

Educational (1912) Department.

ORDINARY MS.

G.O., No. 936

DATED 23.10. 1912.

[Despatch Abstract.]

Distributing photographs of Their Majesties the King & Queen.

Acknowledging the receipt of the letter from Mr. R. B. C. Brumelhalam ^{Adv.} of Calcutta regarding the —

PAPERS PUT UP WITH CURRENT No. _____

Papers of the department to which the current belongs.

Number	Date	Original (=O.) or spare copy (=S.O.)	Remarks. (In this column such of the papers as have been removed for copying, printing, etc., should be marked with a cross.)	Initials of clerk with date in token of return to section.

Papers of other departments.

Department	Number	Date	Original (=O.) or spare copy (=S.O.)	Initials with date of (1) clerk of the Chief Secretariat department acknowledging return of the paper concerned or (2) Despatcher to denote the return of the papers to departments outside the Chief Secretariat.

CORONATION DAY-DELHI.
12 DEC- 1911.



To,

5496

96



Regd 5. 10. 12
His Excellency the Governor

in Council

Fort St. George

in attas.

My Lord!

With due respect and loyal submission, I a most loyal subject and a wormlike creature (in the presence of your Excellency), most humbly beg to approach and bring to your Excellency's kind notice and favourable considerations the following few lines of the beneficial experience in the development of loyalty in the country:—

2. Taking to mind that watching the growth of loyalty in every nook and corner of the country especially at this time is one of the most important duties of a conscientious public servant, I began to put into trial the version "that all attention is based on interest" which is said in the 2nd para of the 2nd page of the 3rd lesson of the Odman School of Memory Training Bombay, in that School I am a student. (Encd copy of the manager's certificate dated 1.3.12). The materials I used are (1) issuing a pamphlet on the principle of the Buddhist Rule in charity and copy of the Collector's order, No. 561 to dated 15.8.12. (2) Distributing photos of their Imperial Majesty's at the Coronation day of Delhi on the

1707

1807



THEIR MAJESTIES KING GEORGE V EMPEROR OF INDIA
A. K. JOSHI & Co., 182, Kalbad

12 & December 1911, among the 1st & 2nd legs of the
important schools and colleges of this district.
(vide copy of the Copy of the Assistant Inspector's
letter to 308/12 dated 29.7.12)

1908.

3. Though the idol or image-worship was
not allowed either by the Holy Bible or the
Hindu original Vedas, our Hindu ancient
mahatmas framed rules of ^{worship} of image
only to develop the minds of people of the
Indian continent into the Divine path so as
to qualify themselves to enter into the
spiritual life and in gradual to attain
the Eternal Bliss also. If the latter, do
not see image of God in any shape before
them, their minds are not able to judge the
real existence of the "one Supreme Being". The
first visual impression in their minds of the
image leads them to think of the real
existence of "Him" and creates interest to
know something of "Him". Because of the location
of the universe, the Father toward, "Him", the
several connections between them and other
things and so on progressing in virtues. Your
Excellency might have seen and heard the
Hindus worshipping a different kind of
idols of God. This is due to the creation of
interest by the said mahatmas. Their secret
ideas were to create at first the interest in
the existence of "Almighty God" and lead
them into virtues by making fear of "Him"

The advance in Theoretical and Practical
experience improve belief in the existence of
only "one Almighty God" alone. These experiential
people are found very rare. These only will
be of true nature (Truthfulness, honesty,
loyalty, purity etc.) wherever they are born in
any caste, creed or religion. Some of the
people are atheists. They are found here and
there. Their impressions are that there is no
existence of the "Almighty God". Because their
minds are not filled in by the words regard-
ing the "Almighty God". The reason is there
are no professional preachers in moral
and religious points as is often required in
the country. Their minds can easily be turned
over by a smooth, moral, and convincing
advice rather ^{than} by force. The belief formed
naturally by former is stronger than the latter.
The same method happens also in other respects.
The boys of today be come men of tomorrow.

If their tendered minds are often filled in
by the words of glory of our mightiest Emperor
from this stage of young age, their minds toward
loyalty will proportionately be developed
to the growth of their physical bodies,
and when they become men they will
prove to be more useful to both the Rulers
and the Ruled, at times.

4. So, I tried one of the Odia Instructions in
a very small scale in a portion of this district

by distributing photo of their Imperial Highness
to each of the 1st & 2nd boys of the important
schools and colleges with the following principle.
Though the strict principles I wanted to adopt,
appear to have not been adopted, they were
said to have been proved successful. Though
I was suffering from poverty, my intense desire
to establish a thorough loyalty made me
to allot 2 annas per paper from my own pay,
for all these expenses. The system worked
well. But it is not adequate even to cover
my necessary expense while the pay itself
is hardly sufficient to meet the expense
especially at this time. Nothing is possible to be
done without money in this world. A few photos
sent by a - & - to suggest that the Revenue
officers in the Presidency may be ordered to be
asked if possible to supply photos to schools
of the Presidency at the Coronation collection
if ^{available} possible with the strict adoption of the
following principles in the distribution. Instead
of encouraging, one or two heads of my stamp of
 staunch loyal nature, who come forward with
a thirst to improve loyalty, the benefit of which
will be appreciated by a zealous administration,
the independent local subordinate native officers,
being proud of their independence, influence,
and all powerful positions, and ^{take delight} ~~and~~ ~~and~~
in their carrying and meeting the back loyalty.
Instructions to be followed in schools & colleges.
Distribution of photos are to be strictly kept

- Confidential till the very moment of ~~them~~
2. School boys are to be asked on the morning
of the next coming Saturday to write and show
a composition on the various benefits touching on
all the points of benefits of the English British
administration against the sufferings and trials
in beyond during the time of the ancient un-
principled Hindu and Mohammedan Rulers.
The answer papers are to be collected and
sent to the principals or the headmasters as
the case may be. He with the assistance of a
History professor in the school, will value the
papers by giving marks to the papers and then
select the 1st & 2nd boys on the merit of
marks on the subject in the required class.
The result should not be revealed till the
moment of distribution.
 - (3) The distribution is to be fixed for the last
hour of the Saturday class.
 - (4) Each of the said sacred photos is to be
distributed at a very same moment to all
part 1st & 2nd boys.
 - (5) There should be held no school for a day
or two after distribution.
 - (6) Quickness and completeness are to be
adopted in distribution and none except the
Principals or the concerned teachers (if necessary)
should aware of the distribution even before
a single moment.
- Reasons for leisure after distribution. The
boys should have some leisure which can

make their minds to judge over the matters properly &c

Result; ——— Dismissal in Sadhar distribution without previously letting them know why they are asked to write such essay and who are to get the several photos, will make the boys to surprise, and their ideas will be impressed with the subject we want, i.e. Loyalty, so as to lead their minds in thinking over the subjects often, and in course of time, all will become full blown loyalists, so as to work for the benefit of the Ruler and the Ruled. If the Country produces a large no. of staunch loyalists, they will all convert people of other nature like themselves and in course, we can see peace and calmness everywhere we go.

Improvement of this and similar kinds of exhibits will in course, in many ways, not only give strength to the existing other loyalists, but also make the cooperative measures to the best administration and help the Gov. & his and just public servants in carrying out their administrative functions.

As the work of planting trees and watching them to grow makes fertile the country if the trees are full grown, the work of increasing the no. of true loyalists strengthens the administration which is alone my object. And though it is my duty in being what is beneficial to our highly Government, I submit this representation and if I am wrong in any way, I beg to be excused.

10. 9. 12 }
I beg to request that the work of planting trees and watching them to grow makes fertile the country if the trees are full grown, the work of increasing the no. of true loyalists strengthens the administration which is alone my object. And though it is my duty in being what is beneficial to our highly Government, I submit this representation and if I am wrong in any way, I beg to be excused.
C. Arunachalam
S. V. Press, Tuticorin.

2
UNDER ROYAL PATRONAGE.

Over 100000 Pupils enrolled.

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Bombay,
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To, all whom it may concern;

We have much pleasure in certifying that Mr. C. Arunachalam Pillai, has successfully completed a course of our memory Training system.

The Pelman School of memory,

(Signed) NOEL POOLE.

Manager.

(True copy)

C. Arunachalam
30. 9. 12

S. V. Press, Tuticorin.

D. DIS. ⁵⁶¹
E. 12

TINNEVELLY COLLECTOR'S OFFICE.

Dated 15th March 1912.

Sir,

I am desired to thank you for sending copies of your pamphlets
on the BENEFITS of BRITISH RULE in India, They have been
distributed as you wished.

Yours truly,

(Signed) V. T. KRISHNAMACHARI,

For Collector.

20—3—12

To

C. Arunachalam,

—•—•—
N. DIS. ¹²⁰⁴
S. C. 12
Forwarded.

Taluk Office }
Kovilpatti }
at Ottappidaram.

(Signed) S. Saravanaperumal,
For Tahsildar.
2—4—12

(True copy)

C. Arunachalam
30.9.12.

S. V. Press, Tuticorin.

Department of Public Instruction,

From:—

M.R.Ry

M. Ramaswami Aiyengar Avergal,

B.A.L.E.,

Assistant Inspector of Schools,

Tinnevely District.

To:—

M.R.Ry

C. Arunachalam Pillai,

School Clerk,

Taluk Office,

Ottapidaram.

Ref. Gal, C.No.308/12, dated 29-7-12.

-----C-----

With reference to his letter dated 5-6-12, M.R.Ry C.Arunachalam Pillai is informed that the 150 copies of Chromograph portraits of their Imperial Magesties received through the Collector of Tinnevely, have all been forwarded to the correspondents of Secondary Schools for distribution among the pupils in the manner desired by him and that

Surandi C.M.S. Secondary School. 10.Copies. some heads of Institutions have offered thier thanks to him for his Public spirit. Twenty more copies are required

Sankarancoil Gomathi Ammal's for the two Secondary Schools noted in the margin.

Secondary School 10 Copies. He is therefore requested to finish the furnish the

Total:—20.Copies. undersigned, if possible, with 20 copies at his earliest convenience.

(Sd) M.Ramaswami Iyengar,

Assistant Inspector of Schools,

Tinnevely Division.

(True Copy).

C. Arunachalam
30.9.12

2. វិធានការណ៍, បរិច្ឆេទ ៩

2017-2018



கவனியுங்கள்!

HEAR
HEAR
HEAR!

பாபயல்வது துணை
மஹாமாட்சிமைதங்கிய இங்கிலீஷ் அரசாட்சியின்
நன்மைகவிராப்பற்றிய
ஓர் சுலபமான
பிரசங்கம்.

பிரியமுள்ள சகோதரர்களே!

இன்று மா.சி.னா. தங்கியு நுது இத்தியா சக்காவந்திபவர்கள் டெக்ஸிமாகராத்நிஸ் ராஜ்யங்குக்குரிய கொது விறிறுபார்க்கணென்று அத்தாக்கெடு செருவலுமும் அய்யம் பரொருது மடிகமும் தங்கியு தங்கு கவணெண்டார்க்கம் இன்றுடன் கொண்டு வந்தெக்கண யும் விறுமரு கிணக்காக்கா லீட்டிம் தாக்கம் அதுயயம் சர்க்கோதுக்கணம் கம்மயும் பகி ருந்து அறையுபயம். சிறுபயத்தெடும் ஆவலோமம் பெய்துகிறுர்க்கணலயும்? அயர்களு டைய பரொருகமயயும் அயர்க்கர் ஸம்மது கவந்திருக்கும். துணையயும் வலவாது அமு லிட்டெக்கெல்லலயம் கடுமோ? அயர்களுகும் அரசாட்சிமம் மருந்துவதயயும் முன் இர டிகேசத்து அயர்க்கம் அயர்க்கிபிம் முறாமமயயயும் ஒருவாது போலீஸ்துப்பார்க்கணம். இர டிகேசத்து அயர்க்கோ, தங்குது துணையயம் சில விலக்கணயும் மார்காணெனயும் மாத்நி யம் அரசாணெடு வந்து அயர்க்கணம் இணக்களுகலா முகாணெடு திர்க்காரம் தங்களுகலா கப ரணமாகணெடு மாத்நிம் கவனித்து தாக்கம் மாத்நிம் கம். அதுயய்குடையோருநார்க்கம். ம. து மடிகமென்குநயி ஆங்கிதயம் அரசாட்சிமா வென்று, தங்குடைய கமய்கமெனெடு மட்டிம் கவலியயும் எத்தனையோ மயில் தார்க்குத்தக்கப்பலிருந்து வந்து கம்மயயம் குறையகயும் குறி நங்கியயும் கேட்டு அதற்கு வேண்டிய பரிசாகவும் செப்டம் கம்மம் கல்வனையு ஒருமு காகயம் வெலவாலயவும் அபித்த லீட்டும் இணத்தார்க்கம் பக்கிறுந்தது அயர்க்குடையது. அணவலு க்குடையம் முறாமமயயாலயம் ஒருமய்க்கிருகலும், கண்டை சர்க்கவார்க்கம் பெய்து கோ ண்வாதயு போலீஸ், கிரிமியம் முதலிய கய்யப்பாட்டு மென்கெனயும் விலவாக்கணெடுத்திருக்க யது. சிறிய மருமிய கோர்க்கெனயும் பெய்றபெத்தியும் சிலவேளம் உண்டாருப்பது. பனிக்கி யம் தங்கணயும் காணெடுக்கயும் பெய்றபெத்தியும், ஸம் நித்தினா பெய்யும் கமய்கமெனெடு கட்டிரு தர் -முறையயய்க்கிருடு பிகக்கப்படயயு மடிகெனெத்துக் கதையாகணெடு, கணுருகுந் வேர க் வந்துமயு க. ஏற்பாடுபெய்தும், பட்டமுனன் தகயயம் அருகிலிருந்து பத்தி செல்லுவாது போக மருகு அரிவ உண்டாருமது. அதுக்கடி செப்தம் இய்யம் பதனும் கம்மம் காய்பாநி ர்க்கணெடு வநுகிர்க்கணலயும்? அதற்கு என்னகிதமன கையாடு கம்மம் செய்க்கடுமோ? நன் நியமம் என்ற கிலவார்க்கம் ஒன்றே.

II. உதான் ஸீட்டுக்காரியாகினை மட்டுமேதான் பட்சபாதமில்லாமல் ஒருவர்க்கொருவர் மனவருத்தமில்லாமல் நடந்துமுடியும்? அப்படியிருக்க எத்தனையோ பெரிய சாறுகளைத் தைகு முறுகையும் ஒருவர்க்கொருவர் மனவருத்தமில்லாமல் எல்லாருக்கும் திருப்தியாக அடக்கி ஆழம் எதை மாட்டிவை தாழிய ஆங்கிலேய சாறுகளைத்தான் சத்தியையும் ஆக்கையையும் வைராயம் எடுத்தனாகையால் முடியும்? இன்னும், முன் அரசாண் காலத்தில் எங்கும் வன்முறை யோகம் ஜனங்கள் பிரயாணம் செய்யவும் சோடுகளைச் சாங்கலும் உண்டா? மாட்டினம்தாழிய தாழிய ஆங்கிலேய சாறுகளைத்தான் காலமாய் இருப்போ காள் எந்தியிருத்திருக்கும் தாசனமாய் வண்டிக்கூலாரி செய்யும்முடியவும் குதிரைசாண்டையும் லுலமாய் பிரயாணம் செய்யும்முடியவும் வசைத்தா? மோட்டார் வசைத்தா? மோட்டார் கா, புகலாண்டமுடியும் விரைவாகவும், சுமரகப்பாகவும் பிரயாணம் செய்யும்முடியவும் உண் கத்தாங்கிலுமாய் தத்தும் பாதசாரியாக வசைத்தும் பிரயாணத்தினைபாகம் மறறவர்களுடையும் சவுகரியங்களுடையும் சோடுகள் ஒருங்காய் ஸ்டீலாண்டுகோடுக அதுமே மாருங்கிவைத்த உண்டிபண்டியிருத்திவெறும் பரிபாசனம் உண்ட எத்தனையோசிலியில் சேரில் சிபர்த்தினவைத்தும் மம்குராந்தியித்திறும் என்மையென்பது செய்துதொண்டுகொள்கிறார்களா இல்லா?

[illegible]

XI. மியாழ்ப்பாண சிவகாதர்க்கு (இங்ஙனம் எழுதிவைப்பதற்கு நான் தயாராக உள்ளேன்) மட்டுமே கிருத்திரிகப்பவரால் மற்ற மதங்களுக்குத் தெரிந்து கொள்ளப்படக்கூடியதாகவும் மட்டுமே கிருத்திரிகப்பவரால் மற்ற மதங்களுக்கு ஒரு வழங்கும் மன்றங்களுக்கு ஒரு வழங்கும் மட்டையாகவும் உட்பட்ட நிலைப்பாட்டில் இருக்கக்கூடியதாய் மற்ற மதங்களுடைய கோயில்கள் வீடுக்களும்

தங்கள் மதத்தின்மீதான வந்தோர் கொலை முதலானதும் செய்து வந்தார்களல்லவா? மீப்போது மட்டிலும் தங்கிய நம்முடைய ஆங்கிலேய அரசாட்சியில் எந்த மதத்தினருக்கும் பட்சபாதம் இல்லாமல் எல்லாருக்கும் ஒரே சித்தமான வழக்கும் எம் அன்னிய மதத்தினர் எவர்களுக்குப் போதியும் நம்முடைய கொள்கைக்கு தண்டி முத்தானது கொடுத்த பரிபாலனம் பன்னி எல்லா ஜனங்களையும் அவர்வர்களிடப்படி சமர்த்தித்தமத்தி திரியும்படி ஒருவன் வந்த பிறகு இருக்கல்லவா? இத்தனை அநேக பின்னேயேயென்பதற்கு ஒரு பிரபலத்தின் தன் பின்னேயே ஒவ்வொருவருடைய மனதும் வெவ்வேறு பிறந்தும் அவர்களிடப்படி அவர்வர்களுக்கு வேண்டிய பது கொடுத்தும் குறிப்பமுதலையும் பொருத்தித் காப்பாத்திக் கொண்டு வரும் பட்சபாதமில்லாத நியாயமும் சமத்துவமுமாய் ஒரு பெரிய பிரபலத்தின் ஒப்பந்தமாயிருக்கிறது? உலகில் பெரிய பொருள்கள் சிறிய பொருள்களின் பின்பாகிலும் ஆயினும் பிற சமயம் வேறு உதாரணம் தோன்றாததாயும் கேட்போருக்கிடையில் அந்தமாரும் பொருட்டில் பின்பிதம் உயிரிற் கிறதே அப்போர் மட்ட பெற்றோரும் எப்படியெனினும் சந்தி யந்தன பிறக்கவேண்டும் அந்தப்போலவே சமது சமத்துவமாய் மட்டிலும் பொருத்திய இந்திய சக்காவத்தி யவர்களிடம் சந்திப்பித்தலுள்ள வர்களையிருக்க வேண்டுமல்லவா? சந்தரவது தாயினிடம் வைத்த சந்திரியத்தையுள்ள அம்மா, அம்மா, வென்ற ஒரு தந்திரினல்லவோ அந்த சந்திரினுள்ளும் பசுமீன் முதல்காட்டி உதாரணம் பிறப்பித்தது அந்தப்போலவே சமது சமத்துவமாய் இந்திய சக்காவத்தியவர்களிடமும் அவர்கள் பிரதிபலிக்கின்றும் நாம் சந்திப்பித்தலுள்ள வர்களாகவும் அந்தக்காட்டி அவர்கள் பட்சபாதத்திற்குள்ளும் வர்க்கால் மட்டணப்பிரவேச முதலான துள்ளி சென்று நுழைந்த கொண்டவருவதும் இப்படி மனப்பூர்வமாக மனதாலும், வாக்காலும், செய்கையாலும் செய்துகொண்டவருகின்றன அவர்கள் கானவும் சேய்விப்பிடவும், இவ்விதமான சந்திரியத்தையுள்ள பின்னாகைய பிரபலத்திற்கு நாம் தேடிய பொருள்களை பிரயோஜனப்படுத்தும்படிசெய்யாமல் நாம் வேறுபாடுக்கு வைக்கப்போகிறோமென்று மனமிருக்கினாலல்லவோ நமக்கும் சமது பூமிக்குக்கும் சேய்முன்னுடாகும் அவர்கள் மனது பிறக்கும்படி செய்து கொள்ளுவது சமது உடனம் பன்னே!

XII. பிரியமுள்ள சகோதரர்களே! இன்னும் சேயுருக்கள், மானம் பூமியும் ஒரே துறையில் தன்மையுடனும் சந்திரியத்தையுள்ளவர்களை காலியென்றது இந்தக்காலத்தையிலேயே ஆகையால் நம்மெல்லோரும் வக்கத்துடனும் சந்தோஷத்துடனும் சமத்துவமாயும் பிரச்சமுமுள்ள நம்முடைய பரிமதாவரேயே கடவுளிடம் மட்டிலும்மதத்திப் சமதுஇந்திய சக்காவத்தியவர்களின் ஆயுதம், அரசும், நீடுபிவாழ்க வந்தாயென்றெனும், மன்றாக்கேட்டவேண்டிவருத சமது உடனம்பன்னே! முன்னோன்படி நாம் காணத்தியில் முந்திர்தவர்களையிருக்கிறோமென்று காட்டக்கூடிய அநுநிரியாக மதாமாட்சிமை தங்கிய இந்திய சக்காவத்தியவர்களின் பட்சபாத எல்லோரும் தங்கள் தங்கள் வீட்டில் அங்கித்துப்பரவாயுள்ள பித்தத்தில் வைத்து அலங்காரம்செய்து, சமப்பதியுளது திபாவதி திருக்கையினம் முதலிய உற்சவங்களில் எவ்வளவுசெய்யாமல் கொண்டவையோ, அவ்வளவுசெய்யாமல் நம்முடைய தாத்திக்குத்தக்கபடி உள்ளோமோ, ஆன், பெண், பின்னாகஎல்லோரும் கொண்டவையும்க் மாக்விமைத்தங்கிய சக்காவத்தியவர்களும் மட்டிலும்மதத்திப் மதாராணியவர்களும் நீடுபிவாழ்க வேன்று காப்பாற்றிமக்களையாட்டு, இங்கிலாந்து சிமையாக கேட்டும்படிபாவையும்க் சமத்துவமும்க்மையான உடனமாய் தனல் எல்லோரும் அவ்விதம் நடத்துகொள்வோம் இப்போவசனத்தவர்க்குள்ளும் ஏதேதும் சொற்குற்றம், பொருள்குற்றம் பிறப்பினும் அன்னப்பட்சியானது இருட்சேர்த்த பாலைமத்தியம் பருதிக்கீட்டு அநேகாக்கீட்டு விவதாயோ விவகமுள்ள சகோதரர்களே! குற்றங்கள்க்கி இருக்கக்கொண்டும் கக்கொண்டும், சமத்துக்கியென்னும், ஒவ்வித்தானது ஒவ்வொருமதத்தினுடைய இருதயத்தினும்முதல்த தமதுதன வேறுன்றி மாயாமி.அரும்பிட்டு, அவ்வரும்பெய்வாடி அப்புவேளையாடி அக்காயேயமும்க் ஒருமத்திசில் அனேகபழம்பழத்தும் எல்லாமக்களிலேயும் அனேகம் கோருக்கக்கான பழங்க்பழத்தும் அப்படியேயென்றும் பாயி நிற்றி எல்லோரும்புலித்த திருப்பிஅடைந்த என்னென்றைக்கும் சித்தியானந்தத்தில் முழுகி இம்மையிலே அசைக்குறைய அபிமானங்கொப்பெற்றும் மறுமையிலேசமத்துவமாயும்சமத்துவமாயும்க்மையுள்ளவாடிய சகோதரப்பாம்பொருளின் அடியினைஅடையலும் பிறப்புவோம்.

A Most Loyal subject, of His Majesty's
George V. King of England and
The Emperor of India

Attappidaram }
12-12-11 }

And
A humble servant in his majesty's
Service in Southern India
G. ARUNACHALAM

பூநாமாஜலம் பீசல் தென்காசி.

May the omnipresent
Almighty God help.

A Short Lecture

on the Benefits of the English Education

Dear brethren!

Are not our glorious, lovely, righteous Government pleased to permit us with great desire and love to avail of our last's days and to-day so that we may also share their happiness which is enjoyed by them on account of his Imperial Majesty's ascension to the throne this day at Delhi, as our Emperor of India? Can we be able to measure and express their glory and the love they have shown towards us? Let us confer a little the benefits of our present glorious administration with those of the ancient Rulers of India. Though the ancient Rulers of India ruled a few districts and provinces only, they were not even able -

to satisfy the wants of their subjects. They
only cared for their own benefits and
they were solely enjoying all the pleasures.
Whereas our brightest British Rulers,
though they have come of from a far way
distant place, not caring their own benefits
have taken much pains to ascertain what
our grievance and requirements are, do
justice to rectify them and rule us to feel
comfortableness and system with peace
and calmness as not to allow us to infer
what is going on in an adjacent house.
Have they not established Naha and
Criminal Courts as not to allow any dispute
and disturbance between us, Civil Courts
to settle our litigations, colleges and schools
to increase our knowledge, arranged for
bandobast the keepers servants or Talagars
to patrol the habitations during night while
we are at sound sleep, so that we might
not be injured by thieves, by always advising
as a kind father to his children staying by

their sides and protecting us day and night?
What kind of remuneration can we do them?
That is only the gratitude.

II Take for instance, can you manage your
own household affairs alone without any
partiality and without it creating any kind
of displeasure to others? No, while such is
the state, are you able to measure and expose
their ability and tact of their ruling power
over such a vast area of big kingdoms with-
out any partiality and without displeasure
to anybody, but with great satisfaction by
ruining all of us peacefully? Dear! Where there
any gravelled roads, shadowed roads, for
travelling with bandies and for passengers
during the time of the ancient Rajas? Where
- as during the time of our brightest British
Rulers, do we not find pleasant roads, to
travel freely without fear to any place or
habitation by bandies, gathas, horse-
- Carriages, cycles, motor cycles, motor
- cars. and have privileges to travel by
Railway train and have roads, very clean

which are also maintained by spending large amounts by establishing establishments to work in and supervise for the use of the travellers and others, and thus do you not see them doing us good in every way?

III. Suppose, we want to know the welfare of our parents, relations, friends &c who are at a distance of some one hundred of miles. During the time of the Muzil Regas, there were no postal systems. At that time, suppose, you have arranged with a man who can run fastly without feeling any fatigue. It will take 5 days to reach the place and 5 days to return at the rate of 20 miles a day. The cost of carrying for 10 days at the rate of 6 annas a day comes to Rs 3-12-. Hence to know the news from a place of 100 miles, costs not only Rs 3-12-, but also take 10 days. Whereas at ^{the} present, during the time of our English & British administration, a post card dropped to-day reaches tomorrow the hands of our relations in the place of said 100 miles, and the card is then replied tomorrow on knowing our news,

reaches us day after tomorrow by which we are able to know our dear ones welfare. Hence, it will be seen that by spending a three + three = six pias, we are able to know the welfare of our relations in 3 days. If we want to know the news sooner and spend six + six = twelve annas, we can know the news of the said distant place in two hours. By this, do you not see the benefits of having 5 times lesser expense with a savings of much time, so as to know it at the very same time instead of waiting reply for 10 days with great anxious mind?

IV. Well. My dear Brethren! We will go further. Suppose we want to go to a place of 100 miles distant. How many days will we take? Will it not take 5 days by walking 20 miles a day without feeling the fatigue? Moreover, if travelled by hand, it will take even 10 days to travel through roads which are not metalled roads. How much will it cost? Let us hire a band at an ordinary rate of Rs 3/4 per day. It will take

Rs 7 $\frac{1}{2}$ for 10 days. What is the expense of
meals of you and your bead driver. It will
cost Rs 5 at the rate of one $\frac{1}{2}$ per day.

Totally it will take 10 days and cost Rs 12-8-0
for reaching a place of 100 miles. How much
difficultly lies thereon? How much loss incur
in it by thieves &c? How much pain you feel
in your body? How much sufferings you are to
encounter? Whereas at the present, during the
time of our English British administration,
do we not reach a place of 100 miles at a cost
of Rs (10) 1-1-0 in 6 hours? My dear brethren!

do we find the fear of thieves? No. Do we find
the fear of enemies? No. Do we find feel any
care? No. Can we not ^{even} send ^{even} a female
of blackish wearing jewels to the value of Rs
5000. (through the terrain) without any fear? Is
the help of any male necessary? No. Do we
not find the difference between the journey
of an ancient days spending Rs 12-8-0 and 10 days
which (then) even ~~and~~ we had no certainty
of reaching the place we require bearing the ~~thieves~~

and suffering from all sorts of evils and the
present pleasant travels of great happiness
and merriess followed by friends &c?
Are these not the results of the graceful
arrangements and the reformations of our
English British Rule?

V. Can the one month given by the Almighty
God be enough to express the glory and the
grace of the British Rule in spreading the
seed of Sunday every where equally and
impartially without observing the distinction
of Castes, as in ancient days establishing
Charitable Hospitals with good and trained
men who are amply paid for curing the
sickness of rich and poor alike and thus
raising the positions of us (Indians) so as to
live happily, and establishing the Rules,
Regulations, Laws, Justice &c? Will our
age be enough to speak of their glory? Their
rule resembles the justice of Indra the
King of Gods.

VI. Can we have plenty of money during
the administration of an evil Hindu and

look am mad as a dog ⁷¹ without fear and
to enjoy happiness of having it? Will they
wonder to plunder us when they know we have
money. Or will not other thieves steal of us.
Has there any hearing for it? Who was to ask?
As the proverb says "right is right who ever had
strength was a big man. But in our mightiest
British administration, has not every one
though rich or poor, strong or weak been enjoying
happiness according to his own will, honesty,
and dignity? Can we be not able to interfere
with one's as it resembles, an enclosed field
which is bounded by thorn hedges on all
the four (4) sides? Shall every one to limit
himself and to enjoy the happiness according
to his own position? And has not he to attain
such privileges?

VII. Dear brethren! We will proceed further.
Are we not told by our forefathers that at the
ancient times the defaulter who did not pay
the Government dues was being loaded with
stones on his back by having been tied up

by a rope with the neck ^{see sheet.} and throat of his leg
and was being kept so, till he paid up the
arrears and that the persons of no guilty were
being cut off of their legs and hands simply
for the joy of them, and even murders &c were
being done as they pleased at the time of the
Ancient Rogas. If you have any doubts in
what I express now, you may ascertain
your old thattas (grand fathers) and clear
your doubts that what I say are true. Where-
as at the present during the ~~may~~ time of our
mightiest British administration, are we
not required so gently to pay up the arrears
without any dishonour? And in case of our
failure only, are not the legal and just steps
taken without any kind of dishonour?

VIII. Dear brethren! Let us all be of one
breath to say what is his financial state of
his family? What does he reply? He wants
to ask his accountants, father, brothers &c
or if he replies, his answers are wholly
wrong. Whereas do you not find the rules of
our mightiest British administration which

show for the surprise of one who wishes
to know the statistics of a village such as the
accuracy of people is so many, of which the
of males is so many, females so many, of
which coolies are so many, Land holders are
so many, the good are so many, the bad are
so many, Sheep are so many, Oxen are so
many, Wet lands are so much, Dry are so
much, Horses are so much, Cultivators are
so much, Assessment is so much, Collection is
so much, Balance is so much, Remission is so
much? Have they not possessed such a
natural tact and ability and development
of brain having ready answer at the end of
the tongue, as not to suit even a bit? Are
their timely services and their Council resemble
to that of God and their justice to that of Indra
the King of Paradise?

I. There were some unrest in our country
on account of foolishness of some senseless people
who listened to the lecture of some misleading
wicked persons some two or three years back.
Have not our highest Government restored

peace by quelling it and by punishing the
wicked to suit the proverb that lies is as
such an administration that the wicked are
punished and the honest and good are
rewarded and protected. Do not their admin-
-istrative courage resemble that of a lion
(in a dense forest of wicked beasts)? And
do they not rule us so? Have they not even
maintained infantry, Cavalry, fleets &c by
paying a large amount of salaries to fight for
us even forfeiting their lives simply to protect
us from the other Kings and from every
danger to our lives? Have you sufficient courage
to control a single family? Are not their
ruling of such a vast Kingdoms only due to
their tact and the Bless of the Almighty
God?

I. There are three kinds of pictures to be possessed
ed by one who wishes to attain the Eternal
life by leading the spiritual life and getting
the grace of Almighty God. What are they? 1.
Devotion to King (Emperor). 2. Devotion to

Yama (Spiritual leader) & Director to Blomington
God. Is not the devotion to Emperor the head
of all and is the basis of all piety? A long
interesting book on this devotion to Emperor
& Royalty will soon be published. Haven't
the *Wahai Thayumanava Swami* expressed
that O! Almighty God, Are not the four
wisdoms from devotion (Parayai, Kuyai, Jogan
and Gnagam resemble the (four stages) Blossom
Flower, Unopened fruit, and Ripe fruit?

In such a way, if we only perform our devotion
to our Emperor at first, our mind will
give room to devotion to Yama. Because
do you not hear what people say those as
faithless who have forgotten the persons who
did them good. If such is the state, are we
not faithless if we do not perform devotion
to Emperor who always does us good alone
throughout the day & night? How can we
attain the next stage? If a disloyalist
even escapes the punishment ^{of our mighty government}, can he ever
escape the punishment of the Almighty God who
is the author of the five actions, creations &c

11
and who could know all through the spreading
sky where all our actions and thoughts are
photocoded. Hence devotion to Emperor is the 1st
thing which should necessarily be adopted
by every human beings. Then only we can
attain peace of mind. There is no use of
existence of one who has no peace of mind.
Do you not find by this that devotion to Emperor
is necessarily required for attaining the Eternal
Bliss also?

12
My dear brethren! Hear still. At the
ancient times, Kings imposed their own
religionists. They were doing evils to other
religionists. And not being dispassionate
by allowing their own religionists to have some
privileges and not allowing others to have such.
They levelled to the ground the temple of other
religionists. They did even murder the other
religionists. Whereas our mightiest British
administration treats all religionists to
have equal privileges. Every religionist is
detected of his dislikes very impartially. Though
we are in a religion not of their own, they go

(Shastri &c, a decent allowance for the performance
of propitiation) to our temples and protect all
people by allowing them to have their own views
and pleasures. This gracious action resembles
that of a noble gentleman who protects all of
his children alike impartially to have their
own privileges even though the mind of each
is different. There is no practice in this world
to quote a small thing as an example to a greater
one. But as I just now do not find any other
example which could easily convince, I quote this
as an example. How much gratitude should
be shown by a child to such parents? So, are we
not bound to have faithfulness toward our
universal father, the mightiest Emperor of India?
Do you not find how the sheath of a cow allows
milk overflow bearing the crying advice of its
faithful calf as brother! brother! (Bhuma,
Bhuma!)? In such a way is it not our bounden
duty to have faithfulness toward our universal
father His Majesty the Emperor of India and
His Majesty's Representatives to show our faith

faithfulness by worshipping their photos, carrying
procession in the village and worshipping in such
other decent manners by heartily expressing
by words, and doing by actions. Unless they
see, hear our said actions and sympathize
us attending in heart as to whom are we
to store up our wealth without utilizing them
to the improvement of our faithful children the
Subjects" will not our poverty cease and our
lands be fertile

XII. Dear Brethren! Hear still! Is there any
other period of just administration except the
present one which has so justice as to allow
the tigers and deers to drink water in one
and the same place of a stream? (The bad and
peaceable men can walk side by side). Is it
not our bounden duty that we all should
courageously and gladly pray our Eternal
Spiritual Sympathetic Father the Almighty
God for His Majesty's long life and long
rule without any limit whatever? Above
said that we are the deep and staunch
loyalists, should we not all with whole

family, male, female, and children have
His Majesty's photos in the sacred places of our
houses beautifully decorated and celebrated
festivals according to our positions, as we do
on the days of Parasara theppan, Thepaval, and
Kerukalayanam &c festivals and to pray
that Their Majesty, the King Emperor, and
the Queen Empress should live long and
reign long. It is our duty to sing every
songs Anthem, so as to hear the people even in
England, we should act in such a way as above.
Said ways. If you! Learned people find faults
in any of the my above speech, my brethren!
take to heart the good alone, putting the bad
if any, so that the seed of loyalty should impress
in the minds of every one of the human beings
so as to be grown as a tree, rooted in the mind
as to yield blossoms, those blossoms to become
flowers, those flowers then to become numerous
fruits and then to ripened fruits. And hence
one tree may yield so many fruits and all other
trees may yield so many crores of fruits. And so many

crores of fruits may be naturally spread
over here and there everywhere, so that
all may eat those fruits, quite satisfied
and might be bathed deeply in everlastingly
joy, gained the favour of His Majesty the
Emperor and Representatives in their
animal world and to wish to attain
the feet of the Graciously, the omnipotent
omnipresent, Almighty God in the next
world.

A most loyal subject
of His Majesty George V
The King of England and
The Emperor of India
And

A humble servant in His Majesty's

Service in Northern India

(Sd) C. Annachalam

(Translation of the preamble)

C. Annachalam
20.9.12

12. 12. 11

one of the

Public Dept

[Cus 5496] From G. Brunschedel to 3-0-12.
 suppl. of their Majesties' photos to school,

U.S.

The petitioner suggests that with
 a view to encouraging loyalty among State
 Students, the photos of their Imperial Majesties
 may be distributed to them in a certain manner.
 Submitted that this is for consideration in the
 Educational Dept, and that the current
 may accordingly be transferred to that dept.

Publicus 5496-1

9-X-12.

5/12/12 ^{CO.}
 7/12/12

msm
 8/12/12

Ed dephus.

CN 2727 ES
 11-12-12

Educational Dept

The petitioner's suggestions regarding the
 distribution of their Majesties' photos will be
 found on pages 5+6 of current file. The

Suggestions do not appear to be worthy of adoption.
 Action has been separately taken to provide across the large photos of
 the pet's letter may be merely acknowledged.

A draft is submitted for approval.

TH A
 15-10-12

Left
 20-10-12

His majesties are
 sincere & happy
 present with practice
 as for as possible
 about. Left

T.A.
15-10-12
A
19.10.12

When given for copying _____
 When copied _____
 When examined _____
 When signed _____

191

READ AGAIN G.O. No. 191

DATED

CURRENT No.

ENCLOSURES TO C. No.

ORDER OF GOVERNMENT.

A A A A A A A

LETTER OF GOVERNMENT.

STATEMENT WITH DETO.

PAPERS NOT HUNG UP. BEING KEPT FOR DESPATCH IN ORIGINAL

V.E.-

A = Copy in full
 E = Not to be copied.
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