

THE Hindu Message

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from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

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

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A Vision of India.

PLACES OF PILGRIMAGE:

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

I sing the places of our pilgrimage
With gladder and more eager heart, for there
A purer, softer, more ambrosial air
Doth calm our restless passions' ancient rage.
Each hath the love of a presiding sage
Whose benediction pure and Godward prayer
Lead yearning souls up love's bright golden stair,
Freed from recurring sin's revolving cage.
Each hath the touch of million pilgrim feet,
The homage of a million pilgrim hearts,
The glad gaze of a million pilgrim eyes.
Emotion's nectar-waves around them beat
Each is a centre of the noblest arts.
Each is a miniature paradise.

Great Thoughts.

You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love.



What I am thinking and doing day by day is resistlessly shaping my future—a future in which there is no expiation except through my own better conduct. No one can save me. No one can live my life for me. If I am wise I shall begin to-day to build my own truer and better world from within.



Reading is indeed to the mind as food is to the body—the material of which its fibre is made. It is surprising to note the difference in the quality of mental thoughts which even one half-hour's good reading each day will make.



We must compromise with life: accept what it will give you, for there is nothing complete, nothing absolutely perfect. If you demand that, if you refuse to concede, you get nothing but struggles and insufficiency.



You may not be able to leave your children a great inheritance, but day by day you may be weaving coats for them which they will wear through all eternity.



Find your niche, and fill it. If it be ever so little, if it is only to be hewer of wood or drawer of water, do something in this great cattle for God and truth.



Mercy is the spring of God's long-suffering; forgiveness is the activity of this mercy; and long-suffering is its quite flow.



Honour him whose life is perpetual victory; him who by sympathy with the invisible and real, finds support in labour, instead of praise, who does not shine and would rather not.



True sympathy always purifies. It cheers. It helps to right seeing. It heals. It strengthens. It exalts and brings one nearer to God. It puts evil passions to sleep and awakens holy emotions. It quickens not the worst things but the best things in a man. It has in it always a pulse of heavenly love. It never aggravates a bad symptom. It never accelerates a wicked course. It stills the troubled waters. It rests and soothes the aching heart. It makes a man hate the mean and low, and love the good and high. It takes one forward into companionships which are above the stars. It is more palatable than food; it is more refreshing than light; it is more fragrant than flowers; it is sweeter than songs.

A Garland of Quiet Thoughts

P. P. P.

Events of the Week.

His Highness the Maharajah of Gaekwar has been pleased to agree to be elected the Chancellor of the Benares Hindu University in place of His Highness the Maharajah of Mysore who was Chancellor for the last six years. His Highness the Maharajah of Bikaner has been pleased to agree to be elected as the Pro-Chancellor of the University in place of His Highness the Maharajah of Gwalior who was Pro-Chancellor for the last six years.

The Hindu University owes a debt of endless gratitude to Their Highnesses the Maharajahs of Mysore and Gwalior, not only for the handsome donations with which they have helped the University, but also for the invaluable active guidance and support which each of Their Highnesses has given the University as its Chancellor, and pro-Chancellor during the first six years of its existence.

The "Englishman" says:—There is reason to believe that the report of the Racial Distinctions Committee has not yet been given favourable reception in the India Office. It learns that its recommendations has not been accepted by Viscount Peel on the ground that the time is not yet ripe for the introduction of such sweeping changes as the report recommends. Viscount Peel is also against the abolition of the jury system.

The Government of Madras at the instance of His Highness, have, it is understood, decided to institute a regency with the Dewan Mr. V. R. Durai Rajah B.A. as Regent and Mr. Kunhuni Menon as Dewan to carry on the administration in the place of the present State Council composed of a European Civilian State Superintendent, a Dewan and the Chief Judge as Ex-officio Councillor. The Political Agent is understood to be going here sometime about the 23rd instant to convene a Durbar to announce the changes. It is understood that Mr. Kunhuni Menon, the Dewan-Elect has, already arrived at Trichinopoly. It is understood that by the new arrangements, His Highness has neither abdicated the throne, nor has he ceased to be the ruling chief that he has been hitherto and has merely temporarily delegated his powers to his eldest brother, the present Dewan, of whom His Highness has said:—"His vast experience of State affairs, his high sense of duty and his readiness to place all he knows at my disposal, I have found to be of invaluable service."

The following observations of the *Hindu* on the speech of Mr. Thompson will be found to correctly reflect the sentiments created in the minds of all impartial readers. Of the many gems that scintillate through Mr. Thompson's speech in the Council of State—which to the mortification no doubt of that redoubtable *chela* of O'Dwyer was forced to be stopped as he was working into a peroration or wagging a tail which would have contained extra poison—the following is a fair sample and is taken from the official report:

"There is another important State situated not far from one of our provincial Capitals which has a treaty, also of old standing, which provides that 'the honour and rank and dignity of the Raja shall be estimated by the British Government in the same degree as in that in which they were estimated by the former Emperors of Hindustan.' Suppose a lampoon on that Prince is published at his very doors and is circulated broadcast among his subjects, and he asks us to mete out to the offender the same treatment that one of the Moghul Emperors might have been expected to mete out. What answer are we to give?"

Why, precisely the answer our Councillors have given. For was it not a great mercy that the Press was spared those harrowing inflictions which, by a perversion of history, are suggested by Mr. Thompson as peculiarly favoured of the Moghuls? We do not know which to wonder at the more, Mr. Thompson's innuendoes and suggestions of the limitless fire he was saving the Press from or the State Councillors

swallowing his fantastic interpretations of treaties and pledges. Scientists tell us of some specimens of quartz which, without any gold being visible to our eyes, are rich in the uniform diffusion of the precious metal. Such is also Mr. Thompson's speech, only for the gold you have misrepresentation galore. With the haunting spectre of the certificate, our councillors who were intent above all to prevent an impasse could not have behaved any better.

Reuter telegraphs as follows—It is as certain as it can be that there will be a general election before Christmas, announces the political correspondent of Mr. Lloyd George's organ "Daily Chronicle" following a meeting of the Cabinet at which the question was deliberated, and the only doubt, adds the correspondent, is whether it can be held before the meeting of Parliament in November. If the Parliament is dissolved as surmised in this telegram we wonder what is to become of the Prince's protection Press Act for which the Viceroy took the unprecedented course of certifying.

The Special Correspondent of the *Hindu* wires from Simla:—In my message about the rumour of resignation of Lord Reading I stated that serious doubts as to the Cabinet's disposition towards the recommendations of the Racial Distinctions Committee were being expressed here in semi and non-official well informed circles whose anticipations have always some official hint behind them. I am now in a position to state authoritatively that the Cabinet, through the Secretary of State for India, have definitely set their foot on the committee's main recommendations, deprecating them in no unambiguous terms. It is understood that, while they do not take serious exception to the Committee's recommendation regarding Indian Magistrates trying accused claiming the status of European British-born subjects, they strongly deprecate the Committee's recommendation regarding the abolition of the jury system and other important changes in the Criminal Procedure Code on the ground that the time is not yet ripe. This is one more blow to Lord Reading's prestige and sense of justice. Speculation is rife in certain quarters. This act of the Cabinet might act like the last straw that breaks the camel's back, but my estimate is that Lord Reading has sufficiently accustomed himself to the Cabinet's insults and will at least await the coming British elections.

The Government have accepted the resolutions of the Municipal Councils of Tellicherry and Tirupur that elementary education shall be compulsory for all boys of school-going age within the whole of the local area under their jurisdiction. The provisions of sections 47 to 52 of the Madras Elementary Education Act, 1920 shall come into force within their respective areas from the 1st November 1922 and 1st December 1922 respectively.

The probable dates of the meetings of the Madras Legislative Council in the months of November and December 1922 are given below:—November 15th to 17th, December 18th to 22nd.

Mr. Ginwala, the Chief Whip of the Democratic Party in the Legislative Assembly, has issued the following statement. There has recently been a persistent rumour that the Democratic party which did so much useful work has manifested indications of breaking up. There is no foundation for this rumour, except perhaps the fact that a small section of the party have, for reasons which are not quite clear, expressed their intention to sever their connection with it. On the other hand, some new members have joined the party, making at present a total of forty. The Working Committee of the party have decided to recommend to the party that its creed be so altered that no provincial, communal or sectarian question shall be taken up as a party matter, considering that the Legislative Assembly is an all-India Assembly, in which national interests ought to have predominance.



The Hindu Message

Dharma and Life—XVII.

Indian Parties and Party Government.

There are many who think that the formation of parties and their occupation of the seat of power are inseparable from the modern organisation of democracies,—that they are the means by which the forces of democracy endeavour to struggle against oligarchy in its various forms. There is much truth in this view. For, the several parties that form themselves in the democratic state try to maintain themselves in power only by appealing for support to the majority of the voters. Though it is true that this appeal to the masses results in the instability of the state policy and disturbance in men's political principles, the state gains in mobility what it loses in stability. Even stability is in a measure secured for the state by the maintenance of the government in popular favour though the principles on which government is carried on may undergo frequent change and this may cause inconveniences inseparable from the constant and successive adoption of measures which are inconsistent and even contradictory in their aims by the different parties striving for mastery. Still, it is, in our view, an error to suppose that, because there are intellectual, moral, and spiritual differences between man and man, the formation of parties is indispensable for the well-being of the people at large, or even that party feeling is a living and eternal phenomenon of human life, social or individual. We think that parties come into existence only when the measures of a state are based on the will and approval of majorities. Numbers, we have already seen, are altogether a wrong basis for all kinds of collective action which aim at a higher standard of human well-being than mere success and strength for the state. If so, the majorities whose views and feelings prevail in state life and the organised groups of politicians who appeal to them for support are equally undesirable, and it is best

that their ascendancy should cease as early as possible in modern public life.

Moreover, it is easy to see that the formation of parties, factions, and juntos is injurious to all democratic state life and the prevalence of the popular will in the carrying on of the state policy. For, every party, group, and faction tries to influence public opinion—*i.e.*, the opinion of the majority—in favour of its own principles, measures, or supremacy in the state. How much truth, honor, or even safety often gets sacrificed in this conflict of opinion can never be fully realised! How are the people to be enabled to distinguish between an honourable striving for mastery by men who are guided by the honourable ambition of giving effect to their own honest principles and convictions and the mere unscrupulous endeavour to secure the spoils of office and the joys of supreme power? Moreover all parties and all movements for influencing public opinion claim to be influenced by the highest of all ethical standards in their public measures and conduct. Every party claims that it alone stands for "justice," while its adversary is aiming to attain to an inequitable and narrow monopoly of office or power against the true interests of the state and the people at large. In these days men never speak of personal rights, or class privileges, but only of public interests and the safety or advancement of the state and nation. At the same time, it is erroneous to suppose that all oligarchic feeling or prejudice has disappeared from modern society or state life. No doubt, it must be admitted that power can no longer be centred in the hands of a hereditary class or clan of aristocratic families. We must not, however, suppose that the mentality known as aristocratic has ceased to have a place in modern social and public life. In the England of today, the working classes are dependent for their earnings and livelihood on the capitalist classes, and so a real democracy is a form of the state which can only come into existence when the principles of communistic socialism are adopted as the basis of modern society. So long as the economic conditions remain as they are today, the struggle of the masses against the ascendancy of plutocratic oligarchies will and must continue. There are those, also, who maintain that the will of the masses cannot be brought into play—or even into formation—without the influence and working of an oligarchic mentality entering into public life to enlighten, guide, and direct that will into the channels which are most suitable for the public happiness and safety. Parties

are themselves the product of the need and the working of such oligarchic tendencies, and thus stultify the principle for which democracies have been brought into existence.

It is no doubt true that parties keep watch over each other and that the party which is in opposition always examines the measures of its rival or rivals when in power so as to improve it in the course of the discussions which take place in all modern deliberative assemblies. But parties are as often found to give a party colour to such discussions with a view to gaining an advantage for itself by making out that they alone advance the interests of the community as a whole. If parties were really formed to serve national interests, it would be impossible, to conceive that Germany or the British Empire would have entered upon their recent ruinous conflict for supremacy in Europe. The very fact that British parties formed a Coalition during the war and maintains it still in order to face the problems arising out of it shows that the party system fails when great national issues arise. Moreover all observers have pointed out that, even in the British Parliament, the constituencies worry their representatives and clamour to secure various local advantages from the central government and that they do not judge of the conduct of these representatives by any large considerations of public interest or national glory.

We do not say that parties should not be formed or that their formation can be prevented under the political conditions now obtaining in the West or even in the East. What we want to say is that in the Ancient Indian polity, the principles and conditions—mentioned in the various previous sections—under which the popular representatives were chosen prevented all the evils of partnership, while securing a just government for all in consonance with the Dharma. The representatives were chosen for their eminent social position and high personal character, and they were drawn from all orders of society in the state. They had no other aims or views in their public life than to shape the policy and measures of the king and his ministers in accordance with Dharma and, to secure thereby the progress and prosperity of the people. They brought a thoroughly open and independent mind to their task of criticising the measures placed before them, and hence the state always commanded the people's good will in the true sense of the term,—not upon what is called "popular will" in these times, viz., the tyranny of majorities. Throughout

Europe and America, monarchies have been overthrown, or have been shorn of all their influence and vitality. In the ancient Indian State alone the monarchy was a reality and no sham. It owed its strength and sufficiency for well-doing to its judicious combination with the aristocratic and democratic elements in the state and its determined resolve to give effect to the eternal principles of Dharma in carrying out the aims and measures of the state.

If we look at the current politics and the administration of affairs in South India, we think there is much to confirm what has been said above regarding the place of parties in modern politics. We have already had frequent occasion to point out that the Brahmins have never formed a faction, oligarchical or other, bent on securing place or power for themselves in the past history of India. This view has been confirmed by the observations and conclusions of many independent western writers and students who have carried on researches into Indian literature. When British rule was established and consolidated after Queen Victoria's Proclamation of 1858 the Brahmins, like a few of the *non-Brahmins*, availed themselves of the new system of secular education and entered the service of the state in large numbers. At the same time, they have, since A. O. Home founded the National Congress, striven their best to secure the success of that great institution and its work of founding an Indian Nationality in modern India. Many non-Brahmins of South India, too, helped on the progress of the great movement, but the brunt of the work fell on the Brahmins. Just at the time when their labours and the labours of the individuals, of other classes who co-operated with them were about to be rewarded, the "*Justice party*" and the "*non-Brahmin movement*," so-called; were formed to put an end to so-called Brahmin preponderance and influence in South India. The real object, as shown by subsequent events, was *chiefly* to secure the loaves and fishes of office. The Brahmins never clamoured for political influence or official monopoly, but only worked for the uplift and emancipation of the South Indian people at large. They never cared for politics in the sense of securing a large number of representatives and a correspondingly predominant influence in the legislative council. Even the present dominant policy of excluding them from subordinate offices of all grades and even from the advantages of education, general or vocational, they have accepted as inevitable under the abnormal conditions brought into existence by the so-called

"Justice" party. All that is wanted for this land is political freedom and the extinguishing of the monopoly of power by the bureaucracy. It is on these principles that the Brahmins have guided themselves in their public activities.

The Non-Brahmin party, on the other hand, has not only systematically attempted to secure a racial and communal preponderance—apart from all reference to merit or even seniority—in all departments of the state and in every grade of office in the Government Service but it has helped largely to augment the authority and aggressiveness of the Civil Service Bureaucracy, as shown by the manner in which the recent administration of Malabar affairs has been conducted in various particulars. When parties are not formed on principles of national progress and when any one faction or junto gains the ascendancy in the state, it is no wonder that power is utilised to gain class ascendancy and monopolise the spoils of office for the members who have entered into a compact to exploit the public interests. We now hear the echoes of incipient discontent among some of the leaders of this party which often indulges in the boast of having elevated itself into the "new ruling class in South India." One of them has come forward recently to declare openly that "the Non-Brahmins feel irresponsible by the field being free for them." The same person says of the Brahmins. "They feel that their occupation in the field of constructive public activity has gone. Political life to them is no longer worth living at least in the Madras Presidency; hence their dispersion to other parts of India and of the world." This is their reward for all their earnest and patient persistence in carrying on the Congress agitation of nearly forty years. The Brahmins, however, do not complain. Their work in this land has been always to live for Dharma—and this includes what has been called by no less a man than the eminent Christian teacher of South India, Dr. William Miller, "the solidarity of man" (*loka-sangraha* as the Gita calls it). It matters not if the Brahmins have no communal vote and representation,—in fact they have not asked for it, and do not want it. They have always taken their place among the ranks—i.e., the common masses—of the people. Nothing can be more audacious as a historical falsehood or a political weapon than to say, as the non-Brahmin leader just quoted says, that the Brahmins have been—or are—"an oligarchy which stood in the way of the free growth of the people". The account we have given in

these columns of the political system of Ancient India shows that according to the *Dharma* of which the Brahmins were made the "custodians", the national parliament and the Council of Ministers of state as well as the village and urban and provincial assemblies were composed of men of all castes, and the Brahmins formed in most or all cases only a small minority in them. We now see, on the other hand, that the ascendancy of the Non-Brahmin has, *within this short term of power of two years only*, avowedly accomplished "the dispersion of the Brahmins to other parts of India and the world." It has provoked the complaints of the Depressed classes regarding "the aristocratic prejudices of the Non-Brahmins"—i.e., of those Non-Brahmin classes which have monopolised the powers and offices of the state to the exclusion of others. The Non-Brahmins themselves—some at least—avow that there has been "a transformation of the Non-Brahmin movement which was started as a democratic movement in opposition to an "oligarchic movement." The so-called "oligarchy" here referred to is the Brahmin caste. We have said enough in various places already that the Brahmins have never held the position of an oligarchy in this country. Foreigners like M. Barth and others have also admitted the fact that the Brahmins throughout their history have *never* organised themselves to advance their interests as a class. The Non-Brahmin party has already done much harm in South India. It can only maintain itself if, in the distribution of the spoils of office and the exercise of the powers of the state, it takes due account of what has been called "*the numerical relationships that obtain among the various classes of the population*". It is impossible to comprehend how this can be done in the distribution of offices in the state,—as different classes and sub-classes comprised in the so-called Non-Brahmin Community are differently circumstanced and endowed. The truth is that there is no really homogeneous community called the Non-Brahmin in South India. Hence, it is destined to become more of a class-movement as time passes and as men are already beginning to see; and its professions of aiming at the good of all sections of non-Brahmins will and must fail and every one of the discontented sections and factions will unfailingly grumble at its own neglect or exclusion. The Non-Brahmin leader already quoted speaks of the "*Justice party*" as "a party without a brain," as a mere "counter-combination against the Brah-

mins:—"Among them there are trained public men whose co-operation, though not perhaps their leadership, is to be desired. This is made impossible in the nature of things by the Non-Brahmin movement." When all these facts are borne in mind, there can be no doubt as to where the new spirit of factionism in South India is bound to land South India. Here at least the Indian movement of political emancipation and responsible government is clearly a delusion and a snare.

Literary and Educational

Natural Activity.

By R. KRISHNASWAMI Aiyar, M.A., B.L.

(concluded)

We shall consider all these alternatives in some detail but as most of us are only in the stage of the first alternative, that is, are being swayed by nature, we shall begin with a consideration of that stage. Here the confusion between the self and the nature reigns supreme and it is impossible to differentiate between them; the former forgets that it has an independent existence and allows itself to be led by the nature into all sorts of activity. It is of the person in this stage that the passage

कायंते ह्यवशः कर्म सर्वः प्रकृतिजमुणे: ॥ III, 5.

"All losing their self-mastery are made to do by the qualities born of nature." is ever true. Sri Krishna deliberately uses the passive causal form for He knows that a person in this stage cannot even claim to be an active agent or "doer" but that he is only "made to do" as a passive tool in the hands of nature. But the person himself has no conception that he is simply "made to do" by his nature but thinks himself the "doer" for the confusion between his nature and himself happens to be complete.

If we analyse the activities of an individual, it will be found that they are either conscious or unconscious, that is, the mental element is present in some activities while it is absent in others. Strictly speaking, it is not proper to include in the definition of activity the acts in which the mental impulse is entirely absent; nor can we call him an actor who has no idea that he is acting at all. We leave aside therefore such activities as the acts of breathing, digestion, assimilation etc., which are purely reflex in character. The other kinds of activity where the mental impulse is present we may comprehensively include under the name of Responsible Action. As already stated these may be classified under three heads:

I Natural activity which is swayed by nature

II Congenial activity which allows some scope for nature but aims at its gradual elimination.

III Forced activity which aims at a suppression and direct elimination of nature.

To begin with the first, Natural activity, this again may be divided into three classes. (1) where the mental element is almost nil and nature alone is the motive power (2) where the mental impulse born of nature is alone the motive power (3) where the mental impulse born of nature is strengthened by the conscious exercise of the will. We may therefore conceive of Responsible

Natural activity in three forms (1) Instinctive activity (2) Impulsive activity and (3) Wilful activity. It is necessary to understand the significance of the three words Instinct, Impulse and Will which I have used to designate the respective elements in the three kinds of natural activity. I cannot better explain the distinction than by giving an example. If I get stung by a scorpion, the first act that I do is to shake off the scorpion and save my body from further sting; the next is the sense of resentment against it and the attempt to give vent to it immediately before I have time to think whether I may do so or not; the last is the deliberate attempt to kill the scorpion that stung me and perhaps other scorpions as well. That is, the avoidance of pain is due to Instinct, the aversion to the thing causing pain is due to Impulse, the active hatred of the thing causing pain is due to the Will. Similarly the seeking of pleasure is due to Instinct, the attraction to the thing causing pleasure is due to Impulse, the active desire for the thing causing pleasure is due to the Will. It will be seen from this that the instinct is abstract in its nature and is undefined, its sole function being the avoidance of pain and the seeking of pleasure in any form. For example, hunger is an instinctive feeling; it does not prescribe any particular mode of appeasing itself; it only requires food of any sort that is capable of appeasing hunger. The animal which is mainly guided by Instinct cannot be said to love its food or feel itself mentally attracted towards it, for it is a matter of experience that as soon as its hunger is appeased it is indifferent what becomes of the remnants and has no thought of food at all till it again becomes hungry. We can only say that it *requires* food and not that it *desires* it. The cow suckles her calf mainly out of Instinct, she wants to ease herself of the pain caused by the distended udders; it cannot be said that the cow suckles her calf out of love or affection for the latter. In giving these examples I must not be understood as saying that the mental element is entirely wanting but only that the mental element is not the motive power but only instinct. The mental impulse and the will are under almost complete subordination to the Instinct. The most elementary of such instincts is the Instinct of preservation of life and it is common to the lowest animal and the highest of spiritual aspirants. It is of this that Sri Krishna speaks of in

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ III, 8.

शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ।

"Even your bodily existence will be impossible if you are entirely non-active.....One who acts solely for his bodily wants incurs no sin."

The next higher stage of Impulse is reached by the thing that satisfies or offends that Instinct. That is, in this stage the perception of good and evil relative to himself is had—a perception of the desirability or otherwise of a thing with reference to his instructive avoidance of pain or the acquisition of pleasure. This perception as may be expected, is the result of the innumerable prior experiences of the relation between a particular thing and the pain or pleasure that ensues as a result of the experiencer having come in contact with that thing. Only an animal that has felt the whip before can be afraid at the sight of it; fear then is a mental impulse caused by the perception of the undesirability in the thing causing the fear. It is not necessary that the individual should recollect all his prior experiences of the relationship. All have had their share in shaping the nature and the intensity of the impulse. They are therefore not lost but only reappear in a different form. As the past experiences have been had, it is impossible to

affect their nature in any way as they have already merged in the effect viz., the impulse. It is not therefore possible to completely prevent this impulse from arising when we see a particular object

सदृशं चेष्टते स्वस्याः प्रवृत्तेर्ज्ञानवानां ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥

इन्द्रियस्येन्द्रियस्यायै रागद्वेषौ व्यवस्थितौ । III, 33, 34.

"Even the knowing man acts according to his own nature.... The beings go, by nature, what can prevention do? Attraction and Repulsion are inherent in the object of each sense."

The best that we can do by the exercise of our will is to prevent this impulse from carrying us away into activities which the intellect does not approve of

तयोर्न वशमागच्छेत्तौ ह्यस्य पृथिव्यिनौ ॥ III, 34.

"He must not become the victim of these two—attraction and repulsion, for they are obstacles in his way."

If our will is weak or we allow to remain passive, the impulse will be sufficient to make us act even in spite of ourselves.

कार्यते ह्यवशः कर्म सर्वैः प्रकृतिजैर्गुणैः ॥ III, 5.

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वाण्येयं बलादिव नियोजितः ॥

काम एष क्रोध एष रजोगुणसमुद्भवः ॥ III, 36, 37.

यदहंकारमाश्रित्य न योक्तव्य इति मन्यसे ।

मिथ्यैव व्यवसायस्ते प्रकृतिस्त्वं नियोज्यति ॥

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥

XVIII, 59, 60

"All persons lose their self-mastery and are made to do by the qualities born of nature.... By what then is a person made to commit sin, as if forced to do so, even against his will? That is desire, That is resentment, the offspring of the quality called Rajas.... Fruitless is this endeavour of yours when you think self-willed that you will not fight, for your nature will nevertheless make you do so. What ignorantly you desire not now to do, you will nevertheless do involuntarily bound as you are by your own activities born of your nature."

The next kind of Natural Activity, the Wilful Activity, aims at a conscious carrying out of the dictates of the Instinct and the Impulse. Here the will is not content to play a subordinate part and assumes to itself the function of finding out special forms of activity which will secure to the individual the satisfaction of the Instinct and the Impulse. The individual in this stage will not seek food only when he is hungry nor will he be attracted by the food only when he sees it; he will, on the other hand, "love" the food; that is, he will seek to have it even when he is not hungry and he will feel himself attracted by it even when it is beyond his reach and he will therefore work for it moved thereto by the store of his past experiences which have taught him that it is an object capable of giving him pleasure. All kinds of deliberate activity which aim at the securing of a particular object of pleasure or the avoiding of a particular object of pain come under this head. The object must be present before the mind of the individual and his will must be directed towards it. But all the same, the will is not the motive power at all however important a part it may assume in this stage or after all it is only subservient to the dictates of

nature; the will is only an instrument, however refined and useful it may be, in the hands of nature which is the real motive power or "actor."

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥

"Confused by the sense of 'I' he thinks himself the 'doer' of activities which are really done by the qualities of 'nature'."

Sri Krishna describes the individuals in this stage in these words :

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥

इदमद्य मया लब्धमिदं प्राप्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवास्तुखी ॥

आढ्योऽभिजनवानस्मि कोन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्ये ह्यज्ञाननिर्मोहिताः ॥ XVI, 12, 15.

कामैस्तेस्तेऽहं तृप्तानाः प्रयद्यन्तेऽन्यदेवताः ।

ते तं नियममास्थाप्य प्रकृत्या नियताः स्वया ॥ VII, 20.

"Bound by numberless bonds of desire and with desire and resentment as their goal, they longed for the unlawful amassment of wealth for enjoying pleasures. 'This was got by me today. I shall get this object of desire in the future. This is here. This, more wealth, will come to me. This enemy has been killed by me. I shall kill also others. I am a master. I have enjoyments. I have obtained what I wanted. I am strong. I am happy. I am wealthy. I am high-born. Who else is there equal to me? I shall perform sacrifices. I shall make gifts. I shall be happy.' Thus blinded by ignorance and with their knowledge taken away by the particular desires they take refuge in other deities observing the required rules moved thereto by their own nature."

It will be seen from the above that the three kinds of Natural Activity viz., the Instinctive, the Impulsive and the Wilful, may be said to correspond to the feeling of Want, the feeling of Desirability and the feeling of Desire in the individual. The whole of Karma Kanda is concerned only with such activities and has therefore for its object the satisfaction of this Want, the enunciation of this Desirability and the regulation of this Desire, on lines least harmful to the spiritual interests of the individual. It does not aim at a destruction of the nature but only at its satisfaction consistent with the spiritual safety of the individual. By spiritual safety is only meant the prevention of degradation and not any advance in the path of spiritual progress.

सह यज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यदुभयं वोऽस्त्विष्टकामयुक् ॥

देवान्माययतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तुः श्रेयः परमवाप्त्ययम् ॥

इष्टान्भोगाणिहं वो देवाः दास्यन्ते यज्ञमाविताः । III, 10, 12.

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ II, 43.

प्रकृतेर्गुणसंभूताः सज्जन्ते गुणकर्मसु । III, 29.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ IV, 12.

नैगुण्यविषया वेदाः । II, 45.

त्रैविद्या मां सोमपाः प्लुतापाः

यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोक-

मश्नन्ति दिव्यान्निवि देवभोगान् ।

ते तं भुक्त्वा स्वर्गलोकं विशालं

क्षीणि पुण्यं मर्त्यलोकं विशन्ति ।

एवं त्रयीषममनुप्रपन्ना

गतागन्तं कामकामा लभन्ते ॥

"Long ago the creator created men and sacrifices and told the former: Multiply with this. This will give you all that you desire. Respect the Devas with this and let them respect you. Respecting each other you will attain the highest good. The Devas propitiated with the sacrifices will give you the pleasures desired by you.....Those whose minds are full of desire and long for swarga will tend towards enjoyment and power which will be the cause of birth and the fruits of action and which requires a lot of various activities.....Blinded by the qualities of nature, they are attracted towards the activities appertaining to those qualities. Desiring the fruits of activities, they worship here the Devas, for in the human world the activities fructify soon..... The Vedas are concerned with the three Gunas. The Vaidikas drink the soma, become purified and make sacrifices to me and pray for an ascent to Swarga. After going to the world of the Lord of the Devas, the result of their merit, they enjoy in heaven the heavenly pleasures of the Devas. After enjoying the vast world of Swarga, they enter the mortal world when their merit is exhausted. Thus, they that resort to the Dharma of the Vedas being desirous of pleasures get only this going and returning."

To make any perceptible advance therefore towards a realisation of the true self, it is absolutely insufficient to resort to any kind of activity which subordinates the will to the service of nature. The three kinds of Natural Activity which we have been considering till now cannot therefore help the aspirant to transcend his nature and he has necessarily to resort to higher forms of activity which aim at reducing the potency of nature and therefore at releasing the self from the bondage of nature. The Gita accordingly concerns itself more with these higher activities than with the natural activities we have dealt with above. If Sri Krishna refers to the latter, it is only with a view to ask the aspirant to turn his back upon them, and confine himself to the former activities. They are, as already stated, of two grades, those that allow some scope for nature though aiming at the same time at its gradual elimination and those that aim at a direct annihilation of that nature. The former I have called congenial activities and the latter forced. The congenial activities will be the next subject for our consideration.

Miscellaneous.

The Idler.

"My feeling is quite against ever marrying," said the young Queen Victoria to her Prime Minister in 1839. But something happened in the following autumn that changed that feeling completely. Her cousin Prince Albert, accompanied by his brother Ernest, arrived on a long planned visit to the Court at

Windsor. Two days after arrival Queen Victoria and Prince Albert were deeply in love. The girl-Queen had succumbed to the attractions of the boy-Prince. A few days later she wrote to her uncle, the King of the Belgians:—"Albert's beauty is most striking. He is so amiable and unaffected—in short very fascinating." On the following Tuesday "The Queen sent for Prince Albert and there followed a long conversation which ended in affectionate embraces. In a letter sent to her uncle a few days later the young Queen wrote, "My mind is quite made up and I told Albert of it this morning. The warm affection he showed me on learning this gave me great pleasure. He seems perfection. I love him more than I can say and I shall do everything in my power to render the sacrifice he has made (for in my opinion it is a sacrifice) as small as I can."

When King Edward was a young man, the most beautiful girl in Denmark was undoubtedly the Princess Alexandra. A photograph of the Princess fell into Prince Edward's hands at a social gathering at Cambridge. "I shall keep that photograph until I meet the original" he said. The Prince visited Germany where he met Princess Alexandra and her father, on a sight-seeing tour at Spier Cathedral. Next day Prince Edward wrote a glowing account of her beauty to his father who, alas, died shortly afterwards. Time passed and the Prince and Princess met again, this time at Brussels. The future Queen Alexandra drew a picture of an historic Abbey, signed it and handed it to the Prince. He kissed the drawing and declared that it showed be a memento of one of the happiest days of his life. Soon the betrothal was announced.

At Sheen Lodge, on May 3rd, 1893 Prince George, Duke of York (our present king) proposed to Princess May and was accepted. Few days later, king Edward, then Prince of Wales, explained the absence of his son and heir from a function at the Middle Temple "I have no doubt he said "that it would have afforded my son the greatest pleasure to come among you but as it is only two days since he became engaged to a very charming young lady I think you will understand that he is most naturally spending the evening in her company."

And now the world is awaiting the news of another Royal romance—The engagement of the Prince of Wales.

Origin of "Pussyfoot."

"Pussyfoot" by which nickname Mr. W. E. Johnson is so popularly and so universally known really had its origin during his exploits in dealing with the desperadoes engaged in contravening the liquor laws in the wild and woolly West of America. "A drink-seller" so says Mr. St. Nihal Singh in his *Dry America* "went about bragging that he was out for Johnson's blood and meant to shoot him at sight. The redoubtable Special Officer decided to give him a chance to carry out his threat. Learning that his enemy had never seen him, he carefully disguised himself, rode up to the door of his pool (billiard) hall, tied his horse to a post and pretending to be dead drunk, reeled into the place and asked for a drink. A bottle of sarasaparilla—a "soft" drink was placed before Mr. Johnson. He threw it down in a fit of anger and demanded "read hell fire." The drink-seller thereupon took him to be a genuine customer and opening a trap door in the floor he took out a bottle of spirits and pushed it towards him. After pouring out a generous libation Johnson asked for some tobacco. His quick wits had shown him that in order to get the weed the fellow would have to turn his back upon him and that would give him the opportunity to disarm him. The instant the man's back was turned Johnson whipped out the liquor seller's gun

(revolver.) When the astonished man looked around he saw the muzzle of his own weapon levelled at him. He readily submitted, was taken prisoner and was prosecuted and punished. Ever since that day Mr. Johnson has been known as "Pussyfoot". Mr. St. Nihal Singh explains in a footnote "This expressive Americanism is applied to a man who like the pussy, walks about without making a noise".

The New Teacher.

Miss Cross, the new governess, is coming to the conclusion that her pupil, John ought to go to school. Yesterday she was giving John and his sisters a talk on elementary physiology, and her subject was the heart.

"What happens" she asked, "to the man who smokes too much tobacco? He develops a tobacco heart. So the man who rows too strongly develops a rowing heart."

Here John cut in "And I s'pose", he said, "the boy who eats too many sweets gets a—". But Miss Cross was too quick for him, and her ruler playing a tattoo on his knuckles proved that the bad boy gets what he deserves.

The Chief Anti-Turk.

The chief anti-Turk in the British Cabinet is said to be Lord Curzon, who had inherited the mantle of Gladstone on this subject and is a bag and baggage man. It is astonishing how wrong our Indian statesmen go on these things. It was Lord Hardinge who became so friendly with Russia that he made the Persian sphere of influence agreement which ended in such an entente with Russia that we were dragged into the war. In fact, the two most sinister figures in the recent history of India have been Lord Curzon and Lord Hardinge. Lord Hardinge alienated the Mahomedans of India by his pro-Russian Persian policy and Lord Curzon is putting the finishing touch by his Turkish hatred. And yet these are people we put up statues to in India. Why, in fact, call anyone a benefactor till he is dead?

A Dog in Parliament.

When Lord Palmerston was Prime Minister, and Disraeli was his chief opponent, a dog got into the House of Commons one day and began to bark just as Palmerston rose to speak. "By what new opposition am I now attacked?" exclaimed the veteran statesman, with a scornful glance at the Opposition members. "By the member from Berkshire," retorted Disraeli, and the roar of laughter was so great that Palmerston, who was supposed to be cool enough for any emergency, was disconcerted.

The English Language.

When the English tongue we speak
Why is break not rhymed with freak?
Will you tell me why it's true
We may sew but like wise few,
And the maker of a verse
Cannot cap his horse with worse?
Beard sounds not the same as heard;
Cord is different from word;
Cow is cow, but low is low;
Shoe is never rhymed with foe,
Think of hose and dose and lose,
And of goose and yet of choose,
Think of comb and tomb and bomb,
Doll and roll and home and some.
And since pay is rhymed with say,
Why not paid with said, I pray?
We have blood and food and good,
Mould if not pronounced like could.
Wherefore done and gone and lone?
Is there any reason known?
And, in short, seems to me,
Sounds and letters disagree.

சுதந்திரன்.

பிரதி பாணுவாரந்தோதும்

வெளிவரும் ஓர் தமிழ் பத்திரிகை.

சென்ற 7 வருஷ காலமாகும் நம் நாட்டு முன்னேற்றத்திற்கு அடிப்படையான விபசாரம், கைத்தொழில், விபாபாரம் முதலிய செல்வ விருத்திக்கான விஷயங்களும், மனிதர்களுக்கும், கால்களைக்கும் அவசியமான சுகாதாரம், நோய் பரிசாரம், மதுவிலக்கு முதலிய விபாசங்களுடன் வெளிவருகொண்டிருந்த "வாத்தகமித்திரன்" தக்கால போக்கையனுசரித்து "சுதந்திரன்" என்னும் பெயருடன், இராஜ்ய விஷயங்கள், மகாத்மா அவர்களின் உபநேசம், இந்துயர் முன்னேற்ற மார்க்க விவரங்கள் முதலிய விஷயங்களுடன் வெளிவருவதற்கு, சுயராஜ்யமடைய சிற்சுழிவார் ஒவ்வொருவரும் இப்பத்திரிகையை வரவழைத்துப் படித்துச் சுகோதர, சுகோதரி யாவரும் சுயராஜ்யம் டைத்து சுகஜிவினாகவேண்டும்.

வருஷ சுதந்திர இந்தியாவிற்கு ரூ. 6—2—0.
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AN OBJECT LESSON TO INDIA

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

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

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

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

Ganesh & Co., Publishers, Madras.