventitious circumstances and to adapt himself to the environment,—and enables him to do so not by courting pity or help, but by turning out to be a possession making for courage, virility, and self-esteem and thereby absorbing all power of circumstance so as to enhance its own inner consciousness of dignity and strength. *Secondly*, every one belonging to every Indian Varna has his special Dharma for which he has to devote all his energy. No one can neglect the progressive maintenance of his own special type of worth and aptitude for work. He *may*—and usually will—follow established con-

ventions, customs, views, and values. But he need not do so; and he may, when occasion arises, even depart from them in order to reach a secure strength in the type or form of personality which he is here to maintain, though he does not, as such, belong to an order or class seeking its own prestige, profits, or privileges. No caste in India can therefore be an aristocracy or oligarchy. *Thirdly*, each Varna has its own sense of self-conscious self-reverence and therefore recognises the *inequality*—not the *equality* of men. Each Varna possesses its own special gifts of insight, refinement and courage,—buttressed all round only by the peculiar barriers within which the institutions of marriage peculiar to it are maintained,—also by various notions regarding mutual intercourse and inter-communication which are now-a-days brought under the comprehensive designation of *Untouchability*, only to suggest their condemnation. Finally, there is no trace among any Indian Varnas or any individual thereof of that narrow and self-possessed individualism which is characteristic of the aristocracies of the West,—the love of class ascendancy or egoism as the motive of all public activity. For, the Indian knows that he has freely to pass from one Varna to another at each successive birth, in accordance with the measure of his activities during his present stay within any one of the various Varnas. Each Varna is a corporation existing not for its own purpose or profit, but forming a select class of individuals gifted with the pre-natal characteristics already insisted on only to elevate one and all to a due appreciation and performance of their own Dharma and to a higher status of existence after death.

Lokamanya Tilak.

While reviewing the Lokamanya's life by D. V. Athalye, we mentioned that he was the finest exponent of Indian nationalism in his generation. It is now proposed to discuss what aspects in his career and character accounted for his unquestionable supremacy as a leader of New India. Mr. C. R. Das has opined that Lok. Tilak's genius baffles analysis and Sjt. Aurabindo Ghose also has said that his career is a self-evident proposition. Nevertheless it is an alluring task to attempt to find out the secret of his influence and success, convinced as we are that his career was coeval and co-extensive in importance with the history of the New Era in our country.

The more we contemplate his matchless career the more are we led to believe that he was predestined by God to be the future leader of his country. We do not forget that he lacked the external causes usually making for political leadership, such as wealth, social position or professional success. Nor was he gifted with dazzling oratorical or forensic abilities. But he could well afford to lack these advantages for in him

were combined far rarer and much more precious qualities and gifts which could not but make anyone endowed with them rise to supremacy in whatever field he chose to enter. As a literary man and oriental scholar alone, he could have achieved world-wide and lasting fame. Every one knows he was not able to devote more than a fragment of his attention to scholastic labour. In fact he resorted to it almost only by way of recreation. But even as it is, his "Orion", his "Arctic Home," above all, his Gita Rahasya will for long bear indisputable testimony to what he might have accomplished in the literary field had he not deliberately sacrificed the possibility of establishing his renown in that direction for discharging what he conceived to be his duty to his mother country. Or, had he cared in the least degree for wealth and worldly position his close knowledge of law and acute legal mind could easily have enabled him to be the leader of the bar. But from the first he set his heart on developing his entire life to the service of the land of his birth and rigidly turned his face against all disturbing considerations. The indomitable will and unwavering devotion which he displayed in carrying out his early determination were nothing short of a marvel. There was absolutely nothing which he kept for himself or for other aims. Everything that he might call his own, his material possessions, his abilities, his leisure, his health, his ease and even his liberty he unreservedly laid on the altar of the Mother. If the call had come, we have no shadow of doubt that he would not have thought shy of spilling his blood or of laying down his life cheerfully for his country. It was this spirit pulsating through every fibre of his being which could not escape the observation even of the blindest of his countrymen that was the secret of his immense hold on the affections and the imagination of his people and made him the uncrowned king of their lives.

With this unexampled power of wholesale self-sacrifice and indomitable will and determination, Mr. Tilak possessed in an extraordinary degree what for want of a better term may be called the "representative" faculty. We have already alluded in our last article to the gulf that divided the early leaders of the Congress from the mass of the people. Mr. Tilak always made it a point never to leave the people behind. His lifelong endeavour was to carry them with him in all he did. His constant motto was to work with the people and among the people. This attitude enabled him always to enter into the viewpoint and feelings of the populace of which he therefore made so admirable a leader. This in fact formed the keynote of his whole public activity and should always be borne in mind if we are to get at a correct understanding of his work and policy. He clearly realised the futility of any political activity such as that of the early Congresses, that was merely confined to the English-educated few. His aim was to make the people themselves take an active great in public movements and strive to achieve their awakening and unification. The best and the most effective way of doing this he saw with his quick insight, was by means of institutions connected with their tradition and sentiment to which they would naturally and spontaneously respond. When we understand so much it is quite easy to see the far-sight and wisdom that prompted him to start the Shwaji and Ganapati festivals. The success of these institu-

tions and the part they played in creating and developing the national spirit in Maharashtra are all too well-known to be described in detail here. It is only another phase of this side of his character which induced him to be always in touch with the people, that was responsible for his attitude to social reform. He was far from being an unreasoning and narrow-minded bigot. But he was too much a statesman to cause unnecessary confusion by attempting to introduce reforms for which the people were not prepared. He was well aware of the force of history tradition and religious sentiment and the hold they have on the mass mind. He knew that premature or revolutionary social propaganda would only wreck the chances of more necessary work being done. Political emancipation was the foremost and crying need of the country and to dissipate the nation's energy and divide its ranks by trying to introduce reforms for which the mass of people were not prepared, was the height of foolishness. Hence his separation from the social reform leader, Agarkar, which opened the way for the peculiar role he played as the trusted and accredited leader of conservative and religious India in the path of democratic politics.

An austere countryman of ours has held up Mr. Tilak's career as an object lesson in our history to illustrate the way in which an all-India leadership is built up; to demonstrate how in politics as in everything else, a leader to have a firm basis for his life work must build it upon a living work and influence in his own sub-race or province. For Mr. Tilak did not all at once become an all-India leader. Three distinct periods can be traced in his life, says that same acute thinker, each culminating in an imprisonment. In the first he was seen as one of a small knot of pioneers doing the spadework in Maharashtra towards rousing its public consciousness by means of educational and journalistic movements the coping stones of which respectively were the Fergusson College and the "Kesari." In the second, he became the regional leader of the entire Maharashtra province. He started the Shwaji and Ganapati festivals and spread the cult of nationalism and patriotism throughout the length and breadth of the Maharashtra country. The national movement was in full swing in his native province at the time of his second imprisonment. But the third period it was which, with the advent of the Swadeshi movement, saw Mr. Tilak become the leader of an all-India party, the foremost exponent and head of a thorough-going Nationalism.

What was it that was at the bottom of this unimpeded march to greatness and success? In answer to this question, we find that in addition to his magnificent intellectual gifts, unconquerable will, power of self-sacrifice and capacity to enter into the spirit of his people, Mr. Tilak possessed other qualities also which we rarely come across in our political life. All the traits which are the essential constituents of democratic leadership were found in him in a rare degree. To the Maharrattas he appeared to be nothing less than a concrete incarnation of the spirit of their race. All the qualities which formed their national characteristics and which they valued, such as simplicity, courage, hardihood and prudence, formed in an especial measure, his own heritage also. Only, they were intensified and magnified by

genius that he appeared to his fellow countrymen as a God-sent leader. What he was to the people of Maharashtra he was also to the nation at large. He had none of the demagogue in him. He totally lacked the loose suppleness, the oratorical fervour, and the facile appeal to the passions which demagoguery requires. He had an utter disregard for mere effervescence. But his capacity to enter into the feelings of the people, to appreciate their point of view and to see when he must follow the lead of their predominant sense and will eminently fitted him as a democratic leader of a rare type. He never kept himself aloof from the people. He moved freely among them on terms of perfect equality and dealt with them in a simple, familiar and frank manner, which could not fail to win for him their confidence. While enforcing as much as possible, his own view, he could consult with the people and their sense. It is such qualities that so wonderfully enabled him to unite all classes of men behind him, to be the leader, not only of the educated, but also, of the trader, the artisan and the peasant.

The capacity which Mr. Tilak displayed in playing the role which his nation and Providence had imposed upon him more than justified the exalted station to which he had been called. Whosoever has to lead a dependent nation like ours into the Promised Land of Freedom should of necessity own a character made up of all the talents and virtues of a first-rate statesman and military commander. In both these respects Mr. Tilak appears to us to have been a perfect genius. He was master not only of all the ways and means by which to gather together and consolidate his own forces and resources but also of the consummate strategy, tactic, foresight and knowledge necessary to vanquish the enemy. In a word he was a born fighter and statesman. Like a true statesman he never for a moment allowed his zeal for the ideal to dim his perception of the practical. He would never waste his energy in the pursuit of phantoms resulting merely in spectacular demonstrations of patriotism. Though he would not mistake, like the born Moderate the minimum effort and the minimum immediate aim for the utmost possibility he would not go too far ahead of possibilities and indeed often showed in this respect a caution highly disconcerting to the more impatient of his followers. Not that he had ever any difficulty in seizing at once the main necessity and going straight without hesitation or deviation to the indispensable means. On the other hand, it was not in him to spare any trouble or sacrifice if political necessity demanded it. Undoubtedly he belonged to that pre-eminent order of political genius which can always take a mountain top view of the ultimate goal and which in the face of the greatest dangers and obstacles can yet save itself from being lost in them and with undaunted spirit devise measures to bridge them and reach the end of their journey by the straightest and shortest route. He never fell into the error of the early Congress of not seeing the forest for the trees and of being satisfied with mere academical discussions of various grievances. Notwithstanding the lukewarmness if not actual opposition of the Congress, he discerned that the speedy establishment of Svaraj was the first necessity for his country and set to work in right earnest to awaken the natural mind and carry on an extensive agitation. It was impossible for him to accept

the academical sophism of a gradual preparation for liberty. A subject nation does not prepare itself by gradual progress for liberty; it opens by liberty its way to rapid progress. The only progress that has to be made in the preparation for liberty is progress in the awakening of the national spirit and in the creation of the will to be free and the will to adopt the necessary means and bear the necessary sacrifices for liberty. It is these clear perceptions that regulated his political career. Therefore it is that we always find him in the front ranks of the most advanced sections of Indian nationalists. He threw himself heart and soul into his self-imposed task of awakening the national spirit of his people so that the establishment of Svaraj might be hastened as much as possible. He was unfailingly at the head of not only the movement in his own province but also the foremost propagandist in the days of that bigger nationalism which was heralded by the Swadeshi and Partition agitation. He did not even fall back from giving a rude shock to the Congress by introducing among the resolutions at its session at Calcutta a definite programme made up of the four main points thrown up by the Bengal agitation, Svaraj, Swadeshi, National Education and Boycott. He struck upon these resolutions not only as a means of shaking the Congress out of its turpidity but also as the most effective basis for the arduous task of rousing the spirit of the nation. For being a past master in the art of organisation he knew full well that by action most and not by thought and speech alone can the will of a people be vivified, trained and made sound and enduring. But he was in no sense of the word, a fanatic who would never yield to any change in his policy, however expedient. Being a consummate practical politician, so long as the essentials were safe, he was always ready to admit any change in name or form or any modification of programme or action dictated by the necessities of the situation. Though he could be obstinate and iron-willed when his mind was made up as to the necessity of a course of action or the indispensable recognition of a principle, he was always ready for a compromise which would allow of real work being done and would take willingly half a loaf rather than no bread, though always with a full intention of getting the whole loaf in good time. But he would not accept chaff or plaster in place of good bread. It will be within the recollection of all how having originally insisted on Svaraj whole and entire and rejected with contempt all petty botching with the administration he accepted readily enough a half and half scheme though with the proviso that the popular principle received substantial embodiment and the full ideal was included as an early goal and not put off to a far distant future. Well might St. Nihal Singh say that every time he had spoken with him, he had felt that he was truly a statesman and not a mere politician. What Gladstone said of Parnell the great Irish Leader, that he was a political genius—a genius—a genius of most uncommon order" may with equal truth be said of Mr. Tilak also. Indeed we do not hesitate to go the extent of expressing our opinion that Mr. Tilak's methods and abilities as a political leader were far more effective than those which are in favour for the present in our country. The chase of the mirage which sadly fills so large a place in the programme of our political campaigns would we are sure, never have been allowed to wear its present false colours if

the hand of an inscrutable Providence had not unhappily removed Mr. Tilak's influence at the psychological moment.

One thing alone seems to us to cause some difficulty in characterising Mr. Tilak's career as an absolutely perfect type of political leadership. The idol of his people, a born statesman and leader of men possessing the highest courage, energy and determination and unshrinking from the greatest sacrifices, Mr. Tilak lacked one gift, the gift of oratorical power. But this disadvantage never handicapped him in his mission. He was a most effective speaker and never failed to bring home to audience whatever he wanted to preach to them. Even in England his speeches made a great impression while in Mahratti it was not at all a matter of any difficulty for him to sway an audience of several thousands. Thus the lack of oratorical abilities was in his case a most trifling and superficial deficiency.

Judged from whatever point of view, Mr. Tilak's career seems to have been one of the most striking examples of political leadership in modern times. Whether for political wisdom and shrewdness, parliamentary abilities persistent energy and resolution, undaunted courage, limitless self-sacrifice or patient suffering, it would be difficult to point out his superior or even his equal in any country. Even in point of achievement alone the results of Mr. Tilak's work were splendid, considering the tremendous difficulties that persistently clogged his footsteps throughout his life, the ceaseless vilification to which he was subjected by his opponents and the terrible sufferings that were inflicted on him. He was able before his death to realise his lifelong ambition of his whole people, claiming with one voice, self-government for their country. Even the Government had recognised responsible government as the goal of their administration. Perhaps it might be considered ungrateful if we do not recognise the labour of other patriots in bringing about this result. But we are sure we shall not be accused of partiality if we demand for the Lokamanya a great share in the credit. There is no knowing now—in spite of the Non-co-operation movement—when we shall be able to reach the final goal. But never will the Lokamanya lose his honoured place in the history of this country, as a "nation-builder, one of the half a dozen greatest political personalities, memorable figures, representative men of the nation in the most critical period of India's destinies, a name to be remembered gratefully so long as the country has pride in its past and hope for its future.

Literary and Educational.

The Ruins of Hampi.

By N. K. VENKATESAN M.A.

II. DESCRIPTION.

(II. Hampi.)

(Concluded.)

However, going back from the Achyutanarayana temple, along the same route, to the temples of Varaha and Anantasayana mentioned already, we go along the foot path to the east. A little distance away to our right, we see a small Vishnu temple again, which, however, has been identified to be a Jaina temple. A Jaina temple has in my opinion, no

reason to exist in that particular place. No doubt the structure is quite plain, but for the figures of Mahalakshmi carved in several places. The appearance of the temple is similar to that of the temples on the Hemakuta hill to the south of the Pampapati temple. There is no reason to think that any of these temples was of Jaina origin. Going down from the foot-path, on the left side, we arrived at the Sugriva guha, i.e., the cave in which, it is said, Sugriva kept concealed the jewels and the upper cloth thrown down by Seeta, while she was being carried away by Ravana. Near this cave is a small tank known as the Seeta saras.

We leave now these scenes connected with the Ramayana and proceed to the East. We see quite a new class of ruins, which may be said to be the relics of absolutely human designs and failures. I am inclined to call this portion of the ruins, the miniature Pandharpur, on which Krishnadeva Raya lavished all the art and wealth he possessed in his kingdom. The story is related that Krishnadeva raya made a supreme effort to transfer the image of Vittala at Pandharpur to this region. With this view he built a very grand temple and town and he then prayed to God Vittala to grace this temple by making it His abode for blessing mankind. The story goes on to relate that the god appeared to the devotee Krishna deva Raya and said that he would prefer to be where he was, in his humble abode, rather than aspire to a royal abode like the one presented to him by the Emperor. This story might well be believed, for one reason at least, that the sequel shows that god Vittala, the man-god who chose to bless mankind from his holy seat at Pandharpur, foresaw the desolation that awaited the mighty endeavour made by a haughty king to make god come to him, in that manner which bespeaks the human element in man rather than the divine spark in him.

To the north of the spot we have now reached, we see a ruined bridge over the Tungabhadra which exhibits a very simple construction. We enter the miniature Pandharpur though a double-storeyed Mantapa. A little further away, we see a large stone balance, of the sort of the balance in which the kings in India used to weigh themselves against gold and precious stones, and distribute the same among the people, on important occasions. A massive stone gate, which is in a ruined condition now, marks the entrance into the temple-town, by the western outer prakara. A little ruined temple near this gate is the sort of temple we find at corners of streets in similar temple-towns. To the west of the temple there are ruins of Mantapas which show that these should have been two streets at least around the temple and including the inner prakara of the temple, there must have been three prakaras, according to the shastras, a temple-town should have seven prakaras, as in Srirangam, to be called a perfect temple and in the absence of seven, there should at least be three prakaras, the outermost of which being intended for dwelling houses the inner ones being more holy and used for purposes of circumambulation round the shrine, a preliminary to the worship of the Deity always. The temple itself is a very grand monument of art and it has been admired by all visitors. A short road for cars and carts is being just now laid to connect this temple with the main road from Anegundi to Kamalapuram, to give easy access by carts to this beautiful monument. At present this monument is reached only by footpath from either side. I am tempted to call this temple a grand waste, waste because it has no holy association to us, and grand because the temple exhibits a grandeur which ought not to have become a waste. That "man proposes and God disposes" comes home at this spot with particular force and truth. The magnificent central

Mantapa in front of the shrine, the two grand side mantapas full of carvings illustrating Pauranic incidents, the beautiful stone car of Anjaneya in the presence of the shrine, and the extravagant architectural workmanship over the whole temple leave nothing to be desired, except the soul, the vitalising principle the God inside, to give life and power to this grand temple. Less the God inside, the temple is a waste. In grandeur however, it is unparalleled and the only thing which comes to one's mind as one goes through this temple, is the Hazara Rama temple in the Fort Ruins, comparable to this in point of grandeur. The latter, however, is small compared with this temple of Vittala-rama.

iii. RAMAYANA SCENES.

Pitying the Emperor Krishnadeva Raya for the vastness of his aims and the smallness of his achievement, we leave the Vittalaraya temple and take the foot-path and join the main road to the east of the temple at a short distance. Turning to the North, we reach the bank of Tungabhadra and at the place known as Talarigattu, we cross the river in a boat, and reach the other side, and enter the gate to the state of Anegundi. We pass through the little town of Anegundi and take a very big bend beyond the town and practically return to the river, higher up the stream, to reach the famous Pampa saras. Pampa Saras is close to Anjanadri, the hill on which Anjaneya was born after the famous tapas of his mother Anjanadevi praying to Vishnu to give her as son, a devotee of Vishnu. The scene around Pampa saras is as grand as the description of Valmiki makes us realise. The tank itself is a small one, but its existence in that solitary place, with Anjanadri on one side and with the Tungabhadra on the other has a very inspiring effect and it could well be an ideal place for stay and spiritual realisation for even a very short time. Here nature does not appear wild as at the temple of Sri Virupakshesvara, but looks so mild and pleasant, that imagination goes back to the happy associations of the Asrama of Sabari, the hostess of Sri Ramachandra during his sojourn to Lanka. Returning from Pampa saras, and passing through Anegundi, we go to the other side of the town and reach the spot known as Chintamani, again on the bank of the Tungabhadra, lower down the stream. Just when I reached this spot, cool breeze was blowing followed by a few drops of rain, which made the scene so cool and pleasant, that with the small temple of Mahishasura Mardhani at the back of us and the river Tungabhadra with its rolling stream in front laying before us at a distance on the opposite bank the Asrama of Kapila and the Kashtha or the funeral pyre of Vali close to it, amidst a fine looking grove of tall trees. I was indeed loath to leave this scene and return to the bare streets of Anegundi and the dusty road taking us back from the magnificent scenes. But we did leave those scenes, crossed the Tungabhadra again and took the road back to Kamalapuram. On this road we pass through the fort-wall of Vijayanagar once again and little further off, we reach the foot of the Malayavanta hill, the hill on which Sri Rama and his brother Lakshmana took their temporary abode before and during the negotiations with Sugreeva, prior to the expedition to Lanka. This temple of Sri Ramachandra on this hill is a comparatively recent one and is in charge of a Bhairagi. The scene that is interesting in connection with this hill is the stupi constructed over a cleft in a big boulder at one end at the top of the hill, the cleft being one that is said to have been caused by the arrow of Sri Rama.

Going further on, at some distance from Kamalapuram, we arrive at a temple, which is said to be

a Jaina temple. To the east of this is seen a gate of the Fort, which is called the Bhima's gate. There also at a distance we see another gate of the old fort. However, on the road itself, we cut across the wall of the fort and reach the village of Kamalapuram. We finish our view of the ruins known as the Hampi ruins here and we have only to return to Hospet by the road through the ruined temples, gopuras etc. already mentioned.

This, in brief, is a description of what is called the Hampi Ruins, but which really consist of scenes connected with the fort of Vijayanagar, with the Pampakshetra, and with the incidents of the Ramayana. We see in these ruins at once relics of the ancient, the mediaeval and the modern History of India. What remains, however, in the devotee's mind is the sweet memory of the worship of Bhuvaneshvari the Power that drives the Universe on its march of evolutions of Sri Virupakshesvara, the great undying lord of the universe who alone lives from one kalpa to another surviving the great pralayas, and of the scenes closely associated with the most touching incidents in the life of Sri Ramachandra, our greatest Emperor of Ayodhya and the lord of the three worlds, between the loss of Seeta and the recovery of Seeta, the earth-born incarnation of Lakshmi, to teach to the world the Dharma of an ideal Aryan Home, in this holy land of Bharata Varsha.

Lives of Musicians.

I. Thiagier.

THE FOUNTAIN OF KRITHIS.

By Mr. M. S. RAMASWAMI IYER, B. A., B. L., L. T.

Among the singing forms in South India. Krithi is the mainstay of a musical performance. You may dispense with varnams and their paraphernalia; you may dispense with padas javalis, thillanas, and themmangus which, by surference only, are allowed to peep in at the *rag* end of the performance; you may dispense even with alapana pallavi and swarams. But dispense with krithis you cannot, inasmuch as they form the keystone of the arch of a music performance, while all other species of singing (except perhaps pallavi) from so many minor stones playing only a subordinate part. On a further consideration, it will appear that even pallavi forms part and parcel of krithi-singing, inasmuch as it is, as it ought to be, nothing else than an extra-elaboration of the pallavi portion of a krithi. Hence it is right and natural on our part to tarry a little and have a look at the crystal fountain of krithis as much at least as it is discernible. That fountain is Thiagier who lived during the time of Saraboji and Sivaji of Tanjore.

All are agreed that the great Saint died in 4849th year of Kali Yuga, the late Prabhava year which corresponds with 1847. A. D. It is traditionally handed down that at the time of his death he was 88. Hence he may be safely deemed to have lived from 1759 (two years after the battle of Plassey) to 1847 (two years before the annexation of the Punjab). The death of his reputed contemporaries, Saraboji and Sivaji in 1832 and 1855 respectively confirms the date of our Saint.

Thiagier was a tall lean man of a brown complexion and inherited all the good virtues of his father as well as the sensitiveness of his mother. Hence, in spite of his being otherwise good, he was highly irritable in nature. An anecdote in connection therewith runs as follows:—"A certain boy was, according to the custom of the day, rendering menial services to Thiagier as a remuneration for the music he was learning from him. He soon found that the

opportunities for learning music were few and far between, while the necessity for his services was frequent and immediate. To make the matter worse, the guru used to scold him downright for any delay in the services as well as in repeating the songs taught and would even belabour him right and left. One day, in utter disgust, the boy faced the guru and told him point blank: 'Sir, for my dulness in learning music, I should be cudgelled; but for your quickness in losing temper, you should be cudgelled.'

This was the case of a typically bad boy. But Thiagier had also around him very good and patient pupils who took care not to irritate his sensitive nerve but to please him in every way and who thus learnt all his songs and faithfully transmitted them to our own day. There were:—Umayapuram Krishnaier, Thillasthanam Aiyavier, Walajapet Patnool Venkatarama Bhagavadhar and one Kannayya.

PARENTAGE AND EDUCATION.

A Thiuvoroer there lived about 1734 a Telugu Brahmin named Girirajakavi and well-versed in Sanskrit, Telugu and Music. He had five sons, the last of whom was Ramabrahman who, like Goldsmith's Village-Praecher, was.

"Unskilful he to fawn or seek for power.

By doctrines fashioned to the varying hour;

For other aims his heart had learnt to prize,

More bent to raise the wretched than to rise."

He was immensely satisfied with his means, limited though; and when, on his shifting his quarters from Thiuvoroer to Tiruvayar, the Tanjore Maharaja Sahaji offered him a house, he accepted it for decency's sake but forthwith retransferred it to a really needy man. He had an innocent, though a little sensitive wife Shantha by name. He had three sons, viz., Jyappean 'alias' Panchapakesan, Ramathan, and Thiagier. The cobra of poverty which Ramabrahman nurtured, while it retained the purifying gem of noble virtues in its own head which could be taken only by knowing men, gave out, even on the slightest irritation, enough poison of envy, jealousy and their kindred passions. The youngest son took the gem, while the two elder ones shared the poison between them.

It is said that, during Henry II's progress through Germany, all his courtiers went to meet him with rich treasures. But Count Abensburg alone took his 32 children and presented them to his sovereign as the most valuable offering he had to bestow. Quite similarly, Ramabrahman resolved in his mind to present India, his mother country, with a pure crystal fountain of Krithis in the person of our Saint Thiagier. Hence the father hastened to initiate his youngest boy (the other two sons having become unmanageable) into the mysteries of Sanskrit and Telugu literatures. Soon the little boy became proficient in both the languages and mastered all the lore which they could possibly yield, pre-eminently the Ramayana which impressed his pliable mind a little too well. Soon indeed did he discover the truth that verbal beauties should yield place to the deeper and more lasting beauties of thought. Hence we find in his Krithis more of thought-beauty than of word-beauty.

INITIATION INTO MUSIC.

His initiation into music, for which alone he is now remembered came about quite by an accident, as is the case with almost all great men. Opposite to his house, there happened to live a Vainika named Venkatarama Doss 'alias' Sonti Venkataramanaiyer son of Sonti Venkatasubbiah, under whom many a pupil was learning music, to listen to which our little

boy used to steal an hour or two from his rigid timetable imposed upon him by his father and contracted so much love for the art that he decided, quite instinctively, to dedicate his whole life to music, not as a means, but as an end in itself; not, as a recreation, but as serious life-work. For, in the words of Ruskin, "art, properly so-called, is no recreation it cannot be learnt at spare moments, nor pursued when we have nothing better to do: it is no handiwork for drawing-room tables, no relief of the ennui of boudoirs, it must be understood and undertaken seriously or not at all." Thiagier got himself well-tutored by the same Venkataramana Doss and became quite familiar with all the intricacies of the science of music. It seems Ramabrahman placed his son at the feet of one more guru who taught him the very highly advanced portion of the science contained in a treatise called 'Svaranamam.' The tradition says that the second guru was Narada himself who, in the guise of a Sanyasi, met Thiagier, heard him sing and was so pleased that he taught him the 'Tharakamanthara', presented him with 'Svaranamam' and initiated him into the mysteries thereof. The matchless snatch 'Svararasudharasa' of Thiagier forms an acknowledgement of our saint's indebtedness to the 'Svaranamam.'

A SAINTLY MUSICIAN.

The period of education over, the problem of choosing a profession never stared him in the face, as it now does all of us. Soon after his marriage, he lost his parents and his ancestral property was partitioned between himself and his aggressive brothers. To his share fell a small house at Thiruvayar and a very fascinating gold image of 'Sri Rama' which he cherished with love and respect as the heirloom of his family. The jealous brother Jayappesan one day stole Thiagier's idol and threw it into the full-flooded Cauvery. This unfortunate incident wrung from our hero a typical 'Thodi' (Hindustan 'Bhairavi' song, viz., "Enduthakinado"), meaning 'where did Rama conceal himself and when will he show me mercy? When, subsequently, he discovered it, he was all ecstasy; and songs in praise of Rama poured themselves from his ebbing heart. He took the idol in procession around the town and sang, in particular, the improvised songs viz., "Etaladorakithivo" meaning 'how I got you back!' and "Sallare" meaning 'oh! ye! People! shower flowers on Rama.' He used to conjure the image up and see the real Rama before him and pour down, like gentle rain, his sweet and soul-stirring Kritis on Rama soothing, elevating and inspiring. The question of keeping the wolf off the door was to him a jarring note in his sweet music, which he could not hear nor even think of. Further, the company's bleeding was not yet in its fullest swing and India had still enough wealth circulating in her veins, a portion of which poured itself, in the course of the circulation, into our saint's little artery. In other words, he would, like Kuchela, one day emerge out of his cottage, go along the streets of Thiruvayar with his disciples, all singing: drag, as they marched an ever-increasing throng of pious admirers behind collect sufficient rice that would, unlike in these days be very copiously and willingly given, to maintain him and his followers for about a week and then recoil, till the necessity to get out again came, into his cell, where he would divide his time between praying, preaching and composing and where even rogues that went to scoff, kneeled down to pray and listen. Knowing full well that—

"Alas! the joys that fortune brings
Are trifling and decay;
And those who prize the paltry things
More trifling still than they";

our sanitley musician deliberately forewent all his worldly pleasures and, with dauntless courage, chose to lead a simple and unpretentious life—so much so that, when once he was offered a gift of ten velis of land, worth about half a lakh as the price of a song or two which he was requested to compose in praise of Tanjore Raja, Saraboji, he with a scornful indignation rejected the offer and shot a snatch, viz., "Nidhisala sukham", meaning 'Which gives greater happiness—wealth or the holy presence of Rama?' The basic reason of Thiagier in so doing seems to be that he regarded himself as a king more in the nature of a taker, as evidenced by his admirable song "Ramakatbasudharasa" meaning 'myself ruled a kingdom, viz.; 'the quint-essence-drink of the nectar of Rama's story, and that the Raja's offer like that of Lord Chesterfield to Dr. Johnson, was felt by him more as an encumbrance than as a deliverance. This audacious disregard for a royal command is a hereditary feature and is in fact on all fours with his father's similar refusal to accept one of the fifteen houses at Thiruvayar at the hands of Sthoji. In an age when artists used to live in a sort of domesticity to the rich and powerful he like Handel refused to be the, dependent of any one and preserved his dignity with a jealous care.

THE PERIOD OF BIGOTRY.

Thiagier's career as a musical composer falls into four periods viz., Bigotry Tolerance, Philosophy, and Altruism. We need not be surprised of his early period of bigotry. The devil, it is said, quotes scriptures for its argument. Likewise, bigotry cites conscience as the basis of its acts. The bigoted Protestants persecuted the Catholics only in God's name while in the same God's name the bigoted Catholics perpetrated all the horrible deeds of the Spanish Inquisition. When therefore Thiagier selected Rama in preference to all other gods and sang 'Jagadanakarakaka', 'Thallitharulu' 'Ramanesamannemvaru', 'Itharadeivamulu' and a host of other songs exclusively in praise of Rama; he was not dogmatically bigoted. In other words, he did not willfully prevent any further light from entering into his mind: but no light happened to enter there for a time. He was superstitious to the core and performed rituals and ceremonial worship with almost a petrifying accuracy, delineated in his "Koluvamaregada". The idol worship, especially, his own golden idol-worship was to him the only means of attaining salvation. He would fancy the real Rama in his idol and propitiate him from morn to morn. He would rise early every day; sing devotional songs to the accompaniment of 'Thamboora'; give his Rama enough milk to drink, cause the god to be bathed in rose water in due time; entertain him with a sumptuous dinner of six kinds of taste; give him then betels with scented nut, please him with singing sublime and beautiful ragas and lull him thereby to sleep on soft bed of sweet flowers. Distinct songs for each of the above mentioned functions he has sung as for instance, "Aragampave," for giving milk and "Vidamamayave" for giving betels. The whole night, except a few hours of inevitable sleep, he would spend in Bhajana singing his own compositions along with his pupils in 'ghananaya' ragas. On Ekadasi days he would starve the whole day and night and improvise new songs, not knowing all the time that he was surrounded by a world of admiring listeners.

—The Hindu.

(To be continued).

Legal.

Mr. Justice Sha on Anuloma-Marriage.

By G. HARISCHANDRA ROW.

In the Hindu Message of June 22 and 29, 1922, there is a copy of the judgment delivered by Mr. Justice Lalulhai Sha of the Bombay High Court, asserting the validity of *Anuloma* marriages.

But how can he say that such marriages are valid? Does the Civil Code of British India contain any provision for such contracts? What is Mr. Sha's business as judge? Can he make laws that are not found in the existing Code? I should think that it is the business of this gentleman to see if there is any law validating such love-affairs, and if he finds one, to say it plainly without stating their validity or otherwise. He is never entitled to postulate a law for the first time; for by doing so he would encroach upon the field of the Indian Legislature and usurp a function that under the existing constitution belongs to the Governor or Viceroy in Council. If the Judge of any Court could legislate for the land, then why should the Legislative Councils be maintained, involving much trouble and expense? The very fact of their existence indicates the limitations of judicial authority. Suppose a charge is brought against a man that he is not taking sufficient nourishment for his body. What should Mr. Justice Sha do in the matter? Can he give a decision inflicting some penalty upon the person charged? No—for there is no Act to that effect. Mr. Sha, therefore, must refer the matter to the Legislature; and when a bill is introduced and passed in the Legislative Council he can then act according to that measure—till then he cannot punish the accused. Similarly, since there is no law made by the Government rendering an *anuloma* marriage valid, Mr. Sha can have no justification for pronouncing the validity of such connexions.

Nor can he contend that he is acting according to the ancient scriptures of the Hindus though he is not warranted by the statutory law of British India; for, as a matter of fact, he is placed on the bench for administering to the people not the law contained in the religious books of ancient and forgotten India, but rather the law that is codified by the British for application to modern India; and since there is yet no such law validating inter-caste marriages in any form, it is idle to appeal to religious authorities and unjust to attempt to base any decision thereon. More over, if one cares for religious authority at all, one will find that men who are really entitled to guide the people in matters of such vital importance as matrimony are very different indeed from those who shine with borrowed feathers shine in the radiance of western culture, being altogether in the dark as to the best traditions of the Hindu race and religion. Is Mr. Sha a Sankaracharya or any other Acharya of note? Is he, at least, a representative of any of them, so that his opinion must be accepted by the people in preference to the force of custom to the contrary? Again, if the Courts were intended, as Mr. Sha seems to imagine, for carrying on investigations in the domain of the hoary writings on *Dharma Sastra* and deciding cases accordingly then surely Mr. Sha must revive certain customs prohibited or rejected by the British law; is he prepared to do it? And if not, what is the fun of saying that the Hindu *Sastras* support a particular form of marriage? That is not his province. If an *anuloma* marriage were

legal on the authority of the *Sastras*, then many more practices that are not liked by him must similarly be legal on the same authority.

Again, he urges that they have never been declared illegal by any Judge of any High Court, whereas most, if not all, of them have recorded that inter-caste marriages of any kind are explicitly prohibited by the Hindu scriptures. Even Mr. Justice Chandrawarkar, by no means a friend of orthodox Hinduism, expressed this opinion in his judgments. Every reformer—legislator such as Mr. Basu, Mr. Patel, and Mr. Natarajan admits this.

Miscellaneous.

British Empire Exhibition.

The following Press Communique is issued by the Government of Madras:—India has taken part officially in three Exhibitions in Europe—at the Colonial and Indian Exhibition of 1886, at the Paris Exhibition of 1900, and at the Franco-British Exhibition at the White City of 1908. At the two latter Exhibitions, the decision to participate was taken very late and the exhibits which consisted chiefly of artware, carvings, etc., had to be purchased by travelling agents employed and exhibited on a comparatively small space. Thus India has not been largely represented at any exhibition since 1886; and the British Empire Exhibition at Wembley Park, London, now under contemplation, affords a unique opportunity to demonstrate her more modern developments to advertise her unequalled raw materials and to achieve good commercial results.

The objects of the exhibition have thus been set forth in a leaflet issued by the exhibition authorities:—

"To find fresh sources of national wealth in the development and utilization of the raw materials of the Empire;

To foster Inter-Imperial trade and find world markets for Dominion and Home products;

"To make the different parts and peoples of the British Empire better known to each other and to focus public attention in this country on the illimitable possibilities of India and the great Dominions Overseas, as well as the Crown Colonies and Dependencies..."

The Indian Trade Commissioner and the High Commissioner for India have taken an extremely active interest on behalf of India and have secured for her a provisional allotment of a total ground space of 100,000 square feet in what is conceded on all hands to be the best location in the site of the exhibition. This area will be shared by the Central Government, the Provincial Governments, and Indian States wishing to take part in the exhibition.

The Government of India have now decided to participate officially in the Empire Exhibition which will be held in London from April to August 1924 and a resolution authorizing participation was moved on the 25th March 1922 in Legislative Assembly by the Hon'ble Member for Commerce and Industries in the following terms:—

"This Assembly recommends to the Governor-General in Council that necessary steps should be taken and funds provided to enable India to parti-

cipate on an adequate scale in the British Empire Exhibition to be held in London in 1924."

It is understood that all the British Dominions are making arrangements to take part in the exhibition on the largest possible scale. The Government of Madras feel that the Presidency of Madras ought to be represented in this important exhibition, on a scale worthy of her present importance and future possibilities. The scope of the exhibition is not confined to industries and arts only, but is wide enough to embrace exhibits illustrating the produce of her forests, her agriculture and her mineral resources as well as of her manufacture and her trade. The Government have resolved, subject to the concurrence of the Legislative Council, that all requisite steps should be taken to ensure full representation of the many-sided activities of her people. The Hon'ble the Minister for Development will move on behalf of the Government a resolution in suitable terms in the ensuing meeting of the Legislative Council.

It has been suggested that a Provincial exhibition in Madras would serve as a useful preliminary to the participation of the province in the British Empire Exhibition in London; a local exhibition of this kind would not only serve to illustrate the resources of the Presidency and to stimulate public interest; it would also materially facilitate the participation of Madras in the greater exhibition in London, since from the exhibits shown at the Provincial exhibition a suitable selection can be made for despatch to the London Exhibition. The suggestion has, in the opinion of the Government, much to commend it. It is provisionally proposed that it should be held in Madras in the third week of December 1922, and should remain open for some months. The Government propose to appoint an officer on special duty in connection with the preliminary provincial exhibition and also a working committee of officials and non-officials to advise and assist in its organization and to take all possible steps to ensure that the provincial as well as the final exhibition in London achieve as complete a success as possible.

The Government are anxious to enlist the sympathy and support of the public in this undertaking, and His Excellency the Governor has consented to convene, with this object, a public meeting at Madras on the 12th July 1922 of the citizens of the Presidency interested in her industrial and commercial progress at the Victoria Public Hall or at some other convenient place of which due notice will be given. At this meeting the personnel of the working committee will be settled and questions of finance and other matters connected with the exhibition will be discussed.

His Excellency trusts that all producers and manufacturers in the Presidency will find it possible to take part both in the preliminary exhibition in Madras and the British Empire Exhibition in London thus demonstrate to the world at large the resources of the Presidency and her great possibilities. The occasion is unique and the opportunities it affords for development both economic and industrial are manifold, and it is the earnest wish of His Excellency that Madras should take her proper share in an undertaking calculated to promote greater knowledge abroad of India's conditions and capabilities.

Sir P. C. Roy on Present Situation.

On the 29th June at Palang addressing a mammoth meeting of 3,900 people Acharya P. C. Roy said: "Bengal has reached a critical stage. We want fooding and clothing. The poet says, 'ours is a land of fresh water and fruits' but famine has made a permanent settlement here. I have engaged myself in trying to solve the bread-problem in the evening of my life. Cloth problem is intimately connected with bread-problem. We send abroad 30 crores for cloths every year but our peasants cannot cover their shame. When we buy a piece of foreign cloth at Rs. 5, we should remember that we send Rs. 5 to the foreign country per money order. Mill-owners of even Bombay are not our friends. The mill-owners of Bombay will call me ungrateful because they gave me cloth worth one lakh of rupees for the Khulna famine relief fund. Yet I call them not-friends because they suck our blood. The Swadeshi movement was started in Bengal from 1905. Bengal wanted to discard foreign cloth and there was a great demand for Swadeshi cloth. The mill owners tripled the price and thus took advantage of our sentiment. They have given 106 p.c. dividend, nay even 1,000 p.c. in some cases. I find no difference between Manchester and Bombay mills. Bengal will not be profited by money being sent to Bombay. I am not a lover of the world first but I love Bengal and want that every pice should be kept in Bengal. If we can save 30 crores of rupees in Bengal each year, Bengal will be prosperous within 10 years.

We are being driven from every field of business. There is a saying "a penny saved is a penny gained." If we can save Rs 7 per head which we send each year out of Bengal, we can keep 30 crores of rupees in Bengal. Faridpore sends $1\frac{1}{2}$ crores of rupees each year to foreign countries.

What is the solution of the problem? There should be cotton cultivation in every home. The peasants should sow cotton seed in some portions of their land. Seventy years ago, Manchester, Bombay or Japan did not send us clothes and our fore-fathers did not live on trees with naked bodies. No, they prepared their own clothes. We do not understand why we kicked this Goddess of prosperity out of our house. We are paying the penalty to-day.

We see Marwaries buying the whole of Calcutta, even buying zamindaries. They are encroaching on every department of life. They know that they can manage big zamindaries with the help of Bengalee gomasta but if we spin and weave, the Marwaries will not be able to enter into our life.

Charka is the only solution. The boys wanted it but they treated it like dolls and began to neglect it. Hence the success depends upon mothers and sisters. The worker-poet of Bikrampur sang, "India will not be roused if her women do not rise up." One such ideal woman of Bengal, namely, Srimati Hemaprasa Mazumdar is sitting beside me.

In my district of Khulna, the peasants sit idle for one month, in Faridpore they sit idle for 4 months. They may gain much if they spin one hour every day. 1 p. c. of the population is in service. The rest depends upon land. Hundreds of men sit idle and while away their time in idle and mischievous talks. If they spin one hour every day, they themselves and the country will be benefited. There are thousands of Hindu widows in Bengal who lead a cursed life. If they spin every day at least 4 hours they can earn, every one of them, two annas a day. Young unmarried girls can earn the same amount in the same way.

Many complain that one pice for an hour's labour is nothing. But the average income in India is not even 4 pice a day. It includes the income of

the Maharaja of Burdwan. Hence 4 pice from Charka is not to be trifled with. If $3\frac{1}{2}$ crores of people in Bengal laugh at the Charka and 1 crore want to test it and earn 4 pice a day, they can earn 12 crores of rupees every year by spinning $1\frac{1}{2}$ hours every day.

We are weak but huge in number. We have seen how swarms of small ants can carry a big worm by wonderful co-operation among them. Indeed, we are inferior to ants. We have grown idle. After passing examinations we bid goodbye to studies and seek money. But we lack in energy even.

So long there was no opportunity for cottage industry. Now Charka is the cheapest form of cottage industry, every one can take to it.

I disagree with the Swarajists (?) Mahatma is my intimate friend. He says that Charka and Khaddar are necessary for Swaraj; and we are to remove untouchability.

Islam is a Catholic religion. Amir and Fakir can sit together, but 12 Rajputs have 13 hundis, Brahmins can take ice—but ice is not prepared by Naikushya Kulin,—but water is polluted if a Namasudra enters our house. If a cat comes with a dead rat into our house there is no harm. But if a Namasudra enters our house we throw away our water. Out of 450 lacs of people only 230 lacs are the so-called high castes. We say the rest are out-casted. What an audacity!

We may remarry at age of 65. Society will not murmur, but it allows man to hate man. I do not want you to choose your sons-in-law from among Namasudras. But you are to eat and drink with them.

I am not a political anarchist, but I want revolution in Society and Education. If the Swarajists can do way with "untouchability" I shall join them.

He then appealed to the ladies to give up fine clothes for the present and took his seat amidst loud cheers.

—*Scrutator.*

Olla Podrida.

Cancer was recently traced to the drinking of tea and coffee and the eating of overcooked foods and the consumption of civilised beverages generally. But modern man is an adept in self-delusion and will call all this mere fads and will go on drinking and getting damned.

Yes. Civilisation means dressing corpses with flowers. It is all a mere scattering of flowers of rhetoric over whiled sepulchres. What is modern democracy? It is capitalism at home and imperialism abroad masquerading as democracy.

Horatio Bottomely was the man of the hour for a long time and is now His Majesty's guest. Why blame him? He was only the looking-glass of modern democracy. As soon as he has been locked in, the field is free for the next Bottomley. It is the system that is rotten and breeds the rotten men.

Yet we hear much of the unity of civilisation. Is a unity of happiness or a unity of misery?

G. K. C. pointed out sometime ago about the new disease of publicity. He showed how the new passion is to make private things public and public things private.

Professor William Rothenstein recently said that he wanted to make London the centre of Indian artistic culture. What a brilliant idea! Already the most valuable manuscripts of India have gone to England. Now Indian artistic masterpieces are to follow. London the centre of Indian Art indeed! But anything may happen in these days.

SCRUTATOR.

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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.

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