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The New Reformer.

"Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!"

Carlyle.

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate
Nothing to him falls early or too late;
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

Deaumont and Fletcher.

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THE "NEW REFORMER"

D. GOPAUL CHETTY, Editor.

The "NEW REFORMER" is a Monthly Magazine devoted to the Reform of Religious, Social, Economic, Political, and other matters. It will chiefly endeavour to root out those selfish and false desires which now estrange men one from the other, and establish in their place Reason, Justice, and Love as the mainspring of all human actions. In other words, it will strongly protest against the moral deadness of the world.

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THE NEW REFORMER

Vol. IV]

JUNE, 1910

[No. 3

HIS MAJESTY EDWARD VII,
THE LATE KING-EMPEROR.

It is with a feeling of profoundest sorrow we announce the sudden demise of our very beloved King-Emperor, Edward VII. His Majesty's counsel and guidance are absolutely necessary at this critical juncture when many difficult and perplexing problems have come to the front for solution in English politics. From the time he ascended the throne, His late Majesty set to work to bring about among the nations goodwill and good understanding, and so ensure peace. He has done all he could do to hasten the coming of that period when nations shall no longer rise against nations, neither shall learn war any more. He achieved wonderful success in this direction. More than any other, he was the King whose strong hand held Europe in peace. By his imperial power, his magnificent good nature, his matchless tact and his magnetic influence he was the central power in Europe.

One of the finest things about the King when he was Prince of Wales was his intense interest in the great problem of poverty. His efforts in the cause of the poor and the sick have been very great. He presided over many Poor Law and other Commissions affecting the life of the people, and knew more about them probably than any of his ministers. As Prince of Wales, he won the hearts of the people, and, after he ascended the throne, His Majesty not only strengthened the bonds of affection and respect that bound him to the millions over whom he ruled. He was trusted by every party in the State. He maintained the splendid tradition of the absolute impartiality of the crown up to the close of his reign.

In this country, the late Emperor's name always commanded sincere love, genuine respect and loyal devotion. The affectionate solicitude with which the interests of India were watched by him and the Royal Proclamation of 1908 will alone be sufficient to keep his memory green for ever in the hearts of the people. The numerous expressions of sorrow, that the Public in every district, taluk, town and village of the Indian Empire sent, show in what great estimation and love the people held their Sovereign. Therefore the hearts of the three hundred millions of people inhabiting India go forth in loving, respectful and heart-felt sympathy towards all the members of the Royal Family in their sad and severe bereavement.

Indian Nationality

BY

THE EDITOR

JOHN STUART MILL says: "A portion of mankind may be said to constitute a nationality, if they are united among themselves by common sympathies, which do not exist between them and any other, which make them co-operate with each other more willingly than with other people, desire to be under the same government and desire that it should be government by themselves or a portion of themselves exclusively. This feeling of nationality may have been generated by various causes. Sometimes it is the effect of identity of race and descent. Community of religion greatly contribute to it. Geographical limits are one of its causes. But the strongest of all is identity of political antecedents; the possession of a national history, and consequent community of recollections; collective pride and humiliation, pleasure and regret, connected with the same incidents in the past."

The people of India belong to seven physical types. They are Turko-Armenian, Indo-Aryan, Sytho-Dravidian, Aryo-Dravidian, Mongolo-Dravidian, the Mongoloid and the Dravidian types, besides various other races. In other words, they are the wild tribes of India, the Dravidians, the Aryans, the mixed races, the Muhammadans, Burmese, Parsis, the British element, the Eurasians, Jews and the Chinese. All these possess no common origin. Among the Hindus themselves, there are a thousand petty castes, clans, cliques, and interests, speaking a hundred different languages, different in colour, creed and customs, each hating the other.

As for languages there are 147 distinct languages according to the census of 1901.

As for religions, votaries of all the religions on the face of the earth are to be found here. Hinduism itself is the common name of several religions. When we speak of Muhammadanism, Buddhism or any other *ism*, we attach some definite meaning to the word. For example, Buddhism is the religion of Buddha, and so on. But, what is Hinduism? The late Mr. Chentael Row thus points out the erroneousness of the idea that the Hindus have only one religion: "There are quite as great differences between the forms of belief under the term 'Hindu Religion' as are between any of the principal religions of the world. Some of the doctrines of the Hindu religion are theistic, some

atheistic, some pantheistic. In short, Hinduism is an encyclopedia of religions."

Among the Hindus themselves there is no such religious unity as that which was found among the Hebrews. The idea of their being the people of God, and the idea of the inheritance of the promised land gave characteristic unity to the history of the Hebrew nation. The only two things in which the Hindus agreed were the recognition of the supremacy of the Brahman and the caste-rules, which in themselves, being a great deception, ended in no good.

As India was composed of a congeries of races, having no common aim which could be called national, and it depended for its administration upon foreign conquerors, there was no room for political antecedents, common historic traditions or memories of common political history in which a pride can be felt. They had also no common struggles against foes, but, on the other hand, we learn that when Porus opposed Alexander his nearest rivals hastened to offer their swords to the enemy. A further study of Indian history only reveals the facts that tribal jealousies, dynasties, intrigues and internal disunion reigned supreme, that the spirit of equality, fraternity and justice, that could bind the people together or make them co-operate with each other, was entirely unknown. For example, education and the sacred books were the monopoly of one caste. Molten lead was poured into the ears of the Sudra who presumed to hear the Vedas. Banishment and mutilations were the rewards given to those who presumed to sit in the presence of the twice-born. The Sudra was compelled to practise servitude, leavings of food were alone given to him. His sin was said to be freed by drinking the water into which a Brahman had dipped the great toe of his right foot. The mass of population was regarded as a degraded and unclean race unworthy of manhood and unfit for heaven, and so on, and so on. None of the standard elements of nationality are to be found in India. On the other hand, insuperable and impenetrable walls have been raised between man and man to perpetually prevent their coalescence, union and solidarity. For example, caste, that inveterate foe of the feeling of brotherhood, was and is by various devices kept up. Referring to it, His Highness the Gaekwar of Baroda says: "The system which divides us into innumerable castes claiming to rise by minutely graduated steps from the Pariah to the Brahman is a whole tissue of injustice, splitting men, equal by nature, into divisions, high and low, not on the natural standard of personal qualities but on the accident of birth. The eternal struggle between castes for social superiority has been a source of constant ill-feeling in these

days. The human desire to help the members of one caste also leads to nepotism, heart-burnings and consequent mutual distrust. In other words, there is disunion where union is so eminently needed to enable us to take rank as a nation." The Honble. Mr. Bapendranath Basu of the Bengal Legislative Council says: "We must not forget that India is not yet a nation; we must not forget that it is a congeries of races which are not always friendly to each other; we must not forget the ancient hate, the ancient prejudice, the ancient clashing of interests and creeds which still hold India under the vice-like grip." Max Müller says: "The Hindu never knew the feeling of nationality."

Thus it is plain that the idea of nationality is totally new to Indian life and thought, and there is nothing in the previous history of Indian politics or religion resembling it. But a hundred years of consolidated British rule and fifty years of Western civilization have created a desire for self-government for which the country is quite unfit. The male adults who described themselves in the census of 1901 as being able to read and write English—a test not necessarily representing a high standard of English education—numbered in the whole of India just 707,000, or less than one per cent of the male adult population. The great majority of the educated belong to the priestly class, which resents the spirit of equality, fraternity and justice that is fast growing under the beneficent rule of the British. Europe is well known for its quarrels between the king and the priest. A study of Indian history reveals the same. History only repeats itself once more under the British. It is this class largely that now wants *swaraj*. But the greatest portion of the people of India who have some ostensible means of living, like agriculture and other pursuits, are quite satisfied with the British rule. The idea of governing themselves by their representatives is novel to them and is even subversive of the hereditary notions of government. They do not know what they should do with a vote. If the candidates for the Municipal Councillorship would only be kind enough to sit in their homes, it is doubtful if even five per cent of the voters would even care to come to the polling office on the day of election. They have no public spirit. They are staunch believers in the Indian proverb which says, 'why waste your energies upon the public, you may as well waste your jewels upon a corpse'. Private passions, caste jealousies and religious sentiments may be strong in us, but our sense of duty to our country and to our fellow-beings is dead. If there is anything which India has to teach mankind, it is certainly not anything connected with the higher forms of political life.

The nations of modern Europe are but the products of the united influence of the three great nations of the ancient world, viz., the Hebrews, the Romans, and the Greeks. Of all these it is the British which has received its fullest measure of influence from the three sources. The Jewish element of religious unity, the Roman element of political supremacy, and the Greek element of free individuality were harmoniously combined in its constitution, and it was this combination that has produced the very best nation in the world. Its political and religious progress was owing to the existence of two parties in the political as well as in the religious arena. The struggle between king and Parliament lasted for some centuries before the British qualified themselves for the passing of a Habeas Corpus Act and the Declaration of Rights. In religion also the struggle between Roman Catholicism, advocating authority on one hand, and Protestantism, preaching individual liberty on the other hand, went on for a long time ending in the reformation of the Christian religion. This kind of struggle is the characteristic feature of the religious and political life of the West. The parties engaged in these troubles helped together in bringing about certain principles of liberty and truth which are now accepted to be true by the human race.

Whereas in the East the prevailing feeling in the sphere of politics is entirely monarchical. According to Manu, 'because a king is formed from parts of these chiefs of the gods, therefore he excels in glory all beings. He is a powerful divinity in man's form'. Speaking of oriental mind, a writer says: "It has never known nor attempted to know any other form of government but despotism..... Though the most important of all branches of human knowledge, politics never engaged the attention of the East. They have never studied the theory and practice of government, they have never conceived anything like republicanism. They have never understood emancipation from political servitude. They have never known what is a covenant between a subject and a sovereign." This want of public spirit crushed the individual freedom of the Hindus and contributed a great deal to their stagnation. In all spheres of activity, monotony reigned. There was nothing like progressive development of society. On the other hand, caste arrested the free and harmonious growth of human mind. Intellectual freedom there was none. No one dared to question the unjust laws of Manu. Man was bandaged like an infant. He was not allowed to think, much less to act free. The religion, too, repressed a spirit of individualism among the people. Even to-day we observe the same despotism on the part of the priest and the

same unquestioning obedience on the part of the lower classes. Even to-day the education we have received has no power to raise us above the vulgar tricks of the priests. We cannot take an oil-bath or have a shave except on a day fixed by the priests. We cannot send our sons to school until the "good" day comes. We are not willing to undertake a journey if a crow flies from the right to the left. We are not willing to take a cup of coffee from the hands of a man of a lower caste than ours however better he may be than ourselves.

John Stuart Mill says: "Free institutions are next to impossible in a country made up of different nationalities. Among people without fellow feeling, especially if they read and speak of different languages, the united public opinion necessary to the working of a representative government cannot exist." It is the religion of the country that is responsible for the creation of fellow feeling or love. The belief in a moral order, in the existence of a personal God, and in the reality of our existence and of the creatures around us, was the characteristic feature of the religious beliefs of the West. The Nirguna Brahman of the Hindus, the doctrine of *maya*, fatalism and of metempsychosis have all contributed to the weakening of that belief in India. The people here have all along been contemplating self by means of self, and never troubled themselves about other "selves". The philosophy that stated that the self in one man is the same as that in the other has never been put into practice although it was in trial for the last two thousand years. On the other hand, religion in the West taught most emphatically that the highest type of personality—the most perfect man—was developed through unselfish service of others. Hence the people of Europe were able to attain to that standard of public spirit which enabled them to postpone self for the common good. Unless we attain that spirit and put it into practice, all talk of *swaraj* is nonsense.

Let us then proceed to examine the Japanese national spirit. In the *Encyclopædia Britannica*, Captain Brinkley, one of the highest authorities relating to Japan, writes as follows on the Samurai and his Bushido: "Essentially a stoic, he made self-control the ideal of his existence and practised the courageous endurance of suffering so thoroughly that he could without hesitation inflict on his own body pain of the most horrible description." Many of these principles are now embedded in the ethical structure of the average Japanese soldier. Major Sir Alexander Bannerman, who was one of the British Attachés with the Japanese armies in the field in Manchuria, has just delivered a lecture, in which he says that the great

asset of tradition, which had enabled the Japanese to create their modern national spirit, lay in the acceptance of the doctrine of Divine Origin. This religion is ancestor-worship, in which the Emperor is recognized as of divine descent. He says: "From infancy a Japanese was taught to regard life merely as a stage in a journey, and death as a natural event which could not be avoided. The dread of death and after punishment, which formed so prominent a feature in most Western doctrines, found no place in Japan. Heaven consisted only in the knowledge that duty had been done." Finally he says that "it was universal discipline which had brought Japan to her present state of efficiency".

Japan's nationalism was not the work of two generations; and it is utterly wrong to say that foreign culture and influence produced it. Centuries before Commodore Perry landed in Yokohama, the various race elements, out of which the Japanese people have been formed, have been crushed together and consolidated by the sternest discipline that any nation has ever undergone. "In all the stages of this evolution", says Sir H. Risley, "religion was the dominant influence. Shintoism, or the way of the gods, a form of animism coloured and idealized by the belief that the dead are ever present with the living, or take an unseen but active share in the fortunes of their descendants, lent itself to a social regime of extraordinary stringency. Under the rule of the dead, no man could call his soul his own. His actions, his words, his demeanour, his thoughts, his emotions, were perpetually watched by a ghostly company of ancestors who were grieved at any wrong conduct, and visited it on the family at large. Thus the rights of the dead came to be enforced by the living and formed the basis of a domestic despotism of the most searching kind. Even the quality of a smile was defined by inviolable convention, and to smile at a superior so broadly as to shew the teeth was reckoned as a mortal offence."

The minute regulations promulgated in 681 A.D. by the Emperor Zemina, and expanded a thousand years later by the great Shogan Iyeyasu, afford many illustrations of the coercion employed. One of those regulations, says Sir H. Risley, was: "Every member of the *kumi* must carefully watch the conduct of his fellow members. If any one violates the regulations without due excuse, he is to be punished and his *kumi* will also be held responsible." The ordinances laid infinite stress on obedience to parents, to superiors, respect for elders, faithful service to masters, and friendly feelings to all members of the community. Intrigue, party spirit, the formation of cliques,

competition for leadership, appeals to the passions of the ignorant, in short all forms of political selfishness are condemned in scathing terms. Patriot must put aside personal vanity and may not play for his own hand. Breaches of the rules were punished by social ostracism, by flogging, by torture, for the last resort, by banishment." Thus we see that the Japanese nationality was rooted in the popular religion and bound up with the life of the race. Such was the discipline the Japanese had to undergo to become a nation.

In our blessed country conduct was nothing. The touching or not touching a particular man, the dining and not dining with another man, and such kind of absurdities and old nuisances were thought supreme. That is the reason why the spirit of selfishness manifests itself in every one of our actions and makes us the least capable of representative government of any sort. It is only when India reaches the heights of self-discipline and self-control, as the Japanese did, they could talk of *swaraj* with some show of reason and right. Until then, for the good of the country, we ought to be under authority and take up the following advice Plato gives to those who possess excessive love of freedom: "To those who are pursuing after free institutions, I would take the liberty of giving this advice, that they be on their guard lest, from an immoderate love of ill-timed liberty, they fall into the disease, with which their ancestors were afflicted from excessive anarchy, abusing their measureless love of freedom."

Logicity in Politics

BY

MR. JAMES STANLEY LITTLE, England

WE live in an age of shams; and of these perhaps the greatest are the political shams. The hall-mark of these shams, officially placed upon them by their fabricators, is "logicity": and thereby they may be known.

The votaries of logicity in politics succeeded many years since in demonstrating to their own satisfaction the untenability of the doctrine that kings derive their powers from the Almighty—the doctrine of the divine right of kings. As to the validity of this conclusion we need not waste time to enquire. At least it may be urged by impartial persons that speaking in general terms a king owes his being to the outplay of forces which has brought him to the surface and retained him there; and that if it be granted that God rules over all and that the world and

its affairs are ordered by Him, then the existence of the kingly office from the earliest dawn of civilization, and even earlier, may claim to have, in this sense, in any case, divine sanction.

Of course, such an argument is not put forward seriously. To do so would savour of the methods of the enemy. The eternal fitness of the monarchical system, based as it is on the elementary needs of human economy, does not demand from its supporters any special pleading whatsoever. The monarchical system, though it has rested sometimes on an elective basis, as it did technically in the case of the Saxon kings, has in modern times been conditioned almost invariably by the hereditary principle, associated with the strict observance of the laws of primogeniture. That this is a logical system of government, and a most useful and effective one, may be claimed in that no one who has any real knowledge of history could maintain that the republican system has resulted in placing at the head of the nations adopting it men in any way the equals, judging the two classes *en masse*, in the qualities which are necessary in rulers, with those rulers who owe their position to their birth. Therain, indeed, lies the crux of the matter. Kingship as an institution owes its effectiveness mainly to the fact that kings are born into the business of ruling; they commonly possess the qualities, hereditarily transmitted, which are generally impossible of attainment in the case of rulers who owe their positions to the preponderance of voices, mainly ignorant voices, chancing in their favour; or to their fortuitous upheaval as the results of violence and revolution. Obviously nothing like perfection is claimed for the monarchical system. Under it bad and incapable rulers have to be endured. Moreover, dynasties become hopelessly decadent and have to be replaced by others.

But in attempting a comparison between hereditary and elected rulers, it would be quite impossible to maintain that the elected have held their own, man for man, with the hereditary. In quite modern times kings are carefully prepared for their duties and functions, and, with very few exceptions, they have proved themselves eminently fitted for the discharge of their high office.

Kingship, in the eyes of those blinded by their sentimental attachment to an entirely illogical and indefensible system of government, based wholly on the voice of the people, is an anomaly, an illogical survival, and so forth. But the plain man deals with facts, and maintains that under the monarchical and hereditary system excellent rulers are the rule; whereas when the people elect their own rulers, the result is by no means uniformly satisfactory.

What is true of the heads of the state under these different systems of government is also true of Upper Houses, whether elected, nominated or owing their existence to the hereditary principle. The Upper Chambers of the various states of Europe, and of those states in America, Africa and Australia which have sprung from Europe, commonly contain men of higher attainments than can be claimed by the members of the more popular Houses. It is the purest logic to contend that since a sound knowledge of politics and the power to take broad and long views of political matters can be possessed alone by persons of wide education, having a comprehensive and catholic knowledge of history, the more rigorously the electorate is limited in the direction of the qualifications exacted from electors, the more efficient will the resultant assembly be.

Concerning an Upper House, composed entirely of hereditary members, surely it is easier to defend its existence on the ground of its logical claims than to uphold the claims of pure chance, the claims indeed of the roulette table, which is the real basis of the elective principle when exercised on democratic lines. As touching, in any case, the English House of Peers, is it not clearly demonstrable that the processes which have gone to its making are of such a nature that it constitutes in its entirety about as perfectly selected an assembly as human ingenuity could devise?

As to its foundation, it can still boast many representatives of those strong and able men who, during the processes of England's making throughout the centuries, came to the front as the nation's leaders. Those were the days, of course, when the more virile and primitive qualities in man—his skill as a fighter, speaking roughly,—were the qualities which made for ascendancy and pre-eminence in individuals and families. Every generation saw the old stock renewed by fresh additions of our best fighters by land and sea. As time went on distinction in the law, diplomacy, colonial administration and political life, and more recently in commerce, science, art and letters brought fresher and fresher blood into the assembly. Since the laws of caste, though elastic, have always operated in England, the tendency has ever been for these families to intermarry. The ambition of the newer families has prompted them to seek alliance with the older; while the instinct of self-preservation in the older has disposed them to welcome the newcomers and admit them into their families. Thus, by the working of a purely natural law, the titled aristocracy of England has become to-day a body of persons possessing, taken as a whole, higher claims in all those qualifications which go to the making of rulers than could

be evolved or created by any other process of selection, whether by nomination or election.

This result is due in the first instance to the operation of the law of natural selection—a law recognized as operative throughout nature by all logical minds in these days; and secondly to the circumstances of these lives which accustom the members of this class from their early years to the administration of men, matters and land.

It would be an easy task to substantiate these broad statements by citing concrete examples. Space will not allow of the minute examination into the status, qualifications and records of the 600 or so Peers of Parliament. Anyone can do this for himself by taking the roll and going into the credentials of each peer *seriatim*. He will find among the Peers very few "wasters" or "rotters", to use the argot of that section of the fashionable world, with whom these few exceptions thrown out of their own world are shining lights. On the other hand, such undesirables will be found in plenty among the sons of the newly-rich young men who have been brought up amid all the temptations of riches without the steady sense of its responsibilities rigorously inculcated from their infancy upward in the children of ninety per cent of our peers.

Which, then, is better? To trust the destinies of the British race and of the British empire in the final event to the nation's natural rulers or to the nominees of the ignorant and impressionable electorate? Is it logical to remove such a bulwark, as the British Upper House constitutes, against the inrush of the foul and turbulent waters of prejudice and envy? Is it logical to leave all that is of good report and all that is most to be cherished in the institutions handed down to us by our fathers to the tender mercies of one ignorant man among the crowd of the ignorant who record their votes?

For it is conceivable, and indeed it is quite possible, that if the elective principle is to be made omnipotent a situation might arise when the British empire would be ruined irretrievably because one man from the street had cast his vote wrongly, thereby giving the party of destruction in the elective chamber a majority of one member.

This may be putting the case vividly; but who shall say that there is any exaggeration in the picture. The expulsion of the House of Stuart from the throne was determined by one vote.

At the moment of writing the writer is living in France, which is at the commencement of an electoral struggle. The spectacle is no more edifying than similar spectacles have come to be in England.

In France the greater number of patriots have already withdrawn from politics; altogether the game is too dirty, too sordid, too disgustingly gross, and they have lost all hope of making their voices heard. The same thing must happen in England if the present alarming decadence in political life continues.

This lamentable state of affairs is the natural outcome of the successful assertion, the temporary triumph of an entirely untrue principle, viz., that the people, of whom the bulk lack entirely political education or knowledge—the political instinct even is generally lacking—are permitted to select their own rulers. In the process of the political education of the people—were that ever likely to be accomplished—the empire must come to ruin.

I have been tempted to offer these few thoughts on a great subject to the readers of the NEW REFORMER, the people of India, because it is obvious that the virus of this poisonous doctrine—the doctrine that the salvation of a people, its well-being and prosperity, may be secured by putting the prerogatives of ruling unreservedly into the hands of the nominees of the masses—has made, and is making, dangerous headway in a country which ought to be protected against such dangerous and illogical heresies by the saving grace of the splendid heritage of high philosophic thought which has come down to it from the past.

Emanuel Swedenborg: The Seer of the North

BY

Rev. ARTHUR RYLAND, ENGLAND

EMANUEL SWEDENBORG was born in 1688 and died in 1772. Most of his life, when he was not travelling, was spent in his native land Sweden, although latterly, and especially during his last days, his home was in London.

As Assessor of the Royal Mines and Member of the House of Nobles, the first fifty years of his career were those of a scientist and man of affairs; yet in all Europe no man was more devout, unworldly and unassuming than he, nor can there be found in the annals of that most hypocritical, scoffing and unbelieving eighteenth century a more spiritual, inspired and inspiring writer than Emanuel Swedenborg. From his fiftieth year onwards, the scientist's pen being laid aside, he devoted himself to philosophy and theology, forty volumes of commentary and philosophical and religious work testifying to the industry of the man himself, while their contents are an inexhaustible mine to those who have a desire for spiritual wealth.

What then was the mission of Swedenborg? What is the distinctive teaching of his philosophy?

It may perhaps be best summed up in the words of a recent President of the British Association for the Advancement of Science, who, reversing the dictum of an illustrious predecessor, declared that all spirit contained within itself the promise and potentiality of matter.

He may indeed be said to have developed and elaborated that saying of Jesus: God is spirit; deriving from this the conclusion that the material world around us is derived from, and is created through, the spiritual world within.

As with man so with the universe at large, mind and will are the first necessities for the creation and life of all that is, for without them nothing could be; hence, these being spiritual and not material, *spirit is the cause of matter and not matter of spirit.*

And it was to the elaboration of this idea that Swedenborg devoted the closing years of his life.

This position, though hotly disputed long after Swedenborg's time, is being more and more widely accepted at the present day, but, though doubtless a truism to many, it is necessary as a prelude to what is to follow.

Following from this, and depending upon it as a necessary premise, we arrive at the central theorem of Swedenborg's philosophy, viz., that as all material things have been created through things spiritual, it follows that everything in this world has its counterpart in the spiritual world from which it derives its existence.

This theorem also the findings of modern science tend strongly to confirm, teaching as it does that creation is not, as was formerly supposed, a thing of the past, but, on the contrary, is always going on. Thus Swedenborg's idea that the material world is sustained by continual influx from the spiritual world, though promulgated a century and a half ago, is still in the vanguard of modern thought.

Indeed we may say that the spirit world is to the material world as the soul is to the body, pervading and controlling it, and, by means of a constant influx of will power, forcing it to accomplish its own ends.

At this juncture the question should naturally suggest itself, what does Swedenborg mean by spirit?

Swedenborg's answer is clear and unambiguous—Spirit is Love and Wisdom.

From these two, which are really one, all things proceed. How is character measured? By the amount and quality of the love and wisdom which a man displays. If he loves God above all, and his

neighbour as himself, then his character is good; if not, then his character is bad. If he seeks wisdom and knowledge, then he is wise; if not, then he is foolish, and so on. Everything spiritual may be resolved ultimately into either love or wisdom, so that it is either in itself love and wisdom, or else proceeds directly from them.

Here we have a clue to the Swedenborgian doctrine of the Trinity: the trinity of end, cause and effect, which supremely consists of Love, the father and source of all, Wisdom, the child of love coming into the world to reveal the divine love to us, and thirdly that holy, spiritual Force which proceeds through Wisdom from the Father and produces eternally the universe in which we are.

There is then a constant causal connexion between the material and spiritual worlds, and the task that Swedenborg next set himself was to discover in what way the two are interrelated and whether we can make use of this connexion to learn anything of the unseen world; arguing like a truly scientific man from the known to the unknown.

As a result of his labours in this direction he drew up what is called the "Science of Correspondences", this science being in fact the key-stone of his philosophy.

It may be summed up as follows.

The external material universe is an image or symbol of the spiritual universe within. Hence everything in the world below is a type of something in the world above, and thus symbolizes some aspect or form of love and wisdom.

What, for instance, is the spiritual fact symbolized by the sun?

The sun sends forth heat and light.

Heat represents love; light, wisdom.

Hence the sun is the symbol of God.

We ourselves often unconsciously make use of this correspondence when we say that a man is warm-hearted or of a sunny disposition, meaning thereby full of loving-kindness and geniality.

In like manner we call a man enlightened when he is filled with wisdom, and we talk of throwing light upon a subject meaning thereby that we set forth some truth or other which makes the matter clear.

These correspondences have in fact become quite part of our everyday speech, and have in all probability been handed down to us from the time when correspondence was still understood. The real difference between the popular use of these expressions and Swedenborg's use is that, while most people regard them as mere poetic fancies or convenient metaphors, Swedenborg shows that they have a real and vital connexion with the spiritual facts that they represent.

Nay, he goes further, for he maintains that not only heat and light, but every created thing has its spiritual cause and significance, so that, while we in this world see only a tree, or a precious stone, or a pool of water, those who have their spiritual eyes open can perceive in these things a corresponding quality of the soul.

He maintains furthermore that the ancient inhabitants of the world were acquainted with this science of correspondences and made use of it both in their speech and in their writings, and it is to this science that he refers us for the inner meaning of the Grecian mythology and those Egyptian hieroglyphics which so long puzzled the minds of their discoverers.

Much of the Christian Bible was written according to correspondence, and it is to the use of this system that we can attribute much that is mysterious and difficult not only in the early chapters of Genesis but also in the cryptic prophecies of Ezekiel, Daniel, Jonah, Zechariah and the Book of Revelation. The parables of Jesus also shine with fresh brilliancy when illumined by this wonderfully enlightening science.

"Neither do men light a lamp," said Jesus, "and put it under the bushel, but on the lamp-stand, and it gives light to everyone in the house. Even so let your light shine before men that they may see your good works and glorify your Father who is in Heaven."

The lighted lamp here evidently signifies enlightenment, and to place your lamp on a stand is to enlighten people and show forth the truth which God has given you not by words merely but by acts, which are the best and sincerest teachers and those most likely to call forth praise and thanksgiving in those who perceive them. This is the origin of lamps and candles in churches, for these were not originally empty forms and ceremonies or vain shows; they were used to symbolize truths, and served as a reminder to the worshipper of the value of truth.

Similarly Jesus said that the kingdom of heaven was like a valuable pearl, to get which a man sold all that he had. Now a pearl is a precious stone which irradiates light and thus signifies divine truths, and if we would enter the kingdom of heaven we must sell all we have in order to get it.

A favourite correspondence with Jesus was that of bread with holiness. "It was not Moses that gave you bread out of heaven, but my Father gives you the true bread out of heaven. For the bread of God is that which comes down from heaven and gives life to the world. I am the bread of life. He that comes to me shall not hunger. I am the

living bread which came down out of heaven; if any man eat of this bread he shall live for ever; yea, and the bread which I will give is my flesh, for the life of the world." What is this bread that Jesus gives to his disciples? Clearly "bread" here signifies goodness, holiness, for it was to promote good living that He came into the world. "Blessed are they that hunger and thirst after righteousness for they shall be filled."

Another favourite correspondence of his was that of water with truth. "Whosoever drinks of the water that I shall give him shall never thirst, but the water I shall give him shall become in him a well of water springing up into eternal life." Water is evidently used here to represent the truth that Jesus came to impart, for truth alone satisfies and quenches the thirst of the soul.

These are a few of the many symbols or correspondences used by Jesus in his parables, and these may serve as a key not only to the symbols, parables, word-pictures and allegories in the Bible but may be applied to life generally; every material thing being a symbol corresponding to some particular spiritual attribute which not only is represented by it but is also the cause of which it is the effect.

It will thus be seen that to Swedenborg fell the task of collecting the scattered rays of truth which were already in the world, and uniting them into the pure ray of divine wisdom, and thus, by giving to the world a philosophy of religion, he both showed that religion could be rational and that reason should be religious. In Swedenborg's system the mystical, doctrinal and practical sides of religion are harmonized, East meets West and in such phrases as "God is Love and Wisdom", "All religion has relation to life, and the life of religion is to do good", he laid the foundations of an all-embracing faith which must finally unite all men in the bonds of brotherhood, peace and love.

Thought suggested by seeing butterflies hovering over a flower

BY

MR. JEAN ROBERTS, Oxford

Fair as an open flower lies Truth, and draws
The soul above earth's littleness and flaws;
Yet are the petals formed of Light, whose rays
Illumine and beautify our mortal days.
Not long the time of Psyche's labours here,
And while she toiled, she felt love very near.

God-Consciousness

BY

Mrs. ELLA L. LAYSON, U. S. A.

At first we many come to know God as substance. When bereft of all earthly support, and no human help seems available, we then turn to God in our helplessness, and realize for the first time that all there is comes from Him, and that He is not limited as to ways and means His bounty shall reach us.

Thus we learn to apply directly to our source and let Him in His infinite wisdom choose the channel through which the help will be given and our faith and expectations will be rewarded, but our faith must be strong and we must be willing to make the necessary effort to reach out for that which God in His compassion has provided for us. Thus we do not compel anyone, but only claim that which rightfully belongs to us.

Then the next step we come to know Him as Love! Are we afraid to leave our friends, to break the ties that long have bound us, lest we shall be unloved and alone? Or do those whom we have cherished grow cold and we feel disheartened and forsaken? But love comes to us again and again, and we are made to see that it does not depend upon person or place; that Love is a universal element pervading all life and manifesting to us in some form wherever we go. And then reverently we discern the truth that *God is Love* and all love proceeds from him, the eternal and changeless source, and is variable only as it finds expression through frail human nature.

Thus the deathless all enfolding love the hungry heart longs for we find in him, the Almighty, Infinite, Loving Father!

Thus we realize that the love welling up in our heart is the same divine love that flows through all, and in a flash the wonderful revelation comes to us that *we are one with God*; we have found Him in the heart and know that our life is eternally linked with His.

The spark has become the flame, flashing forth the glorious message—I am immortal and divine!

However, this new consciousness should not lead us to spurn the personality, instead we should regard it as the instrument of the divine self to work with and in the material world. We have work to do on this plane, otherwise we would not have been placed here to gain the experience we need.

Live the earthly life in a divine manner unselfishly and lovingly, but let us not seek to entirely transcend the material, but live according to the world we are in, true to its duties and responsibilities. Only

the chosen few have the right to seclude themselves from life's activities. It is a hundred times easier to give up the world than to live in it a blameless life of spotless purity. There is the struggle and there the *proof* of our true worthiness and strength.

God does not need our devotions and sacrifices, but the world needs our love and our help. And as our love flows out to the hungry heart and lonely soul, divine love enfolds us, expanding our consciousness; thus we develop the higher powers naturally that enable us to penetrate the mysteries of the inner world.

Co-operative Principle—Its Past and Present

BY

Mr. KESHAVLAL L. OZA, B.A.

(Continued from our last issue)

THE idea of co-operation has been long gaining ground among the masses. When the French Revolution had tried in vain its various forms of political democracy, and La Vendee was in insurrection and Paris starving, the true friends of the people began to see, and amply to expound, that political revolution without social reform was totally inadequate to meet the wants of the working classes. They first actively originated the idea of co-operation as a means, and of collective property as an end. Napoleon Buonaparte stopped with his cannon any approach to a national realization of this thought, but it was not the less expounded, and has ever since found apostles and disciples, in one modified form or other, in every civilized country, until now it is recognized, and under different restrictions approved of, by the most benevolent of all classes and all parties.

The now trite axiom, that "knowledge is power", is true—but it is power in thought. It is co-operation which is power in action. By what active power have railways been laid down, their tunnels bored, their iron-roads forged and their chariots of fire fed with steam from fuel deep from the bowels of the earth, but by co-operation? By what active power have docks been scooped out, bridges arched over rivers, or suspended as if from the air, roads formed, steamboats and omnibuses run for a penny, and canals dug and watered, but by co-operation? It is co-operation, then, which is power in action. It is this mighty aggregation of units, impotent by themselves, which is working out the wonders of the age. It is this collective action which has given life to joint stock companies and building societies. What was done in barbarism by the compulsory edict

of a monarch, and, which is too large for private enterprise, is effected in civilization by definite societies, with an association of means, and a co-operation in purpose. Hitherto, however, these societies have been composed principally of large capitalists, who have monopolized the result of their co-operative successes for themselves, and have only indirectly benefited the masses. Hence the term "monopolism" has very far from ineptly been given to the present corporative phase of civilization. Hence also a desire has arisen among the masses—a desire now growing with the strength of a young giant—for the applications of the small means of the masses to co-operative effort, as well as the large means of the capitalists. This would be true association, as it would benefit the working classes on whose welfare the absolute safety of the whole state depends. Pursued by competition, they fly to co-operation as a last resource. And although we may speak of the small means of the masses, it must be spoken individually, for collectively they have large means. This the savings' banks and the benefit societies will fully testify. Although thousands are starved out of work by competition, and others badly paid and incapable of saving, yet there are a large body of mechanics whose wages are high, and who are in full employment, and it is these who have comparatively large means to co-operate with as a collective body, and who by this co-operation can raise themselves to independence, and at the same time make way in the labour-market for their less fortunate brethren. The worker creates, to a large degree, the profits pocketed by the capitalist, and it is only right that he should be allowed a share in them. The competitive system gives the larger amount of the collective wealth or products of industry to those who "toil not, neither do they spin"; while under the system under notice the employee shall have a stake in the success or otherwise of a business which would lead to the improvement in the quality and to an increase in the quantity of the output. The Trusts have shown how, by this means, production could be raised, recompense of labour increased, the hours of labour reduced, and such abuses as "sweating" rendered impossible.

"The present system of industry, remarks Professor Moore", is not a system which was created by reasoning beings. It was foisted upon us by a barbarous past. It is tolerated because we are in the night. It is respectable because we are asleep. It will pass away. Why should men compete when they may co-operate? Why should they fight and destroy each other when they may live together in sweet fellowship? Industrial courtesy rests on the same considerations of

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general utility, and is a quality as becoming and necessary to a civilized people as personal courtesy. War, poverty, expropriation, parasitism, and industrial chaos—these things will not always be. If not to us, then to the more luminous beings who are to come after us will come peace, co-operation, good-will, brotherhood, hope, happiness and enlightenment—that grand climacteric of sympathy and oneness toward which evolution has urged us ever since the original inhabitants of this world, the one-celled protozoa of the primeval seas, gave up Individualism for Mutualism, and became the successful organisms of this sphere a hundred million years ago."

We have thus traced the associative principle through the annals of the past—and seen its working in the present—but the future is what we have to do with. We see the evils of poverty which are so glaringly apparent, and so inconsistent with the vast amount of riches and luxury in the present age. I wish our co-operative societies may become the means of redressing those evils in the present, and of providing against their recurrence in the future. We realize the fearful discrepancy that exists between the amount of wealth produced, and the amount of that which falls to the share of the producers. "The present system of human industry", writes Professor Moore, is a system of cannibalism. We eat each other. It is simply repulsive to every one who is able to realize its true nature. It is the cause of inestimable ill-fare to the human race. The great mass of men and women are nothing but cobble-stones for the lazy and Pecksnifian few to walk on. Nobody doubts the possibility of a better arrangement, except bandits and blockheads."

Co-operation is inevitable. It is right. It is in the line of least resistance. Let us, therefore, hail its advent with delight. Let us save multitudes of men and women from being slowly crushed into the grave by the iron heel of poverty in our city slums and alleys. Let us reclaim tens of thousands of poor women who are placed in such circumstances that they only have the choice of two alternatives, starvation or prostitution. Millions of like children are being born into the world, crushed from their babyhood by hereditary taint and hereditary vice, whilst their environment makes true and healthy manhood or womanhood almost impossible to them. These evils must be evident to anyone who does not shut his eyes and ears as he walks through the streets of great cities, but views the store-houses piled with costly goods and the luxury of every kind enjoyed by their owners on the one hand, and the pining poverty, wretchedness, and, in some instances, starvation of many of the producers on

the other. These things I have seen here and elsewhere, and feel that there is in them, and in the system of which they are the parts, much that is radically wrong. Let us then be up and doing, and gird up our loins to deny ourselves daily and to do something to bring about a better state of things. Let us throughout our short lives so labour and so strive that when its closing hours shall come—as they will come all too soon—we may be able to look back upon “something attempted, something done”, and realize that it has been a happy retrospect of a life faithfully spent in the service of God and of our fellow-creatures.

In conclusion, it may be safely said that in the germ of co-operation lies the seed of a new industrial organization. May God's sun shine upon it, and heaven's dews freshen it to perfection. It is this industrial re-organisation which is the problem of the present time. It is this problem which has perplexed our greatest thinkers from Carlyle downwards. It is this problem which has to be solved thoroughly by working men. These reflections open wide considerations, and doubts are tangled with hopes, and difficulties with promises. There is, nevertheless, a growing conviction on our minds that certain experience will overcome any probable failure, and the co-operation will be the true ultimate solution of the great problem—the re-organisation of industry.

The Sacred Language and Metempsychosis

BY

MR. G. A. GASKELL, London

(Concluded from our last issue.)

NEXT we have in Manu an examination of the three *gunas* or qualities pervading all existences. *Sattva* (goodness-truth) is said to have the form of knowledge, and induces in the soul, serenity, bliss, and light. *Rajas* (activity) has the form of love and hate, inducing pain and dissatisfaction, and a longing after objects of sense, which is hard to conquer. *Tamas* (ignorance) is coupled with delusion and error. A list of results of the exercise of the three qualities is added, in which the uplifting power of *sattva* is shown in “study of the Vedas”, i.e., ordering of the life in accordance with the divine law: “austerity”, i.e., limiting of out-going activities, etc. The results from *rajas* are given as interest in objects of desire, the wandering of thought among the sensations and ideas, etc. The results from *tamas* are specified as various evil states of mind connected with desire, passion, and sense.

Sattva leads to the state of gods, i.e., to the realization of the highest ideals. *Rajas* to the state of men, i.e., to the development of all the mental faculties. *Tamas* to the state of beasts, i.e., to the functioning of the desires and passions.

It is then laid down that the three-fold course of transmigration depends on the *gunas* to be again three-fold,—high, middling and low, according to the particular nature of the acts and knowledge.

The highest attainments achieved by *sattva* (goodness-truth) are said to be “Brahma, the Creator of the Universe, the Law, the Great One, the Undiscernible One”, i.e., Union with God, the Builders of future universes, taking part in the Divine Law, ingression in the manifesting Monad and in the Umanifest.

The middle states caused by *sattva* are,—“sacrificers, sages, the gods, the Vedas, the heavenly lights, the years, the manes, the Sadhyas”, i.e., the givers-up of the lower for the higher, the monads of life, the ideals, the law of life, the higher and the lower selves, the twelve-fold cycle, the monads of form.

The lower states caused by *sattva* are,—“hermits, ascetics, Brahmanas, Vaimaniki deities, the gods of the lunar mansions, the Daityas”, i.e., those who put away desire and develop their higher natures, those who rise above the causal body, the centres of activity in the growing causal bodies, individualities in their causal vehicles, the ideals or patterns guiding the lower evolution, the highest intellectual faculties.

The higher states caused by *rajas* are—“Gandharvas, Guhyakas, servants of the gods, Apsarasas”, i.e., æsthetic, philosophical, and metaphysical qualities, desires for the acquisition of external truths.

The middle states caused by *rajas* are—“kings, Kshatriyas, domestic priests of kings, those who delight in disputations”, i.e., rulers of qualities co-ordinating same, centres of mental body, ethical ideas, critical faculties.

The lower states caused by *rajas* are—“Gallas, Mallus, Natas, men who subsist by despicable occupations, gamblers, drinkers”, i.e., acquisitiveness, craft, cunning, mental exercise on behalf of greed, trading qualifications, etc.

The higher states caused by *tamas* are—“Karanas, Suparnas, hypocrites, Rakshases, Pisakas”, i.e., love of admiration, ambitions, love of outside show, desire for power over others, greed for money.

The middle states caused by *tamas* are—“elephants, horses, Sudras, despicable barbarians, lions, tigers, boars”, i.e., superior animal

qualities, astral intelligence or sagacity, instinct centred in human body, low cunning, the passions.

The lower states caused by *tamas* are—"immovable beings, insects, fishes, snakes, tortoises, cattle, wild animals", i.e., bad habits, primitive desires, delusions, gross desires, low appetites, subservency, ungoverned passions.

This category of the three-fold action of the *gunas*, and what they lead to, is called "the whole system of transmigrations".

Some further particulars are then given. It is said that in consequence of attachment to the senses, and of non-performance of duties, "fools, the lowest of men, reach the vilest of births". This refers to the undeveloped personalities (fools), which in re-birth attract to themselves gross astral matter. A detailed account is set forth of suffering thereby entailed by the personalities in various incarnations (bells).

Then in figurative language sins are referred to which oblige the egos to take birth in various animals which we may now understand as referring to the kinds of astral matter which compose the desire and passion natures of human beings. It would be tedious to translate all this, and I think I have said enough to show the lines on which I am convinced an interpretation of the doctrine of metempsychosis runs. Even popular language endorses this view, for it is common to speak of "animal propensities" in man, and that man shares in him the nature of the brutes.

As is well known the belief in the transmigration of the soul through animals is not confined to India. It was widespread in ancient times. Greek philosophers seemed to teach it. It was mentioned among the Druids; and in Africa and America it was to be found.

Bearing in mind the view that in the sacred language animals are common symbols of the desire or astral nature of man, and that all sacred myths and sacred books are composed in this universal language, we have a rational explanation of the origin of the error that the human soul in its births into the physical life enters the bodies of animals. When scriptures and myths are taken in a literal sense which they do not bear, it must follow inevitably that erroneous doctrines shall abound.

I believe it will some day be recognized that all sacred teaching is consistent throughout the world, and that the differences between one religion and another arise simply from misapprehension of what that teaching is in the various scriptures.

All national scriptures differ greatly in their outer form, and so we may expect to find them treating of different aspects of the vast subject of the soul's evolution. If we take them as proceeding from divine wisdom, which is the tradition about them through all ages, then we know, despite modern critics, that they cannot be treated as other books. The exterior criticism which scholars and doctors of divinity apply to them is as valueless as it is ridiculous, in the light of their being sacred treatises without exterior meaning.

The Christian Bible is being now ruthlessly pulled to pieces by clerics in several Christian sects, and large portions discarded on the ground that they are untrue to facts of nature and history. The early chapters of both the Old and the New Testaments are quite discredited by the "higher critics" who are gradually finding that the rest of the Bible is full of errors of human authorship. Each learned preacher draws a line, according to his own fancy, between what is believable and what is unbelievable, between what is of God and what is of man.

The Bible thus becomes an utter mess and muddle, entirely devoid of common sense and consistency in its composition, and a glaring discredit to its supposed divine author who was apparently unable to keep human errors out of it.

How different and how rational becomes the whole outlook on the problem of the Holy Scriptures, once it is realized that these scriptures are composed in a sacred language which has effectually secured them from the intrusion of human authorship and error through all the ages past. At once it will be seen that, though somewhat fragmentary in portions, they are no muddle and medley in which the divine and the human elements are inextricably blended, but are consistent treatises on the existence and development of nature and the soul in the past, the present, and the future, so as to form a guide in the soul's path to perfection and bliss.

EDITORIAL NOTES

WHAT has become of the seas of treacle and seas of butter mentioned in the Hindu books? It appears they have disappeared before the glitter of the dazzling light of the West.

AN inquiry into the state of education given in this country is absolutely necessary.

If the University degrees cease to be passports to state services or the professions, they will be of immense use.

WE learn from the Gulf Stream that cold and warm sea waters are in a measure like oil and vinegar; that is, there is among the particles of sea water at a high temperature and among the particles of sea water at a low temperature a peculiar molecular arrangement that is antagonistic to the free mixing up of cold and hot together. At any rate, that salt waters of different temperature do not readily intermingle at sea is obvious. In fact it often happens throughout the world that similarity is no guarantee of union. In the same manner Hindus may appear to be united, but the selfishness which created caste gives no room for such union.

THE last words of Alfred the Great were:—"Comfort the poor; protect and shelter the weak; and with all thy might right that which is wrong. Then shall the Lord love thee and God himself shall be thy great reward."

LUCY A. MALORY says: "Poverty does not mean lack of money and material possessions only, but it means discontent, sickness, sorrow, fault-finding, and busy talking about one's neighbours, condemnation, cruelty, and all the ills that afflict—this is poverty. This is poverty because the individual does not control his or her own mind. There will be no poverty-stricken when we know how to receive."

FROM a Resolution of the Government of India on the subject of the Co-operative Credit Movement in India that is published, we learn that the number of societies has increased enormously, capital from twenty-three lakhs to eighty lakhs, and the expenditure from twenty-nine lakhs to eighty-four lakhs.

IT is reported that a re-marriage of a Vaishya widow was celebrated at Bijoor on the 5th April. The lady's name is Hardevi, age 19 years, living in Kankhal in Saharanpur District. The bridegroom is Lala Baijnath, age 30 years, living at Nagna. Both came of respectable families.

WE learn that the District Magistrate of Ganjam held the forehild tonsure of a Brahmin widow at Tekkal to be an offence and fined the accused accordingly.

THE *Indian Mirror* prints an account of an interesting conference of Namasudras at Orakandi in Faridpur during the Barani festival on the 7th April last. About 2,000 persons attended, and several social matters were discussed.

ON the 31st March a widow re-marriage took place in the Ananda Sraman, Rejahnundry, between Srimat V. Gopalan, aged 25 years, and Srimati Akkanmal of Chirala, aged 20 years. The bridegroom is one of the Prarthana Samajists. Both the partners belong to the weaver class. This is the first marriage of the kind celebrated in this community.

ONE important item of the Social Conference recently held in Benares was the cosmopolitan dinner. About seventy sat at it, including Hindus, Muhammadans and Europeans.

WE are glad to learn that a Social Reform Association has been started at Sompeta, Ganjam District, on the 10th April last.

IT is reported that Mr. Dwarka Saran of Muttra recently gave his widowed daughter in marriage to Babu Radhakishen of Umballa. There was a good deal of opposition to the marriage. The question of widow re-marriage is still untouched by the Kayastha Conference. This is perhaps the first widow re-marriage in the United Provinces.

THE *Subodh Patrika* announces that a high class home school for Indian girls has been decided to be opened at Darjeeling. Lady Baker and H. H. the Maharaja of Cooh-Behar are its patrons. With general education in languages, mathematics, etc., lessons will be given in domestic economy, drawing, painting, etc. The school will be under the direct supervision of a well-known European teacher, and the teaching staff will consist of European and Indian ladies.

DURING the last six years of its existence the Association for the Advancement of Scientific and Industrial Education of India has been instrumental in sending as many as two hundred students to foreign countries, including the last batch selected.

THE *Bengalee* announces that E. H. the Maharaja of Patiala has notified throughout his state that no boy or girl below the age of eighteen shall use any intoxicant or tobacco, under pain of fifteen days' imprisonment.

sonment with a fine. Anyone selling intoxicants under this age will be liable to imprisonment for one month with a fine.

It is with extreme sorrow we have to record the death of Mrs. A. Govindaraja Mudaliar on the 12th April last at Egmore. She was the daughter of Mr. E. Thiruvengada Mudaliar of the Board of Revenue. She always endeavoured to infuse a spirit of co-operation and sisterhood amongst the ladies of various castes and creeds by bringing them together on various important occasions. On such occasions she also delivered very interesting and useful lectures. Her Royal Highness the Princess of Wales was pleased to acknowledge the receipt of the very beautiful bead-fans she made and presented.

NEXT year, 1911, is the 2500th anniversary of the three great events in the history of Buddha. In the month of May the Prince Siddharta became Buddha; on the full moon day of Asalka—July, he preached the first sermon, which is called the Foundation of the Kingdom of Righteousness, the Dhamma-sakka; and on the full moon-day of October he sent his Arahat disciples to preach the life-giving Dhamma for the welfare of all. It has been suggested that, to commemorate these historic events, a Pan-Buddhist Congress may be held either at Benares or Buddha Gya, and that measures may be taken to build a Buddhist collage at the former site in commemoration of the 2500th ceremony of the founding of the religion.

MRS. BESANT'S petition to His Majesty the King-Emperor for the granting of a Royal Charter for a University of India has been published. The object of the university is to "impart and promote the imparting of education—literary, artistic, scientific, as well as technical, commercial and professional—on national lines and under the national control not in opposition to, but standing apart from, the Government system of collegiate education, attaching special importance to the knowledge of the country, its literature, history and philosophy, and designed to incorporate with the best oriental ideals of life and thought the assimilable ideals of the West, and to inspire students with a genuine love for and real desire to serve the country. It will found and affiliate colleges in which religion and ethics are integral parts of true education whether they teach these in the colleges or in denominational hostels connected therewith".

THE tenth annual parliament of the Labour Party held at Newport revealed the great advance made. When the Party met ten years

ago, its numbers were 375,931! to-day it numbers 1,484,368. During the General Election it had in the field seventy-eight candidates who registered a poll of 505,696 votes.

AN event of world-wide importance to humanitarians will be the first American International Humane Conference which will meet in the city of Washington from the 10th to the 15th October, 1910.

It is reported that out of the population of 43 millions in the British Isles, 1½ millions are rich, 3½ millions are comfortable and 39 millions are poor, and of them half are very poor.

THE World's Missionary Conference is to be held in Edinburgh from the fourteenth to the twenty-third of this month. The Edinburgh Conference is the outcome of a desire to understand the many difficult problems which have to be faced, and to study scientifically the circumstances connected with so great a work. It embraces in its survey the missions of all the Protestant churches in America, the British colonies and Europe. Its leaders, lay and ethical, are drawn from all sections of the Church. For nearly two years the authorities and experts in all parts of the world have been consulted on all the various aspects of missionary enterprise, and more than a thousand papers have been received from the foreign field. This mass of material is to be considered and reviewed by eight separate commissions, composed of men highly qualified to deal with the various topics under consideration. Each commission consists of twenty persons chosen with a special reference to knowledge of the subjects in hand, and each commission will issue its report to the delegates before the Conference commences its sitting. The first two subjects then to be dealt with are: (1) commission to carry the gospel to all the world; and (2) commission on the native church and its workers. The first calls for a careful review of the whole foreign field with special reference to the distribution of forces and to the kind of agency required in any one particular country. The second commission deals with a matter of utmost importance and is of especial interest to missionaries in South India where the Indian church is far in advance of such a body in any other Indian province.

LITERARY NOTICES

REVELATIONS OF THE LIFE BEAUTIFUL. By M. Evelyn Davis. Baumgardt Pub. Co., Los Angeles, California. Price \$1.00; foreign, \$1.25.

At Ocean Park Heights, a suburb of Los Angeles, California, overlooking the Pacific, is an ideal home called "Dreamworld". Here, surrounded by close friends, loved and appreciated by a noble husband, Albert W. Davis, dwells the author of this rare, spiritual work Mrs. Evelyn Davis. She is a woman of extraordinary spiritual power, and a great writer, artist and musician. The book is composed of selections culled from volumes of her manuscripts. Only such selections she thought the mind of man can grasp in this age have been made. It is a highly inspirational and progressive work that will appeal very strongly to the spiritually minded. In epigrammatic prose and verse, we find here very interesting and instructive words of wisdom.

The oneness of all life, the kinship of God and man, the omnipresence of mind over matter and the spiritual possibilities of men are all beautifully related. It is a mine of new thoughts, and a careful entry into the spirit of the book reveals a wonderful vibration of power in us.

A WOOD-WORKER AND A TENT-MAKER. By Mrs. Mary Everest Boole, London: C. W. Daniel, 3 Amen Corner, London, E.C., 1/6 net.

This is a very interesting little book by Mrs. Mary Everest Boole, a lady of widest experience. It is not a "Life of Christ" but a humble attempt to throw back light from some modern experience on the manner in which certain episodes recorded in the New Testament may have come about. We wish the book every success.

THE STUDENT'S HANDBOOK OF GEOGRAPHY. By George Patterson, London: The Christian Literature Society for India.

This is an excellent geography quite suitable to the new curriculum. The physical geography is more fully dealt with than the mathematical geography. The rule of Dr. H. R. Hill, that the teaching of geography should proceed from the general to the particular, has been steadily kept in view. In the treatment of the different states and provinces undue detail has been carefully avoided. For statistics the latest official publications have been consulted. On the whole the book can be very advantageously used as a textbook in all the High Schools of India. The get-up is excellent, and we wish it every success.

(1) THE COCONUT AND RICE; (2) TEA, COFFEE AND TOBACCO; (3) THE VALUE OF MANURES. By John Kenny. Published by Higginbotham and Co., Madras.

These are the names of three very practical and useful manuals intended for the benefit of landowners and others engaged in agriculture. The scientific system of manuring, sowing, fertilizing, etc., described in these books, will undoubtedly, if adopted, produce larger profits than what can be obtained in the ordinary lines of farming. The prices of the books are also very cheap. We therefore most heartily recommend the books to all gentlemen engaged in agriculture.

CONFESSIONS OF A GRADUATE. By Mr. Keshavil L. Oza, B.A.

This is the name of a very interesting book. It is now in the press and will be out shortly.

THE HERALD OF HEALTH, edited by Dr. H. C. Menkel, is an exceedingly useful journal. The April number that has been sent to us contains excellent articles. The subscription is only Rs. 1-8-0. We hope the paper is widely read and much appreciated.

ACKNOWLEDGMENT

WE beg to acknowledge with thanks the receipt of a donation from Revd. H. A. Popeley, Erode.

In Memoriam

KING EDWARD VII

BY

MR. TARA CHAND ROY, B.A.

Death's dismal stilling gloom has clos'd around
An Emp'r's life;—a Human God, O look,
Has ceas'd his task divine! He ever took
Time by the forelock for deeds, which redound
To universal good and peace. Of light
A fount has stopp'd; the earth is plung'd in gloom,
In heav'n where fadeless roses blush and bloom
Surveys he sights denied to mortal sight.
He has reel'd away far from this earth,
He joys above, while we mourn him below;

Be sure on sunny waters he does row,
And revels free from mundane death and birth.
No care, no grief, now rankles in his breast,
Sweet bliss he sips, couch'd on eternal rest.

TOPICS FROM PERIODICALS

Give love to the World

BY

MARGARET DYKE MALLORY

(From the "Universal Republic")

And must I live my life alone?
Weary, hopeless and alone?
Where is my Captain and Crow,
My companions, Pilot and You?
The storm is upon me! I cry out in afflict,
At the darkness and terror and night!
My ship is wrecked! I am going down!
Must I give up and drown?
In the icy waters, a wrecked soul?
A voice is speaking: "There is a goal,
A sure refuge from defeat and sin,
Believe thou upon God and enter in."
I believe, I follow the voice,
I'm drifting into quiet waters,
Oh! the peace and joy and sunshine,
The hope, faith, love that is mine!
I gather the golden beads of sunshine,
String them on threads of love,
And send them out to you—
You who love their scintillating, golden, iridescent blue,
You do not see the dark, green-speckled waves;
You do not hear the engulfing thunder that laves,
The perilous journey through doubt and fear:
Only the sweetness and gladness and sunshine, dear,
I watch your hungry eyes devour their beauty,
And my heart grows light.
With a joyous resolve and might.
My prayer: "God give me the storms,
If I may send you the sunshine,
God give me the trials, make them mine,
If they may lessen yours.
Give me the sin, if its shadow upon my heart

Presages glorious light—a lesser part
Of darkness, in which you may live.
Teach me, through all this perilous night,
To think, act, live aright,
To distil Thy love into amber gleams,
To waft it forth like ambient dreams,
In rainbowed radiance across the dome;
A gleaming light to guide you home."

The Material View versus the Spiritual View

(From "The New Age Magazine")

The material view and the spiritual view are always at odds, because the one gives the lie to the other. Therefore, two persons will be at constant loggerheads if one takes the material and the other the spiritual view. This being the case we need not be unduly concerned at differences in beliefs and motive of conduct. Our acts are mathematical, unimpeachable results of our mental states, and our mental states are corollaries of our character, and our character comes through the growth of our mind. Each individual mind is prenatally biased, also biased by its present human environment. This gives each mind its own particular prejudiced view of life, thereby acting and reacting upon the realities of that life, which realities we variously misconceive as a result of our imperfect, purblind human condition.

The position we take makes us see different, for each position is localized. and each location has its different environment, and each different environment provides a different collection of realities by which to measure and interpret other realities.

What may we synthesize as the concrete difference between these two analyses of life, that of the material view and that of the spiritual view? This,—the one considers that causes are in material things; the other that causes are in spiritual things. Taking either basis the results of our cosmoanalysis must conform to that basis.

Does that mean that we go round and round in a circle without progress? Oh, no. Life would be such a circle, with no progress, if there was no *real basis* in absolute reality. There is such. Individual and localized man can never fully grasp it, but he approaches it, even as the *real essence* and *substance* of reality may not be known while the immortal is encased in mortality, while the infinite is obscured in the finite, while the whole must be measured by its parts.

Man brushes reality. The angels and the Godhead sup with him. So near and yet so far. Only the thinnest veil hides the finite from the infinite, and yet that veil is an adamant wall impossible to break. Except.....

Except how?

That veil is only dissipated by love—unselfish love. There are various qualities of love, made more or less impure by self. Only unselfish love is pure. Pure love will dissipate the veil. But all qualities or measures of love help toward progress, and bring us around and around, to different sides and views, baseness of self being gradually eliminated, until, step by step, the heights of pure love are climbed. This is progress, slow but sure, and in the circling ascent we shall live in many houses and take many apparently opposite views of life and of God. Let us not quarrel, then, with different views, but learn to remember the law of finiteness of each of our particular views, and also remember that there is a law of progress through alternation. Round the mountain side.

The Vanity of Worldly Success

(From the "Swastika")

Success is a vain word. In truth, everything is vain, unless it tends to the development, betterment, enlightenment and advancement of mankind along the inevitable lines that were laid down before the reign of darkness and chaos, those lines leading to the final solution of the problem confronting us; which, when understood in all its attributes, will cause a readjustment of the entire policy of the universe, as applied to our mite of a sphere of existence.

Therefore, the sooner we come to a full realization of our true condition, of the trend of our lives, and the lives of those who have lived before us, and the lives of those who will live after us, the sooner will we cease the waste of good time and energy in the vain pursuit of things which *must perish*.

Life and development along a certain line are inevitable. Therefore, I say true success belongs only to him who uses his powers and gifts along the lines of the inevitable; who keeps on the straight path and with his light burning full tilt so that others may not stumble. No man can hope to render a maximum amount of service in the world and make detours in search of fame and what the world generally calls success. The accumulation of a million dollars is not success. Many a poor man, living from hand to mouth, so to speak, has achieved more real success than your bank, railroad, or insurance president.

There is no reason why any man, in whatever walk of life, should not attain the highest degree of real success if he gives, without stint, that which is in him, freely, to the betterment of his fellow men, and strangles the phantom of the so-called success that continually haunts him; then will he truly achieve it in the full and only legitimate sense of the word.

It is quite true that success means money, or money means success, in the present state of the world ideals; but, I believe, if things were as they should be, if the distribution of worldly goods was as it should be and a law of balance

established, that this shade of the meaning would be eliminated and man could be left to work for the sheer pleasure of the advancement and betterment of his fellows, without having to constantly worship the almighty dollar as the power that keeps body and soul together.

Then he would be left free to work for real success; then, in the last days of this life, what infinite peace would come to the man who had conscientiously used his gifts, be they great or small, in the direction for which they were created. Each man who so does stands upon the highest pinnacle of fame, and there must be within his breast, when he lies down for that last long sleep, a feeling of inexpressible peace—that peace which passeth all understanding.

The Work Before Us*

BY

Mr. R. S. SUBBRAMANIAM, Colombo

Honble. the President, Sisters, and Brothers,

My thanks first to the organizers of this Conference for the privilege, the great privilege, accorded me to address this enlightened assembly of the followers of the sacred Religion of Truth—the Sudda Adwaita Siddhanta Saivism.

A religious conference is indeed indispensable in this age for gathering together the followers of the truth from various lands and climes and keeping up the spirit of revival lest it be drowned in the ocean of worldly concerns and grandmotherly superstitions. It is a sign of the spirit of brotherly feeling that exists in the hearts of the sons of Truth not only towards one another but also towards the rest of the world.

It is characteristic of the spirit of the universal love that is induced by the Divine Grace of the Blissful Lord whose name the religion bears. And so it is a grand and promising undertaking which should enlist the sympathy and hearty co-operation of all Sons of Truth and for which one cannot be too thankful to the organizers. It is fortunate for all that this great idea struck the organizers, assumed shape and form, and is now before us, year after year, clothed in the spirit and the intellect of its supporters from different countries. A thousand thanks therefore to those who conceived this idea, cherished it, nursed it, and presented it to us in this tangible form. May the grace of the Blissful Lord be with the movement, to shower its light and blessing on all seekers after Truth, and guide their way up to Him.

The subject I have chosen for this address is a simple one, "The Work Before Us", and permit me to draw your attention to only two aspects of the question. Firstly, "The Work Before Us" as individuals of the society or nation. Secondly, as followers of the Religion of Truth, the Siddhanta. Whether viewed from the philosophic standpoint as a willing, thinking, and acting being, or from a worldly standpoint as one requiring to satisfy hunger and thirst and cover his nakedness, man is

* A paper prepared for the Fourth Saiva Siddhanta Conference of 1909.

inextricably tied to work, and his relation to it is fortunate or not as he makes it. On work depends life, and on life depends his future, and it is towards future happiness all effort and energy are directed, and it may be safely said what one does or works out is the only foundation upon which his future rests. Work is then a constitutional necessity, a faithful companion and an indispensable redeemer. In other words, eat to live, live to work, and work to eat, should be a cyclic truism that should be written in bold characters on the threshold of the palace and the hut alike. When Sir Walter Scott said to his son, following the well-known words of the Bible, "labour is the condition which God has imposed upon us in every station of life, and there is nothing worth having that can be had without it", he spoke from the experience of the useful life and but echoed the distinct command of all scriptures that it is our duty to work. Although it is true that in the case of some there may not be the necessity to work for their daily bread owing to their large inheritance and abundant income, it should not be forgotten that their activity is meant by Providence to be directed into other channels of national usefulness. They were relieved from one kind of labour in order that they may engage themselves in another of more responsibility and higher purpose. If one part of the machine of the national mill should stop work, because it has done ample some time before, it will certainly get rusty and useless and be a burden, handicapping the smooth working of the mill. No man should think of himself alone while he is in the mill-house. Each is a part, part only, but indispensable to make up the national whole, nay more, each man is a debtor to the nation. His form and shape, his powers and faculties, his capacity and capability, his position and all are not his own making only. They have come down to him from the interminable line of national evolution from the immemorial past. For his possession therefore he is indebted to the nation which expects every man to be at his post to work the debt off. Accordingly no man is free to say. "I have enough and need work no more." Of the two lines in which one's activity should run, the first is certainly to work for himself lest he, by his idleness, increase his debt to the nation on whose capital he might be compelled to draw for his maintenance, and the second is to work for the nation, lest he, by his ignorance, fail to square his debt off and leave the national mill-house as a sluggish, shameless, ungrateful work man. This is why it is said that man is not born for himself alone. To work is his duty, and the fruits of labour are the common property of the nation. The right use of one's wealth and energy is a matter of great concern to the nation, and those who have enough and more should still work to increase the national wealth, or to protect the nation from decay, or to safeguard the national interest, or uplift others down below on the lower rungs of light and life. If those blessed with culture or fortune do not stoop down to lend a helping hand to those down below, but with self-satisfied hearts roll in their light and wealth, blind to the hands of the nation raised in agony and sorrow, deaf to the cry of the less favoured many, and indifferent to the calls of the nation, are they not worse and more cruel and detestable than the thieves and burglars arrayed before the criminal courts? Yea! they are the pirates and highway robbers of the nation, for do they not by their indolence and ignorance live on the national wealth and waste the national asset?

Just as there are the wants of the individuals there are the wants of the nation. There is the individual character and the national character, individual degradation and national degradation, and no one may justly be said to belong to a nation until he

possesses the national character, cherishes the national ideals, feels the national pride, and keeps up the national dignity. The responsibility therefore on the members forming the nation is very great indeed—a sacred responsibility, as the nation rises if the members rise, and falls if they fall. A nation is judged from the individuals composing it. One's thoughts, words and deeds go a long way to influence those of the nation, therefore it should be the sacred duty of everyone to work for the advancement of himself in every direction in order that he may thereby help the national advancement and not be a canker of the nation; and then comes the united effort to ameliorate the material, moral and spiritual condition of one's society or nation. How easy the work is, provided the communal, social, or national interests are kept in view by the workers. If in a palm-grove, each tree is fresh and luxuriant an onlooker thinks of the grove first and not of the trees themselves. How much more will be the effect of the union of the sentient individuals forming a nation who are each one a typical citizen, growing luxuriantly side by side in the national ideals based on righteous principles of life. How much more should they join hands, with hearts anxiously beating for the growth of each one's neighbours. When there is the clear understanding of the communal interests and the willingness to help forward the common cause, is there anything too difficult to perform, too high to aspire to, or too low to elevate? Instead of one hand, there will be thousands to work together, instead of one head, thousands to think together, instead of one heart, thousands to beat together, instead of one purse, thousands to open out. What more assurance is required that the national work would be a success beyond measure and expectation. What is required is an understanding of each one's responsibility towards bettering himself and his nation. No man is too great or too small for this work, each has his allotted portion, and the failure to take it up is a serious omission, causing a perilous dislocation in the national machinery.

The sages of yore felt it incumbent upon them to lead fellowmen to high spiritual ideals without underling the national ties, for they knew that it is only the few amongst the multitude who, strong enough to stand on their own legs, will eventually reach the goal, the rest having to yet grow strong for the higher estate and in the meantime leaning one against the other. To break the ties would be to cause the great fall of the nation, and crush it out of existence. This they knew, and made provision accordingly. The interlacing of social and spiritual laws for the guidance of the people, which many would in their ignorance condemn, has this noble object at the bottom, namely, to go with the nation and beyond it, and not to allow worms of men to crawl on the slippery path on which giants alone can tread. The division of the national labour in the Varnas or castes, and the provision of the ladder-way of the Ashramas (estates of life) show the far-sighted philanthropy of the leaders of the past. Character and adherence to duty was demanded as a test of one's caste and not birth alone. Sacrifice of one's comforts, the abandonment of selfish interest and the complete surrender of oneself marked the advancement in the Ashramas and not the beads and the orange garb alone. Those who depended upon the birth and the garb found disappointment and shame as their lot. The wise seers did not intend that any one caste was to lord over another, tyrannize it and reduce it to the state of the helpless brute creation. The intention was no doubt that there should be division of labour, and those most capable for performing a particular kind of labour were to take it up and follow it as their calling, training in the same profession their progeny who have naturally the most favourable

opportunities, circumstances, and tendencies for the purpose. The whole scheme was towards the progress of the nation as a whole and no part of the labour contributed towards it was to be despised while another was extolled; work for the nation in any department of life was to be sacred. Who will be so foolish as to look down upon the hand which does all the necessary dirty work for the purification of the body?—a useful limb allotted to be despised by the eye from its seat of eminence. The eye has its eminence by its fine texture and the nature of its work, but should it on this account be reluctant to look at the other parts of the body or work in unison. Yet people have been foolish and the result has been deplorable. Each caste despised the one below it, attaching importance to honour and privilege rather than to its duty. Instead of helping towards the national solidarity, they sowed seeds of dissension and jealousy, and each one commenced to prey upon the other. Oh, the result of it! heartrending and shameful!

(To be continued.)

The Sayings of Anvai

BY

Mr. R. A. GUNARATNAM, B.A.

An act of love once done to th' good
Is oft returned with promptitude,
As from its head the palm as fruits
Returns the water sucked by 'ts roots.

The good an act of love e'er keep
As writ on stones in memory deep.
The bad forget it insincere
As quick as marks on water clear.

The milk is sweet, though boiled hot;
The bad though loved, as friends meet not.
Though burnt to dust, the conch is white,
The good, though poor, are honest right.

A man may work with might and main;
But till God's time he works in vain.
A tree, though high with branches strong,
Its fruits ne'er gives in seasons wrong.

Who honour guard with blood of life
Will never yield to foes in strife.
Stone pillars may fall or stand straight,
But not bend under pressing weight.

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F. P. FAIRFIELD, Boston, U.S.A.

The undersigned possesses many other excellent certificates from England and America.

KUPPAMMAL,

Artist.

TIRUPATUR, Salem District.

The Theistic Endeavour Society.

The Secretary shall always be very glad to supply literature on social and religious topics, to lend books to the enrolled correspondents of the Society, and to introduce the inquirers to learned and pious gentlemen known to him.

All communications should be addressed to the Secretary, The Theistic Endeavour Society, with an half-anna stamp for reply, to 97 Anna Pillay Street, Madras.

NOTE.—Only a few copies available. Apply sharp to The Author.

ASTROLOGICAL BUREAU.

Astrological study from the Eastern and Western points of view interested me for the last twenty years. But I could not get correct results always till I could secure secret hints by which I can convince the sceptic as regards the wonderful truths of the sciences. Data required: (1) horoscope itself; (2) or the exact date of birth; (3) or the time of query; (4) or the horoscope of the wife or son. Important events of whole life (past and future) Rs. 5; important events of any ten years, Rs. 2; minute yearly events of the whole life Rs. 25; monthly whole life Rs. 100; any two queries Rs. 1; lost horoscopes Rs. 5. Results sent by V. P. P. For Testimonials see the *Indian Review*. Prof. S. C. Mukarji, M.A., Author of "Guide to Astrology", Karmatar, Sonthol, E. I. Ry. Please mention *New Reformer*.

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Some Select Opinions about the "New Reformer".

His Excellency the Right Honble. Sir George Sydenham Clarke, G.C.M.G., G.C.I.E., Governor of Bombay:—

His Excellency will be glad to subscribe to the "New Reformer", which he thinks is a thoughtful periodical well calculated to do good.

L. ROBERTSON, *Private Secretary.*

His Excellency the Right Honble. Sir Arthur Lawley, K.C.M.G., G.C.I.E., Governor of Madras:—

I am desired to say that His Excellency will be pleased to subscribe to your Magazine.

G. C. GLYNN, *Military Secretary.*

His Honour Sir Louis William Dane, F.R.G.S., K.C.I.E., C.S.I., Lieut-Governor of the Punjab, is a subscriber.

Col. Sir J. R. Dunlop Smith, K.C.S.I.—It seems to be doing a great deal of good.

His Honour Sir John Hewitt, K.C.S.I., Lieut-Governor of United Provinces:—

I am desired to say that His Honour the Lieutenant-Governor has read the copy of the "New Reformer", which you have forwarded for his perusal, with interest, and sympathies with the objects aimed at by you.

Private Secretary.

Count Leo Tolstoy:—The aim of your work, as you put it in your letter, is the highest that can be pursued by man's activity.

The Right Honble. Lord Avebury, P.C., F.R.S., D.C.L., LL.D., D.L.—It is written in the true spirit of religion, and I wish you success.

The Right Honble. Sir Alfred Comyn Lyall, P.C., D.C.L., LL.D., K.C.B., G.C.I.E.—I wish success to the Magazine as now conducted.

Edward Carpenter, Sheffield, England:—It seems a useful little paper.

Vincent A. Smith, England:—The papers are well written and interesting.

Honble. Mr. Justice D. D. Davar, Bombay:—You may put my name as a subscriber, and if the "New Reformer" continues to be what it promises, it will be an extremely useful publication.

Lt-Col. H. P. Dimmock, M.D., I.M.S., will be pleased to become a subscriber to your Magazine and is greatly interested in the object you have in view.

B. M. DIMMOCK.

Sir Jamesji Jijiboy, Bart., Bombay, has found it interesting.

Mrs. Sarojini Naidu:—I am sure you will win the hearty sympathy and support of all true-hearted men who are deeply interested in matters of national reform. May every success crown your noble aims.

The "Ceylon Standard":—Paving the way for the reformation so much desired by high-souled, thoughtful people.

'Siddhanta Deepika':—We know the Editor to be a man of great earnestness and power.

Vivekanandam:—The Editor is one who pleased His Royal Highness the Prince of Wales with his English poem.

PRINTED AT THE G. R. C. PRESS, MADRAS.

An Appeal for Support.

The "New Reformer" Office,

15, Venketroyar Lane,

Sowcarpet, Madras.

Dated 1st April, 1910.

RESPECTED SIR,

Having been actuated by a desire to pass the remainder of my life in bringing about a more righteous state of Society, by attempting to eradicate all those false and selfish desires which now alienate men one from the other and establish in their place Reason, Justice and Love as springs of human action, I, a poor man in Southern India, started a Magazine called the "New Reformer" in Madras, in April 1907.

It has won the golden opinions of some of the greatest men of the world. Count Leo Tolstoy, the greatest Russian Philosopher now living, calls the aim of my work as "the highest that can be pursued by man's activity." His Excellency the Right Hon'ble Sir George Sydenham Clarke, G.C.M.G., G.C.I.E., Governor of Bombay, says:—"It is a thoughtful periodical well calculated to do good." The Private Secretary to His Honor Sir John Hewitt, K.C.S.I., Lieut-Governor of United Provinces, writes:—"I am desired to say that His Honor the Lieut-Governor has read the copy of the "New Reformer" which you have forwarded for his perusal with interest and sympathies with the objects aimed at by you." The Right Hon'ble Lord Avebury, P.C., F.R.S., D.C.L., LL.D., D.L., The Right Hon'ble Sir Alfred Comyn Lyall, P.C., D.C.L., LL.D., K.C.B., G.C.I.E., Messrs. Edward Carpenter of Sheffield, J. F. Fleet, C.I.E., PH.D., I.C.S., (ret.), Col. T. F. Dowden of Bedford, George A. Grierson, C.I.E., PH.D., I.C.S., (ret.), James Stanley Little of the Royal Colonial Institute, S. S. Thornborn, I.C.S. (ret.), England, Rev. Professor T. K. Cheyne, D.D., Oxford, Rev. J. T. Sunderland, M.A., PH.D., New York, Charles W. Wendt, of America, Hon'ble Mr. Justice D. D. Davar of the Bombay

High Court, Sir Jamsedji Jeebhoy, *Bart*, Lieut.-Col. H. P. Dimmock, M.D., I.M.S., Col. H. E. Banatvala, I.M.S., and several other eminent men of the world and many American, English and Indian Newspapers and Magazines approve of the sentiments of the Magazine, declare that it is working in the right direction in this the transition period of India, that it is doing a very useful and good work for the benefit of humanity and earnestly desire for its growing popularity and increasing circulation.

But I am carrying on the paper at a considerable self-sacrifice. Up to the 23rd March, 1909, the total loss I sustained amounted to Rs. 2,000. On that date an appeal similar to this was issued with the result that Rs. 1,087 were given as donations as per list herein annexed.

Total Receipts from the 23rd March, 1909, to 31st March, 1910 from—

	RS.	A.	P.
Subscriptions	665	7	2
Donations mentioned above	1,087	0	0
Amount borrowed during the year by the Editor	246	14	6
Total Rs. ... 1,999	5	8	

Total Expenses during the said period from—

Printing, Paper, etc., including the Printing of Notices, etc.	988	5	4
Postage	246	7	8
Travelling and other contingent charges	132	8	8
Clearance of old debts	632	0	0
Total Rs. ... 1,999	5	8	

Thus, the debts on the 23rd March, 1909, amounted to	2,000	0	0
Cleared during the year	632	0	0

				Balance Rs.	...	1,368	0	0
New debts during the year	...	...	...	...	...	246	14	6

Total Rs. ... 1,614 14 6

Out of the amount of Rs. 585 yet to be collected, the amount that may be regarded as likely to be received	500	0	0
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					Balance Rs. ... 1,114	14	6	
Interest on sums due ...	...	...	...	...	...	85	1	6

The total loss up to date Rs. ... 1,200 0 0

Out of 25,200 copies of the "New Reformer" circulated during the last three years only 7,024 copies were paid for and the rest 18,176 copies were sent as free copies.

I am a Lawyer. As such I might have passed my life in very affluent circumstances, but I chose to nearly give it up and voluntarily accepted poverty for the sake of the "New Reformer." The humble cottage in which I live with my family is not even worth Rs. 100. All the money I made up as a Lawyer, I spent for the good of others and therefore the "New Reformer" was carried on with a borrowed capital. This loss of such a big amount is therefore quite unbearable to me. It was with enormous difficulty I persuaded my creditors to wait for payment till now and they now press me very hard

for payment and I am quite at a loss to know what I should do under the circumstances. The "New Reformer" is now nearly self-supporting and will not I suppose, incur any further debts. But, for the continuance of the paper it has become absolutely necessary that the liabilities ought to be cleared off at once. If that is done the paper will be able to go on permanently for a long time to come doing a great deal of useful and righteous work for the world.

I never entertained the idea of making the Magazine a means of personal profit and I therefore regard this work as "labour of love." I am quite prepared to occupy the position of the poorest man of the world for the sake of keeping the "New Reformer," a wish my wife and family are ready to share, but to be in debt under these circumstances is becoming too heavy a burden and sorrow to bear. I am thus put to the painful necessity of troubling you, a philanthropic gentleman, to extend your helping hand to me and the great cause in this, the critical stage when the "New Reformer" is tottering and may crush me, owing to the pressing demands of its creditors for the payment of their debts.

I therefore issue this humble appeal to you in the hope that you, with your wonted generosity, may be pleased to encourage me in my humble attempts for the good of humanity, by sending me any donation you think fit.

In conclusion, I most earnestly pray that this sincere appeal of mine may enlist your sympathy so far as to move you to render me the desired assistance. A donation form is herein enclosed for the purpose.

Thanking you in anticipation and expecting a favorable reply.

I remain,

Respected Sir,

Your most obedient and humble servant,

Editor & Publisher, The "New Reformer."

The Copies of Certificates from Rev. R. C. Porter, of the London Missionary Society, and Col. T. F. Dowden, Coonoor, South India, and M.R.Ry. D. G. Muneswami Naidu, Zemindar, South India, and an extract from a letter from Col. Sir J. R. Dunlop Smith, K.C.S.I., lately Private Secretary to the Viceroy and Governor-General of India hereto appended verify the statements made above.

1. Mr. D. Gopaul Chetty, Editor of the "New Reformer," has this day produced his accounts showing the total Expenditure incurred and the total Receipts to hand up to the present date, covering a period of two years, since the Magazine was first started.

	RS.	A.	P.
The expenditure amounts to	3,423	14	6
Receipts, Donations and Subscriptions	1,525	11	0
Debit balance ... 1,898	3	6	

Against this adverse balance the subscription yet to be collected amount to Rs. 250, of which Rs. 200 may be regarded as likely to be received. Thus in the event of this expectation being realized, the actual deficit on the two year's working would be Rs. 1,698-3-6. The amount shown under the head of expenditure is made up by amounts paid to the Printer, Postage and Travelling and does not include any

payment to Mr. Gopaul Chetty, who, owing to his having given so much time to the editing of the "New Reformer," has been unable to follow his profession as a Pleader to any considerable extent. A sum of Rs. 250, personal expenses should therefore be added to the debit balance of Rs. 1,698-3-6, this works out at about Rs. 10 per mensem only. There is further the amount of interest on sums borrowed to be added, so that a sum of not less than Rs. 2,000 is needed at once to clear off existing liabilities. It will be seen from the above that the total expenditure on the two year's working shows an average monthly expenditure of Rs. 155-2-7. This has now been reduced to an average monthly expenditure of Rs. 125, and in future, owing to the discontinuance of the practice of sending copies of the paper to non-subscribers, the expenditure would be brought down to Rs. 100 per mensem. The actual number of subscribers is 332. So that to make the Magazine entirely self-supporting the number of subscribers should be brought up to 400, this would give an annual income of Rs. 1,200 which would be sufficient to meet actual expenditure, but would not give any balance for the Editor's personal expenses. As however, he has never entertained the idea of having any balance for a means of personal profit, he will gladly regard his work as a 'labour of love,' making the Magazine a means of personal profit, he will gladly regard his work as a 'labour of love,' having as his aim and object, the cultivation of a mutual understanding and sympathy between the East and the West.

I have much pleasure in testifying to Mr. Gopaul Chetty's sterling worth of character. I have known him intimately for over twelve years. I have not only never heard anything to his discredit, but have had abundant proof, from my own observation and from the testimony of all who have known him of his purity of motive and of his uprightness of life. It is very pleasing to meet with a man so thoroughly honorable and trustworthy, whose time and strength for so many years have been freely given to the work of helping his fellow countrymen. Mr. Gopaul Chetty might as a Pleader have secured a competence if not a fortune by devoting himself to his profession. He has, however, given time, strength and money to furthering the various good causes he has at heart, and has thus accepted a life of poverty and strenuous self-denial with a courage worthy of all admiration. He is deserving of all encouragement and support and I earnestly hope that speedy financial help will be forthcoming to enable him to continue the carrying on of the "New Reformer."

TIRUPATUR,

27th March, 1909,

SALEM DISTRICT, SOUTH INDIA.

R. C. PORTER, MISSIONARY,

London Missionary Society.

2. The Appeal which Mr. D. Gopaul Chetty now makes has arisen from the fact that the "New Reformer" is not paying and the amounts verified by the Rev. R. C. Porter, of the London Missionary Society, who appends a Note, show that something must be done if the Magazine is to continue.

The starting the venture without any Capital, Mr. D. Gopaul Chetty must have relied on a large circulation which has not been realized. The Debit balance in two years has amounted to Rs. 2,000 and is owing to his friends, the printers, etc.

Mr. D. Gopaul Chetty was warned that these kind of ventures were risky, but the spirit urging him to action was irresistible and his Faith unbounded.

The need for some steady influence on the mind and measures of both the East and West at this critical time is extremely pressing. The object of the Magazine has been to afford a medium for collecting evidence from any and every quarter, which may throw light on the influences at work for good or evil which go to make or mar our progress.

If the Magazine is thought to have justified its existence, then for its continuance the debts of Rs. 2,000 must in some way paid off and the circulation increased.

The subscription has been but very low, Rs. 3 per mensem. The circulation increased from 332 to 400 or 20 % would, it is said, pay the extremely low cost of issue of about Rs. 100 per mensem. The circulation of this class of literature is generally limited and the views of the subscribers might under the circumstances be invited whether the subscription could be raised from Rs. 3 to 4 per annum.

As regards the debt, it might be easy to raise money at 6 % but there is nothing to offer as security. The proprietor is poor in material resources but rich in spirit and active enterprise.

To Europeans the value of the venture seems to arise out of the fact that here we have a poor Hindu moved to do a great work and labour of love, from motives which carry the stamp of the Highest Christian endeavour. In giving his life of poverty with the avowed purpose of doing good work against such odds, can we not in return find some opportunity to relieve him and perhaps divert some small portion of the great wealth of Europe to keep the "New Reformer" going?

Certainly, if the circumstances are known, by God's assistance, help will be forthcoming.

In the interest which may be felt in the "great cause," the Magazine will establish its claim to survival and that the interest may be widespread. It is hoped to extend the scope of the articles to include contributions from all denominations affording practical suggestions for Reform of all descriptions.

T. F. DOWDEN, COL.,

Conoor.

3. I know Mr. D. Gopaul Chetty, Editor of the "New Reformer," quite intimately for the last 15 years. As a man of great learning and experience, he might have, as a Lawyer, which is his profession, made a fortune, but he voluntarily chose a life of poverty and then and there gave away the little that he earned as a Lawyer, for the good of others. His home for the last six years is a poor cottage not even worth Rs. 100. His resigning himself of so much of the comforts and other temptations of life induces me to dub him a Tolstoy. I have often been a guest of the gentleman, being attracted more by his little hut, his simplicity of life and kindness of disposition. Nothing in the world has given me so much pleasure as a visit to him. He is a thoroughly honest man and all that he says in the appeal hereto annexed is to my personal knowledge quite true. Pecuniary help is urgently required for the continuance of his very useful Magazine, the "New Reformer."

I therefore most heartily recommend that it may be forthcoming from all parts of the world.

D. G. MUNESAWMI NAIDU,

Zamindar and Board Member, Salem District.

18th April, 1909.

I am sorry to hear that you have lost so much over your Magazine which seems to do a great deal of good.

GOVERNMENT HOUSE,

CALCUTTA,

24th January, 1910.

J. R. DUNLOP SMITH.

Donations given after the issue of the appeal on the 23rd March, 1909 :—

	RS. A.
Col. T. F. Dowden	100 0
Sir Michael B. Nairn, Bart, England	150 0
An English friend who does not want his name to be published	500 0
Rev. J. T. Sunderland, M.A., B.D., New York City	15 0
M.R.Ry. M. Munipapi Reddiar Avl., Zemindar of Elagiri	50 0
Sir John James Digges La Touche, K.C.S.I., London	15 0
Miss R. Holmes, Tirupatur	5 0
Miss Florence Winterbottom, London	7 14
Rev. R. C. Porter, London Mission Society	20 0
Right Hon'ble Sir Alfred Comyn Lyall, P.C., D.C.L., LL.D., K.C.B., G.C.I.E., London	20 0
Rev. James I. Macnair, Gooty	26 10
Mr. Remington, Carlisle, England	4 8
J. W. Sherer, Esq., I.C.S. (ret.), England	23 0
F. W. Frankland, Esq., Foxton, New Zealand	45 0
Rev. J. H. Maclean, M.A., B.D., Conjeevaram	5 0
A "friend"	100 0

TOTAL RS.... 1,087 0

Paid on the previous appeal.

ADDISON PRESS, MADRAS.

To

D. GOPAUL CHETTY,

Editor, The "New Reformer,"

15, Venketrogar Lane,

Sowcarpet, MADRAS.

Sir,

I have great pleasure in enclosing _____

value ₹ _____ *as a donation to the "New Reformer."*

Signature _____

Address _____

Date _____

7/29
THE "NEW REFORMER" OFFICE

15, Venketroyar Lane

Sowcarpet, Madras

No.

To _____

MAY IT PLEASE YOUR _____

Considering that the real basis of all reforms in India is the bringing about a more righteous state of society, by attempting to eradicate all those false and selfish desires which alienate men one from the other and establish in their place Reason, Justice and Love as springs of all human actions, I, a poor man in South India, started in Madras a monthly magazine called the "New Reformer" in April 1907. As my magazine had to work in a new direction, viz., the ethical one, unlike other papers which deal with politics for which the country is not yet ripe, I called it the "*New Reformer*."

It has won the golden opinions of some of the greatest men of the world. Count Leo Tolstoy calls the aim of my work as "the highest that can be pursued by man's activity." His Excellency the Right Honble. Sir George Sydenham Clarke, G.C.M.G., G.C.I.E., Governor of Bombay, says: "It is a thoughtful periodical, well calculated to do good." The Private Secretary to His Honour Sir John Hewett, K.C.S.I., Lieut.-Governor of the United Provinces, writes: "I am desirous to say that His Honour the Lieut.-Governor has read the copy of the "New Reformer" which you have forwarded for his perusal with interest, and sympathizes with the objects aimed at by you." Col. Sir Dunlop-Smith, K.C.S.I., lately Private Secretary to His Excellency the Viceroy and Governor-General of India, says: "It seems to be doing a great deal of good." The Honble. Mr. Justice D. D. Davar, Bombay, says: "You may put my name as a subscriber, and if the "New Reformer" continues to be what it promises, it will be an extremely useful publication." The Right Honble. Lord Avebury, P.C., F.R.S., D.C.L., LL.D., D.L., The Right Honble. Sir Alfred Comyn Lyall, P.C., D.C.L., LL.D., K.C.B., G.C.I.E., Messrs. Edward Carpenter of Sheffield, J. F. Fleet, C.I.E., PH.D., I.C.S. (ret.), Col. T. F. Dowden of Bedford, Messrs. George A. Grierson, C.I.E., PH.D., I.C.S. (ret.), James Stanley Little of the Royal Colonial Institute, S. S. Thornborn, I.C.S. (ret.), England, Revd. Professor T. K. Cheyne, D.D., Oxford, Revd. J. T. Sunderland, M.A., B.D., New York, Mr. Charles W. Wendt of America, and several other eminent

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men of the world and many American, English and Indian newspapers and magazines approve of the sentiments of the magazine, declare that it is working in the right direction in this the transition period of India, that it is doing a very useful and good work for the benefit of humanity and earnestly desire for its growing popularity and increasing circulation.

Among its subscribers are Their Excellencies the Governors of Bombay and Madras, His Honour the Lieut-Governor Sir John Hewett, His Honour the Lieut-Governor Sir Louis William Dane, the governments of Their Highnesses the Maharaja of Mysore and the Gaekwar of Baroda, the Maharaja of Burdwan, Ratan J. Tata, Esq., of Bombay, etc., and many Englishmen. But owing to the new direction the "New Reformer" has taken up, it meets with a good deal of opposition and spathy from the educated Hindus of the country. As a result the "New Reformer" has put me to serious loss and involved me in great debts. Pages 2, 3, 4 and 5 of the enclosed appeal show the extent of my loss and my pitiable condition. But finding I have many sympathizers, I am encouraged, though a poor man, to persevere in the work in the hope that by putting all my energies into it the magazine may in course of time realize its object, viz., benefit of humanity.

The most impressive features of the "New Reformer" are its deep, serious ethical tone and loyalty. In matters religious it only emphasizes upon the common and true basis of all religions, untrammelled by sectarian prejudice of any sort. Attracted by this aspect of the paper the Honble. Mr. R. H. Craddock, I.C.S., the Chief Commissioner of the Central Provinces, has been pleased to authorize the Director of Public Instruction, Central Provinces, to subscribe for thirty-two copies of the "New Reformer" for the use of certain colleges and schools in those Provinces. A copy of the order is herein enclosed for your perusal. That the "New Reformer" is suitable for schools and colleges for the purpose of moral and religious teaching is also evident from some of the select opinions herein enclosed. Sample copy of the "New Reformer" is herewith sent for your kind perusal.

In conclusion I most humbly and respectfully request your may be pleased to authorize the Director of Public Instruction of to subscribe for as many copies of the "New Reformer" as are necessary for the use of all the colleges and schools in your Province.

For which act of kindness, I shall, in duty bound, ever pray.

I beg to remain,
Your most obedient servant,
D. GOPAUL CHETTY,
Editor and Publisher.

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XXVI—37
* Sect. No. 884/VI-2-65.

CENTRAL PROVINCES SECRETARIAT

[EDUCATION DEPARTMENT]

FROM

C. BROWN, Esq., I.C.S.

*Under Secretary to the Chief Commissioner
Central Provinces*

TO

MR. D. GOPAUL CHETTY

*Editor and Publisher of the "New Reformer"
15, Venketroyar Lane, Sowcarpet, MADRAS*

NAGPUR, the 9th July 1910

SIR,

With reference to your appeal dated the 1st April 1910, praying for help in regard to your magazine, "The New Reformer," I am directed to say that the Honble. the Chief Commissioner has been pleased to authorize the Director of Public Instruction, Central Provinces, to subscribe for thirty-two copies of your magazine for the use of certain colleges and schools in these Provinces.

2. I am to add that the order will be given for one year only, but will be repeated if the magazine is appreciated.

I have the honour to be,

Sir,

Your most obedient servant,

(Signed) C. BROWN,
Under Secretary.

L. B.

Nag. C. J.—120—7-1-1909 = 16,000—P.

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James Stanley Little, Royal Colonial Institute.—"Since you ask me to tell you how your venture strikes me, I may say, at once, that I think you are in the right path."

Rev. T. E. Slater.—"I think it is excellent and has great promise in it and deserves every encouragement. It is on the right lines for the present day."

Rev. W. Bolton, M. A., of Brighton:—"I am interested to know of the purpose you have in the issue of your proposed magazine, and I know that it will become the means of accomplishing even more of good than you yourself can anticipate."

Rev. R. C. Porter.—"Both its get-up and the quality of its articles, together with the high aims that its editor has set before him, make it not only worthy of all encouragement, but also constitute a claim upon all those who seek the moral and mental advancement of this great land."

C. Ramalinga Reddi, B.A., (Cantab).—"The get-up is excellent and the subject-matter quite interesting; but perhaps the most impressive feature is the deep, serious ethical tone that pervades your periodical. I hope it will be an inspiring influence in our country."

"The Ceylon Standard."—"A hasty skimming of its contents is suggestive of an independent purpose, untrammelled by subserviency to any distinctive religious organisation, and that it is at perfect liberty to trim its course in accordance with what it deems calculated to be productive of improvement leading to a true conception of 'the moral deadness of the world,' thus paving the way for the reformation so much desired by high-souled, thoughtful people. We shall be interested to hear of its growing popularity and increasing circulation."

"The Siddhanta Deepika."—"It starts with high aspirations and noble ideals. In the various domains of religion, social economics and other questions, it appeals for a freer and noble atmosphere, void of selfishness and greed, untrammelled by the fetters of tradition and prejudice, and animated solely by the desire to elevate and ennoble mankind..... We know the editor to be a man of great earnestness and power, and we wish him God-speed in the noble task he has set before himself at considerable sacrifice to himself."

Vivekanandam.—"The editor is one who pleased His Royal Highness the Prince of Wales with his English poem."

Edwin Ridley, New York.—"And I take it that the *New Reformer* is edited by a cultured and practical Hindu gentleman who clearly recognizes all this, and who seeks rather to educate his fellow countrymen on the lines indicated than to stimulate their prejudices and passions, or to appeal merely to their grocer and meaner natures and instincts. Hence I am sure the *New Reformer* is greeted not only by all loyal Anglo-Indians and by the Government of India, but by all educated and moderately minded Hindus and Muhammadans who realize the actual situation and who love their country dearly and seek to subserve the best interests of their fellow countrymen and nation."

Some Select Opinions about the "New Reformer"

THE opinions of His Excellency the Right Honble. Sir George Sydenham Clarke, G.C.M.G., G.C.I.E., Governor of Bombay, His Honour Sir John Hewett, Col. Sir Dunlop-Smith, K.C.S.I., lately Private Secretary to His Excellency the Viceroy and Governor-General of India, and the Honble. Mr. Justice D. D. Davar are quoted in the body of the petition.

Some other select opinions are:—

The Right Honble. Lord Avebury, P.C., F.R.S., D.C.L., LL.D., D.L.—"It is written in the true spirit of religion, and I wish you success."

The Right Honble. Sir Alfred Comyn Lyall, P.C., D.C.L., LL.D., K.C.B., G.C.I.E.—"I wish success to the Magazine as now conducted."

Edward Carpenter, Sheffield, England.—"It seems a useful little paper."

Rev. C. F. Andrews, M.A., Delhi.—"The *New Reformer* has boldly taken the highest ideal as its goal and has appealed to the highest motives from cover to cover. It is for this reason that I welcome the paper as a sign of good omen in our nation-building. The *New Reformer* appeals in its very title page from the material to the spiritual, from the selfish to the unselfish. It boldly trusts in the power of high motives to move mankind and faces evils fearlessly with that power in view. The band of men who are ready to work with such a high purpose are indeed few, but it is the few who are in earnest that carry weight at last. My message of welcome from the north to the *New Reformer* in the south would be this: 'Keep your ideals high, seek out and cling to the highest motives, and believe that in doing so success is certain in the end because you are working in the line of the divine order of the progress of the world.'"

Rev. E. P. Holton, M. A.—"I wish your magazine a wide influence to this end."

C. G. Spencer, District and Sessions Judge.—"I approve of the sentiments of the paper."

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Col. T. F. Dowden, England.—"Pray accept my warmest appreciation of your continued good work, which, I hope, may give you the fullest satisfaction. Your object to do good even at great personal self-sacrifice will surely meet with its proper reward and recognition in due course."

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See logue.

Then look at the papers. What the man wants is that you take in copies of the paper for the schools & colleges. The Central Prov. you take 33 copies for the schools. I think we must take in some copies for the schools. I shall be a good little magazine & carefully avoid politics - but you please see how he makes money & if necessary ask him D.P.T. what he thinks -

W. Hammond

26. ix. 10

13/6/13

Educational Dept.

33

S.P. 10.

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Kindly say if he
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Limb
20/10/13

I think that copies might be
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J. S. 10.
20/10/13

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Medical College	1	of the
Engineering College	1	of the
Teachers' College	2	(College Dept)
Training College Raghunand	2	(School Dept)
Cumbarane Training School	1	Do
Calicut	"	1
Dangne	"	1
Benj training school for mistresses	1	
		<u>17</u>

C/S
7/11/00

Engineering

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Teachers' "	2
Training College, Rajahmundry.	2
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