

THE Hindu Message

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from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar, B.A.

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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.

INDIA'S PLACES OF PILGRIMAGE.

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

I have sung also often in my verse

The spots of Rama's and of Krishna's sway

The pilgrim heart tired of the dying clay

And ceaseless gropings in the universe

Doth seek the goal which peace and bliss confers,

Where lifted far above the world's decay

The soul shines with a steady stellar ray

Freed from embodied birth's recurring curse.

Discrowned Ayodhya crowned with loving thought

In sweet dreams lost by fair Sarayu's side.

And Mathura lit by His love's bright star,

And holy Brindavan by all Hindus sought

And Gokul where His grace doth e'er abide

—My yearning heart seeks these though they
be far.

A Song of Super-life.

(BY AN INDIAN DREAMER.)

VI

The sighs of the sorrowful fall like blows upon my heart.

Their tears have deluged and drowned my joy.

Their groans go like spear-thrusts through my soul.

Their blasphemies have slain my bliss.

No ! I cannot be happy till they revel in happiness.

The sun of my joy cannot shine when their hearts are lost in gloom.

I shall pray to the Light to illumine their darkness.



VII

Shall man, God's image, lie at the feet of Illusion, spurned yet fascinated ?

Shall he be swung on the swing of the Present by the breeze of desire between the pressing past and the fatal future ?

Shall he, the sleepless Light, be lost in the land of Sleep ?

Shall he lie in the prison-cell of sin, when the door of the palace of purity lies open ?

O Mother, with the star-wreathed brow ! Take thy child into Thy arms and give him rest and peace and joy.



VIII

Maya weaves the web of space with the threads of Time.

O Mother ! how many multi-tinted garments dost thou weave for me.

Drunk with the joy of thy measureless riches, I have decorated myself with infinite garments.

But yet one superb garment imperial and immortal, I have not yet worn.

That is the robe of Vidya. Dress me in it and lead me to meet my Eternal Father.

Events of the Week.

The Tribune makes the following proposals regarding the entry into the Councils of the Non-Co-operators:—In our opinion the only sensible policy for the Non-Co-operators and other Nationalists to follow in the Council would be (a) to abstain from debate or voting in all ordinary cases, subject to the important reservation that in all cases of good or bad measures, having a more than ordinary bearing on the question of nation-building, when their participation is needed to turn the scale in favour of right or against wrong, they should reserve to themselves the discretion of jointly participating in the debate or division; (b) to participate in and if and where necessary initiate debates with a view to safe-guarding freedom, individual and national, and fighting repression tooth and nail; and (c) to concentrate effort, as far as possible, on the same work that they are doing outside, that of increasing the strength and solidarity of the country and uniting it in fundamental opposition to the present form of government with a view to its replacement at the earliest possible moment by a Government responsible to the people. The time for total and wholesale obstruction would come only when this work was completed, if even at that time the Government had not the sense to bend before the coming storm. The Boycott should, in our opinion, be rescinded, first that the constituencies may be captured in favour of immediate Swarajya, and secondly that the Congressmen who are returned may endeavour by every collective means in their power to win the other members over to their side, and so far as possible exercise their vote and their power to educate and organise the country in radical opposition to the bureaucratic form of rule. This, in our opinion, would be as good non-co-operation as the policy of obstruction advocated by the three members, besides being far more effective for the ultimate purpose and having the great advantage over it of being entirely free from all risks of a set-back. This therefore, is the amended form of Pandit Nehru's proposals which we would respectfully place before the All-India Congress Committee, the Congress and the Country.

In his recent speech in Lahore Pt. Nehru gave expression to the following significant words:—

Would it better please Mahatma Gandhi to know that the country had not advanced an inch and was where he left it; and that like sheep they had scattered away on the departure of the shepherd from their midst. Mahatma Gandhi did not want them to act blindly; but to exercise their own judgment and intelligence, and the speaker asked them to do no more than that. If Mahatmaji had pointed out a way to them and travelling some distance on that path they met a dragon, would they plunge straight into its mouth because the Mahatma had suggested that way or would they rather turn away from the path after being made aware of the danger. In conclusion, the speaker observed that if his view of the matter was wrong, it could be rectified later; but if the view of the other side was proved to be wrong, it would be too late to retrace their steps, because the elections would have been over by that time. The speaker refused to believe that merely non-violence and the constructive programme could paralyse the Government and bring about the establishment of Swarajya.

The Maharatta remarks thus of the report of the Khilafat C. D. Committee:—The Report of the C. D. E. Committee has already given a stunning blow to the 'No-change' party which staked its all on maintaining the Congress programme exactly as it was. As if that blow was not sufficient for the purpose, another is dishied up by the Report of the Khilafat C. D. Committee. Merely to print in thick black type that the Committee has recommended 'the total boycott of Councils and schools' is deliberately to put the reader on the wrong scent. The fact is decidedly otherwise. In no respect has the Committee supported the many boycotts in all their stern rigidity. The boycott of Courts has been obviously relaxed, in so far as defence is allowed to be given in certain cases, based though it be on

religious testimony. Regarding schools, emphasis is laid on the organisation of old national schools than on boycott itself. Again, the meaning of non-violence has been made unambiguous and the frills that had clustered round the world, have been torn to tatters. Foreign propaganda for the Khilafat is recommended and boycott of British goods and picketing of liquor-shops are recommended to be resorted to at once. As regards Councils, the Committee has laid down the *pros* and *cons* of the question in detail and left the question as open and premature. Any schoolboy can tell that, leaving the question open can, by no stretch of imagination, mean supporting the boycott of Councils. On the other hand, following the wholesome rule of giving the benefit of doubt to the accused, it can be said with much truth that the Committee is inclined more towards the Councils than towards the boycott. Well, whatever it be, we do not feel that the decision to shirk the question as premature is wise. Nor is it difficult to refute the arguments against Council-entry set forth by the Committee. The difficulty of the Fatwa has already been partially solved by the Working Committee of the Jamiat-ul-Ulema. It has resolved at its meeting at Delhi that:

"Adhering to the instructions embodied in the Fatwa about withholding co-operation from the Government, the Working Committee permits wrecking the Councils by contesting seats and vacating them without taking the oath of allegiance."

As a matter of fact the question of the oath is not insurmountable and it has been sufficiently discussed by Hakim-sahab, Pandit Motilali and Mr. Patel in the report of the C. D. Enquiry Committee. After reading all this, to maintain that no change is recommended in the programme by the Khilafat Committee is to exemplify one of the oft-quoted lines of Bhartrihari.

Mr. S. D. Saklatwala, who has been returned as Labour member for North Battersea, is related on his mother's side to the well-known Tata family of Bombay his mother being a sister of the late Mr. J. N. Tata. He was born in 1874 and received his education at St. Xavier's College. In 1897 he joined the firm of Tata Ltd. and about 1905 went to England, where he has been for the last seventeen years. For some years he worked as Private Secretary to the late Sir R. J. Tata. At present he is the manager of the mill stores department of Tata Ltd., in London. He is an advanced Socialist. So far he has taken no part in Indian politics. Mr. Saklatwala is the third Indian Member of Parliament, the first being the late Mr. Dadabhai Naoroji and the second Sir M. M. Bhowanagari. He has married an English lady, by whom he has five children.

In our issue of October 21 we stated, says the "Saturday Review", that we understood Lord Reading was coming home. Two or three days later some of our London contemporaries made use of this statement, without acknowledgment, but embroidered it by suggesting that Lord Reading's return to this country was due to ill-health. This was not exactly the information of which we were possessed. Next the papers of India took up the tale, and considered it in all its aspects, according to their fancy. Then came 'authoritative' denials of the news—Lord Reading was not returning home. All we have to do in this matter is to reiterate our statement, as we have good reason to believe that it is correct.

Dr. N. Winternitz, the well-known Oriental scholar and Indologist from the Prague University, has joined the new cultural University of Viswa Bharati founded by Dr. Rabindranath Tagore at Shanti Niketan, Bolepur.

The "Madras Mail" learns that the British Government have approved the proposal to allow the Raja of Pudukotah to take twenty lakhs of rupees as compensation and that allowances to the Rani of Rs. 18,000 a year and to the son of Rs. 12,000 a year will stop henceforth. The Civil list allowance to His Highness of Rs. 174,000 a year continues to be paid to him as usual.



The Hindu Message

Dharma and Life—XXII.

War in India and in the West.

Some people hold that there is something particularly wicked and brutal in man which rises to the surface when he resolves to resort to the arbitrament of the sword in order to gain his aims. For example, Mr. Wilfred Wellock says:—"By participating in war, civilised man debases himself, affirms what is not true, viz., that intellectual, moral and material forces are not stronger than physical and material forces." In India, on the other hand, while we do not deny that war is a "rugged road" to take for the gaining of human aims, we do not think that it should be regarded as evil under all circumstances. When all other means of right action have failed, it becomes itself a righteous method of action,—for it then becomes a final resort of men left in a state of utter despair and forced to take action under a clear sense of wrong and injustice done to them. It is then that Hindu sacred authorities describe war itself as a *Yagna* (a mode of "sacrifice") offered to the gods. Manu says that a chief must try to gain his ends by negotiation (*sama*), by giving up some lesser for a higher gain (*dana*), by effort to bring disunion in the enemy's ranks (*bheda*)—by any one of these means, or a combination of them; that war must, by all possible means, be averted, as nothing can be more uncertain than victory or defeat in war; and that only when all the other methods of endeavour have been attempted and proved futile, war must be resorted to as a final resource, and even then only if there is a certainty of victory according to all human standards of calculation. (VII, 198,—200). If a Chief gains the victory in war, he must regard it as a gift and favour from the gods, and proceed to the granting of all sorts of boons, concessions and privileges to his people, for theirs is the real sacrifice and

they have given away valuable human lives in abundance in order to secure victory to their Chief. The gods too must be propitiated by offerings of various kinds. It is thus that, in India, those who resort to war have to feel—and are called upon to feel—that even in war it is not mere brute force, but right or reason (impenetrable by human understanding and intelligible only to the supernatural intelligence of the gods and rishis who form a hierarchy of beings interested in the affairs of men), has asserted itself in producing the ultimate result. Mr. Wellock says that "moral right is a higher right than of physical force." This is, indeed true—but not in the sense he assigns to the saying, viz., that the morally right cause *must* win in the world even without the use of physical force, and that therefore force in the shape of war must cease. All this is well enough as a pure theory or speculation attractive to a certain class of faddists or fanatics. But the Hindu Dharma is no theory or fad or mere bunkum,—but the revelation to man of the spiritually illumined intelligence of the Rishis. We follow them not from patriotic motives, but because we know that their injunctions of Dharma are the mandates of the divine being conveyed to us through the sages in order to secure the ultimate deliverance of the human soul from the bondage of Samsara.

There is an idea in the West that to kill a man in war (or otherwise) is to destroy his personality. Even those who freely resort to war share this belief, and it is for this reason that they avow that they have recourse to war only as a last resort. It is the absurdity of this position that the blessed Bhagavan exposes in the *Bhagavad-Gita*. Such an absurd view is maintained by people in the West, because they are ignorant of the distinction between the spirit (*Atman*) and the physical tenement (*deha*) to which it has become tied by *karma* in past incarnations. The human body is perishable, but not the human personality (the Atman) which is *nitya*, permanent, everlasting, indestructible;—and hence we do not, by killing the body, kill the human personality. The late eminent Indian Christian ecclesiast, the Reverend H. Bower, who was long a popular Tamil examiner in the Madras University, has entirely misunderstood this declaration of the Gita, viz., that, by killing a man's body, we do not (and cannot) destroy his imperishable personality and eternal spirit. He thinks that, if we accept this view as right, no man can be blamed for even murdering another, as he can plead that he only killed his body and not his spirit. Nothing can be

a greater absurdity than this criticism of the portion laid down in the Gita. For, human and divine law blames (and punishes) a criminal and murderer for killing the body only, and not the spirit. In the *first* place, it is impossible to kill the spirit, and so no man can or ought to be punished for it. In the *second* place, the clothing of the spirit with the body of man is the gift of God's grace to him, and for the noblest of all purposes, viz., to realise the glorious self-effulgence of the *One Existence* (spiritual) *without a second*, and no one has the right to deprive another of the life here (of the body) which furnishes the opportunity of achieving such divine self-realisation. In a righteous war, as already understood and explained, when a man gives up his body as an act of sacrifice for the gods (*Yajna*), his heroic act is productive of good to all the world. The Mahabharata says:—"No one should anywise grieve for the hero who has been killed in battle" (*Raja-dharma*, chap. 98). For he attains thereby to the heaven of Svarga. It is the warrior who turns his back upon the foe in retreat and then gets killed that goes to Naraka, the region of the damned and the sinful (*1b*). This same section and chapter of the Mahabharata points out in detail how the analogy between war and yajna holds in full—that the elephants form the Ritviks, the horses are Adhvaryus, the flesh of those slain is Havis (offering), the blood therefrom is the sacrificial ghee for pouring into the fire as an oblation, and so on to the minutest details. The warrior's death in the midst of his companions in battle is considered so exceptionally elevating and sacred that no *tabu* (or pollution) is observed in his case, and no baths or funeral gifts are prescribed (*1b*). For these and other reasons, war is not considered in India either as sinful or as a destruction of the human personality. We also resort to it as a *final* method of gaining human aims when all others have failed,—and a method, too, to be put into practice according to the injunctions of the Dharma-stra. If war is an "evil" it is a necessary evil, and not at all—when all the limitations prescribed are observed,—a crime against divine or moral law.

What then are these limitations and safeguards? None of these are apparently observed or cared for in Europe. In India, they are of the very essence of war. In the *first* place, we have not here the Satanic institution of "*militarism*,"—Universal conscription. Even England, under the persistent agitation and pressure from her late

eminent soldier and general, the late Lord Roberts, adopted this engine of devilry, this veritable limb of Satan, as her reply and challenge to the late Kaiser's threateningly frequent uncoverings of his "mailed fist." In our own specialised social system of Varnas no such thing could ever conceivably exist. For fighting was confined only to a small class of the population—the Kshatriyas. There has never existed on earth in any other land or community a class so exalted by chivalry, heroism, self-confidence, or righteousness as our Kshatriyas. H. H. Wilson, the eminent British Orientalist says:—"The Hindu laws of war are very chivalrous and humane and prohibit the slaying of the unarmed, of women, of the old, of the conquered." That "all is fair in love and war" is a maxim which is opposed to all Hindu instincts and traditions can be asserted without fear of contradiction. India, in her palmy days of glorious freedom, was never a "*Nation in arms*," like Germany, France, or Great Britain during the recent World War. In the *second* place, the Indian Dharmic laws of war require that, when war is declared, both the combatant forces and hordes must retire to an open field in the neighbourhood of a jungle far away from the haunts of men and the centres of population, art, and industry in order to carry on the fight. On the other hand, during the European war recently fought, whole nations were enlisted for military purposes and even the gentler sex was called upon to engage in the manufacture of munitions and war material of all kinds. In the *third* place, the destruction, suffering, and misery caused by wars were only of a limited extent, and confined to narrow bounds, both in regard to the extent of area and population. We, Indians, never could have had so much loss of valuable life,—so much suffering and misery, arising from loss of wealth, of art and beauty,—so much of chaos in industry and social life generally as the late World-War or any other similar war left behind, it in Europe. Especially, the aftermath of revenge, hatred, enmity, fear and distrust left behind among the European Nations is one unexampled and impossible in a country like India. A writer says:—"A new era has come after the war,—but it is an era of sadness and sorrow; of turmoil, conflict, and contention; of vice, irreligion, and immorality; of lamentation and regret. With all the waste and wreckage, the misery and mourning, the demoralisation caused by the war, how can the golden age appear?" The present insatiable greed among

European Nations, their panting for fresh colonial possessions and dependencies, their passion for revenge, their fresh inventions of scientific methods for perpetrating wholesale massacres and devastations have produced a bloodthirsty atmosphere which has never existed before in Europe. Those who want to destroy our ancient system of Dharma and the system of Varna and Asrama which is its support and stronghold ought to ponder over the fact that it is these characteristically Indian institutions that are mainly responsible for the differences we have noticed above in the phenomena and purposes of culture between India and the West. If Western civilisation and culture is the fruit of Christianity, as its missionaries and adherents claim, then we can only pray that we may be saved alike both from Christianity and its fruits of western social life and social institutions. Ruskin says of the nations of Europe:—"The Constitution of their governments, and the clumsy crookedness of their political dealings with each other, may be such as to prevent either of them from knowing the actual cause for which they have gone to war." We can by no means accept this white-washing method and procedure of one who, in some quarters, is looked upon as a prophet and a teacher. We are of opinion that both the phenomena mentioned by Ruskin—viz, the constitution of the European governments and the crookedness of their dealings with each other and other communities in all other quarters and continents—alike spring from one and the same source. Even the nature and aims of their wars—which form a part and parcel of the "crooked dealings" of these European communities—is to be ascribed to the same primal source and necessary cause. The creeds of men are a fair clue to all they have been and done in the past, and are seen to be or to do today. The creed of science—of biological science—is that man is descended from the Catarrhine Ape. Against this irrational faith and creed, we, Hindus, set forth our own ancient Vedic faith and creed of the Rishis,—viz, that man is descended from the body of the Divine Being. The European man can never divest himself of his original ferocity and capacity for wanton mischief or injustice in his dealings with his fellow men. This fact alone sufficiently explains not only his brutal methods of warfare, but even some of the cruel and unjustifiable dogmas—not at all to be found in the precepts of the divine Jesus—which he has imported into the so-called Christian creed and which clearly trifle with the problems of sin and its punishment (or atonement) in such a

manner as to produce all the degradation and brutality which we of today notice and deplore, in man's dealings, political or military, with his fellow-men of other climes and races, especially those who belong to the civilisations of Asia. At the same time, we cannot fail to notice that of late there is a welcome change in men's interpretation and comprehension of the ancient and true sacred teachings and precepts, and we trust that it will lead to such a transformation in men's characters and dealings with others as will make the future course of international dealings in peace and war different from what they have been in the past. Especially, on our present topic of war, an early change is necessary and desirable. We have mentioned above some of our own humane and just rules of warfare. They are conspicuous by their absence in all European wars—in fact there were no rights of war. And as for diplomacy, we cannot imagine anything more confused and anarchic,—for, as a distinguished French writer explains, the diplomat should (only) know how to conduct all negotiations in a way favourable to his master, to beguile the diplomats with whom he treats in order to make them agree to the most advantageous conditions, all the while holding himself on guard against seduction, *dissimulating his intentions, while inspiring confidence.*" Diplomacy was, in a word, synonymous with dissimulation, and war with brutality.

Social and Religious.

The Bhagavad 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.

श्रीभगवानुवाच ।

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्सेहं प्रियमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

The Blessed Lord said—

Again, O mighty-armed, hear thou my words revealing the Supreme, which I, desiring thy welfare, declare to you who art enraptured.

NOTES:

1. The seventh and the ninth chapters have revealed the Lord and His manifestations. Now the Lord teaches in what forms He should be meditated.

2. It has been also pointed out that such a *sadhana* is taught to fit the human soul to have the Visvarupadarshanam described in Chapter XI.

3. Sri Madhusoodana says that in Chapters VII to IX the *Tat Padartha* (God) is revealed in His Nirguna and Saguna forms (e.g.) अहं कुरुर्ह यज्ञः and रसोऽहमस्य कर्तव्य

and that in this Chapter the *Upayas* (means) of *Dhyana* (meditation) are described in full detail.

4. Sri Ramanujacharya also describes the object of this Chapter as an amplification of the teaching of the earlier Chapters.

अभियोगस्तपरिकर उक्तः । इदानीं भक्त्युत्पत्तये तद्विद्महे च भगवतो निरंकुशैश्वर्यादिकल्याणपुण्यगणनस्य कृत्स्नस्य जगतः तच्छरीरतया तदात्मकत्वेन तत्प्रवृत्ते च प्रपञ्च्यते ॥

5. Sri Madhwacharya says:

उपासनार्थे विभूतीविशेषकारणत्वं च केनाविदनेनाप्यायिनाह ॥

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वेशः ॥ २ ॥

Neither the hosts of Gods nor the great sages know my glorious power, for in every way I am the Causal Principle of all the Gods and the sages.

Notes:

1. The Lord says that He Himself reveals His manifestations and glories as He being the cause of all causes could not be fully comprehended and declared by others.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

He who knows me as birthless and beginningless and as the supreme Lord of the universe—he, among mortals, is undeluded and is freed from all sins.

Notes:

1. He has overcome illusion and so sees the truth. He is a चाविताभ्यासः

2. The *Śvetasvatara Upanishad* says:

ज्ञात्वा देवं सर्वपापापहानिः क्षीणः क्लेशैर्जन्ममृत्युप्रहाणिः ।

3. The *Śruti* says further:

न तस्य कश्चिज्जनिता न चाविः ॥ ज्ञानमुच्यते पुंसां क्षयात्पापस्य कर्मणः ।

4. Sri Ramanujacharya points out how by *Aja* (Aja) the Lord shows here he is different from matter from embodied spirit and how by *Anadi* (anadi) he shows how he is different from the liberated souls.

5. Sri Madhwacharya points out that *Anadi* means the director of all. *अनद्वैतविता सर्वस्वैयनादिः । अजत्वेन सिद्धैरितरस्य ॥*

बुद्धिज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चात्ययेव च ॥ ४ ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

Perceptive power, knowledge, non-illusion, forbearance, truth, restraint of the external senses, restraint of the mind, pleasure, pain, existence, non-existence, fear, fearlessness, non-injury, equanimity, contentment, austerity, benevolence, fame and ill-fame—all these diverse qualities of beings arise from Me alone.

NOTES:

1. They arise in accordance with the diversity of *karmas*.

2. Hence for the attainment of auspicious qualities which alone will lead to god-realisation, we must seek the grace.

3. Sri Dhanapati says well:

अतोऽहमेव सर्वलोकमहेश्वरः सर्वभोगमोक्षार्थं शरणाकर्णीय इति भावः ।

4. The difference between *Sama* and *Dama* is thus described in the *Srimad Bhagawata*.

शमो मनिष्ठता बुद्धेर्दम इन्द्रिय निग्रहः ॥

To be continued.

Historical and Scientific.

Lectures on Indian Music.

By M. S. RAMASWAMI AIYAR, B.A., B.L., L.T.,

Lecture III.

(Continued.)

19. A contemporary of *Pundarika Vittala* arose in South India, viz. *Rama Amathya* of *Todar Mall Timma Amathya* of *Sriranga*. This *Rama Amathya* wrote *Svaramelakalanidhi*, which may be regarded as the first authoritative treatise on South Indian Music. While *Natyashastram* and *Sangitharatnakara* were written for the whole country of India, *Ragatharangini*, *Ragadarpanam* and *Sadragachandrodayam* were written expressly for North Indian Music; and *Svaramelakalanidhi* was produced expressly for South Indian Music. *Rama Amathya*'s work therefore contains the *Raga* system of the *Karnatic* type. It needs hardly be said hereafter that all the ragas were based upon and worked out from, the common tonic *Sa*; for the reason that the confusion of the keynote ended with *Sharangadev* and the modern *Shadja*-keynote right royally began with *Lochanakavi*, and continued unto this day. The date of *Svaramelakalanidhi* is 1549.

20. In the reign of *Jhangir* (1605—1627), many of Akbar's musicians had gone away; and the few that remained, viz. *Onatarkhan*, *Parwizdad*, *Hamzan*, *Makhu* etc., got the music out of its scientific track and contributed to the chaos of North Indian music which Mr. *Bhatkhande* so much deploras. Two works, however, on the science of music appeared in this reign, viz., *Somanath's Ragavibhoda* (1610) and *Damodhar's Sangithadarpana* (1625). The former was a South Indian work, while the latter was a North Indian one. *Somanath* was a Telugu Brahmin of *Andhradesa* and a Sanskrit scholar and musician. His book bristles with masterly *Aryavritthas*, discusses about the theory of Sound and proceeds to speak about *Vina* and its use. The "genus-species" system of expounding *Ragas*, which was touched by *Lochanakavi* and was later on codified by *Vyankata-makhi*, finds a place in *Ragavibhoda*, wherein mention is also made of the "Śruthis." *Somanath* seems to have come under the influence of the North Indian music, as evidenced by his use of *swara* names, *thivra*, *thivratara*, *thivratama* and by his term *Thata* for *Mela*. He bungled in the matter of placing his 12 frets on the *Vina* and perplexed *Aholala*, when the latter attempted to reconcile the North Indian terminology with the South Indian one.

21. As for *Sangithadarpana*, it forms a congeries of good many unconnected things. The *Svaradhyaya* of *Sharangadev* has been hopelessly mixed up with the *ragadhyaya* of some X and no explanation was given in the book for this queer procedure. Today *Sangithadarpana* has lost all its respect. But in the 17th century it seems to have enjoyed some popularity. Listen to what Sir W. Jones says on

the point: "The Pundits of Bengal unanimously prefer the Damodhara to any of the popular sangithas; but I have not been able to procure a good copy of it and am perfectly satisfied with 'the Narayan,' which I received from Benares and in which the Damodhar is frequently quoted." Mirzha Khan professes to have extracted his elaborate chapter on music mainly, if not solely, from *Sangithadarpana* which was translated even into Persian. How is it that a work, so popular in the 17th century, has been consigned to the waste-paper basket in the present century? Mr. Fox Strangways replies: "Music, like river, cannot stand still. Its whole essence consists in finding short cuts to old routes. Life is too short to spend wholly in living in the past."

22. Shah Jahan (1627—1658), the builder of the beautiful Taj Mahal, was himself a beautiful singer and patronised music to an immense "degree". We have a fair idea of what that decree was, from the fact that he caused both his principal musicians Jaggannath and Dirang Khan to be weighed in silver and gave each Rs. 4,500. His third musician was Lal Khan, a son-in-law of Tansen's son.

23. Aurangzeb (1658—1707) happened to have no ear for music at all; and Shakespear's immortal lines, beginning with 'the man that has no music in himself etc,' apply to Aurangzeb most literally. He understood music to be a curious amusement invented by one set of idlers to while away the time of another set of idlers. Lane-Poole wrote: "Aurangzeb did his best to suppress music and dancing in accordance with the example of the Muhammadan Prophet who was born without an ear for music and hastily ascribed the invention of harmony to the Devil. The musicians of India were certainly noted for a manner of life which ill accorded with Aurangzeb's strict ideas and their concerts were not celebrated for sobriety. The Emperor determined to destroy them and a severe Edict was issued. Raids of the police dissipated their harmonious meetings and their instruments were burnt. One Friday, as Aurangzeb was going to the mosque, he saw an immense crowd of singers following a bier and rending the air with their cries and lamentations. They seemed to be burying some great prince. The Emperor went to inquire into the cause of the demonstration and was told it was the funeral of music slain by his order and wept by her children. Aurangzeb said: 'I approve of their piety: but let the slain music be buried deep and never be heard again.'" It is suggested that the Emperor's anger was directed not so much against music itself as against the erratic ways of living of the musicians and that those who reformed themselves were honored with pensions. But the outstanding fact that he had no ear for music, coupled with his queer notion of men's ways of living, and that his Edict positively discouraged music, whether he intended it or not—cannot be effaced from the pages of history.

24. As I have said at the very outset, the Goddess of Music disappeared from Aurangzeb and took shelter in the palace of many a prince in India. It is a curious coincidence that in the very reign of a powerful discourager of music, two celebrated authors rose into prominence and wrought a permanent change in the musical system—one, of North India and the other, of South India. Ahobala, in the North, brought out his *Sangitha Parijatha* in 1659; and Vyankatamakh, in the South, brought out his *Chathurdandiprakasika* in 1660. Both the works are to be regarded as two great landmarks in the history of Indian music and form authoritative text-books of North and South Indian systems of music respectively. Ahobala's Suddha scale was Kaphi or Karaharipriya; while Vyankatamakh's suddha scale was Kanakangi.

Ahobala was the first to describe the 12 notes he used in terms of the length of the speaking wire of the Vina; while Vyankatamakh was the first to codify the 14 notes (really 12 notes) that he took, into 72 melakarthis, while, again, *Chathurdandiprakasika* retains its authority in South India unabated even today. *Sangithaparijatha* has, of late, been brought down, from its high pedestal, into rivalry with Bhavabatta's *Anupasangitharatnakara*, Muhammed Rezza's *Nagmut-e-Asaphi* and, quite recently, Bhatkhande's *Lakshya Sangitham*.

25. During the time of the ten successors of Aurangzeb who ruled at Delhi from 1707 to 1857, music did continue to be cultivated but not with the vigour it had attained in the preceding reigns. Captain Willard gives us an idea about the musicians of the closing days of the Muhammadan period as follows: "Sadharang, Udharang, Noorkhan, Ladhkan, Pyarkhan, Janee, Gulam Rasool, Shukkur, Mukhunn, Tethoo, Methoo, Muhamad Khan, and Shoree (the founder of *Tappa*) stand in high repute. Several practical musicians of both sexes are even now to be met with, who—although ignorant of the theory of music, may for extent, sweetness, pliability, and perfect command of the voice, rival some of the first-rate minstrels of Europe."

26. Bhavabatta author of *Anupasangitharatnakara* was one of those court-musicians who, on account of the discouragement of music by Aurangzeb, went away in all directions to seek the patronage of other Rajas. He went to the State of Bikanir and became the State-musician of Raja Anupamsinh. He showed considerable knowledge of the Southern system of music, took like Pundarika Vittala *Mukhari* as his suddha scale and based all his ragas on 20 *Thatas*, viz, Thodi, Gondi, Varati, Kedara, Suddha Nata, Malavakaisika, Shri, Hamira, Ahiri, Kalyana, Deshakhshi, Deshakar, Saranga, Karnata, Kamoda, Hizaji, Nadaramakri, Hindola, Mukhari, and Soma. Before leaving Bhavabatta, mention must be made of a very important point for which he is to be ever remembered. He taught us the method of extracting ragas from *Thatas*—a lesson which Vyankatamakh gratefully learnt and made use of in connection with his 72 Parental modes. Bhavabatta observed—

रागस्तु नवधा प्रोक्तः ।

Each raga may, according to this rule, be divided into 9 Raginis, viz. 1. Poorna 2. Shadava 3. Oudava 4. Shadavapoorna 5. Poornashadava 6. Oudavapoorna 7. Poornapoorna 8. Shadava-Oudava and 9. Oudava-Shadava. These expressions will have their full explanations in my next Lecture.

27. Muhammed Rezza, a nobleman of Patna and another of *Nagmut-e-Asaphi* (which was written at the instance of his patron Nawab of Ayodhya) is now remembered for having driven out *Kaphi* and introduced, for the first time into North India in 1813, *Bilawal* as the suddha or fundamental scale, which remains as such even today. He demolished the Raga System of his day and built his own, to be again demolished by Mr. Bhatkhande of *Lakshya Sangitham* fame.

28. Meanwhile, in Western India, Maharaja Pratap Singh Deva of Jaipur (1779—1804) ordered for a standard work on Hindustani music and named it *Sangitha Sara*, of which the chapters on *Thala*, *Vadya* and *Nrithya* will repay the reader's labour. The suddha scale employed in the book was *Bilawal*.

29. Krishananda Vyasa published his *Sangitharagakalpadruma* at Calcutta in 1842, the chief feature of which was the collection of all the available masterpieces in it. Vyasa's suddha scale was again *Bilawal*.

30. While thus the mania for book-writing was rampant in North India, the whole of South India was going ahead in the matter of musical composition. Purandara Doss wrote many a beautiful song in Kanarese and established *Mayamalavagowla* as the *suddha* scale of South India. In Travancore Swathi Thirunal (1829-1847) composed his devotional songs and Govinda Marar. (1798-1843) his erudite Varnas. In Ettimuram Muthuswami Dikshitar improvised his famous Sanskrit krithis; and at Tanjore the most celebrated Thiagier (1759-1847) was pouring down his fascinating krithis which slaked many a thirsty mind. The first Trio, in South India, of excellent singers consisted of Mala Vythinathier, Konrakudy Krishnier and Patnam Subramanier, the first of whom was noted especially for Alapana and Swara-singing, the second for Pallavi-singing, and the third for Krithi-singing. The second Trio consisted of Ram-nad Srinivasa Iyenger (*alias* Poochi Iyenger), Palghat Auntha Rama Bhagavathar and Konerirajapuram Vythinathier. The third Trio is yet to form. As for Instrumentalists, Mysore Seshanna and Travancore Ramachandra Bhagavathar rose into prominence as excellent Vainikas. Venkatramana Doss of Vizianagaram also joined the squad. But all these were thrown into the shade by that remarkable Violinist Thirukodikaval Krishnier who found a worthy rival in that equally remarkable flutist Sharaba Shastri. The spirit of composing, set on foot by Thiagier, is at work even today. But all have slavishly imitated Thiagier not only in style but also in language. They have given rise to a belief that Telugu is the only language in which South Indian songs could be composed. But, thank God, there has arisen in Travancore, a Graduate of our University Mr. T. Luxmana Pillay by name, "who lisped in music, for music came" and who, by dint of his superior knowledge in Tamil, was able to hold up Tamil also as an equal vehicle of music and who is now rightly regarded as "Thiagier of Travancore" yet it is an irony of fate that Thiagier sang Telugu songs in a Tamil country and Luxmana Pillay sang Tamil songs in a Malayalam country.

31. While, on the firm foundation of *Chathur-dandiprachasika*, the superstructure of compositis was being built, in South India, one after another; in North India, the very foundations laid by Ahobala, Bhavabatta and Muhammad Rezza began to totter. Mr. V. N. Bhatkhande came to the rescue and relaid the foundation by publishing about 1906 his useful work '*Lokshyasanagitham*' wherein he selected only ten Parental Modes from out of the seventy-two melakartha Ragas of Vyakatanakhi, viz. Yaman, Bilaval, Kamaj, Bhairav, Poorvi, Marava, Kaphi, Asaveri, Bhairavi, and Thodi, corresponding respectively to Kalyani, Sankarabharanam, Kedaragowla, Mayamalavagowla Ramakriya, Gamakakriya, Sriraga Rithigowla, Thodi, and Panthuvavali of South India. He then classified all the North Indian ragas under one or the other of these ten *Thotas*, the principle of classification being the affinity between the *raga* and the *Thota* to which it was allotted. Having framed the skeleton of a system, he next directed his attention to the differentiations between the various derivative ragas and have recorded them briefly in his book. Besides, general directions have been given in this book as to the development (वर्तार) of the *Ragas* by pointing out the *Graha*,* *Amsa*, *Nyasa*, *Halts* and *Catches*. The book reads like a *sutra* treatise, the object being memorization.

32. While this book was before public notice, the first All India Music Conference met at Baroda

in 1916, mainly at the instance of Mr. Bhatkhande but with the substantial help of the enlightened Gaekwar. The most significant problem before it was to make Music a subject of universal and compulsory education in North India as well as to revive the interest in its science. The Conference, then met at Benares and Delhi; and the fourth Conference of Indore was, for State-reasons, given up at the eleventh hour. The following List of Subjects for discussion in one of such Conferences will reveal the nature of the meeting:—

1. A scientific division of the *Ragas* now sung on the basis of genus and species, stating the reasons for such division.
2. The System of Notation most suitable to Indian Music and to what extent notation should be employed in the recording of compositions.
3. The scale of twelve notes to be adopted as the standard scale for the purpose of instruction.
4. A comparative view of the *suddha* and *vikritha* swaras of the ancient Sanskrit writers.
5. A solution of the *Ragas* of Sangitharatnakara in the light of Sharangadev's definitions.
6. Sharangadev's Theory of Vadi, Samvadi, Anuvadi and Vivadi swaras.
7. The function of Moorchanas in ancient music.
8. The Gamakas of the ancient writers and their modern equivalents.
9. A comparative view of the *Thala* Systems of the Northern and Southern systems of Music.
10. The *Ragas* and their *Rasas*.
11. The points of similarity and difference between the North and South Indian systems of music.
12. The *Sruthis* of ancient and modern music; and their distribution among the *Ragas*.
13. The present condition of the art of dancing.
14. Can Indian music be harmonized in the Western sense of the term?

These Conferences are sure to create, in the minds of the public, a lively interest for musical literature.

33. Long before them, however, the Poona Gayana Sawaj was from 1874 creating a taste for music especially among the upper classes of Western India; and a branch thereof was opened at Madras in 1883 and counted as its members such distinguished persons as Sir. T. Madhava Row, Sir. T. Muthuswamier, Dewan Bahadur R. Raghunatha Row and Sir Charles Turner. The Maharajas of the South Indian States were its patrons, to whom the Duke of Connaught's name was also added.

34. Pundit Vishnu Digambar's name must be mentioned here as he was the first to establish in 1908 Bombay Gandharva Maha Vidyalaya which has now a very fine building in Sandhurst Road and is liberally patronised by the public. This institution has now branches and sub-branches throughout the western India; and the Principal has tried his best to achieve the objects of the School, viz. to revive, preserve, protect and advance the ancient art of music as well as to spread its knowledge among all the Indians, rich and poor.

35. South India cannot yet boast of such an established Institution. Spasmodic societies pretend to do its function here. Oh! how I wish for the institution of radiating powers in the shape of Music Training Schools in some of the more important cities of our country which will drive away the age-long

* This and the following expressions will be explained in my next Lecture.

gloom shrouding over Indian music, illumine its vast fields of culture and "revive, preserve, protect and advance" our ancient art.

Miscellaneous.

Idler.

"Irish and Other Memories" by the Duke de Stacpoole contains the following story about Father Bernard Vaughan. Once on a train journey a man travelling in the same carriage as Father Bernard Vaughan began to make offensive remarks about the clergy. A few stations further on the man got out but just as the train was about to re-start Father Vaughan leaned out and called him back telling him he had left something behind.

"What is it?" cried the man hurrying back to the carriage.

"A very unpleasant impression" was the retort.

The following stories related in the same book are about the Irish. A well-known Irish wit once described a certain bit of a bog on the line from Galway to Clifden which the engineers found impossible to fill up, as being like an English tourist. Asked why, he replied, "Because it would swallow anything."

An Irish preacher was holding forth against the evils of drink.

"Drink," he said "is the greatest curse to our country. It causes people to commit every sin. What makes you fire at your landlord? Drink. And what makes you miss him? Drink!"

Anent the recent general election for the British Parliament it will be interesting to note that it was just a little over fifty years ago that the Bill instituting vote by ballot in Parliamentary and Municipal elections was passed. The hours of polling were at the same time extended from 1 o'clock in the evening till eight. Many distinguished people changed their opinion on the subject of the ballot. George Grote the banker-historian, who had moved a ballot resolution in the House of Commons on half a dozen occasions declared the year before the ballot became law that its usefulness had greatly sunk in his estimation. John Stuart Mill, an early advocate, like his father, for secret voting, declared for open voting in his later years. Mr. Gladstone after voting against it for about forty years, became head of the Government that passed the Ballot Act.

Speaking of the Ballot Act and elections reminds one of the many curious and ingenious devices that have been invented from time to time for the purpose of recording votes. The latest of these is the invention of Mr. Russo a Rumanian engineer. In the French elections the elector votes for a number of candidates. Mr. Russo's invention provides the following method of registering his votes. On entering the voting chamber, the door of which shuts upon him, the elector finds in front of him a board on which appears the list of candidates' names with portraits and beside each an electric button. The elector presses the buttons opposite the names of the candidates for whom he wishes to vote. If he does not wish to use the full number of votes to which he is entitled he can fill in the list with blanks for which

there is a special button. But the mechanism of this despotic chamber is so arranged that until the voter has completed his list either by effective votes or by blanks, he cannot open the door to return to the world of free men.

Ice-cream is not a modern invention. The Japanese were eating it in the thirteenth century if not before. It went to England much later however and owed its introduction to Charles I's cook, Demirro, who so pleased his master with his "frozen milk" that he was awarded a pension of £ 20 a year for life.

During Lord Newton's visit to Budapest he is reported to have made a statement to the effect that among other things he was Chairman of the Anti-smokers' Association. A Hungarian newspaper anxious to do honour to the distinguished visitor stated that among other things he was President of the Chimney Sweepers' Union.

Horrid Atrocities in Fiji.

Indian Women Nationalised

In his writings on the emigration question, Mr. Andrews more than once has drawn our attention to the gravest injury done by the greatest robber concern, the Colonial Sugar Refining Company of Fiji to our Indian brethren in Fiji. The nature of this Company, its methods, and the colossal profits it derives from its satanic work have been mercilessly exposed in the following speech by Mr. H. E. Holland (Leader of the Labor party parliamentary group) delivered in the House of Representatives on the Imprest Supply Bill. We are indebted to the *Socialist* for this speech, in which, Mr. Holland tells us the shocking news of our own sisters nationalised and the Indian humanity in Fiji depraved to a great extent:—

I propose to devote a few minutes to the sugar question, and to draw the attention of the House to the nature of the Company in whose interests some of the laws of the country are being written. We are levying 3d. per pound duty on sugar being written. We are levying 3d per lb duty on sugar for the benefit of the Colonial Sugar Refining Company.

Mr. Massey: No, it is on sugar from outside the Empire.

Mr. Holland: We have imposed it for the benefit of the Colonial Sugar Refining Company, for the Company has no serious competitor in the Empire. The Colonial Sugar Refining Company is the only company that puts sugar in the market of this country, and we enacted £4/13/4 per ton duty for the benefit of that Company. I want to ask honourable members if they have ever taken into serious consideration the nature of this Company. It originated in Australia, and built up its business on the worst form of black slavery. Recruiting agents went down to the islands and hapless natives were kidnapped. 'Black-birding' was a common term in those days. In the histories written around the lives of the old-time missionaries you will find the record of the shocking degradation of the slave system which belongs to the early days of the Colonial Sugar Refining Company. It was not until federation was effected and the voice of Labor was heard in the Commonwealth Parliament that black labor was ended so far as the sugar-fields of Queensland were concerned, and the Kanakas were sent back to the islands. That was done in the face of desperate opposition from the interests affected. In due time the Company threw its tentacles across New Zealand and Fiji. At first an endeavour was

made to get labor from the Pacific Islands, and when that effort failed the Company turned its eyes in the direction of India and by methods that would not stand one hour's investigation succeeded in bringing huge numbers of indentured labourers from India, and putting them to work under a system that was slavery in everything but name. At first only men were brought. The lowest type of Indian coolie was among those brought out, and conditions developed there under the rule of the Colonial Sugar Refining Company, which called from missionaries like the Reverend Dr. Burton and others that, "The sins which brought fire and brimstone down upon the Cities of the Plains, were rampant in Fiji." Because of the reeking horrors of those conditions it was sought to bring women from India. In the end, they brought the women from India, and the most diabolical crime against womanhood and morality that has ever been written in the history of the world, was written into the history of Fiji. While our New Zealand papers were blackheadlining the lie that the women of Russia were nationalised—a lie that was promptly apologised for by the British paper that first gave it publication, but never apologised for in New Zealand. While that lie was being propagated, under our own flag WE HAD THE WOMEN OF INDIA NATIONALISED for the benefit of the C. S. R. Company. That is not my statement.

There is no Minister of the Crown here who would dare to deny it. Missionaries protested to Heaven against it. The women of India, despite the principles of caste which had divided them for centuries, met on a common platform and in great public meetings carried their motions of protest to the British Government. Sir, that vile system of forced immorality was operated for the benefit of the Colonial Sugar Refining Company; and to-day although the indentured labour system has been legally ended in Fiji, its results remain. People who visited Fiji recently have described it as a veritable sex inferno. It is asserted that young girls are literally sold to the highest bidder in Fiji at the present time and forced polyandry is rife in the case of married women. This is for the greater profit of the Colonial Sugar Refining Company, in whose interests there are laws standing on the statute book of New Zealand—laws that ought to be ended promptly, as far as this Parliament is concerned.

Sir M. Pomaro:—Do you use their sugar?

Mr. Holland:—We are not permitted to use anybody else's sugar. That is a remarkable interjection to come from a Minister. This Government will not permit any other sugar to come into this country, and yet the Hon. the Minister says, "Do you use their sugar?" However, the Company piled up its millions of profits and piled them up on that system of immorality which I have described. They capitalised millions of profits and they are to-day paying dividends on the watered capital. If you look at their balance-sheets, you will see that the total disclosed profits on the Australian business for the half-year ending March 31st last, were £215,680—these are net profits. In the Fiji business the total net profits for one year were nearly £251,000, so that the Company is not in the position where it requires the financial assistance, which we are giving it. Now, last year we imported into New Zealand something considerably over 60,000 tons of sugar, and the duty on that sugar is £4—13—4 per ton— $\frac{1}{2}$ d per pound.

Mr. Massey: It pays no duty.

Mr. Holland: I know what is in the prime Minister's mind. It pays no duty because of the agreement, but supposing the agreement were not there and the duty were not there you would have a vastly

different outlook with respect to sugar in New Zealand. We are paying today from $4\frac{1}{2}$ d to 5d per pound throughout New Zealand retail for our sugar. The £4—13—4 duty which the Prime Minister says is not collected, is virtually operating for the benefit of the Colonial Sugar Refining Company.

An Hon. Member: What about the agreement?

Mr. Holland: I will talk about that agreement in a minute; if the agreement were not there that duty would be operating; it would operate to the benefit of the Colonial Sugar Refining Company to the tune of about £300,000, and the Minister knows that when duty is paid the business houses always add profits to the duty. So that we would be paying for our sugar at least £500,000 more than would be necessary and solely for the Company's benefit. Last session we were asked to put this duty of $\frac{1}{2}$ d, a pound on sugar and the Prime Minister explained to us that the object of the duty was merely to protect the contract that has been entered into and he further said that when the term of the contract came to an end, he believed there would be no object in continuing the duty of $\frac{1}{2}$ d per pound.

An Hon. Member: He said that later on there would be an extended contract.

Mr. Holland: I do not know about that; the contract I refer to ended last month. It may have been hinted by the Hon. Mr. Lee that there might be a renewal, but I find in the pages of Hansard that when Mr. McCombs was speaking he charged that the Government were contemplating entering into a new contract and the Prime Minister replied, "We are not." The Prime Minister was quite clear in what he said. He first of all stated that the duty was merely to protect the contract entered into and that when it ended there would be no object in continuing it. It was after that had been said that Mr. McCombs charged the Government with contemplating entering into a new contract and the Prime Minister's reply was clear and definite. He said: "We are not contemplating entering into a new contract." It may be there were two voices on the Government benches, and that the Prime Minister spoke with one voice and the Minister in charge of the Board of Trade with another. However, the new agreement has been temporarily entered into, I understand, and the point I want to make clear is that, if the new agreement is only a temporary one it ought not to be continued, but should be ended at the earliest possible moment, and the markets of this country ought to be thrown open to sugar that will come in from anywhere. I am not prepared to cast a vote to give preference to the Colonial Sugar Refining Company, because it is one of the greatest ROYAL CONCERNS and one of the most disgraceful these Australian Colonies know. No decent people under the sun could view its methods with favour, and our relationship with it should not be continued a moment longer than is absolutely unavoidable.

"THE SUGAR SCANDAL."

Now the Melbourne "Age" represents the school of politics which the Minister in charge of our Board of Trade represents. In its issue of July 5th last the "Age" explains how the contract was made. That paper says: "The report of the Royal Commission which had been appointed to investigate the question, and which recommended £22 a ton as a fair and profitable price for raw sugar, was withheld. A month after its presentation to the Government the representative of the sugar interests as sellers and Mr. Hughes as buyer met in Sydney, and quietly gave the growers all they asked for—the outrageous price of £30 6/8—despite the fact that the Royal Commission

which had examined hundreds of witnesses and investigated the industry in all its aspects, had recommended £ 8/6/8 per ton less. Thus an extra £ 25,000,000 a year was presented to the growers of Queensland. And the public of all Australia paid it. At the close of this historic conference the Prime Minister returned to Melbourne, and placed his statement, embodying the agreement, before the House of Representatives. At 11-34 P.M. he moved the adoption of the agreement. Despite the protests of members against dealing with such an important question after midnight the Prime Minister insisted that they must make up their minds at once. By 1 A.M. the discussion concluded and the people of the Commonwealth were committed to dear sugar for three years at least. A week later the retail price of sugar was fixed at 6 d. a pound, and there it remains."

"The Australian Worker," commenting on the same incident, shows how things may be done in that or any country:—

"Secrecy on the part of the Government prevents an exact statement of the real position reaching the people. The controlling authorities meet and arrive at their decisions behind closed doors—and the public, which is so directly interested, may be told one day that a new agreement has been signed, under which the price paid will be so much for so long and that they should be duly grateful for benefits received."

I hope that is not going to be the position here in New Zealand. I hope that the Government will take the House into its confidence with respect to any future arrangements with the Colonial Sugar Refining Company and that the present contract will be terminable and new arrangements made under which New Zealand will not have to rely for its supplies of sugar upon a concern that produces it under the abominable conditions under which it is produced in Fiji at the present moment. —*Navayuga.*

Rt. Hon'ble V. S. Sastri's Tribute to Canada.

"THAT PARADISE"

The Right Hon. V. S. Srinivasa Sastri, who recently returned to India after visiting the various Dominions in connection with the question of Indian immigration, paid a special tribute to Canada and the opportunities in that Dominion for the British immigrant. "Canada," he said, "is a beautiful country—a Paradise. I travelled through it, and everywhere I went I was delighted with all I saw. Moreover, I was surprised at the high rate of wages paid, even for unskilled labour, and I am indeed astonished that the people of Britain do not go there in far larger numbers, instead of remaining in their own country, where life is so great a struggle for many of them. It seems to me that there is no comparison between living in England and in that Paradise, where there is also so much more work to be done than in the Old Country."

"I was," went on Mr. Sastri, "particularly impressed with the kindness of the people everywhere, and with the evidences of their prosperity. Another thing I noticed was the plentifulness of the food supply, which is another reason which made me think that the Briton should go there, instead of remaining in an overcrowded land." Discussing immigration problems as he saw them, Mr. Sastri said he could well appreciate the ideal that only the best types of immigrants were needed but he submitted that with so beautiful a country and with the excellent conditions that existed everywhere there was room for a widening of the

process of selection. "It is reasonable to suppose," he said, "that the authorities desire the best citizens that it is possible to obtain. That is a wise policy. But, on the other hand, the best class of people may already be doing well where they are, and are consequently not desirous of moving. So that to my mind there is an opportunity for the acceptance of those of a lower grade on the ground that the next generation will be equal to the finest of the present. Such a development would, I believe, be the first result of life in the ideal conditions that exist in Canada to-day in every respect. The climate, the goodness of the food, the clearness and bracing qualities of the air, and the absence of overcrowding, all suggest that Canada will build up magnificent citizens."

—*The Madras Mail.*

Council-Entry or "Cabbage-Growing."

It is exceedingly pleasing to note that, amidst the clash and clatter of discordant opinions about entry into Councils, there is a subtle and untold undertone of complete harmony on one point; and that is the almost dead depression of Bardoli that threw its pall over all political activity in the country. Both the pro-Council and the anti-Council Non-co-operators admit the fact and none more enthusiastically and vividly than our anti-Council contemporary of the *Hindu* of Madras. In one of the leading articles the paper remarks, "The present situation may be summed up in a few sentences. There is undoubtedly a feeling of depression, of lassitude in the country since the Bardoli and Delhi decisions threw a wet blanket over the high-strung enthusiasm of the followers of the movement. No one questions the correctness of that decision, but it would be merely foolish to ignore the obvious reaction into deep depression that followed it. The substitution of the constructive programme for the sterner fight that had been promised had in it something of an anti-climax, much as if a regiment that had been trained and preached up to the pitch of 'victory or death,' had suddenly been told that it need not fight after all just yet, but might put in useful work growing cabbages." There is no doubt that every word of this description is true. So far, there is a consensus of opinion in the ranks of Non-co-operation. But the parting of the ways comes when a potent counterblast to cabbage-growing is suggested by those who advocate in all seriousness entry into Councils. We have been accused of presenting a 'false dilemma' between Mass Civil Disobedience or Council-entry, but obviously the journal, itself anti-Council, that exhibits the choice between Mass Civil Disobedience and cabbage-growing is a greater culprit than ourselves.

But true to such recriminations. The country is confronted with a choice between Council-entry and cabbage-growing, when civil rebellion is thus ruled out of court by the C. D. E. Committee which met at Calcutta in the last week. As a matter of fact there is very little or nothing to choose between Council-entry and cabbage growing. No one can deny that a mighty enthusiasm and a commendably self-sacrificing spirit of National service have been created in the populace by the N. C. O. movement. Is it proper that all the enthusiasm and all the spirit should be allowed to run to waste like the streams of water flowing over hill and dale? Will it not be more useful to harness them to some Nationally productive purpose? We feel there ought to be no cleavage in the Non-co-operation circles on the question of Council-entry, but every movement, as it is said, builds up its vested interests and so has the movement of Non-co-operation. To every man outside Bedlam

it appears clear that on no imaginable grounds can any exception be taken to Council-entry. There is no inherent incongruity between the prosecution of the constructive programme and the capture of Councils. On the other hand, it is our firm conviction that electioneering campaigns will give such a political stimulus to the furtherance of the constructive programme as nothing else can. Besides, it is possible to strengthen and to facilitate the working of the programme by capturing the Councils. It is non-sensical to permit the capture of the Municipalities and the Local Boards with a view to facilitate the working of the constructive programme and to make of the Legislative Councils alone a Demogorgon to boggle at. Merely to say that "the raising of the Council-boycott will cause immense harm to national progress" is to say something bordering upon the meaningless. The anti-Councilwallas observe that 'action through the Councils is co-operation at the top'. Well, this is simply abracadabra. We ask, why? Is it because they think so? If Non-co-operation is such a nasty word as could not be predicated of truly Non-co-operation work in the Councils, it deserves decent death or at least dire damnation.

When all other boycotts have been relaxed and suspended there is no reason why the screw should be put so tight upon the Council-boycott alone? Remove the boycott, bring the question of Council-entry in line with other items of the N. C. O. programme, measure its success with the same instrument as that of the other times, and you will surely see that entry into Councils is a positively more paying business proposition. Truly speaking, there is more of sterling Non-co-operation in the little finger of Council-action than in the thigh of the august but abortive spiritualism and self-purification of the constructive programme. We do always maintain with all the emphasis we can command that the constructive programme *per se* is good and essential for the all-round permanent development of the country; but that, alone and unaided, can never be the means of the attainment of Swarajya. There is nothing in the programme which can be rightly styled as strongly and purely political and it stands in need of being supplemented, and not supplanted, by entry into Councils. We have proved last time in these columns that Council-entry, far from being a hindrance to the onward march of the constructive programme, will doubly reinforce and electrify any movement even of rebellion, whether of violent or non-violent type, leading up to Swarajya. But our reading of the situation is that opposition to Council-entry is based neither upon reason, nor upon argument, but upon something else belonging to the region of the Erebus, of which every faithful follower of Mahatma Gandhi ought to be ruefully ashamed. As Edmund Burke has somewhere remarked, "Invention has exhausted, reason is fatigued, experience has given judgment, but obstinacy is not yet conquered."

There is a Great Law in Nature by which the outworn rite, the old abuse, the pious fraud transparent grown, and the good held captive in the use—all these meet their doom and which makes the past time serve to-day. And that Law has undoubtedly begun to operate in the case of this obstinacy which is now well on its way to be conquered. The Working Committee of the Congress in its meeting of the 18th and 19th of November, has already pronounced its thoughtful decision and driven a nail in the coffin of this obstinacy. The speeches delivered by leaders in the A. I. C. C. bear us out in our contention that the obstinacy is on its last legs. Pandit Motilal Nehru, than whom excepting Mahatma Gandhi there is no one more respected throughout the land, forcefully and cogently observed while moving his resolution on Council-entry that, "the Councils had been filled and the effect had been that Non-co-operators had boycotted

not Councils but themselves. Non-co-operators had won a moral victory, but I consider it valueless, even if repeatedly won, unless it had an effect on the Councils. Mere entry into Councils is not co-operation. Is it the brick and the mortar of the Council Chamber that is a sin or is it the manner of working the Reforms from inside these Councils?" Mr. Sherwani of Aligarh also very pitifully described the importance of entry into Councils. "The defeat of the amendment recommending picketing of foreign cloth-shops leaves me no alternative. I am for fighting. It is no use playing the Charkha all the time. I ask you now to go and fight where Government does not want us. Those who talk of Congress prestige being lowered by our going to the voters are only afraid of meeting the masses and placing facts before them. Mr. N. C. Kelkar, on his part, urged that work in the Councils was not inconsistent with the constructive programme or civil disobedience. He asked Dr. Ansari whether the forms of co-operation involved in the course of election to the Councils were different from those connected with the Local Boards and Municipalities, entrance into which he had supported in the C. D. E. Report. We have a high regard for those who, in their wisdom or unwisdom, thought it fit to oppose the resolution re Council-entry, but from the proceedings of the All-India Committee we cannot forbear from concluding that the difference between the two sets of speeches was extraordinarily remarkable. It is distinctly a hopeful sign that the all-India Congress Committee in its Calcutta meeting, did not at once set its face against Council-entry. That the meeting, after a prolonged discussion of over four days, could not come to any definite decision unmistakably signifies that the opinion of men of light and leading in the country is steadily crystallizing in favour of the removal of the utterly indefensible boycott of Councils. Now that the question has been postponed to the Gaya Congress, leaders who are yet sitting on the fence have time to make up their minds about Council-entry.

No doubt, it is entirely unfortunate that the whole controversy about the N. C. O. programme has come to be centred in the question of Council-entry. It is also unfortunate that the N. C. O. movement, leaving apart the bureaucracy for which it was meant altogether untouched, has decomposed into an internecine civil struggle. But we have a robust and unchallengeable faith that all the daring experiments, risky adventures, sudden about-turns, ballicose utterances, threatening gestures, Himalayan mistakes and Alpan miscalculations of the last two years or so will cease and a method of dignity, reflection and prudence will henceforth prevail in Indian politics. The interests of the 'No-chance' party or of the privileged and specialised Non-co-operation oligarchy may perhaps appear to be sanctified and venerable with the sanction of the original prophets and sages of Non-co-operation; but the future is mightier than the past and evolution proceeds relentlessly in its course trampling to pieces that it no longer needs!

—Maharatta.

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