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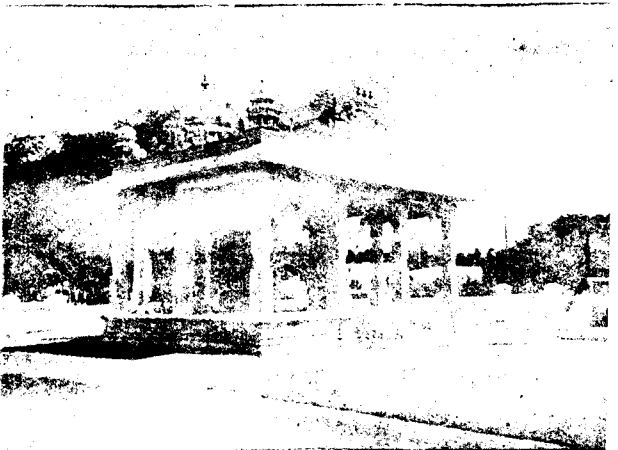
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Magazine of Liberal Hinduism: Editor: Mr. S. Raja Ram

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Doing or Being?

A DREAM STRUCTURE.

(BY G. S. A.)

Some say: Beyond everything I am a practical individual. I must always be doing something. To be idle is abhorrent to me. I am not of the dreamy type. I am no philosopher. I feel full of energy. I am restless. I should be lost without some absorbing occupation.

Yet is it not as important to be as to do? Is it possible to do unless we try to be?

Some reply: It is better to do even than to be, for it is impossible to be, save through doing. He who does becomes. He who does not, becomes not.

But is there after all any fundamental distinction between being and doing? To be is to do and to do is to be. While we are being we are doing, and in doing we are being.

True up to a certain point, yet there is a distinction. Being is negative doing, and doing is positive being. Being is something less than doing. Being falls short of doing.

But is it denied that being is activity? If not, wherein is the activity of being, less than the activity of doing?

Being is certainly in the nature of activity, but it is negative and not positive. It is negative in the sense that it is not directly or immediately translated into physical plane terms. It may sooner or later have physical plane effects, but not immediately. Doing, however, is the consummation of being. Doing is an immediate translation of being. Hence doing is more than being. In doing we reach a destination. In being we approach one. Doing is the fruition of being.

But have you not said that it is impossible to be, save through doing? How then can doing be the fruition of being?

True, it is impossible to be, save through doing. Yet when we are, we must do, for part of true being consists in doing. Being emerges from doing and fulfils itself in doing. Doing, the beginning and doing the end. Being, the link between the beginning and the end. Doing is the seed and the bud. The flower is being. Yet the glory of the flower lies in the shedding of a seed.

Let us then compromise. Shall we agree that when we are being we are doing and that when we are doing we are being, so that even when we are mainly being we are to a certain extent doing, as when we are doing we are to a certain extent being. So we cannot help both being and doing. Let some, then, be happy more in being than in doing. Those who must be doing will have the satisfaction of feeling that however much they do they are no less being, for from their standpoint while it is impossible to do more than to be doing, it is possible to do more than merely to be. And they are doing that which is more than being.

The Afterthought of one side:—Now we come to think of it, may not the being of some be more than the doing of others? For some there may be more doing in their being than there would be in their doing. Hence, it is best for some to be, rather than to do, and for some to do rather than to be. Perhaps we were unwise in seeking to demonstrate the superiority of doing over being. Does it not depend upon circumstances and upon persons? What then shall we conclude? Let each of us be his best and do his best and leave comparison to the comparative. We will be either positive or superlative, or possibly both.

The Afterthought of the Other side:—Now we come to think of it, may not the doing of some be more than the being of others? For some there may be more being in their doing than there would be in their being. Hence, it is best for some to do rather than to be, and for some to be rather than to do. Perhaps we were unwise in seeking to demonstrate the superiority of being over doing. Does it not depend upon circumstances and upon persons? What then shall we conclude? Let each of us be his best and do his best, and leave comparison to the comparative. We will be either positive or superlative, or possibly both.

Is not the true Conclusion of all dialogues and of all Discussions and of all Disputes and of all Quarrellings that *All roads lead to Rome?*

YOUTH-RENAISSANCE

BY SADHU T. L. VASWANI *

Vision of Unity

This Congress is to me a symbol, however imperfect of the Brotherhood of Youth! The national unity that we speak and dream of—the unity of all castes and communities,—will, I venture to prophesy, be established one day through the New Life awakened and

* Being message to the Youth of India delivered at the Youth Congress, Madras.

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* Being message to the Youth of India delivered at the Youth Congress, Madras.

inspired by Youth Leagues. And I desire, my young friends! that you may nourish in your hearts this vision of Unity.

Do you keep Memory?

I bring you greetings from the Bharat Yuvak Sangha, the Order of Young India. And this word "Sangha" reminds me of that distant date in our history when India was truly great, for she was truly vital. Twenty-five hundred years ago was established a great Sangha by him, the Buddha,—whose life and message are a Light to lighten the nations. And He sending his disciples—he called them *Bhikkus*—to different parts to preach the message of Dhamma, the message of the Middle Path, the Path of Noble Living—he asked the *Bhikkus* to ask the people if they kept memory! And as the *Bhikkus* spoke, their haunting voices stirred up memories in many hearts,—memories of sacred moments, memories of a long forgotten Ideal. I, too, a "*bhikku*" and coming to you, I ask the question:—"Do you keep memory, or have you forgotten it all?" Do you keep memory of India the Mother? Do you keep memory of India's heroes and India's sages? Memory in your hearts of the India that was great in the strength of her spiritual Ideal as no other nation in the history of the world, perhaps, has so far been? Memory of the Ancient Ideal in education, the ancient systems of Physical Culture, the ancient Darshanas and Sadhanas, the ancient Yogas and Disciplines for the perfecting of life? Memory of that Ancient teaching in the *Ashrams* of old, the teaching breathed out in the aspiration of the blessed boy Dhruva who prayed:—"May I be a sacrifice at Thy lotus feet, O, Lord!"

Turn to the Young!

I come from a place which you call the 'desert'! And I am a lover of stars and silence, and I dream waking dreams. And pictures come to me, again and again. I see a picture before me,—the picture of a broken, bleeding nation. Then big tears stand in my eyes; and I look to her,—to India the Mother,—with a question in my eyes. And there comes to me another picture. The picture of a Youth radiant with purity, radiant with love. And the Mother stretches out her right hand in blessing, and points to the Youth as though to say:—"Turn to the Young!" This is the message of my Mother to me, and so I turn to you. I come to you believing that you will build a new India,—will rebuild this nation in beauty and strength.

Renaissance or Revolt?

What is the purpose of the Bharat Yuvak Sangha? In one word:—Youth-Renaissance." A recent American book is named "Revolt of

Youth." But I don't want the Indian Youth Movement to be an imitation of Youth Movements in Europe or America. In the West they want to break away from creeds and traditions; for creeds of the churches have been in conflict with the new spirit of science. In India, the truth has been taught, again and again, that religion and science are in beautiful harmony with each other. Religion is the Science of God. The Hindu scriptures have referred to religion as *Brahmavidya*. Here in India, then, you need not to break away from the past but to understand and appreciate and apply to modern conditions the spirit of Culture and Nature-communion and Inwardness and Idealism which made Ancient India young and vital. I believe in the value of national traditions. Breaking with traditions is not in line, I humbly submit, with the spirit of evolution. Evolution transcends but does not repudiate the past. To understand our ancient Past would be to build for the Future.

Naked Culture or Brahmacharya?

I want the Indian Youth Movement to be an expression of India's own Ideals, India's genius, India's individuality. Therefore let not your Youth Movement be an imitation of the German Youth Movement. It has a number of beautiful features such as love of simplicity, sense of discipline, institution of excursions inspired by a noble spirit of patriotic service of peasants and village-folk. But do not forget that the same German Movement is developing a dangerous tendency. In Germany they talk of "the cult of the naked." Many young Germans are "naked culture" enthusiasts and see no use for clothes! Young-men and women may be seen naked bathing together in the lakes and without a stitch of clothing, making themselves "happy" on the shores and in the forests. These young enthusiastic advocates of the "cult of the nude" even urge that nakedness adds to beauty! The cult of the naked is becoming dangerously popular with the German Youth Movement. But the basis of the Bharat Yuvak Sangha is the ancient Ideal of *Brahmacharya*. And I wish to build the Indian Youth Movement in the spirit and ideal of *Brahmacharya*.

Be Creative

"Youth Renaissance" then, is the word I use,—not "Youth Revolt". And, be it remembered, that by Youth Renaissance I mean no mere revival. Man is creative. Youth is Shakti. Youth is the Energy of Renewal. Inheriting the wisdom of the Rishis, inspired by Indian Ideals, work together to help in building up a new civilization and a new India. Open a new epoch in the history of India. The message of the Bharat Yuvak Sangha is, essentially, a message of *Shakti*. It is

the ancient message:—"Tattvamasi"! "Thou art That." Ye are sons of the Eternal! Young men have said to me:—"we have no money; we are not known; we are weak; what can we do?" And I say to them:—"You have no money; yes! You are not known; yes! But say not that you are weak. In you slumbers a great *Shakti*. In you are locked up Hidden Forces. Release them and India will thrill from one end to the other." Be creative! This is my message to Young India.

The World's Greatest Thinker

Coming to the South, I have thought again and again of Sri Shankaracharya. He and the German philosopher Kant are, to my mind, the two greatest thinkers of the world. And of the two, Shankara is the greater. For he was not merely a philosopher. He was, also, a saint and an organizer. And he was a Youth. He finished his great work before he was thirty years of age. He reorganised Hindu society and dominates it even to-day. This Youth of thirty has entered into the minds of the millions of Hindu India. I wished the Youth of India would celebrate Shankaracharya Day annually. Shankaracharya's life is a reminder to us as to what Youth can achieve.

Voice of The Earth

The *mantra* for Young India is: *Shakti!* More *Shakti!!* To draw out *Shakti*, to develop the creative power of Youth, you must respect the Body. Over and over again has India been tempted to ignore the voice of the Earth, the voice of Matter which says:—"Respect me, and I will sustain you." India has suffered from neglect of the Body, has suffered from contempt of matter. And so much of the joy of life is denied us! Yet the ancient scriptures declare, again and again, that *Brahma* is bliss. God is the Spirit of Joy. Without matter, His Festival of Joy is incomplete. The physical is a form of the spiritual. Therefore I say: respect the Body! A musician cannot play with a broken instrument. There is in you the Master-Musician. The Eternal Krishna is seated in your hearts. He cannot sing out the great message of the Flute of Freedom through broken bodies. To be truly spiritual respect matter. To draw out the music of the Soul keep your body pure and fit.

Freedom Through Fellowship

I have no time for more. And let my last word to you to-day be:—Rise above narrow communalism and sectarianism. These quarrels in the name of 'community' and 'creed' are devitalizing. *Shakti* is solidarity. And there can be no freedom for the nation without fellowship. Religion came not to divide but to unite. Religion came to

reconcile and unite, to draw together and build. And, believe me, there is no religion higher than the Religion of Unity and Love, of Service and Sacrifice!

The Cycle of Brahma

BY L. B. RAJE

(Contd. from page. 210 of March issue.)

The first Avatara of Vishnu viz., the Matsya is connected with the *Ketu*, the South Node in the orbit of the Moon round our Earth. It was apparently through this centre that the seeds of all kingdoms of nature were brought by the Svayambhuva Manu from the Moon-chain to our Earth-Chain (the saptadweepavati Prithvi—our present globe being the fourth called the Jambudwip). Hence Ketu is connected with the Matsyavatara.

The second Avatara the Kurma, is connected with the *Saturn* who gave stability to the evolving bodies by checking the activity of the churning rod, the *Mandara* mountain—the word being composed of "Manda", which is a name of Saturn, and "Ara" the name of Mars, representing the centripetal and centrifugal forces of the Tamas and Rajas resulting in a rotating movement rendered possible by the fulcrum of the Kurma through the Satwa. This also signifies the development of the spine in the evolving bodies with the Muladhara Chakra at its base and Saturn as its ruler and at the upper end the fiery Mars, the ruler of the Navel Chakra, the two together forming the sympathetic system developed round the solar plexus.

The third Avatara, Varaha is assigned to Rahu, the North Node of the Moon, as the power to overcome the inertia of the bodies was obtained from the Asuras who were the advanced souls of the Moon-Chain and were then in the higher regions of the Moon.

The fourth Avatara, the Nrisimha is assigned to Mars (the Angaraka) as the bodies were now full of Rajasic activities with the sympathetic system and the Pranamaya Kosha efficiently working. It was now possible to relegate the natural functions of the bodies to the Sub-conscious mind by killing the Hiranyakashipu, so that the mind could be occupied with higher functions. This was brought about by the fifth Avatara under the planetary influence of Jupiter, the preceptor of the Devas. Then the mind became more and more suffused with satwa and the Monomaya Kosha was developed so as to express the knowledge, or *chit* aspect of Consciousness.

At this juncture the Lords of Flame, the Kumaras, came to our Earth-chain from the Venus and helped the building of the Vijnanamayakosha through the causal body. So the sixth Avatara is con-

nected with the Venus and is called Bhargava Rama or Parshurama. He diverted the mind from its pursuit of the worldly pleasures to a pursuit of the heavenly pleasures. He killed the Sahasrarjuna that is the thousandfold tendencies of the mind to run after the pleasures afforded by a now well-developed body with its strong Annamaya, Pranamaya and Manomaya Koshas.

The seventh Avatara, Sri Ramachandra, infused so much satva into the bodies that the Vijnanamaya Kosha became well-developed and this power of the Jivatma in all his three aspects, Sat-Chit-Ananda, Atma-Buddhi-Manas, could be brought down and manifested in the personality as symbolised in the three inseparable personalities of Sri Rama-Sita-Lakshmana. This is the reason why all the three went together to live in the forest and were never separated from each other. Even now we have always the three together in a temple, never only Sri Ramachandra or only Sri Ram and Sita without Lakshmana. This Avatara is therefore rightly connected with the Sun. As the sun contains in him all the seven planetary spirits, so the man as developed under the influence of Sri Rama Avatara, had in him the centres for manifestation of all the seven principles of man. It was however found that the man of Sri Ramavatara development was apt to lose his Sita, though temporarily. It was necessary that the connection of his Manas with the Buddhi and the Atma must be made constant by the development of the Anandamaya Kosha. The lessons of Sri Ramachandra enabled humanity to function with Vijnanamaya Kosha so as to be ready for the lessons of yoga and for the building of the Anandamaya Kosha (the Buddhistic vehicle of consciousness).

Then came Sri Krishna, the eighth Avatara who, for the first time, gave the lessons of Yoga to our humanity and helped the building of the Anandamaya Kosha which alone gives man victory over death. He became the son of Nanda—the Ananda—and Yashoda, the giver of victory-Immortality and lived a life full of all joy. His birth in the prison of our body of five-fold matter in the dead of night when the senses become quiet and the sun of waking consciousness of the physical body has set, reminds us of the true mission of this Avatara and we can understand why He is connected with the Moon. As the Moon reflects the light of the sun so the Buddhi reflects the Atma and the function of this Avatara is to wed our Manas to Buddhi—all the five Pandavas—must be wedded to the Draupadi, the sister of Sri Krishna so that the seven Army Corps of the five Pandavas, Draupadi and Sri Krishna will arraign themselves on the Kurukshetra of the Antahkarana, to fight against the eleven Army Corps of the ten senses and the lower mind, (in all eleven), on behalf of—the Dhritarastra or the blind Personality.

We are now in the ninth Avatara of Vishnu—the Buddha, who is concerned with the expression of the Atma through the Buddhi—the Buddhi-Manas in man, under the influence of the planet Mercury, the son of the Moon governing the work of the previous Avatara—Sri Krishna of the Chandra Vamsha—Lunar Dynasty.

The Tenth Avatara, the Kalki will come in due course of time to lead us to take the next step forward in our evolution, namely, the development of the seventh sense and the organ for its expression in our body so that the Jivatma can realize himself in all the three aspects of Sat, Chit and Ananda, Kriya, Bhakti and Gnana and attain the highest goal of Evolution in our present universe, by becoming a Jivanmukta.

(To be continued.)

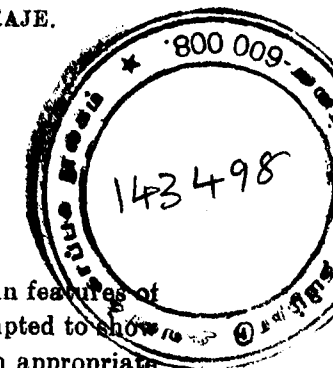
L. B. RAJE.

Thoughts on Diet.

BY HON. MR. JUSTICE V. RAMESAM.

IX Vitamins

I have so far given in my previous articles the main features of the new science of dietetics. In my first article I attempted to show that meat eating is unnecessary, that vegetarian diet with appropriate safeguards is superior diet for man than a meat diet. In the next article I have written against the use of stimulants and particularly against the use of tea and coffee. In my third article I have described the evils of refined sugar. In my fourth article I have described the colossal dimensions to which the milling of cereals has spread over the civilised world. Next I have referred to the false notions now prevalent about over-eating and over-weight. In my last article I have described the benefits of fasting. In many of these articles I have referred to the recent discovery of Vitamins. I think it is now time that I should give a general account of vitamins. Within the last fifteen years it has been discovered that the so-called essential factors of nutrition in the older sciences of dietetics, namely proteids, fats and carbo-hydrates only, are inadequate to sustain human life, not that they are not essential for health but they work only in the presence of minerals and vitamins. About 20 years ago Prof. Lehmann discovered the necessity of alkaline salts in keeping man healthy and latterly we have the discovery of vitamins. Dieticians originally enumerated three of these vitamins and lately they have added two more and they have been named with the first letters of the alphabet from A to E.



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Taking our ordinary notions into account, it would appear, that the course of Justice is not quite consistent with the course of Mercy and they are even irreconcilable. Truths sometimes look paradoxical, but a calm reflection may afford a key for the solution of the puzzle. Inviolable are the laws of nature, and therefore each law is destined to work in its own way and cannot deflect from that, even by a hair's breadth. But it does not follow from this, that the effects of each law must necessarily be felt. The wise man rules nature, whereas, the ignorant is ruled by it. In a tug of war, when the counteracting forces are evenly balanced, the result is stand-still, but the apparent immobility is not due to the cessation of the opposite forces, but is the conjoint effect of them, though each may be in full swing.

One aspect of Divine Justice is what we call the law of Karma. As you sow, so shall you reap. It is the universal law of cause and effect which functions equally in the three planes, physical, astral and mental. A cause generated must be followed by an adequate result by way of readjustment, and manifold are the ways in which such a readjustment takes place. Many of the riddles of life are easily solved by the doctrine of Karma and re-incarnation whose truth has even come within the range of the science of the 20th century.

The question for discussion now is, that if the Karmic law, as the outcome of Divine Justice must work itself out in all its rigidity, how are we to derive the benefit of an equal, if not more powerful, attribute of God, the all embracing love? To say that the rigid application of the Karmic law so as to make every human being enjoy or suffer the reward of virtue and the punishment of vice, is itself the mode of manifesting His Mercy is only to cut the gordian knot. Justice would then be synonymous with Mercy. That these are two distinct attributes of God, is, I dare say, based on authority, and also a matter of common acceptance. If Justice is as much an attribute of God as Mercy, how then can man undergo the course of the stern law of Justice and also drink the sweet milk of Divine Mercy?

Herein lies a secret truth discernible with the eyes of wisdom and realizable by the fervour of devotion. A moral delinquent meets in due course according to Karmic law with retributive punishment in some form or other. That is the course of the Divine Justice. Is there no remedy? Are there no means of neutralizing the effect of that law or at least of mitigating the force thereof, when it is acting on us? To take a common instance. A man is in need of luke-warm water, but he has opened a tap from which flows a current of very chill water, causing him much discomfort. He at once

wisely opens another tap, which sends a current of boiling water and blends the two currents together, thus enabling him to bathe comfortably in luke-warm water. The line of conduct which the wise adopt is akin to what is stated above.

The working of the law of Karma, is what is termed Destiny. Man is not a mere automatic machine but is a unit of consciousness having a free-will, which of course, is only a spark of the Divine. Within the ambit of the Great-wheel determined by God, each human being is free to function with his small wheel as he pleases, and comes within the sphere of the Divine law of Justice, known as the Karmic law. That law is inviolable. God is also the embodiment of Love. If that great reservoir is tapped by sincere and prayerful devotion, the law of Love is set in motion, so that the result actually felt by man is the conjoint effect of both the laws, as is the case with the parallelogram of forces. Is not the extreme penalty of law imposed by a Judge under the Penal code neutralized by the exercise of the Royal prerogative of Mercy?

In this view, the saying that "Exertion is greater than Destiny" is easily intelligible. When under a certain law, a certain result has to be produced, it is modified or nullified by the setting in motion of another law of nature, despite the fact that the original law has been working in its normal way with unabated vigour. Complete surrender of one's will to God, with perfect faith and love is not to be confounded with lack of exertion, but such a state of the mind connotes the consummate strength of will and control over forces disturbing the mental equilibrium. The attainment of such an attitude of mind, is the result of great exertion on the lines chalked out by profound wisdom.

Thus, we may see, how truly has the sage Thayumanavar said in the following stanza, paradoxical though it be.

“தாகமானவை கோடி கூடி நின்றன மொரு

கல்லின் முன் னெதிரி நிற்குமோ

கர்மமானவை கோடி முன்னே செய்தாலுமின்

கருணைப்பவாக வருளைத் தாகமாய் நாடினரை வாதிக்க வல்லவோ”.

K. SUNDARAM CHETTY

REVIEWS

A Pilgrim's Faith

BY T. L. VASWANI

Anything from the pen of Sadhu Vaswani is inspiring. His dreams, his visions and his stirring words always kindle a spirit of the sublime and the beautiful in all who come into contact with him or his words.

He appeals directly to the heart. In this volume, He 'dreams of the Beautiful', speaks of the 'Philosophy of Silence' and reveals something of the 'Wisdom of the Heart'. His message of the future is that it must satisfy the mystical, rational, moral, social and spiritual needs and the aesthetic sense of harmony and "must plead trumpet-taught for unity, peace, brotherhood and love." What other practical advice does India want just now!

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Brahmacharya

We welcome to our ranks the smart English monthly *Brahmacharya* edited by our enthusiastic friend of the youth, Mr. Ramachandra. Fired by shining ideals of life, he had long been dreaming of effective means of serving the youth and the country and throwing heart and soul into movements that stand for the education of the young in true culture and the training of simple, pure and ennobling minds so as to produce fearless and clear-visioned sons of the motherland. *Brahmacharya* breathes this spirit and we are sure that in the vigorous hands of the Editor the journal has a brilliant future of dedicated service before it.

The Dialogue Divine and Dramatic

(Between Lord Sri Krishna and Heroic warrior Arjuna) by Gitananda Brahmachari (B. G. Paul & Co., Madras, 1928, iii-vi, Intro 1-31, 33-89 Price Re. 1)

In this well-got-up book the Author tries to put forward a dramatic version of the first two chapters of the Bhagavad Gita, "the only Hindu Book of complete and comprehensive religion as revealed to and realized by the Hindu heart and mind," being one of "living to love". In the rather lengthy introduction of 31 pages the author traces the conflict coming out of the selfish love for "Swajanam" and deals with the Doctrine of Ahimsa as it is wrongly interpreted and as it really ought to be. The usual plea for purity of caste and sex put forward by people who violate its rules at every turn and the priest-ridden persons clinging to traditions are very well portrayed and the author strikes a proper note for the breaking of the shells. Then in two chapters of a dramatic dialogue the author has imagined the could-have-been conversation between Arjuna and Sri Krishna from a

modern's view point; but in some places he has over-done the dramatisation. The necessity for an honourable life of action suffused with love as opposed to one of mere whining idleness and pretended sympathy for the troubles of the world is put forward in a catching manner. The book is worth perusal not as a translation of the original, nor as a commentary of it, but as one of the several treatises which may be written by any who broods over the teaching of the sacred Gita.

ES-CA-PE.

Points from Periodicals

[From *The Indian Social Reformer*]

Lady Sadasiva Iyer:—The Indian Ladies Samaj, an Association for the protection of the minor girls of the Devadasi community was founded in 1924. The triennial report recently issued pays a warm tribute to Lady Sadasiva Iyer as the president of the Ladies Committee of the Association. The Report says: "Lady Sadasiva Iyer, as the President of that Committee, has been the moving spirit of the association and had directed the work with so much devotion and ability that its present development has inspired courage, confidence and hope in the minds of the younger generation as to its future prospects and usefulness to the Hindu Society. Lady Sadasiva Iyer's attitude towards this cause of social reform has been based on love and sympathy, her tender and noble heart has been deeply touched by the sufferings and the degraded position of one section of the women population in this unfortunate land. She as a good and pure woman having enjoyed the full benefit of an organised and a happy family life, has extended her helping hand to those depressed and fallen, not in a spirit of condescension, not with an air of superiority, but in that consciousness of a woman helping another of her sex who has been placed in an unfortunate position not of her own individual choice, not of her own freewill but by the pernicious custom of the land and the unholy mandate of the Hindu Society. Let us also, sisters, inherit that spirit from that queen amongst women, let us educated women as we call ourselves, many of whom may be lacking in that quality, take that inspiration from her noble example and walk in her footsteps.

The Poona Seva Sadan Society:—The wonderful progress made by the Poona Seva Sadan Society is recorded in the annual report published recently. The rapid growth and expansion of the Institution are positive proof that if the women of India are backward, it is entirely due to lack of facilities. Its many and varied activities are all carried on on non-sectarian lines and special importance is attached to social service. It is interesting to learn from the report that the Institution had sent out more than 350 workers trained by itself.

throughout the Presidency and outside, after securing for its own work at various centres women trained by itself entirely at its cost. In order that the women from moffusil can take full advantage of the Society's many activities, the Society opened branches at Baramati, Satara, Ahmednagar, Sholapur, Bombay, Alibag, Nasik, Nagpur and Gwalior and contemplates starting branches at Dhulia, Wai, Indore and other places. Another highly useful beneficent activity undertaken by the Society is the help rendered to the poor and the sick by the free distribution of milk, medicine and cloths. We hope the appeal for funds issued by the Society will receive enthusiastic response from all quarters. It testifies to the popularity and also to the non-sectarian character of the Institution that it has been receiving help from Government as well as from all sections of the public. Therefore, we once more associate ourselves whole-heartedly in its request to all men and women, whatever their means may be, to render such help as lies within their power and thus help to lighten the burden of Society.

Our readers will be pleased to see a fresh view of the Adyar Temple reproduced on the front cover page from this issue.

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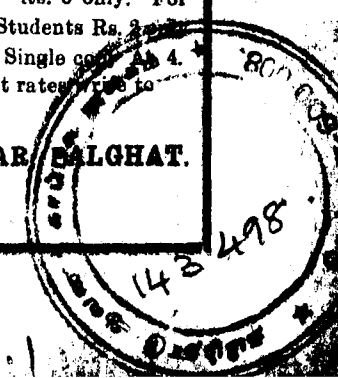
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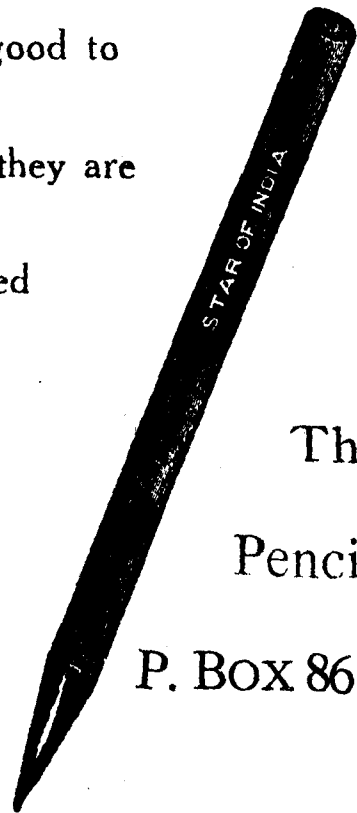
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