

Everymans Review

vol-9

NO-2

February-1924



JL

3m 211, N16

N24.9.2

160661

Verified
REDUCED PRICE

A Publication of Great Interest to Your Health.

LAWS OF HEALTH

BY

M. GOVINDA RAO

BEAUTIFULLY PRINTED ON FEATHER-WEIGHT PAPER AND **STITCHED BOUND**

Price Re. 1.—Postage Extra.

TO prolong life and live happily, free from the worries of the petty ills that man is subject to this book offers wholesome advise. It is a book which should be in the hands of every Man, Woman and Child of whatsoever age.

CONTENTS.

- | | |
|---|--------------------------|
| I. Health. | XI. Law of Regeneration. |
| II. Disease. | XII. Nerves. |
| III. Digestion | XIII. Vitality. |
| IV. Law of Eating: when,
how and what. | XIV. Children. |
| V. Law of Drinking. | XV. Women. |
| VI. Law of Breathing. | XVI. Bathing. |
| VII. Law of Sleeping. | XVII. Anaemia. |
| VIII. Laws of Fasting. | XVIII. Psychical Body. |
| IX. Dress. | XIX. Mental Body. |
| X. Exercise. | XX. Medicine. |

For Copies apply to: **THE MANAGER:**

EVERYMAN'S PUBLISHERS LIMITED,

1, McLEAN STREET, BROADWAY, MADRAS.

A RARE OFFER
To Readers of this Journal



EVERYMAN'S PRESS,
 undertakes to supply
 for Rs. 4/8 a set of
 note-paper and enve-
 lopes put up in boxes
 with your name and
 address printed on
 the note-paper. [Five
 quires, post 8 V. O. with
 envelopes to match.
 British manufacture]
 No V. P. P. will be
 sent. Full remittance in
 advance. Packets will
 be printed and sent by

Rs.
4/8

registered parcel post within a week after receipt of remittance.
 No proofs will be sent for approval and nothing more than
 name, occupation and address will be printed.

FREE

The above offer is free to those who bring in 5 fresh
 subscribers to Everymans Review.

Cut this Coupon

I have this day remitted Rs. _____ being
 your charges for printing and sending me a set of note-papers and envelopes
 Subscription from five subscribers to your Journal.

Please send the packet to the following address.

WRITE LEGIBLY.

Name to be printed
 Occupation do
 Address do
 Name and Address }
 to which the packet
 should be despatched.

DRAMATIC BOOKS

Dramatic Divertissements

By V. V. Srinivasa Aiyangar, B. A., B. L.

*Short Plays depicting modern Social Life,
 its foibles and follies.*

Rs. A. P.

Vol. I consisting of Price 1 8 0

Blessed in a wife, Vichu's Wife, The
 Surgeon-General's Prescription, The
 Point of View, and Wait for the Stroke.

Vol. II consisting of - - - 1 8 0

At any Cost, The Tragic Denouement,
 The Sub-Assistant Magistrate of Sultan-
 pet, The Two-Selves and the Bricks-
 Between.

Note.—The plays contained in Vol. II only
 are also available in single copies. Prices
 as below.

At Any Cost	...	...	...	0	5	0
The Tragic Denouement	...	...	...	0	7	0
The Sub-Assistant Magistrate of Sultanpet.	0	7	0			
The Two Selves	...	...	...	0	5	0
The Bricks-Between	...	...	...	0	8	0

In Quest of Justice (A Farce) ... 0 8 0

By N. Subrahmanyam, B.A., B.L.

The Coachman's Daughter (A Comedy) 0 4 0

By D. Sundara Varadan.

POSTAGE AND PACKING CHARGES EXTRA.

APPLY TO :

EVERYMAN'S PUBLISHERS, LTD.

No. 1, McLEAN STREET, G. T., MADRAS.

COSMIC CONSCIOUSNESS

*A Study in the Evolution of
the Human Mind.*

Edited by :

Dr. RICHARD MAURICE BUCKE.

Special Indian Reprint edited by :

The Hon. Justice V. RAMESAM.

It was after great difficulty that the editor of the reprint was able to trace the present owners of the copyright. One of the conditions of the reprint is that the surplus realised after defraying the expenses should be devoted to a charitable object.

The Editor of the Reprint hopes that by issuing this book the people of India will be encouraged to look forward to the evolution of a spiritually greater humanity.

Price Re. 1.

Postage extra.

Published by :

EVERYMANS PUBLISHERS LIMITED,

No. 1, McLean Street, Broadway, MADRAS.

A New Book of the Season!

COURTALLUM

ITS PRECINCTS & POETRY

By T. B. KRISHNASWAMY, M.A.



An interesting book about the famous South Indian hill-station ; beautifully printed on feather-weight paper and artistically bound. . The book affords very interesting reading and serves as a touring guide as well.

Price Re. 1.

Postage Extra.



For Copies Apply to :

**EVERYMANS PUBLISHERS
LIMITED,**

1, McLean St., BROADWAY, MADRAS.

QUALITY : : : :
NOT
QUANTITY : : : :

The wise man wants QUALITY circulation. It is mere folly to seek Quantity irrespective of Quality. What's the use of selling Cameos in Slums where doubtless many have the artistic eye, but certainly not the money to buy. Think of the Life of your advertisement. In a Daily, it is but AN HOUR, in a Weekly, SEVEN DAYS, in a Monthly, THIRTY DAYS or longer if the Monthly is interesting. The wise Advertiser ought to Try.

EVERYMAN'S REVIEW,
1, McLEAN STREET, BROADWAY, MADRAS.

KÉSARI'S 
LODHRA
CURES ALL DISORDERS OF
WOMEN.

KESARI KUTEERAM, Indian Chemists & Druggists,
Police Commissioner's Office Rd., Egmore, MADRAS.

THE UPANISHADS

It has been the solace of my life.
It will be the solace of my death.
SCHOPENHAUR.

With Text in Devanagari
An English Translation of it
AND OF
Sri Sankara's Commentary.

PUBLISHED BY
V. C. SESHACHARRI, B.A., B.L., M.R.A.S.
Re-print in superior Feather-Weight Paper, with a Frontispiece of
Dr. Annie Besant, President of the Theosophical Society.

Vols. I, II and V
Original Translation by S. Sitarama Sastriar, B.A.,
and Vols. III and IV
Original Translation by Pandit Ganga'nath Jha, M.A.

		Cloth Bound Rs. A.	Paper Bound Rs. A.
Vol. I. I'Sa, Kena and Mundaka		2 8	2 0
Vol. II. The Katha and Prasna		2 8	2 0
Vol. III. The Chha'ndogya :			
Part I.—The first 4 Adhya'yas		2 8	
Vol. IV. The Chha'ndogya :			
Part II.—The last 4 Adhya'yas		3 8	3 0
Vol. V. Aitareya and Taittiriya		2 8	2 0

For Copies Apply to:—

1. THE PUBLISHER "Vasanta Vilas" Mylapore, Madras.
2. THE INDIA PRINTING WORKS, 6, Sunkurama Chetti Street, George Town, Madras.
3. THE THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras, S.
4. Messrs. P. R. RAMA AIYAR & CO., Booksellers, Esplanade Row, George Town, Madras.

THE MADRAS AYURVEDIC PHARMACY, LIMITED.

(Authorised Capital—Rs. 2,00,000. Paid up Capital—Rs. 1,50,000.)

“Siddha Kalpa Makaradhwaja”

(REGISTERED)

A Real Boon to Suffering Humanity

Awarded First Class Certificates and Gold Medals by several
AYURVEDIC CONFERENCES AND EXHIBITIONS.
1919, 1920, 1921, 1922, & 1923.

The Wonderful Discovery in the Medical World for all “Acute” and
“Chronic” Disease.

One Phial of 60 Pills, for a complete cure.

Price Rs. 10 (Rs Ten) V. P. Extra.

Srijut Desabandhu C.R.DAS, President of the Indian National Congress
says :—“It has given me great pleasure to accept the invitation of Ayurveda
Ratna Pandit, Dr. N. V. Sriramacharlu, Ph. D. Sc., to visit the Madras
Ayurvedic Pharmacy, Limited, of which he is the Managing Director. I
have had pleasure of noting from the very large number of testimonials and
communications received by him of the excellent results achieved by the use
of the medicines of this Pharmacy, particularly the “Siddha Kalpa Makara-
dhwaja.” on the part of many people in several Provinces of India, European
and Indian, Parsi and Christian, professional Medical men, and laymen alike.
It is unnecessary for me to reiterate my faith in the value and efficacy of the
ancient and valuable Ayurvedic system of medicine of this land whose
resuscitation through the efforts of gentlemen like Dr. Sri Ramacharlu is but
one sign of the great National regeneration and revival that we are now
passing through. I trust that this institution will flourish and be a means of
great help to suffering humanity in the land.

MADRAS
31st May, 1923.

(Sd) C. R. DAS.

Apply to :—Ayurveda Ratna Pandit, Dr.N.V. Sri Ramacharlu, Ph.D.Sc.
Managing Director and Senior physician.

THE MADRAS AYURVEDIC PHARMACY, Ltd.
44, Govindappa Naick St., G. T., MADRAS.

Telephone ; 1034.

Post Box No. 151.

Telegraphic Address: “KALPAM” Madras.

Everymans Review

FEBRUARY]

CONTENTS

[1924

Thiagaraja	...	87
(A Great Musician Saint—VI)		
By M. S. Ramaswami Aiyar, B.A., B.L., L.T.		
The Procession of Humanity	...	100
By K. S. Ramaswami Sastri, B.A., B.L.		
Ancient Madras and its Neighbourhood...	105	
By R. Gopalan.		
State-Aid to Industries	...	109
By L. N. Govindarajan, B.A.		
The Religion of the Ancient Tamils	...	117
By the late Mudaliar S. Sabaratnam, of Jaffna.		
From Cape to Brindaban	...	120
(A Pilgrim's Impressions—IV)		
By K. R. R. Sastry, M.A.		
The Case for Indian Protection	...	122
By E. N. Subrahmanyam, B.A. (Hons.)		
Snatched from the Jaws of Death	...	132
(The Story of a Strange Deliverance)		
By N. K. Venkateswaran, B.A.		
Welfare Work in India To-day	...	137
By N. Kasturi, B.A.		
Photography and Myself	...	143
By T. R. Rajagopala Aiyar, B.A., B.L.		
And Will You Go?—A Poem	...	150
By P. Seshadri, M.A.		
South Indian Saints	...	151
By D. O. T.		
Governor Collet	...	152
By P. R. K.		
The Art of Caricature and its Scope in India	...	154
By S. Sathia Nageswaran, M.A., B.L.		

YOU CAN BE STRONG IN MIND AND BODY, IF YOU WILL.

Health

Is the normal condition of the human body, but so exacting are the conditions of modern life, and so tempting and misleading, that ill-health has taken the place of health. To regain lost health, to maintain it when obtained, to assure it for the future, is the key-note of the rare and valuable medicine,

Amruta Ratnakaram.

ARE YOU HEALTHY?
ARE YOU PERFECTLY FIT?
DO YOU ENJOY LIFE?
IS LIFE FULL OF HAPPINESS?

If you can't answer any of the above questions with a clear YES, this medicine will enable you to answer so. If disease haunts you, if life is a misery, don't despair, there is hope for you in India's Greatest Nerve and General Tonic,

AMRUTA RATNAKARAM

THE SAFE, SURE, AND SYSTEMATIC CURE
FOR ALL CHRONIC AND ACUTE DISEASES

Rs. 5 per phial.

Complete Course for
one month in
3 Phials Rs. 15.

IF YOU DON'T BELIEVE
DON'T PAY ANY MONEY.

Cases of Asthma, Consumption, Dyspepsia, Paralysis, Diabetes, Leprosy, and other complicated diseases given up as hopeless by other treatment we undertake to cure. When you are cured completely you pay, not till then. Ask us to-day.

SOME OF THE RAREST INGREDIENTS in the Ayurvedic Pharmacopoeia, such as GOLD, SIDHA MAKARADHWAJA, MUKHTA PROVAL and other valuable vegetable essences are the basis of Amruta Ratnakaram. Prepared under the most sanitary conditions, according to correct formulae, with pure ingredients and by correct methods, under the personal supervision and direction of Ayurveda Vaidya Ratnakaram Pandit Dr. N.V.S. Sarma, Ph. D. Sc., M.D. (Ayur) etc.

PERFECT HARMLESSNESS
ABSOLUTE RELIABILITY
GENUINE QUALITY

Start this Famous Cure to-day.

THE REPUTED HOME OF RELIABLE REMEDIES AYURVEDA SIDDHASRAMAM,

411, Mint Street.

TELEGRAMS :

'RATNAKARAM' MADRAS.

[P.O. Box
1236.]

Madras.

PHONE :
No. 559.

GANDHI

Who is it walks across the world to-day
A Christ or Buddha on the common way
This man of peace through whom all India draws
Breathlessly near to the eternal will ?
Hush, what if on our earth is born again
A leader who shall conquer by the sign
Of one who went strange ways in Nazareth ?
Who is it sits within his prison cell
The while his spirit goes astride the world ?
This age-fulfilling one through whom speak out
The Vedas and Upanishads—who went
Naked and hungry forth to find the place
Where human woe is deepest and to feel
The bitterest grief of India's tragic land ?
Whose is this peace that challenges a world,
That calls divine resistance to a will
No man upholds ? Whose is this voice
Through whom the orient comes articulate ?
Whose love is this that is an unsheathed sword
To pierce the body of hypocrisy ?
Whose silence this that calls across the world ?
In this strange leader are all races met ;
In his heart East and West are one immortally
Through him love sounds her clarion endlessly
To millions prostrate who have lain age-long
Beneath the oppressor's heel—unwearied saint
Who gives them back the ancient memory
Of a great dawn, a lost inheritance.

* * * *

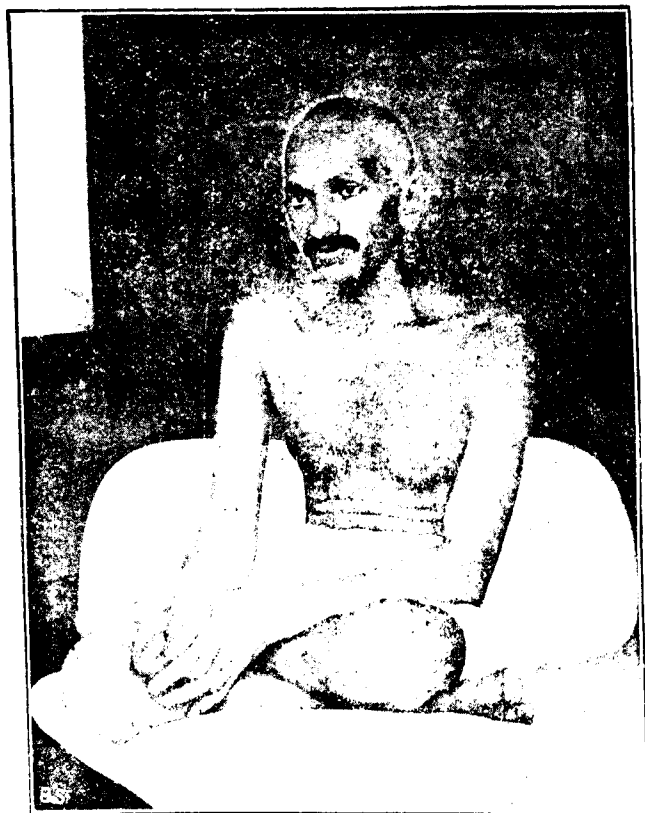
In his deep prison there in India
Somehow abreast with sun and sky he waits.
What if again a Christ is crucified
By some reluctant pilate—if again
The blind enact their old Gethsemane ?

* * * *

Tread softly, world, Perhaps a Christ leads on
To-day in India.

MARY SIEGRIST.

(From *Gandhi & Non-Violent Resistance*. GANESH & Co.)



MAHATMA GANDHI

16c (6)



EVERYMAN'S REVIEW

Vol. 9

FEBRUARY 1924

No. 2

Thiagaraja

(A Great Musician Saint—VI.)

By M. S. Ramaswami Aiyar, B.A., B.L., L.T.

NOW that his journey came to an end, Thiagaraja had time to ruminate over its various incidents that crowded into his mind, especially, those of Sundaresa Mudaliar's verse, the stone-shower and the Temple Calamity. He first cogitated the new idea supplied by Mudaliar and felt that he was hitherto familiar only with such verses and songs as had addressed themselves to one God at a time and that the idea of addressing a plurality of Gods simultaneously in one and the same verse or song was to him a novel one. He therefore discussed with himself his krithi, *Ēvarithonedelpudu*, wherein two gods, Rama and Gopala, had been addressed. Doubts arose in his mind as to which of these two gods, or even which others, should, intelligently and by a process of ratiocination, be chosen. He went on philosophising and imperceptibly glided into the third period of his career. The stone-shower incident rivetted his attention upon Rama, but for whose timely help he would have been mortally wounded. And the Temple Calamity further encouraged him to lean on Rama, as it was that deity, as the presiding God of the village, who responded to his Amrithavahini song.

Meanwhile, a fourth incident came to pass, which set at rest the wavering mind of Thiagaraja and confirmed him finally in the new position he had taken. A learned Brahmin of Benares who, on his way to Rameswaram, halted at Thiruvaiyar, happened to deliver, on the solicitations of the people, a short discourse on "Avathars," in connection with which he reviewed the opening passage of the fourth Chapter of Bhagavad Gita. Thiagaraja was present. The learned Brahmin spoke to his eager audience about five points, namely :—

(1) Whether the Avathars are of free-choice or Karma-determined.

(2) Whether they are real or illusory,

(3) What is the proper time for them ?

(4) What is their purpose ?

(5) What is the nature of the body assumed by them ?

After a rapid sketch of the first four points, the learned lecturer waxed more eloquent when he approached the fifth. Indeed in his fervid enthusiasm he forgot himself and, identifying himself with the subject, addressed the hearers thus :

"Regarding the nature of the Body assumed by avathars, our Lord has said : 'In the way the Creatures of the world resort to me, in that way do I serve them.' Scientists agree to state that the world began with the watery age. Valmiki only confirmed the statement when he observed : 'Everything was exclusively water ; while thus the whole *prapancha* was full, and indeed made up of water, what sort of animals could possibly live therein other than water-animals ? Hence our Lord assumed the form of *Mathsya* (Fish) in order to serve those water-animals in the way in which they resorted to Him. Later on, the water dried up and the land appeared. Forth came a new set of animals which lived both on land and in water such as, the tortoise. Hence the Lord became a *Koorma* (Tortoise) and thereby served the water-land-animals in the way in which they resorted to Him. The third species of animals, it is said, was the Mammalian group, such as boar and elephant. Hence the avathar *Varaha* (Boar.) Then, man evolved himself out of beasts but yet retained many of the beastly qualities, quite justifying Bhar-

thruhari's dictum : 'Beasts roam in the form of men ? Hence the avathar *Narasimma* (Man-Lion). Later on, the beast in man shed itself, till at last he learnt to crush all the beastly qualities with his feet. Hence the avathar *Vamana* (Symbol of man) crushed down Bali (symbol of beast) with his feet. Now, man shone for a time as the noblest creation of God. Reaction then set in. The beastly qualities once again got the upper hand ; and the Kshatriyas, especially, began to be a menace to society. Hence *Parasurama* came and tried to teach them, by fear, a lesson as to how they should conduct themselves in the world. But the experiment failed. Hence *Sri Rama* appeared and taught them the same lesson, not by fear, but by love and example. All that *Sri Krishna* did was to give Arjuna a code of precepts of which his previous Avathar was a personal example. Since example is better than precept, Sri Rama is a safer guide than Sri Krishna. Further, of all the multifarious gods of India, Siva and Vishnu are by common consent the chosen ones. Rama represents both Siva and Vishnu, inasmuch as his very name consists of the Jiva (life-giving letters of Vishnu and Siva manthras, viz., "Ra" and "Ma.") Hence all the Gods are focussed in Rama. Just as all the waters that fall from heaven reach, though through different rivers, the same ocean ; so all the prayers that fall from the lips of man reach, though through different gods, the same Rama."

Thiagaraja who was all attention to the lecture could not contain himself but burst into an epoch-making song, *Ġvarani Nirnayinchirira* ; "O ! God ! How do the wise men determine as to who Thou art and how do they worship Thee ? (Do they worship Thee) as Siva, Vishnu, Brahma or Parabrahma ? 'Ma' is the Jiva of Sivamanthra and 'Ra' of Vishnumanthra. To the noble person that knew this secret (and ably taught it to me) I humbly bow."

This 'epoch-making' song, besides being an adequate expression of Thiagaraja's gratitude to the preacher, inaugurates his third period of philosophy. Whereas, in the first period, he thought of Rama but ignored all other gods ; whereas, in the second period, he thought alike of all the gods ; now, in the third

period, he learnt to concentrate and focus all the gods in Rama. *Dwaitamusukhama*¹ and *Ēthavunnara*, for instance, belong to this period.

Now, his mature mind was in a position to build—no doubt incidentally—a highly interesting and instructive moral code too. His *Rookulu padivelunna* emphasises Goldsmith's dictum—

“Man wants but little here below,
Nor wants that little long.”

His *Kasichethe* enforces the truth of Johnson's couplet—

“But, scarce observed, the knowing and the bold
Fall in the gen'ral massacre of gold.”

His *Manavini vinuma* reminds us of Pope's vigorous lines—

“Go, teach Eternal Wisdom how to rule;
Then drop into thyself and be a fool,”

His *Dhyana Varamaina* has its counterpart in the spirited lines of Milton—

“The mind is its own place, and in itself
Can make a Heaven of Hell, a Hell of Heaven.”

His *Āthade Dhanyudura* recalls to our mind Prior's well-known preaching—

“Who breathes must suffer and who thinks must mourn
And he alone is blessed who ne'er was born.”

¹ In his *Thiagaraja Hridayam*, Mr. K. V. Srinivasa Aiyangar raises a controversial point and observes in his preface: “Thiagaraja moved from Adwaitism to Visishtadwaitism.” And again in his footnote to the Krithi *Dwaitamusukhama*, he pulled Thiagaraja further down to Dwaitism, merely on the strength of the word that casually occurs in the said krithi, viz. Sarvasakshi. No doubt, Sarvasakshi, Sarvantharyami and Sarvavyapi are generally associated respectively with Dwaitism, Visishtadwaitism and Adwaitism. If Thiagaraja could be called a Dwaiti, because he used the word ‘Sarvasakshi’; he could equally be called a Visishtadwaiti, because he used ‘Antharatma’ (which means Sarvantharyami) in *Ēnthavedukonthu*; and also an Adwaiti, because he used *Aunindi nindina Atbuthananda* (which means Sarvavyapi) in ‘Idiniku meragadura.’ The truth is:—Our musician never attempted to tackle this philosophical question but used the three words, referred to, most indifferently; his object being the development, not of philosophy, but of music-phrases.

And his *Manasa manasamarthyamemi* proclaims the finality of God's Will and is of a piece with Tagore's memorable line—

“We do what we like: yet we do what He likes.”

Thiagaraja's view of music stands reflected in many of his krithis, such as, for instance,

(1) *Mokshamugalada*,

(2) *Sangithasasthragnanam*,

(3) *Ragasudharasa*,

(4) *Anandasagaramu*,

and (5) *Ēndukupeddalu*.

In the first, he raised a weighty question—“Can there be *Moksha* or salvation for an unmusical being?” Here no less a personage than Yagnavalkya backed up Thiagaraja by ruling in his *Smṛithi*: “whoever knows the secrets of Vina-play; whoever is an adept in the matter of *Sruthi*; whoever is well-versed in *Thala*; he does easily get into the way of *Moksha*.” In the second, our musician gave us a rationale for his query, viz, “the knowledge of the science of music yields the joy of *Sarupya*.”

But what is *Sarupya*? As four important milestones of salvation, our sacred works have marked *Salokya*, *Samipya*, *Sarupya* and *Sayujya*. The smaller souls, *Jivatmas*, after a very long and even tiresome course of slow evolution, acquire ability to have a happy glimpse of the Great Soul, *Paramatma*, though from at a distance. This is the first stage, called *Salokya*. By a further process of evolution, they are able to approach nearer and nearer the Great soul, till at last they find themselves side by side with Him. This is the second stage, called *Samipya*. By a still further process of evolution, they learn to shed their peculiar shapes and angularities and assume the same *rupa* or form as that of the Great soul. This is the third stage, called *Sarupya*. Because of the sameness of *rupa*, now reached, the *Jivatmas* and the *Paramatma* find it very easy to merge in, or unite with each other, as fire with fire or air with air. When they thus do effect the union, the *Jivatmas* are deemed to have attained the fourth and last stage, called *Sayujya*.¹

1. The reader will note that the *Kalpura-Dibaradhana* or Camphor Burning before God is intended to illustrate, and daily bring home to the mind

Now a question arises as to what is the *rupa* or form of the Great Soul which the smaller souls must assume before merging in it. Our philosophy begins with a premise that God is Sound and He is *Nada*.

Compare—

- (1) The Vedic authority—"Sabdha Nishtam Jagad."
- (2) The Biblical authority—"In the beginning was the word; and the word was with God; and the word was God."
- (3) Thiagaraja's Chitharanjani song—"Nadathamumani-sam."
- (4) Tagore's *Gitanjali*—"O! God! I know that only as a singer I come before thy presence".
- (5) Sri Sankaracharyar's *Sivanandalahari*—"Sarupyam Thava poojane Sivamahadevethi Sankirthane".
- (6) Sarangader's *Sangitharatnakara* — "Vande Nadathanum".

Hence the smaller souls which are to mix themselves with the great soul to attain salvation must, as a condition-precedent, assume the same form of sound as that of the Great Soul. In other words, music is a necessary and indispensable *sine qua non* to every blessed individual smaller soul which must therefore possess or acquire a reasonable degree of susceptibility thereto. All need not sing but shall hear singing. Otherwise there is no salvation. Hence it was that Thiagaraja instinctively sang *Mokshamugalada*. 'Ragasudharasa' speaks of music as capable of giving its votary all the fruits of Yaga, Yoga, Thiaga and Bhoga. 'Anandasagaramu' blackmarks all unmusical beings as so many burdens to the earth. And 'Endukupeddala' lays down a curriculum of studies and includes music therein.

Was Thiagaraja wrong in his estimate of music? Some seem to have thought so and have even gone to the extent of crying it down as an invention of one set of idlers to while away the time of another set of idlers and exclaiming, like Aurangazeb, "Bury music deep enough, so that she may not be heard again!"

of the masses, the vital truth of this ancient theory. The camphor is the Jivatma and the agni is Paramatma. When both meet, the camphor sheds its own form and becomes one with agni; and then both disappear.

Before them we place the following array of facts which, we dare say, would serve a double purpose, viz, their own conversion as well as an explanation why great men, like Thiagaraja, gave up their lives for the finest of the fine arts.

Music is a part of the regular organisation of God's world with a distinct mission to fulfil, inasmuch as it is the most orderly, the most delicate, the most perfect, and the most unpunished of all bodily pleasures and also the most helpful to all the ages of man. Further, it stimulates the nerves of a person; regulates the flow of his blood; creates a power of concentration in his mind; and allays, by the regularity of its vibrations, even his physical pains and mental cares. According to Dr. Knox, it refines the soul, infuses the noblest thoughts, urges to the most animated action and eradicates every malignant propensity. Napoleon Bonaparte was of opinion that music, of all the arts, had the greatest influence over the passions and that the legislator ought to give it the greatest encouragement. Haweis agreed with Bonaparte and observed that the question music for the people would, sooner or later, become a great government question, inasmuch as it had an inherent power of diminishing the number of paupers and criminals. That great reformer, Martin Luther, gave it as his experienced conclusion that music was the only art which could calm the agitations of the soul. Frederick the Great of Prussia made it a point to dedicate, whenever he was not on the field, four hours a day for music. Even the author of the Evolution Theory, Darwin, had to confess: "If I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once a week; loss of these tastes is a loss to happiness," Herbert Spencer's felicitous way of pointing out the function of music deserves our attention: "The enjoyments of a good dinner do not end with themselves but minister to bodily well-being. The gratification of sex-desire does not stop with mere gratification but leads to the maintenance of the race. Inordinate love of money and the consequent hoarding thereof finally lead to its distribution among the people. So the direct pleasure of music indirectly develops the language of emotions and thus promotes

human happiness. Just as Physiology, originating from medicine and once subordinate to it, but, latterly pursued for its own sake, is in our day coming to be the science on which the progress of medicine depends; so Music, having its root in emotional language and gradually evolved from it, has ever been reacting upon, and further advancing, it." Finally, Shakespeare vented his indignation on unmusical beings thus:

"He who hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, strategems and spoils;
The motions of his heart are dull as night
And his affections dark as Erebus;
Let no such man be trusted."

Indian opinion on Music is not less forcible than European opinion thereon. In the first place, Lord Sri Krishna once addressed Narada: "O! Narada! I live not in Vykunta nor in the hearts of Yogis, nor even in the region of the Sun; but I stand there where my Bhakthas sing." Sharangadev and Ahobala described, alike, the power of music to extend from Pasu to Pasupathi. While the former observed: inasmuch as Siva is pleased with vocal music, Krishna with flute, Brahma with Sama, and Saraswathi with Vina, what need have I to make mention of music's power over Yakshas, Gandharvas, Devas and Men?"; the latter remarked: "A crying child in a cradle stops crying on drinking the delicious nectar of music; the enraged cobra forgets its instinct on hearing the music of the charmer; and the beasts of the forests, living upon the grass and wandering about the forest, give up their lives on listening to the music of the hunter." Bharthruhari, like Shakespeare, vented his indignation on musical beings thus:

"An unmusical man is a veritable beast minus tail and horns."

Sir T. Muthuswamier observed that the influence of music was considerable and that, even in moments of despondency, its power would raise the drooping spirits. Finally, Mr. T. Lakshmana Pillay described the power of music in his own characteristic way: "What is the language in which the sprightly bird, forlorn on the sighing bough, communicated its charming

love to its mate on the opposite bough! It is Music. Music is part of the charm of the ocean and of the grandeur of the thunderclap. It is the medium whereby the starving beggar often enlists the sympathy of many a stone-hearted donor. It is the balsam which soothes the arduous workman's spirit. The rower, the ploughman, the bandyman, the carrier, the dollyman, the shepherd,—all fly to this mother of charms for stimulation and relief of the monotony of their labour."

Anecdotes to illustrate the varied effect of music are only too many. First, as regards its medicinal effect, Martinus Capella assures us that fevers were removed by songs. Plutarch says that Thelates, the Cretan, delivered the Lacedaemonians from pestilence by the sweetness of his lyre. Mr. Bianchini certifies he has witnessed many instances wherein music has been applied with great effect in cases of acute and chronical diseases. Dr. Cox relates a case of the power of music on insanity, where great benefit was obtained in the cure of a soldier by the music of a fife. Burton, in his *Anatomy of Melancholy*, says no remedy is so powerful for melancholy as music and merry company. Hence Farinelli† (1705-1782), who cured King Philip of Spain of his melancholy, was retained by the king at the highest salary ever paid to a musician, viz., 50,000 francs a year. Plato remarks that the effect of music on the mind is like that of the air on the body. In the History of the Royal Academy of Sciences at Paris for 1707, a remarkable case is related. A famous musician was seized with fever, accompanied with alarming paroxysms. On the seventh day he fell into a delirium and shrieked. Then, one of those natural instincts, which are commonly said to prompt animals in distress to seek for those herbs that are proper for their case, made him desirous of hearing a small concert in his chamber. No sooner had the sweet music touched him than his countenance assumed an air of sweetness and serenity, his eyes became calm and his convulsions ceased entirely. He shed tears of joy and was free from the fever during the time the music lasted. But at the end of the concert he lapsed into his former state. So the music had to be repeated for ten days till he was completely cured. Even a layman like Sir William Jones observes in his

Musical Modes of the Hindoos: "After food, when the operations of digestion and absorption give so much employment to the vessels that a temporary state of mental repose must be found, especially in hot climates essential to health it seems reasonable to believe that a few agreeable airs, either heard or played without effort, must have all the good effects of sleep and put the soul in tune for any subsequent exertion." Hence it was that Sir Thomas More prescribed, in his '*Utopia*,' music as an appendix to every meal; and Epictetus called a table without music a manger. Hence again it is that our Indian Princes have, from time immemorial, been treated to music, at the time of—or immediately after—meals.

Secondly as regards the effect of music on action, an old officer who served under the Duke of Marlborough was so timid as to show the utmost reluctance to an engagement, until he heard the drums and trumpets, when his spirits were raised to such a degree that he became very ardent to be engaged with the enemy. Tyrtens, the Spartan poet, by his music sung to the accompaniment of flutes, so inflamed the courage of his countrymen that they achieved a great victory over the Messinians to whom they had submitted in several previous conflicts. Timotheus, by touching his lyre with his flying fingers, ravished the ears of Alexander so as to make him 'assume the god, affect to nod and seem to shake the very spheres.' The late Mr. Varadachari, a very good graduate musician, told us that he had been once waylaid by a gang of highway robbers, from whose hands he gracefully extricated himself by feasting their ears with a good set of Nandanar's Kirthanam.

Thirdly, as regards the effect of music on animals: A Captain of the regiment of Navarre was once confined into a prison-house for having spoken too freely of Louvois, the French Minister. The Captain begged leave of the Governor to send for his lute to soften his confinement. After four days' playing he was greatly astonished to see the mice come out of their holes and the spiders descend from their webs and form a circle around him, as if to listen to his music with greater attention. He dropped his lute and they ran away. He played it again and

they appeared. Every day they increased in number till they reached 100. A cat was let in. But even the cat was all attention to music. Sir John Hawkins confirms the truth of this story. It is a well-attested fact that, when a house is infested with snake, musicians are sent for who, by playing on a flageolet, find out their hiding places and charm them to destruction. If a milkmaid sings when milking, the cow—they say—would yield one-fifth more quantity of milk than usual. The minstrel Saga was once sailing with some merchants of Broach. "Sing a song, please," said a merchant. The minstrel replied: "I shall have no objection to sing; but I fear the fish will be so excited that our vessel may be wrecked." All the merchants exclaimed: "Fish! no mortal's song can disturb them; sing on!" Whereupon the minstrel tuned his lute and sang; when lo! the fish became all maddered: and one monster jumped into the boat and broke it in twain. Again, two wild antelopes, it is said, used often to come to the place where Sirja-ud-daulah entertained himself with concerts, till they were mercilessly shot down by that wild Nabob. Further again, when a celebrated lutanist, Bulbul, was playing to a large company in a grove near Shiraz, some nightingales tried to vie with the musician, sometimes warbling on the trees, sometimes fluttering from branch to branch, as if they wished to approach the instruments whence the melody proceeded, and at length dropped on the ground in a kind of ecstasy, from which they were soon raised by a change of the mode.

Fourthly, as regards the effect of music on religion: Music and religion are so intertwined with each other that you cannot accept the one and reject the other. Starve music and forthwith religion goes to rot. Starve both and forthwith man degenerates into a despicable two-legged thing and a lump of flesh fit only to be burnt. The reader's attention has been already drawn to the fact that music was, among the Greeks and ancient Indians, quite the first means of education, as it ought to be. The reason a great poet has given: "Just as water can enable a seed only to grow but not to change its own nature: so Vidya can only develop the character, good or bad, as it finds,

but not to change its nature." Here, 'Vidya' is used in the narrowest sense of instruction. Evidently the poet wants to emphasise the truth that character is more important than instruction. What is character but well-regulated Emotion? And what is music but an excellent regulator of Emotion? Indeed the end and aim of music is the Discipline of Emotion. What ruins life? What mars happiness? What destroys manliness? What sullies womanhood? The common answer is 'Ill-regulated Emotion.' Take, then, Music as the great organ of emotional discipline, of emotional culture, and in fact of character development. Hence it is that music ought to be the first and foremost subject of teaching in a well-arranged curriculum of studies.

Mr. H. P. Krishna Rao comes to the same conclusion in another way. "Man comes out of his mother's womb," he writes in his *Psychology of Music*, "with the sound language: and he cries for milk, for sleep and for comfort. As months elapse, the baby learns to express its feelings and thoughts by means of the *sign-language*. As months further elapse, it learns to employ the *word language*. It should be noted that the 'sound-language' originates from instinct, the 'sign-language' from instinct and reason, and the 'word-language' mainly from reason. The course of education, which is but a passage from instinct to reason, must be so adjusted as to develop the three kinds of the above-mentioned 'language,' in the order in which they manifest themselves in the growth of a child." The sound-language (music wherewith the baby enters the world) must be the medium of instruction in the early part of its life. Then, the sign-language, the chief feature whereof is the graceful movement of all the limbs in all possible directions, ought to follow in its manifold divisions of dancing, drawing, swimming, games, athletics, kindergarten methods of teaching without the encumbrance of books, in which may be included even manual labour and vocational training. It is again this truth Dr. Rabindranath Tagore wants to inculcate, amidst other things, in his *Post Office*, wherein the poet wants every one of us to act the part of a postman and deliver God's message to every one of our fellow-men and vindicate His ways to man. The prosperous father,

Madhav, says: "It would have been my saving, if I should have been *learned*." The spotless son, Amal, replies: "No: I don't want to be *learned*; I won't. I would rather go about and *see everything that there is*." Here the poet wants to emphasise the importance of the *sign-language* over and above the word-language, which, aiming at training the intellect, must be the last of the three means of instruction that should be utilised.

The first two branches, viz., music and vocational training develop a sound body, wherein a sound mind, cultivated by intellectual studies, finds a very comfortable home. Specialisation in a particular branch may follow later on. But it is suggested that, for the majority of students, a happy co-ordination of all the three branches—such as it was in Nalanda—is commendable. "Ten thousand students," wrote Heouen Tsang, "studied in the University of Nalanda in Behar and received *gratis* education in Grammar, Rhetoric, Logic Arithmetic, Geometry, Astronomy, Kalais, and (mark!) Music".

It is thus as clear as broad daylight that music should be the very first and foremost subject of instruction in a well-ordered system of education and that gymnastics and vocational training the next. Last of all comes the intellectual studies based upon books. Don't you see that the order in the modern system of education in India is turned upside down? Intellectual studies form the be-all and end-all of your educational career. Gymnastics are resorted to with a step-motherly affection only to satisfy the Inspector. Vocational training is now in the region of discussion. But music has been consigned to the limbo of oblivion. The result is that the progress of the students is exactly like that of rats in a revolving cage, moving and moving and yet remaining in the same place.

Be the present state of music what it may, Thiagaraja rightly gave it a prominent place and proclaimed it as such in *Moksha-mugalada* as well as in *Svararagasudharsa*.



The Procession of Humanity

By K. S. Ramaswami Sastri, B.A., B.L.

OF all the processions in the world, the procession of humanity is the oldest, the noblest, and the brightest. However man came into the world—whether from God's hand or by nature's freak—he was been working up the steep road of unity and progress. The procession of humanity has been synonymous with the growth of the social consciousness manifesting itself as social co-operation. Hunting and nomadic man was a wanderer in search of wandering game. Agriculture tied men as much to one another as to the soil, and left its impress on them and formed them into races. Languages arose as an inner effluence to link up the minds and hearts of mankind, and they helped to intensify, racial distinctiveness. But along with these new forces came also the horrid birth of war. Rich lands settled upon by weak peoples aroused the cupidity of the strong; and hate grew side by side with love. Soldiers flourished side by side with statesmen and scholars and seers. Later on came writing which democratised knowledge to a large extent. Such democratisation became complete with printing, and, as knowledge is power, each race grew in power with such growth of knowledge.

But I am anticipating. The earliest civilisations grew up near the rivers and the seas. By the side of the Euphrates and the Tigris and the Nile very ancient civilisations grew up and triumphed. I am of opinion that the Aryan civilisation grew up near the Indus and the Ganges at an even earlier date but I am not now pressing that view as orthodox history may not accept it for the present. After the civilisations which grew up by the Tigris and the Euphrates were drenched in blood and collapsed and disappeared, a great civilisation grew up by the Nile, and

another by the Hwang-ho and yang-tse-kiang and another yet by the Jordan. An equally great civilisation was that of the Phoenicians.

But of all the civilisations of antiquity the Greek civilisation is unique not only on account of its greatness but on account of its having kept a clear and continuous record of itself. The Greek civilisation survived the shocks of Persian invasions and was cradled in great city-states. But it had its evil side in the prevalence of slavery. Further, as Mr. Wells says. "Greek democracy was, in fact a sort of government by a swarm of hereditary barristers." But there was intense patriotism among the citizens and there was also direct government by them. Periclean Athens became a light for ever. Socrates and Plato and Aristotle are world-figures who will influence world-thought for all time. Greek literature is unique for its beauty and its balance. The world has left the Greek ideal of the city-state far behind it: it has equally left behind it the ancient institution of slavery; it has gone far ahead of Greece in respect of exact knowledge, but yet, as Shelley said of the Greeks,

"On all the world of men inherits
Their seal is set."

Alexander the Great built a great empire on a foundation of sand by the sheer power of his genius. But this dream of imperial unity was shattered at his death. Alexandria was a home of science and philosophy and religion for some period of time after his death. In the meantime Buddhism shone in the east and Rome shone in the west. Rome wiped out Carthage, began as a republic, and ended as an empire. It fell because of luxury just as Greece fell because of disunion. The Hun deluge overflowed the world and washed away the Roman Empire.

But a greater force had been born which helped to break Rome from within as the Hun deluge broke it from without. Christianity arose as one of the deliverances of the human spirit. The Hebrews were expecting a Messiah who would be their secular saviour and who was to restore the glories of David and Solomon. They had a militant and narrow patriotism incandescent with religious fervour. Jesus stepped into this hothouse of

narrow religious patriotism bringing with him the balmy breezes of God. God has no favourites but only devotees. He is the father of all: all men are brothers, and the kingdom of God is within and not without—such were his teachings. Thus man's self-awareness attained a new extensiveness and intensiveness under Christ's ministry. The explosive power of these new ideas swept away the old order even more effectively than martial force. He was not only a religious teacher but he was a great politician as well. He laid low pride, precedence and privilege, and laid the foundations of a new democracy which was purer and wider and nobler than that of the ancient world. The assumed divinity and the cold imperial misrule of the Caesars melted into nothing before the advancing warmth of the new piety and the new brotherhood.

We may pass over many centuries at a jump and come to another great force—Islam. Muhammed lifted his race from the meteorite at Kaaba to the Eternal Father, and united the scattered fragments of his people into a mighty whole. Islam was a simple creed and its simplicity was the cause of its power. Its rigid monotheism and its insistence on brotherhood and its emphasis on prayers were the sources of its strength. Islam became a mighty political power for many centuries.

The later history of Europe is one of continuous bloodshed. The Church of Rome as well as the new Hun kings were haunted by evil dreams of Roman world-domination. The Holy Roman Empire was neither holy nor Roman. Amidst these furious and futile struggles of Emperors and of Popes, human liberty and human enlightenment had but an uncertain life: Feudalism organised life on the basis of military tenure. Christendom flowed eastwards in the crusades, which were a curious compound of religious emotion and military blood-thirstiness and had the result of effecting a needed fusion of cultures.

Meantime the Tartar hordes overflowed the world and carried destruction to the ends of the old world. Jengis Khan and Tamerlane were the great scavengers of civilisation. Death and destruction were dealt out by them to the world in an abundant measure.

It is a relief to turn from these scenes to the birth of modernity. We have now left behind us the ancient and the mediaeval times. The keynote of modernity is righteous will based on trained knowledge. Blind faith and superstition cowering before political and spiritual tyranny began to depart with the appearance of the modern age. The Renaissance effected a liberation of the human spirit and turned the attention of man to himself. The reformation and the invention of printing completed this deliverance of the spirit of man. The discovery of the New World enlarged equally the fortunes and the imaginations of individuals and states in the Old World.

Thus slowly the Ideals of a universal church and a universal empire which were the unpractical dreams of the Middle Ages were disappearing before the advance of modernity. Great powers rose and were almost always in a state of mutual conflict. The European powers overflowed their natural boundaries and began to colonise the world. England and France were the most successful of such colonisers but slowly and surely England distanced France and became the possessor of a colonial empire the like of which the world never saw before. The Englishman came to India to trade and found one morning its crown laid at his feet.

There then came two mighty forces that changed the face of western Europe and are changing human life all over the earth. Science was born and became the handmaid of man. An industrial revolution immediately followed. Machinery began to do the work of man and did it better and more abundantly than man can ever do. Factories sprang into existence. A new arrangement of society was the result. In every land a hungry and educated proletariat sprang into existence. Armed neutralities of labour and capital were added to the armed neutralities of States.

The other great force was the French Revolution which was even more explosive than the American Revolution. The rights of man were felt, proclaimed and realised by them. National consciousness was born and national states sprang into existence under the pressure of the iron heel of Napoleon Bonaparte. There was a recasting of the political map of the world.

In fact, science and democracy were the two dominant forces of the nineteenth century. The railway and the telegraph revolutionised the outer life; liberty, equality and fraternity revolutionised the inner life. Thus the industrial revolution, the political revolution and the mechanical revolution altered the face of things, nay altered the very soul of civilised life. The old social order changed yielding place to the new social disorder. The currents of life set in new directions. There was a new stir all over the world.

In the latter half of the nineteenth century, advance in chemical knowledge and electrical knowledge made the Western countries irresistible everywhere in the world and dangerous and destructive to one another. Terrible explosives were manufactured. Aerial navigation became a successful and accomplished fact. In fact, the conquest of the air definitely marked off the present era from its predecessor within the modern age. Popular education rapidly increased all over the world. The national industries were organised on a new basis. The economic and political order was changed beyond recognition. Then came socialistic endeavours to right the balance of riches: whatever was the welter of social life in each nation, the hunger of imperialism was in its heart. The new scientific theories of Darwin intensified the will to power and increased combativeness all over the world. We had the spectacle of a large number of independent sovereign nations with conflicting selfish interests all over the world and with powerful naval and military organisations to enforce such interests. The white man's burden was sought to be borne by too many hands, and hence these hands were raised against one another.

Japan's defeat of Russia was a challenge to the Western world and a demonstration that the powers of science could be assimilated by the East as well as by the West. It showed that an armed world was an unhappy world. But the great western powers were too deeply involved in the policy of universal expansion to care for the results or to shudder at the coming universal catastrophe. Germany had deliberately over-armed herself to achieve the overlordship of the earth. She found that England

had occupied all the fairest regions of the earth and that France had monopolised her leavings. She found also that England and Ireland were in deadly conflict. Now was the turn to strike a blow for the suzerainty of the world. And she struck the blow in 1914. The story of that greatest of all wars and the story of the fictitious peace that followed it have been burnt into the minds of all now living and needs no recapitulation now. Modernity sowed the wind and has reaped the whirlwind.



Ancient Madras and its Neighbourhood

By R. Gopalan.

EVERY student of the British period of the history of India has read that Madras was comparatively insignificant, having been no more than a fishing-village previous to 1639 A. D. when the English obtained possession of it by a grant of Sri-Rangaraya, the king of Vijayanagar then living at Chandragiri. However true this might have been of the town of Madras the region in the immediate neighbourhood of the city comprising the suburbs, Mylapore, Triplicane, Egmore, Tiruvamur, Veperi, Sembiam, Vyasarpadi, Nungampakkam, Pallavaram and Tiruvorriyur is much more ancient and figure prominently in the early inscriptions and literature. I shall jot down a few points of antiquarian interest about each of these.

One of the oldest of these suburbs of the city is Mylapore known also as *Tirumayilai* and *Mayurapuri*. All students of Tamil literature and literary tradition would easily recollect that here were born the great Tamil celebrity Tiruvalluvar in the first century A. D. and '*the Sacred-Kural*,' now looked upon by all cultured men as a world-classic. Christian tradition and

the legends of St. Thomas associate the place with the early Missionary activities of the Apostle Thomas and the local Roman-Catholic Church is according to popular tradition erected over the remains of St. Thomas. The recent investigations of Rev. Father-Hosten of Darjeeling in the Church at St. Thome and its neighbourhood have disclosed various relics belonging to the pre-Portuguese period which include among others an Altar-cross stone with *Sassanian-Phalavi* inscription written in archaic characters of the *fifth century A. D.* which has been read by Dr. Hough of Munich as follows:—"He who believes in the Messiah and the God on high and also the Holy-Ghost is in the grace of him who bore the pain of the Cross." Among the other finds here, the most interesting are those of Stones with half-relief statues of St. Thomas, and medallions containing figures of local Kings (Kandapa Raja? Gondophares). From these the inference has been drawn that as early as the first century A. D. there existed in Mylapore a Persian-speaking colony and a dynasty of Persian kings. (Proceedings of Historical Records Commission 1923)

In the third century A. D. one of the earliest of the Vaishnavite saints—Peyalvar who has composed a centium of verses in the *Nalayira-Prabhandam* is said to have been born at this place. In the seventh century A. D. the celebrated Siva saints—Tirunavukkarasu swami, and Tirugnana Sambandar visited the place and have celebrated the god of *Kapalisvaram* (the local deity) in their hymns in this *Thevaram*. In the 9th century Mylapore figures in the contemporary Tamil work-*Nandikalambakam* as one of the principal-towns of the Pallava king Nandivarman (III) The hymns of Tirumangai-Alvar who flourished about the same period make profuse references to this place and its condition in his days. (Hymns on Triplicane, *Periya-Tirumoli*) From all this it is apparent that Mylapore during the first five or six centuries of the Christian era was a meeting-ground of Christian, Siva, and Vaishnava creeds, in addition to Jainism and Buddhism which must have counted a large number of followers here.

Another well-known suburb in the city (viz) Triplicane

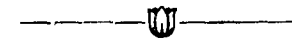
appears to be nearly as ancient as Mylapore. The English name Triplicane is really a corruption of the tamil expression *Tiru-alli-keni* by which name the place is mentioned in the earliest Tamil hymns of the Vaishnava Alvars. (Peyalvar-Iyarpa, Third-Andadi, verse 16, also Tirumalisai Alvar) of the 3rd century A. D. From the very beginning, the place appears to have been a stronghold of Vaishnavism and it is significant that none of the Siva-Nayanmars have mentioned the place. Tirumangai-Alvar, who has been ascribed on good authority to the middle of the 8th century devotes a number of his hymns to this place and records the important fact that the temple was built by a pallava king. As the shrine has been celebrated by Pey Alvar (3rd cy. A. D.) it may be conjectured that this Pallava king was in all probability Tondaman-Ilam-Tirayan, the earliest Pallava ruler of Conjeevaram and the hero and patron of *Perumbanar-rupadai* Investigations of the Madras Epigraphy department have disclosed several stone inscriptions in various parts of this temple, belonging to the Pallava, Chola, Pandya and Vijayanagara times ranging from the 9th to the 15th centuries A.D. Of the earliest of these so far known is No.234 of 1903 and is dated in the reign of Dantivarman, a Pallava king who ruled the region around Madras between (780—830 A. D.) The other inscriptions are fragmentary and are dated in the reigns of Kulothunga Chola, Raja Raja III, Maravarman-Kulasekhara, Sadasivaraya Venkatapathiraya. They are however interesting to us in so far as they mention *Elumur* (Egmore), Sembiyam, Nedumparai, *Vesar-padi* (Vyasarpadi) Pudupakkam and Vepperi (Vepery) thereby showing the antiquity of these places in the vicinity of our city. (see Mad. Epig. Colls. 238, 241, & 242 of 1903).

Of the others, Tiruvorriyur and Pallavaram deserve attention for their antiquity. Pallavaram as its name indicates is a contraction of *Pallava-puram*, or 'the city of the Pallava Kings'. This inference has been fully justified by the discovery in the Pallava style of a monolithic Cave-temple of the Hindu trinity in the hill, known as Panchapandavamali, in old Pallavaram about two miles from the S. I. R. station bearing the name. The Monolith bears a close resemblance to the other

similar cave-temples at Vallam, Mahendra-vadi, Trichinopoly, etc. erected by the Pallava King Mahendravarman I, the Scholar-King of Conjeevaram who lived in the VIIth century A. D. The cave-temple moreover bears on its beams a *Grantha* inscription in the 7th century characters which enumerates a number of surnames assumed by this king such as 'Sri-Mahendravikramah' 'Mattavilasah', etc. Further investigation and exploration at this place might disclose other valuable antiquities. (Mad. Epig. Rept. for 1909).

Tiruvorriyur about six miles from the city was already in the 7th century a well-known Siva pilgrim centre, as it is celebrated by the contemporary Siva teachers Appar and Sambandar. Siva religious tradition says that Sundaramurti Swami (8th century A.D.) during his visit to this place fell in love with one of the female devotees of the temple and eventually married her. The inscriptions discovered in the *Adhipurisvara* temple here range from the 9th century A.D. to the 15th. The earliest stone inscriptions are dated in the reigns of Nripatunga and Aparajita, who both were pallava kings who reigned in the later part of the 9th Century A. D. in the region around the modern Madras and Chenglepet areas. (Mad. Epig. Report for 1913, Nos. 161, 162, 163, and 159 of 1912 collection). These early inscriptions testify to the vigour and serviceableness of the village-corporations and other ruling organisations such as 'Anirta-Ganattar,' 'Alunganattar,' 'Ganoperumakkal' etc at Tiruvorriyur, Manali, and Adambakkam in those early days. During the Chola rule the Siva temple at Tiruvorriyur figures as a celebrated seat of literary culture. There existed here in the 11th century various temple Mandapas, 'halls where discussions were held,' where Vyakarana, Soma Siddhanta, and Panini's grammar were regularly expounded: the last one is called in the inscriptions of the Cholas as 'Vyakaranadana-Vyakyana Mandapa' 'the hall where grammar was presented and commented upon'. This Grammar-Hall at Tiruvorriyur, according to one of these records was maintained by a princely gift of 60 *velis* (375 acres) of land intended by the donor for bearing the expenses of the upkeep of the Professors and students who studied Panini's Grammar at this

hall and for the worship of the God *Vyakaranadana Perumal* here who it is said was pleased to appear before Panini, for 14 days to teach the 14 aphorisms' (Epig. Ref. for 1913). There figure in the medieval Chola records other temple-halls, intended presumably for other branches of Sanscritic study; of these, 'Rajarajan,' 'Rajendracholan' and 'Mannikonda-cholan' halls were probably founded by the Chola Kings bearing these names. About the beginning of the 13th century the neighbourhood of this place was invaded by the Mussalmans as a result of which the temple is said to have suffered considerably. Since then the place appears to have sunk into obscurity.



"State-Aid to Industries"

By L. N. Govindarajan. B.A.

IT has been continuously dinned into our ears that we shall be living in a fool's paradise if it is thought for a moment that State-Aid can be an adequate substitute for the initiative and enterprise of the people themselves. We are not oblivious of the fact that the Government can only encourage and aid but cannot create industries. It is true that though we need generous state-aid and vigorous government action, Government cannot take the place of either the expert or the capitalist. Unless and until men with capital make up their minds to invest their money on Industries, instead of confining themselves to money-lending and investment on land, Industrial India is doomed to remain more an empty dream than a reality, notwithstanding any conceivable change that may be made in the fiscal policy in the near future. We are prepared to admit that what India needs is help and backing, but not control. No reasonable man will question the truth of the remark made by Prof Marshall, the Prince of Economists, that you may have flourishing Industries or flourishing Bureaucracies, but never both.

Still all that we have said and admitted need not make

us blind followers of the discredited *Laissez Faire* and sceptics of the value of state-aid in promoting our Industries. It was however Lord Morley who said that the state funds should be expended only upon familiarising the people with such improvements in the methods of production as modern science and the practice of European countries would suggest. But he held that, further than this, the state should not go, and everything else must be left to private enterprise. But he forgot that in the peculiar circumstances existing in this country any limitation of the functions of the state in accordance with his dictum will not prove of any advantage. There is no wonder then that there is an overwhelming unanimity in Indian Public opinion that the Government should participate directly in the initiation and improvement of Industries and should help the Industrialists by experiment, advice, financial help and example.

The risks to which the private enterprise is exposed in this country when embarking on Industrial schemes in new directions are proverbial. Some contend however that India has one advantage in that Industries and Processes that may be started here are almost always old ones in other countries though they may require a few modifications to suit Indian conditions. But the lack of private consultants and specialists and of information on the Industrial value of raw materials is a serious obstacle, especially to the success of small scale undertakings. Moreover the Indian investor is not prepared to risk his money in ventures unless they relate to Industries whose success is assured. Though there is Capital seeking Industrial outlets, the directions in which it is being employed are very few.

Pioneering and Demonstration

THESE two methods of Government technical assistance represent the widest departure from the old *Laissez Faire* standpoint which restricts the Government functions to the individualistic minimum. By Pioneering is meant the inception by Government of an Industry on a small commercial scale in order to ascertain and overcome the initial difficulties and discover if that Industry can be worked at a profit. It goes without saying

that Government should undertake the Pioneering of new Industries, only when private enterprise is not forthcoming.

It is also desirable that the Government should establish and manage demonstration factories, the objects of which may be either educational, in which case they would serve as schools for the training of men as operatives, foremen or managers, or experimental with a view to improve local industrial products. They would serve the same purpose in Industry which Demonstration farms do in the case of agriculture.

Technical Assistance by Government

HAVING thus stated in broad outlines our views regarding the policy which should be pursued in helping the process of industrialisation going on in our country, we may proceed to indicate in some detail some of the more important methods to effectively carry out this policy. For this purpose we may classify all our indigenous industries into three distinct industrial systems :—

1. Gigantic industries carried on in big factories commanding markets over the whole country, as heavy Chemical Works, Iron and Steel Works, Electro-metal lurgical and Electro-Chemical works.

2. Small organised industries carried on in work-shops or in tiny factories, as Engineering Workshops, Tanneries, Sugar factories, Rice-mills, and small Textile Mills.

3. Industries carried on in the home of workers, which we may conveniently designate as Cottage Industries. The scale of operations is here small; little organisation is required; and the amount of output is sufficient to satisfy the local market only.

In the case of the first group of industries there is seldom any necessity for technical assistance they being under the control of experts. These large firms will depend upon the Government for help, only to conduct scientific researches, and to provide accurate economic data. Sometimes the Government may conduct preliminary investigations regarding the quality and quantity of raw materials available, and also the extent of the market open to such industries. Technical advice as to the

location of factories, and the design of the building may not always be out of place. The Imperial Scientific Services may with advantage be drawn upon to provide these highly specialised forms of scientific and technical assistance.

More direct Government assistance is required for promoting small organised undertakings of our second group. The small Industrialist frequently embarks on a venture without acquainting himself fully of the nature of the business he intends to start. No expert advice is available to him and consequently he is led on simply to copy methods used somewhere else under different conditions. The provision of suitable Technical assistance which is so useful to large Industrialists becomes to the small entrepreneur almost a necessity. In a country like India where a high return is expected on Capital, much care should be taken over the preliminary inquiries before starting a new Industry. In addition to this assistance, useful work can be done by Government in helping Managers of small-power plants to maintain them in good working-condition. Something has already been done in Madras in this direction in respect of the numerous small-pumping installations and rice-mills.

As regards the third group comprising the small Cottage Industries, the necessity for technical advice is obvious. The workers are uneducated without clear notions of their trade, except what can be gathered locally. They have no access even to the elementary technical literature and they can be influenced only by ocular demonstrations carried on in their neighbourhood. In Madras the Government handloom-weaving peripatetic parties have done much practical work in this direction. In Mysore the practice of sending round a skilled blacksmith equipped with necessary tools has resulted in popularising improved methods of smithery. Their effective methods have to be resorted to owing to the fact that the rural artisans have no contact with the outside world.

From the point of view of economic self-sufficiency and self-defence, the Government ought to encourage the development of essential New Industries of national importance. The material resources of India are capable of furnishing the raw

materials of many Industries which do not at present exist in this country. If the above mentioned methods of state-help are to be adopted by the Government, an excessive administrative machinery involving much expense to the Government becomes a necessity. But in view of the increasing importance of industrialising Agricultural India such expense ought not to be grudged. In the words of Sir M. Visveswaraiah the most conclusive reason for pursuing a rigorous policy of Industrial expansion is that it will arrest the growth of India's debt. Were even half the money, which now leaves the country to pay for imports, saved in this way, it would go to swell the country's liquid assets, promote local industry and trade, supply the capital required for Agriculture, help the labours to obtain better employment and pave the way generally for a change in the country's position from a debtor to a creditor-nation. If the people resolve to manufacture their wants themselves, occupations will grow and new sources of livelihood will be created for large numbers of the country's unemployed and half-starving population.

Government Purchase of Stores.

THAT the Government could do much to assist the development of Industries by the adoption of a more liberal policy than at present in regard to the purchase by Public Departments of such articles as can be locally manufactured is too obvious to need any detailed examination here. Though the fact that the rules regulating these purchases have been altered from time to time in the above direction cannot and need not be denied, it would be idle to question the emphatic assertion made by many men competent to speak with authority on the subject, that the way in which these rules are being administered is not above criticism. The manufacturing capacity of the country has not been sufficiently utilised by the Government. There is reason to believe that a more sympathetic attitude on the part of the Government in this direction will go a long way in industrialising India. Articles such as Railway stock etc. now sent for from England will be available in India equally well both in respect of quality and price, provided the businessmen in this

country can safely rely on an established practice by the Government of local purchase.

Government and Industrial Educations.

TO create an industrial organisation comparable to that of Western nations and to form an industrial community capable of working such an organisation, certain positive measures are required as provision for industrial and technical education. The system of education introduced by the Government for providing merely the administrative needs of the country neglected altogether education of a practical character. Now the Government itself recognises the necessity for a greater diversity of occupation and with this view it is trying its best to give a more practical turn to general education.

Technical Scholarships.

ONE of the important results of the latest Simla Educational Conference called for by the Government was the establishment by the Government of India of Scholarships to enable Indians to proceed to Europe and to America for special technical training. Though it was easy for our young men to secure admission into the educational institutions in the West, access to workshops and therefore to technical and trade-secrets was practically denied to them. Again many students have been granted scholarships to go abroad for acquiring a working knowledge of an industry non-existent in this country. It is not surprising therefore that many promising students have failed to profit by the system and have been compelled to seek other means of earning a livelihood. In future at least, only those candidates whose experience and intelligence justify the expectation that their future services are likely to be a national asset to the country ought to be awarded these Scholarships.

II Primary Education

IT is agreed on all hands that one of the important causes arresting Industrial progress has been the ignorance and conservatism of the workmen. It has been alleged however that the

spread of education among the artisan class will tend to bring manual labour into contempt, and that the sons of artisans educated beyond the Primary stage will show a tendency to forsake their father's callings in favour of clerical work. In reply to this assertion we may state that this tendency if it arises at all is due to the wrong system of Education that is being made available to them. Others again argue plausibly that education in the early stages will lead to vanity rather than real efficiency. But employers of Labour who can speak with confidence on a subject like this recognise the advantage of Primary Education among the labourers as tending to make them more intelligent and self-respecting. Government may also encourage the development of apprenticeship, by which we mean training for a career in a Workshop by sight, imitation and example.

III Other forms of Technical and Commercial Education

BESIDES a general introduction of manual training, Secondary Technical Schools for training foremen and Superintendents, and higher Technical Colleges disseminating a knowledge of Higher Mechanics and Chemistry to future Managers and Captains of Industry are in need everywhere. Government should also encourage the formation in India of Scientific, and Technical Societies on the lines of London Institutions. Industrial Experimental Stations like the one in Tokid, or Osaka in Japan may be started at State expense to carry out experiments in manufacture and to test the latest Industrial process followed in foreign countries.

We need also a system of Commercial Education for training Bankers, Brokers, Correspondents and Commercial Agents. The admirable success of German Industries is due to the superior knowledge possessed by her captains of Industry, of the demand of the market, local as well as foreign. If the Government supply Provincial and Imperial Trade Statistics, Agricultural Ledgers and Industrial Monographs, the work of the Commercial Firms can be conducted with greater efficiency.

Financial Assistance

THE Financial difficulties of the Indian Industrialist are really great. There is a striking unanimity of opinion that the Government should come to the rescue of the helpless promoters of Industrial concerns. But considerable differences of opinion prevail regarding the scope and form of such assistance. This direct financial assistance is required primarily because it is believed widely that if the Government assumes part of the financial risks it would scrutinise the prospects of each undertaking carefully thus arousing a sense of confidence in the investing public. The primary difficulty in raising capital for Industries is not due so much to the inaccessibility of money as to the doubts which its possessors entertain of the prospects put before them by the promoters of Industries.

Government Assistance may take various forms :

1. Grant of a Loan.
2. Guarantee of a Dividend.
3. Subsidising of Shares.
4. Guarantee of a minimum return on Paid-up Capital.
5. Making grant, on favourable terms, of Government lands, raw-materials, firewood, etc.

If only the public becomes conscious of the possibilities of employing its money productively, and if confidence is aroused as to the prospects of indigenous concerns by a scrutiny of the accounts by the Government itself and if also direct State Assistance is rendered in the initial stages, then plenty of Capital now hoarded without profit to the country will be forthcoming and there will be no necessity hereafter to import foreign Capital. Foreign Capital has had a tremendous educative influence on this country and there can be no doubt that the people will readily subscribe to all the promising Industrial Concerns in the future.

If in addition to these forms of State aid India were to have the same and full liberty to consider her Fiscal interests as Great Britain and the Dominions have, this Fiscal Autonomy will go a long way towards converting the Agricultural India of To-day into the Manufacturing India of To-morrow.

The Religion of the Ancient Tamils.

By the late Mudaliar S. Sabaratnam of Jaffna.

Introductory.

THE Tamils have been one of the cultured races of the world from a very remote period, and a study of their nationality would therefore be greatly beneficial, not only to the Tamils, but to other human races as well. Religion being the best exponent of National ideals, both social and spiritual, a study of the religion of the Tamils would nationally help us in forming an idea of the Tamil nation. I therefore propose to investigate as briefly as I can the religion of the ancient Tamils in these pages.

The Tamil Land.

THE geography of the Tamil land is variously given in the ancient Tamil classics. One of these works locates the Tamil land as follows :—

வடவேங்கடந்தென் குமரியாயிடைத்
தமிழ் கூறு நல்லுலகம்.

(The Tamil land that lies between Vengadam (Tirupati) on the north and cape comorin on the South).

Another writer Says :—

வடதிசை மருங்கின் வடுகு வரம்பாக
தென்றிசை யுள்ளிட் டெஞ்சிய மூன்றினும்
வளமருள் புணரி யொடு பொருது கிடந்த
நாட்டியல்

According to this authority the northern boundary of the Tamil land is the "Vadugn" country while the other three boundaries are the sea. This difference is evidently owing to the fact that a vast tract of land was submerged by the sea in the nitural.

Nakkirar, one of the poets of the third Tamil Academy of

Madura and an able commentator on "Irayanar Agoppornl" makes mention of two deluges in his commentary by one of which South Madura is said to have been Submerged by ten Sea and Kapadapuram by the other. An area of land, Seven hundred "Yojanas" in extent, and comprising of fortynine districts including the Mount "Kumari" and the river "Pahruli" are said to have gone under water apparently during the second deluge. It is very significant that this fact, recorded not only by Nakkirar but by the author of Chilappathikaram as well

(மஹாபாரதம் முதல் குமரிக்கோடு கொடுங்கடல் கொள்ள)

is fully corroborated by modern Scientific discoveries.

Ilampuranan and natohinan-kiniyan also make mention of this fact in their commentary on Tolkuppiam.

Further research into the history of the Tamil language would disclose the fact that it was spoken at one time in some parts of North India also, and the existence of a post by the name of "Tamiluh or Tamilitti on the banks of the river Ganges could be quoted in support of this theory. Traces of the Tamil language are noticed even now in certain dialects that are spoken along the Gangetic plains; and one of the names by which the Tamil Velealas are known even today (கன்ன பித்திரர்-Sons of the Ganges) strongly supports the views that they occupied the Gangetic plains at one time. The influence of the Tamil-language is seen on the language of the Chinese and on some of Australasian languages, and there can be no doubt that Tamil enjoyed a unique position at one time; although its importance is not realised by many at the present moment. The language may be said to be confined at present to the carnatic plains of South India or to the country below the Ghats, from Pulicat to Cape Comorin, and from the Ghats to the Bay of Bengal. It is also formed spoken in the Southern parts of the Travancore country from Cape Comorin to the neighbourhood of Trivandram and also in the northern and the north-eastern parts of Ceylon.

The Tamils, as a race, are noted for their intelligence and enterprising spirit, and they are deservedly called the Scots or the Greeks of the East. They Emigrate at present in large numbers to African and American colonies and to many of the

East Indian islands where they have formed settlements of their own. Their numerical strength is itself not insignificant, as their number is estimated at twenty-one millions.

Their Ancient Civilisation

THERE are ample materials to show that the Tamils were enjoying at one time a high state of civilisation. Their language, more than anything else, bears ample testimony to this fact. There are few languages that can excel the Tamil in their polish and perspicuity, symmetry and elegance. The Tamil grammar is perfection in itself, and embodies in it several explanations of social life. The Tamil language can boast of a Grammar, at least 4000 years old,—and such a merit can be claimed by very few languages of the world.

The ancient Tamils carried on an extensive trade with distant countries such as Persia and Egypt, Rome and Babylon—countries noted for their ancient civilisation. They had a perfect knowledge of navigation and their ports were marked with beacons and light-houses. They were far advanced in the arts of warfare and they knew the use of iron, copper and other metals. Their agricultural attainments were very high and they had few equals in architecture. They had roads and canals and they knew to ride elephants and horses. They had towers and fortresses with ditches and ramparts around them. They had colleges and hospitals and their knowledge of the art of healing was perfect and practical. Their attainments in music and dance were very high, and their form of Government was a mixture of aristocracy and democracy. They had their police and petrels and they had their judicial tribunals and administrative assemblies. Volumes could be written of their advanced state of civilisation at a very remote period, but my object is only to show that they were not such a primitive race as they are represented to be by some of our modern day critics.

Of course, the Tamils do not possess a history of their own wherein their march of civilisation could be traced, but the best history of the development of any nation is its indigenous literature of which the Tamils possess a large quantity,

(to be continued.)

From Cape to Brindaban

A Pilgrim's Impressions, IV

By K. R. R. Sastry, M. A.

Fellow of the Royal Economic Society, (Lond)

“JAGANNATH-KI-JEI” and “Sarvam Jagannatham” are two eternal cries in India. To us, who have been cowed down through a variety of differences, owing to causes foreign as well as indigenous, it is a relief to learn that in the holy of holies at Puri, all are one before the Great One.

To Puri

WE should change at Khurda Road Junction for Puri and it is advisable to reach the place before 8 A. M. Those who are known in our parts as “Pattars” and “Gurukkals” are there called “Pandas.” A stranger in an Ooriya Country, the lot of the Tamilian however well armed with English, is pitiable indeed. Following the guide of a Panda, we enter Puri.

The road from the station to the shrine is dirty, dusty and dingy. When the Bhairagis rush in hot haste to the temple regardless of the passers by in the road with their lofty cry of “Jagannath-Ki-Jei,” the cloud of red dust reaches the Heavens. A new model coach we come across; imagine the most ugly transformation of our brougham; there you have the Puri coach. The animals that drag these funny vehicles are neither horses nor asses; but says my Panda: “They are a kind of horses!”. The percentage of elephantiasis in this dirty city is shocking; and one is often reminded of Tanjore when he sees the dusty road and this dirty disease.

Jagannath's Temple

THE type of temple at Puri is no less curious. The heavenward bound towers and the dexterous workmanship in chiselled stone are conspicuous here by their absence. The tower of the temple resembles more the Jain Viharas. Representations of nude scenes are too many and too plain. Perhaps the Tantra Sastras will explain better this phenomenon.

A Darsan of Sri Jagannath

YOU will be surprised at not finding the “Agamæic Saptha Prakarams” in this temple. Only twice a day just before 8 A.M. and 8 P.M. is it possible to have a direct “darsan”. Wherever we see, ghee-lamps are held aloft in honour of the presiding deity, some Pandas of the temple beat you with a small stick in order to drive away your sins. Once, the obstruction in the pathway is removed, there is a rush. We embrace the idol and realise for once through the throbbings in our body, that Life-Soul (Jivatman) merges “in the Paramatman.” The eternal all-India cry of Jagannath-ki-Jei rises to the skies. For once in our lives, we caste-ridden Brahmins realise that before the Great One all are one. From Cape to Kashmir is well represented here. What is wanting under the heads of Abhishekam, Deeparadhanam, and Pancha-kala-worship is more than made up by the intensity of “devotion” in this temple.

The Govardhana Mutt

READERS may remember that Adi Shankara established mutts at five important centres; one of them is the Govardhana Peetum on the sea-coast of Puri. A life-like marble statue of Adi-Sankara in the well-known Upadesa posture is as finely got up as it is imposing. Jagat-guru Srimat Sankaracharya Sri Madhusoothana Theerthaji was found in a lying posture worn out as he was by age. We paid our respects to him and with our scrappy knowledge of Sanskrit were able to talk with him for a few minutes. He presented us with a copy of his Sanskrit publication on “(Matamnyah)” The solitary situation of the Mutt on the coast of the quiet sea, the picturesque sight of Gopala's herds and the bright smiling countenance of two of his *Sishyas* these details gave a romantic finish to the holy Mutt.

A Reflection and a Lesson

O! how I wish our brethren do take an imperishable lesson from the message of Puri Jagannath and tear down their prejudices. If a visit to Puri will not enthuse the devotee with such a lesson of “Unity,” if the mild Hindu will not learn to keep cordial relations with the fiery Musalman after embracing the idol of Lord Jagannath, if a new leaf could not be opened in the annals of communal-ridden south—really, I have no faith in such a “despicable” being.

(To be continued.)

The Case for Indian Protection.

E. N. Subrahmanyam, B.A. (Hons)

WHILE the theory of comparative cost is the basis of the economic theory of international trade, that unfortunately is not the principle which actually rules the trade policy of the nations and the reason is very simple. The theory of international trade is an ideal theory. It tells us how things would be if the world were ruled by an all-wise body which has no other interests but those of the world as a whole. But we do not see the world being ruled that way. For several reasons, geographical, ethnographical and historical the world is divided up into a number of separate nations. It is not cosmic ideals that govern the trade policy of these separate nations. But frankly selfish national aims. As long as there are differences in language and race, in climate and natural conditions, as long as national and racial antipathies continue because of historical antagonism it is useless to entertain any hope that we shall sooner or later approximate to the ideal principles of international trade. "Never has there been," writes Prof. Todd "a prophecy more completely falsified than was that of the free trade leaders in England in 1846 that within 5 years of the triumph of corn law agitation in England every other civilised country in the world would be following that example. England adopted that policy because that was the International ideal. The truth is our reputation for honesty has suffered seriously in the minds of our continental neighbours because so many of us did not apparently see it that we adopted that policy, because under the particular circumstances at that time it was the policy which was likely to suit our own interests best. We failed to realise then and to a considerable extent since that time because that policy suited our conditions, it did not necessarily suit those of other nations

1924]

THE CASE FOR INDIAN PROTECTION

123

nor necessarily would it suit ourselves best if conditions should change"

Fiscal policy we ought to remember is neither a matter of international theory nor a matter of general principle. It is strictly one of national policy of expediency. It is not and cannot be a question of principle. It is a policy. World-wide free trade which by the law of competition would force every nation to devote itself to the production of those commodities in which it had the greatest advantage would certainly be the world-ideal. It appeals naturally to the imagination of one and all. Its scale is something fascinating. It seems to hold out a hope of incalculable blessings. But what each nation considers and has to consider is not the principles that would best suit an ideal world but such policy as would actually prove to be of the greatest benefit to its own peculiar national interests. A rapid survey of the policy pursued in several of the countries in the world would convince us in a moment that such a policy has been adopted in those countries because that policy suits their interests best.

First if we look at the United States of America, the greatest manufacturing country in the world for the present, we find that her industries have been protected by a high tariff wall. America is a protectionist country par excellence and it is not at all likely that she would budge an inch from that position. If we look broadly over the American fiscal policy ever since it was framed in 1789 until this day, we find, it is being pitched up higher and higher every time. The Mackinley tariff of 1890, Dingley tariff of 1897, the Paine Tariff of 1909, the Emergency Tariff of 1921, the Fordney Tariff Act of 1922, all these look as if it were a building shooting up in the heavens floor above floor. Import duties are levied on as many as 1500 articles and 330 million Dollars accrue to the coffers of the Government every year by way of customs receipts alone. Americans have of course been greatly helped by the abundance of their resources both in materials and trained men. Besides extensive use of labour-saving machinery and motive power, economic and efficient management of business dis-

tinguish American industry. Many industries have reached an adolescent stage and many of them can safely dispense with protective duties. Strictly speaking American industries have reached that stage when no longer any kind of protection is needed and to one who views her position dispassionately the fact that America should even now closely stick to her policy of protection would seem "as ridiculous as a mighty swimmer embracing his good old cork jacket" The coal kings, the cotton dukes, and the oil barons have made and are making their fortunes within the tariff wall. The Ford Motor Company which does an annual business to the amount of \$ 350,000,000, which has on its pay roll on an average 36000 employees and whose plant turns out at the most incredibly rapid rate of 29 seconds, a complete motor car, and has a record of having made 3600 cars in a single day of 8 hours in conjunction with its branch factories is protected by the tariff wall. This state of affairs obtaining in America must necessarily give us much food for reflection.

The fiscal history of England enfolds a different tale. Her industrial foundations like those of all other countries were laid under a system of high protection. England began by impenetrably entrenching herself within a strong protectionist wall. The Lancashire cotton industry in its infancy was protected by an import duty which according to Prof. Hamilton stood for number of years as high as 65 per cent *ad valorem*. The English textile manufacturers were further protected by a legal prohibition of the use of various competing foreign clothes. The Navigation Acts passed in 1651, 60 and 72 when stripped of all their technical details provided "that no merchandise should be imported into England, Ireland or any British plantation from Asia, Africa or America in any but English-built and English-owned ships navigated by English commanders and manned by a crew of which at least $\frac{3}{4}$ were Englishmen." It is no doubt true that the present invulnerable industrial position of England was a result of the machanical inventions which revolutionised industry at the close of the 18th century and the part which the tariff played at this stage was very insignificant. Nevertheless the

fact remains, as the Report on the Fiscal Commission says, that it was not until English industries had attained a marked pre-eminence that the tariff was felt to be a hindrance to industrial development. When she took to free trade therefore, the infant industry had long since outgrown the need of swaddling clothes. She suffered nothing. She had to sacrifice nothing. She then began to preach the virtues of free trade. We must remember that this policy of free trade was besides admittedly to her advantage. England's economic life depends upon the export of manufactured articles the raw materials for which, are largely imported and this vital export trade depends for its maintenance on a policy based on free trade principles. She imposed it upon India at a stage when India was just entering upon her industrial career while she had herself drunk deep at the fountain of protection. We see a change in her policy after the Boer war. Joseph Chamberlain began his campaign in favour of Imperial Preference. Thus even in the special conditions of England doubts have been raised as to the wisdom of too rigid an adherence to the free trade doctrines as evidenced by the duty of $33\frac{1}{3}$ per cent on German goods, the safeguarding of Industries Act and the recent removal of the excise duty on sugar to encourage the nascent sugar-beet industry. We shall not at all find fault with England in her attempt to protect her industries from veritable outside competition but we respectfully ask her how on earth she forgets the good old maxim that what is sauce for the goose is also sauce for the gander when applied to India.

Germany was and is still a model of what the policy of protection can accomplish. In 1879 she definitely adopted a policy of protection and she has never budged an inch from that position and the virtues of German protection are to be seen in the industrially indomitable nature of her industries, her worldwide commerce, the industrial tendency of her citizens and their commercial skill. In 1922 she collected as customs duty 2500 million marks.

Most of the nations tell the same tale. France turned her back on the free trade tendencies in 1881 and since then armed

herself with a policy of protection. In 1922 her customs receipts amounted to 2706 millions francs. In 1899 Japan freed from the trammels of treaty restrictions utilised her autonomy in establishing a protective tariff and this has been considerably intensified since 1911. There are heavy import duties on 1425 articles in Spain, Canada, Australia, Newzeland one and all are protectionist countries. From the numerous instances cited above we are able to know that protection has won and is making headway.

But the fiscal history of India unfolds quite a different tale. To put the whole thing in a nutshell, the policy followed has been quite against the interests of India. We shall not make a review of the fiscal history which has been characterised by a policy of increase, remission and reduction of the customs duties with the ultimate object of establishing an ideal freedom of trade in the teeth of the protests from Indian leaders. It shall not be out of place however, to cite a few quotations, from the writings of people who can speak with an authority on matters fiscal, and these will prove to the hilt that the fiscal policy imposed upon India has been disastrous to Indian interests.

We have the authority of no less a person than Austen Chamberlain who said that, "No one who was willing to face facts and admit the truth, even when it is upalatable truth, would deny that the fiscal and economic policy imposed on India by its British rulers was hateful to Indian opinion. No candid free trader would pretend that in the system which we have established and maintain, with its odious excise on cotton goods manufactured in India, we were acting in accordance with Indian opinion or even that we were actuated solely by regard to Indian interests". Again Lethbridge in his little book on "Indian offer or Imperial Preference" remarks, "For many years past we have forced on india at the point of the bayonet a fiscal system detested by Indians—a system though varying from time to time has always been dominated by the antiquated theories of Cobdonite free trade. We have sternly insisted on the stern rule of Cobdonism that all taxation must be for revenue purposes only and none for the purposes of encouraging Indian

industries", Quotations could be multiplied but these must suffice to show how free trade principles have been applied to India without a grain of mercy and how the fiscal arrangement of the Government of India gave the advantage to the foreign markets to a distinct disadvantage of the Indian industry.

Time after time, the Indian Government was appealed to modify the fiscal system of India and place it on lines conducive to the interests of India. The demand for fiscal reform gradually gained in strength. The national Indian demand for adequate protection of Indian infant industries and the protest against the oppressive excise duties which handicap Indian industries in favour of Japan and other countries were the first subjects taken up by Lord Morley's enlarged Representative Council in the debates of March 1910 on the Budget. The speeches of Messrs Chitnavis, Gokhale, Dadaboy, Mudholkar, Thackersay and Sassoon David were very convincing and left the Free-trade Government with no argument unanswered, "Save that of mere brute force." In 1911 again a resolution was moved by Dadoboy for the abolition of the excise duty on cotton when vehement speeches were made on the occasion denouncing this anomalous and iniquitous impost. Sir. V. Chirol writing in *The London Times* of Sept 9, 1910 about the cotton duty said "No measure has done greater injury to the cause of free trade in India or more permanent discredit to British rule than this excise duty on Indian manufactured cotton for none has done more to undermine Indian faith in the principles of justice upon which British rule claims to be based." It is absurd to call a tariff free trade when at the same time import and excise duties are imposed. In March 1913 Sir Gangadhar Chitnavis moved his resolution on Imperial preference. The demand for Indian fiscal reform found prominent expression in the debate on a resolution moved on 21st March 1916 in the Imperial Legislative Council by the Hon. Sir. Ibrahim Rahim Toola who in the course of a very learned speech remarked, "If the Government of India were free to adopt measures solely in the interests of the people of this country without any restrictions or limitations in fiscal matters, our industrial development would be in a fair way

of successful accomplishment. India wants fiscal autonomy as the first step towards her industrial regeneration and if the Indian public opinion is to have any weight in the determination of this question we ought to get it at once". The subject of the Indian tariff was excluded from the deliberations of the Indian Industrial Commission as it was considered a topic outside of its purview.

But it received fresh support from the authors of the Montford report when they remarked that the theoretical Free Trader hardly existed in India and that educated Indian opinion ardently desired a tariff. An important stage in the development of the policy of Fiscal autonomy may be said to have been reached when the joint select committee on the Government of India Bill reported that India should have the same liberty to consider her fiscal interests as Great Britain or any self-governing Dominion. To quote their words, "Nothing is more likely to endanger the good relations between India and Great Britain than a belief that Indian fiscal policy is being dictated from White Hall in the interests of the trade of Great Britain. That there ought to be no room for it in the future is equally clear. Whatever be the right fiscal policy of India for the needs of her consumers as well as for her manufacturers, it is quite clear that she should have the same liberty to consider her interests as Great Britain, Australia, New Zealand, Canada and South Africa."

The Secretary of State, Mr. Montagu, endorsed the principle wisely laid down by the Joint Committee. In his reply to the Lancashire Deputation that waited on him in connection with the increased Import duties on cotton goods, he said, "It was absolutely impossible for me to interfere with the right which I believe was wisely given and which I am determined to maintain." The last stage in the demand for the revision of the Indian Tariff came when a Committee of the Imperial Legislative Council recommended the appointment of a Commission for examining the Tariff policy of India and in accordance with the recommendation of this Committee a commission was appointed on 7th October 1921 "to examine with reference to all the

interests concerned the tariff policy of the Government of India including the question of the desirability of adapting the principle of Imperial Preference and to make recommendations."

Prof. K. T. Shah has taken objection to the terms of reference in his recent book on 'Trade, Tariffs and Transport in India' in that the terms are open to serious misconception. The reference definitely prevented the committee from examining anything but the tariff policy of India and debarred them from considering and suggesting those other expedients for the rapid industrialisation of the country which though not covered by the term tariff policy nevertheless depend upon the Government for their efficacious employment and fructification. "If the *raison d'etre* of the commission was to obtain concrete definite suggestions for the energetic industrialisation of the Country" observes the learned professor, "then the exclusion from the terms of reference of such other measures as may be equally important in achieving the object aimed at is as mischievous as it is indefensible." The Government had of course the colourable pretext that the Industrial Commission was alleged to have inquired into other means and methods of industrial development. But as the Fiscal Commission was debarred from enquiring into other means of industrialisation, the Industrial Commission, we know, was, in its turn debarred from considering the tariff issue on the excuse that it was not desirable to raise such a controversial question during war time. Thus though we may say with Prof. Shah that the total outcome of a double inquiry still leaves the problem unsolved in the wholehearted and comprehensive manner which alone could enable the country to achieve its industrial goal, yet it is significant that the Commissioners both the majority and the minority have ruled out Free-trade and have recommended to the Government that it should adopt protection as its tariff policy. The Government of India have accepted the recommendation and a Tariff-Board is now taking evidence as to which industries need protection. We shall await with interest the result of their labours.

That protection alone is the tariff-policy best suited for India is admitted on all hands. That the country also ardently

desires a protective tariff is also undisputed. The Montagu Report has admitted that the theoretical free-trader hardly exists in India. "Public opinion in India is everwhelmingly protectionist. If she were granted her fiscal freedom, there is no doubt that she would use it to erect a high tariff which from the nature of her trade would be directed chiefly against British goods. This impression by Prof. Lees Smith of Indian feeling correctly reflects the situation.

No fiscal policy can be stable unless it is based securely on public opinion and public opinion as we have seen above is essentially protectionist. It is significant that Hon. Mr. Innes paid adequate attention to the intensity of public feeling in India and refused to commit the Government of India to any policy of Imperial Preference which was the main issue to be decided at the Imperial Economic Conference. The views of the Government of India on this question of Imperial Preference are known and they are in harmony with those of the country and of the Indian Economists who have pronounced a considered judgment on the subject. The attitude of the Indian Government towards Imperial preference has all along been one of outspoken disapproval. It is a matter for extreme gratification that changes in the interval since 1903 when these views were embodied in a despatch, have not influenced the Government to modify their opinion and the commerce member judged the situation correctly and declined wisely to commit the country to any definite position on the question.

Now to pass on to the question of protection again. We have already referred to above, how the country is predominantly in favour of protection. India can point to numerous precedents for the adoption of such a policy. Besides the desire for the adoption of such a policy has been strongly reinforced by a consideration of India's past. "The skill of the Indian," says Prof. Weber, "in the production of delicate woven fabrics, in the mixing of colours, the working of metals and precious stones, the preparation of essences and in all manner of technical arts, has from early times enjoyed a world wide elebrity". Pundit Malaviya has shown in his able dissenting minute to the Indus-

trial Commission that Babylon traded with India in 3000 B. C. and that mummies in Egyptian tombs, dating from 2000 B. C. have been found wrapped in Indian muslin of the finest quality. To quote the memorable words of the Industrial Commission, "At a time when the west of Europe, the birth place, of the modern industrial system, was inhabited by uncivilised tribes, India was famous for the wealth of her rulers and for the high artistic skill of her craftsmen. And, even at a much later period, when merchant adventurers from the West made their first appearance in India, the industrial development of this country was, at any rate, not inferior to that of the more advanced European nations." India believes that were she allowed freedom to decide her policy in her own interests, she would regain her economic prosperity. All these ideas are further strengthened, by the new spirit of national pride, a spirit which in all countries tends to the encouragement of protectionist feeling by demanding as far as possible that the nation should manufacture what the nation has. Again as Prof. Petty has observed, 'a country flourisheth in the manufacture of its own native commodities'.

This is the spirit which actuated Canada and England as evidenced in the speeches of Mr. Meighen and Mr. Baldwin. "Canada believes in a protective Tariff," to use the words of Mr. Meighen "as essential to a young nation competing with older countries of larger and more highly specialised plants, as essential also to preserve a decent level of living for our workmen. Moreover and most important of all it believes and every true Canadian must know that without a protective Tariff this dominion of Canada, situate alongside the United States of twenty times our commercial magnitude and strength would drift into such dependence on the American markets and American influence and domination. Trade with ourselves and between our provinces tends to unify our people, that is the best trade" And Mr. Baldwin is reported to have declared in a recent speech at Swansea that he would advocate protection on the ground of necessity of protecting the standard of life in England during the present unstable conditions of the world and that dreams of universal free trade could not be dreamed to-day. That is the kind of spirit actuating Canada and England and that again is the spirit underlying the Fordney Act of 1922 in America and we see no reason why we also in India should not work in the same lines to develop ourselves.

Snatched from the Jaws of Death

By N. K. Venkateswaran, B. A.

(The Story of a Strange Deliverance)

IT is a sombre anniversary for me to-day. I went to the hospital this day last year. What I went to the hospital for is not in my memory. Possibly it was a fit of perfect health that prompted me to go.

An important-looking man with his small head in a big turban, and a pair of odious hands sticking out of an odorous coat conducted me to the *Doctor*. This was a neat-looking smartly dressed, and ugly individual sitting with airs, and graces, and eyes that occasionally winked with visible indifference. He had the look of one, who having patiently worked his way up the Alpine heights of knowledge, was impatiently waiting to be elevated to the galaxy of the Great. But being a fresher I failed to understand the full import of his appearance, and having failed to do it, I did not honour him as he deserved. In other words, I did not approach him with a heart palpitating with respect or with knees knocking against each other from awe. Like the big ignoramus that I was, I walked straight to him with unceremonious celerity, and I stood quite close to him not knowing what else to do. This must have given the doctor great offence for he directly caught hold of me by the nether eye-lid of my right eye. "An unthinkable organ to catch one with," you might say, but the doctor had his way of doing things when he was not pleased, and too much obduracy to change it for fear of what you and I and the rest of us might think or say. I submissively put up with this treatment not knowing what else to do. Continuing his strange procedure, the doctor cast a searching glance at me and chuckled. Then a suppressed exclamation escaped his lips: "Hookworm!" I had heard of worms, and

even seen some of them, but this "Hookworm!" What was it was more than I could say, but I fancied it must be a horrible worm—why else was it called, "Hookworm"—and I automatically wriggled, and the doctor, had to let go his hold on me. I fancied that I was out of the quandary, and that I was free to go. But the doctor wouldn't let me. He who had hitherto maintained a silent opposition to the use of words now broke into an angry monologue.

"Yet another case! I knew it as soon as I saw him walk in. Extremely anaemic—a flabby heart—a ruined digestion! Thousands of human beings are literally eaten up by his half-an-inch-long Hookworm and thousands upon thousands are made unfit! Still people won't take the most elementary care to avoid its yawning jaws. On the other hand, they walk into them most unconcernedly. Out of a thousand I carefully examined a thousand plus one are in its coils. All defy death! all are heroes!" Then having remarked in an undertone something about something in an attitude of "May your soul rest in peace!" which cut a fatal impression in my mind, the doctor knuckle-dustered the table, in a prolonged spell of righteous indignation.

This being over, he turned on me a glowering gaze, and spoke to me thus: "Look here; take this with you to-day, (giving me a pamphlet) read, understand, and inwardly digest it, and come another day." And after a pause he roared, "Now you may go!"

I went to the hospital—God knows why—a perfectly healthy man in high spirits. The doctor's look damped me. His professional knowledge reduced my expectation of life to a literally rapidly vanishing point. With the hook-worm gnawing at my entrails, and champing the chambers of my heart, I came out heavy at heart, down at heels, expecting to fall down and die any moment. The trees and houses on the roadsides, the motor-car that buzzed along past me, the stream of people that sped by and school boys that hurried up to school, the wind that raised the dust, the sun that shone in all his tropical glory of 10 o'clock struck me as ghastly unrealities, come from the other world to take me away. My doddering legs scarcely seemed to touch the

earth. I was simply, spasmodically taking leave of life, and uprising into the air in my journey towards eternity, which I had no doubt was somewhere in the heavens. I wondered why people failed to notice this pathetic phenomenon of an individual being hoisted from the smug fireside of easy circumstance to the icy regions of an inhospitable *hereafter*. I was a dead man *walking* because a courteous Providence had lent me just enough prolongation of life to enable me to reach home.

And so I did, the ghost of my former self having lost half my weight, and all my hopes under the very eyes of the doctor, having got a fair portion of the earth's hookworm with all verminian panoply into my attenuated structure and, to crown all, holding a pamphlet in my shivering hand, which I would fain have buried deep down in the bowels of the earth. But the doctor had asked me to study it, 'to inwardly digest it,' and I durst not disobey though the bird of life was flapping its wings to bid me farewell. So I did read and digest the precious pamphlet, and the reward of it was my initiation into the horrible lore of hookworms. I have, gentle reader, to content myself with writing a precis of this horrid enlightenment here, lest an unabridged version of it should send me to the reality again. Here is a summary in the scale of an inch to a mile.

The hookworm is an invertebrate animal nearly as old as the Pharaohs, having like a geometrical line, length, but no thickness, with the human intestine for its home, and mother earth for its maternity hospital, possessing moreover the astounding faculty of an astonishing fecundity which defies all mathematical calculation; a single one being capable of becoming one followed by an ever recurring zero before one could say 'Jack Robinson,' possessing also the further power of insidiously returning to its natural home from earth, the land of its pilgrimage for purposes of propagating its species, and possessing, last but not least, the irresistible inclination and the invincible ability to pull down its own home by pulling up its foundation.

It was this tremendously gorgonian, creature that the doctor's penetrating vision had espied lying ensconced within me. The very thought of it turned me to stone, a strange stone wildly

heaving with surging emotions. Even *terra firma* was sinking under my trembling feet, and I, a drifting wreckage, was dying an agonizing death drowned in an afflux of fear. My eyes looked two distorted protrusions of death-like despair, and my face glimmered in the lurid twilight of a setting life. My fingers looked like bean-stalks, and my legs, the ossified remnants of their former lusty, leaping selves. I verily felt like one mummified in the very act of living by a sad oversight somewhere in the heavens. I was a wanderer from ghost-land walking the earth at noonday.

With breathless anxiety my mother asked me what the dickens the matter with me was, and I answered by drawling out in a ghastly cadence the gizzard-furrowing, death-spelling exclamation of "Hooookworm! Hookworm!" Ah! that was a dagger to my mother's heart, much more than it was death to me. The shock of the mystery hammered away at her aging frame. But I didn't see it for I lay in bed like one that had bidden farewell to the beer and skittles of life, to endure the thistles, and thorns of an inevitable and unnatural death. The few remaining sands of my life were running out with cruel celerity.

The day wore on. The sun grew less fierce. My fears become more fierce when the shades of night enveloped my agonizing existence within the haunting embrace of darkness, my misgiving mind gave rein to the fatal flight of imagination, and I was thrown into a vortex of fancies, fears, phantasms and phantasmagorias, which I dread to recollect. There was the ticking of the clock, the buzzing of the air, and the loud thumpings of my heart. Everything else, however, was still. The touch of night had put to sleep all the hurly-burly of the day. But all at once the hypnotizing darkness burst into ominous shell and trillion upon trillion hookworms began gesticulating and gyrating round me like a mighty ocean, heaving, swelling and falling within my bed room. Anon the fan and the clock followed suit, the bed beneath me too was metamorphosed and ere long myself and what little remained of my consciousness were also changed and were merged in the eddying universe of hookworms. And thus caught amidst this wild dance

and cracked into countless fractions, each wriggling and laying eggs and multiplying without measure in true hook-worm like style the shattered rolling self of mine sank under the surface of a blissful oblivion and I knew no more.

When the day dawned I awoke with a start, a shooting pain piercing my intestine and ascending to my heart, and an insufferable ache shattering my poor brains. The shy rays of the morning sun peeped into the room to catch a glimpse of the tragic scene within. I couldn't bear the barbarous intrusion. I shrieked "Hookworm" as loud as I could. My voice sounded in my ears like the dying echo of a dying life!

And shrieking again and again from the pain and anguish of it all, I lingered at the outskirts of life with a slowly ebbing breath, a slowly killing death. I was in the clutches of a ruthless experience. But it is a long lane that has no turning and I had my deliverance and it came in a strange way. One day as the weird dusk of death was enveloping me in its silent pall, who should come to my house but a hermit with his matted hair, the emblem of virtue, a becoming crown to a life of calms. His snow-white flowing beard, the glorious appendage of ripened wisdom and flowering age bespoke of powers that give youth its inspiration and flickering life the magic balm of hope, on which it might rear itself again. We belonged to a household where the fountain of faith sprinkles its hypnotic showers on all its members and especially the old. My poor mother fell at his feet and the knowing saint of kindly eyes took pity on her soul torn as it was by the arrows of distraught love. So, he round whom glimmered a soothing halo of peace, came to her ailing son and said, "My child, my child, do not grieve, do not die; these hookworms are but a bogey of the brains; they do not exist, and they cannot harm you!" So saying he took from his purse some holy ashes which were his sole wealth and threw them in my face with so great a spirit of suggestive force that I gave a start and stared at him wildly. Then he said in his sweet and saintly voice that I was well. *And as hermits never utter a lie I became well.*



Welfare Work in India To-day

By N. Kasturi, B.A.

IT is strange that War, the parent of destruction and pain, should at the same time bring forth the most soothing devices for relieving the agonies of individuals and societies. Among the social cures that resulted from the experiences of the recent war, Welfare Work stands easily prominent. Lloyd George when Chancellor of the Exchequer wrote an introduction to Miss Proud's comprehensive treatise on 'Welfare Work' in which he says, "It may well be that when the tumult of war is a distant echo and the making of munitions a nightmare of the past, the efforts now being made to soften asperities, to secure the welfare of the workers and to build a bridge of sympathy and understanding between employer and employed will have left behind results of permanent and enduring value to the workers, to the nation and to mankind at large." Very many of our ideas have recently sustained rude shocks, and conceptions hitherto narrow have been extended to remote, though related, fields. Medicine, for example, has begun to include sanitation, hygiene and preventive measures involving entomological and engineering aids. Education has come to include physical training, medical inspection and home-visiting. In the same way, Employment has begun to cover health, recreation and housing. This expansion of social conceptions was effected during the war since the importance of the human factor was then emphasised with extraordinary grimness. The welfare workers—a direct result of this changest—and (in the words of His Royal Highness the Duke of York) "for a reform to assist and not to resist;...." to brighten the lives of our fellow-citizens in the workshops, to count them as men and women, not merely as instruments of production." No doubt, the economic benefits always accruing from welfare

schemes have made them popular among most employers, especially in America. Dr. Brisco in his 'Economics of Efficiency' says that "the contented employee has a positive money value." From whatever motives, the conception of the obligations of employment is widening and "a world of mutual prey" is slowly being changed into one of mutual trust. Rapid strides have been taken so far as the relations between capital and labour are concerned to develop the individuality and self-respect of labourers as well as to produce a race of better and happier workmen.

Legislation is peculiarly incompetent to deal with such complex and delicate problems, except laying down and strengthening the foundations for individual experiments. Red tapism would snap the tender cords of love and sympathy. In England, the factory inspectors are the spokesmen of the practical manufacturers because they compel the recalcitrants to adopt what has already been proved successful by sympathetic pioneers. Their reports are the direct channels between the best employers and the Legislature. Employers have necessarily to make "the first venturesome excursions into the byways and when the utility and practicability of their experiments have become sufficiently known, the Legislature can adopt them and compel the 'Slackers' to keep pace with progress. Law, in this case, can only follow—not lead.

In spite of the absence of compelling laws, many large firms in the West have appreciated the value of welfare work and even small businesses have taken it up with so much enthusiasm that we hear of industrial or district groups for purposes of sharing 'welfare' expenses. A colossal experiment has been tried in the coal trade where a fund of £ 5 million has been pooled by the levy of one penny per ton of output. This magnificent sum is being utilised for carrying on research regarding safety appliances, "to improve housing conditions and to supply amenities of life in colliery districts," such as the provision of pithead baths, repairing shops, canteens, schools, football grounds etc. Though the law in England leaves the employer free in all except dangerous occupations, the welfare movement has pene-

trated practically every industry. We hear, for example, of first aid cupboards, doctors and nurses, a cleaning staff, fire escapes and drills, dust-proof appliances; guards, comfortable seats, and rest rooms. There are provisions for decency, good lavatories, cloakrooms and baths: some employers provide good food, gardens, gymnasias, reading rooms, clubs and dancing halls. Most have works-committees and works-Magazines. We hear of the re-education of the victims of industry and war. On the whole, we find that "employers are beginning to discover that the old personal intimacy which prevailed in industry before the modern unwieldy unit was dreamt of can be restored in some measure by the introduction of a scheme of welfare work which calls for co-operation and the exercise of that spirit of service which alone can sweeten toil." (Robert Hyde, Director of the Industrial welfare society) Despotism and charity have alike given place to justice and love; the wrestle between master and servant is slackening into an embrace.

In India where the law itself is very primitive, industrial practice is extremely unprogressive. There is no organised or systematic attempt worthy of comparison with what we have found in the West—except some spasmodic and isolated instances and an infant All-India Welfare Conference, barely a year old. The Indian schemes proceed from the promptings of charity and therefore depend largely upon the personality of Factory Agents. Many of these have been persuaded to subscribe to the movement by the propaganda of Social agencies like the Social Service Leagues. The "paying aspect" of the movement has not been sufficiently understood by the capitalist and hence, it is as yet confined to a few big firms whose managers have cared to keep themselves in close touch with recent progress. The conditions under which the labourer works inside the factory have not been modified by welfare schemes and personal relations of intimacy between the employer and employed are very largely absent. No scientific study of the labour problem is made or encouraged; the human machinery is not looked upon even with a businessman's attention.

Of course, there are many practical difficulties for an immediate and wholesale adoption of the movement in India, which should not be left unnoticed. The labourers are illiterate and so, cannot readily respond to quickenings of their sense of individuality. They are as yet not organised soundly or strongly. Pamphlets, posters, bills and reading rooms are of little use for propaganda. They are poor and drink-ridden and hence not easily amenable to social influences. The caste system is a source of endless trouble in the arrangement of baths, rooms for taking meals and drinking water. They are suspicious and distrustful of the capitalist through long years of unkind treatment. Besides, as N. M. Joshi points out "there are agelong jobberies and corrupt practices which render the welfare worker's path not a smooth one." Again, the homes of the workmen are not all grouped together in one locality but are often scattered over wide distances. Most factory owners are entrenched in selfishness; some employers are also uninformed of the practical benefits of the change. Welfare work is, really speaking, philanthropy and 15 per cent. (As early as 1792, there was the owner of a factory in England who declared with pardonable pride that when he gave his money by shovelfuls, "God shovelled it back again"!)

Moreover, the study of industrial hygiene and fatigue problems has not been taken up seriously by our universities and there is very small supply of Welfare Superintendents. The capitalists have been neither persuaded by their own good sense, nor attacked by an intelligent public opinion. The framework of the Factory Law is also too narrow for bold experiments: the long working hours lead to accidents besides preventing schools and games from being fully utilised. The Inspectorate is too inadequate to discover breaches of the law or to advertise practicable schemes of welfare reform and even the Courts of Law do not condemn in exemplary manner the offences of capitalists. Again, 'the direct participation of official agency in social welfare work' has been asked to wait (by the Industrial Commission Report) "until the civic sense has become more fully developed." Long hours, low sanitary standards, defective lighting, over-humidification, inadequate medical aid—all prevail inside Indian

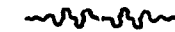
factories while bad homes, debt, illiteracy and drink threaten their workman from without. The difficulties of welfare work are therefore as huge as the necessity for its adoption.

In spite of these discouraging circumstances, the welfare movement has gained some ground in India on account of the foresight or large-heartedness of a few shrewd employers. In *Bombay*, the Currimbhoy Ebrahim Mills and the Tata Mills have entered into an agreement with the Social Service League by which workingmen's Institutes have been established on liberal scales. The League has assumed various activities for instruction and recreation such as day and night schools, literary and debating societies, amateur dramatic clubs, cinema shows, wrestling competitions, games, open air exercises, fresh air excursions, co-operative credit societies. The Buckingham and Carnatic Mills of Madras have been the pioneers in the education of factory workmen. Prof. Burnett Hurst in a paper read before the Indian Economic Association at Madras relates how their modern system grew up from a tiny school for half-timers started several years ago. They teach with the aid of skilled foremen, weaving, spinning, sizing, machine drawing, building construction etc, besides a very comprehensive curriculum of general knowledge. These Mills also provide a dispensary, a creche, a gratuity fund, and a well-furnished chatram for the workers. The Library and the Reading room are also used though not so well as the Gymnasias. An elaborate housing scheme is also at present under completion. In *Jamshedpur*, the co-operative movement has been successfully adapted for a variety of purposes. There are also 13 schools with an average attendance of 1250 pupils. The Special Welfare Superintendent is ever intent on smoothening the path of workmen. Games, literary and dramatic clubs have also been encouraged. The housing problem has been very skilfully handled by the construction of 'hexagonal' towns. The Calico and Tubilu Mills have, besides creches and dispensaries, a school for half timers and a laudable scheme of maternity benefit. They have also provided workmen's dwellings for about 1000 operatives in three different places. The *Tatas* have established Works Committees for the settlement of

trade disputes besides a scheme for visiting sick operatives in their homes. The Empress Mills at Nagpur have consigned their welfare activities to the Y. M. C. A. and the trust has been well placed. The Housing Scheme providing for a number of adjacent settlements each with a workingman's institute gives very good facilities for inter-basti competitions in sport and games. An Indian lady doctor looks after the Maternity Benefit Fund and Supervises the creche. An eye-specialist is also periodically invited to examine the workmen. There is also a voluntary Sick Benefit Fund open to all employees. The British India Corporation, Cawnpore have made very comfortable housing arrangements by constructing 2916 houses of three types grouped in garden settlements. The Corporation is unique in having provided detailed information to the All-India Welfare Conference regarding Welfare Schemes adopted inside the factories. Schemes have been set on foot (with what results we do not know) for "employment and discharge, encouragement of workmanship, labour-saving devices, provision of health comforts, prevention of accidents, rest periods, care of women and juvenile employees, prevention of petty jobberies and tyrannies, works committees and settlement disputes."

These are but a few people,—patches on the dreary desert of Indian factory conditions. They are sporadic and mostly unscientific. Possibly, other factories might have a better record than the select examples here given but even if all available instances are accumulated, it would still be evident that in India even the fringe of the problem has not yet been attacked. Of the many causes that have contributed to this deplorable state of affairs, the indifference of the public, the ignorance of the worker and the apathy of the employer are the three most important. All the three can be conquered by education of the right type. One sad feature of the information published regarding Indian attempts is the absence of data regarding the results of such reforms. There is no doubt that, when they are made available by thinking managers, they would confirm the hopes of financial gain that lured Americans and most Englishmen to adopt them. A clear understanding of the drawbacks of legislation for laying

down any thing except general policies is also essential for courageous individual experiments. It is eminently the interest, not only of the manufacturer but of the whole Indian nation, that we should have *very soon* in our land "a moral, sober well informed healthy and comfortable body of workmen" living contented lives in close personal intimacy with their employees. *Very soon!* but, at the present rate of progress centuries might glide away.



Photography and Myself

By T. R. Rajagopala Aiyar, B.A., B.L.

I WILL not sit for any more photographs, no, "never, never, never." I will undergo the worst form of ordeal rather than face a camera. How I envy those who can! Why? They even seem to take a certain amount of pleasure in it! Not that I have any objection to any representation of myself. I have got a proper amount of humility about me, but my logic is after the manner of Dr. Johnson. "A man who does not take a legitimate pleasure in a representation of himself, will take pleasure in little else." Now if I could only be photographed—if I could be *successfully* photographed,—I would have ten thousands of them taken, but this is a mere dream. The result is, howmuchsoever I may like it, the walls of my house go bare of any likeness of me.

I must sadly confess that as far back as my memory runs, I have never been successfully photographed. The earliest photographs taken of me when it might be expected I would be free from this besetting weakness, are enough to convince one that there is some congenital fatality connected with this and that never in my long life would there be a single sensitive plate which could capture my features. I am the despair of photographic artists. I believe I am generally considered popular, but I cannot vouchsafe for my reputation among photographers. I have ruined the reputation of some of the best, so that in photo-

graph-land my name is heard with dread, and considered as of evil omen, and there hardly exists any knowing photographer who would have the temerity to accept any engagement where I am concerned.

The general expression about my photos is one of exquisite discomfort, as if I had been sitting on thorns or hot coals, with slight variations. In a few there is a look resignation—the look of the condemned wretch being led to the scaffold. One or two photos only, I believe, represent me as expecting something dreadful to spring out of the camera and devour me. And, and, it is only during the earlier part of my official career, (when I heard a report that my chief was displeased with me for having ruined at least half a dozen otherwise successful departmental photos)—it is only in the photos taken at that time that I have the look of one trying to run away fairly from the whole business.

To obviate this failure and to correct myself if, I could, I began to apply myself to the study of the subject. I bought all available books on the art and struck up an acquaintance with its practitioners. And the first thing I did whenever I entered a house was to observe with greater care and attention the photos hanging on the wall than the Turners, the Raphaels and the Da Vincis. If I found that the owner of those photos had sat well (as I invariably found he had) I used to draw him out with very great art and delicacy (so as not to betray my anxiety and weakness in that respect) and get at the arts and aids he had employed. Suppressing my painful feelings, I used to make humorous remarks about the mistaken way in which certain persons used to sit and spoil photos (these remarks, needless to say, being entirely drawn from my own experience and my continuous and deep thoughts on the subject), until he used to shake his sides with laughter and confess that he had never before listened to anybody who could talk so wittily and so well about a so remote and unthought of matter. During the course of the conversation my interlocutor could not but talk about himself and others, and these observations he let fall about the proper way to sit, I used to hang upon and treasure with religious

solicitude. Such became my proficiency in this line of the art that at one time I even planned writing two big volumes with the title "Practical Hints and Observations on Sitting correctly for photos," full of sage thoughts and observations with wit and humour interspersed. I had almost begun it but it struck me that nobody so far as I could see, seemed to be in need of such a practical manual to guide them, and that it would after completion serve but for the edification of one person on earth—myself—and not even that since with all the matter in my head I could scarce be called an exemplar of it.

I used also to show, as if casually, one or two of my photos to persons, who like the guests of Abu Hasan the Wag, could come in contact with me very rarely or only once, and to remark that accidentally my figure had fallen askew on the plate. I brought them round and round the topic till they perforce let slip some observations regarding my sitting. The first person told me candidly enough that I had a broad simper, and that there was a gleam of teeth bared as if for a dental examination. In the next sitting I tried to correct it. The result was that I looked stern and severe and wore the look of a wild cat. Another person remarked that I looked a bit senile and bent up and that I ought to pick myself up a bit in future. The next photo disclosed me erect and rigid, to all intents a lifeless statue. The mention of one defect, real or fancied, drove me wildly to the other extremes. It was all of no use. It was clearly a case of trying to please everybody without succeeding in pleasing myself. I have heard it said (without egotism) that my face is not an unpleasant one, but in these attempts at representing me,—I could not answer for myself. It was certainly myself, but certainly also it was not my own real self. Reader, have you ever been in the magic hall of mirrors, not plain mirrors, but inverted mirrors of all sorts,—concave, convex, sinuous, cylindrical etc? The figures in the mirrors used to excite my laughter, they are so like yet so unlike. They are our caricatures. But my own photos are my perpetual nightmare. I am anything in them but myself,—I could not be that. My face wore any expression but the right and natural one.

Similarly with the limbs of my body. My hands, body, feet, fingers, head etc. in their several anxieties to be in their correct and proper attitudes were in all sorts of unnatural assortments and contortions, always awkward, always out of the way. The easy and natural pose was entirely above and beyond me. For fear of being tiresome and monotonous, I will not mention at large how in certain photos I carry my head very much on one side like a scarecrow; or how my hands see-saw the air in another; what appearances, like clutching something or of lying limp, my fingers present; or how I manage my feet, in some sitting to all appearances like the Egyptian Gods, or how in others my feet are inextricably tangled.

Even the above brief narrative of one phase of my career would have evoked the sympathy of the reader, especially when it is stated that my life has otherwise been a happy and successful one, and that this one damning folly.—weakness—(call it as you please) was very nearly on the point of wrecking it.

I rose from very humble official beginnings to be the head of a fairly important department and I got golden opinions of the public, my superiors and my subordinates throughout. The happiest portion of my life with regard to this penumbra of my existence lasted only, also, for a very short period, when I was one of the numerous unnoticed drudging quill-drivers. It mattered not in those days whether I sat for group-photos or not. But fortune in granting me her favours in the matter of promotion, played a badly ironic trick. I was made to feel the burden of being a *persona grata* with my officers. I was, naturally enough, expected to be present at the parties and entertainments given in their honour and to decorate the inevitable group-photos at the end. It was too much to expect them to understand this "last infirmity" of my mind, nor could I broach it to them for fear of exciting their ridicule and displeasure. Why should it be made the rule that at the incoming and outgoing of every superior official, there should be a group-photo? Are there not other means of expressing departmental honour and *esprit-de-corps*?

Somehow or other this infirmity does not seem to attach itself to my representations in crayon, or in water or oil-colours.

When I mentioned this difference in the presence of my wife she viciously observed that the artist could always improve my appearance, whereas the photographer could not. Her uncharitable remarks must have been inspired by her grudge at the absence of even a single presentable group-photo of our rather large family and though I tried my best to mollify my wife for this drawback by plenty of artistic sketches instead, nothing could reconcile my wife.

As I have said before, it was only when I could not avoid sittings arranged in honour of my superiors that I felt I was fairly baited and could not wriggle out. Since I had become the favourite of my boss and had also risen to some position of importance, I was obliged to sit almost in the centre. I would have otherwise very much liked to sit in the extreme wings. For I have observed that the figures on the margins melt into indistinctness and possess much of a "Same Sameness," so that it matters not however you may look,—a blessed oblivion which I used to pant for. It would have been something even if I had been by a few figures removed from my superior, but the unfortunate juxtaposition rendered the photos not even passable. Not only did I spoil my figure (that was a foregone conclusion) but I spoiled the central figure.

How well do I remember the very first photograph I had with my master, very early in the beginning of my career, as if it had been to-day. Indeed, how can I forget it? My patron was on the eve of his departure to the continent for his well-earned rest. He had been more than kind to me. It was he who gave me the lift which finally landed me in the position of a departmental head. I entertained the truest regard and affection for him. I was sleepless the whole night previous, praying to all the Powers in Heaven that they would be merciful to me in this one little matter,—that I should not be the instrument of spoiling the group-photo the following morning. Thrice during the night when I dozed I dreamt that I had sat well and I awoke with the kind words of farewell of my master in my ears. I went with an elastic heart and a light step to the place of meeting and was talking throughout the time with him. At the end, the chairs

were arranged. We sat. The camera was fixed and shrouded in black. I thought the dream was about to fulfil itself. Had the photographer in any way gauged my temperament and straightaway pressed the button, no doubt the dream would have been literally fulfilled and I converted into an ardent believer in the supernatural efficacy of dreams and omens and such shadowy superstitious stuff. "Look pleasant, please" shouts the photographer in strident tone and presses the button. I rose giddy, conscious that I had done the guilty thing I dreaded. When the proof was brought I averted my eyes in horror, for my face was a long-drawn agony. I immediately severed my connection with the Physical Research Association and the Theosophical Society and indignantly refused to pay my arrears of subscription. Ever since, I have come to associate these usual preliminary words of photographer with my death-knell.

My master, an easy-going and good natured man, thought that I was probably not prepared just at the right moment and that the photographer had, without allowing me time to compose myself, captured my countenance unawares. So, in the short time at our disposal, another hurried sitting was arranged and we sat again. This time there was not even the dream, false as it afterwards turned out to be, to cheer and sustain me, but from my recent experience, only the blank and gloomy prospect, why—certainly, of my spoiling the second sitting. It turned out to be so, for all the time nerves had been on end and I had been fidgety in the extreme. When the proof was brought even my kind superior was angry and is reported to have exclaimed "Can't he sit still for a photo? What the d.....does he mean by making all sorts of tragic faces?" Sit still for a photo—that was exactly what for the life of me I could not achieve.

My superior immediately afterwards left, sans group-photo, and I was transferred on promotion to numerous places and thereby hangs the same tale. For, it meant that I was to be posted for some time in one place, where I was to remain sufficiently long to become popular with my subordinates, who in consequence, on my transfer to another place, arranged out of

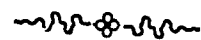
regard for me a farewell party and—a group-photo, and thus my misery was prolonged with very short intervals. Great as had been my nervousness in the presence of my superiors, greater and heavier was my responsibility now; from being one of the minor characters in a tragedy, I was elevated to be the principal hero. There never was the shadow of a chance of the photo turning out right ever after.

It would take too much of space and time to detail here the numerous shifts by which I at first tried to cut out this one item of the programme, which was put down to my extraordinary modesty, and how my very endeavours to escape from it were misinterpreted by my admiring subordinates and how all the more insistent their solicitations on that point became until at last the eternal problem that faced me was "To sit or not to sit". It might be asked, "Why not cut the guardian knot altogether by refusing to sit"? There were two reasons. I confess I am by nature tender-hearted and never could refuse anybody anything. When my subordinates requested me for what they considered such a small favour, I could not refuse with any decency. The second reason involves a nice discussion of psychology. There is such a thing as "hoping against hope". In certain cases where the very certainty of a result is patent to our minds, if our inclinations run the other way, the mind deludes itself into entertaining the fond wish that the inevitable result will not happen. Similarly, though I knew that never one photo of me would turn out good, every time I was requested to sit, I fondly hoped that that time at least, the almost inevitable result would not follow, but the photo would be all right.

My tenderness was taken advantage of by certain of my wicked subordinates, in a certain place, who somehow or other got scent of it. By now and then making pretences (it seems) of arranging for our departmental photo, they came to acquire a sort of illicit influence over me, so that I was completely in their hands for some time, and could hardly refuse them anything they asked for. The rascals actually got promotions from me which some of them did not deserve. Fortunately for my reputation, I was transferred to another place shortly.

After many such disappointments, I came to regard my transfers with horror. I was conscious that a change of feeling was taking place within me. I began to argue whether my popularity was not the root-cause of my ordeal and whether I could not avoid it by trying to be just the contrary. I actually tried to be rude and churlish for one or two days. But my better sense prevailed. After all, the habits and temperament of a lifetime are hard to change,—even by the dread of photos.

And now in the evening of my life, with no more such threats I sit with assurance, and wonder what it was that spoiled my photos, and whether, as now, I could not have just sat quiet without caring a rap as to how I looked and how I would look in the photo. Probably it was this morbid self-consciousness, this exquisite concern that I should appear well in photos, that had almost embittered my life. Well, there is no more chance to correct myself, though I would just like to have another trial,—as probably not.



And Will You Go?

And will you go without a loving thought
 For me, no plighted word to keep in mind,
 No cherished secret for the soul? No kind
 Assuring sign which I have vainly sought
 For months? Should I but curse the fates which brought
 You to my happy world, to quickly find
 New void within the heart and leave behind
 Un healed, as soon, the feelings you have wrought?
 Is it some pretty lure to win more worth,
 To draw more intense worship to your feet?
 Some cold and creeping slowness of the heart
 And wilful callousness? Some silence short
 Which weakening, will gladly own defeat,
 Or else some mystery unknown to earth?

Benares.

P. SESHADRI.

South Indian Saints

By D. O. T.

Kula-cherai Nayanar

குலச் சிறை நாயனார்

WHEN St. Tiru-Gnana Sambanda heard that the Pandyan king at Madura, Koon Pandyan had considerable leanings towards Jainism and that Madura, the great centre of Saivism, had fallen on evil days and its people were persecuted by the Jain favourites of the king if they exhibited their devotion to Lord Siva, he made up his mind to visit that city at once and rid it of the Jain pestilence. Tradition, supported by a decad sung by St. Sambanda himself, says that he was then only a child of five years and therefore St. Appar his contemporary tried to dissuade him from going to the stronghold of Jainism. But Sambanda knew no fear and if temptation were needed to induce him not to forget Madura in the course of his pilgrimage to the holy places of South India, there were the hearty invitations from the queen of the Pandyas and from Kula-cherai the prime minister. In a decad of sonorous verses which he sang on approaching Madura and getting the first glimpse of that holy city he bursts out "Is this the holy place where that great devotee, Kula-cherai the minister of the Pandyas lives? Is this the great city where the fair Mangayarku-Arasi reigns as queen?" What Gnana-Sambanda did at Madura, how he cured the king of fever and disease and how he reconverted him to Saivism, how the king's hunchback was straightened so that he was no longer known as Koon Pandya but as Ninra Seer Nedu Mara, how the Jains were defeated in religious debate and exterminated from the holy land and how the several treatises of the Jains were all thrown into the Vaigai river and washed away into the sea—all these are properly part of the life of St. Gnana Sambanda. Suffice it here to note

that St. Kula-cherai rendered Sambanda all help in the extirpation of the Jains and to him belongs the credit, along with Queen Mangayarku-Arasi of inviting Sambanda into the Pandya country. No wonder then that St. Sundara in his "decad of the saints" refers to him with reverence as Peru-Nambi or the "Great Master."

Peru Mizhalai Kurumba Nayanar

பெருமழலைக் குறும்பு நாயனார்.

ST. Kurumba was a reigning chieftain of the Kurumbas who lived in the petty Tamil state of Peru-Mizhalai when St. Sundara Murthi Nayanar the latest of the three great lyrical Saints of Saivism lived on earth. Kurumba was a great devotee of the Lord and in recognition of his large-hearted and charitable disposition St. Sundara visited the beautiful Siva Temple at Tiru-Mizhalai and blessed the saint in his grace. In course of time the Nayanar became particularly attached to St. Sundara and when, with the aid of his Yogic perception, he foresaw St. Sundara's departure for Siva's Heaven, he made up his mind not to remain behind on earth and he gave up his body by the sheer force of Yogic endeavour and reached the audience-hall of the Dancing Lord in advance to prepare for the return of St. Sundara from his victorious campaign in the cause of Saivism on earth.

Governor Collet

By P. R. K.

The Collets in India

ONE of the papers at the Madras sessions of the 'Historical Records Commission' related to the Letters of Joseph Collet who was Governor of Madras from January 1717 to January 1720. Dewan Bahadur Mr. Kesava Pillai dis-

covered on his visit to British Guiana that a Collet, related to the old Madras Governor, was Governor there. We also learn that Sir Charles Todhunter member of the present Madras Government, is connected with the same family. We learn that the Collet family have still in its possession "a curious model, about two feet high, of Governor Collet in Court-dress, which was made in India after the original and sent home to his brother Samuel." From Samuel was descended Miss Sophia Dobson Collet, the biographer of Raja Rammohun Roy. Recent discoveries gave us also the story of Collet's Brahmin dubash, Veeriah, who was held in great esteem by his master and for whom Collet built a temple in the vicinity of Madras where the Brahmin might worship and avoid his frequent journeys to Conjeevaram for which he had asked his master for leave. Collet's name has also been perpetuated in the name of a part of Madras, called "Collet Petta," now known as 'Kalatipetta.'

A Useful Governorship

IN the early days when Collet was in the East, constitutional safe-guards were few and a Governor's smooth-sailing depended a great deal on his personal abilities. The weakness and indiscretions of Governors sometimes caused them their appointment and personal liberty as in the historic instance of Lord Pigot. In many other instances these were charges of corruption and other irregularities in relation to the numerous princes and chiefs whose position was quite undefined. Joseph Collet had been appointed Deputy Governor of Bencoolen in 1711 and he sailed in the frigate Jane Captain Austen. This was captured by the French and ransomed by Collet for £ 3,500, and this act helped his promotion. Three principal events are recorded in the time of Collet. Five new villages were forcibly recovered from the Nawab of Arcot, the Fort Square was completed and outworks to protect the pettahs were constructed. A fourth item was the development of the Charity School at Fort St. George. The Governor took possession of Trivatore and two other villages himself and Lt. John Roaches who elicited his warm commendation, supported him in the action. The differ-

ence with the Nawab of Arcot was made up in 1718, by the gift of 2,000 pagodas to him and half of it to Dakkan Ray, his minister and son-in-law.

The Fortifications

TO defend the "Black Town" on the north side it was found that "four small outworks built at proper distances, with four cannon on each, would be sufficient to command the whole breadth from the Washer Town to the Sea, and that fifteen men apiece would be sufficient for the constant garrison." The President decided the outworks to be in the form of choultries. They occupied the line of the present Old Jail Street. The cost of the works was estimated at 450,000 pagodas and a one per cent tax was levied. All the castes produced lists of lands and tenements except the Chettis who were permitted to pay a lump sum of 2,000 pagodas. The list of guards of 1719 mentions five outworks under the names Sunca Ramahs, Ball Chetties, Gongarams, Colastre Chittees and Baduroy's choultries.



The Art of Caricature and its Scope in India

By S. Sathia Nageswaran, M.A., B.L.

THE other day I was reading an American writer, Price Collier, on Germany and the Germans and alighted upon this sentence: "One hears almost as little laughter in Germany as in India." It made me think for a while; for truly has it been said that gaiety and laughter are the bubbles and foam on the glass of life proving that it is charged with energy. In our determined and often, grim struggle to make headway in this world, we are often apt to be assailed by a sense of despair verging on madness, if we do not overcome it by the irresistible dash of humour, geniality and fun. The

constant pounding in of patriotism with which Indians are necessarily pummelled now-a-days is likely to make them excessively self-conscious. And self-consciousness, as we know, is the prince of mental and social diseases as vanity is the princess. And even self-conscious patriotism seems a little unwholesome and not quite manly and often grotesque. This perpetual self-consciousness must be relieved by the free abandon, unrestraint and the glorious corrective of a normal development of the healthy art of caricature. In the midst of this dead struggle for lifting ourselves to more life, the oil of geniality, the bubbling vigour of laughter, the unrestrained career of fun, even buffoonery, would not at all be dangerous but would be the lubricant to regulate the creaking social and political machinery of this country; and would make public and journalistic life certainly enjoyable, just as they say a pint of claret or two glasses of champagne or a bottle of beer or a glass of whiskey with some aerated water during the day will not hurt a man and add perhaps to the "agreeableness of life" as Mathew Arnold phrases it. Our public life and mutual journalistic rebuffs would partake of a certain air of boorishness, suggestive of the bucolic stage of social sophistication if we always assume the chip-on-the-shoulder attitude instead of the infinitely more agreeable and civilized policy of "give and take". The fixing into air-tight compartments, running into standardised moulds, rigid, inflexible, so characteristic of Indian public and private life is the result of that unrelieved seriousness which we have imported into our political and social discussions and which renders social companionship impossible between political opponents or opposing parties in a keen controversy. It is the attitude expressed in, "If you do not agree with me, you are a cur." A healthy development of the art of caricature would render acrid personalities a vanishing cult and purify our public life and effect in the Aristotelian phrase a moral Katharsis by appealing to the instincts of Ridicule and shame—ridicule at others and shame for ourselves.

Let us see what course the history of this art has taken in other countries, where we must grant it has developed on more congenial soil. Wrote Monsieur Ernest Chesneare, the accom-

plished art-critic and historian, "Under no form of literature, sculpture or painting or by means of any other art does the character of a race more openly confess itself or show itself in more legible traits than in caricature." Nations pour themselves into the tiny moulds of these cartoons and give us statuettes of themselves. The successful caricaturist must appeal to the knowledge, the beliefs, the prejudices, the passions, the sympathies of the majority of his contemporaries. He furnishes the social and political document of the history of the period during which he works; and faithfully represents and interprets the manners and temperament of the people far better than the graver chronicles which more pretentiously describe the conditions of the time. He catches and fixes on his parodist's canvas, in a moment, the ruling principles, in their light as well as serious side, of national character. He, thus, in a word, holds the mirror up to nature.

The history of pictorial caricature is varied and interesting. If we take it as the art of applying the grotesque to the purposes of satire, then, in its vocal and pictorial form, in the shape of satire, parody, burlesque, cartoon, etc., it has occurred in all countries and ages, even in India, often in indescribably indecent pictures. We are concerned mainly with the pictorial aspect of caricature. The three Egyptian papyri, though more properly they belong to the ithyphallic drolleries than to the realm of ironical grotesque, indicate the first birth of this art. Greek and Roman pottery indicate indubitably the presence of a genius for pictorial parody; and the curious frescoes unearthed at Pompei, Herculaneum, tend to confirm it. During the Middle Ages, the Renaissance, the Reformation and the 18th century, it underwent a regular development until we come to the typical and more modern representatives in Hogarth, Leech, Gilray, Tenniel, Daumier and Cham, and the galaxy of those excellent souls who represent the *Punch*, which is about the acme of perfection in the pictorial art of caricature.

On a survey of this story we can make certain deductions which are more or less applicable to the present state of India. The caricaturist or the cartoonist finds food for his analytic and

penetrative art during periods of tumult, of moral and mental discrepancy, when the human mind runs out of all proportion with inane creeds and dying cults, when the false and the superficial hide and cumber the true and the real; when affectation and humbug boss the show. Clash of ideals impact of cultures, the state of mental and moral stagnation produced by rapidly worn and attenuated beliefs and traditions being ignorantly cherished—these often result in a nebulous and clumsy crop of solemn absurdities, trivial exaggerations and such a lot of other excrescences which the caricaturist comes to sweep off. His is the great sanitary department in this debris-ridden area of the world. That was what happened in the Germany of the Reformation, in the England of the Great Rebellion. The affectations and extravagances of the Cavaliers and Roundheads came to be mutually caricatured, often in title pages of scurrilous books, on banners and also on backs of playing cards. Again the political and theological disputes of the age of Charles I and the commonwealth, later the Sacheverell episode, the South Sea Bubble, the warfare between Whigs and Tories, the intrigues of rival parliamentary leaders, the clamour for "Wilkes and Liberty", the wild riot of elections called forth one of the most extraordinary episodes in political caricaturing marked by wonderful versatility and rough fierce wit.

Alongside of this grew another genre in this art viz the social caricature. The modern social caricature was first embodied in France, "in the farcical designs of Pigal, the realistic sketches of Henri Monnier, the portrait-busts of Dantan the Younger, the fine military and low-life drolleries of Charlet." But it really begins from Sulpice Paul Chevalier (1800—1806), better known as Gavarni, though it attains its modern perfection and elegance at the hands of Charlet, Cruikshank and Leech. In England, however, we associate the social caricature with the masterly moralities of Hogarth whose *Rake's Progress* and the *Modern Midnight Conversion* are landmarks in the history of this art and probably unsurpassed for vigour, energy and humour. Altogether the social caricatures of the 18th century betoken the characteristic features of this belliocose art viz.,

a coarse though grandiose brutality vigorous obscenity, violence of expression and intention. The fierce energy often seen in these cartoons is because popular movements and keen political excitement require some such vehicle of comment or censure.

Among the Asiatic nations, the one country which, as in everything else, has been influenced by the West is Japan which has a school of caricaturists to-day marked by originality, a peculiar eccentricity and its close relationship to the actualities of life. Toba-e or caricatures are to-day a common feature of press and periodical literature in Japan. The name Toba-e given to the Japanese Mr. Punch is derived from Abbot Toba (real name Kakuyu) the first among Japanese artists to show any predilection for this kind of drawing. Animals, in funny and piquant situations, constitute the repertory of Abbot Toba's weapons; and they reveal a considerable degree of humour. The *Japan Magazine* quotes an instance of Toba's genius for implied wit in one of his drawings in which rice bags are depicted as being blown up in the air by a high wind. The Emperor who was shown the picture expressed surprise at such heavy objects acting in such a manner; but was reminded that "in the hands of dishonest officials the rice bags were not so heavy as His Majesty imagined." The result was investigation and punishment for the offending officials. After the death of Toba, there was a lull in the production of pictorial caricatures until the Tokugawa era when it came into vogue again and attained distinction at the hands of Oka Shumboku and Utagawa Kuminobu; Hokusai and Gyosai. The two latter did the best work. The most famous of modern caricaturists in Japan is Kobayashi Kiyo-chika, 'the first to introduce the occidental style of caricature into Japanese art.' The comic papers in Japan to-day are the *Tokyo Puck*, *Manga*, the *Kokkei* etc. They prove that occidental art is more suited for purposes of caricature than Japanese drawing. In the first flush of enthusiasm there is a lot of amateur work done, marked by crudeness and even vulgarity which show how the Asiatic temperament ought to be cautious in adapting a form of Western art.

The conditions at present in India for the growth of a body

of caricaturists are to be found even at a casual glance. There is much in our social and political life which no amount of rude protest or thundering Isaiah-fashion or even the of epicure-like blandness of a Thackeray could wipe off. A more decent Swift than the one known to history, a Gillray and a Hogarth are necessary to cleanse the Agean stables of social and political pestiferousness stalking large in our country. There is enough rottenness in our midst which can be hewn away only by the blighting hand of ridicule. The convenient and accommodating orthodoxy of our social conservatives, the heresies of our heterodox social reformers solemnly recanted in moments of domestic tribulation, the simulated patriotism of political adventurers and all the passing absurd phases of an age of transition tunduly delayed—all these require to be castigated in merciless terms. Again the facile and meaningless adoption of foreign manners is the source of so much absurdity that ridicule alone can cure it. As was said by a critic, "Ridicule is society's most effective means of curing inelasticity. It explodes the pompous, corrects the well-meaning eccentric, cools the fanatical, and prevents the incompetent from achieving success. Truth will prevail over it, falsehood will cower under it; and it is well-known that when reason, indignation, entreaty and men, all fail, ridicule will often cause a government to abandon a bill, a lover his mistress, a younger brother his sartorial indiscretions." It is the most potent weapon in India to-day to effect the purification of our social abuses. Ours, in India, at present, is certainly a motley and boisterous period. The rude genius of the caricaturist alone will sift the true from the false in the most effective manner. It is thus tyrannous ideas come crashing to earth and free ideas rise to their heights. The loud, gross, coarse cartoons of Gillray, Rowlandson and Cruikshank and those others who, in every country, emulated their methods, destroyed the disproportionate Napoleonic idolatry by hearty and brutal caricature of Napoleon and his "frog-eating Mossoos" in a wild flood of satirical drawings and reduced him from the level of a super-human to the sub-human.

The caricaturist is also the great reformer of social abuses. His eyes are fixed in a horrible fascination upon vice and folly

and all the moral distempers and diseases that eat into the heart of human life and bring it rotting to the grave. He raises a vengeful cry upon the exploiters of the deaf, the blind and dumb stupidity of mankind.

But we must guard against this bellicose tendency resulting in a cheapening of moral currency. For the great danger of this art consists in the fact that the man who practices it is like a medical student who spends his life on the discovery of diseases, leaving the cure to others. The danger is, since both modesty as well as sin assume the veil, it might so happen that the caricaturist, in his reckless career, might often tear down the veil of the former instead of the latter. He must have taste and discretion and should know instinctively "how far to go". He must hit off the weaknesses with a nimble and graceful flick of the wrist. He must treasure the sentiment of that great parodist and satirist in words, to wit the incomparable Henry Fielding. "Great vices are the proper objects of our detestation, smaller faults of our pity; but affectations appear to me the only true source of the ridiculous!! Tenniel's noble aim which guided him in all his efforts viz to purify parody and ennoble caricature must be the ideal of the votary of this art in India. In preferring to raise our hand against sin we must not ourselves become sinners.

It is heartening to find that there are fugitive indications of a realisation of the usefulness of this art in India. Occasionally one sees, as if catching a mouthful of cool breeze in a fetid-hot atmosphere symptoms of this spirit of fun, ridicule, call it adorable nonsense if you like, spilling itself in bright and meaningful cartoons in the entertaining pages of the *Looker-On*, *New India*. The *Hindi Punch* has established a name and fame for itself by the verve and vigour of its satirical drawings; both political and social. Among the Bengalee artists, the most distinctive in this realm of pictorial drawing is Babu Gaganendranath Tagore reprints in colors, of some of whose drawings appeared in the *Modern Review*. It is a comfort to study some of his productions as they show so much of restraint, good taste and yet penetrative and pungent insight into human nature has seen in India. "Thieves" with its delicate hit at the pompous pride of

the police Raj in India; "Garden Party at an Indian House. Find the Indian" with its pointed satire at one of the most pronounced absurdity in our social life viz the tendency to ape foreign manners; "Respect for women!" depicting a scene in the Railway Station where two ladies are subjected to the rude stare from all sides—just the respect they receive:—all these show a delicacy of touch, an attention to minutiae of detail and with also much of knowledge into our foibles that one is irresistibly led to call for more with the plaintiveness of an *Oliver Twist*. "Sold per force versus soul force" "Forced Evolution under Artificial Illuminations," again treating of the reckless adoption of foreign manners and dress under the influence of a superficial education; "The appearance of an Indian Governor—Where is H. E.?" a very wonderful and suggestive production with even a touch of striking originality—these are others from the same pencil. Mr. Charuchandra Roy's cartoon on "Elementary Education" which appears in the September issue of the *Modern Review* of 1919 is equal to 5 pages of written descriptive matter.

But much work lies ahead. These are at best fitful indications of a gradually emerging need for such fare; but the work would be done only when we have established something like a wide public craving for such pictorial journalism. It is that which has made the immortal *Punch* not merely a comic magazine but a national institution. As the Frenchman Champfleury admits, the English have much better understood the true principles of this art than the French. For French national gaiety is apt to run itself into ferocity and even indecency whereas the *Punch* is healthy, manly and honest and does not raise a blush even to the cheeks of the most innocent girl. That is what is wanted for India to-day.

THE
 700 20000
 100000

160661

THE IDEAL PRINT-HOUSE

FOR

LETTER-HEADS,

VISITING CARDS

WEDDING CARDS & INVITATIONS

POSTERS, BILLS, DECORATIVE "ADDRESS"

BOOKLETS AND ADVERTISING NOVELTIES

EVERYMANS PRESS

1, McLean Street, Broadway Madras.

Everymans Publications

Maternity & Childwelfare Rs. 1 8 0

By Dr. A. Lakshmanaswamy Mudaliar, M.B.C.M.

Medical practitioners and officials dealing with questions of Public Health should own a copy of this brilliant book.

The Coachman's Daughter Re. 0 4 0

A Screaming Farce

In Quest of Justice Re. 0 8 0

A Broad Comedy

By N. Subrahmanyam, B.A., B.L.

Deals with the amazing conditions of life in the High Court, its Vakils and Clerks.

Everymans Publishers Limited,

No. 1, McLEAN STREET, BROADWAY, MADRAS.

GANESH & CO'S NEW BOOKS

India in Chains

By Prof. T. L. Vaswani Re. 1-8

My Motherland

By Prof. T. L. Vaswani Re. 1-8

The Spirit and Struggle of Islam

By Prof. T. L. Vaswani Re. 1-8

The Secret of Asia

By Prof. T. L. Vaswani Re. 1

Sri Krishna

The Saviour of Humanity
By Prof. T. L. Vaswani Re. 1

The Gospel of Freedom

By Prof. T. L. Vaswani As. 12

The Charka

A small booklet in four chapters by
Sarala Devi As. 4

"In terms of money the Charkas stands for 600 millions saved to the country. In terms of purity it stands for the preservation of the honour of its working women as mill labourers. In terms of peace it stands for the cessation of greed in the human heart, excited by every piece of foreign apparel. In terms of plenty it stands for the supplementary earnings to a needy family. And in terms of Nationality it stands for self-Government, through self-help, self-respect and sacrifice."

Nicolai Lenin

The Leader of Bholshhevik Russia
His Life and Life work As. 8

'Pussyfoot'—Johnson

The Leader of the Prohibition Campaign
His Life and Life work As. 8

Count Leo Tolstoy

The Prophet of Russia
His Life and Life work As. 4

The Claim for Independence

Within or without the British Empire
By C. F. Andrews As. 8

Non-co-operation

The Whys and Wherefores
By C. F. Andrews As. 8

Indians in South Africa

Helots within the British Empire
By C. F. Andrews As. 8

The Ideal of Swaraj

By Nripendrachander Banerjee
Foreword by C. F. Andrews Re. 1

BOOKS BY PAUL RICHARD

The Scourge of Christ

It is told in the Bible that Jesus Christ, finding usurers carrying on their business in the precincts of the temple, made a scourge of small cords and drove them out, saying: "My house shall be called the house of prayer, but ye have made it a den of thieves." Mr. Richard has in this remarkable book, put his virile and uncompromising genius to the same work to day. He has made a whip of small cords of speech, and lays it vigorously on the backs of hypocrisy, insincerity and ulterior motive in religious profession. His French mind revels in terse epigrammatical utterance: and many of his sayings will find a permanent place in the proverbial philosophy of humanity, such for example, as his brilliant and profoundly true definition of *dogma* as "the living faith of the dead become the dead faith of the living." Rs. 3

Extract from the Book

Prophet arise!—to be cursed by the priest, "to be haled before kings and governors, and to be hated by all for bearing witness before the nations."

The nation too must learn: Thou shalt not steal the land of others: thou shalt not kill defenceless nationalities; thou shalt not commit adultery with colonies and dominions: thou shalt not bear false witness against enemy governments.....And the supreme command: Thou shalt love thy neighbour—all peoples whatsoever, black, yellow, white, African or Asiatic, strong or weak, small or great—thou shalt love as thyself.

The dawn over Asia

Translated from the French by Aurobindo Ghose. Re. 1-8

To the Nations

Translated by Aurobindo Ghose and with an introduction by Robindranath Tagore. Second edition. Re. 1-8

BOOKS BY SIR JOHN WOODROFFE

Shakti and Shakta

Essays and addresses on the Shakta Tantra Shastra, Second Edition, revised and enlarged. About 500 pages. Royal Octavo size and bound in full cloth. Rs. 7-8

"Shakti and Shakta reveals a wonderful grasp of the fundamentals of consciousness."

—The Theosophist

The Seed of Race

An Essay on Indian education. Re. 1
Should find a place in every Indian home

—Empire.

Is India Civilized?

Essays on Indian Culture, Cloth bound and gilt. 2nd Edition. Rs. 2-8

Bharata Shakti

Essays and Addresses on Hindu Dharma and National Education. Third Edition, revised and enlarged. Re. 1-8

The World as Power Reality

Rs. 2

GANESH & CO., PUBLISHERS, G. T., MADRAS.

Books of Necessity

FOR ALL LIBRARIES.

BY MR. P. V. JAGADISIER OF THE ARCHAEOLOGICAL
DEPARTMENT.

South Indian Festivities

The chief *Vratas* of the year are detailed together with
the importance of the gods worshipped Rs. A.
..... 7 8

South Indian Shrines

The main temples, with all information relating to their
Puranic and other importance, are described 6 0

Mahabharata

In 18 chapters covering the full work with all information
recorded in temples for its recital 1 8

Ramayana

The whole epic, with the Author's Preface on the circum-
stances that led to the recital of the poem, in about a
100 pages 1 8

Tamil Books

Puranic India relating to the olden 56 kingdoms, 2 parts. 1 8
Hindu Festivities do. 1 0
Pajaraja I (the Great Chila King) 0 8

VAITHYANATHAN BROS.,

PUBLISHERS, ETC.,

Triplicane,

MADRAS, S. E.

FOR PRINCES AND RICH MEN ONLY

THE ROYAL YAKUTI

This Yakuti or life-giving nectar has been prepared from the best, choicest and richest vegetable drugs. It has wonderful properties of increasing virile power and it rectifies urinary disorders. In fact it makes man a man. This valuable medicine is used in large quantities not only by our Rajas, Maharajas, Nawabs and many of the nobility, aristocracy and gentry in the Country but it is greatly patronized by people in all countries of Europe, America, Asia and Africa. It is needless to expatiate upon the magical qualities of this our invaluable medicine. We recommend it especially to those persons who desire to tone the nervous system, to strengthen the body, refresh the memory, and to guard against debility. Suffice it to say that the use of this medicine is recommended to those who have any faith in the Ayurvedic medicines. It works like a charm and the effect is lasting. It replaces lost power and rejuvenates the emaciated and it is enough to say that musk is not that which perfumer admires. It is that which diffuses fragrance of its own accord.

Price per tin containing 40 pills, (Rs. 10. Foreign 13s. 4d.)

Dr. KALIDAS MOTIRAM, Rajkot, Kathiawar (India)

Scented Hair Oils Can be Made at Home.

Simply by mixing the undermentioned Pure Scents with Coconut, Groundnut, Castor or Sesame Oil you can make 8 Bottles of First class Scented Hair Oils at your own home without the help of others. Don't buy ready made Scented Hair Oils sold in the

Variety of Pure Scents:—

	RS	A.
1. Champak Scent $\frac{1}{2}$ oz.	2	8
2. Jasmin No. 1 ..	2	8
3. Khas ..	2	8
4. Lavender ..	2	8
5. Narcissus ..	2	8
6. Rose ..	2	0
7. Kadamba ..	2	0
8. Jasmin ..	2	0
9. Bokul ..	2	0
10. Hena ..	2	0
11. Lily ..	1	8
12. Lotus ..	1	8
13. Sweet ..	1	8
14. Mixed ..	0	8

Postage and Packing extra.
No samples sent free.

market at high prices. Make your own Scented Hair Oils and save money. Money saved is money earned. If you mix only— $\frac{1}{2}$ ounce—of any one of our Pure Scents with 16 ounces of oil then you will get 16 $\frac{1}{2}$ ounces of First class Scented Hair Oil at your own Home. A single trial will astonish and satisfy you. MONEY RETURNED IN CASE OF FAILURE. Can you expect more?

FREE PRESENTS:—Every purchaser will get absolutely free:—

(1) ONE POCKET CALENDAR 1923. (2) ONE PACKET of ALKANET ROOT for colouring oil red. Tried and highly recommended by many well known people such as Mahatma Gandhi Messrs. Tilak, Cokhale Justice Ranade, Dr. Subrahmanian Iyer, Dr. C. Muthu, M. D. Maharajah of Kasimbazar etc., etc.

S. PAUL & Co.,

Pure Scent Merchants,

(Dept. E.R.) 4, Hospital St., Dharamtola, CALCUTTA.

**ENTER THROUGH HERE
FOR
GOOD PRINTING**

EVERYMANS PRESS
PRINTING, BINDING, ENGRAVING.

EVERYMANS
REVIEW

EVERYMANS
PRESS

EVERYMANS
PUBLISHERS
LTD

ABOUT PRINTING

THERE is no thought without words and no letterpress printing without type-faces. When you think, you select the words best adapted to express your meaning, and the richer your vocabulary the finer your expression. The same rule applies in type-composition. For every style of work we have the dress. In range, variety and quality we assure every satisfaction.

Get your things printed at
EVERYMANS PRESS,
1. McLean Street,
BROADWAY, MADRAS.

**RING UP
1353**

R
E
P
U
T
A
T
I
O
N

R
E
P
U
T
A
T
I
O
N

RIGVEDA: ENGLISH TRANSLATION

BY H. H. WILSON. COMPLETE IN SIX VOLUMES

WE have undertaken the publication of a new edition of this great work. The first edition is long out of print. Our edition will be finished in about six months, one volume every month. Names are registered as advance purchasers on the following terms:—

CLASS I.—On payment of Rs. 15 in advance for the whole set. The registration will stop in about a month, i.e., on the day the 1st volume will come out.

CLASS II.—On payment of Rs. 3 in advance and Rs. 3 at the time of every volume as it comes out. The total price under this class will come to Rs. 21. The registration will stop on the day the 1st volume will come out.

Price after Publication—Not Less than Rs. 30.

Text:—Along with the above, we are also issuing the Sanskrit text of the Rigveda in two vols, and we shall give it to the advance purchasers, charging no price.

Special Features:—Careful and correct editing, glazed paper, fine printing, cloth binding, etc., etc.

The Bhagavadgita, edited by Mr. H. R. Bhagavat, B.A., containing Sanskrit text, literal English translation, word for word meaning, critical and explanatory notes giving full explanation of the interpretation put upon several verses by the late Lokamanya B. G. Tilak pointing out where and how he differed from Sankaracharya and other commentators. Price Rs. 3-8.

Mahabharata: English translation by M. N. Dutta, M.A. Rs. 20.

Harivamsha: English translation by the same. Rs. 10.

Vishnupurana: English translation by the same. Rs. 6.

Katha Upanishad. Text with English translation by Babu Aurobindo Ghose. As. 4.

Gitasangraha, i.e., full text of 13 Gitas in Sanskrit. 475 pages. Rs. 1-14.

Gita with Shankara's Bhashya in Sanskrit. Rs. 2.

Ten Upanishads with Shankara's Bhashya in Sanskrit. Rs. 10.

Brahmasutras with Shankara's Bhashya in Sanskrit. Rs. 3.

Shankara's Minor Works in Sanskrit including Stotras, about 500

[Pages. Contents—Aparokshanubhuti, Atmabodha, Tattvopadesha, Brahmajnanavalimala, Vakyavritti, Sadacharamsandhana, Svatanirupana Advaitambhuti, Dashashloki, Prabotha-sudhakara, Prashnottararatnamalika, Brahmanuchintana, Mohamudgara, Yogatoravati, Shatashloki, Svatanirupana, Sarva-vedanta-siddhanta-sarasangraha, Vivekachudamani, Upadeshasahasri, Vedanta stotras. Devotional stotras, Sanatsujatiyabhasha and Vishnu-sahasranama bhashya.]

ASHTEKAR & CO., POONA CITY.

No. 30 (E.P.R.) CHEKUSI, Colombo, CEYLON.

Heber's Indian Journal

A Selection with an Introduction
and Foot-notes

by

P. R. KRISHNASWAMY, M.A.

Price: Cloth Rs. 2. Paper cover Re. 1.

The "Madras Mail" writes:

"Choice selections

Mr. Krishnaswami is to be congratulated on
his editorial judgement."

The "Swarajya" writes:

"An excellent and indispensable source
book on the social and political state of India
in the beginning of the 19th Century."

OXFORD UNIVERSITY PRESS,
MOUNT ROAD, MADRAS.