Hindu Message

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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,
- 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-II.

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

Some ancient towns of India have now gone
But they have left behind bright memories
As at the touch of Time gigantic trees
Fall down and die but leave the seeds of dawn

Of newer life upon earth's spring-decked lawn, Their names fall on our ears like showers of peace

And till the beat of pulse in us shall cease

Our yearning love with them shall be in pawn:

Pragjyouthisha and Kausambi,

And Tamralipti by Kapisa's stream
And blessed Kapilavasthu whence the light
Of Asia rose, Somnath, Mahishmathi,

And Takshasila lit by learning's beam, And Kanyakubja, grave of India's might.

Great Thoughts.

For every one who is living a life at all worth the living, a liberal margin of uninvaded leisure is absolutely essential to the reception of energy from the world beautiful. One must listen if he would hear the voice of the gods. One must hold himself in receptive conditions if he would receive from the spiritual side of life.

I think that Father expresses the relation of the Infinite to Man. He is all love, all tenderness, all compassion. His providences come about in exactly the right time and in exactly the right way to produce the most transient evil and the most enduring good.

How often do we look upon God as our last and feeblest resource. We go to Him because we have nowhere else to go. And then we learn that the storms of life have driven us, not upon the rocks, but unto the desired haven.

He knew that the mission of man is to help his neighbour. But inasmuch as he was ready to help he recoiled from meddling. To meddle is to destroy the holy chance. Meddlesomeness is the very opposite of helpfulness, for it consists in forcing yourself into another instead of opening yourself as a refuge to the other.

A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good will, and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the fortyseventh proposition. They do a better thing than that: they practically demonstrate the great theorem of the liveableness of life.

Only man can help man; money without man can do little or nothing, more likely less than nothing. As our Lord redeemed the world by being a man, the true Son of the true Father, so the only way for a man to help men is to be a true man to this neighbour and that.

A Garland of Quiet Thoughts.

Events of the Week.

The Indian Social Reformer observes:—His Excellency the Viceroy received on the 19th instant a deputation which called his attention to the amazed consternation created by Mr. Lloyd George's speech on the Indian Civil Service debate in the House of Commons. In his reply, Lord Reading laid his knowledge of the Prime Minister, of the House of Commons, of the English language, and the politeness of his hearers, heavily under contribution in order to explain that what Mr. Lloyd George meant was the reverse of what he said. Realising nevertheless that no second-hand interpretation of the Prime Minister's speech was sufficient, even though emanating from one of his own authoritative position, the Viceroy produced a declaration from Mr. Lloyd George, which, however does not go very far. His Excellency said:

But on so grave a matter there should not be room for the faintest possibility of doubt and I therefore placed myself in communication with the Prime Minister, who authorizes me to say that nothing in his statement to the House of Commons was intended to conflict with, or indicate, any departure from the policy announced in the formal declara-

tions and his Majesty's proclamation.

It is the policy announced in the formal declarations and his Majesty's message that Mr. Lloyd George purported to elucidate in his House of Commons speech, in view of the discontent that has arisen in the Services, and to say that what he said was not intended to be inconsistent with that policy is to say nothing that is re-assuring. We can conceive of no device by which India can attain responsible Government and, at the same time, the Services can be maintained as a privileged class. The two things are incompatible, and the Viceroy himself skipped over this part of his subject as lightly as possible. Neither the Prime Minister nor the Viceroy seem to think that the Indian public has some intelligence and understanding, and that it is entitled to put a plain interpretation on plain English words. We print an article on the Viceroy's gloss on the Prime Minister's speech from the Non-Co-operationists' point of view. It may be noted that while Mr. Sadanand wants Liberals to join his party, the Himdu of Madras suggests that Non-Co-operationists should join Liberals, if the latter agree to force a General Election on the issue of the Prime Minister's speech, to bring about real responsible Government. It writes:

We wonder if in the new scale of values a seat in the council yet retains the glamour with which it was once invested. It is no longer a stepping-stone to self-government but a sort of sinecure for the nominees of the bureaucracy. If the moderates really mean business, the country will naturally expect them to put the matter to issue by resigning their seats and applying to the electorate to decide how far it is prepared to submit to bureaucratic dictation in the choice of its representatives. With the issue so narrowed down—for the question is between real self-government and a bureaucratic camouflage of it—it may not be inadvisable for Congressmen to consider whether the boycott of the Councils should not be lifted for the purpose of demonstrating that India is not going to be palmed off with a self-confessed tinsel imitation of

home rule.

Ditcher writes in "Capital."—Sir Harcourt Butler, the luckiest Indian Civilian of the present generation, luckier than Lord Meston, Sir William Marris and Sir Malcolm Hailey, not to mention Mr. E. M. Cook, has been given an extension of service, not as Governor of the U. P. but as Governor of Burma where for two years he was Lieutenant-Governor before taking up his present appointment. I suppose it was the best the Dispenser of Patronage could do for him and he is not likely to look the gifthorse in the mouth because he likes the Burmese and they are fond of him. Who will go to Allahabad, Sir Muhammed Shafi or Sir Malcolm Hailey? Unless Mr. Lloyd George intends to be friend Lord Winterton who is coming to reconnoitre the position in an aeroplane, or Sir Federick Whyte, who is said to have ambitions, the betting is on the present Finance Member who would be very glad to surrender the Ex-

chequer to more competent hands. Sir Muhammed Shafi, it is said, will go to Assam as Governor as soon as Sir William Marris succeeds Sir William Vincent as Home Member. How will the British tea planters like that? At all events the happy despatch of Sir Harcourt Butler will give Lord Reading the opportunity he longs for to reduce the size of his cabinet.

The following resolutions were passed at a conference held at the Legislative Council Hall, on 22nd May 1922.

- I. The Conference recommends to the district boards the desirability of investigating the possibility of opening light railways or railed roads in their districts to be constructed and worked under the Indian Tramways Act and request them also to consider the question of having such light railways or railed roads in place of metre gauge or broad gauge railways proposed where funds cannot be tound for the construction of the latter.
- II. The Conference recommends to the Government that a committee be appointed to consider and prepare a note for the use of the district boards as to how the light railways should be constructed and managed and in what cases they may be preferred to broad and metre gauges.
- III. The Conference requests the Government to give a guarantee to district boards which have railway cess funds but no schemes under section 113 of the Local Boards Act ready for execution, that, if they lend their funds to boards which have no railway schemes ready for execution the funds necessary for carrying out their schemes when ready will be lent by Government.

The Conference recommends to the boards which have funds but no schemes ready for execution to lend their funds to boards which have schemes ready for execution on the above said guarantee.

IV. The Conference resolves that the Local Boards Act, 1920, be so amended as to enable district boards which cannot utilize the accumulated railway cess for any of the purposes mentioned in section 113 of the Act, to utilize the proceeds of investment of such cess for capital expenditure on roads and bridges.

In pursuance of the 2nd resolution, the Government have appointed a Committee consisting of the following gentlemen.

- 1, W. Hutton Esquire, M. Inst. C. E., W. I. E., (Ind.). Chairman.
- 2. Lt. Col. E. Barnardiston, D. S. O., R. E.,
- 3. T. E. Moir, Esquire, C. S. I., C. I. E., I. C. S.,
- 4. M. R. Ry. Rai Bahadur T. Ramalinga Chettiyar Avargal, M. L. C.,
 - Divan Bahadur Sir T. Desika Achariyar, M. L.C.
- 6. M, R. Ry. Rao Bahadur T. Balaji Rao Nayudu Garu, M. L. C.,
- 7. M. R. Ry. Rai Bahadur P. C. Ethirajulu Nayudu Garu, M. L. C.,
- 8. B. Rama Rau, Esquire, I. C. S., Secretary.
- The following points have been referred to the
- 1. Whether light railways on district board roads should be prefered to broad gauge or metre gauge lines; if so, under what circumstances?
- 2. Whether light railways should be worked under the Tramways Act or the Railway Act?
- 3. To what agency the actual construction and management may be entrusted.
- 4. Whether a Central Board should be constituted for the management and control of these railways?
- 5. On what principles light railways under district board management should be financed?

The committee is also requested to examine and advise on the railway schemes now under contemplation.



The Hindu Message

Dharma and Life-XII.

According to the Indian science of government (Danda-Niti), the state has two functions,-(1) Rakshana or the preservation or order, peace. and functional distribution of social service: and (2) Vardhana or the progressive amelioration of the condition of the people through the increase of territory, wealth, population, &c. As Kamandaki. however, teaches us, "the preservation or order is more important than the progress made in the acquisition of (fresh) resources." Thus, while our Dharma does not ignore the value of political progress through advancing and multiplying the material resources of the state, it holds also that the maintenance and increase of the power of the state outside its own borders through war or diplomacy has only a subordinate place and that its main aim is the preservation of order, peace, and stability through the putting into force of the injunctions of Dharma. The reason for observing this limitation in the policy and methods of the State is well stated by a great living writer. Professor Bertrand Russell says: - "The external activity of the state-with exceptions so rare as to be negligible—is selfish. Sometimes selfishness is mitigated by the need of retaining the goodwill of other states, but this only modifies the methods employed, not the ends pursued. The ends pursued, apart from mere defence against other states, are, on the one hand, opportunities for successful exploitation of weak or uncivilised countries, on the other hand, power and prestige which are considered more glorious and less material than money. In pursuit of these objects, no State hesitates to put to death innumerable foreigners whose happiness is not compatible with exploitation or subjection or to devastate territories into which it is thought necessary to strike terror." The Indian princes and the Indian sages, therefore, were perfectly justified in enjoining limitations on the aims and methods of the state, and especially in insisting that it must maintain and value permanent relations of alliance and peace with all others and take speedy measures to restore them when they are broken. The Mahabharata distinctly states as follows (Rajadharma, Chapter. 68):—"Brihaspati has taught that a wise king (i.e., state) should always avoid the carrying on of war from a mere desire for increase of territory. He must acquire territorial gains only by three methods,—viz., by negotiation, by gifts (in return for more suitable and useful regions), and by producing alienation and breaches (of peace) between other states (so as to advance his own interests)."

The state in India has always, therefore, made Rakshna (otherwise preservation of internal order and the righteous governance of the people according to the precepts of Dharma) the main aim of its endeavour. The Mahabharata lays down that there are no less than seven angas or limbs of the state to whose proper maintenance the king has to direct his attention by his wise measures of policy. Those seven limbs of the state are:—(1) the king. (2) ministers, (3) the treasury, (4) the executive, (5) subordinate allied chiefs, (6) cities or urban and subarban areas, and (7) villages or rural areas. Raja Dharma, Chap. 68, slokas 69 and 70). The Mahabharata says immediately after that "the king must, in directing all his endeavour and energy to the task of protecting the state, regard these seven parts of the state as his own limbs," thereby identifying himself with the state." (sloka 70), Indian political science has also bestowed special attention on the duty of maintaining the wisest and most intimate relations, economical and political between the residents of urban and suburban areas and those of villages and rural areas. In the same chapter, the Mahabharata says that "the king must arrange for bringing to his vicinity the seedlings of various grains," and thereby secure their distribution among suburban and rural areas and the ample and sufficient production of food-products of all kinds for his subjects' needs. While thus rural and local areas are left wisely to themselves in the Indian system of polity, their mutual relations and their relations with urban areas were cared for and arranged through the central "executive" authority subject of course to the wise guidance of the "ministers." The ministers and the executive formed the chief source and cause of the state's wise guidance and

organisation, but they never interfered with the selfdetermination of the village inhabitants in the direction of their own internal affairs. Sir Henry Maine calls all Eastern states 'tax-taxing'. 'We have just seen how mistaken this view is. No doubt they took taxes, and the Mahabharata (in this same chapter 68 of the Raja-Dharma) states that the king should limit his taxes to one-sixth of the entire annual income of his subjects, use them but purely and entirely for their own protection" (sloka 27). The policy of the central authority was never intended to promote the exploitation of the country's resources for the promotion of any interest, community, group, or nationality abroad, but for the protection and maintenance of sound economic intercourse between the village and the town areas. The villages &c., were also responsible for the payment of the one-sixth part of their income for the use of the central authority.

Thus, the Indian state had no need to maintain a costly central executive and revenue service department for the collection of revenue. The collection was easily made by the inhabitants of the rural suburban, or urban areas, and the so-called "executive" in the Indian state had only the very light duty of taking charge, of the collections and remitting them to the king's "treasury." The executive" (or the Danda) was neither a numerous nor a costly service, as we know from the history of our own time even in recent years, and certainly it was not made so enormously costly as it is now from its having to be recruited from Great Britain in accordance with what are conceived as the so-called interests of the Empire. We certainly do not object to a "slight" recruiting from Great Britain for the Civil Service. But it must be "slight" indeed, and not at all stand in the way of the constant and progressive increase of the recruiting from India itself. Why should "the spirit of anxiety and uncertainty prevail in the Service,"-because a larger number of qualified Indians can now be found to take the place of many who were formerly recruited from Great Britain? Why should "the decline of candidates (in Great Britain) be regarded as a deplorable symptom"? Why should British journalism demand that "the British service in India must not only be maintained at its old strength and in the old position of security; it must be recruited from young men of the stamp of those who made it a triumph of administrative genius?" India has always been able to produce men capable of any kind of "triumph" in administrative matters and possessing

"administrative genius." It is because, through the policy of the Indian Civil Service recruited from Great Britain, the central executive authority in every Indian province interfered with, and practically destroyed, the ancient village and suburban (or even urban political life and organisation that the multiplication of various central "departments" has taken place. and the administration has become so enormously costly, and unsuitable to the country's needs and resources as we see it to be at the present day. There is a good deal of cry now going on for "retrenchment." But every one knows that there is much of unreality about it. The Incheape Committee has not yet sat, or even arrived, - but already there is this loud outcry in the House of Commons about "maintaining the British service in India at its old strength and its old position of security". So long as our own village and suburban or urban selfgovernments are not reconstituted and their old functions of police and judicial protection along with other functions relating to agricultural communal sanitary, and educational matters) are not restored. India's finances and taxation must remain in their present deplorable and degrading condition. India's slave mentality will remain a permanent feature of Indian moral character, and we can never become qualified to exercise those principles of self-determination and freedom which have been declared to be the "birthright" of all peoples and communities and even groups industrial, racial, or purely social. It is as easy to shed crocodile tears at the political helplessness and inadequacy of resources of the Indian people as to speak, in the pathetically Lloyd-Georgian style to which we have become accustomed. of late as "the gifted race on which we have conferred self-government." India has no self-government now. "No conferring" of self-government is, indeed, needed! Hands off! What is wanted is the practical abolition of the central administrative departments constituted within the last 50 (or sixty) years at least in South India, and the restoration or revival of the system of rural and suburban self-determination prevailing in the "eternal" and still surviving villages of India, with all the functions once appertaining to it, so that they may go on fulfilling the needs of our people and enabling them to recover their ancient position, strength and glory among the civilised races of mankind.

> Our Social Problem and the Bhagavad Gita Ry K. S. Ramaswamy Sastri B.A., B.L., Price per copy Annas 4 only, Price per 50 copies Rs. 10 only,

The Society Home Papers all call attention to the frequent visits of the Prince of Wales to Downing-street, and we may take it that that is the inspiration of Mr. Lloyd Ceorge. "The new era in India calls as much as every for Ceorge. The new era in India calls as much as every for the genius of our officers and officials with their great tradition of distinguished public service," said the Prince and that is how Mr. George put it and that no and doubt is how it is going to be in spite of Sir Krishna Gupta and the numerous public meetings against the speech. The country is going to be governed and not allowed to drift into a condition of terror to trade

A Special Cable to the 'Times of India' says:—
In announcing that its proprietor, Sir William Ewert
Berry, has purchased certain rights of Mr. Lloyd George's
warbook, including the British and American bookrights, the
"Sunday Times" confirms the impressions that the entire
rights will yield Mr. Lloyd George a sum of six figures.
The paper adds that Mr. Lloyd George desires reply to the ill-informed criticisms of his policy and actions without any further delay though it was originally intended to wait until he retired from politics. Thus the "Sunday Times" is likely to know what Mr. Lloyd George's intentions are.

to know what Mr. Lloyd George's intentions are.

According to the newspaper's political contributor, the book may be written in retirement after all. He says: Mr. Lloyd George has had enough of conservatives' complaints that they are entitled to more Cabinet posts. If there is much more of this business, they will lose Mr. Lloyd George, whose prestige and public confidence keep the Coalition alive. These are the reasons, concludes the writer, why Mr. Lloyd George would eagerly welcome a relief form office

just now.

Social and Religious.

The Bhagvad Gita.

With an English Exposition By K. S. Ramaswamy Sastri B. A. B. L. (The substance of the lectures delivered at the Students' Sanatana Dharma Sabha, Trichinopoly. CHAPTER IX

पत्रं पष्पं फलं तोषं यो मे भक्त्या प्रयच्छति । तदहं भक्त्युपद्दतमश्चामि प्रयतात्मनः ॥ २६ ॥

Whoever offers unto me with devotion a leaf, a flower, a fruit, water, I accept that devout gift of the man of pure mind.

1. Thus the worship of the Supreme God is as easy as it confers infinite fruits.

NOTICE.

Notice is hereby given that Bolammal of Erakudi Musiri Taluq has applied to the District Court Trichinopoly in O. P. 124 of 1922 to be appointed guardian of her minor sons, Rajagopalan and Krishnasawmi Reddi and the petition is posted for hearing on 3-10-1922.

Trichinopoly) V. B. VAIDYANADA SASTRI, Pleader for Petitioner. 30-8-22

2. I may refer here to two beautiful stanzas descrintive of His condescending grace and the abundance of the means of worshipping him.

याः क्रियास्संप्रयक्तास्स्यरेकान्तगतबद्धिभिः। तास्सर्वादिशरसादेवः प्रतिग्रह्माति वे स्वयम् ॥ अरण्ये सन्ति पत्राणि नद्यां स्वाददकानि च । सन्ति पादौ च हस्तौ च कथं पाराध्यते हार: ॥

- 3 Thus we offer to Him what is His own creation viz., leaf, flower, fruit etc., and get His grace. Such is His saulabhya or accessibility to love.
- 4. Such acceptance of offerings does not bring Him. the delights of satisfied wants because He is पारपर्ण. It shows His grace and all that we offer to Him comes back to us a millionfold.

परिपर्णस्य नित्यस्य सम किं कियते नरै:। किं त सर्वात्मना देवि मया भावो हि गृह्यते ॥

5. Frahlada's stotra in the Srimad Bhagavata gives to us the very essence of the philosophy of devotion. Our love-offering is not to satisfy any want of God. He is the Ever-Full and the Infinite. The human soul being an image of God, the devotion of God in worship is the only means of decorating and enjoying the beauty of the soul which is His image.

नैवात्मनः प्रभुरये निजलाभपूर्णः मानं जनादविदयः करुणो वृणीसे । बद्यानो भगवते विद्यातमानं तचात्मने प्रतिमखस्य यथामखश्रीः॥

6. Sri Ramanujacharya says well:

अहं सर्वेश्वरो निखिलजगदुदयविभवलयलीलोऽवाप्तसमस्तकामस्यत्य-संकल्पोऽनवधिकातिशया संख्येय कल्याणगुणगणः स्वाभाविकनवधिका-तिश्वयानन्दस्वानुभवे वर्तमानोऽपि मनोरथपददरवर्तिप्रियं प्राप्येबा-ऽश्रामि ॥

बत्करोषि यदशासि यज्जहोषि ददासि यत। यत्तपस्यसि कौन्तेय तत्करुष्व मदर्पणम् ॥ २७ ॥

Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest on sacrifice, whatsoever thou givest, whatsoever austerity thou practisest, O son of Kunthi, do that as an offering unto me.

NOTES

- 1. Thus all karmas-Nitya and Naimittika, Vaidika and Laukika-should be done as a love offering unto Sri Krishna.
- 2. Sri Ramanujacharya says well that He is to be realised as the doer, the enjoyer, and the object of adoration. कर्तृत्वं भोक्तृत्वं आराध्यत्वं च यथा मर्थि समर्पितं भवति । He than proceeds to say: यागदानादिष्वाराध्यतमा प्रतीयमानानां देवादानां कर्म कर्तुभींक्तुस्तव च मदीय तया तत्संकल्पायत्तस्वरूपस्थिति प्रवत्तितया च मध्येव परमशेषिणि परमकर्तारे त्वां च कर्तारं भोक्तारं आराधकं आराध्यं च देवताजातं आराधनं च किया जातं सर्वे समर्पव तव मित्रयाम्यता पूर्वकमच्छेष नैकरसतामाराध्यादेश्वेतत्स्वभावगर्भताम-मलर्थप्रीतियुक्तोऽनुसंधत्स्वेति ॥

Literary and Soucational.

A Travancore Worthy. The Late Mr. S. Padmanabha Aiyar, B. A.

By P. ANANTHASAMY.

The world has worthies everywhere and at all times. No lots can be drawn for place or precedence. Whoever reaches the height of his own and immediate sphere has a claim to be recognised and remembered. For that, one does not need to reach the sublime peaks of the Alps. Genuis or capacity beyond the common, in whatever sphere of activity, is a power; has a place in the world to fil; and will fill it, great or small, with glory. Thus arises among our fellow-mortals, a class of fellow-immortals whom the world will ever care to discern and distinguish. Travancore has given birth to several distinguished men—men of a superior type —men who will not suffer in comparison with their brotherhood beyond the border, worthier indeed than many men whose names have been brinted abroad more widely.

Such a one was the late Mr. S. Padmanabha Aiyar, B.A., who occupies a deservedly prominent and permanent niche in the temple of Travancore Educational Worthies. One might clap him down upon the counter and he would ever ring clear and true at once. There was the ring of real gold about him.

BIRTH AND EDUCATION.

Born in 1863, at Vadiveeswaram, the seat and centre of Brahmin pundits and priests, he inhaled the atmosphere of ancient lore and learning. His grandfather was a great and gifted scholar employed at the Court as a tutor to that remarkable royal lady,-Parvati Rani whose brilliant regency served to mark her reign as an important epoch in the history of Travancore. She set him up so high for his learning that, on his death, she put herself into mourning and observed pollution for him, as if he was a member of the family. Teachers and teaching were held in such high esteem and that was the way the sagacious sovereign showed her earnestness. The family to which Mr. Padmanabha Aiyar belonged was thus a respectable and highly respected one. Sons of learning, Fortune seldom cared to pet or pelt at with gilt sugar plums. Though the Sastri's family had every reason to reproach her for having treated them so cruelly and to hate her as much as ever, Mr. Padmanabha Aiyar's father was anxious to give his son a good education on up-to-date lines and he did his father's duty with a on up-to-date lines and he did his father's duty with a father's affection. The boy was sent to the Chalai Central Vernacular School where he studied diligently winning the approbation of his teachers. After reaching the required standard, he joined the English School familiarly known as the "Free School" which has now developed into H. H. The Maha Raja's College. He was favoured of the "Muse of Cube and Square" and his special aptitude for Mathematics showed itself early and came under the notice of Principal John Ross who. like other conscientions Principal John Ross who, like other conscientious Professors of all times, watched with the greatest interest the unfolding of the mental powers of his young protege. There is an interesting incident in his gently career well worthy of being called up. While yet he was in the Fith Form, a difficult paper set for the F. A. class came to be put into his hands. And the remarkable ease and exactness with which he answered the questions, astonished the acute and condescending Principal and won a special prize from him for such exceptional talent. No wonder therefore that he thoroughly distanced his fellow-students. He passed the Matriculation Examination in 1878 and entered the college with a plumed head. Here to he achieved distinction and carried away prizes; rose in the esteem of his Professors and took his degree with credit in 1883. In recording his impression of the new-fledged graduate, Mr. Ross laid stress on his "special aptitude for Mathematics" and on his "possession of superior abilities."

CHOICE OF A PROFESSION.

In the choice of a profession, he was swaved by the general bent of his mind and by the individuality and independence to which he had a pre-disposition. He was imbued with a broad and humane outlook. He felt that people's rights and duties should be in the van of progress, that such progress depended on the influence exercised over their minds, thoughts, opinious and characters and that such an influence a teacher alone could exercise He had a high conteacher aone could exercise. He had a high conception of the teacher's calling, duty and responsibility. He realised that there is no moral influence in the world comparable to that of a good teacher, and that "there is no position in which a man's merits, considered as moral levers, have so much purchase." He also realised that the teacher's fitness to undertake the responsibility of forming and informing the minds of his pupils depends upon the reverence which he has for himself and for his profession and that, to be successful, he must be an Eternal Child. Rabindranath Tagore says well:— "One thing is truly needed to be a teacher of children: to forget that you are wise or have come to the end of knowledge. In order to be truly the guider of children, you must never be conscious of age, or of superiority, or anything of that kind. You must be their elder brother, ready to travel with them in the same path of higher wisdom and aspiration. This is the only advice I can offer to you on this occasionto cultivate the spirit of the Eternal Child, if you must take up the task of training the children of Man." That Mr. Padmanabha Aiyar cultivated and carried out this spirit with marked success is a known fact which will live, spread and kindle. Early in life, he discovered that Government Schools were too few to meet the demands of growing education and that schools manned by private missionary enterprise visibly departed from their declared policy of imparvisity departed from their defractar points in any ting mainly secular education. Accordingly he in collaboration we one Mr. Valliyoor Vaidvanatha Sastrigal, organised native enterprise. And the first fruit of his endeavour was the now defunct Town High School at Trivandrum. The circumstances of that school at the incipient stage were enough to chill the ardour of a less heroic soul. But Mr. Padmanabha Aiyar held on; and under his sole charge, it achieved results even more brilliant than those of the Government High School. Consequently there was quite a rivalry between the two. His achievements in field of Self-help and public spirit cannot be better described than in the words of His Highness the late Maharaja who spoke thus at one of the public meetings:-

"Great credit is due to Mr. Padmanabda Aiyar for having brought this School to the present standard, buffeting manfully the waves of obloque which distrust and jealousy never tire of raising. He must, I am sure, view this day's ceremony with unalloyed pleasure.

"The results attained at the University Examiuation for 1854 compare very favourably with those of the previous years. I am also glad to hear that your school has been recognised by the Director of Public Instruction of the Madras Presidency. These facts afford undeniable testimony of the improvement of the quality of your tuition. "The example of self-help and self-reliance which you have set is worthy of all praise—more especially in a state of society that has always been accustomed to look up to Government service for everything. You have practically shown that self-help is not an exotic even in a '1 and of Charity."

Memorable words these! But the Eates were cruel and conditions far from assuring. The crudite ruler passed away. It was time a halt was called. The result was that the conscientions Mr. Padmanabha Iyer to whom duty was law and the performance of it the best recreation had to seek fresh fields and pastures new for his patriotic and public-spirited efforts.

He accordingly left Travancore and went to Masulipatan where he became Lecturer in Mathematics. There however, he did not remain long. In about an year he went over Trivadi near Tanjore as Head-master of the Sri Japesa Vidyasala. The reputation, which he had earned in both the places as a born teacher and a stern disciplinarian spread. At the instance of Mr. A. Ramachandra Iyer, late judge of the Chief Court, Bangalore, who was struck by such "a combination of merit and modesty about him", Mr. Padmanabha Iyer had a call to the Mysore Educational Service. Though free to act as he thought fit and not bound by any formal engagement which he had to answer for, he considered it the manly thing to do to refuse the tempting offer so easily within his reach in order to satisfy the claims of an abstract principle and a high morality which tied him down to Trivadi.

STAY AT VIZAGAPATAM.

Shortly however, he had to shift the scene of his work to Vizagapatam at the Mrs. A. V. N. College there as Lecturer in Mathematics and Vice-Principal. There he remained for 11 years and during this period he worked hard, worked well and worked much to the lasting credit of the institution. It is worthy of record that he had in the Principal of the College, Mr. P. T. Srinivasa Aiyangar, M. A. L. T., a profound scholar, whose tastes so far as English was concerned so fully accorded with his and the two together made pleasant and profitable excursion into the vast and varied garden of English Literature. Thus equipped, he gave his best to the College with the result that he became the object of the high appreciation of his superiors and the warm attachment of his scholars. The late Mr. C. Nagoji Rao, Inspector of Schools, wrote of him as "a conscientious worker" and a "young man of excellent character and studious habits" "very good both in English and Mathematics", and "fully qualified to impart instruction in these subjects to the College classes.

It was during his stay at Vizagapatam that he brought out a remarkable Tract on the "Theory of Quadratic Equations and Expressions which elicited the admiration and approval of adepts like Mr. John Adam, Mr. G. H. Stuart and Professor Ranganatha Mudaliar. It was also during his stay there that he sent some suggestions to the late Mr. S. Radhakrishna Aiyer, B.A., who made quite a name for himself by his now famous treatise on Algebra brought out by the Cambridge University Press. How valuable Mr. Padmanabha Aiyar's suggestions were, the talented author has gracefully acknowledged thus:—

"Your suggestions were the most valuable that 1 received in India, and you are the only gentleman whose suggestions I have acknowledged in the Preface to the second edition of my College Algebra (published at the Cambridge University Press by Mr. Clay) in addition to the names of Messrs. Nixon, Heppel and Briggs of the British Isles."

RETURN TO TTIVANDRUM.

At this time, there came a disturbing element. Troubles arose. His wife fell ill and his old parents panted for his return to Trivandrum. While things stood like that something promising turned up. In Travancore, Dewan Shungrosoobiyer turned his attention to educational reform and naturally looked to the advantage he might derive from the experience and energy of an enthusiast in education like Mr. Padmanabha Aiyer whom he had long and intimately known before. He offered the place of Mathematics Tutor in H. H. the Maharaja's College, Trivandrum. The following extract from his letter is worthy of reproduction as reflecting the high opinion he held of Mr. Padmanabha Aiyar's attainments and powers.

"It gratifies me to say that you are one of those graduates who, possessing natural intelligence and good capacity, cultivate the habit of study and evince keen interest in the pursuit of knowledge. I have been well impressed with your manly and honourable character, your love of truth and high principles, your active habits of life, and your intelligent views on matters of general interest...... Should you enter the public service here I sold congratulate that service no less than yourself."

In the stress of his circumstances Mr. Padmanabha Aiyar, accepted the offer which was doubly welcome to him. Breathing once more the air of his native soil, he threw himself heart and soul into his work with even greater zest than ever before. He served the College for about a dozen years during which period he acted as Assistant Professor on several occasions. To what extent he was useful in the framing of the new Education code, Government themselves had unofficially acknowledged. In 1908 he was again to sit on the Committee appointed to revise the Curricula of studies. He was responsible for the instructions issued by the committee relating to Mathematics and Dr. A. C. Mitchell justly known as the King Arthur of the Round Table of Education in Travancore, wrote that they were very good and that he scarcely saw how he could suggest anything towards their improvement. Mr. Padmanabha Aiyar held a seat on the Text Book Committee and was Assistant Examiner to the University for some years. During his connection with the College, he worked hard with a strong will of his own, with an energy of persistence on points which he took up as being of importance to his calling and conviction,

TRANSFER AS HEADMASTER.

At the end of the above period he came to be transferred as Head Master of the Higher Grade English School first to Vaikam and then to Kottar. There is a mystery in it which, it is well perhaps, that one does not twitch and pull. Eminently real and more potent however was the great influence he exercised over the generation he educated. Very sound and exalted were the moral lessons he inculcated. Genuine love and almost paternal solicitude coupled with calinness, thoughtfulness, considerateness and thorough absence of all effusiveness were the keynotes of his control over the schools.

TRANSFER OF THE KOTTAR HIGH SCHOOL SITE.

His strenuous and effective endeavours for the transfer of the Kottar High School to a better and healthier site were approved and acted on by Government. He had to face the strong and determined opposition of the Committee of the London Mission who put themselves positively in the way and pleaded before the Dewan that the Education Code itself was a bar to the proposed site being granted in so far as he condemned the undue proximity of Schools. They even went out of their way, not very wisely perhaps

to suggest another site that, besides being low and insanitary, adjoined a burial-ground. If the Commiteet had the option, it would have given the Kottar High School a decent burial forthwith, in order that its own College and School might thrive all the better. The Committee even went the length of seriously asking the Dewan to believe that there was an impression that studying in a Sirkar School was a pass port to Sirkar employment and that, therefore, the College and High School would go down and the Government High School would flourish at its expense. Little did the Committee think that it had rather a tough opponent in Mr. Padmanabha Aiyar. He did not, like the Committee, conjure up any idle or imaginary fears He merely stood upon the plain logic of facts and that logic spoke for itself. He convinced the Dewan of the thorough eligibility of the site in question by a reference to the component parts of the respective strengths of both the Schools. This reference was telling in so far as it established beyond doubt that the said Schools served different classes of the population. It was mainly upon this fact that the decision of Government, as conveyed in their Proceedings No. E 2249 dated November 18, 1912 runs. These Proceedings will ever be a standing monument at once of Mr. Padmanabha Aiyar's fearless independence and thorough gentlemanliness, and of their adequate appraisement by a strong and just Dewan, even at the risk of offending a powerful community to which public interests were nothing as compared with the success on which it had set its heart.

HIS VIEWS.

Mr. Padmanabha Iyer's views on Education were clear, convincing and trenchant. He was neither a red-hot revolutionary nor a retrogressive reactionary who invariably advances half-backed theories and draws indigestible conclusions. He was a man of strong and sincere convictions and nothing could make him disown, disavow or smother them. His speeches and writings abound in high and lofty thoughts and are couched in words in which there is much to charm and little to cavil at. They are strikingly free from the taint and dross of that unwarranted verbal extragance which unfortunately disfigures the writings of many an educated Indian. In him, Travancore had a keen analyst and a merciless exposer of existing evils and a wise suggester of constructive reforms.

Education was, to Mr. Padmanabha Iyer, emphatically The science of the people. And he made constant and persistent efforts to bring about a modification and reversal of the opinions of fashionable educational Pharisees who hold that education is the direct and certain fruit of the building of schools and the engaging of school-masters. No wonder therefore that he set his face against the creed of cast-iron rule and rigidity which enforced mere forms or formality, naked narration or dull dictation. He cared to teach as nature teaches us-gently, softly, kindly-a little now, a little then—a little here, a little there—a little this way, a little that way. He was decidedly of opinion that " in order that the work of Education may succeed, it must be a co-operation between all who are charged with the bringing up of children and it must fix its gaze steadily on the whole range of that life for which it attempts to prepare. He realised that sympathy is the true and only key to successful education and that children should be regarded not as a nuisance but as sacred trusts and the most valuable of the country's assets committed to our care by providence." He organised out-of-school overseering of boys and established a kinship between parents and teachers, home and school. He put down theatregoing, cigar-smoking and the other petty vanities and fads which too well and too oft fling themselves upon

the fancy of present-day boys most of whom are unfortunately fortune-hunters. Both by example and precept he taught his pupils to maintain their self-respect, to resist and overcome silly tendencies to change appearances and to subordinate the trappings of material civilisation to the mental and spiritual welfare of man.

He insisted on the utmost severity of morals and pursued a line of conduct in the highest degree irreproachable and exemplary. He was an advocate of moral instruction in schools and sternly believed in religion as the sole basis of all morality. There are some who indefatigably and pompously preach against the introduction of religion in Schools and Colleges. They urge that religion is incompatible with morality. that, if morality was taught on the basis of religion, it would accentuate religious differences and lead to sectarianism and that the religious wars and persecutions which time and again deluged the world in blood. should warn us against perpetrating the error. But they conveniently forget that history shows us no instance of any general adherence to a high moral code divorced from religion. And Mr. Padmanabha Aiver thought the elimination of religion from education would assuredly be a heavy and irremediable loss to childhood. He confidently averred that "religion and ethics are both true sciences" and that the former dealing with the higher consciousness, should give the law to the latter," And he laid stress on the fact that "the chief religions of the world but different presentations in varying degrees of completeness, of the one science of religion," that "systems of morality based on different religions are essentially alike," and that "the true spirit in which religion should be taught is one of humility and tolerance." Here are his suggestions for giving our young people moral and religious instruction by private effort:-

"Each village should engage the services of really compeut men arrange for periodical lessons, lectures, and conversations on moral and religious subjects. Parents and guardians should see to it that their children duly perform the daily prayers. What is even more important, they themselves should show in their daily life that they have a living belief in morality and religion, so that the children may not only hear precepts but also see examples. The late Sankara-charya Swamy of the Sringeri Mutt used to advise some of our Brahmin officials who complained to him that they could not find time for the proper performance of their daily meditation and worship that it would suffice to devote to them five minutes in the morning five minutes at noon, and five minutes in the evening. The Swamy did not rebuke the gentlemen who placed before him an honest difficulty. He persuaded them to revive a habit that had long been given up. We may well do likewise in introducing our young men to morality and religion. Our method should be to interest and persuade them and not to denounce them as lost sinners.'

Mr. Padmanabha Aiyar was an earnest and enthusiastic advocate of the Indian Vernaculars. There are some people who are obsessed with the desire for transplanting all Western things in Indian soil, who declare that no vernacular literature is worth serious study, that is hopeless to teach scientific subjects in any vernacular, that the Vernaculars are impossible media for all but the most rudimentary stages of education and that the passion for supplanting English is born of parochial patriotism. This picture of the state of the Vernaculars is certainly overdrawn. Are the Indian Vernaculars so hopeless? Mr. Padmanabha Aiyer's views on the topic are sound and deep and I make no apology for quoring them in extenso.

"The Indians are an intelligent people with a great civilisation behind them. Whatever their condition in the near past they are wakening to a sense of nationality and are trying to progress. Their languages are living and are bound to grow. Growth is already very perceptible in some of them. Each of them has a literature of its own, greater or smaller. A well-devised and well-administrated system of Education is sure to promote the spread of Vernacular literature and stimulate its growth.

"The lack of text-books is no serious obstacle. The history of text-book writing in England and elsewhere will reveal the fact the first text-book in any subject has only followed the teacher, but has never gone before him. But when a subject has established itself in the curriculam, the demand for text-books is usually followed by supply and even by a glut in the market. The teacher's difficulty will then be to make the boys content to use the best.

"In organising a system of higher popular education for India, we must face the fact that India consist of a certain number of Language-areas. Each language area must be provided with its own system of Education. This has indeed been done already in the matter of primary education. But primary education is quite inadequate for our purpose. For really elevating the people, each Language area must develop its language and literature considerably. To effect this, the Vernacular must be made the medium of instruction in all subjects up to as high a standard as possible, English being of course an important and indispensable second language in every school. As the Vernacular becomes more and more developed in both Vocabulary and Literature, it should become the medium of instruction in all the stages of education. In course of time each Language-area will have one or more Universities of its own.

"We are now so used to higher Education in English that my suggestion may seem wild and impossible. But that is the only way to realise a system of trully education. I do not stand alone in this opinion. The same view has been expressed by prominent persons like Sir Theolore Morrison, the Lord Bishop of Madras, and Mr. Besant whose opinions are entitled to respectful consideration.

"Once we set about with a will to teach the higher classes in the Vernacular, the subjects taught, and the medium of teaching will grow, though the results may be poor at first. This is one of the lessons we learn from the history of Education. We can speak and write an unfamiliar language only by speaking and writing it. One can swim only by swimming. Earnest, steady, and assiduous practice will alone bring confidence and strength."

The idea must be taken up and patiently worked by a strong body of persons who are enthusiastic by nature and who sufficiently believe in the scheme not to be daunted by obloquy or ridicule. We hear that an exactly similar idea is being successfully worked out at the Gurukula institution at Hardhwar under the auspices of the Arya Samaj. Rabindranath Tagore is said to be maintaining a national school of his own in the suburbs of Calcutta."

Mr. Padmanabha Aiyar was an uncompromising Educationist and a confirmed optimist. A man of masculine independence and vigour of intellect, he never hesitated to give expression to his views for fear of frown or hope of favour. Every movement which had the good of the student-population as its objective could count upon his solid and powerful support. He ceaselessly made it manifest that the student is a social being and that whatever social custom makes him less efficient as a student, should

be looked into by the school-master more carefully by him than by anybody else. No wonder therefore that he identified himself completely with the movement for the absolute exclusion of married boys from Schools and Colleges. He maintained that solid progress and sustained individuality depended vitally upon our alherence to our nationality and national integrity. Hence he warmly advocated the passing of an educational rule to ber out married boys from schools and colleges. Concidence with past practice, conformity to present requirements and the need for the cure of certain social evils were the three legs of recommendation on which his rule of exclusion was hased

His plea was after all a plea for the restoration and enforcement of the ancient wholesome rule of life, which fenced off student-life from married life, which unmistakably marked out the Brahmachri Stage as entirely opposed to and distinct from the Grihastha Stage of life in ancient India. Under the dominance of that rule of life, ancient India has had a strikingly brilliant era of national life and advancement all round. Thus the separation of student-life from married life does not only accord with the antecedent glorious traditions of our past but is also in perfect consonance with the present day demands of the progressive educational ideals of the West. Mr. Balfour truly says :- "If men are really to make the best of the future, they must never ignore the past. It is a task of men who love their country to turn their ancient institutions to modern uses and not to break the continuity." That there is no better modern use to which the antecedent conditions of our past can be put than the detachment of student-life from married life, Mr. Padmanabha Aiyar has sufficiently and succintly shown in his admirable brochure on The Exclusion of Married Boys from Schools. As is natural in the case of all changes, his booklet created a flutter in the dovecotes of the orthodox section of the Hindu public. the majority of whom are rigid in their beliefs, impervious to good suggestions and timorous and unwilling to make wholesome changes. Nothing daunted, Mr. Padmanabha Aiyar who had the courage of his opinions, expressed them with a stimulating sincerity and downrightness.

It will be clear from the above that Mr. Padmanabha Aiyer was a man of extensive and far-reaching mental vision who approached the difficult and complicated problem of Indian Education from all possible avenues and attempted its solutions with masterly facility. He was refreshingly modern in his views and did not, like the spider which pulls his thread out of his inside, evolve them out of his inner consciousness. It is lamentable that his views did not gain such currency as they evidently deserved—an admirable instance of the truth of the saying about the fragrant flower losing its odour by virtue of its standing in one's own court-yard! If only his hands had been strengthened and he allowed to consolidate his position, he would certainly have added a page of matchless charm to the Educational History of Travancore. As it was his share was but a fragment though a magnificent fragment it was; it was not given to him to shine in the fulness of his splendour or make his life a centre of Gloria in excelsis.

HIS CHARACTER.

A very lovable and interesting aspect of his life was his passionate and sincere love of the profession of his deliberate choice—the profession that is needed most in India. He knew that its prospects from a worldly point of view were certainly poor but that the service of the motherland was its own reward. Loving the profession of teaching for its purity and orderliness and believing ardently in its future, he

was quite content to live in it and for it. It may be said of him that he

> "Loved no darkness Sophisticated no truth Nursed no delusions, Allowed no fears."

And it was his constant endeavour to surround his juvenile wards with the right influences, to guide them by the right motives and to call forth and strengthen the good points in their characters. His manners were so elegant, so gentle and so unassuming that they at once engaged esteem and diffused complacence. Hence it is little wonder that no pedantry or petulance ever induced him to appear richer, better or cleverer than what he was and that no incident of any kind had ever happend to soil his cordial relation with his pupils and subordination.

Duty was the key-note of his life. It was an abiding passion with him. He was devoid of personal self-seeking and worshipped with an undivided and pure love the white light of principle. He was a believer in the gospel of 'duty for duty's sake' which bids us 'strive and thrive' and prompts us to make efforts to rise towards the God-level by welcoming.

"each rebuff

That turns earth's smoothness rough Each string that bids nor sit nor stand but go."

Fads he could not countenance; dreamland had no raptures for him; promp and self-advertisement went against the very grain of his nature. He was emphatically not one of those fortunate few who, more by dint of meretricious blandishments than by brilliant merit cause their own praises to fly from mouth to mouth in geometrical progression. He was rather like any one of the members of the Solar system, ever silently active, aiming at no better reward than the honour of fulfilling certain vital functions in nature's economy and brooking no interruption or interception.

Mr. Padmanabha Iyer had a deep and religious cast of mind and he conceived the end of existence to be "to know Him, to serve Him and enjoy Him." One of the most highly equipped of our intellectuals and equipped with an almost limitless experience he never seemed to forget his duty to the unseen and eternal. He was modesty and humility personified in his resrespect for the opinions of others and in his attitude towards religion, which with him, was no superficial thing but was woven into the very web of his being, animating, guiding and controlling his whole scheme of life. It was this innate and intense religious spirit, this repose upon

"That love which is and was My father and my brother and my God,"

that sustained and animated his life, supplied all his real wants and brought a rare and solemn refreshment to his mind and soul.

Mr. Padmanabha Iyer was sedulous devotee of the Goddess of Learning. Not a day passed without his holding communion with some sage author who lives in his boks and who, for a certainty, affords his readers

"a perpetual feast of nectared sweets Where no crude surfeit reigns.

He drew inspiration from the approved authors of antiquity and his lire and plummet went long enough to sound the depths of current-day culture and creed. A great author says that it is no more necessary that a man should remember the different dinners and suppers which have made him healthy than the different books which have made him wise. The result of good food is seen in a strong body and the result of great reading in a full and powerful mind. It is remarkable that in the evening of his life he harnessed the powers of his dynamic, concentrated and forceful mind to the study of such baffling works on metaphysics as Yoga Vasistam Gita Bhashyam, Sutra Bhashyam, Upanishad Bhashyam, Vartikam and many other monumental works. His knowledge of Western philosophy was so deep and minute that it enabled him more than ever before, to make a critical study of its eastern counterpart with which naturally enough he had a much earlier acquaintance. It was his object to bring out in Sanskrit a complete and comprehensive book on Hindu Ethics, utterly shorn of the outgrowths of prejudice, narrowness and bigotry and thus to contribute his quota of service to render the temple of Hinduism impregnable to the maxim guns of ignorant, half-read, irreverent and blustering iconoclasts. But before the fulfilment of this high and holy purpose, came the blind Fury "with her abhorred shears and slit the thin-spun life."

That Mr. Pamanabha Aiyar had a powerful mind and a towering personality is a matter of common knowledge. That he uncommonly rose above the level of his countrymen and 'affected the mind of his generation' will be acknowledged on all hands. Many who have known him intimately have cause enough to regret that capacity so great and character so high failed to lift the possessor to a loftier level of life in the world. In this regret, I fully share. But universal regret will be felt at his passing away, for "He had kept

The whiteness of his soul and thus men o'er him wept."

Awake! Arise! was never said of Padmanah: No indecent fuss or hurry marks his world-rule, His equipoise is sure, his whole ordaining job-Is unerring clock-work whose force knows no

schedule

II. Secure he lies at length, with banvan leaf for bed, Afloat on rolling ocean of milk whose great boom Shakes all the orbs till all creatures make one mass dead.

To start a fresh chapter in round of cosmic doom. III. His miniature thou art, mortal Padmanab ! Thy force unspent still animates a wide circle; Canst thou not see the heads that up anon do bob To teach to ready crowds the might of principle?

Rameswar.

By R. S. RAO B. A., B. L.

Solitary sand-isle-the bright lands' end! Like a lotus affoat on the white wave.

A dream, vision and reality grave,

The sacred shrine that gods for men intend-Here the primal forces were first fastened

The Adam's bridge hath chained the sea-god brave. Whose coursers smile ripples and never rave;

The Hundred springs here sing in choral blend,

Where pilgrims bathe and hope for no re-birth;

The holy isle! where Rama raised from sands "Iswar's god-head" in pious expiation,

For shedding blood, of Ravan and his bands.

This spot! where heavens and earth revelled in mirth, Chanting the triumphal hymn of "the Blue-meined one."

Reviews.

"The Dawn of a New Age and other Essays" by W. W. Pearson S. Ganesan, Madras Re. 1.

Mr. W. W. Pearson is too well known to us as a clear thinker and a true friend of our motherland that any book he writes dealing with us wins our special regard and admiration. The present book. "The Dawn of a New Age" is no exception to this, In his two chapters on "the Dawn of a New Age" and on "Practical Swaraj" Mr. Pearson shows how clearly he has seen the situation and the real task that lies before us. In the first chapter Mr. Pearson speaks of the "Dawn" which the enlightened prophet Mazzini saw even as early as a century ago and which is only just beginning to be realised by the nations of the world. The old order is giving place to the new but the change is accompanied by pain and suffering in spite of even which we can see clear evidences of the Dawn. Nations have begun to realise the unity of mankind as not only desirable but as a necessity and despite the efforts of statesmen to lead them again in the old paths they will achieve this new freedom. The West fired by these new spiritualistic ideals is looking to the East for inspiration and Mr. Pearson asks "whether India will be true to her *Dharma* and thus take her rightful position of leadership amongst the nations of the world." Mr. Pearson in the next chapter deals with the practical side of the national activity and taking Mr. George Russell's book on Ireland, "The National Being, some thoughts on an Irish polity", he conveys to us the great message that it has for us in India between which and Ireland there is a close parallel not only in the political status but also in national aspirations. The necessity laid upon all those, who, whether in Ireland or in India want to build up the new freedom is to work so that "their external life correspond in some measure to their internal dream." The methods to be adopted for the development of this new civilisation are not political but economic and educational. We are plainly told "If the British were to leave India tomorrow Swaraj would not necessarily follow. Swaraj means more than a change of masters; it means that we learn to master ourselves and that can only be achieved by a long process of self-discipline As an example of this process of self-discipline the Irish Agricultural Organisation Society and all that it has contributed towards national communism and organised action are cited and India is exhorted to follow the same principles as what was possible for Ireland is also possible for her sister country India to achieve. Co-operative societies train men in the spirit of independence which is the only real independence because it is the independence of the spirit and hence where such societies have been started there we would have an expression of practical Swaraj. The other chapters in the book dealing with Tagore's Bolpur School, a character study of Mr. Gandhi, and India's place in the new age are interesting and we recommend the book very much to all those who care for the more practical side of our great national work.

"Ahimsa and World Peace" by WILFRED WELLOCK S. Ganesan, Madras Re. 1-8.

Mr. Wellock is a well known pacifist who was imprisoned during the war refusing to fight. Mr. Wellock affirms that Christ taught ahimsa and that pacifism is nothing but applied Christianity. The fareaching evils of war of which Mr. Wellock writes are as true as they are well thought out. He is quite

outspoken in all he says regarding the Church and the militarist parties of the West. His arguments as to why disarmament is not only the most effective but also the only way to restore conflence are very convincing and ought to be read with great interest. The book on the whole is one that every peace-lover should not miss reading.

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Segal.

The High Courts on Inter-Marriage.

By G. HARISCHANDRA ROW.

Mr. Sha claims that his judgment is not in conflict with the judgments of other High Courts. This is what he says—"I have considered the decisions of other High Courts; but as a matter of law I have not been able to find any basis therein for inferring any legal prohibition of such marriages, and, so far as they are based on usage, I do not think that they could be applied in their entirety to this Presidency. I have not therefore referred to them specifically. I may add that I do not see anything in these judgments which necessarily conflicts with my view."

But Mr. Sha is not right; I will cite a few cases:—
1. In the Allahabad High Court we have a decision on 24 February, 1916, when a dispute arose between Padam Kunari and Suraj Kumari (Indian Law Reports, Allahabad Series, Vol. 28.) Mr. Justice Burkitt in his judgment wrote as follows- 'Bhikaraj was a Brahmin. Musummat Suraj Kumari was by caste a Chhattri or Rajput. Now, whatever may have been the case in ancient times, as shown in old text books, I have no hestation in saying that at the present day marriage between a Brahman and a Chhattri is not a lawful marriage in these Provinces and that the issue of such a marriage is not legitimate." (459) The argument that inter-marriages were found in Nepal was answered by him thus—"It is a custom which, as far as I know, prevails nowhere outside Nepal. It is a custom which, I think, would be applicable only to indigenous Nepalese subjects and perhaps to others permenently domiciled in Nepal. It does no more than validate a muriage between a Brahman and a Chhattri woman in Nepal? (p. 461.) Mr. Justice Aikman, in the same case, agreed with Mr. Burkitt and observed—"Whatever may have been the case in ancient times, and whatever may be the law in other parts of India, I think there can be no doubt that in these Provinces there cannot in the present day be a lawful marriage between a Brahman and a member of a different caste." (p. 463.) He adds—"Such a marriage is not recognized as a legal union in this part of British India." (p. 464.)

2. In the Calcutta High Court there is a case between Narain Dnara and Rakhal Gain, 6th March 1875 (Indian Law Reports, Calcutta Series, Vol. I.) The marriage is one between a man of the Kaivarta (fishermen) tribe and a woman of the tanti (weaver) tribe; and the marriage is declared illegal by the Court on the ground that the parties to it bibig by two different castes. Mr. Justice R. C. Mitter 0.327723

as follows—"In an ordinary case, where it is esta-blished that parties have lived together as husband and wife for a long length of time, it is consonant with natural justice to presume a valid marriage between them; and I am not aware of any peculiar provision in the Hindu law which is inconsistent with such a presumption as this. But in this case there is no room for it, for the parties are of different castes, and a valid marriage between them is impossible unless sanctioned by any peculiar social custom governing them; see Vyavastha Darpana, p. 1038, and Ward's Account of the Hindus, Vol. I, p. 94. It is for this reason we find that the defendant, in her written statement, alleges that the marriage between her and the deceased Radhoo was valid by the usage obtaining amongst her caste people. Of this custom she has given no evidence." (p. 4.) It is clear, therefore, that the mere fact of living together as husband and wife does not, in the Judge's opinion, validate a union. The parties must be of the same caste. Now Mr. Mitter answers the objections that since works like the Dayabhaga mention the partition of property among sons born of parents belonging to different castes, such unions are to be considered as legitimate-"...the Sastras in ancient times legalising inter-marriage. But in the present age, the provisions relating to inter-marriage are not extant, but have become obsolete. Therefore, it is questionable whether the provisions of that chapter are binding now; see note, page 14 Vyvastha Darpana." (p. 5.) It is said that not only inter-marriages but also the provisions relating to them have become obsolete, so that they are no longer binding now. Under what provision, then, does Mr. Sha of the Bombay High Court justify inter-caste marriages of the anuloma kind in the present age? Referring to Mr. Mitter's judgment Justice Markby (Mr. Mitter's colleague) remarks thus-"I understand my learned colleague to consider that the presumption is excluded because the alleged wife is of a different caste from the husband, and that unless sanctioned by custom such a marriage is not legally binding. Upon a question of this kind I should hesitate greatly before I differed from my learned colleague, it being a question with which he is peculiarly well qualified to deal. 1 only wish to point out that no legal authority is quoted for this position. In the ancient text books to such authority could be found, because it is admitted 1. that in ancient times the Sudras were but one general caste or class 2. that in ancient times the marriage of a man with a girl of a different class or caste was not prohibited. Whether the comparatively modern pro-hibition against inter-marriage of persons of a different class or caste extends in this part of India to the modern sub-divisions of the Sudra caste or class is a matter of very great importance." Now, as the prohibition of inter-marriages in this age has already been recognized by the British Government after examining the texts upon which the prohibition is based, Mr. Mitter, instead of going into details, merely refers to two works, namely, Vyavastha Darpana and Ward's Account of the Hindus. Mr. Markby agrees with Mr. Mitter in thinking that inter-marriages are expressly prohibited in modern times though there may not have been any such prohibition in former ages. Mr. Markby only raises the question whether intermarriges between persons belonging to two subdivisions of the same caste would not be valid on the ground that the authorities speak of two different caste, and not two different branches of the same castes. But he has not attempted to show that the kaivaruta and the tanti tribes are of the same caste; and when he cannot prove it, he will not be able say that the prohibition does not apply to marriages between them. He does not, anyhow, wish to differ with Mr. Mitter whom he regards as more competent than himself to deal with

questions connected with the Hindu religion, and con-cludes his judgment thus—"I do not, however, consider it necessary to express any difference of opinion on this point, because I see no objection to the order of remand proposed by my learned colleague." (p. 10.) The remand is not for ascertaining whether the Scriptures allow or prohibit inter-caste marriages in this age—for both the Judges are agreed that such unions are prohibited-but for finding out whether any custom of inter-marriage exists between the two classes kaivarta and tanti. Again, the written statement submitted by the defence in this case runs thus-"Although originally the aforesaid Radhoo was a separated brother of the plaintiff, yet he, forsaking his own caste. remarried me, who am of the tanti (weaver) caste. according to the custom of the tanti caste. Thus being according to the custom of the tanti caste. It is being united as husband and wife, we were living together for at least twenty years." By forsaking his own caste it is implied that the marriage would have been invalid if the husband had still retained his special caste, but that since he had renounced it the marriage could not have been so. Though the inequality still exists—for it is not said that the husband assumed the caste of the wife or the wife of the husband or that both lost their castes-the argument contained in the above statement is based on the conviction that fer a valid marriage the couple must be of the same caste. In short, when the High Court of Calcutta has stated that even a marriage between divisions of the same caste is void, how can Mr. Sha decree that a marriage between two clearly different main castes is a legal

Miscellaneous.

Burning of Temple Cars. The Mystery Unveiled

During 1920 and 1921 a number of temple carburning incidents were reported from places in the southern parts of the Presidency. For a long time it was not known how these incidents occurred or who was responsible for them. Various theories were in the air as to the cause of them. It has at last been found that they were all the work of one individual who was obseessed with the idea of testing the power of Hindu deities.

This man is a native of Dharmapuri, a village in the Salem district. His name is Sadasiva Chetty alias Virappa Chetti alias Chinnaswamy Chetty now aged about 19. He is a little man, 5ft. 3 inches high and has no left hand. He lost his left hand in a railway accident after coming out of jail in 1921. While very young he lost his parents and was under the care and support of one of his relatives. He was lazy and unruly, left his relatives and took to a wandering life. After an absence of seven years he returned to his village about three years ago. Owing to his continued absence from the village his castemen objected to his being re-admitted into their caste. Chinnaswamy Chetty, by way of revenge, set fire to a small temple car belonging to his castemen and also to a cattle shed belonging to his brother-in-law and ran way from the village. He then visited several holy places in the garb of a 'Paradesi' and is reported to have burnt during the period between May 1920 and January 1922 as many as twelve temple cars at Conjeevaram, Tirruvannamalai, Mayavaram, Cuddalore, Shiyali, Vaithiswarankoil, Salem, Kalahasti, Tiruvothiyur, Sholinghur and Tirukalikundram. He also descerated the idols in two or three temples at one of which (In Mayuranathan temple, Mayavaram) he was caught in the act of committing the

desecration, and he was then charged by the police and convicted and sentenced by the Sub-Magistrate of Mayayaram to six months' rigorous imprisonment. He gave a very lengthy statement before the Sub-Magistrate in which with a wealth of detail he admitted defiling idols and burning temple cars and boasted that the deities were powerless to harm him and stated that he would like to see what would happen to him if he ate human flesh. He was confined in the Borstal Institute, Tanjore, was released from it in August 1921, and was then in the Govern-ment Hospital at Madura till he recovered from amputation of the hand after the railway accident already referred to. This however did not prevent him from continuing his nefarious operations and he was suspected with reason of burning cars at Tirukalikundram and Conjeevaram in December 1921. He was then put up before the District Magistrate, Chingleput in December 1921, to show cause why he should not give security for his future good behaviour. was with the concurrence of the Sessions Judge bound over for three years; and is now in jail as he failed to give security. It will be seen from the foregoing that the various theories set up at the time by interested parties about the cause of the car burnings are all absolutely false. All the cars were burnt by a single monomaniac. He has been certified not to be of unsound mind in the legal sense i.e., he understands the nature of his acts; but the Sessions Judge has ordered that the Superintendent of the Jail should keep him under observation so that it may be decided whether he should not be sent to a Lunatic Asylum if his religious obsession persists.

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