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THE SRADDHA CEREMONY.

SRADDHAM literally means action with attention and piety. In its extended meaning, it is almsgiving with attention, piety and patience. Colloquially it is considered to mean the celebration of the memories of the deceased members of one's family with feeding Brahmins, relatives, etc., by invoking the blessings of Pitris.

Manu defines Pitarah to be the sons of Rishi Marichi. They were supposed to be immortal and to be entitled to be fed by householders for securing their blessings for the propagation of their descendants. At the end of a Sraddham this blessing is vouchsafed by the representative of the aforesaid Pitris, viz., those that are fed. As the Pitris are not now visible they are represented by Brahmins. Pitris were divided into three groups called Vasu, Rudra and Aditya. As it is not possible to remember all the progenitors of a family, a limit was fixed of three generations, viz., father, grand-

father and great-grandfather. As these have migrated to other physical bodies, and as they are generally ordinary souls, worshipping them was considered not highly religious. For their temporal benefits in other bodies, the three groups of the aforesaid Pitris are invoked and they are prayed for blessing the three ancestors and their ancestors to grant the bliss. These groups, though superior souls, were still subjects of the Universal ruler and so their independent worship was considered not altogether highly religious. Three incarnations of God are therefore associated with three groups by the Madhvas, viz., Pradyumna, Sankarshana, and Vasudeva. The whole worship is then directed to Janardana or Paramesvara, that is God. Thus a Sraddham is now a worship of God by feeding his creatures for securing His blessing to the departed ancestors of one's family wherever they may be. Thus God alone is worshipped for the benefit of his creatures.

R. RAGOBHATIA

YOGA PRINCIPLES IN SACRIFICES. IDOLATRY IN CHRISTIANITY.

(Continued from page 298).

IF a stone can hear all that the Lord speaks and be a witness unto the people, can it not become the seat of God, and from it cannot God hear the prayers of his devotees? In the case of Kannappar and Sundaramurti, Appar and Jnasambandhar, God heard the praises and prayers of these Bhaktas in the idols standing for Siva, and the idols spake, opened their mouths and ate the food (given by Kannappar) and showed bleeding eyes to test (Kannappar's) devotion. As stated by Soota Samhita and Purana, an idol is *Gamakam*, remembrancer of God, or a witness inviting people to his worship. God's command given in person or through Moses and Joshua, to the Israelites not to worship the gods of other nations among whom the Israelites lived, is a command which was least likely to be kept up without breach. Joshua himself knows this and yet in spite of this knowledge, he gives the command (*Vide Deuteronomy XXI, 27, and XXI, 2, 20 and 21*). People have no hesitation to worship strange gods, if they do them good. At Parur, a Syrian Christian who was overtaken by leprosy for the destruction of a sacred gem dedicated to serpents, resorted to his priesthood and churches for a cure, and failing to get his cure there, resorted to *Pambu-makkatto-Namburi* for cure and spent money for rituals and penance as prescribed in the Hindu Sastras and became cured. When called on to explain why he should not be excommunicated, he told the authorities that on account of their failure to cure him, he had to resort to the Hindu priest. At times of small-pox and cholera, Hindu Goddesses are propitiated by followers of Christ in Travancore, Mohamedans by thousands offer sacrifices to God Siva at Nairar-koil near Paramakudi, Madura District, for benefits realised and dangers avoided in their lives. Many a Hindu offers offerings before

the tomb of Nagore Lubhai at Negapatam. A good fisherman was asked by a Christian to take a vow to Christ, in case he discovered the net he had lost by tides. He found it; it appears, and fulfilled the vow. Thus no religionist cares which God does him good; and if strange gods do him good, he follows them. In this wise, the Israelites too seem to have forsaken the worship of their forefathers from time to time and taken themselves to the worship of other gods. A year after the death of Joshua, the children of Israel forsook the Lord (Jehovah) and served Baalim and other gods of the people that were round about them, and bowed before them (*Judges II, 10-16*). The same state of matters is reported in *Judges III, 6*, as a result of inter-marriage with the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites,—and besides the worship of Baalim, the Israelites seem to have taken to the worship of the Groves. After Gideon delivered the Israelites from their enemies, he asked every one of them to give him the earrings of his prey, they willingly did so, and with 1,700 shekels of gold thus collected, together with other collections made from the person of the kings of Midian, Gideon made an ephod thereof, and put it in his city, even in Ophrah; and all Israel went thither a whoring after it. *Judges VIII, 24-27*. This ephod was an idol to commemorate the Lord Jehovah, and the worship of this idol by the Israelites was not condemned by the judge chosen by the Lord for the deliverance of the Israelites or by the Lord himself. What is condemned by the Lord is the worship of other Gods propitiated by other nations among whom the Israelites lived. The idol-worship of Jehovah is sanctioned both by him and Gideon, the judge appointed by him. The song of Deborah and Barak refers to the sin of the Israelites choosing new gods and it does not condemn the idolatry of Jehovah in whatever form the people chose. Throughout the whole of the Old Testament and probably the New (for the same translators had

to do with the both) the word idolatry is used as synonymous with the worship of strange gods or foreign gods or new gods and idolatry is prohibited in this sense only. It is not prohibited in the sense of the worship of Jehovah in an idol or symbol. Aaron, Joshua and Gideon had explicitly sanctioned it. Forty years after the death of Gideon, the Israelites again forgot their Lord God and made Baal-Berith, their god. When they were oppressed by the children of Ammon, they confessed their sin in forsaking Jehovah and in serving Baalim, and in reply to their entreaties, the Lord God reminded them of his deliverance of Israel from Egypt onwards and of their abandoning him afterwards and serving other gods and asked them to apply to such gods for help.

Then the children of Israel asked the Lord to do unto them whatever he deemed good unto them and beseeched Him to deliver them that day. They then put away the strange gods and served the Lord. And his soul grieved for the people of Israel. Chapter XVII, *Judges*, is an emphatic authority for the idol-worship of Jehovah, the Lord, in silver images graven and molten either by a member of the house to which they belonged by a priest appointed for the purpose, especially when he happened to be a Levite. The house concerned was that of Micah, and he had a house of gods and made an ephod and teraphim, and consecrated one of his son, who became his priest. Afterwards he consecrated a young Levite and he became priest. Then said Micah: "Now know I that the Lord will do me good, seeing that I have a Levite to my priest." This shows that worship of Jehovah in molten and graven images of silver, and for that matter, any other material is acceptable to the Lord, especially when it carried on by a member of the priestly class not for his own personal salvation but for the interests of another for wages, and the idol worship is conducive to the grace of God. This system of idol-worship of Jehovah is advocated by Micah not as a matter of personal

belief put to the test as a sort of experimentation, but as a matter of positive knowledge on his part. Even the Lord Himself has given full consent to this system, as is evident from the following incident. The Danites sent five men to seek out an inheritance; they came to the house of Micah and said unto the young Levite priest: "Ask counsel we pray thee, of God, that we may know whether our way which we go shall be prosperous." The priest asked them to go in peace as the Lord was their way wherein they went. Thereon, the five spies searched Laish, found it good, occupied by innocent people, who did not require a Magistrate or judge, and then returned and stood with them six hundred of their brethren, came once more to Micah's house, took away the images with Ephod and teraphim there, refused to return them to Micah when beseeched by him, and threatened death to himself and his family, if he persisted in his demands for the images, proceeded to Laish, killed its innocent inhabitants, burnt their village, constructed a city there and lived to their heart's content, worshipping Jehovah, the Lord, in the images, through the young Levite priest, who was compelled to lay his hand on his mouth and go with them as a priest for their tribe, instead of being a priest for one man. The morality contained in this incident is of a questionable type; still there is the express sanction of the Lord to worship him in images, graven and molten. Jehovah who makes condemnatory remarks wherever he wants, does not make them in connection with this incident.

In this connection I may observe that our Smritis sanction the worship of God in idols. It is deemed meritorious to do the deed of worship oneself. But they permit worship to be carried on by others for oneself, if one is unable to do it oneself or find it inconvenient to do so oneself. The man that carries on idol-worship for wages is condemned and Manu declares him unfit as a Brahmin on the Sraddha occasions.

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In 1, Samuel, XXX, 7 and 8, David ordered for the ephod and after it was brought to him he enquired at the Lord and the Lord replied to him what was the function of the ephod in connection with the enquiry; and how was it related to the Lord for his reply to David in response to his enquiry? On close analysis, it answers to a sort of idol-worship with the ephod as symbol. The ark has been the main idol of Jehovah for a long time. In 11, Samuel 6, David's dancing and sacrificing before the Ark is said to be identical with his dancing before the Lord, as it was the Ark of the Lord; in other words, a symbol of the Lord. In 11, Samuel VII, 6-10, the Lord himself says that ever since he brought the children of Israel from Egypt, he did not dwell in any house but walked in a tent and the tabernacle and so tells Nathan, the Prophet, who approved of David's idea of putting up a house of cedar to the Lord God, that he should prohibit David from putting up such a house till the Lord gave him and the Israelites a fixed place of their own, without any further wandering, and that the Lord would cause his descendant to give him a house. A house of the Lord is as much symbolical of the Lord as his Lingam or idol. God is said to have promised to Solomon to live in the house put up for him by Solomon. If God can live in a house he can live in an idol. Solomon married Pharaoh's daughter. Very naturally he had opportunities to learn the wisdom of Egypt. "God gave Solomon wisdom and understanding exceeding much....." and Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. His fame for wisdom, like that of Janaka, is said to have spread all round so that "there came of all people to hear the wisdom of Solomon from all kings of the earth, which had heard of his wisdom."—1, Kings, IV, 29—34.

Thus, Solomon had ample opportunities to understand the wisdom of all the neighbouring nations and the temple constructed by him is the result of his collective wisdom culled up

from all nations who came to converse with him. This was in 1014 B. C. At that time there was inter-communication between the sages of India and the learned among the Persians, Chaldean, Babylobian, Egyptian and the various nations occupying Asia Minor. It is natural that Solomon learnt from the Hindus too. The idea of overlaying any important portion of the temple or the whole of it, or the altar in front of it, with gold is essentially a Hindu idea. The idea of the Lord's house with "windows of narrow lights" is equally a Hindu idea. We have explained it in our series of articles on "Temples are symbolic of humanbody." Solomon posted two cherabims, tall and big, in the same way as Dvarapalakas are posted in Hindu temples. The idea of walls and doors with carvings (or painting) of cherabims (and Puranic representations) and the idea of inner court with rows of hewed stone are essentially Hindu. Solomon got his carpenters from Egypt, and Egyptian workmen understood the architectural art of the East (the Ind). It is not improbable that Solomon understood the idea of divine presence everywhere, and his accepting Puja or appreciating devotional acts performed over a Linga or symbol. The name Egypt is itself of Sanskrit origin (*A-Gupta*, protected all round, the country protected all round)—*Vide* Encyclopædia, Article *Egypt*. A writer referred to in the Encyclopædia Britannica, observes that utterances of Solomon are replete with Grecian philosophy, that is, Indian philosophy in a Grecian garb. The Lord's appreciation of David's temple in his heart is similar to Siva's appreciation of the pagoda mentally constructed by Poosalar Nayanar at Tiru-Ninra-oor (the place of the goddess of wealth), Pudukkottai State, in preference to a big temple constructed by Kadava king at Conjeevaram (*Vide* Periya Puranam, page 893, also the mental worship of Siva by Vayila Nayanar at Mylapore, Madras). The idea of the human body as the temple of God is essentially Hindu. Having assimilated so

many Hindu ideas, it is nothing but probable that idolatry in the Hindu sense was accepted by Solomon and his predecessors. Solomon's idea of worship seems to have developed into polytheistic worship. So he worshipped Ash-toreth, the goddess of the Zidonians and Milcom (called Molech) of the Ammonites, and he built an high place for Chemosh. So did he for all his strange wives which burnt incense and sacrificed unto thier gods. The conduct of Solomon was evil in the sight of the Lord, as he did not go fully after the Lord as did his father (David), and as his heart turned from the Lord God of Israel, which had appeared unto him twice and prohibited him from going after other gods.

According to Hinduism, any Being worshipped is but as aspect of Paramatman, and is worshipped as such. So there is no room for dissatisfaction on the part of the Lord in the worship of Paramatman in any form a Bhakta pleases. The mistake lies in the conception of Ash-toreth, Milcom or Melech and Chemosh as different from Jehovah of the Lord. Solomon divided his heart and love among these as different beings and hence the jealousy of Jehovah and his anger towards Solomon for partial devotion shown by him. If Solomon had worshipped Ash-toreth, etc., as identical with Jehovah, he would not have been disliked by the Lord God of Israel. The word *Cabul* is identified with *Kuba* in the Rig-Veda. According to Nirukta, Kuba is bad light or dirty civilization and Cabul in Hebrew means displeasing, or dirty (*Vide* Marginal Note, to Verse 13, Chapter X, 1 Kings). The idea is so similar that it establishes the derivation of the Hebrew idea as to Godhead and worship from a Hindu source. In as much as Solomon worshipped the Lord God of Israel with the gods of his wives and concubines, the Lord God of Israel did not think of punishing him. It is strange that the punishments dealt

by the Lord God of Israel are temporal in nature and never spiritual. Further, in this case, it is not Solomon that is punished, but his son, and Solomon is absolved from punishment for David His servant's sake, and for Jerusalem's sake, which He has chosen. If for the sake of David His servant, and for the sake of Jerusalem he has chosen, the Lord God of Israel will not punish Solomon by depriving him of his kingdom, why should He punish his son for the offence committed by Solomon in worshipping foreign Gods in contravention of divine command against it?

In B. C. 975, it is said that Jeroboam, in order to prevent his life being taken by those who, by going to Jerusalem and doing sacrifice in the house of the Lord there, might turn unto their Lord and even unto Rehoboam, king of Judah, made two calves of gold and he set one of them in Bethel and the other in Dan and said unto the people "It is too much for you to go up to Jerusalem; behold thy gods, Oh! Israel, which brought thee up out of the land of Egypt;" that the Jeroboam "made an house of high places" and appointed priests who were not of the sons of Levi and ordained a feast in the eighth month on the fifteenth day of the month; and that he offered upon the altar and burnt incense. This system of idolatry is said to have been warned against by a man of God out of Judah, who pronounced a curse on the altar and Jeroboam who stretched out his hand to lay on the man of God saw it dried up and powerless and thereon he entreated the man of God to pray for the restoration to his hand. The latter did so and the king's hand was restored. In spite of this, the king did not give up his system of calf-worship and sacrifice unto then but persisted in it and carried on sacrifices on the altar by himself and by priests chosen from non-Levites. This was reckoned a sin unto the house of Jeroboam, even to cut it off and destroy it from off the face. This incident

proves nothing against the idolatry of Jehovah by sacrifices offered on the altar in his house at Jerusalem, but points to the sin of ingratitude in identifying the sanctified golden calves as the gods of Israel, who brought them from the land of Egypt—Kings, XIII. In 958 B. C., Abijam is said to have worshipped both the Lord God of Israel and the other Gods worshipped by his father. So his heart was not perfect (wholly devoted) with the Lord, his God, as the heart of David his father. Still there was no punishment dealt to him. His son Asa in B. C., 955, is said to have removed all the idols that his father had made and removed and burnt an idol which his mother Maachah had made and burnt it and deprived her of her queenship on account of her act in making an idol in a grove. For all this, Asa is said to have done all that which was right in the eye of the Lord.—*Vide* 1, Kings, XV.

This authority, though specific and emphatic in prohibiting the worship of foreign gods with or without the aid of symbols, still does not prohibit the worship of Jehovah in an idol, or an ark, or a home of the Lord with his name put, as a symbol. An idol is a symbol which appeals to the eye, and the name of god put or inscribed in a holy place, in a temple or church, is a symbol that appeals to the ear; and as every psychologist knows, the advantage is with the symbol that appeals to the eye rather than to the ear. Further, the authority of Genesis that god made man after his own form would justify the symbol of an idol in a human form rather than the symbol of a name inscribed on an ark or arch. As a rule, everything is associated with Nama-Rupa, name and form; of these, the former is associated with a sense less intellectual than the eye with which the latter is associated. It is utterly impossible for Christian devotees to dissociate their idea of god with the forms in which He has manifested himself to their elders. Avowedly the figure of Christ is the best and the highest

form in which god is said to have manifested himself for the salvation of the world. If the Holy Ghost which, according to Christ himself, is superior to the Father and the Son, can manifest itself in the form of a dove or lightning, what harm is there in conceiving god in the form of a dove or lightning? As Carlyle thinks, everything in the universe, why the universe itself, is a symbol of God. This is exactly what Tirumantra says. The king Baasha, who was Asa's contemporary, did not find Jrvoboam's form of worship unreasonable, and so he followed his system of worship of both the Lord God of Israel and the foreign gods worshipped by Solomon and Jeroboam. Zimri, that followed him, is said to have done likewise. Ahab, the son of Omri, served Baal and worshipped him (1, Kings—XVI) and built an altar unto him. This is said to have enraged a jealous, angry and vindictive god like Jehovah. But this is immaterial. The foreign gods towards whom Jehovah is said to have been so much envious or jealous, peevish or petty-minded, do not seem to have cared a fig for the feelings and vindictive doings of Jehovah. They seem to have trusted to the propriety of the worship of the Supreme in all his forms without troubling themselves about the particular form in which the Supreme should be worshipped. If all temporal good were associated in practical life with the worship of Jehovah alone and none with the worship of other gods, the latter would not have been worshipped at all. Even Asa himself was beset with enemies and it does not appear from the Old Testament that Jehovah's disciples alone were successful in life; but, on the other hand, they seem to have suffered much from non-Israelites as the latter from the former. For instance, Baasha, the king of Israel, who was a worshipper of many gods, was able to go against Judah and build Ramah that he might not suffer any to go out or come in to Asa, king of Judah. Asa was not able to prevent this injury to himself and

his kingdom though he broke all the idols of his forefathers and worshipped Jehovah alone. He had to bribe Benhadad with a present of gold and silver for the purpose and drive out Baasha from Ramah.—1, Kings, XV. Jehovah could do nothing to the foreign gods who could carry away beasts to the envy and jealousy of himself. The fact is that some may propitiate Jehovah and some Baal, etc., and all being the different aspects of the Supreme, the Supreme will favour disciples according to their merit, and according to the genuineness, the depth, intensity and earnestness, of their devotion to Him. Suppose a Christian chooses to propitiate the Holy Ghost alone in preference to the Father and the Son, is he likely to be abandoned for so doing? It cannot be. The Supreme is only one (Ekameva Adviteeyam). To worship him in any form is quite welcome to him, and he will in that form show grace to his disciples. This is the reason why non-Israelites have got on in the world as much as the Israelites, if not better. What is the condition of the Israelites at present? They have no more sovereignty in the world. They are a fallen people scattered, without power, without prestige. In Russia, they are now much persecuted, slaughtered or plundered. Their lot in France was equally bad some time ago. Jehovah, who seems to have so much tender consideration, to the Israelites on account of Abraham, Moses, and David, who walked entirely in the path of God, does not seem to have any further regard for them. The betrayal and non-acceptance of Christ by the Jews may perhaps be stated as the reason for their downfall. Without the betrayal of Christ by Judah Iscariot, there would have been no crucifixion of Christ, and the Christians would have been deprived of a saviour whose tragic end on the Cross lends a charm to his life and surrounds him in imagination with a halo of sanctity and martyrdom appealing to the heart and emotions of his disciples. Thus the Christians would have

to thank the Jews for Judas Iscariot than hate them and deny them privileges or rights of citizenship in full. If Jehovah had any set purpose in the Crucifixion of Christ, which, for aught we know, we have every reason to doubt, he ought to have encouraged the Jews rather than give them up as at present. Though the Jews do not recognise Jesus as their saviour, still they look up to Jehovah as their saviour. Is this not sufficient? Is there any difference between Jehovah the Father and Jesus the Son, who are however said to be identical?

The fact is that no body is favoured for belonging to a particular nationality. He is favoured according to the fervour and purity of his heart, his righteousness, and the extent and intent of his devotion. A cow that yields milk during the lifetime of a calf ceases to do so when the calf disappears. The calf that knocks for milk need not be of any particular color, age or creed. So long as Hindus were pious and devoted, firm in righteousness, sympathy and goodness, they were favoured with all blessings. When they declined in their virtues, they lost the favour of God and they suffer at present.

Elijah is said to have established the superiority of Jehovah as God over Baal, etc., by an appeal to the test of fire invoked for consuming the flesh offerings heaped on fires of firewood. At the instance of Eliza it is said that Ahab sent for four hundred prophets who were worshippers of Baal, and they were given a bullock for sacrifice. They dressed it and called on the name of Baal without any effect. Eliza mocked them saying "He is a God; either he is talking or pursuing or in a journey or peradventure he sleeps and must be awaked." (1, Kings, XVIII, 27, L. So cry aloud.) They cried aloud and cut themselves after their manner with knives and lancets till the blood gushed out on them. This was done from morning to evening and yet Baal heard

them not, nor did he vouchsafe any reply to them. No fire came and consumed the flesh dressed and placed on the altar. Thereon Elijah built an altar with 12 stones representing the 12 tribes of Israel, giving them the stones the name of Israel, put the wood in order, cut the bullock in pieces and laid him on the wood, and got the wood and the sacrifice drenched with water poured from 12 barrels one after another, so that water ran round about the altar and he also filled a trench about it with water. Thereon he said "Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant and that I have done these things at thy word." "Then the fire of the Lord fell and consumed the burnt sacrifices and the wood and the stones and the dust and licked up the water in the trench."

This test is similar to the test of fire and water instituted by Sri Jnanasambandhar at Madura as against the Jains. The former succeeded and the latter failed. Elijah's raising a widow's son from a breathless condition is akin to Appar Swami raising from death a Brahmin's son who was bitten to death by a cobra while engaged in cutting a plantain leaf for a feast to be given to the Saivite saint. Jainism or Buddhism has not died in this world in spite of its defeat in the tests of water and fire instituted by Sri Jnana Sambandhar. Hinduism did not perish simply because Buddha Gautama defeated some Brahmins in controversy or outlived the fear of a snake, which during night visited the place of Agni-hotra or sacrifice in a Brahmin's house when Buddha Gautama dared to take his rest for a night with the consequence that no harm was done by the snake to the holy Buddha, but it was itself found dead by his side.

George Sale, in his Introduction to Al-koran, writes the story "The Jews of Humyar (in Arabia) challenged some neighbouring Christians in a public disputation, which was held

sub dio for three days before the king and his nobility and all the people, the disputants being Gregontius, Bishop of Tephra (which I take to be Dhafar) for the Christians, and Herbanus for the Jews. On the third day, Herbanus, to end the dispute, demanded that Jesus of Nazareth, if he were really living, and in heaven, and could hear the prayers of his worshippers, should appear from heaven in their sight and then they would believe in him; the Jews crying out with one voice, "show us your Christ, alas! and we will become Christians." Whereupon after a terrible storm of thunder and lightning, Jesus Christ appeared in the air, surrounded with rays of glory, walking on a purple cloud, having a sword in his hand and an inestimable diadem on his head and spake these words over the heads of the assembly: Behold I appear to you in your sight, I who was crucified by your Fathers." After which, the cloud received him from their sight. The Christians cried out "Kyree Eleesion," i.e., Lord, have mercy on us; but the Jews were stricken blind and recovered not till they were all baptised. It is not improbable that there was a sudden appearance of an electric storm in which clouds assumed some form resembling the form of Jesus as described above and the rumbling of thunder was taken by the anxious Jews and the expectant Christians for a declaration proceeding from the mouth of Jesus. The idea of Jesus descending in a throne or chair of cloud is one derived from the Hindu conception of Indra as Meghavahana, that is, one borne by clouds as Vahana (vehicle). The seat in some countries, especially Europe or nearabout Europe, is a chair or chair-like throne. Hence the idea of Jesus appearing in a chair or throne of cloud or the cloud receiving him back from the view of spectators. In spite of the above miraculous appearance of Jesus Christ, Judaism is still extant in the world.

The incident quoted is similar to what is said to have occurred in the case of St. Paul himself before his conversion to Christianity. Instead

of spending millions of money by Christendom on the conversion of non-Christians, it would be desirable for all Christians, Archbishops and Bishops and Missionaries to pray for the appearance of Jesus and the intervention of thunder and lightning, for striking the heathen world blind till they all consented to be baptised, and the course suggested would be the easiest way for conversion. Suppose, in these days, Archbishops and Bishops with their numerous band of enthusiastic missionaries and the pious Christians would at their back pray for a similar phenomenon, and their prayer is not realised (which will most probably be the fact), will Christianity cease to be true to them? The pious Roman Catholics in Russia, with all the fervent heat of the Czár, prayed for victory over Japan and yet the heathen Japan succeeded.

In the life of Sri Sankara, an unseen voice is said to have declared in favour of Advaitism as against dualism, and yet in spite of the crucial test there are the followers of Ramana and Madhvacharya as the myriad followers of Sri Sankara. The fact is that all phenomena, spiritual or physico-spiritual, are dependent on the will-power of a particular soul, and this will-power is again dependent on the intensity and concentration of devotion and mind, with internal purity and external love, righteousness and justice, and the practice of Yoga, which endows him with all the miraculous powers ascribed to Christ or Jnana Sambandhar, or Sankara, Appar, or Sundarar. There is only one Atman everywhere and it regulates the whole external and internal world. As from one electric centre, every movement can be regulated, so from the centre of a strong-willed, highly developed individual soul many unusual phenomena can be brought about.

On the advent of a Mahomedan Nabob at Madura, for the destruction of the Meenakshi temple there, the Brahmins there entreated and the Mahomedan Nabob promised to desist from the act of destruction, in case the Brah-

mins by their prayers brought down rain in 45 days. The season was one of terrible drought and there had been no rain for several months together, except the rain of fire from the burning sun, day to day. The Brahmins undertook to bring down rain and prayed for forty-four days. In spite of their prayer and devotion there was no rain and they were all anxious that if on the forty-fifth day there were no rain, their dear temple would be demolished and they would themselves be exposed to the danger of conversion to Islam. The forty-fifth day came on and yet there was no rain in the fore part of it. The Brahmins all went to one Srinivasa, a devotee of Meenakshi, and he prayed for the wanted rain in songs simple and yet thrilling with piety and devotion. Soon the clouds gathered overhead, and mass piling over mass, and it becoming intensely dark, the flood-gates of heaven were opened, and there was a downpour which ensured the safety of the grand temple and the dear religion of the Hindus.

What was impossible for a host of Brahmins was achieved by a single Brahmin devotee; still the religion embraced and practised by them all was the same, and the god or goddess worshipped by them all was the same. Was the goddess of Srinivasa different from the goddess of the other Brahmins? Certainly not.

Elijah said is to have obtained rain by prayer.—1, Kings, xviii. This is similar to what is said to have been achieved by Bhakta Srinivasa. The fact that he got bread and drink from an angel under a pimper tree is similar to Siva supplying Appar and Sundarar with food when they were fading for want of it. Elijah is said to have twice brought fire from heaven on them whom Ahaziah sent to apprehend him.—2, Kings, 10 and 12. This is similar to Jnana Sambandhar's disciple bringing lightning from heaven to take away the life of disputing Buddhist. Elijah's dividing the Jordan with his mantle is like Jnana Sambandhar dividing the Cauvery at Nannilam, Tanjore.

Sri Sankara and Pattanattu Pillai are said to have burnt their mothers' cropses with the green stalks of plantain trees. These are stronger cases than the case of Elijah appealing to God for fire to burn the pile of firewood and the pieces of flesh placed on them, though bathed with twelve barrels of water. Simply because modern Hindus or modern Christians are not able to achieve what Sri Sankara or Pattanattu Pillai achieved, or, Elijah achieved, are we to think that Hinduism or Christianity is false? In Questions of King Milinda, Nagasena recites as a matter of course the annual driving by the Emperor of China of his chariot drawn by horses in the Chinese seas. Does the modern Emperor do anything of the kind? Is Buddhism to be set down as false on that account? Even in Esquimaux regions some Bhakta may arise who, by high spiritual development, may achieve things which neither a Hindu nor a Buddhist nor a Christian nor a Mohamedan is able to achieve. Are all these religions to be declared false for that reason? The truth of a religion or its importance is proportionate to the extent and intent of matter taught in it on vital matters and the facilities they afford for realising the highest ideals contained in them, in the superiority of its moral and spiritual and social code on a basis of self-sacrifice and cosmopolitan benevolence, and the practical ways afforded by the system for the attainment of high spiritual powers and supreme divine knowledge realising the unity of self that makes all, that pervades all, that maintains all, thus achieving liberation of soul from the bondage of Samsara, the evil of recurrent births and deaths and plunging oneself in the supreme ocean of spiritual, eternal bliss. A religion that prescribes a mere moral or ethical code may be good

so far; but if it is void of spiritual teachings and the method of obtaining the highest spiritual ends, it will be substantially useless. The practice of the laws of righteousness after all constitutes what we call *Punya* (virtue), and virtue is attended with reward which, when exhausted, leads to further births and deaths with all the miseries possible or incidental to them.

(To be continued).

S. RAMASWAMI Aiyar.

SOME THOUGHTS ON VAGRANTS AND OFFENDERS AND HOW TO RECLAIM THEM.

THE present material condition of the population of the Madras Presidency more than that of any other Province opens a problem which seems to be more important than any of the questions political, social, and religious, which now agitate the public mind. It is likely to assume proportions in the near future and lead to complications. The poverty of the Indian population may be supposed to be still within the range of controversy, but we believe that few will deny that their economic condition is pointing to a downward trend. Indications are presenting themselves from all sides that the people are far from living in decent comfort, or above want and misery. The free, unrestricted import of foreign goods of all kinds is throwing out a large section of the people from their hereditary occupations and these are at their wit's end to find decent substitutes for a comfortable living. Few of the artisans and tradesmen who had scraped money in the past from their ancestral occupations have already commenced to train their sons and grandsons for Government service which was till a decade or two ago the monopoly of Brahmins. The latter are being gradually turned out of the Government service by the in-rush of other caste men, and the

policy which governs the government patronage distinctly favours such a course. The hereditary priesthood to which half the Brahmin community have been betaking themselves to serve for their maintenance has lost all its attractions in the present degenerate conditions of Hindu religion, and the wave of Theosophy and latterly of idealistic Vedantism which is now passing over the country tends or has tended to dispense with the observance of the time-honored rituals and ceremonies enjoined by the Scriptures. With the loss or waning of faith in their efficacy, the class of priests who had subsisted by officiating at such rites and ceremonies, have been forced to fall on Government service, and, in the alternative, to take to begging or merchandise or hotel-keeping. Manual labor is most distasteful to their feeling and the sense of *infra dig* would induce them to persist in the precarious means of eking out their subsistence. It is not surprising that a large majority have taken to prey upon the ignorant masses by nefarious professions such as petition-writing, touting in Courts of law, and finding briefs to non-pushing Vakils and Pleaders. The class of artisans is fast dwindling, and many have joined the masses as unskilled day-labourers; handicrafts are dying out one by one in being unable to hold their own against foreign competition in producing articles of durability, fineness or cheapness. With the exception of goldsmiths who are supported on a handsome scale and who live therefore in comparative opulence, by the undying love of jewel-making which has seized our well-to-do men, all classes of skilled workmen and manufacturers have precarious existence. Even the agricultural classes who could be supposed, under the high prices obtained for their produce, to remain unaffected by the present low economic condition of the general population, find themselves unable to get on with ease or comfort. In their case, it is the rigorous land system that is slowly undermining. Emigration furnishes unmistakable proofs of their general depressed condition and of the

difficulties that they encounter in trying to stick to farming. As one result of a combination of these and other circumstances too various to be detailed here, we find the number of unemployed fast increasing day by day. The rural population is losing all its attraction in villages and freely migrates to towns and cities in search of means of livelihood. While the villages are being depopulated by emigration, our cities and towns which cannot provide work for all are literally swarmed with a class of humanity of whom the less said the better. Many have to remain as out-of-works, the idles, and the vagabonds, and these naturally by their force of circumstances take to the more lucrative and easy profession of pilfering and thieving. Women of course take to prostitution and replace the professional dancing-girls.

The statistics relating to crimes shew that the towns and cities return a very large number of petty thefts, burglaries and robberies which remain undetected and in most of which the property lost is seldom recovered. The city and town people usually have their night rest and sleep disturbed, and some who have the misfortune to come in contact with these rowdies in the streets have their heads broken. In these days of police inefficiency, detection is out of the question, and the fear of jail punishment scarcely operates as a deterrent. It is needless to add that most of the disturbances which cause serious trouble and annoyance are due to the presence of a large class of out-of-works, idles, and suspects who infest the towns and whom it is absolutely necessary to prevent from freely resorting to a criminal career. This class of people who are better known as submerged humanity because they successfully elude the grasp of Justice and Police-surveillance are really more dangerous to the society than the persons who have come on the rolls of the Police by convictions in Magisterial courts and are termed 'offenders.' The latter also make the cities and towns their homes after their return from

jails, for practically they could find no means of living in the villages, the general feeling of distrust and suspicion created in the minds of the villagers, strongly operates against their being employed on any work that the villagers could give. They could not command any capital to start any honest business of their own, and as for credit, they could hardly command any in the villages where they are better known and easily suspected. In their case it is the want of suitable employment that drives them to seek refuge in towns and cities.

In the present system of administration, the Government seems more concerned with the recovery and restoration of stolen property and the punishing of criminals. They do not pay any regard to the reclamation of offenders after they had worked off their period of incarceration in Jails. Dacoits, robbers, burglars, thieves and pick-pockets—all became a mark of prey for the Police detectives whose one great object of existence is to father all recent crimes on the heads of these ex-convicts who could be easily reached and whom it will not be very difficult to run in. The Police have a peculiar way of treating these offenders and sooner or later they must feel dissatisfied with their conduct. In such cases their *amour-propre* is easily touched and they do not feel themselves at rest until they had booked the K.Ds., as these old offenders are termed by them, so that it is inevitable that a person once convicted of theft has his right foot in the jail and his left in the free air of a town or city. From their homes to prison and back again is but an easy transition, the process repeats itself until the convictions accumulate to induce a Sessions Judge to sign a warrant of transportation to Andamans. "Once a criminal, always a criminal" is the theory of the Police and their grandest achievements are reckoned by the number of times a criminal has been marched off to jail whether or not he is really guilty of the offences imput-

ed to him, and the Police invariably consider that the proper place for a man after his first conviction for theft is the jail or the Andamans. Still many persons manage to get on in spite of the Police vigilance and carry on their nefarious depredations.

Now it goes without saying that the presence of a large number of out-of-works, idles, vagrants and jail-returned criminals is a real source of danger to the well-being of the society. We cannot place absolute reliance on the efficiency or the honesty of the Police, and whatever reform may be introduced to improve their tone and morale, the character of the Indian Police Constable will always remain the same and he can hardly be induced to believe that bribe-taking is not an English conventional offence but a substantial crime in the eye of man and God. It is useless to look to Police efficiency alone to give that measure of protection which the society needs, and unless the public takes up in its hands the duty of preventing the suspects and persons having no ostensible means of livelihood from loafing about in the streets of towns and cities, the society must continue to expose itself to the risk of submitting to open ruffianism and disorderly conduct at the hands of the unemployed vagabonds and vagrants. The provisions contained in the Criminal Procedure Code for the prevention of crimes are so feeble in their operations that they fail to reach a good many dangerous characters. The Police and the Magistracy are very reluctant to apply the provisions even in good cases and even the repeated exhortations of the Government of Madras made in their review of the annual administration reports have failed to produce the desired effect and the results continue to be as deplorable as before. A very careful and close study of the instincts of this wreckage of humanity is essential before the provisions of the law could be successfully applied. The Magistracy do not feel called on to undertake this—to them an unpleasant—task,

and the duty inevitably falls on the unlettered Policemen who hardly come up to the expectations of the public.

The attitude of the public towards these offenders and vagrants is one of perfect indifference. "Go to prison and go again for all I care" seems to be the general conduct towards these unfortunates and no elaborate discussion is needed to show that that would be a too dangerous policy to follow in the existing state of affairs in India. Both Indian Socialism and Indian Religion emphatically condemn the adoption of such a policy. To deal gently and wisely with the weak and the errant is the fundamental tenet of Hinduism, and to neglect it is to neglect our own progress, indeed to thwart it. It would be detrimental to our own interests to leave these people uncared for without doing something to rescue them from the path of evil.

The question is whether the public cannot do something of their own initiative to reclaim this fallen section of the humanity by inaugurating measures to provide labour for those who honestly seek for it as well as for those who can be compulsorily put to work. Here is a splendid field for real altruistic work in which both the Government and the educated well-to-do section of the population can put their joint efforts to profitable use. The over-crowding of cities and towns, the prevention of crime, and above all the salvation of the fallen and the depraved humanity from the stage of criminality and placing them on the path of rectitude and morality are surely worth all the trouble and cost that any scheme of amelioration may entail. The chief difficulty will of course be the provision of employment for those who apply for it, and in many towns and cities there are not factories or large industrial institutions which can provide work for all unskilled men who seek admittance. The jobs that few at present can hope to get are sufficiently depressing and the idle wandering for hours together

along the streets in search of employment, ten to one, leads to a sudden change in their mental attitude towards the upper section of the society against whom they have rightly a grievance, and brings about, not without justification, a revolution of feelings which often finds expression in "living on the town" rather than "living in the town." In the present undeveloped condition of the arts and industries of the country, it is hopeless to expect the establishment of large institutions in every town or city to meet the class of people referred to above. The Swadeshi movement is of recent origin and it will be years before anything substantial can come out of it. Till then, the question of the unemployed must remain the serious problem that it is, trying the energies of the people, the Police, the Magistracy and the Government, unless the whole lot of them can be grafted on the only industry that is available.

Agriculture is still an open field, and large blocks of waste lands are available in every district. We do not see why the success which has attended the splendid labours of Dr. Barnardo or General Booth in the western countries should not be achieved in our Presidency as well. Cultivation of land, in spite of the existing difficulties, will enable a lot of out-of-works, jail-returned men and other suspects to earn as good a livelihood as the majority of the population do get, besides the chances of finding decent homes in cottage on the farms. The available waste lands can be parcelled out in three-acre-plots and the men can have a fair start with sufficient advance of money, necessary implements and stock. The more industrious and thrifty can be given the option of paying off the advance of fund and the cost of the implements and stock and becoming the sole-proprietors of the farm. If we accept the theory that environments could over-ride heredity, and opinion is not divided that it does over-ride, it behoves the public to improve the environment and offer an

inducement such that even the hardened criminal should be willing to settle on a farm and make an honest living with the new opportunities and facilities that should be allowed to him to carry on an occupation which is paying and at the same time honorable. If this could be expected of the criminals, there is greater hope that persons who have not completely abandoned themselves to a vicious career will welcome the opportunity of a new start in life.

According to the latest agricultural statistics published in October last, we find that the extent of culturable waste other than current fallows is nearly six million acres. Malabar contributes a million and a quarter to their extent but the peculiarities of the land-tenure on the western coasts would probably preclude the formation of settlements open to the outside vagrant people. Leaving this out of account there is still a large area available in the districts of Anantapur, Cuddappah, Nellore, North Arcot and Salem. In these districts there are parts not opened up by cultivation, and if only some of the Reserved Forests which contribute no material revenue to the state and which are not well wooded so as to merit the labour and cost of conservancy, could be thrown open and added to the culturable wastes, more than three million acres of land could be made available for the "vagrant" settlement. This divided into three-acre lots should give employment to nearly one million of men and the vagrants that form the unwelcome guests of the towns and cities and whom it is necessary to provide on these settlements will not exceed that number, so that if this settlement scheme can be successfully worked and we believe it can be worked, we will have practically solved the "unemployed" problem. The advantages to this scheme broadly stated are: first that large tracts of waste lands will be brought under plough and bring in an annual revenue of nearly five millions of Rupees to Government; Secondly the food supply of the country will be materially

increased. At present there is greater demand for the food-grains than what the supply could meet as is indicated by the very high prices which rule in almost every place, and with the increase of supply, the prices will naturally fall. The masses, who now subsist on scanty rations, can have substantial meals and can afford to live in comparative ease and comfort. Thirdly, the town and city people can enjoy relative immunity from the midnight raids of men who for want of decent means of livelihood had taken to "living on the people" by easing them of their valuables. Fourthly, the anxiety of the superior officers of the Police and the Magistracy for prevention of crimes will be reduced to a minimum and a higher standard of security and protection will be attained. And lastly, the Government itself which feels staggered by the state of crimes in the Province and by the general depression of agriculture and other industries should feel gratified at the homeless waifs being decently provided for. There will then be peace, contentment and enjoyment all round; and the only question will be whether the scheme is feasible. In a consideration of the question like the one under reference the first point to reckon with is of course the cost of initiating the scheme. To begin with, each farm will have to be provided with a pair of bullocks, a plough and some implement of hoeing, cutting, etc. The settler will also have to be maintained for about 5 or 6 months till his first crop is raised. On a rough calculation, the initial cost will amount to about 50 Rs. and for a million of farms the total cost will be 50 millions of Rupees. An investment of this sum will bring in an annual revenue of five millions to the Government, with the chance of the whole capital being repaid with interest within 6 or 7 years after the advance is made. If the rains are normal, there is no reason to apprehend that the settler will not be able to pay off the land-assessment and in addition, a fifth or sixth of the advance he gets in the year of settlement as well as in subsequent years. There is nothing novel

in this proposal and it certainly is not extravagant. The system of making advances for breaking up new lands is a part of the land-revenue system, and the birth of the Tukkavi system, which has now developed into loans for Land Improvement and loans for agriculturists is due to this. In fact, the Government is setting apart a small allotment for these purposes and what is implied in the above proposal is only an extension of this system. Instead of allotting 4 or 5 lakhs for Rupees as at present, half a million a year could conveniently be devoted for the purpose. It is unlikely that the whole capital of 50 millions of Rupees will be required to be laid out at the very start or that the million men will turn out in a body immediately the scheme is announced. The whole scheme can be worked out gradually as funds become available and the government need not therefore be frightened at the hugeness of the figures quoted above. Small beginnings could be made in selected centres by way of experiment, and if government could not wholly undertake to work out the scheme, it can grant concessions to private capitalists and associations who would be willing to organise the settlements and work them.

The farms started under the above proposal will practically be penal settlements where the men will have to learn the lessons of discipline, of hard work and of getting on honestly. What Andaman island is to the life-convict, that the penal settlement will be to the out-of-works, the suspects and Jail-returned criminals. The ultimate success of the measure would seem however to depend on the effective supervision that may be exercised over the settlers. The Police will have to maintain their watch and see that the men are quietly settled on the farms and attend to cultivation, and the Revenue or agricultural officers should see that the advance made to the settlers are made proper use of in the development of the farms and that there is no laxity or slackness in the pursuit of the occupa-

tion. At the same time the preventive sections of the Criminal Procedure Code should be more rigorously and freely applied so as to drive all the vagrants to settle on the farms and in the alternative to find heavy bail for their general good behaviour during their residence in towns and cities.

POPULAR BELIEFS ABOUT SOME ANIMALS*

I Understand that all of you are engaged in the most fruitful and at the same time responsible work of educating young minds. There is no branch of work which requires more proficient and up-to-date men than elementary education. It has been unfortunately the case with many teachers to neglect the improvement of their own knowledge and to impart a superannuated system of instruction to the young pupils. Consequently, it is complained on all sides that our Indian youths grow to manhood with their powers of reasoning crippled and a total want of habits of observation. The old system of teaching is imperfect and should be modified at once.

Pupils should be taught to take a living interest in natural objects and to appreciate facts in nature by the use of their eyes. The commonest occurrences escape the notice of unobservant students. It is said that Indian youth present a contrast to English youths in this respect. These from their early childhood take a keen interest in going about fields, collecting insects and observing their habits. On the other hand, how many of our children of seven or eight years of age can tell the number of eyes and legs a spider possesses and the different ways in which the spider forms its nest? It is said a boy or a girl of the same age in England would know and tell every

*The substance of a popular lecture delivered at the Arya Pathasala, Madras, to Elementary class teachers.

thing about these common creatures. We are not habituated to look about us and notice even the most commonplace facts that come within our experience. For this state of things the primary class teachers are mainly responsible. Though every one in this country meets with hundreds of horses and bullocks every day, it not every one that notices the difference in the mode in which bullocks and oxen lie on the ground or rise from it. The horse does not rest on his knees for such a length of time as the ox which bends first its forelimbs and then slowly its hind ones. In rising from the ground the bullock uses its hind legs first, whereas the horse always straightens its forelegs before it unbends its hind ones.

In my younger days I used to be taught a great many things that at the present stage I feel are very queer. People used to talk about the "snake's ear" and imagined long and delicate organs attached to the body of the snake. I learnt by rote stories of beetles and spiders and descriptions of different kinds of flowers, of which I had seen no specimens before. Descriptions of the total length, the appearance and colouration of such animals as the crane, the locust, the rat-sanke, etc., produced little or no impression on my mind as I had no opportunity of seeing them but had to rely for an idea of them solely on the pictures given here and there in the lesson-book. This kind of blind knowledge is calculated, as all will admit, to do us no good. This sort of 'cramming up'—of reading matter out of fear for the rod of the teacher will never teach us the habit of using our eyes so as to receive immediate impressions from the objects presented to them. Our sense of sight is bound to become blunt.

To rectify this evil—this thorough lack of habits of observation among the children of Madras, I would propose that a small museum of handy specimens be kept at some central place in Georgetown, and the pupils of elementary classes be taken over there once in a fortnight at least and given opportunities of using

their eyes. The moral of Mrs. Barbauld's well known story of "Eyes and no Eyes" will only then be brought home to the minds of the young pupils. I hope to speak on this subject of getting up a small museum at a future meeting.

The first thing that a teacher ought to do for instilling into young minds a thirst for a true knowledge of natural objects is to see that all popular misconceptions are weeded out of them. It is hardly possible to move among ordinary people in South India, without noticing the dogmatic assertions made about animals, —statements which any one having the least pretensions to a knowledge of the science would condemn as incorrect. The appearance of the louse and the round-worm, in our body, is due, most people will say at once, to the dirt inside and outside our own body. Cow-dung, they say, originates maggots if it is allowed to putrefy. Popular notions such as these arise mostly from ignorance. But teachers of untrained youths should themselves give up these notions and gain a knowledge of the true facts of science. The dirt on the head can no more be converted into a louse than this wooden table before me can be electrified into a man. Out of a lifeless, inactive substance, a life-possessing substance cannot emerge. The louse is carried to the head of one man from the head of another in its egg-state or as it is. In any case it is. In any case it is from some other person's head that a man obtains his first supply of louse. So it is with the round-worm. The eggs of the round-worm are carried by the wind to a place from which people take water for drinking. When these eggs reach our body through the medium of the water that we happen to drink, they develop into large adult round-worms. The round-worm lays a vast number of eggs which come out with the faeces of the man in whose body the mother is living. So it is to the round-worm in one man that we have to trace the round-worm in another, and not to dirt in the body of the second man. It is

only from a living round-worm that we get another living round-worm. Similarly it is from the living fly that we get the living maggots in the cow-dung. The cow-dung by itself is an inert lifeless substance. It cannot be converted as if by a stroke of the magician's wand into wriggling maggots. The fly lays its eggs there and from the eggs hatch out small worms which subsist on the partially decomposing dung.

Several other beliefs of a like nature may be quoted which are all easily proved to arise from sheer ignorance of facts.

A number of beliefs cluster round the animal called Jalamadalam. Like the 'Kattu Viriyan' among snakes, the name Jalamadalam is elastic enough to suit any kind of animal resembling a spider, which possesses eight well developed legs. It is, as far as I am able to make out, applied to three different kinds of animals:—a large spider, a whip-scorpion, and one that is technically called 'Galeodes'. Galeodes and very large spiders are able doubtless to give a severe bite but the popular South Indian belief that the bite of the Jalamadalam causes the head to whirl and results in instantaneous death is altogether unfounded. The whip-scorpion, distinguished from the true scorpion by the presence of a slender thread-like tail without a sting and a poison-bag, has no doubt poison smeared all over its body which causes a nasty smell, but as far as I knew and as far as it has come in my experience, it does not often bite men, and even when it does, its bite does not cause much pain.

Beliefs about the origin of the pearl deserves some attention. Our people tell us that at night and on the surface of the sea during a heavy rain, the drops of fresh water become consolidated as pearls. Indeed Pugalendi Pulavar, one of the Tamil classical writers, mentions in metrical form, some twenty places where the pearl originates and takes shape.

Thomas Moore's lines savour strongly of the popular Hindu belief:—

"And precious the tear as that rain from the sky
Which turns into pearls as it falls in the sea."

The colour and size of the pearl naturally lend support to this popular belief. Few even among educated men have seen pearl-oysters. The pearl is formed within its double shell of the shell-fish. When any foreign matter—it may be even a living substance—enters the body of the shell-fish by chance the animal in trying to get rid of it makes it smoother and smoother by coating it with its own substance. Repeated coatings naturally make the particle into a little globular bead-like object and its colour depends on the colour of the coatings given to it inside the animal. Sir Edwin Arnold has embodied this fact in lines which are as remarkable for their poetic beauty as for their scientific accuracy:—

"Know you, perchance, how that poor formless wretch
The oyster-gems his shallow moonlit chalice?
Where the shell irks him, or the sea-sand frets,
This lovely lustre on his grief."

Ignorance is not the only source of these popular beliefs. Superstition is equally responsible for them. The Raja-thelu is an object of worship because it is supposed to be the monarch of scorpions and avenges the death of any of his tribe. The double-headed cobra is worshipped in order that it may shield us with the gem on its head from the ferocity of all snakes. The snake "Komberi-mookkan" (which, by the bye, is an entirely mythical name), is believed to bite a man, cause instantaneous death, climb up the tallest palmyra tree near at hand and from there to wait and see smoke arising from the cremation of its victim. It is only then that it will re-absorb its poison. There are two ideas involved in this common belief. There is first the idea of utter ferocity and spirit of vengeance existing in some snakes.

There is secondly the belief that snakes can take back the poison from a victim after his death. Neither belief of course finds support from science. It would appear that the peacock and the peahen are such blessed creatures that among them there is no union of the sexes. The peahen has just to be watching the cock spreading and dancing with its feathers, when lo! it becomes pregnant. Such a preposterous belief finds mention, I think, in no less a Tamil book than the classical Purananuru.

A great many more of such unfounded popular beliefs about animals may be mentioned only to be dismissed at once, as betraying a most deplorable lack of observation in our ancestors and in us their unworthy descendants! The skink and the monitor the toad and the Jalamandalam, are all innocuous, and are all deadly according to Hindu notions. As knowledge spreads and as education advances, the Hindu will no doubt awaken to his surroundings, train his sense of sight and his faculty of reasoning and cultivate within himself a real thirst for facts. It is no good accepting on authority what another man has said, whose only qualification is perhaps the possession of a fertile imagination. If I should believe what I heard a native of Nellore say to me, the best remedy for scorpion sting is to kill a sheep, find some half-digested food in its stomach and then apply it to the body of the sufferer. "The several joints in the tail of a black scorpion guard a child from all disease", says one man and all others find it in their superstitious mind to believe in such a powerless guardian-angel.

Cases in point may be mentioned by dozens if we had only time at our disposal. But I believe that enough has been said to show that our popular notions about things in nature require a great deal of revision, not to say, correction. These notions can only be eradicated by means of correct notions being installed in their place. This is plainly the duty of those

who have the training of youthful minds their charge.

Perhaps more important even than correct knowledge is the habit of accurate observation which cannot be taught and learnt too early.

S. K. SUNDARACHARLU.

THE UNITY OF NATURE.

(THE VEDANTA VINDICATED BY MODERN SCIENCE.)

"All this Universe indeed is Brahman; from Him does it proceed; into Him it is dissolved; in Him it breathes," [CHANDOGYA UPA, III. 14.]

NATURE has been divided into two main classes—Organic and Inorganic. The theory of the unity of the Inorganic department of nature is generally accepted. As regards the organic kingdom also the law of evolution teaches the unity of life. From the lowest amoeba to man, the lord of creation—all form one continuous progression of life. Darwin is said to have found it difficult to differentiate the species. And yet according to science one species of organism cannot give birth to another. A cat cannot give birth to a frog or sparrow. Homogenesis or the reproduction of a given form of life from the same form is the generally accepted theory. Dr. Bastian, one of the few supporters of the theory of heterogenesis, i.e., the spontaneous production of one form of life from another form has, according to a writer in the *Daily Mail*, recently shown by an experiment that one form of life does at times give rise to a totally different form of life under the influence of purely physical conditions. When the eggs of a common 'wheel animalcule,' the Hydratina, found in stagnant water, were allowed to germinate in small stone pots from which both light and certain invisible (X) rays which seem to play a part in the process are excluded, Dr. Bastian found that some of them invariably gave birth to a different kind

of animalcule. This is a clear case of the transmutation of life and to a biologist it is just as remarkable as if a dog gave birth to a crow or a hen's egg produced a lizard. This discovery of Dr. Bastian takes us one step nearer to the acceptance of the unity of life taught by the evolutionist. So the unity of organic and inorganic nature, each in its own department, being established, the next step is to trace the relation between organic and inorganic forms and show the unity of nature. Can organic forms be developed from inorganic substances and the unity of nature be demonstrated scientifically? This leads me to the problem of the

ORIGIN OF LIFE

Which for a long time past has been the bone of contention among scientific men. The earth, according to the nebular hypothesis, was at one time in an incandescent state, the heat of which no living thing, at least as we know it now, could have possibly withstood. Now it swarms with life. How did life originate on earth? Did it arise by spontaneous generation from lifeless, inorganic matter or spring out of pre-existent life—this was the problem around which a great deal of controversy has raged among scientific men. Eminent scientists like Pasteur and Tyndal conducted experiments in the laboratory and found that when organic matter was effectively sterilised, i.e., all germs of pre-existing life were killed—and it was protected from the floating germs outside, no signs of new life ever appeared in it. So they concluded that no life could come save by descent from antecedent life and the theory of the spontaneous generation was relegated to the limbo of myths though Dr. Bastian protested against this conclusion single-handed. In an article on 'The Origin and Nature of life' in a recent number of the *North American Review*, Professor Lodge says:—"Many have been the attempts to generate life *de novo* by packing together suitable materials and keeping them pleasantly warm for a long time; but if all germs of pre-existing life are rigorously excluded, the attempt

hitherto has been a failure. So far no life has made its appearance under observation, except from antecedent life."

Thereupon scientific men found themselves in the horns of a dilemma. There was admittedly a time when the earth was too hot to sustain life, when it was molten and inorganic. How then did living things first originate on the earth, if living organisms cannot be produced out of non living matter? Obviously at some past age organic life must have necessarily been evolved from inorganic matter, as Herbert Spencer said some years ago, even though that fact cannot be accomplished in the scientist's laboratory.

BURKE'S WONDERFUL DISCOVERY.

The claims of Spencer and Bastian, and the hopes of Huxley have been vindicated after all. The recent wonderful discovery of Mr. J. Butler Burke of the Cavendish Laboratory at Cambridge, which has attracted such world-wide attention since its publication in *Nature*, seems to have established on an experimental basis the continuity between animate and inanimate nature. What Pasteur and Tyndal failed to do, Burke has accomplished with the aid of radium. Mr. Burke prepared a solution of beef-gelatine or bouillou which is used for the cultivation of bacteria. "Tubes of bouillou containing radium and tubes without radium were stopped up with cotton-wool, subjected to a temperature far above the boiling point of water, under pressure, for half an hour. The control tubes which contained no radium were then watched and nothing happened." But the surface of the beef-gelatine in the tubes containing radium should a peculiar growth of minute rounded objects like bacteria. These cultures, which Burke has christened as 'Radiobes', are said to be neither crystals nor bacter, but something in the border-line between living and the dead. They are said to represent the missing link between organic and

inorganic substances. Burke's discovery, if it stands the test of competent scientific criticism, demonstrates the evolution of living matter from non-living matter. It also confirms and illustrates the time-honoured Vedantic doctrine of the unity in nature scientifically established by our distinguished countryman.

DR. BOSE'S EPOCH-MAKING DISCOVERY.

The crowning triumph of the end of the 19th century, the 'Wonderful century' of A. R. Wallace. Six years ago, Dr. J. C. Bose of Calcutta University created quite a sensation in the International Congress of sciences in Paris by announcing his discovery of 'the response of inorganic matter to stimulus.' (A short account of his discovery will not, I hope, be uninteresting to the readers of this magazine). The electric pulse in response to external stimulus is regarded by physiologists as the most general and delicate sign of life, as the criterion between the living and non-living. When it is not found, the thing is said to be non-living. If a piece of muscle or nerve be connected with an electric recorder—a galvanometer and it is stimulated by a pinch, the response is shown by an electric pulsation. Kill the muscle by poison and the electric pulse ceases to beat. Professor Bose showed by his experiments that this pulse of electric response hitherto regarded as the exclusive characteristic of what is called 'vital force' in living substances alone is found also in inorganic substances. When he applied stimulus, the response given by metals and plants was found to be so corresponding to that of a piece of living nerve that it was impossible to distinguish one record from the other. He further showed in plants and metals all the peculiarities of living substances. Continuous excitement brought on gradual fatigue in metals as it does in living substances; a period of rest revived their power of response; and the most astonishing part of his experiments was the autographic record of progressive death of metals under the action of poison till it was completely killed and its electric twitches came to a

stop and its slow revival by a dose of antidote until it showed its normal power of response once more. The memorable words with which Dr. Bose wound up his lecture have been so often quoted that I make no excuse for quoting them here again:—"It was when I came upon the mute witness of these self-made records and perceived in them one phase of a *pervading unity that bears within it all things*: the moth that quivers in ripples of light, the teeming life upon our earth, and the radiant suns that shine above us—it was then that I understood for the first time a little of that message proclaimed by my ancestors on the banks of the Ganges thirty centuries ago:—

"They who see but one in all the changing manifoldness of this universe, unto them belongs Eternal Truth, unto none else, unto none else!"

DR. BOSE ON BURKE'S DISCOVERY.

The comment of Dr. Bose upon Mr. Burke's recent discovery as reported by the *Statesman* paper of Calcutta, is indeed illuminating. Dr. Bose holds with Spencer and Huxley that it is only a question of time for the physical evolution of life to be established on an experimental basis, "even supposing that Mr. Burke should fail to validate his present series of experiments." The experiments of Burke naturally present nothing unusual to Bose who has already bridged the gulf between the living and the non-living. "Radium is one of the many sources of stimulation and growth is one of the many forms of 'response'." "..... I believe," said Dr. Bose to the representative of the *Statesman*, "there is no breach of continuity between inorganic matter and the highest animal, that all the physiological functions have been developed serially. There is linked continuity; metals, plants, animals—all are irritable, all are depressed by fatigue, all may be killed by identical poisons and restored by identical antidotes. . . . There is nothing in the highest animal that is not foreshadowed in the plant. . . . There is not one

link missing between the responsive phenomena of the inorganic and of the most highly differentiated animal tissue." All distinctions appear arbitrary to Dr. Bose and destined to final effacement.

THE TENDENCY OF MODERN SCIENCE

Is clearly towards the unity that underlies the apparent diversity everywhere. Two years ago Sir Oliver Lodge of the Birmingham University, in a lecture on the tendency of modern science, spoke of the "great unities which have been detected during the last century." The unity of matter; the unity of energy; the unity of process; the unity of life, as shown by the evolutionist. Thanks to the discovery of Bose and Burke, the gulf between the inorganic and the organic departments of Nature has been bridged and the full truth of the unity of Nature is on the verge of acceptance by the scientific world.

THE INDIAN VEDANTA.

So the old, old theory of the oneness of existence proclaimed by the Upanishadic Sages thousands of years ago on the banks of the Ganges has been vindicated by modern science and it has once more triumphed. That the conception of the underlying unity in apparent diversity, the time-honoured doctrine of his people, should have revealed itself to a Hindu scientist is indeed an almost unparalleled instance of dramatic fitness in the history of science, as remarked by a writer in the *Review of Reviews*. "Dr. Bose's discovery is in some special sense the contribution of his whole race."

Advaitic Vedanta teaches that there is only one absolute reality which it calls Brahman. "According to Sankara all else but that one are illusive dreams. It is *Āvidyā* that makes the Jeevatman mistake itself and the phenomenal world for realities separate from Brahman. Spencer's monism—"the philosophy of science which formulates the existence of the one Absolute Reality whose manifestations are mind and matter" agree in the main with San-

kara's Advaitism—the philosophy of religion which holds the essential oneness of God, Soul and Universe, as Mr. Ramaswami Aiyar of the Religion of Science fame has lately shown. Theosophy also accepts Advaita as the highest form of thought. The Advaita Vedanta with the light of which our beloved countryman, the Śwami Vivekananda, filled Europe and America is indeed the most scientific religion. It is the one harbour where the greatest intellects have cast anchor and found peace and consolation. The philosophy of Sankar and Spencer, Blavatsky and Besant, Parmahansa and Vivekananda; the goal reached at last by Plato and Berkely, Kant and Hegel; the comfort and solace of Max Muller and Deussen, Schopenhauer and Spinoza is destined to stand for ages to come. As the Swami Vivekananda says:—"Modern science and its sledge-hammer blows are pulverising into powder the porcelain foundations of all dualistic religions everywhere." "Therefore," the Swamiji urges, "preach Advaita to every one, so that religion may withstand the shock of modern science." He who sees with Tennyson but

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves,"

unto him alone belongs eternal truth, unto none else, unto none else!

A. B. SHETTY.

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LINGAS OR IDOLS.

(Continued from page 308).

IT is remarkable that Orpheus whose "original poems are lost in the night of time" (Mead's Orpheus, page 27), who got his ideas from Ancient India, traces evolution to the same source as Chandogya. "With regard to this Light, or Life (the active power of Deity), Proclus quotes the Oracle in which the Powers exhort us "To understand the fore-running form of light," and then explains it: "For subsisting on high without form it becomes invested with form through its progression; and there being established occultly and uniformly, it becomes apparent to us *through motion*, from the Gods themselves; possessing indeed an efficacious energy, through a divine cause, but becoming figured through the essence by which it is received."—G. R. S. Mead's Orpheus, page 97. "Many is the infinite power of the one, All is the every way extended energy of the one—(Ibid, page 100). Nor yet is it to be called an energy, as if it was an extension of power to that which is external; nor power, as an extension of hyparxis abiding within; but again it is necessary to call them three instead of one, for one appellation, as we have often testified, is by no means sufficient for an explanation of this order. And are all things here (in the noetic triad) indistinct? But how can this be easy to understand? For we have said that there are three principles consequent to each other; viz., father, power, and paternal intellect—but *these in reality are neither one, nor three, nor one and at the same time three.*"—Ibid page 100. Though the language used in the above passages is unfamiliar to the Hindu ears, still, the idea is quite clear.

Plato, whose conceptions cosmic and theogenic are based on Orpheus, states, according to Maxims of Tyn, his experience of Yoga practice as follows: "If with an erect and robust soul it surveys that incorruptible light, and is not involved in darkness, nor depressed to

earth, but closing the ears, and turning from the sight, and the other senses, converts itself to itself. If forgetting terrene lamentations and sighs, pleasure and glory, honour and dishonour, it commits the guidance of itself to true reason and robust love, by persuasion and bland allurements, alleviating the labours of the journey. But to intellect approaching thither and departing from things below, whatever presents itself is clear and perfectly splendid and a prelude to the nature of divinity, and in its progression, indeed, it hears the nature of God, but having arrived thither, it seems him. The end, however, of this journey is not Heaven nor the bodies it contains, but it is requisite to pass even beyond these, till we arrive at the supercelestial place, the plain of Truth and the Serenity which is there, a white splendour spreads its radiance round"—(Mead's Orpheus, 103 and 109). This is Tirumantra in Grecian dress. Such close acquaintance with Yoga-practice whose primary source is the Vedas or the Upanishads renders it likely that Orpheus and his followers were equally acquainted with the Vedic view of cosmic evolution by backward and forward motion.

The result of Jnana from force or motion is explicitly sanctioned by Sabalopanishad, which says that when Prana moves in touch with the Nadis, Jada-samvit is produced, that is, physical consciousness is produced. It is Pranaic motion through nervous tubes that produces physical consciousness. Prana itself is but a form of motion (Vide my article on Prana published in the Thinker). Transcendental consciousness which enters into the essence of Paramatman is the source from which primeval motion originates. The statement of Chandogya that Vijnana (transcendental knowledge) shakes Bala or energy or gives rise to force in the form of motion is suggestive enough. According to Anaxagoras, "All things have existed in a sort of way from the beginning. But originally they existed in infinitesimally small fragments of themselves, endless in their number, inextricably

mixed throughout the spaces of the world. All things were in that mass but in the obscurity of indistinguishableness.....The work of arrangement, the segregation of like from unlike and the summation of the like into totals of the same name was the work of Mind or Reason. This peculiar thing called Mind was no less illimitable than the chaotic mass, but it stood pure and independent, a thing of finer texture, alike in all its manifestations and everywhere the same. This subtle agent, possessed of all knowledge and power, is especially seen ruling in all the forms of life. Its first appearance and the only manifestation of it is motion."—2 Encyclo. Britannica, 1. This cosmical theory though in some respects analogous to what is given in the Upanishads is not quite identical with it. The monistic conclusion of Ernest Haeckel as a result of life-long and well-known scientific researches, is as follows:—

"We hold, with Goethe, that 'matter cannot exist and be operative without spirit nor spirit without matter.' We adhere firmly to the pure unequivocal monism of Spinoza: matter, or infinitely extended substance, and (spirit or energy or sensitive and thinking substance) are the two fundamental attributes, or principal properties, of the all-embracing divine essence of the world, the universal substance."—The Riddle of the universe, page 8.

Before we understand this conclusion we shall see in what sense Haeckel uses the word "energy." He says in Chapter XII of the same work:—"The old idea of force was, after a time, differentiated by modern Physics from that of energy, which was at first synonymous with it. Hence the law is now usually called the "law of the persistence of energy." However this finer distinction need not enter into the general consideration to which I must confine myself here, and into the question of the great principle of "the persistence of substance." "The principle of energy" and the correlative idea of the unity of natural forces on the basis

of a common origin, are now accepted by all competent Physicists, and are regarded as the greatest advance of physics in the 19th century. We now know that heat, sound, light, chemical action, electricity, and magnetism are all *modes of motion.*"

"The sum total of force or energy in the universe remains constant, no matter what changes take place around us. The whole drama of nature apparently consists in an alternation of movement and repose... .." Thus the ultimate idea of energy is the idea of motion forward and backward or *vice versa*. The great idea enunciated in one of our Yogic Upanishads is: "I adore the form of Paramatman which is in motion, forward and backward, which is void of motion, which is Jnana-form light and thickest darkness, which is the form of Hamsa (inspired and expired breath) and I see thee seated in all things born." The following ideas are contained in this grand authority:—

- (1) There is the law of motion in the universe
- (2) Light is a result of motion.
- (3) Darkness is due to want of motion.

(4) Light is Chit-Rupam, that is, the result of Jnana in Paramatman, or is endowed with the thinking power or is capable of translation into knowledge, at least at a certain stage.

"The whole marvellous panorama of life that spreads over the surface of our globe is, in the last analysis, transformed sun-light."—E. Haeckel's "The Riddle of the universe," Chapter XII.

(5) All created things are evolved out of motion backward and forward, in which Paramatman is found as much as in all created objects.

(6) Hamsa, Prana in expiration and inspiration, is the type of forward and backward motion in the universe.

(7) Prana itself is only a form of motion.

(8) It is found in all objects created. Without Prana, there can be no object. Professor Jagatish Chunder Bose has verified this proposition of late by his research into the response of matter to external agencies. He has proved to us beyond doubt that life is found in all metals, in all inert matter, as much as in vegetables and animals.

(9) Paramatman is found in all,

Note.—We arrive at these conclusions by a process of what I may call related interpretation and inference. *Gamagamastham* is related to *Chidrupa deepam* and *Janantarastham* and *Hamsam*. *Gaminadi soonyam* is related to *Timirandhakaram*. There is nothing far fetched in this interpretation at all. The following collection of Vedic texts makes it quite clear that forward and backward motion when bundled up gives rise to atoms, and atoms bundled up give rise to matter embracing the whole inorganic and organic world:—

According to Yogasik-hopanishad & Avadhuta Gita.	Gross Matter	Subtle Matter	Forward and backward motion.	Chit form Paramatman.
According to Varahopaniashad.	Gross Matter	Do	Beejam or seed.	Sakshi or witness form Paramatman.
According to Atharvasir-panishad,	Do	Do	Blackness and whiteness	All-comprehending Being All.

(To be continued).

S. RAMASWAMI AIYAR.

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THE MADRAS PROVINCIAL SOCIAL CONFERENCE.

RAO Bahadur M. Adinarayanayya Pantulu Garu, a Member of the National Social Revivalist Association, presided at what is called the Provincial Social Conference, held at Tinnevely on the 23rd June 1906. He is a Hindu by religion and a follower of the Hindu Shastrum or Gospel. In his Presidential speech he said that the three "Rs." viz., reading, writing and arithmetic, "which is all that our girls" generally carry away with them now when they leave their schools is of little real benefit to them in the practical work of their lives. To what is learnt in the schools, he wished to add further education by their relatives at their homes. He thus advocated no limit to their education. This is in accordance with the instructions and practice of our olden times.

He admitted the necessity for the education of the lower classes of our people. He thought that this work should be undertaken by such religious men among ourselves as have renounced the world. I doubt whether we have now such school-masters. I think schools should be provided for them by Government and our patriotic rich men.

He then referred to the questions of foreign travels, sea-voyages, inter-dining, inter-marrying. He is apparently for every one of them. Individual inclinations and opinions cannot make the law for the guidance of a people. Hindus owe allegiance to the Shastrum, for Sri Krishna has laid down that Gita defines what one should do and what one should not do (*vide* Bhagavat Gita, Chap. XVI, Ver. 14.) This Shastrum is defined to be Sruti or the Veda, the Smritis or the ordinances of the Manus and their Sapta-Rishis; the practices of the ancients; and one's satisfied conscience. (Manu Chap. 11, Vers. 6, 10, 11, 12; Maha Bharat Vana Parva, Chap. 207, of the Bombay Edition; Eatsya Purah, Chap. 144; Davy Bhagavat, 11 Skanda Chap. 1; and these not

prohibit foreign travels, sea-voyages, inter-dining but record their existence in ancient days. Eating and propagation of the species are declared natural propensities. To prevent their abuse and for the good of the society they are minimised. In these rules the custom which now prevails finds no place, their source is the haughtiness of the man possessing extensive temporal power for the time being; like dressing, dining, dancing, drinking of the West. These are social evils of the people's own make. Religion and Shastrum are no hindrances to abolish them. Men of common sense and good resolution can do away with them; not at once but by degrees; by educating people, ignorance should be removed.

Our Shastrum lays down rules for our happiness here and above. Sri Krishna gave its essence in the following words:—"He who has no ill will to any of God's creatures reaches me." It inculcated the worship of God through universal kindness to all. Human affairs move like a pendulum. They go on in one direction till they reach a certain point and then remove till they reach their extreme point. Thus are the uses and abuses of our Shastrum.

Regarding the subject of what is generally styled widow-marriage, (much ignorance prevails amongst us). "With the Hindus," says Adinarayana Garu, "marriage is a sacrament of high sanctity and they look upon it as pre-ordained and arranged in Heaven. A deep sentiment of veneration for the principle of chastity underlies the union, and the ulterior aim is not worldly convenience or gratification only, but a higher purpose of spiritual companionship and development." The italics are mine. This view has no support in our Shastrum. To one who is lustful and cannot afford to lead a celibate life, marriage is prescribed to curb his unlimited desire, to minimise its gratification, to populate the country with good men and to perpetuate the race. He is allowed to lead a married life only for a limited period

during which he cannot conquer his passions. He is ordered thereafter to give up the married life.

Our ancients have very often discussed the question whether one can obtain the final beatitude during the time one was in *Grihas-thasrama* and decided that he could not.

A marriage has been declared to be a solemn contract between a man and a woman to be faithful to each other in the gratification of their passions, and in the possession of property.

Beyond these temporal advantages, a marriage is not intended to the acquisition of of higher status.

It is chronicled in our sacred literature that once upon a time a virtuous King ruled over his people leading a married life with his faithful queen. When he was assured of the vanity of human wishes, he gave up his *Grihas-thasrama* or married life, he laid down his sceptre and retired to a forest to lead a spiritual life. His queen wished to be his spiritual companion in the forest. He took her with him there and spent his time in meditation. He died and the queen burned his body and tried to burn herself on his funeral pyre, hoping to go to where her husband had gone. This view of hers had the support of tradition and not of law. Before she could destroy her body God appeared and stopped her, saying that the relationship of husband and wife was ephemeral, created by Him for the purpose of this world; that the deceased person was not her perpetual husband nor she his perpetual wife; that they both were spirits drifted into this world owing to their abandonment of Him entertaining a desire for worldly pleasures. Thus enlightened, the queen came to know that she was a spirit and God was its eternal friend. This truth is and should be believed by the Hindus.

Marriage having been defined as aforesaid, the question is who is a widow. She is one whose husband in this world died before her. Who is her husband? He is one who after obtaining her consent to become his wife, obtained her as a gift from her guardians, entered with her into a solemn contract before the sacred fire, with the recital of Vedic Mantras, to be faithful to each other and then on the fourth day after the contract, or later, cohabits with her. After this she becomes one with her husband in *Pinda*, *Gotra* and *Sutaka*. If a wife after having thus become one with her husband, loses him she is a widow. If she marries another man, then her second marriage is a widow-marriage. The Smritis and a portion of the Vedic literature known as Brahmanas permit her to do so. Such marriages are not to be celebrated with the Vedic Mantras. Such marriages are prevalent among all classes of Hindus. Among the Brahmins these exist privately but not celebrated. Though their celebration is permissible by law, I and my party have not been advocating their celebration. If a woman, girl, or a child loses her intended husband before the completion of her marriage by consummation, we hold that a marriage has not taken place and she therefore may be married with another person, as she had not been duly married. In so doing we do not "ignore wholly the higher ideal of duty which underlies the Hindu conception of marriage, as it does the whole fabric of Hindu ethics." Where is this conception? Does the Shastrum inculcate it? Whose conception is it? These are important questions to be answered.

I entirely agree with Mr. Adinarayaniah Puntulu that "Freedom for spinsterhood, abolition of infant-marriages, reprobation of unequal marriages and dissolution of uncompleted marriages—all claim attention." Our Shastrum allows and sanctions with alacrity freedom of spinsterhood. Infant-marriages are unknown to our Shastrum and are illegal and un-

reasonable. Infant-marriage is an unmeaning phrase. For a marriage she should be competent to enter into a contract. She should therefore be 16 years old, she is then not an infant. Our duty is to educate our countrymen and exhort them to observe the Shastrum. She may be given away at any age from her 11th year, as a *Kanyadanam*. This giving away is not marriage. All the rites of the first three days of marriage may be celebrated but these do not complete the marriage. Its consummation may not take place on the fourth day of marriage or thereafter. Until it takes place she is not a married woman. Lord Dhanvantri, an incarnation of God, lays down in his medical Gospel that she is not competent to conceive till she is 16 years old. Marriage can be completed only when she is 16 years old. I say again, educate our people and let them know their Shastrum. Infant-marriages will then cease. I entirely agree with the Chairman of the Social Conference at Tinnevely in his exhortation at the close of his speech that in any reform we may introduce to secure a higher standard of national efficiency, let us be careful to see that we do not pull up the wheat along with the tares and I would add, let us be careful to educate our people and explain to them our Shastrum or Gospel.

R. RAGOONATH ROW.

Messrs. Watts are issuing a sixpenny booklet by Mr. Joseph Mocabe on "The Truth about Secular Education: its History and Results" Commencing with the relatively wide-spread system of education which obtained under the Roman Empire, the writer passes to the almost total eclipse of popular instruction during the Middle Ages. He deals with the modern revival of education on a secular basis, and argues that instruction given by the State should be purely secular. He adduces statistics to show that, contrary to some recent allegations, the results of secular education, where adopted, have been wholly beneficial.

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AGRICULTURAL NOTES.

SUGAR-CANE.

Deep tillage is specially beneficial to sugar-cane. In the Godavery District clay-land is dug deeply with the crow-bar at the cost of about Rs. 10 per acre, with very good results. This practice is worth adoption by ryots. The red cane is the hardest of all varieties except the Nanal Karumbu or reed cane, which is the variety commonly cultivated in Tanjore. The practice of sowing some hemp amidst sugar-cane, one or two weeks old and applying the plants as green manure, when about three months old is worth adoption.

Red cane is proof against jackals and comparatively immune from disease.

What is strictly called Vellai Karumbu in Coimbatore is a very superior variety. It yields large quantities of jaggery of better quality per acre than other varieties. In the Godavery District, ryots plant about 25,000 sets per acre. This is wasteful. The cost of the cane-cuttings (10,000 to 30,000) required for planting an acre, varies, at the Samallacote Sugar farm, from at least Rs. 30 to more than 40 Rs. The Government Botanist advises to leave on the ground after cutting the canes, at least half the dead leaves, to serve as a mulch to protect the ground from the baking influence of the sun and to have them buried in shallow trenches for manure as soon as the old stools have sent up their new shoots and the leaves of these have begun to cover the ground, whenever ratooning is practised.

Ratooning, that is, allowing the stubble of a harvested cane-crop to grow instead of planting cane cuttings, is practised extensively in this Presidency.

Mr. Barber's plan of planting the cane-stools in an experimental plot, appears to secure the advantages of the ratooning system, while it permits thorough cultivation of the land. Five-

thousand stools (otherwise practically useless) are sufficient for planting an acre. The canes raised by stool-planting, mature, like a ratoon-crop, much earlier than plant-cane.

Sugar-cane-crop may be raised from seedlings reared in a nursery like those of paddy. The advantage of cane-nurseries are: (1) land is economised, an acre of nursery is more than enough for supplying seedlings for ten acres; nine-tenths of the land will thus be available for the growth of other crops for about a month and half; (2) the plants can be better tendered in a small nursery-plot than when scattered over the whole field; diseased and other unsatisfactory plants can be easily detected and weeded out before transplantation. The nursery-plot is never more than 3 feet wide. After reducing the nursery ground to fine tilth in July, gingelly, niger or mustard oil-cake or a mixture of all, should be reduced to fine powder and mixed with soil finely powdered, and the mixture evenly spread over the plot. The cane-sets are laid over the mixture of soil and manure, touching each other so as to have no interspace and the sets are all but covered with a mixture of pure soil and manure. In a month to a month-and-half the seedlings are tilted by passing the flat blade of a spade beneath them and moving them up. The seed-cane crop grows till February or March when it is cut into sets and planted or sold for planting.

CHOLAM.

Ryots may, in Southern Districts, sow, with the aid of one pair of bullocks, by the Gorru or bamboe seed-drill, at least 3½ acres of land in a day with Cholam, using not more than 5 Madras measures, and cover in the seed with the Goontika with another pair of bullocks, instead of broad-casting about 20 measures and employing six pairs of bullocks for covering in the seed in a day.

Similarly he may use the threshing stone-rollers used in Kurnool, Anantapore and Cuddapah. It has proved there very economical.

The ears of Cholan and other cereals mature from top to bottom. The topmost grains are the best. The earlier they are reaped, the more nutritious is the straw.

Cholan or the great millet is cultivated for fodder. The Coimbatore ryot sows it thickly under well-irrigation and reaps the crop when the grain is nearly ripe, the immature grain being fed to cattle with the straws. The Tinnevely ryot reaps it when the ears are dead ripe. The Madras Agricultural Department had it analysed by the Agricultural Chemist, and the Dy. Director of Agriculture came to the opinion that the largest outturn of the most nutritious fodder, is that cut when the grain is milky.

Vide Bulletin, No. 3 of the Madras Central Committee.

R. RAGODNATH ROW.

HAPPINESS.

WHAT is happiness? Is it within the reach of all mortals here and now? If so, please name the conditions. If all are not happy at the present hour, what are the disturbing elements? Does this fact fit in with the economy of Evolution and its purpose? These five queries are placed before the public for serious consideration. And with this act of so placing goes forth our request to our numerous constituents to kindly them favour us with their mature answers to the above, for publication, if happy and suitable, in the *Arya*. The writer's full name and address should accompany the answers.

Further, the questions will be circulated among other persons of well-known eminence in mind and morals and their answers will duly find their place in the *Arya* columns. We invite co-operation in this endeavour of ours to serve our brethren.

A SEX SYMPOSIUM.

EVERY loyal will-wisher of his moth erland, whose aim is to advance the permanent interests of the soil which gave birth to him and wherein he lives and moves; whose thoughts, words and deeds spring from the highest ideal possible for him without interrupting intervals; whose innermost being melodiously harmonises with that of the genius of the nation of which himself is a unit, and which flows through him or not in proportion as this channel of interpretation broadens or contracts; who, recognising the intertwined and inseparable ties knitting man to man, to sub-human existences and superhuman existences in the universe, conducts himself consonantly, and who, without magnifying himself, frog-like, beyond the sanctions of his limits which as a first condition of his usefulness he ought to soon discern, examines himself by observing his environments at home and abroad,—every such well-wisher will never fail to see the utter value of the helps Providence has so kindly placed in and around him, especially around him, in the country, in the class or caste, in the family, in his mother (and father), in his sisters (and brothers), and in his wife and children. The supreme import of these relationships and their ministry, their intangible but permanent impress on man's present and future lives and their miniature, yet universal, type symbolising the cosmic processes guided from the fountain-head by Purusha and Prakriti—that happy couple welded into one for the purpose of heaving up as many as possible of the sweet and enduringly scented flowers from the human soil in their time. Yes. It was, is and will ever be a question of one man and one wife, a microcosmic Purusha and a microcosmic Prakriti. These complements, allied with each other at all angles, date from before the dawn of manifestation. Many a man and many a woman have been severely, immolated, jointly and severally, at this dizzy altar of Sex-Ideal, by the

High Priest of their carnal appetite for flesh and bones. It is true that in some cases the impelling motive was higher. But it was raised on insecure and slippery foundations and was not destined by the antecedents to rise to the required height. And the glamour of their self-conceived plan threw into their eyes, water which occasionally trickled down in pearl-drops of joy and frequently in sorrowful tears. In silence did they lament, and rue.

The Sex-Ideal has yet to be reached and will be in long ages to come. It would be gladdening news to many of us here to be told that the Ideal can be achieved at all times by the man and the woman; but the conditions necessary have to be prepared. What are the conditions? They reside in the family itself—not outside, in the environments; for the surroundings are nothing, though they add to the strength of the tenant therein. Great men have been natural denials of their environs; and he who would be great, needs must prove such negations. The corrections of their times, Confucius, Buddha, Krishna, and others walked ahead of them; nay, time and space conveyed no meanings to them and they evolved harmony out of the several elements around.

Great persons did—and those that would rise so high should—identify themselves with, and work out, the Divine will, regardless of the fences. Their lives showed their inner grandeur and that of the times, their own in manipulating the materials at hand and drawing closer the fittest of them to do the universal will, that of the times in opposing a bold front to the great demands and advances of the great and in surrendering to the dominant dynamic force of a superior will. Their histories exemplify in humanity, on a tiny scale, the processes of the Absolute Unity whose being

is Existence, Intelligence and Bliss, and whose image is man. Nature and Nature's God constitute one family-circle with the said co-workers. And whoever models his life after the God has fulfilled his mission on earth, his message being one of active, true love in unity.

But a difficulty crosses our path. The foregoing considerations will seem to point that we have to begin from the spring-head, from the God and his evolutionary field and his free agents. This cannot be, as mankind has descended far into the depths of matter, evading at every point emergence from the darkness. It is hence indispensable and incumbent on man that he should elevate himself from the bottomless pit of matter; and so the significance of our attempt to raise ourselves, man and woman, over the shoulders of the Past receives additional strength from the fact that the Sex-Ideal shines patent and bright at the very beginning of things and we have but to open our eyes and see. Our sight is not powerful enough for this grand purpose and the mental eye has been bandaged by the physical. One by one the layers of the "I" must be peeled off, when in its nakedness man can know the Truth. Our intense familiarity with the material sensations and the immense distance that separates us from our Home, conspire to heighten our ignorance of the Sex-Ideal and its consequences. Add to this the sesquipedalian verbiage of nature's language spoken in various tongues. This variety is at once the secret of evolution and the condition of its upward ascent. Into this variety the Sex-Ideal pours itself, the quality, and capacity and the kind of the several moulds determining the proportionate estimate of the Ideal itself and its fitness to gather from the crucible up to its bosom the many.

Humanity, like this Sex-Ideal, breaks up into so many families. If each family or head of a family be allowed to say his view on the question, we may be approaching the realization of this One Ideal that goes nearest to the feet of the Almighty Peace.

We propose to open our columns to sound views on this all-important theme of the Sex-Ideal, with a view to disseminate Truth on this vexed question, and in a measure to alleviate the sufferings of wronged Humanity. This subject will be viewed from all points and every month henceforward an important opinion will appear in the *Arya*.

LADIES PAGE.

IN these days of upheavals on every side of human progress, in certain quarters an endeavour is set afloat to steer the bark clear of sandbanks and shoals—the bark filled with Divine possibilities and potencies locked up within and led, by man on one side and woman on the other, across the waters of human existence. Sometimes it so happens that Intellect weighs more in the balance than emotion; and is cultivated at the expense of that other ingredient, so that the puffed Intellect keeps at bay, with sufficiently mischievous success, all the finer parts of Emotion, which but forms a reflection in gross matter of the bliss-aspect of the self. Sometimes again the attempt of the abovesaid type wields a destructive weapon which cuts away, in the sweep, the good and desirable traits and the ground is strewn with gloomy weeds which soon brighten to cover the field with their own broad. Nowadays one may observe that, on Indian soil, exotics are grafted, with results better known to the bystanders who fortunately view things in their real state and not in the glamour of the reformers. Lessons congenial to the soil and its past history—which prove the fact of the line of least resistance—are relegated to oblivion as unsuitable for the current times and requirements thereof; though such foreign imports do not appeal to the national mind and sometimes do find very hard entrance, such stray acceptances only prove the utter futility of such endeavours. And the danger lies in the non-recognition of the nation's temperament and ideals in the carrying out of fads. It is true, that the times need certain re-arrangements and re-

moval of defects. But how did the defects grow? They seem to be of our own making; if the fountain-head is cleansed of the rank growth and canopy of weeds, the pure current will course through the land and the accretions running into the current from the sides will not intermingle, and diminish the purity and grandeur of the ideal of Hindu womanhood. To distinguish the original text from the interpolations is the work of deep scholarship and the scholar has to confine his attention to the removal of such additions, authorised by time and space, or, unauthorised, but never to add to the filth. To add is but to destroy the ancient ideal by our own pigmy ideals set against it in our omniscience. Is the ancient ideal so strong, so powerful as to withstand the destructive waves beating upon it? Has it not survived the various iconoclastic attacks from within and from without, that threatened its bare existence even? Still in the womb of time there lurks a danger—the danger from long and aggressive contact with deterrent associations. To avert this danger of intermixture, to ward off the pressure of long familiarity and in this way to restore the ideal to its pristine power and liberty and to mould the feminine mind of the nation in such a way as to adorn the struggling motherland with physically, intellectually and spiritually stalwart men and women—is the aim that has actuated us to specially reserve a portion of this journal to this topic of absorbing interest.

These columns will contain stories, exhortations, correspondence, and other bits of importance and concern for woman. Man's duties to woman and woman's duties to man and the emancipation by woman and of woman will be more cared for in these columns. As we hold that Hinduism honors the woman more than her mate, woman's place in the Universe, her relationship to it and to the all in it will be given a devoted consideration and treatment by the *Arya*. In a word, woman's message and woman's mission at home and abroad will receive devout attention in these pages.

INTRODUCTION.

There were in those ancient days of which we have not had the fortune of being favoured with an authentic and trustworthy history for the enlightenment and guidance and instruction of the present and the future, the greatest sages, seers into the most distant future, and knowers of the eternal Now. These favoured few, favoured of the Spirit, had strenuously and loyally plodded in the field of Spirit, had delved deep into the depths of spirit and had chalked out plans for the unfoldment of the purpose of evolution as they sensed it in the unfathomable mind of the Almighty Being—plans to enable to regain its home the immortal bird caged in matter. This far-sighted foresight, divinely inspired, entered into all the avenues of spirit and matter and thence were born ideals for the unfurling of the veils over the Divine spark of light and bliss.

Purusha and Prakriti for the cosmos—man and woman for the home—form two parallels, and the sages have therefore laid down the ideal of womanhood to live out in daily life till the union of Purusha and Prakriti lasts. In bare abstract disquisitions and likewise in concrete pictures did they delineate the truth of this Ideal. In the Vedas and the Upanishads the Ideal has been outlined, while in their commentaries, the Puranas, the contours have been in life coloured beautifully.

In marriage commences evolution, in marriage does it exist and in marriage again it ends.

Let us for one moment glance at the holy Trinity constituting the three labours and with their consorts, playing out the mysterious drama of the worlds under their tuition. Brahma with Sarasvati, the goddess presiding over wisdom, Siva with Parvati regulating regeneration, and Vishnu with Kamala bestowing riches and prosperity—teach very useful lessons to the sexes on their mutual relationships and obligations. Sarasvati seated on the tongue

of her Sweetheart, Parvati occupying the left half of Siva's frame and Lakshmi adorning the heart of Vishnu, exemplifying thus among themselves and in themselves the ideal of true womanhood,—these ladies of the highest and the finest type, these first ladies of our mythology, philosophy, and religion preach eloquently the Ideal from that distance. Who are the fortunate ones that will hear the music of those words? It affords no consolation to say that the Ideal produces the highest tone, too grand for human capacity, or, that mankind cannot at the present hour levitate towards the Ideal. We must strive and we have to be told. Seeta, Savitri, Anasooya, Mandodaree, and others have embellished the said Ideal and the perfumes wafted along from these divinely fragrant flowers on the wings of Time invite even strangers to taste of the Ideal. The demands that the Ideal makes are great and equally great, if not greater, is man. Also the woman.

Dear Sister! Indeed the ancient examples briefly detailed above have each a peculiarity about them. Each moved and lived amidst different surroundings. Each had to evolve in dissimilar times and circumstances. It is true that there were again other incongruities amongst their lives. But, Sisters! Remember, that the Ideal was never swerved from. Even in these days altered by our less high ideals and still lower ambitions and also by our undiagnosed selfishness, woman can, exert towards the ancient Ideal. Kindly realise then that woman has a chaste and supreme mission in the world and her place has been usurped by mammon and selfishness. Woman therefore should know her nature, her work, her position and her purpose in the scheme of evolution and also her helping power in the attainment of the common goal. Sister Dear! Know, will and dare. Approach your divine Presence again we will in the near future.

LAKSHMIDOSS.

GHORA.

A POTTER named Ghora lived in the village Theratoki. He was an ardent devotee of God. Though the external and internal organs of perception were busy in the discharge of their respective functions in the transaction of affairs pertaining to this phenomenal world, the self in him disowned all connection therewith and was continuously and continually absorbed in the contemplation of Providence. On a certain day his wife hastened to a well near by to fetch water leaving her child to itself at home. The infant slowly crawled up to the place where its father Ghora was engaged in his life-work of manipulating mud for pots by treading on it. His mind was concentrated on God and he was doing the manual labour almost mechanically accompanied with songs in His praise. The child having come under his feet in this state of perfect abstraction, it was well trodden and made part and parcel of the mud which he was dancing on in blissful frenzy. The mother missing the child for suckling, approached her husband and finding the ghastly scene of the same being torn to tatters and consolidated with mud, violently beat her chest and vociferated at the pitch of her voice that she would immediately put an end to her existence for his extremely inhuman act. Her loud lamentation having brought him to worldly consciousness, he severely upbraided his wife for disturbing his worship and assaulted her in wrath with the instrument he had at hand. In the meanwhile she composed herself and vowed on God that he should not touch her. No sooner did this utterance fall from her lips than Ghora threw away the rod he held and resumed his usual meditation on a firmer basis. Of those who came to know of this occurrence, some passed him for an imbecile and others less thick-skinned and superficial in nature opined he was a great Jnana Yogin after the manner of Jyda Bharata of great Puranic fame, always having his being in what is beyond the phenomenal, and added that Sri Pandurang would in His limitless yearning for the un-

friendened Bhaktas soon restore the lost child remove the taint that had now become associated with his name. Ghora and his wife talked not to each other for twenty-four days. Further persistence in this state of silence being found to seriously interfere with the peace and prosperity of the family, Ghora's wife of her own accord brought water and volunteered to wash the feet of her lord. Ghora exclaimed she should not touch him consistent with the oath she previously took on Pandurang. Being drowned in sorrow at this discomfiture and apprehending the extinction of the race in the absence of procreation, Ghora's wife repaired to her parents explained the situation, and urged them to marry her sister to her husband. They appreciated the sad plight of their daughter, made requisite arrangements for the wedding, united their second daughter in wedlock with Ghora on an auspicious day with due festivities, and lastly enjoined Ghora in the presence of relations, priests, and friends to conduct himself impartially in the distribution of conjugal love, and domestic felicity in respect of his two wives. Not stopping with mere assertion, they unfortunately laid stress on it by observing that strict observance was demanded of him in virtue of an oath on Pandurang. Ghora who was completely unworldly, internally chuckled himself at the thought that God's unfailing compassion for him made worldly ties sever themselves from him and assured the parents of his consorts that he would act up to the very letter of their advice. Accordingly he extended every comfort to them except that of bodily contact. The first wife who was already writhing under this deprivation questioned him as to his abstention from congress with her sister, who was as blameless as she was blameworthy and accursed. He replied his conduct was due to conformity with the oath on Pandurang which her parents took when advising him to treat their daughters equally. Indiscriminate folly being thus traced to themselves, the sisters devoured their grief and held their tongues for the nonce. They then cunningly tried to approach their husband.

but Ghora who was naturally devotional reprimanded himself for his unwisdom in having kept near his wives cut his hands to save himself from pollution. His wives burst into paroxysms of grief at this brutal act of their husband and sorely bewailed their fate. Ghora drew their attention to the futility of their regret and exhorted them to pray to God and resign themselves entirely into His hands. Days thus passed by and the eleventh day of the waxing fortnight of the month of Ashadha had come, when Ghora with his wives wended his way to Pandharpur, bathed in the holy waters of Chandrabhaga, went round the holy place, made obeisance at the entrance of the temple, enjoyed an embrace with Pandurang the shelter of all forlorn, and returned to the spot where the big column styled Dwajastambha raises its head aloft to the sky and where Nain Dev, Nivarti Dev, Jnana Dev, Sopana Dev, Samanta and other Bhaktas were dancing in raptures and singing in ecstasies to the accompaniment of tambours, cymbals, drums, etc. Ghora felt the awkwardness of his position and status in the midst of the holy assemblage so keenly in the innermost recesses of his heart that the fire of his feeling sounded a sympathetic cord in the heart of Pandurang and made Him restore the lost hands of Ghora at once. Ghora shed tears of joy in gratitude, joined the band of devotees at one jump and was lost with them in the ocean of hilarity. While the sight-seers were lost in wonder at the inimitable well of mercy undefiled, the wives of Ghora prayed for a ray of latitude on their poor behalf. The crowd was dumb-founded when all at once God appeared in mortal coil accompanied with his better half Rukmini who delivered over to the mother the down-trodden child of Ghora as hale and healthy as ever. It was then distinctly proclaimed by the Lord to Ghora that the oath indiscreetly imposed by his father-in-law was removed from that date and that he should henceforth live in complete harmony as a house-holder never forgetting his hold on the Lord.

The story is simple and devoid of romantic beauty. Importance however attaches to the truths underlying it, which are deemed to be as follows:—

(a) Unbroken and continual consciousness of God in every act of life should be developed.

(b) A spirit of calm resignation and acquiescence in all that befalls us is essential.

(c) Anger retards spiritual advance.

(d) Devotion to God must have preference to all other interests in human career.

R. KRISHNASWAMI RAO.

A TALE OF TWO YUGAS.

THE study of the Yugas or the four ages of the Hindu Mythology, is not only very interesting, but also throws much light on the customs, and manners of the Hindus their beliefs and traditions, their religion and society. To each Yuga are attributed certain qualities, which are characteristic of that Yuga. These reduce themselves to a minimum, as the Yugas reach their maximum. The Yugas give us an insight into the course of man which is, as Mr. Gladstone says in his Mythology of the Romans, from innocence to sin, from perfection to corruption, from happiness to misery, from belief in one God into a distorted system of polytheism. They testify to the existence of Bhutas, evil spirits, Devas or fallen angels; Asuras, enemies of God. Mr. Muir translates the description of the Yugas, as found in the Mahabharata, thus: The Krita is the age in which righteousness is eternal, when duties did not languish, nor people decline. No efforts were made by men; the fruit of the earth was obtained by their mere wish. There was no malice, weeping, pride, or deceit; no contention, no hatred, cruelty, fears, affliction, jealousy, or envy. The castes were unceasingly devoted

to one deity and used one formula, one rule and one rite. In the Tretayuga sacrifice commenced, righteousness declined by one-fourth. Men acted with an object in view, seeking after reward for their rites and for their gifts, and were no longer disposed to austerities and to liberality from a simple feeling of duty. In the Dwapara age righteousness was diminished to one-half. The Veda became four-fold; some men studied four Vedas, others three, others two, others one and some none at all. From the decline of goodness only few men adhered to truth. When men had fallen away from goodness, many diseases, desires, and calamities assailed them by which they were severely afflicted and driven to practice austerities. Thus men declined through unrighteousness. In the Kaliyug righteousness remained to the extent of one-fourth only. Practices enjoined by the Vedas, works of righteousness, and rites of the sacrifices ceased. Calamities, diseases, hunger, and fear prevailed. As they revolve, righteousness declines, and the people also decline." According to Dr. Hegglin, we learn from the Yugas that man lived first in a perfect state of innocence, free from care and sorrow, that the human race afterwards ran from purity to laxity, and from laxity to sin and vice, and that the more it sank in moral degradation, the more it fell a prey to misery and adversity. The following story serves as a sidelight to the glowing account of the Yugas as related in the Mahabharata:—

The great battle of Kurukshetra came to an end with the destruction of the whole race of the Kauravas, the sons of the blind Dhritarashtra. The Pandavas, their cousins, were crowned with laurels of success and they became the sole rulers of the great kingdom of Hastinapura. The din and bloodshed over, peace was restored and happiness and mirth were the order of the day. The coronation ceremony took place with great Oriental splendour and Yudhistira, the eldest of the Pandavas, ascended the throne amidst universal rejoicings. He earned

the reputation of a stern and just ruler and crime, in any form whatever, was unknown throughout the dominions. It was on a certain day in the reign of the King "steady in battle" that this to be narrated incident took place. It so happened that on this day morning, the King, as a Judge, was a little indisposed and did not attend court. Bhima the terrible, his brother, who, as a magistrate, generally tried, cases of simple assault, nuisances, and small disputes, took his seat, much against his will. It was a novelty then, to see him trying cases of a civil nature, and the people flocked in hundreds to the court to see him as a Judge. Bhima could not sit easy in the carpet, as he was never a Judge. The papers regarding the case of Bhrigu Sarma, the Brahmin, *versus* Chandan Das, the Sudra, were placed before his lordship for enquiry. Bhima took up the case and called upon the plaintiff and the defendant to give out their statements. Chandan Das, the plaintiff began by saying that Bhrigu Sarma the defendant, was a landlord and had been enjoying his ancestral property from time immemorial, and owing to some difficulties he sold his house to him some six years ago. Ever since it was in his possession and enjoyment. A few days ago, owing to the dilapidated condition of the house, he wanted to repair it and add some new wings to it; while the coolies were digging a trench, they found a treasure-chest lying buried in the earth. Bhima had no patience to listen to all details of the history of the family and he roared out which sent a thrill into the hearts of the eagerly waiting crowd. "Enough of your round-about-way of stating things. Come to the point now," cried out Bhima.

"As the landlord Bhrigu Sarma," continued Chandan Das, "only sold the house and not the treasure that lay hidden beneath the bowels of the earth, it is the landlord and not the purchaser, that is entitled to the treasure. So, my lord, I went to him and requested him to take immediate possession of it. But he refuses to

take it and treats me as if I am a fool. Oh, my lord, I pray, I fall at your feet, let justice be done. If not I will be taken to task in my next birth for cheating and coveting that which belongs to another. Oh lord, convince him of the plausibility of the argument and see that it is restored to him." Bhrigu Sarma the Brahmin, defendant, came forward and he began. "My lord, true it is that this house has been in our possession for the past twenty generations. But no mention of the valuable treasure was made by my ancestors, and no charter, no inscription, no Sanad, no grant, exists to the effect that a treasure has been in our possession.

It is six years since I sold this house and myself was none the wiser about the treasure-chest. Now the man Chandan Das comes to me and requests me to take possession of a wealth the knowledge of its existence, I have none. My lord, how can I claim this vast wealth as mine? How can I trust him? Am I not committing sin by attempting to covet what is not legally mine? I cannot take possession of it since it really belongs to Chandan Das".

To his lordship Bhima, whose bent was more for his huge club, than for the wig, this was a trying ordeal, a knotty problem indeed, the solution of which he was incapable of arriving at. He tried to evade, and at last out of despair transferred the case to the file of the Supreme Court presided over by His Majesty the King Yudhistira. In those days, adjournment was unknown and was not usually granted, if known, except in cases extraordinary which required divine intervention. Yudhistira, was a man of conscience and true to it, he resumed his seat the very afternoon. After disposing of the minor appeals, the case concerning a landlord and a tenant, was taken up in right earnest. The case was a hard nut to crack. Even the "steady" King was not able to decide the case in either's favour and finally he was compelled to cast off the bonds of tradition, by adjourning the case for the next day. His majes-

ty retired and the court scene ended. In the evening, while Yudhistira was returning from the court to his place, he saw his brother, presiding over a gay entertainment, where every sort of mirth and merriment was indulged in by the townsfolk, young and old, whose love for revelling and feasting was *par excellence*. Bhima was never known to take part in public demonstrations and entertainments and his action was very strange and created a kind of surprise in his mind and a fire of disgust was kindled in his heart. Loud shouts were heard everywhere and the air was rent with the clattering of hoofs and the rattling of vehicles which wheeled round the entertaining hall. "What is all this due to," enquired the agitated King. The people cried out: "your brother has proposed a toast and we are all drinking to your health, your majesty." The wonderment of the King knew no bounds. He returned home and was anxiously waiting for Bhima's arrival. The entertainment over, Bhima came home, and Yudhistira sent word to him and asked him to explain for his sudden change of temper, for Bhima was never a social man and he never patronized parties, or treats, of which there were plenty in ancient times. "Brother," said he, "It was I that organized this grand meeting, and presided over it, as I felt extremely joyous at the happy news that you would survive us all, till morrow's sun-down." I do not comprehend what you say. Be plainer and more explicit," put in the great King. "Brother," responded Bhima smiling, "Do not you remember that yesterday morning, I transferred a case to your file,—regarding Bhrigu Sarma and Chandan Das? I suppose you recollect it now. Though adjournment of a case is unknown in this Yuga, and though you were wont to decide cases then and there, the fact that you *adjourned* it for to-morrow's enquiry caused me not a little surprise. Again when every one of us is feeling uncertain about his life tomorrow, the fact that you have adjourned the case for the *next day* is itself a proof that you will have the

happiness of seeing this hour of to-morrow, and it is this that has made me to take part in the rejoicings of this evening, since you are not known to utter falsehood. Convincing as was the explanation offered by Bhima as regards his conduct, Yudhishtira could not suppress his agitated feelings nurtured in his heart, owing to the childish nature of his brother, and he felt considerably abashed at Bhima's want of respect towards elders. "This portends some uncommon evil, Heaven forbid" thought he and returned home.

The day dawned. The news soon spread that the adjourned case would be heard first and foremost and the people one and all, were astir to attend the Court, as precisely as possible. The citizens were all very eager to see how Yudhishtira would decide the case, for to them Bhima's enquiry was a sad disappointment. They thought very lightly of him and some were of opinion that he was more fitted to wield the spiked club than to be a disciple of Minerva. Exactly at the appointed time came the Lord of the Pandavas, and took his seat. The usual formalities and rites of benedictions were gone through, and the enquiry began. The names of Bhrigu Sarma, the Brahmin defendant and Chandan Das, the Sudra plaintiff, were called out and were responded to. Bhima's enquiry was far from satisfactory and the parties prayed the court for a fresh enquiry. His Majesty acquiescing, the trial commenced. "Well, Chandan Das, let me have you say," asked the King with his usual sympathetic tenderness. Chandan Das began by saying that he purchased Bhrigu Sarma's house some years ago. Since then, the house was in his occupation. The other day, he found a treasure chest, in the adjoining garden of the house, which treasure, he declared, was a god-send, owing to his pious nature. Knowing that he had come upon a treasure, the wily Bhrigu wanted to deprive him of the property by claiming it as his. When the house was purchased by him, Bhrigu Sarma had relinqui-

shed his hold on the house as well on the land on which the house stood. Having listened to this narration, Yudhishtira put in, "what is that grievance you want to redress?" "Oh Lord, how is he entitled to the wealth which belongs to me? I crave, I pray, let justice be done to me, and let me be secure from his greedy clutches." His Majesty's surprise knew no bounds. Have they got any touch of conscience in them? They ought to be a set of rogues, devilish villains; a thousand curses on them," thought the ideal King what they spoke on the second day of trial was exactly contrary to what they gave out the first day of trial. The King was not able to reconcile the two statements of either of them. The statements of either of them were so interwoven into one whole, that it was hard to be torn asunder.

"Well Bhrigu Sarma, what have you to say," put in His Majesty. Bhrigu Sarma said "my lord, look at the villainy of this Chandan Das. Some years ago, I sold my house to him and I forgot to make provisions for taking possession of the treasure-chest buried in my house-garden by my fore-fathers. He purchased only my house, and what claim has he over my wealth? Oh lord, see that proper justice is done to me and that my wealth is restored to me." Unique and puzzling as was the deposition of the tenant Chandan Das, the Brahmin's statement only tended to bring out into relief the marked contrast between the consciences of the two clients during the two trials. Never did Yudhishtira experience such uneasiness in his mind as on this occasion. He was unable to touch the spot of right solution, against his will, he was forced to reserve the judgment for the next day.

But he could not do it, for the case had already taken him two sittings and any adjournment would tend to lower him in the estimation of his subjects. While the King's mind was thus oscillating, to his great relief, he saw the great sage Dhaumya approaching towards him,

with his characteristic smile. The King rose from his seat to receive him and saluted him with reverence. Accepting the sage's benedictions, the king asked him to explain the conflicting arguments of Bhrigu Sarma the Brahmin and Chandan Das the Sudra.

"Son, listen," said he, "the fact that you have not been able to arrive at a proper solution makes me smile at your ignorance. Don't you see that with yesterday the Dvapara Yuga has come to an end and to-day sees the Kali Yuga's advent in all its glory?" Dhaumya's exposition sent a sudden thrill into the heart of King. The king reflected for a moment: "If during the course of four and twenty hours, the change has manifested in so diverse a form, what calamities are in store for the future, Heaven only knows"

Dhaumya's words were sufficient to explain the discord between the clients, the cause for this adjournment and the unruly conduct of his brother Bhima in the evening of the day previous. Dhaumya proceeded again: "listen, Oh steady King, this state of affairs is due to the mighty influence of Kali, and it is high time that we retire from active life since this age has no respect for virtue and no regard for righteousness. As dictated by Dhaumya, Yudhishtira decided case in favour of Chandan Das who was, according to the Kali-yuga, legally entitled to the treasure. The King resigned the throne and retired to the forest adjoining the capital. He spent his remaining days in paying visits to sacred shrines and places of sanctity.

The popular belief is that Krishna was at the bottom of this famous scene and he created this illusion with a view of reminding them that the mission of the Pandavas has been fulfilled, and it was time for them to renounce all worldly cares and ties in favour of a higher heavenly plane. Whatever may be the veracity of this belief, the story goes to illustrate the fact that with the advancement of ages the conditions of the times change, and with

them the qualities, finer and subtler, emotional and passionate, one and all undergo mighty and dynamic transformations. This story also illustrates the curious practice that prevails here, when a contract deed is signed by parties. From this originated the common phrase, Jala, taru, pashana nidhi nikshepa," that "may you enjoy along with the the land I sold, tanks, trees, stones, treasures, and stores, that may happen to exist in the land." These words, though they have no meaning in themselves, one usually inserted, only as a matter of course by the contracting parties, in their deeds.

T. M. SUNDARAM AIYAR.

MORAL SAYINGS *

1. Virtue.

1. The arrows of calumny fall harmlessly at the feet of virtue.
2. Virtue embalms the memory of the good.
3. The roughness found on our entrance into the paths of virtue and learning grow smoother as we advance.
4. If we forsake the ways of virtue we cannot allege any color of ignorance or want of instruction.
5. Virtue is placed between two extremes which are equally blamable.
6. To practise virtue is the sure way to love it.
7. Let not the sternness of virtue affright us; she will soon become amiable.
8. Peace and honor are the sheaves of virtue's harvest.
9. The path of virtue is the path of peace.
10. To do unto all men, as we would that they in similar circumstances should do unto us, constitutes the great principle of virtue.

*Culled and collected by a thoughtful Aryan.

11. Virtue joined to knowledge and wealth confers great influence and respectability. But knowledge with wealth united has a very limited influence and is often despised, if virtue is wanting.

12. Virtue, confers supreme dignity on man, and should be his chief desire.

13. If Virtue suffers some pains, she is amply recompensed by the pleasures which attend her.

14. Nothing is better worth the time and attention of young persons than the acquisition of knowledge and virtue.

15. When we have had a true taste of the pleasures of virtue we can have no relish for those of vice.

16. If virtue reward us not so soon as we desire, the payment will be made with interest.

17. Be not discouraged, be the ascent to the temple of virtue ever so steep and craggy.

18. Genuine virtue supposes our benevolence to be strengthened and confirmed by principle.

19. How much are real virtue and merit exposed to suffer the hardships of stormy life.

20. When we see bad men honored and prosperous in this world, it is some discouragement to virtue.

21. One of the first and the most common extremes in moral conduct is that of placing all virtue either in justice on the one hand or in generosity on the other.

22. The friend of order has made half his way to virtue.

23. The man of virtue and honor will be trusted, relied upon and esteemed.

24. The path of piety and virtue pursued with a firm and constant spirit will assuredly lead to happiness.

25. We may rest assured that by the steady pursuit of virtue we shall obtain and enjoy it.

26. Virtue abandoned and conscience reproaching us, we become terrified with imaginary evils.

27. Piety and virtue are particularly graceful and becoming in youth.

28. Though bad men attempt to turn virtue into ridicule, they honor it at the bottom of their hearts.

29. The charms and comforts of virtue are inexpressible and can only be justly conceived by those who possess her. The consciousness of Divine approbation and support, the steady hope of future happiness, communicate peace and happiness to which all the delights of the world bear no resemblance.

30. If we knew how much the pleasures of this life deceive and betray their unhappy votaries and reflected on the disappointments in pursuit, the dissatisfaction in enjoyments or the uncertainty of possession which everywhere attend them, we should cease to be enamoured with these brittle and transient joys and should wisely fix our hearts on those virtuous attainments which the world can neither give nor take away.

31. One of the noblest of virtues is to love our enemies.

32. Feeding the hungry, clothing the naked, and comforting the afflicted yield more pleasure than we receive from those actions which concern only ourselves. Benevolence may in this view be termed the most refined self-love.

33. Though virtue borrows no assistance from the advantages of fortune, yet it may often be accompanied by them.

34. True virtue must form one complete and entire system. All its parts are connected; piety with morality, charity with justice, benevolence with temperance and fortitude.

35. The resources of virtue remain entire when the day of trouble comes. They remain with us in sickness as in health, in poverty as

in the midst of riches, in our dark and solitary hours, no less than when surrounded with friends and cheerful society. The mind of a good man is a kingdom to him and he can always enjoy it.

36. Let us consider that youth is not of long duration and that in maturer age when the enchantments of fancy shall cease and phantoms dance no more about us, we shall have no other comforts but the approbation of our own hearts, the esteem of wise men and the means of doing good. Let us live as men who are sometime to grow old and to whom it will be the most dreadful of all the evils, to count their past years only by follies and to be reminded of their former luxuriance of health, only by the maladies which riot has produced.

37. The good (i.e., virtuous) men of the world are of no nation and no creed; they are the world's possession.

38. Strip virtue of the awful authority she derives from the general reverence of mankind and you rob her of her majesty.

2 Conduct.

1. The comeliness of youth is modesty and frankness; of age condescension and dignity.

2. Convey to others no intelligence which you should be ashamed to avow.

3. Recompense to no man evil for evil.

4. A witty and humorous vein has often produced enemies.

5. To be of a pure and humble mind, to exercise benevolence towards others, to cultivate piety towards God are the sure means of becoming peaceful and happy.

6. The fear of shame and the desire of approbation prevent many bad actions.

7. Neither precept nor discipline is so forcible as example.

8. To do good to them that hate us and on no occasion to seek revenge are the duties of a virtuous man.

9. We should be careful not to follow the example of persons who censure the opinions, manners and customs of others merely because they are foreign to them.

10. It is an inflexible regard to principle which has ever marked the characters of those who have eminently distinguished themselves in public life; who have patronised the cause of justice against powerful oppressors; who in critical times have supported the failing rights and liberties of men; and who have reflected honor on their nation and country.

11. Benefits should be long and gratefully remembered.

12. We should stand or fall by our character.

13. True gentleness is native feeling heightened and improved by principle.

14. Be not overcome by the injuries you meet with so as to pursue revenge; by the disasters of life, so as to sink into despair; by the evil examples of the world so as to follow them into sin; overcome injuries by forgiveness, disasters by fortitude, evil examples by firmness of principle.

15. To be humble and modest in opinion, to be vigilant and attentive in conduct, to distrust fair appearance and to restrain rash desires are instructions which the darkness of our present state should strongly inculcate.

16. How many rules and maxims of life might be spared could we fix a principle of virtue within and inscribe the living sentiment of the love of God in the affections! He who loves righteousness is master of all the distinctions in morality.

17. Disputing should always remind us that the only end of it is truth.

18. Moral character is a force in the individual which spurns everything that is injurious to the growth and development of the inner man and draws from his environments everything that contributes to such growth and development. It is the living principle in man which safely guides him through stumbling blocks and pitfalls and helps him to reach the goal with as little trouble and difficulty as possible.

19. A man is either good or bad; but the woman is the sphinx.

20. Symbolise by action as far as possible every thought you have.

(To be Continued).

Sciatica and Kidney Disease.

PATIENT WHEELED ABOUT IN A BATH-CHAIR FOR 3 MONTHS.

Specialist Declared Her Incurable.

Mr. Henry Boxer, living at 38, Westlake Road, Rotherhithe, London, England, writes :—"Gentleman,—I feel I must write and thank you for the great good my wife is deriving from Doan's Backache Kidney Pills. This time she was so ill with Sciatica and kidney disease, that she entirely lost the use of her limbs, and was unable to stand. I had to carry her about the house like a baby. The doctor said that if I did not get her out of London, I should not have lived very long, so I got her down to Sheerness to some of her relations, who were very kind to her. She was wheeled about in a bath-chair for three months, and although the change of air did her good, she was still unable to walk when she returned home. I made her a pair of crutches, which improved matters a little, and at this time a friend advised us to try Doan's Backache Kidney Pills. I got some for my wife, and she seemed better after the second or third box, so she persevered with the medicine, and ever since then she has made good headway. She does not get the awful pains in the back, and she is quite another woman. I have got her 30 boxes of Doan's Pills altogether, and her remarkable cure is the talk of the neighbourhood.

"Either of us will be only too glad to speak for Doan's Backache Kidney Pills any time, and you are welcome to publish this letter.—I am, gentlemen, gratefully yours, HY. BOXER.

"Some months after receiving this letter we sent our representative to see Mrs. Boxer. "I am still in splendid health to-day," the grateful woman said, "and can get about the house quiet nicely as well as help with the housework. I still use Doan's Pills occasionally, for I find they keep me in such good health."

"Yes," Mr. Boxer joined in, "and I wouldn't like to be without a box of Doan's Pills in the house, for they have saved my wife's life. Since I wrote to you last, she has been down to Sheerness again, but, thank goodness not to be wheeled about in a bath-chair for she can walk as well as anyone and our relations in Sheerness are astonished at her cure. Before she used Doan's Pills, no one thought she would live, and for nine months she was unable to leave her bed. A specialist in kidney troubles who had her case in hand said to me, 'I don't like to tell you, but there's not the slightest hope of your wife pulling through, her disease is one that nothing can cure. A local doctor, too, said: 'It's no use my coming to see your wife any more, I can only give her the same medicine over and over again, and I can never do her any good; she is past a cure.'"



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YOGA PRINCIPLES IN SACRIFICES.

IDOLATRY IN CHRISTIANITY.

(Continued from page 10.)

SALE does not refer to the story as a dispute between the Jews and Christians in Arabia as a fact, but narrates it with a doubt as to its truth. Notwithstanding the success of Elijah in the test of fire, Ahab the King before whom the ordeal was made carried on idol worship, (1 Kings, 21, 26) according to all things, as did the Amonites. The Lord did not feel satisfied, as he alone was not propitiated. The evil act of a jealous and vindictive God do not constitute a prohibition against his own worship in an idol or symbol. In case of any such prohibition, it is to be set down as much just as the punishment inflicted by the Lord on the son of Ahab for the sin of idolatry of other Gods, committed by Ahab (King 21, 29). Chapter XVII, 2 Kings, is an emphatic authority for the view that we have expressed. In 721 B. C., the Israelites served idols, went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them, made them molten images,

even two calves, and made a grove and worshipped all the host of heaven and served Baal, and they, caused their sons and their daughters to pass through the fire (this is done even now in India as a vow by Sudras, etc.), used divination and enchantments. For all this, the Lord became very angry, it appears, and removed Israel out of his sight. This shows him a Lord of very limited power of vision unlike our Paramatman who is all-seeing without eyes. There was none left, but the tribe of Judah only. But Judah kept not the commandments of the Lord (v. 19) and yet He did not remove them from his eye-sight along with the rest, but retained them for a while, till he could not do so any further. So all the seed of Israel were sent to Assyria, and the Assyrian King brought men from Babylon, from Cuttack, Ava, Hamath and Sepharvaim, and placed them in the cities of Samaria and dwelt in the cities thereof. At the beginning of their dwelling there, they feared not the Lord—so the Lord sent lions among them, which slew some of them. Therefore they told the King of Assyria that they knew not the manner of the God of the land and so some of them were killed by lions and so they wanted to know the manner of the God of the land. Then

their heart's innate natural yearning led them to a perception of the All-pervading Atman in all the manifold forms in the Universe, and they have again and again taken themselves to the worship of God as conceived by their neighbouring nations as their own little-minded peevish Jehovah. So Manasseh worshipped not only Baal and all the host of heavens, but also built altars in the house of the Lord, of which the Lord said, "In Jerusalem will I put my name;" and he built altars for all the host of heavens in the two courts of the House of the Lords.—II Kings, XXI, 3-5.

He made his son pass through the fire, observed times, used enchantments, and dealt with familiar spirits and wizards and set a graven image in the house of the Lord, of which the Lord told David and Solomon as the place in which he would put his name for ever.—*Supra*, 6 and 7.

He persuaded his people to take to the worship of idols. *All this was evil in the sight of the Lord.* The Lord Jahveh never troubled himself about the idol worship or the worship of other gods carried on by other nations. He never thought of punishing them for their idolatry. All that he wanted was that they should fear him as the Lord of the land. If they did so, they were at perfect liberty to serve any other gods they pleased and to carry on any form of worship they liked. He was particular that the Israelites should worship him and him alone. If they worshipped him along with other gods, he was not much irritated. If they abandoned him and took to other gods absolutely, he was immensely offended and punished them by creating enemies against them and subjecting them to defeat at their hands. If they reverted to worship he restored them to their lands and their liberty. He did not prevent his own worship in any symbol his people preferred. He sanctioned offerings made to a brazen serpent set up by Moses as it was set up in his name, in association with his doings for the liberation of the Israelites from the bondage of Egypt.

As a jealous God, he thought that the worship of other gods by the Israelites was evil and sinful. On principle it was not so. In his anger he did not hesitate to kill the innocent and the unoffending or to have them killed and he punished the chief offender only occasionally. There was no doubt in his mind as to the powers developed in Non-Israelites by Idolatry, by the practice of enchantment, by sacrifice, by the observance of time, and so forth—powers sometimes equal to his own. In order that the Israelites might not be absorbed among their neighbouring nations, and thereby they might abandon his worship, taking themselves wholly to the service of foreign gods, he seems to have been jealous and vindictive. Manasseh's son followed the course of his father in the worship and service of idols, but he went beyond his father in forsaking the Lord God of his fathers altogether.—II Kings, XXI, 22.

Josiah, his son, got the house of the Lord repaired, and got the book of the law found therein read out to him. Thereupon he sent a priest to consult a prophetess and she told him that the Lord would bring evil on the place and the inhabitants thereof, even all the words of the book which the king of Judah had read, and the king for his tender heart and humility and repentance for the deeds of his father, would not see the evil himself and he would die in peace. If the prophetess can be relied on, there is danger for the book of the law being set at naught and thoroughly ignored. As a matter of fact, the Christian world has very little regard for it in practical life and a large portion of it has been abandoned as a law repealed by the incarnation of Christ. St. Paul had no hesitation to say that the book of the law enabled the eye to perceive sin and it did not cure it, whereas the grace of the Lord cured it altogether and so the grace of the Lord was more important than the book of the law. Jesus Christ said in one place that his mission was to fulfil and carry on the law, but in another place, he acted as if the

law was not binding on him. The tendency of modern science and modern thought is to disregard the Old Testament (except its fundamental primary morals) as a tissue of unreasonable grandmother's tales. Thus there is every probability of the prediction of the prophetess being fulfilled, regarding the words of the book of the law, discovered from the temple of Jerusalem and read out to Josiah. Josiah, as the follower of the Lord, took all his people to the house of the Lord and he and his people vowed to follow the Lord and his commandments, and in furtherance of this vow he burnt all the vessels that were made for Baal, for the grove and all the host of heavens, and carried the ashes of them unto Beth-el, and put down all the idolatrous priests that burned incense unto Baal, to the Sun, the Moon, the Planets and all the host of heaven.—*Supra* XIII, 4 & 5.

He defiled Topheth that no man might make his son or his daughter to pass through the fire to Molech. He commanded the people to keep the passage unto the Lord as laid down in the book of the covenant. He put away the workers with familiar spirits, and the wizard and the images and idols. Notwithstanding all this, the Lord turned not from the fierceness of his great wrath against Judah for the provocations of Manasseh, his predecessor. No sooner he died than his son Jehoiachaz reverted to the form of worship which his forefathers had carried on, though it was reckoned evil in the sight of the Lord.—II Kings, XXIV.

He was taken captive by Pharaoh-Nechoh to Egypt and on his death there his brother Elikim was appointed king, and he too was an idol-worshipper. His successor Jehoiachin was equally an idol-worshipper. In his time, the king of Babylon who had carried conquest in Egypt during the time of Jehoiachin, besieged Jerusalem and carried away all Jerusalem, all the princes and mighty men of valour (even ten-thousand captives) and all the craftsmen and smiths. The Babylonian king appointed his

paternal uncle as king of Jerusalem, and he too was an idol-worshipper. The anger of the Lord Jahveh and his dealings with the Israelites find a parallel in the following instance:—

A Pariah with his family listened to the preachings of Christian missionaries, and forsaking his tutelary God, embraced Christianity, and became a follower of Christ. Thereupon, he and all his family became blind and they cursed the day on which they became Christians and renouncing Christianity reverted to their old form of worship serving their family deity. Soon after their reversion, they recovered their eye-sight and for ever more they would not listen to Christian preachings nor would they ever think of re-embracing Christianity.

Jehovah has behaved towards the Israelites in the same way as the tutelary deity of the Pariah family behaved towards the Pariah family. In B. C. 593, Nebuzar-Adan, captain under the king of Babylon (Nebuchadnezzar) came to Jerusalem, burnt the house of the Lord (this is bearding the lion himself), the king's house and all the houses of Jerusalem, and the army of the Chaldees broke down the walls of the city (Jerusalem) and the pillars of brass in the house of the Lord, the bases and the brazen sea, and carried away the brass of them to Babylon.—II Kings, XXV.

The Lord God did not save the city either for his own sake or for David his servant's sake. No punishment was dealt by him either to the Chaldean army or the Babylonian king; on the other hand, we find in 1 Chronicles, V. 25, that for the transgressions of the Israelites against the God of their fathers, in going a whoring after the Gods of the people of the land, he brought on them defeat, loss and suffering. Evidently therefore the attention of God Jahveh has been to pin the Israelites to the worship of himself without serving the gods of the other nations amidst whom the Israelites lived, and to punish them in case they went whoring after the Gods of the people of the land whom God

the Lord Jehovah was reckoned a God of a particular area, very vindictive in nature destroying people for no sin of theirs. On the representation of the Babylonians, etc., the King of Assyria sent for a priest of Israel. He dwelt in Bethel and taught the non-Israelites how they should fear the Lord. The other nations made Gods of their own and carried on their worship, fearing also the Lord God of Israel as a God of the lands wherein they dwelt (v. 33). The Lord told the Israelites not to fear other Gods. Still they did not listen to him, but did as they were doing before. The other nations feared the Lord and served their graven images both their children, and their children's children; as did their fathers, so do they unto this day. The Lord Jehovah is not opposed to the idolatry carried on by other nations in respect of their own Gods—what he wants is that they should fear him as they feared their own Gods and the Israelites should not worship any other God than him, and that he has no objection to his worship in the form of a symbol. In B. C. 713, the King Hezekiah began to reign. He is said to have removed the high places, broken the images, cut down the groves and broke in pieces the brasen serpent which Moses had made and to which till then the children of Israel burnt incense—(II Kings XVIII, 4)—So long as Jehovah was propitiated in the form of a serpent, he did not hate the worshippers. Moses thought that such a form of symbolic worship of Jehovah was perfectly just and proper and reasonable. The Israelites followed suit, for hundreds of years together. When Hezekiah demolished to pieces the symbol of the serpent made by Moses, he did so with a view to lay stress on the worship of the Lord more than the worship of him in a symbol, as the latter form of worship might tend in the long run to forget the Lord for the symbol which represents the Lord. The King Hezekiah clung to the Lord and kept his commandment and the Lord is said to have been with him and he is said to have prospered whithersoever he went. So

he rebelled against the king of Assyria and served him not. The result was the king of Assyria besieged Samaria and carried away Israel unto Assyria. At this point, the Lord did not assist Hezekiah at all. Again in the 14th year of King Hezekiah, Sennacherib, king of Assyria came up against all the fenced cities of Judah and took them. Even then the Lord Jehovah did not come for his aid. Then Hezekiah repented and admitted his offence and expressed willingness to bear any burden that the Assyrian king might put on him and the Assyrian king imposed on the King of Israel a fine of 300 talents of gold and 300 of silver. In order to satisfy this demand, Hezekiah had to take all the silver found in the house of the Lord and also the gold from the doors of the temple of the Lord and from the pillars overlaid with gold. The Lord even then did not help his first rate devotee—(II Kings XIX.). Thereon, the King of Assyria taunted Hezekiah and his people saying that if they trusted in the Lord their God for success, "is not that he whose high places and whose altars Hezekiah hath taken away and hath said to Judah and Jerusalem, ye shall worship before their altar in Jerusalem?" Upon this rebuke the servants of Hezekiah in genuine sorrow are said to have resorted to Isaiah and he prophesied a blast among the Assyrians who hearing which would return to their own lands—God is said to have told Isaiah that he would defend Jerusalem and save it for his own sake and for his servant David's sake (II King's XIX, 34). The devotion of Hezekiah and his people formed no faction for the protection of Jerusalem for the siege of the Assyrian king. For the blasphemous challenge held out by the Assyrian King, taunting the powers of Lord Jehovah, His angel does not kill the impertinent king but 5180 of his innocent army lying in siege on the command of their sovereign. In spite of this exhibition of power on the part of the Lord of hosts, the Assyrian king never took it as a deed done by Jehovah or his angel, but

as an act of nature and went on worshipping in the house of his Nisroch his god. (II Kings XIX, 37.)—

It appears Hezekiah became sick but died. The Lord sent word to him by Isaiah that he should die and not live and so he asked him to set his house in order. Thereon he prayed to the Lord and wept sore beseeching him to remember that he walked before the Lord in truth, with a perfect heart, doing what was good in his sight. Thereon the heart of the Lord was moved and he told Isaiah to go back to the king and tell him that 15 years are added to his life. This is akin to the extension of life which Markanda got for his devotion, but the latter got not 15 years merely; but he got life eternal. Markanda did not demand a sign for the fulfilment of a promise held out by Iswarah but on the other hand, he had absolute faith in Him and His word; whereas Hezekiah wanted a sign regarding the Lord's assistance that in 3 days Hezekiah would be able to go up the house of the Lord. The sign suggested by Isaiah was whether the shadow shall go forward 10 degrees or backward 10 degrees. Hezekiah answered by saying that it is a light thing for the shadow to go down 10 degrees and so he wanted that the shadow should return backward ten degrees. We cannot understand Hezekiah in this respect. If it is possible for the shadow to march ten degrees forward all on a sudden, it is equally possible for it to go ten degrees backward all on a sudden. The shadow goes over 360 degrees in twelve hours on a dial, if not 180 degrees. What is achieved in an hour is thus 30 degrees, if not 15 degrees. The earth or apparently the sun moves ten degrees forward or backward all on a sudden. This implies an astronomical phenomenon which ought to affect the whole world. The sign is said to have taken place in B.C. 713. This is no pre-historic period. No nation on earth has observed this phenomenon. For the purpose of bringing about the ruin of Duryodhana and his army, bent on Adharma (injus-

tice and evil), Lord Krishna is said to have brought about the New Moon a day earlier in this way under the following circumstances:—

Sahadeva, one of the Pandavas, highly versed in astrology, honestly fixed the approaching New Moon day as the day in which Duryodhana should offer sacrifices, calculated to ensure success in the imminent battle against the Pandavas to the utter discomfiture of the latter's. Lord Krishna came to know this. His incarnation was to uproot evil and establish righteousness. Sahadeva's advice, if followed, would clash with his mission. So he asked all the Brahmins to offer New Moon oblations on a day prior to the real New Moon day, as if New Moon had occurred. The Brahmins and the Lord himself did so. Thereupon, the presiding deities of the Sun and the Moon appeared before him in the disguise of Brahmins and remonstrated for the violence done to sustain injunctions, by the Lord himself, the fountain-head of all Dharmas. The Lord asked them to stand as the Sun and the Moon stand on a New Moon day, and they stood so. Then the Lord quietly told them: "You stand together to-day as in a New Moon day and so it is a New Moon day in fact." The deities of the Sun and the Moon had to be satisfied and there was no violence done to sustain injunctions or to the course of Nature, the physical Sun and moon occupy is their usual places and carrying on their rotations as usual.

The feat done by Jehovah was a violence done to natural law unless it was an optical illusion just meant to carry conviction in the mind of Hezekiah. Notwithstanding Hezekiah's iconoclastic spirit, his son Manasseh built up the high places which his father had destroyed and he reared up altars for Baal and made a grove, as did Ahab, king of Israel, and worshipped all the host of heavens and served them. Notwithstanding the vindictive jealousies and narrow-minded enforcement of his own worship by Jehovah on the people of Israel, the thinking faculty of individuals among them; and

destroyed before them. He was not angry towards the people of the land to which Jahveh led the Israelites, for worshipping other gods than Jahveh, nor did he think of punishing them for anything done by them in pursuance of their ideas of religion and God, even though it was an act of demolition of his own house and the plundering of wealth contained therein. This attitude of Jahveh is similar to that of a beggar who abused a woman for slight delay in giving him charity on account of her duteous behaviour in the service of her husband, and his praising and blessing another woman, a neighbour, who never gave him charity. The question that he put was: "It was right for the blessed woman who never gave him charity, to have abstained from charity on the particular occasion; but why should the whore of the neighbouring woman make delay in contravention of her usual course?" Similarly Jahveh speaks and acts in the case of the Israelites and lets alone those who habitually disregard him and worship other Gods in symbols.

In a battle between the Philistines and Israel headed by Saul, Saul was wounded by Philistine arrows. Fearing abuse by the uncircumcised Philistines (1 Chronicles, X. 4) Saul asked his armour-bearer to draw his sword and thrust him through with it. The armour-bearer refused to do so. Hence Saul took a sword and fell on it. For this act and for asking counsel of one that had a familiar spirit to enquire of it, and not of the Lord, the Lord slew him and turned the kingdom unto David the son of Jesse.—*Supra*, 14.

Such a sensitive Lord does nothing to the Chaldeans who destroyed his house and carried away its contents, in utter defiance of his resolution to save the city for his own sake and that of his servant David. In 1 Chronicles, XIII, 6, God the Lord is referred to as one living between cherubims with his name called on the ark. This is certainly an idolatrous idea similar to the Hindu idea of Siva or Vishnu as adored by his devotees.

In carting the ark from Kirjathjearim at the instance of David and all Israel convinced at his request, the oxen tumbled and Uzza put forth his hand to hold the ark. For this act of devotion, the Lord became angry and smote Uzza to death. This whimsical act of cruelty displeased David, as it would any reasonable being, and so David did not bring the ark to his house as he wanted it but he carried it again into another house and the Lord blessed the house-owner and all that he had (*Supra* 10-14). The mandate of such a whimsical God against idolatry understood as a worship of God in symbols or a worship of foreign Gods is not worth listening to.

David won two victories over the Philistines, going to battle with them on hearing the sound of going in the tops of the mulberry trees as directed by the Lord, and so David thought that he might bring the ark of the Lord from the house of Obed-edom. Amidst great shoutings, accompanied by a flourish of music, vocal and instrumental, the ark was borne on the shoulders of the Levites with the staves thereon as is done in India, and burnt offerings and peace-offerings were offered. In the Psalm addressed to the Lord on the occasion, he tells his people "He is the Lord our God," (Chronicles XVI, 14) and thinks he is to be feared above other Gods.

This is an opinion simply gratuitous, which the followers of other Gods did not want. David wanted that the Levites, the priestly class appointed by the Lord for keeping the ark, who were to bear the ark on the shoulders, should sanctify themselves.

In Travancore, none but the sanctified priestly Brahmins are allowed to carry on their shoulders the Vahana of God resting on staves. In British India, non-Brahmins are allowed to bear them, when they are weighty, but in case where the Vahanas are portable, the priestly class bears them.

After taking the ark to his house, David appointed Asaph and his brethren, to minister before the ark continually, as every day's work required. Is this not idolatry? This is exactly what is being done in Hindu temples, day after day. David is no doubt in some places very guarded in his praise of God. He simply says "There is none like thee, neither is there any God beside thee, according to all that we have heard with our ears". (1 Chronicles XVII, 20).

David compliments the Lord for making Israel his chosen people and becoming himself their God (*Supra* 22).

In their tutelary sense, "the Lord of host is the God of Israel, even a God to Israel" (*Supra* 24). Each family in India has its own tutelary Deity to which special offerings are made on special occasions.

David ordered a census of his people. This was traced to a temptation on the part of Satan, and God was displeased with the affair and so he smote Israel. Notwithstanding this, the Christian Government throughout the world does not hesitate to order a general census once in two years. What a sin! David repented his foolish act in ordering the number of his people & beseeched God to pardon him. Why does God smite Israel in general for the sin of David? Further when he repented, why not excuse him? On account of David's repentance and entreaties for forgiveness and mercy, the Lord offered them alternative courses: (1) three years' famine, (2) or three months to be destroyed before his foes, while the sword of his enemies overtook him, or (3) 3 days the sword of the Lord, even the pestilence in the land and the angel of the Lord destroying throughout all the coasts of Israel (1 Chronicles XXI, 9-12).

Of these three alternatives, David chose to fall into the hand of the Lord, and avoided falling into the hands of man. Thereon God sent pestilence on Israel and 70000 of them died from it. God sent an angel to Jerusalem

to destroy it; and he was destroying, the Lord saw and repented himself of the evil wrought and asked the angel to stay any further act of destruction. David's sense of justice was shocked and he said unto God "Is it not I that commanded the people to be numbered. It is I that have sinned and done evil indeed; but as for these sheep, what have they done? Let thine hand be on me and on my father's house, but on thy people, that they should be plagued" (*Supra* XXI, 17).

God could not answer David's questions. He quietly asked David to put up an altar unto the Lord in the threshing floor of Ornan the Jebusite.

David did so and offered burnt offering and peace-offering on it and called on the Lord. He answered him from heaven by fire on the altar of burnt offerings. The symbol of the altar and fire sanctioned by God himself is a symbol recognised by our Vedas and Smritis. The Rigveda begins with an address to the Lord Agni or fire. Manu says that in Kaliyuga, sacrifices should be offered in fire as the representation of God. How can anybody dissociate himself from these symbols or any form of cloud or light in which God manifested himself, whenever he thinks of God? A missionary taunted the Hindus for idolatry, on account of plague, famine, earthquake, flood, hurricanes and landslips, causing havoc among the Hindus during the last decade. Nowhere do we see the Lord destroying Non-Israelites for their idolatry, but we see him occasionally subject them to defeat and losses when he is to redeem Israel for their repentance for idolatry and reversion to his exclusive worship as an incident inseparable from the act of redemption from a condition of political subordination or servitude to which he himself drove the Israelites for their idolatry wholly or in part. If we argue from the Holy Bible, the accumulation of miseries in India by plague and pestilence, by famine and drought, by floods

and hurricanes, should be traced to the repeated commands of the British Government for census enumeration. Census enumeration in Travancore, synchronous with the numbering of population in British India, has not been attended with plague, etc., in this state. In 1 Chronicles XII, 18, it is said that the spirit came upon Amasai and held out certain assurances to David. This is akin to what we call Avesa (ஆவெசம் வருதல்) in India and utterances announced in consequence of the saviour.

Appointment, by David, of the sons of Aaron for the service of the house of the Lord, of the Levites to wait on them in connection with it, in the court, in the chambers and in the purifying of all holy things and the work of the service of the house of God, for the shew-bread for the fine flour for meat-offering and to stand every morning and evening and praise the Lord, to offer sacrifices on the Sabbath, on the new moon and in the set feast and to have charge of the tabernacle of the congregation and the holy place, point to an arrangement similar to what is found in Hindu Temples.

In Solomon's temple, there were singers who prophesied with harps, with psalteries and with cymbals. There were posters as well—(1 Chro. XXV). The whole arrangement has been made on a line with Hindu temples, with slight local variation, as to the nature of cakes offered, or the musical instrument played on, those variations depending on the habits of the people, while there were so many points of similarity between Hinduism and Judaism in matters connected with temple-worship, why should there be any difference in the matter of symbolic worship alone? Solomon asks "Who is able to build him (God) an house, seeing the Heaven and

the heaven of heavens cannot contain him? Who am I then, that I should build him an house save only to burn sacrifice before him?"

This question is rather ambiguous. If Solomon means that God is imminent everywhere so that it is absurd to think of fixing him in a particular temple, it is all right and it is the same as the Hindu idea of Paramatman being all-pervading. But if Solomon means that ordinary God is not found everywhere, in this universe, that he lives somewhere in this universe and he can so expand his person that the heaven and the heaven of heavens cannot hold him, his idea is wrong. If God is imminent everywhere, all-pervading like ether in and through all objects, where is the objection to his worship in a symbol? In 11 Chronicles I, 6, it is said that Solomon went up to the brasen altar before the Lord and offered 1000 offerings before it and in that sight, God appeared unto him and asked him, what he should give him.

In what form did God appear before him? Cannot Solomon and for that matter any individual, conceive God, in the form in which God appeared before Solomon and in that form worship him? I think he can and in so doing he will be reasonable. According to our Upanishads, Paramatman is unreachable by word or by mind or by reason. In order to propitiate him we have to conceive him in any form which the reason and the mind and his words enable him to picture before him and worship him in that form. This is a form of worship in Samadhi of Paramatman in a form which is void of form or void of characteristics. That form is feasible only to trained Yogis. Not one Christian in the world can achieve it. Merely shutting up eyes and muttering by prayers in words cannot achieve it.

(To be continued).

S. RAMASWAMI AIYAR.

MATERIALISM REFUTED IN ITS OWN SCHOOL.

WHEN a man stands at a point in space and contemplates that whichever way his eyes view or his mind imagines, distance is as for East as West as for North as South, and that of the removed to another point, he would still be under the same conditions; he would be forced to admit within himself that in trying to compass the Infinite he had reached a condition in which there was neither centre nor circumference. It is fair, we think, to assume that all men pursuing an abstract train of reasoning in regard to the beginning of things, must arrive at this point: illimitable time, illimitable space, illimitable matter and force, in word, that Eternity is always now.

The next point for consideration is the differentiation of a man from the rest of the universe, the questions naturally arising: Who am I? What am I? Whence came I? How came and Whither going. To the question who am I? comes the answer you are an Entity separate from all others: to the question: What am I? the answer is: a most complex organisation; Whence came I? is met with the answer; out of matter. How came I? meets with the reply: through those lands that are concerned with uniformity and coexistence among universal phenomena and whither going? defends for its answer on the question whence came I? and the answer:—out of matter. In this way we arrive at what is, *prama fasil* the only conclusion: from matter, the earth, we came, to matter, the Earth, we must return.

We are now face to face with other problems which require a solution if possible. What is life? What is intelligence? and What is will? We live; we understand; we will to move from place to place and thereby give effect to life and intelligence. We are forced into a discussion of these terms on account of the negations which they imply: not life, death not intelligence not

willingness, which in their Entirely represent non-entity or inanimate being. Now "from nothing, nothing is." Whence, then, came life as we see it manifested in separate entities whether a man a horse or a growing tree? Was life before complex organisation or was it caused by either simple or complex organisation? By our athesm life must have been before organisation, for life was something from which life came, and it would be absurd otherwise, for then life must have come from not life. Suppose we say that life is the concomitant of organisation, we admit that we should know life apart from a condition of manifestation: organisation. Suppose we say now that life is an universal principle which is manifested under conditions of manifestation we account for life and not life: that is to say we have differentiated between granite and protoplasm, the infinitesimal mode of life's manifestation.

We now come to discuss the term intelligence, which is as much an abstract idea as "life", and must be reduced to the concrete before we can have a clear conception of what it means. Let us suppose an artificial rose, or any other beautiful odorous flower, which is so like a real flower that seen at a distance, it is mistaken for a natural flower; there is a connotation in the work itself of a high order of intelligence, and we assign that intelligence to the man woman or child who made the artificial flower. We now place a real flower side by side with it and see at once an incomparable superiority of the natural flower, in every minute detail, over the artificial flower, and we are forced, keeping strictly to terms, to say, "if the artificial flower is the product of a high order of intelligence, *a fortiori*, the natural flower is the product of an infinitely higher intelligence. On this method of observation and reasoning it should not be difficult to realise that there is an universal principle of intelligence which is manifested, like life, under conditions of manifestation. It should not be hard to understand this when we remember

that these universal principles are manifested through ourselves, we live, we understand. It is necessary, however, before effect can be given to these, another element must be understood, and to that the name of *will* has been given. Force would answer the same purpose because it puts, as it were, life and intelligence into motion. Force or Will is an universal principle which gives effect to all we perceive in the universe; millions of suns live and move, so to speak, which would be dead and motionless, if it were not for this universal principle which we call force that gives them motion. Can we not now see the great meaning involved in the words, "In *Him* we live and move and have our being."

Having shown that the universal principles of Life, Intelligence, and Will find their correspondence in and through us, we must now affirm the belief of science: that time, space, matter and force are eternal and indestructible. We must declare moreover that underlying these basic universal principles of Life, Intelligence and Will is irrevocable Law which is manifested throughout all the works of nature pointing directly to Universal Justice, and the utter destruction of any doctrine which teaches the possibility of miracles. We must now show in regard to universal law that all phenomena stand related as antecedent and consequent. For scientific and philosophical purpose Law has been subdivided into five classes:—

(1) Natural Laws which are beyond the reach or control of mankind; which, *he cannot break*.

(2) Natural Laws which mankind can break but when broken they carry the irrevocable penalty of infraction, and cease to punish when satisfied.

(3) Natural Laws in regard to which the cause and effect are so far removed that the ordinary life of man is too short to see the effect of the law's operation.

(4) Laws made by mankind for the governing of society which may be broken and the penalty evaded, or when put into force may be justly or unjustly administered.

(5) Laws of Art which must be observed in the production of some work.

It is foreign to the present purpose to exemplify these laws, suffer it to say, they are mentioned to show what a large area of investigation the mind must cover before it presumes to pronounce judgment on any matter with which it has not made itself familiar, free from prejudice, after very careful observation, experimentation, and verification.

We now proceed to examine the conscious being, through his material structure to the seat of consciousness. For this purpose we bring to our aid Metabolism, that mysterious method of nature in the transmutation, without conscious effort on our part of the almost infinite variety of foods we consume for the sustenance of our bodies. The word Metabolism is derived from the latin word *Metel*, change, and *Bolus* a particle; and signifies the processes through which all foods that we eat pass into the parts of our bodies which can be differentiated in their multifarious variety and functions! blood muscle, sinew, cartilage, nerve, tissue, fat &c., &c. We eat that we may re-supply the waste of our bodies as the result of exertion; and that we may secure continued existence as a conscious being. To avoid redundancy we may affirm on the authority of some physiologists that besides the waste and re-supply of the molecules and atoms that go to make up our bodies day by day, at the end of every seven years there has been a complete change wrought, so that not an atom remains of us that existed seven years previously. During these changes, it must be observed, the unity of our consciousness has not changed, we are the same conscious being that ever we were and at seventy years of age, we have worn away ten different bodies. The recollection of

the experiences of the conscious man are stored in our consciousness which, we repeat, is the same consciousness, except that each new experience extends our consciousness and unlike our bodily change which tends toward the minimum of decay our minds, our consciousness grows as long as our bodies are governed by the laws of life and health. This is eminently the case of those old people who pass away of smile decay in possession of all their faculties.

We have now to observe that while the same foods produce the same bodily organs or functions they create different degrees of consciousness in different individuals, i.e. if consciousness be the product of material substance, and is *per se* material. To understand this point clearly we must notice the difference between persons in the matter of sensitiveness: there are the sensitive, more sensitive, most sensitive, and above these the supersensitive, and each of these states represents a corresponding state of consciousness, the latter being the intentional, or that state wherein ideas come into the mind other than by sense impressions. If the materialist is asked to account for the difference between mind and matter, he will tell us that mind is the result of organised matter through Heredity and Environment; but this does not explain why all the members of one family often differ so much objectively and subjectively with the same heredity and with but little difference in Environment. From our own observations we are forced to the conclusion that whilst our material bodies are variable, as hath been proved, the consciousness is the same Consciousness, which proves, we think, conclusively that mind and matter are not one and the same; that the unity of consciousness persists above

the variable conditions of matter in which it is expressed and compels a belief in the indestructibility of life as expressed in consciousness. If the hour is asked? the feasible reply is that science is day by day intensifying the puzzle, what is matter and the best answer we can give is: "that indestructible something through which we live and move and have our being."

This brings us to the consideration of a most important part of our subject: the testimony of drowning persons. By an effort of our will we can transmit ourselves through our consciousness, through memory, to a very early point in our lives and recollect many details as we retrace our steps, but drowning persons, sufficient to establish an empirical law, have testified that, in an instant of time, there has come up before them in consciousness the whole of their past lives in panoramic view. We may therefore ask the question has nature been at work during all our lifetime making this accurate record that it may be disintegrated and passed into oblivion? or is it not more in keeping with the postulates of science that time, space, matter and force are indestructible; that *a fortiori*, mind which controls our material organised bodies must also be indestructible. In view of this reasoning it is easy to understand that:—

"In the corrupted currents of this world,
Offence's golden and may show by justice,
And Off't is seen, the worked prize itself
Buys out the law; But't is not so above.
There is no shuffling, there the action lies
In his true nature; and we ourselves compelled
Even to the teeth and forehead of our faults,
To give in Evidence," *Shakespeare*.

"That the dead are seen no more I will not undertake to maintain against the concurrent and unvaried testimony of all

ages and of all nations. There is no people rude or learned, among whom apparitions of the dead are not related and believed. This opinion which prevails as for as human nature is diffused could become universal only by its truth, Those that never heard of one another would not have agreed in a tale which nothing but experience could make credible. That it is doubted by single cavillers, can very little weaken the general evidence, and some who deny it with their life's confess it with their fears" Dr. Johnson.

It must be so—Plato thou reason'st well !
Else whence this pleasing hope, this fond desire
This longing after immortality ?
Or when this secret dread, and inward horror
Of falling into naught ? why shrinks the soul
Back on herself, and startless at destruction ?

addison.

PETER LEY.

Rochdal.

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MADRAS.

A SHORT ACCOUNT OF ALL THE ROYAL MARRIAGES BETWEEN SPAIN AND ENGLAND FROM THE YEAR 1170 TILL THE PRESENT.

AT the present time, doubtless, the subject that is being discussed more than any other by that comparatively small percentage of the British population which can rise above the petty interests of its everyday life and care for those greater events which make the history of our Nation, is the recent Marriage between King Alphonso of Spain and Princess Ena of Battenburg.

Our newspapers help to keep alive this flame of interest by well-timed treatises dealing with the history, the pursuits, the appearance, and even the dress of the Royal pair ; and some few have published longer articles discussing that exceedingly momentous, and apparently vexatious question of their religion. These latter show by their frequent vehemence that alas ! whatever else we may claim to be, we are not a Nation, which, considered as a whole, may fitly be described by that divine and rarely applicable adjective, " tolerant."

I am far from being absolutely tolerant myself, since I find that I cherish by no means loving sentiments towards intolerant people, and this proves the fact that I am not tolerant, because, we I so, I should approve even of the intolerant ; for this reason, having thus explained myself in a sentence made hideous by the necessary repetition of the same adjective, I desire to say but little concerning the religious aspect of the Marriage, and to reserve even that little for the conclusion of this paper. Meanwhile I wish to consider the alliance from a historical point of view, and to make this

present Marriage the occasion for reviewing those others of the dim and distant past, and for recalling the shadowy figures of dead and gone Kings and Princes, Queens and Princesses, whose love stories helped to bind together the great kingdoms of Spain and England. I have called the figures shadowy, but are they really so ? Not all I think, no, there are some of them so clearly graven in our minds eye by means of the historian's pen or the novelist's art, that they are to us well known human beings, whom we either love, or hate, or pity. Ah, how well we know, how intimately are we acquainted with the tragic figure of the divorced Katherine of Arragon ; the trembling, childlike Berengaria fearful of her soldier husband ; the sad hard-featured relentless Mary Tudor ; the cold, unloving Philip the second, her husband.

These at any rate we know and respect. Are they not as truly tangible to us as if to this day they dwelt on earth clad in their garments of flesh ? And it is of these, and of other less known figures that I now propose to write and I ask you to follow me patiently, as from the labyrinth of history and fiction I draw some few materials wherewith to design slight sketches of them.

As all students of history will be aware, Spain was not a united Kingdom under one sovereign until the year 1516, when Ferdinand of Arragon, surnamed The Catholic, died, having conquered the last independent kingdom of the country, Navarre, having by his marriage with Isabella of Castile joined together the kingdoms of Arragon, and Castile, and having, assisted by his brilliant wife, finally subdued Granada.

Long before this, however, England had been allied to one or another of the Spanish

Kingdoms by the intermarriage of certain princes and princesses.

The first alliance between England and Spain was that which took place in the year 1170 A. D., when the Plantagenet Princess Eleanor, daughter of Henry II, married Alfonso III (or according to some historians the eighth) of Castile.

Nothing could exceed the happiness which resulted from this union. To quote the words of Ulich Ralph Burke, author of "A History of Spain from the earliest times to the death of Ferdinand the Catholic"—

" Up to the time of this happy union, the reign of Alfonso III in Castile had been nothing but a succession of intrigues and Civil Wars but from the day of his marriage in 1170, to the day of his death in 1214, after a reign of no less than 56 years, he exercised the sovereign-power without hindrance, if not entirely without opposition within his dominions. If the domestic tranquillity of Castile during 44 years may not be attributed exclusively to the influence of the English Queen, yet the marriage bore fruits, in a second generation, of which it would be difficult to exaggerate the importance ; for it was the blood of the Plantagenets that flowed in the veins of their daughter Berenguela, or Berengaria, one of the true heroines of Spain."

Thus much the historian tells us, and space forbids us to dilate upon the marriage here. Upon England the Union had no appreciable effect, during the reign of Eleanor's father Henry, it is true we had no quarrels with Spain, but long and grievous were our wars with Ireland and Scotland, and bitter the intrigues with France, to say nothing of the enmity between Church and State which ended in the

regrettable murder of Archbishop Becket in the very year of the marriage. The daughter Berengaria here referred to, must not be confounded with Berengaria of Navarre, who wedded our Richard of the Lion heart, and who will be dealt with later. She was (I mean the former) one of the leading figures of Castilian history, beautiful, noble, an ardent Christian, a devoted wife a perfect Queen, and a woman who will ever be remembered with love and gratitude by her countrymen of all generations.

On the 12th of May 1191, there took place at Limasol in the Island of Cyprus, a marriage about which so much has been written by various romancists of all ages, that at the present it is difficult to disentangle the historic facts concerning it from the mass of fiction in which they are interwoven. I mean that of Richard I, or Coeur de Lion, with Berengaria daughter of Sancho King of Navarre. Richard was at this time on his way to join in the 3rd Crusade, but he had previously met Berengaria and fallen in love with her, whereupon he had requested his Mother Queen Eleanor to bring her to him so that he might wed her without delay.

However, history relates, that by the time of the arrival of his bride at Cyprus Richard repented of his wish and loved another, a Countess of Provence, a tall and stately woman, very different from the little, prim Berengaria.

But the Queen Eleanor would have none of his fickleness, and so married he was to Berengaria, whether he wished it or no. In that delightful romance of Maurice Hewlett's, "The Life and death of Richard Yea and Nay" (a favourite nick-name for the changeable King of England) the cere-

mony is thus described. "Married he was, so far as the Church could provide, in the Basilica of Limasol, with the Bishop of Salisbury to celebrate. Vassals of his and allies, great lords of three realms, bishops and noble knights, filled the Church and saw the rites done. High above them afterwards, before the altar, he sat crowned and vested in purple, holding in his right hand the sceptre of his power, and the orb of his dominion in his left hand. Then Berengere, daughter of Navarre, kneeling before him, was by him thrice crowned; Queen of England, Empress of Cyprus, Duchess of Normandy.

A great feast was held, at which Queen Berengere sat by the King in a gold chair, and was served on knees by the chief officers of the household, the kingdom and the duchy. Also, after dinner, full and free homage was done her—a desperate long ceremony. The little lady had great dignity and if they found her stiff, it is to be hoped they remembered she was very young."

Ten years after Richard arose from the feast and in his speech which followed told his poor child-wife once and for all how little he had her interests at heart, and made her realise only too bitterly what treatment she might expect from him.

Again I quote from the words of Maurice Hewlett. "Peers and Noble Vassals" he called out in measured tones (in which nevertheless deep down the shaking fit could be discerned, vibrating the music) "the work calls us; Acre is in peril. Kings who are servants of the King of Kings put by their private concerns; queens who bow to one throne only, to that bow with haste. Now, you of the Cross, who

follows me to win the Cross? The ships are ready, my lords shall we go?"

Then and there the King departed, and poor little Berengaria was left to follow him to Acre at her leisure. It does not appear that Richard ever had her with him except for a few days at Christmastide of the same year which they spent together at Jerusalem, when the knight of the Cross condescended to give his attention for a space to the unhappy partner of his throne, who perhaps more than other ill-treated Queen deserves our pity.

From this time Berengaria is heard of but little. During Richard's imprisonment in Styria, she is said to have helped to ransom him by selling her jewels, which shews that her nature must have been a singularly forgiving one. Finally, it is probable that she entered a convent, and God grant that in that abode of peace she may have found the happiness which the World so relentlessly denied her!

In the year 1254 splendid marriage took place, that between Prince Edward son of Henry III of England, who afterwards became Edward I, and Eleanor of Castile, daughter of Saint Ferdinand III of Leon and Castile, and great-grand-daughter of Eleanor Plantagenet, who had married Alfonso III in 1170.

The Marriage took place with great rejoicing before the altar of the Monastery of Las Huelgas at Burgos, after Prince Edward had received the honour of knighthood from Alfonso X of Castile, surnamed the Learned, the brother of the young Princess Eleanor.

This alliance was peculiarly pleasing to the Spanish people, since not only was Prince Edward heir to the throne of Eng-

land, but also Lord of the Province of Gascony, in sufficient proximity to Castile for the Castilians to desire amicable relations with its people.

At the time of this union, the Spaniards were far ahead of the English in matters of farming and agriculture, and while in Spain Prince Edward took every opportunity of improving his knowledge on these matters, and of learning all he could from both Ferdinand III and Alfonso X. Consequently, on his return to England, he made great efforts to ameliorate the conditions of the land under cultivation, to introduce new varieties of grass and vegetables, and to improve the cattle and horses by judicious selection of the best breeds.

In return, Edward sent some sheep from our country to Spain, as the Spanish breeds were but poor at that time. The climate and vegetation of the Spanish mountains proved peculiarly agreeable to the ovine race from England, and from the time of their introduction to the country, Spain has been the foremost wool-producing land in the world; her wool to-day rivals even that of Australia in texture and excellence, though perhaps not in quantity, since, alas! the Spaniards of our days are not renowned for diligence, either in sheeprearing or other matters. All historians agree that the marriage between Edward and Eleanor was an exceedingly happy one. Stories of the Queen's devotion to her husband are numerous, but perhaps the best remembered tradition is that which ascribes his recovery from a poisoned dagger wound, inflicted while on a Crusade in the Holy Land, to the great love of his wife, who is said to have sucked the poison from the wound with her own lips, and to have thus saved Edward's life. Whether or no this

story be true I cannot say, but it must certainly have its origin in some self-denying and virtuous act of this gracious Queen. Eleanor died on the 28th of November 1291 at Harby or Hardeby in Nottinghamshire while travelling Northward to join her husband in his Scottish Wars. It was arranged that the funeral should take place at Westminster, accordingly, the funeral cortege set out thither, the distance being 150 miles. At every place where the coffin Queen rested, a cross was afterwards erected, according to a custom then much in vogue on the continent. The sites of these crosses were Lincoln, Grantham, Stamford, Geddington, Northampton, Stony-Stratford, Woburn, Dunstable, St Albans, Waltham, West Cheap and Charing. Of these, only three remain, those of Geddington, Northampton, and Waltham; happily all three are still in a good state of preservation, and are to this day objects of intense interest to the antiquarian and historian. The Cross of Geddington is unique in architectural style, and was very evidently designed by a Spaniard, since only in Spain can anything resembling it be seen.

The one erected at Charing gave its name to the locality, in reality a part of Westminster, since the name Charing is said to be a corruption of the words "chere-reine," the cross having been erected by Edward to the memory of his "beloved Queen."

The Queen's heart was deposited in the Church of the Friars Praedicans in London the remainder of her body having been interred in Lincoln Minster, where a beautiful statue was erected to her memory, and at a later date one to her husband Edward to bear it company.

At the end of the year 1371 two important Marriages took place at Roquefort near Bordeaux when John of Gaunt, Duke of Lancaster and Edmund Langley Earl of Cambridge and Duke of York, the 4th and 5th sons respectively of Edward III of England, married the sisters Constance and Isabella, daughters of Peter the Cruel and Maria de Padilla. This was the 2nd marriage of John of Gaunt, who had been previously wedded to Blanche of Lancaster, by whom he had a son, afterwards Henry IV of England. By this Castilian Princess he had a daughter Katherine, of whom we shall have more to say later.

Isabella and Edmund had one son the Duke of Aumerle immortalised by Shakespeare in his Play Richard II. Of Isabella we hear but little. She died in 1394, and the Duchess of Shakespeare's Play, although posing as Aumerle's devoted mother was not really so, but a second wife of Edmunds, whom he had married after Isabella's death. Her introduction into the Play as Aumerle's Mother, is one of the many historical anachronisms which the great Playwright permitted in this and other plays for the furtherance of his dramatic effects.

The Marriage of John of Gaunt with Constance, caused the former on the death of Peter the Cruel, to lay claim to the throne of Castile in the right of his wife, since Peter had died without male descendants. On the 25th of June 1372, John styled himself King of Castile, but although both he and his brother Edmund fought hard to maintain his right, his claim was unrecognised, and was merely the cause of useless wars between Castile and England, during which time, on one occasion the Castilians sailed up the Thames and took or

burned the shipping almost to within sight of London!

Meanwhile, the Castilian throne had been occupied successively by Henry of Trastámara, a brother of Peter the cruel whose illegitimacy prevented him from being the rightful heir, and by his son John, both of whom reigned till they died.

In 1387, by a treaty signed at Troncoso in Portugal, John of Gaunt renounced all claim to the throne of Castile in favour of his daughter Katherine, who was betrothed and afterwards married to Henry, the eldest son of John of Castile; this Prince received the title of prince of the Asturias, a title which has ever since been borne by the eldest son of the Kings of Castile.

On the death of John of Castile, Henry succeeded to the throne, and reigned peaceably with his consort Katherine, the Lancastrian Princess; thus ended John of Gaunt's pretensions to the Castilian throne.

On the 4th of July 1394, Mary Bohun, the young and accomplished wife of Henry, son of John of Gaunt and afterwards Henry IV, died in Leicester Castle, and on the next day Constance of Castile wife of John, also died at the same place, which fact leads the historians to imagine that something of the nature of a plague may have been raging in England at the time.

After Mary's death, Henry was anxious to marry again; and having reviewed the various eligible ladies of Europe, he decided upon Joanna, or Jane of Navarre, the widowed Duchess of Brittany, who came to England in 1403, bringing with her two young daughters by her first husband, Blanche and Mary.

Since this marriage has no particular bearings upon the relationships between Spain and England, I shall not enlarge upon it, but reserve my limited space for other and more important ones. One feature, however, concerning the new Queen demands attention, she had a passion for travelling, and the remainder of the history of Henry the fourth's reign, from 1403 onwards, when not filled with details of the Scottish war, and Owen Glendower's insurrection, consists of descriptions of incessant journeys undertaken by the King and Queen to various places in their Kingdom. Judging by the distance between some of these, it would appear that the Royal pair were continually on the move, and when we realise the difficulty of transit in those days, the fact seems even more remarkable. To give one example, in the Spring of 1406, the King and Queen visited successively Waltham, Hereford, Kingston, Windsor, Durham; Surely, the modern craze for restless wandering can scarcely be said to exceed this love of travel, which was dominant even amid the utmost discomforts?

But I must pass on now to a far more important marriage, and to the history of a Queen in which we all take infinitely more interest than in Joanna of Navarre.

In the year 1501, Arthur Prince of Wales the son Henry VII of England, married the youthful Princess Katharine, the youngest daughter of Ferdinand and Isabella, the first sovereigns to reign over United Spain. Isabella was an ambitious mother, and had spared neither time nor money in order to give all her children an excellent education, and to fit them for brilliant marriages, and it was only after years of prospecting, dating even from the birth of the

infant Katharine that she finally decided that this match was suitable for her daughter. To quote again the historian Burke, this was a marriage "whose results throughout all time were no less remarkable and scarce less important than that which handed over Spain to a Flemish Emperor (that Philip son of Maximilian of Hapsburg to Joanna elder sister of Katharine) for after infinite negotiations and more than one rupture, after some ten years huxtering about, dowry, and a dozen changes of policy on the part of the various sovereigns interested in the alliance, Katharine, the youngest daughter of Ferdinand and Isabella, more familiarly known as Katharine of Aruagon, had been married to Arthur Prince of Wales, and the first act had been concluded of that strange and fateful drama that led to the Reformation in England.

This Marriage, which seemed likely to prove an exceedingly happy one, was of very short duration, since the bridegroom, always a delicate and fragile youth, died six months after the union, at Ludlow Castle whither he had been sent in the vain hope that the country air would benefit his health. Katharine was thus at the age of sixteen left a widow, much to the grief of her ambitious parents, and perhaps even more to that of the avaricious Henry, who hated the idea of losing her dowry, or of breaking off his amicable relations with Spain.

Miserable as were the later years of the life of the 'unfortunate Katharine, when divorced from King Henry VIII she dwelt in solitude with her daughter Mary, they are scarcely to be compared with the seven years of disgrace and wretchedness spent at the Palace of her father-in-law in the interim between the death of Arthur

and that of Henry VII. Frustrated in his designs to marry Katharine to his second son, owing to violent opposition of the Court of Rome, the miserly and greedy King of England announced his intention of marrying her himself; Since his own wife Elizabeth of York had recently died. In the words of history, "The fact of her being his daughter-in-law was an obstacle not even worthy of consideration by a solvent sovereign in those palmy days of Papal indulgence" (Having regard to this fact, it does not appear easy to understand why the Pope objected to the marriage with Henry's son). From this horror Katharine was, however, saved by the intervention of her mother, and was eventually betrothed to her brother-in-law, in the palace of Richmond on the 23rd of June 1504. Meanwhile her parents and father-in-law did all they could to conciliate the Pope for their disregard of his wishes, apparently without effect, for it was not till Henry VIII actually succeeded to the throne in 1509 that he dared marry his late brother's wife, and even then as we know, the Papal wrath was great!

But it seemed that life held nought but misery for the helpless Katharine; as time went on, and no son born to her survived, Henry, ever fickle, grew tired of his sad, delicate wife, whose six years seniority made her seem to him almost elderly. Other and fairer faces pleased him better than hers, and finally the appearance of pretty Anne Boleyn as a maid of honour at court made him decide on his infamous course of proceedings, which ended in the divorce of Katharine on the grounds that his marriage with her had been illegal!

This divorce brought down upon Henry the severe displeasure of the Pope, who, although he had disapproved of the marriage in the first place, was infinitely more furious at the idea of its dissolution, and threatened to place Henry under his ban. But Henry, caring nought for Rome, cast off all regard for Papal authority and laid the first foundations of the reformation in England by declaring himself once and for all the head of the Church in England.

Queen Katharine retired to Huntingdon shire, where she died three years later, leaving a daughter Mary who afterwards became Queen of England. I cannot better close this brief account of the unhappy Spanish Princess, who to the day of her death shewed touching allegiance to her brutal forsaker, Henry, than by quoting her last words as given by Shakespeare in his play King Henry VIII. She says

"Remember me."

In all humility unto his highness;
Say, his long trouble now is passing
Out, of this World; tell him, in death I bless'd
him,

For so I will—Mine eyes grow dim—Farewell,
My lord—Griffith—farewell—Nay, Patience,
You must not leave me yet. I must to bed;
Call in more women. When I am dead, good
wench

Let me be us'd with honour; strew me over
With maiden flowers, that all the world may
know

I was a chaste wife to my grave: embalm me,
Then lay me forth! although unqueen'd yet like
A queen, and daughter to a King, inter me,
I can no more—"

The next alliance between Spain and England is perhaps the best known of all, in fact it is usually spoken of by historians as "The Spanish match" regardless of the fact that it is only one among the several that have taken place.

"Briefly describe the Spanish Match"! How often has not the youthful aspirant to glory won through examinations, been confronted with this question! I myself have met it many times, and discovered to my cost on more than one occasion that although such reasonable beings as "Bright," "Green," "Meiklejohn," "Ransome," "Creighton" etc, who wrote histories for the enlightenment of the youthful mind were unanimous in agreeing that "The Spanish Match" meant the Marriage between Queen Mary of England and Philip II of Spain, yet some examiners desired as answer to their question a dissertation on the proposed match between Charles I and the Spanish Infanta, which, as everyone knows, was nipped in the bud by an unseemly quarrel between the Spanish Minister Olivarez, and that difficult personage, the Duke of Buckingham.

However, Examiners are not always explicit. Perhaps the very mystery which surrounds some of the conundrums they propound is good for the brains of youthful persons, since it encourages them to do what many of them would fain never do—to think deeply. But I am digressing, and it is my business here not to describe the foibles of Examiners, but to mention briefly the facts concerning this tragic and melancholy marriage, out of which, as far as we can see, no good ever came.

When Mary succeeded to the throne in 1553, she was unmarried, and the name of Philip was immediately suggested to her as that of her future husband. She well knew that to the majority of the English people this alliance could not fail to be displeasing since Philip was an ardent Catholic, and during the two previous reigns the papa

yoke had been almost entirely overthrown in England. Mary herself was, however, a staunch upholder of Rome, and certainly the fact that her Mother, with whom she had constantly resided, was herself a Spanish Princess, must have strengthened her desire for the alliance.

The Emperor Charles, father of Philip, was most anxious for the match, having far more of Europe in his possession than he could conveniently manage, he dreaded any interference from France, and fancied that the help of such a powerful ally as England would be of unutterable benefit to himself.

Philip was a dutiful son. He had previously been married at the age of 16 to his cousin Maria of Portugal, who had died little more than a year, and that marriage like the projected one had been for diplomatic purposes only, and not for love.

Accordingly, in 1554, at the age of 16, he was again sacrificed. This time to Mary of England, an elderly, plain, bitter-minded woman with whom he could never hope to have any real happiness.

The childhood of both Mary and Philip was singularly unhappy. Mary had lived in solitude, alienated from her father, in an atmosphere of perpetual sadness due to her mother's sorrows, and conscious that a certain section at least of her future subjects regarded her as illegitimate on account of her mother's marriage with her brother-in-law. In addition to this, from her mother's family she inherited a strain of deep melancholy, which in some of its members had even become the dread fiend insanity, notably in the case of her Aunt Joanna, whom it had once been proposed that Henry VII should marry.

The unfortunate Philip can scarcely be said to have had any real childhood, born as heir to an Empire infinitely larger than he could ever hope to control, his father burdened him with the cares of State almost before he was in his teens, and on one occasion even left him to govern Spain as Regent, while he himself attended to his more distant domains.

Philip is thus described by Hume in his "History of Spain."

"He was a preternaturally grave and silent child, with a fair, pink and white skin, and silky yellow hair The gloomy etiquette of the Castilian Court, the atmosphere of grim devotion which surrounded the Empress (his mother) and the ever-recurring suggestiveness that his father was engaged in a great struggle on the side of the Almighty against the powers of evil must have struck deeply into the nature of the infant. He was the descendant of a line of religious mystics, some of whom had crossed the border line of insanity. He sprang from the union of first cousins, and the curse of epilepsy was in his blood, so that it is not wonderful that the effect of his ancestry and his surroundings were visible in him from his earliest years."

The Marriage took place in July 1554 in Winchester Cathedral and it is said that more splendour was lavished over it than over any other Marriage the world has ever seen. Philip was most diplomatic and tactful in his relations with the English and eventually succeeded in making himself fairly popular among them, since in religion, and in all other matters he was on the side of Moderation, and as long as he remained in England, the bitter persecution of the Protestants, which had

made the reign of Mary Tudor among the blackest and most hated in English history, was kept in check.

The secret of the failure of this marriage lay in two facts, the first that Mary bore no heir to Philip, the second that a scheme by which any person is foolish enough to attempt to govern one country while residing in another, cannot but end in disaster.

Although at the time of his residence in England, Philip had not yet succeeded to the Spanish throne, the health of Charles I was so bad that he leaned on his son for support in all matters of state, so that Philip had virtually to govern his father's vast Empire.

This he found himself entirely unable to do while the cares of his wife's kingdom pressed upon him, so in August of the year 1555, he left for Flanders, unable to stay longer with Mary or to help her in the religious quarrels which were convulsing her country and making both her and her councillors hated throughout the land.

Mary was heart-broken at his departure, for even her sad nature had learned to love this man, who for unselfishness and devotion to duty stands high in the annals of European history. Her leave-taking of him is very aptly described by Tennyson in his Drama "Queen Mary." She says:

"Go? Must you go, indeed—again—so soon?
Why, Nature's licensed vagabond, the swallow,
That might live always in the sun's warm heart,
Stays longer here in our poor North than you;—
Knows where he nested—ever comes again."

Philip. "And, Madam, so shall I."

Mary. "O, Will you? will you?"

I am faint with fear that you will come no more."

Philip. "Ay, ay; but many voices call me hence."

Mary. "Voices—I hear unhappy rumours—nay, I say not, I believe. What voices call you Dearer than mine that should be dearest to you?"

Alas, my Lord! what voices and how many?"

Philip. "The voices of Castile and Aragon, Granada, Naples, Sicily, and Milan—The voices of Franche Comte, and the Netherlands,

The voices of Peru and Mexico, Tunis, and Oran, and the Philippines, And all the fair spice-islands of the East."

Mary (admiringly). "You are the mightiest Monarch upon Earth, I but a little Queen, and so indeed, need you the more."

Thus far the great Poet dramatist, who has so ably written a portion of the life story of Philip and Mary. Now, I return to my own words and will endeavour briefly to end this same story.

As we have seen, Philip left England, and became exceedingly busy in Flanders and elsewhere, so that except for a few days in 1557 he never saw his wife again.

The next few years of English history are almost entirely occupied with the horrible persecutions of the Protestants, during which time such martyrs as Ridley, Latimer, and Cranmer met their death at the stake. In 1558 Philip, who was now King of Spain, Charles having resigned in favour of his son in 1556, was led into war with France in which Mary helped him. For a time he was successful, but eventually disaster overcame both the Spanish and English troops, and Calais the key of France held by England since 1347 was lost:

At this time Mary's health was failing fast. During the absence of her husband she had fretted terribly, and this new loss proved more than she could bear. Gradually she grew weaker, and at length on the 17th of Nov: 1558 she died in the Palace

of Westminster, a miserable, disappointed woman, hated by her subjects, and knowing that Elizabeth whom she ardently detested on account of her religion, would succeed her as Queen.

After her death negotiations were set on foot for the Marriage of Philip with the new Queen of England, but that decided personage refused to entertain the idea of wedding the King of Spain, or indeed any husband.

Eventually, as a third wife, Philip married the beautiful little Princess Elizabeth of France, and thus made his peace with that country. It is gratifying to learn that Elizabeth by her sweetness, wisdom and goodness, completely won Philip's heart, and that after so many years of trial and disappointment he met with love and true devotion from one of the most charming women that has ever graced the Spanish throne.

Philip died on the 13th September 1598 at the Palace of the Escorial Madrid, which residence he had built with the money wrung relentlessly from his people. His sufferings at the last were horrible, and he is said to have regarded them as punishment for the cruel way in which he had tormented the poor in order to obtain money for the erection of the exquisite pile of granite buildings, under the roof of which he spent his last miserable months. However that may be, we must remember that the task of governing all the countries left to him at the abdication of his father was such that no man could be capable of doing it completely; and very much must be forgiven to the man who strove earnestly, though of necessity faultily to do infinitely more than ten men of his ability could have successfully accomplished in one life-time.

This Match brings to a close the history of our past Alliances with Spain. True, in the year 1621, a Marriage was projected between

Prince Charles, afterwards Charles I of England and the Spanish Infanta, but this, owing to reasons I have already mentioned, never took place, Charles marrying instead the Princess Henrietta Maria of France; thus from the year 1554 until now—1906, there has been no inter-marriage with Spain so that the present match between King Alfonso and Princess Ena cannot but be regarded with especial interest.

As far as I am able to judge, the only objections raised against this union are religious ones, and to many people the differences between King Alfonso's religion, and that in which his bride has been brought up are apparently irreconcilable. Be that as it may, I have no intention of arguing the point and of making myself thereby ridiculous, since I am certain of one fact at any rate, and that is, that so long as the population of the entire World exceeds one, so long there will be sects and creeds varying in number according to the number of human beings inhabiting the Earth.

Accordingly, the best thing that any reasonable being can do is to realize that though the particular creed he belongs to is right for himself, that likewise the creeds of his neighbours, however much they may differ from his own, are also right for them, and that he can do far more good by striving ceaselessly to make his own character more like what God intended it to be, than by endeavouring to alter the opinions of his neighbours on some matter of dogma.

I think that the great sages of the East may teach us many a lesson concerning creeds and their value. Briefly, the summing of their ideas is this. "The purposes and uses of the various religions are to train and teach the immature souls of men according to their own individual characters, and to teach them by symbols the Eternal truths; one religion proves itself suitable for one man, another for another. When, by aeons of training the human mind has risen so near to the Divine as to be able to worship

without sectarian prejudices, then and then only will creeds and dogmas be unnecessary, since then Mankind will see beyond the veil and realize the Eternal Unity of all religions by living in the radiant light of The Lord of All Truth."

Personally, I am certain of this fact, that the matter which concerns both Spain and England most at this time is not what views Queen Ena holds on matters of dogma, and the advisability of changing her creed for one which after all is not so very different, but whether she will prove the soul of honour, truth, justice and purity. And this she can only do by living from day to day near to the heart of the Great Creator himself and by humbly learning from Him, what all the ceremonies in the World can of themselves never teach her.

I will leave the political side of this marriage, interesting as it is, to other and wiser persons, and with these remarks (in which I hope I have offended none) close this paper, not however, before saying that to the youthful King and Queen of Spain I wish every possible blessing that can ever be bestowed upon them, and long may they live to enjoy such!

MISS MARGARITA YATES.

Hampstead, London, N.W.

All is Vanity.

Vain the world, vain still its joys, its hopes, its fears;

Vain woman's truth for man; so his for her;
Vain son's respect, a maid's modesty yet more;
Vain name and fame; vain neighbour's help, vain wealth;

Vain health, strength, power, ease and vain the life;

Vain sister's love; vain brother's; care mother's vain;

Vain death; vain hell; vain heavens all; vain the Gods.

Vain body fair; words vain; and heart, all is vain;
But justice, truth and love, three states that last.

The Safe Road.

Cast out thy cares, Oh! slave of name and form;
Smile, smile on earth's griefs and full comforts all,
Know them e'er fleeting, ever fairy like;
Shed them dry and burn. Now safe go thy way.

No Rose Without a Thorn.

No dog without his tail, tho' faithful be;
No woman void of gossips, tho' divine;
Of superstition and vain-glorious trails,
Tho' sustenance of life religious on earth;
No man has no desires, tho' pure at heart;
No cloud devoid of thundrous voice and whips
Of lightning dread, tho' plenty pours unasked;
No man unmoved by lust, for woman's blush;
No pain severed from joy; no joy from pain;
No force unmindful of its constant mate;
No tongue that fails to wound, tho' sentinel;
No light without its shade, on pleasure's wings tho'

No wealth unsung by pride and insolence,
Robbed of mere talkers no religions grand;
'I' always weds 'not I', day makes the night,
Alone He is, above, good, better and best.

July 06.

Judge not thy neighbour's ways, but judge thine own,

Unruly mind uneasy rests, unmans,
Low, looks of joy at home and everywhere;
Yokes thee to death and sheds round woes. Be good.

Judge not. Thy brothers all; their inner worth,
Untold times do tell; a drop, the present life,
Lies hidden in the long, long past. Who knows
Yon mountain's nudeness, or, dress? Toierate.

August 06.

Absorb the rays of good that blow on thee;
Use them in wholesome service of man and beast,
Gild not thy words with lie; fret not at fate;
Unmoor thy love for man locked in chains selfish;
Sift thine within; defame not neighbour thine;
Think truth, talk low, and act love, and judge not.

VAIRAGEE.

OH JENNIE
Where is your Laddie gone?

A SONG

By

The author of the "Dual Image"

Oh Jennie where is your Laddie gone?
Oh Jennie where is he?
You seem so sad and woe-begone!
Is your Laddie away from thee?

Oh where's the light of your beaming eyes?
Oh where is your rose-bloom now?
Your voice is faint with heavy sighs,
The pallor of death's on your brow!

Oh Jennie where is your Laddie gone?
Oh Jennie where is he?
My Laddie has gone and left me alone!
My Laddie has gone from me!

Yet oft vowed he I was his own
and his own I would ever be!
Oh Jennie where is your Laddie gone?
Oh Jennie where is he?

With stately mien and stalwart tread
To the roll of the drum steps he
And heeds not the maid he wooed and wed
Though his parting is death to me!

Nor minds me now on my lonely bed
When I cry for death's release
Nor thinks of the tears for him I'll shed
Till I find in death my peace!

Oh Jennie where is your Laddie gone?
Oh Jennie where is he?

WILLIAM SHARPE.

[According to good critics the above is a piece of Lyrical writing that cannot be surpassed. The perfect rhythm of every word, the refrain and the recurrence of "He," "Thee," and "Me," especially "He," and "Me" make it particularly pleasing to the ear.—ED. ARYA.]

"FOUND DROWNED."

INTRODUCTORY.

THE young Maha Rajah of Rewa was a few years ago reported to have addressed his Sirdars and subjects as follows:—

You will remember that ever since the Rewah Family came here from the East they never indulged in wine. But it has come to my notice now, and especially since a new wine-shop has been opened, that some of us have begun to drink. I know it perfectly well who are at the root of all this; but I do not deem it advisable to give out their names in this Durbar. You must not, however, forget that whosoever among my Sirdars will, in future, indulge in liquor, shall be the cause of sharing the Durbar's displeasure; and it is desirable that the new wine-shop that has been started here should be at once closed. I have every hope that my words will have their full effect, and I shall be able to find an opportunity in some future Durbar to observe with great pleasure that whatever I have said now has been fully realised."

When I read it, I felt touched from within by a poetic impulse and hit off this dramatic poem. The incidents upon which the play is worked out are drawn from real life. For one reason or another it came to be put by till now. In view of what we are recently told by the American Society of Fifty composed of eminent men like the Hon. Soth Low, the Hon. Carolle D. Wright, Dr. J. S. Billings, Professor Peabody and others and constituted to examine the Drink Question in all its bearings, I feel that I should not defer the publication of the play any longer.

ACT. I.

SCENE I.

THE ROYAL PROCLAMATION.

The Palace—A Council Chamber.

Enter King, Sanker, Wamba, Sirdars and attendants.

King.—

Therefore dispute not lords; let it be known
This hateful liquor shall be neither brewed,
Nor sold in our dominions; who dares
Infringe our will shall have such treatment

As what the king of Sindh with foam at mouth,
And spear in hand so late received from us.
Therefore our pleasure, Sanker, go, proclaim

At once;

San.—I shall my liege.

(Exit.)

Wamba.—

My liege, thy friend who from the lowest round
Of infancy to that of age hath e'er
In doing duty shade-like followed thee,
Disdaining thy behests to disobey;
Whom gratitude, the noblest trait of man,
Hath strong bound than chains of adamant,
This Wamba, old and grey, thus kneels: thus

Thy comrade, liege: vouchsafe to him a word,
In answer to his query: what thus soon
Could have such wonders wrought, what mighty

Hath thus thy sleep disturbed, thy mood

Hath changed thy voice, thy custom modified,
Thy greatest joy the cup, thus turned to hate?

King.—

Our faithful friend, abode of virtues blest,
Thy counsels shrewd were always sought by us
In war and peace; for righteous laws, our state
To thee, indebted stands; the rashest schemes
Provoked by sense of power without a bound,
Have been, by thee new-formed and changed

for good.

My lord, before thy stronger mind and sense
Our weakened wisdom long hath quailed and

Like lambs from grisly den of Indian lions,
The law proclaimed e'en now was hatched and

Within this aged frame, for some time past.
Our first impulse to plainly speak our mind
Was checked on further thought; we feared

We feared established use would look in awe
At such a scheme and that thy winning art
Would drive this new-born thought from us; for

My lord, we sue to be excused.

Wamba.—Wondrous!

King.—

Nay cease, for thou shalt hear from first to last
How this new light broke in upon our brain
How we ourselves became converted soon
And what hath made us thus proclaim our will,
On Vijaya Dasmi eve it was when we
Retired from Royal chapel after prayer,
A dervish came to us; he was disguised
In form and gave us cause to closely note him.

He carried in his hand a bag filled well,
I knew, with books; and on his other hand
A cane; he came not here as fakirs do
With mean intent; our care was roused for him
For, see my lord, he neither ate nor drank
But went on preaching to the crowd.

We caused him to be called hither and found,
By promise, threat;—for he reluctant seemed
To tell us who he was and whence he came.
He was of English parents born, and he
Did go abroad for what he termed his love
To God's created beings: it was supper-time.

This saintly man was given a royal feast,
With choicest dainties of this land; the wine
That sparkling filled the tankard placed on high,
Was from Opporto shipped; the orange groves
Of Lombardy did figure prominent,
But hear, this guest repulsed the lively port
And asked for simpler drink that nature gives.

When we our goblets raised, his health proposed
And drained our golden cups of refined drink,
He drained his glass of nature's rain-given drops.

Our proffer scorned, our anger was aroused
Against this stolid saint; with flaming eyes
Demanded we his conduct in the case,
The trembling monk then fell on knees and craved

A private audience; but which our lords
Persuaded us to never bestow, and more
Being full of wine, they would have beat the man

But for our voice; we granted his request,
And then my lord, what wealth of knowledge true

Did he to us reveal, what truths of science
And of the law that rules this universe!

Wamba,—

Lords, lords, this is wonderful,
What next my king?

King,—

The next is shortly told.
We heard, were removed; and then a pledge we took,

For mark you this, his reason then became
Our master sole; he made us take a pledge
Of life-long abstinence, and this we did,
Thus in the end a vow we took to stop
The spread of drunkenness in this domain,

Wamba,—

The next my lord you know; how argued he,
Against the use of wine?

King,—

We shall tell you.
He spoke us long, but interest abridged
The length that else no mortal could have borne,
We stand in state; come thou along with us
And we shall say in full what he hath said.

(Exeunt King and Wamba).

Nana. 1st Lord,—

Heard you this narrative?
It smacks, I think of child-play.
It bodes not well to him or us.

Sakha. 2d. Lord.—I think so, too, my lord.
To abolish a custom with one stroke of the pen
is what I have hitherto only heard of, but I see
it before my eyes. Accursed goose-quill, would
you come between the cup and our lips? We
will send you to Hell.

Nana. 1st Lord:—I will not obey this pro-
clamation for all the world. Let him banish
me, plague me, I care not. It is of greater
consequence to me to be banished from the
company of the decanter than that of his
majesty; and there is no greater-plague than
going without my bottle of sherry before bed-
time. It cures me of my ague, it relieves me of
my cramp; it gives me sleep,—strength, health,
nerve, bone, muscle. I shall go to to hell,
if I obey the mandate. Why then go by dis-
obeying? Will you obey it?

Sakha. 2d Lord:—Neither will I. But one
thing troubles me and that is, if I go without
the pleasure of his majesty, I shall go without
my drink. So I must ostensibly obey and re-
ally drink.

(Enter Shivram, a lord).

Shiv:—Lords, lords, did you hear the news?
His Majesty's subjects are in open rebellion at
the proclamation and positively swear they will
not obey it. Lord Gora is gone to them al-
ready, and they are forming their camp on the
north of the Satpura Hill.

1st and 2nd Lords:—Go we too and find our
fortunes there.

All exeunt.

SCENE II.

YOUNG LOVE.

A garden in the king's palace.

Enter Tara and Malavya.

Mal.—Bear with me, gentle Tara, to you,
I must speak the truth.

Tara.—No, my love, speak fiction. Pray,
talk on endlessly. Let thy sweet voice ring on
my ears and if thy theme be fiction, I cannot
be moved by the purport of thy speech and
still shall be a listener to thy charming sound.

Mal.—Well, my dear one, I shall speak
fiction; now listen. There was a ruler who had
a most angelic daughter.

Tara.—There was a faithful lord who be-
got a most virtuous son.

Mal.—Nay, sweet, hear me to the end. Her
name was a pretty one. She was a sweet tem-
per, gentle manners, comely countenance, learn-
ed disposition, and so perfect that she seemed
fit for a better world.

Tara.—Her age, I pray you tell me.

Mal.—Her youthful eyes had seen but the
advent of 19 summers and each summer left
her more blooming than before.

Tara.—What may be, Malavya, her height.

Mal.—Just about thine, Tara, her colour of
hair, thine her lips, thine, her eyes, eye lashes
brows, nose, mouth, everything thine.

Tara.—A most fictitious personage you tell
me of. How now, Malavya? Am I such a
compound of fiction?

Mal.—Not that Tara, My imagination cannot
fly from you and make another creature fit to
adorn a narrative. You fill the volume of my
brain, you fill my eyes, you are in my mouth.

Tara.—O, Malavya, I would that I were in
your heart. The brain becomes giddy, Malavya,
and can no longer retain the impressions it has
received. The eyes are closed in slumber.
The mouth is but the most changeable portion

of the body, as variable as the sportive shade
of the quivering aspen, now emitting sounds
which would convert a devil into an angel,
now engaged in preaching the most devilish
doctrines. O Malavya tell me, do you wear
me in your heart?

Mal.—In truth do I, kind lady, you have a se-
cure corner in my heart.

Tara.—No, I want not the corner. I want
the whole: but come tell me, why this sudden
emotion.

Mal.—Thy father, Tara—I have been marking
him of late—appears changeable. Something is
brooding in his mind, the exhibition of the
offsprings of his anxiety may be something dis-
agreeable.

Tara.—Soft, somebody comes this way, quick,
hide thyself.

(Malavya hides among the bushes.)

Enter Durga.

How now, Durga? What news abroad?

Durga.—Gracious Madam, the most dreadful
news. The king thy father whom I had nursed
from his tenderest years and who appointed me
to look to you also Madam who is the jewel of
his eyes and the pearl of this country.

Tara.—Come now, Durga, tell us the news.
What about the king mine honoured father?
Tell me quick.

Durga.—Restrain your impatience, Tara, gra-
cious madam I mean for my memory goes back
to the days of your childhood, when you were
no more than a thoughtless girl of seven years
of age, and when I used to call you by funny
names.

Tara.—What Durga, tell me the news about
my father. Has anything dangerous happened
to him?

Durga.—O, Madam, the most, the worst—and
who expected it from such obedient subjects?
The people are in a rage and swear and stamp
and bite their lips against the anointed lord.

Tara.—And what has transpired in so short a time to turn the lambs into so many lions?

Durga.—Nothing Tara, my lady, except a proclamation as they term it what it is I shall tell you on our way. Come on, the leaves are spread, and they grown under the weight of the daintiest dishes. Everything is served up. Make haste.

Tara.—Yes, I will. (aside) Farewell, boughs that tune melancholy notes at dusk; I would drink thy nectared melody at peep of dawn.

(Exeunt Tara and Durga.)

Malavya comes out.

Mal.—

How countless are the obstacles that stand,
The interim between an act proposed,
And done; and when we find inception sweet
The end is turned to cups of bitter gall.
Which forced are we to taste, if we would win,
The purpose set before us all; whose'er,
Doth claim his own the rose-bud Tara fair,
High hopes has he two sway the sceptre o'er,
This kingdom far and wide in that the right,
Descends to him by the only bloom,
The graceful bloom that decks the Royal house
I've moved her heart; she smi'd on me with
such,

Tender love, and looked such gentle looks,
I think, I've chances fair to pluck the bloom,
From off the bough, and fill the throne with
grace,

Divine of Tara's love in course of time.

Howe'er it be, at morn I will be here,

And thence I'll fly to the Hill with Tara
dear,

(Exit.)

SCENE III.

THE CONSPIRACY.

The Satpura Hills.

Enter Lord Gora.

Gora.—

The king throws off his mask and takes his
stand

In bold in front of new reforms and thinks
If holds he on to ancient laws and then
Work out his plan o'er them and customs
old,

The world's spiritual safety strides astray
The notions old of ancient monarchs great,
Won't stand, he thinks to world's higher
needs;

And thus strikes he a firmer path and new
Broad based and well upon its innate
weal

I fear—and all—he is taken off the scale.
He sets at knought its distant breakings
forth

't would make the people mad with rage;
some've fled

And here they from their camp for what
they would

Have me to work for which I have some aim,
In that the king should vow to customs old
And potent laws of master-kings of yore.

Are they but fools to ignore the people's
weal

While they did hold for truth that people's
weal

Was sovereigns fountain-head of weal and
worth?

Are they but fools who reigned so well and
let

Their purpose merge and mingle with the
worlds?

It is because that they, this end ignored;

That new Harvarsha flowed with milk be-
times,
And people thought they lived on plains of
heav'n?
O, they 're the sov'reign life and light of
yore.

To say 't we say besides, to say 't is nought,
'Tis mere hundred-thousandth part of
truth.

Their laws are sound their customs good
tho' old.

And yet I think, we need some changes
here,

Some changes there to steer up with the
times.

But, hark! the king hath worked out in a
wink

Such change as but by many an age obtains,
And thus proclaimed what bubbled upper-
most

From heated brain of his; if he's to build
On basis new and set aside the past,
He takes a thoughtless leap in darkness
grim

And has to grope to find the end in view.
Perchance 't would lead him right to hope
at once,

Perchance he has to ply the futile gloom
'Tis vain to decompose the past and slight

The past must be the ground-work for him
still.

Besides how strange that state should
come between

The cup and lips of many a human soul!
What childish sports—

Enter a Servant.

How now fellow?

Servt.—The general is come.

Gora.—Is he alone?

Servt.—Some lords accompany him.

Gora.—Do you know them?

Servt.—No, my lord.

Gora.—'Go,' bring them in.

Servt.—'Tis done my lord (exit).

Gora.—

These are the lords who 've fled the king's
domain

And come hither rebels to die or live
With wine that life inspires to weary
hearts.

*Enter Beramji, Tirimbak, Shivram
and other lords.*

All.—Good morrow, Gora.

Gora.—Good morrow to you. You are all
welcome.

Ber.—A word with you Gora (They con-
fer apart.

Trim.—

Therefore our trumpets shall summon the
king

To blasts of war if he maintain his will
Proclaimed of people using lively port

The king to fling such damp on public
health?

What can be more supremely void of
sense

What can be more absurdly wild or rash?
What greater rashness could engage him
thus

In writhing mis'ries far from any cure?
What man he 's kept in check by Sanker's
crafts!

Aged, Sanker has of course made known
the law

By beat of Tom-tom in the market place

Shiv.—

What else can Sanker do? He 's but an
orb

That shines in light of dancing acolytes
An orb that wheels discordant rounds from
there.

And wheeling shed the borrowed lustre
dim

While sense of self doth leap in boundless
bounds!

For once upon a time when famine dire
Oppressed the people hard, a straggling
In longing for a fresh and new-born day
When fortune would with richest ermines
His worn out cloak so abject ev'ry way
And deck him with her badges bright and
In vain he stretched his often thwarted
To Sanker great who designed at last to
His wisdom answered: "Nay my horse is
When once again the care-worn lad approach-
He said:—"I paid my horse a thousand
How sternly wisdom beats on both his
It leaves for mem'ry many a scar behind!
This man is now become a helm that steers
the ship.

Triml.—

A helm indeed to rule its course
A guide whose wild capricious humour
To vilely grudging thoughts of those
Whose inner parts are dark as outward
ones,
who 're wise enough—Minerva's sons indeed
To dim the stars that gleam on flying
gowns

And true merit! And woe the spite to find
A hole in gaberdines of all the world,
To weave confused webs of foul designs,
To play the game of grab with stout intent,
To dog the heels of those that thrive full
well,

To dance according as they please or
While they look down upon the weak, and
And last revile the saint when bridge is
O, these should form the tests avowed of
And higher far than proved efficiency!

Gora.—
My lords 'tis strange indeed reform should
Supreme at drinks and cups and games
Adores the golden calf, and has become
Creator sole of corners here, crewhile
Shall man attempt to rise in public eye
In spite of all that want of wealth may
bring?

Since sterling talents displayed in the sky
Are seen by none when wealth is not its
Since worth is nought when wealth is not
Since man of wealth may make, unmake
Welladay! How could the few who 're

born
To right the wrongs e'er hope to rise to
From whence alone such things are done
The stars are futile in the sunlit sky
The rose bud plucked before it reached its
time

Reveals not all its charms in after-time.

Beramji.—

Alas once here there was a master-mind
Whose mission grand he worked like stars
When all around in passing loveliness
Did shew in every parched shrub a bloom.
A like of it, adoring it, its type

Of worth had such scaphic heads been
There would have been a pow'r to knock
Would these have happened then?

Gora.—

That's why they're driv'n
Away to foreign shores, whence they shed
The master-minds kept coldly out of sight,
While shake-head Bull and Haughty Heath
are perched

Like pigmies on the Vindhya seats of those
With flying pantaloons and cigar smoke
That wreaths in curls and open out in front
In place of wisdom's broad and lofty brow—
His whimsies wild maintain a constant change;
They now forbid the use of lively port
A moment hence they would forbid the use
Of any drink and then by grades what not?
He might bid the people walk on fours
And after like to see them highly scorch
In seething cauldron like a rib of flesh,
And lest it may, he must be brought to stand.
Ye three and thirty crores of Indian gods
In vast immensity ye truth how would
Brook we this insane-moulded form of things

Triml.—

But there's with us the antidote for it.
Because, in times not long ago, the king
Did hold beneath contempt a certain guild,
Did chide them hard and keep them off the line,
When they worked out a thousand schemes to
shake

His rude designs and rose up bold in arms,
He muttered slow the words in huge alarm;
"O, yield to them" would such a baggage now
Be quite beyond our cannon's furious growl?

Shiv.—

They would excite a frenzy in his brain.

Beramji.—

He'd feel the agony of death in life.

Gora.—

Therefore our trumpets shall summon the king
To blasts of war; Beramji on the Hill
Be ready dight, when go we in and taste
The cup and leave the rest to what it will.
(All exeunt).

ACT II.

SCENE I. THE FLIGHT.

An arbour in the Court.

Enter Tara singing.

May I hope to find my lover,
Promised he to come at this hour.
In this nectar-craving bower?
Moon-beams do stir my frame,
Fast doth languish thy dame
In this nectar-craving bower
Promised he to come at this hour
May I hope to find my lover
Cupid his shafts showers
Lost are all my powers
In this arbour shady
Leave me thus to pine what mad ye?
Am I not thy loving lady?
How long hither I rove
Why break thy time my love?
Am I not thy loving lady?
Leave me thus to pine what made ye
In this arbour shady?

(She roves and discovers her-
self to Malavya).

Enter Malavya.

Mal.—

But my Tara, if you mean to fly north-
ward, we shall have to return perforce; for
many are the friends and relations there resi-
ding who faithfully serve and honour your
father.

Tara.—

Then whither shall we go?
Good Mala, devise some swift means and tell
me presently, or I die in your arms here in this
arbour.

Mal.—

I know of a lonely house which belonged to my
grand-father in a wood to the South of this
place. Do you see, my sweet, those mountain
tops fringing the sky? Well! my dear, if your
tender heart can think of such an abode, I promise
you, I shall make you as happy as an angel.

Tara.—

Why, so I am now here in thy presence. I feel
supremely happy in thy company. When shall
I be ready? When will you come? Shall we
alone? Shall I take with me provisions and
jewels? In short, tell me quick, for the Sir-
dar's train is coming up. Make haste,

Mal.—

Don't you trouble your mind with any thought
about preparation for our journey. Only keep
good-watch at seven. I shall be here, and then
we shall away to company and not to solitude.

(Exeunt severally.)

SCENE II.

THE BETROTHED.

A part of the same.

*Madwaji is discovered
thoughtful and pining.*

Mal.—

Thus fare the souls that wait on maiden's smiles

To-day she laughs to-morrow looks askance,
And ere the man whose life on her depends
One loophole finds to thrust his trembling

Her beauty proud, offended looks and cold
And spurns the fawning dog in great disdain
And prudish petulance; her honeyed words
Her looks evincing deepest love and true,
Her face, the sweetest face of all so sweet

Combined with far the loveliest frame divine,
Her eyes whose aspects e'en the pilgrims
tired

With ardour rare and true, untired admire,
My Tara fair! that high emblazoned name
In purple bred, should it not sound with mine?
I'm lordly born and lordly bred and have
Good parts of man derived from Royal blood
I am thy match; thou 'rt betrothed to me
As music unto heavenly harmony!

Could thou then be Ah sweet! the type of
change?

Thy voice rings on my ear; thou art with me
When I do sleep; and when awake, thy form
Dwells on my heart; to such a one why prove
Unkind? why not requite my love for thee
My constant love, not swerved to this or that?
Why change thy heart to my unchanging love?
How yielded you to one of baser blood
Who tried by arts and painted words and
smiles

And moved thy heart with airs of doubtful
trust

With his compassing all the passions wiles?
(Gets up and roves).

Oh solemn tie which by the fates are made
But which on earth doth like a chance work
seem!

Who trusts to thee could trust a rope of sand
Why not return the love I owe to thee,
When true enjoyment should your love
redeem?

How fickle hast thou hymen grown of late?
(Perambulates.)

No fault of man or of his maker none,
Nor is it aught of human flaws or none
But of the choice for then do nature's laws
Assert themselves and from the thralldom call
The heart that wondered wrong and hath
lost all

Why not kill love at first ere hatched from
shell?

Why hatch and nurse, then hew and carve it
down
To pieces fit for hounds? Sirrah! gone! Boy!
Whither gone! Boy!

Enter a servant.

What the deuce took you off from here?

(Prepare to strike.)

Serv.—(aside)

Les the deuce thy maddened rage
Should turn again upon thy page.

Mad.—

What murmurest thou to yourself thou bully
(Strikes him.)

Serv.—

Nothing master, but to know my errand

Mad.—

Lead the way, thou knave.

Serv.—I will.

(Aside) If like a knave I lie

Why Tara cold, defy? (exeunt.)

SCENE III.

THE CHILD.

A pleasure Garden.

Enter Ramsingh.

Ram.—

So grand as are the rights imposed on us
We're shaken hard to explore the lofty veins
Of subtler force that runs thro' public weal
We're often no more glad; we're sad for it.
When is done our blood-consuming work, we find

We solace find in children's simple lisps
And nature's soul refreshing scenes around.
'Tis sweet to see the smoothened healthy smile
That rippling gently flashes from a child
This the fates grew too astute to grant
Unhappy man thus doomed to be accursed
To have no son to save the soul from hell
Of hope, of joy, of peace are we deprived
But by the grace of heav'n our Lila's blest
With one in virtue of the happy deeds
We had committed in our former lives.
He calls to mind those jolly happy days
When care imposed on us was naked none
Beyond the timely meals and renewed sports

Who's there ho!

Enter an attendant,

Att.—

So please your majesty

Ram.—

Bid Golab the maid to bring Balu hither

Att.—

Your majesty's orders shall be duly obeyed
(Exit.)

Ram.—

'Tis Sweet beyond the paint of words, to hear
The fluid flow of children's silver voice
A voice so soothing, sweet, sublime and pure
Which like the notes majestic deep and wild,
Of Aeolian lyre refresh the troubled mind
O child! thy lisps so pleasing, soft and free
O! 'tis the Sweetest thing on earth for me!

Enter Golab with the child.

O come, my joy, my life, my sole delight

Whose very sight fills us with light divine.

(The king takes the child and gazes
unto his fine countenance.)

What pure effulgence flashes forth from thee
It brings to strong relief the scenes around
And lays them over with waves of living gleam
Thy hair does curl about thy Lily face!

Bal.—

My mother? There she comes!

Ram.—

He maintains a constant thought of Lila.
Her name is always fresh upon his mind.

Enter Lila.

You cheer me with your presence you are
Welcome, Lila.

Ram.— Wanting to speak to Tara, I learnt
that she was here and came to join her, I am
extremely happy to see your presence.

Ram.— Come sister, rest we awhile on this
marble slab and enjoy the scenes around.

(They take their seats: Balu flings himself
upon his mother's arm with clinging tender-
ness).

Ram.—
Untaught and yet by wisdom pulsed
Why cling you on to mother's breast
Stirred up an if with terror sharp
And put thy cry for hasty smile?
What toy or sport shall please thee babe?
O Anger comes to thee for naught
But leaves behind nor stir nor strife
As torches cast in foamy sea
What toy or sport shall please thee babe?

Lila.—Ask child, for what thy fancy dotes
upon and you shall have it—

Bal.—
I want to see the picture of the baby-lion.

Ram.—
Here Golab, go into the parlour and get us the album?

Gol.—
I shall my liege (Exit.)

Ram.—
O orator that n'er hath tongued
A single word the Arcadian Pan
Doth throw aside his flute to glean
The nectared crystals in thy lisps
For these bespeak the heav'nly joy
That lurks within thy happy mind!

Kam.—
O glorious bard that ne'er hath penned
A single line, Calliope leaves
Her sylvan springs to catch the flash
That shoots from infant lips of thine
For they bespeak the numbers sweet
According heav'nly harmony!

Ram.—
And Clio stands by side to stamp
The glorious page of history.
Urania stealthily walks along
With countless orbs of light above
O these bespeak the heav'nly joy
That lurks within thy heav'nly mind!
O happy child that happier rests
In nature's pure and blessed light
Thy smile's the sweetest thing for me.

For, there its beams, the whence, proclaim,
Of life and light that pervade space!
O let me place thee on my breast.
And feel the light that lurks within
The symbol strict of light without!
(The king takes the child upon his arms)

O babe that thinks nor does no wrong
Put pure in mind as pure at heart
O let me steal a playful kiss
From thee—a kiss that light inspires
And swells the heart with purest glee.

(Kisses the child).

Enter Glab with the album.

Gol.—
Here is the picture (delivers it to the king).

Ram.—
(To Bal.) what is it there you see, my child?
(shewing a picture.)

Bal.—This is father-lion; this is mother-lion
and this is baby-lion. Good evening baby-lion.
What is this mother?

Lila.—
That is a deer, you see. It leaps for glee.

Gol.—(Aside) I am timid how to act. Suffice
it to say what they discoursed upon her flight.
It is no use to hide the vexed affair. I may there-
fore inform the king of it.

Ram.—
What ails you, Golab?
What means this trepidation and sudden
shrinking?
We perceive from thy countenance that you
have something sorrowful to communicate.

Gol.—
Going in awhile to take the album; she falls
into grief.

Lila.—
Out with it, Golab. What happened then?

Gol.—
I heard the warders say that Tara is—(bursts
into tears.)

Ram.—What of her?

Gol.—Fled.

Lila.—Dead.

Gol.—To us at least. She is fled.

Ram.—Fled.

Gol.—Even so my liege.

Lila.—

To flee, this bloom brought up tenderly
Not e'en allowed to tread not e'en let out
For fear of public air might harder breathe
On softer face of hers. This tender girl
To flee who knowst not the pain a blade
Of grass might give?

Ram.—True that she is fled.
Who little knows beyond the archard wall?

Gol.—I heard them further say that wamba
had distatched mounted sergeants in all direc-
tions to find her out whence she had gone.

Bal.—Who is fled ma?

Lila.—Cousin Tara.

Bal.—Has she wings to fly?

Lila.—She ran away boy.

Bal.—Why ran away? Uncle denied to show
her the deer. Is't So Ma? He pluckad out
hers and tethered it to my life. I have it here.
I won't give it her.

Ram.—Innocent prattler.
Come Lila let us go. (Exeunt).

SCENE IV.

The Park.

Enter Tara and Malavya.

Mal.—
The finest park we've seen falls very short
Of this delightful scene; 'it opes to us,
As we advance fresh scenes; mark how one
scene
Behind another comes to view; see how
The cluster of leaves displays from lightest green
To darkest, crowned with blooms of varied hue.

Tar.—

See how the waving boughs profuse with seeds
And fruits of many a tint do dance in act
Of rev'rence to the stirring gale and calls
Us both to stay a moment and reflect.

Mal.—

Exactly so, my dear, for nature calls
Us all to talk with her; and none would fee
Alone and dull; she spreads before us all
Her wealth of scenes in wild profusion grown
See how the blooms do lend a charm to us!

Tar.—

How well and cheerful looks the Daisy's
smile

See how alyssum throws its beauty fine!
See how acacia shines so pure in love!
How sweet and secret loves the honey-bloom!
The Iris has some news for you my lord!
How dignified doth bloom magnolia sweet!
How humble looks the lily of the pond
How happiness returns with myrtle sweet!

Mal.—

The love in idleness of violets wild,
The music of the reed and purest love
Of Indian double pink, the beauty fine
Of red-leaved rose, the grace for jasmine white,

Its elegance—these leave for us to think
That none is charming more, or grand or rare

Tara.—

See how the moon displays her crescent white
And ploughs like silver barge ov'r heav'nly
blue!

How high up stands the steeple bathed in light
Of Dwanark-Krishna's shrine that witnessed well
The pledge we took of love to keep till death!
O Shrine! O steeple! Spire! O Hill! O Moon!
Nor gifts nor protestations do I crave
To stamp the bond of love that links us both;
I want not these since weaken they what's
strong

And oft as soon the path of envy pave
And blindly lead our love through alleys wrong
But what I ask is that unceasing flow

Which man to one he loves my honored show
A fortress strong, the garrison though weak,
For innocence dares not with guilt complete.

Mal.—

Then in this fortress strong our fortune seek
And end our life as sweet as we began.

Tara.—What means this sound, my lord, fear
an army is marching abroad. Perhaps it is the
rebel host that formed their camp on yonder
side of the hill.

(Enter two sergeants).

1" Serg.—There is the knave.

2" Serg.—Nick him by the neck,

1" Serg.—Whither fly thief?

Malavya.—Thief.

2" Serg.—Villain; ugly toad.

1" Serg.—

Yield. We are commanded to take thee before
is majesty.

Mal.—

You will not, my dear, accompany these villains.

2" Serg.—What say you?

1" Serg.—

Bind him fast. (Springs upon Malavya and
binds him hand and foot with a cord).

2" Serg.—Fast, fast I say.

Mal.—I am powerless in opposing your will.

1" Serg.—

Madam, descend the chariot is ready for you
at the foot of the hill.
(All exeunt).

ACT III.

SCENE I

The Marriage. Palace Skirts.

Enter Wmba and Gopal.

Wam.—

Therefore witness the quiet flow of peace
Unruffled by the gusts of discontent
For what at first a mountain seemed did melt
Like dew at dawn; dispersed are all the fumes

That crowded round to choke Malavya's life
The king would have banished Sanker root and
all

For this thy Malavya's unworthy deed

Gop.—

God's blessing seasoned well in his affairs

Wamb.—

Or else the king would not have linked her to
him

Gop.—

She was all beside herself in love for him

Wamb.—

The king was all against her wedding him

Gop.—

And yet the thing was done; the king at last
Did yield to her.

Wamb.—With great reluctance though,
And much regret.

Gopal.—Be what it may 'tis done.

Wamb.—

Ye all should happen as was first divined
For who would nature's blessed law profane,
A law that constant proves to thoughts refined
And rules the highest law of life's domain?

Gop.—

No place all ove'r the globe shall see again
A marriage grander in its harmony
When man by kinsman answers all attacks
As bamboos safe-sheltered in bamboos scorn.
The cruel blade of hower's cruel axe
'Tis marriage that doth peace of mind impart.

Wam.—

And yet the king doth not a whit enjoy
The peace of mind issuing out of it;
Though marriage sweetens oft the glen of life
And nakes us kith and kin with those set free
From buz and hum of life's outrageous strife
It often makes us sorely sad for it
The king is even so he sad for it
For Tara's wedding's a thunder-clap to him
It e'er reminds him for her lord and then

S. RAMANATH AIYAR.

(To be continued.)



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HINDU MARRIAGE LAW.

M R. Ry. K. Soondararama Iyer's article in the *Wednesday Review* of the 5th September, 1906, on the Aryan tender-heartedness, the Aryan Religion and the Hindu Law, affords a very interesting reading. His exposition on these three subjects is excellent and true to the very core, except in those parts which will be hereafter quoted and commented on.

The statement that "Even those who hold that the Sastras do not prohibit remarriage, maintain that they do not permit the widows who remarry, and their consorts and offsprings to remain within the pale of orthodox society, requires to be proved. Nowhere in the Sastras, it is so stated. If any person has so stated, he must be innocent of the knowledge of the Sastra. The Sastra lays down that females who are virgins though all other marital rites have been performed, are not married and have not become one with Gotra, Pinda and Sootaka, of their bridegrooms, and are entitled to be married to other bridegrooms in certain cases, among which the death of the bridegrooms is one, with the full Vedic ceremony. They are within the pale of the orthodox society and

their children are legitimate. The Sastra further lays down that a female who has been married and even borne sons to the husband may marry another husband, in the case of the death of the husband, if she is so inclined, retaining the Gotra of her first husband and holding his property which she should hand-over at proper time to the sons of the first husband. She is nowhere in the Sastra declared to be without the pale of the orthodox society.

Marriage is defined to be a solemn contract entered into by the bride and bridegroom to become one and continue one, after her gift, either by her guardians or by herself, the contract being completed by sacrifices and consummation on or after the fourth night from the commencement of the ceremonies, when she becomes one with her husband in Pinda, Gotra and Sootaka.

1. Rig Veda, 10-85-21, 22, 24, 25, 27, 36, 37, 43, 44, 45, 46.
2. Aswalayana Grhya Sutra, 1-7-3, 6, 7, 13, 17, 18, 19 and 22; 1-8-1, 8 to 15; and 1 to 91.
3. Yajur Veda Anookramanika, pages 162, 164, 169, 170, 174, 178 to 182.

4. Titareya Brahmana, Kanda 2, pages 568, 569, 570 and Kanda 3, pages 146, 513, 165, 168.
5. Apastamba Grhya Sutra & its Sudershana Bhashiyam.
6. Parasara Grhya Sutra (Hari Hara's Bhashiya) pages 27, 28, and 32.
7. Gobhila Grhya Sutra, with Bhashya 2-1-20 and 24; 2-2-4, 6, 7, 8, 11 and 16; 2-3-6, 7, 9, 11, 12, 13 and 15; 2-5-1 and 6 to 10.
8. Sama Veda Mantraprasna, 1, 1, 8, 9 and 10 to 14; 1-2-1, 2, 3, 5; 6, 7 & 10 to 15; 1-3-1 to 7 & 14.
9. Gobhila Grhya Karmaprakasika, page 59.
10. Manu, quoted by Bhavaddevabhata, Gobhila Bhashya, page 321.
11. Paraskara Dharma Sastra, Chap. 3-27, 28.
12. Likhita Samhita, page 377. Cal. Edn.
13. Yama, verses 78, 84 to 86, page 29. Bom. Edn.
14. Katyayana 5-5, page 608. Cal. Edn.
15. Ousanasa, page 536. Cal. Edn.
16. Goutama, page 410 Cal. Edn.
17. Brahaspati, Gobhila Grhya Sutra, page 322.
18. Mahabharat, Adi Parva, Chap. 82-30 &c. Bom. Edn.
19. Mahabharat Shallya, Chap. 52, Bom. Edn.
20. Harivamsha, Chap. 104, 106, 107 and 108, Bom. Edn.
21. Vishnu Purana with Vyshnavakutachendrika, 5-27, 2 to 4.
22. Bhagavata, 9-24, 32 and 34 Sridharas' Commentary.
23. Agni Purana, Chap. 154, 4 and 5.
24. Bharata Tatpareya Nirnaya, Chap. 7-1-0 and 191 (by Sree Ananda Teerthacharya.)
25. Mitakshari, pages 14 and 15, Bom. Edn.
26. Samskara Koustubha, pages 16, 207 and 225.
27. Tollappar's Sudhi Vilochana.
The last two are hostile witnesses.
A woman may be married, if she likes, more than once in the case of the death of her husband, with Vedic marital rites, *provided she is a virgin*, but without them, if she be a non-virgin.
1. Rig Veda, 10-18-8, 9, 10.
2. Itareeyai Brahmana, 3 page 68 Bombay Edn.
3. Taiteria Arannyaka, 6-1.
4. Atharva Veda, page 204.
5. Manu, 8-226, 9-76, 97, 175, 176.
6. Manu quoted by Madhava.
7. Manu quoted by Vydyanatha Dikschita.
8. Visnu, Chap. 15-92, 93.
9. Yagnavalkya, quoted by Krishnacharya Smriti, P. 5.
10. Parasara Chap. 2-31, Manuscript: Tel. Edn. Chap. 4-28
11. Vashista, Chap. 17, page 489. (Cal. Edn.)
12. Shatatapa, Tanjore Palace Manuscript.
13. Boudhayana, Cadgan Manuscript and 2-2-3, 27; 4-1-17, Sacred Books of East.
14. Cattyayana, quoted by an adverse witness, Nirayasinidhu 3, page 3, (Bombay Edn.)
15. 'apajani Chaps. 12, 95 to 100.
16. Mahabharat, Bheeshma Parva, Chap. 90.
17. Agni Purana, Chap. 154.
18. Sri Bhagavata 9-9-34.
19. Chaturvinsati Smriti's Commentary, by Bhattojee Dikschita.
20. Sreemat Mahabharata Tatparya Nirnaya by Sree Aranda Teerthacharya, Chap. 20.

The children of the re-married women are legitimate.

1. Manu; 2. Vishnu; 3. Yagnavalkya; 4. Vashista; 5. Parasara; 6. Boudhayana; 7. Narada; 8. Duttaka Mimamsa; 9. Duttaka Chandrika.

M. R. Ry. K. Soondararama Iyer is perfectly right in holding that the Sastra alone is the basis for obtaining the discriminative knowledge that one act is right and another is wrong. No true Hindu should abandon the distinction between Dharma and Adharma. He must respect the Sastra and follow wherever it leads him.

The writer is incorrect in stating that Goondas and Golas are the children of the remarried females. He must have been misinformed on the subject. They are the illegitimate children of loose females (see Amarakosa Colebrooke's Edition, verses 35 & 36, section I of Chapter VI, in Book II). The writer says that they have been recognized elements of the Indian society. What this means is not clear. They are according to the Sastra not Dayadas nor Bhandoos of their producers. Let me not say anything here of the Vedanta, a very much misused word, because it is not relevant. Dharma can only be learned from Sruties, Smrities, etc., they being the sacred sources I say. Hail Dharma. Prevail over ignorance, which causes cruelty. Dharma sanctions no cruelty. This Sri Krishna has repeatedly preached. His followers should be "Sirva Suhrit" all's friends and should "desire to remove the misery of others, as if it were one's own." The Sastra when strictly followed, enables one to lead a life of usefulness to God's creatures here and to reach Him eventually. If the aforesaid instances of misconception on the part of M. R. Ry. K. Soondararama Iyer, be excepted, his paper will prove very valuable to a true Hindu.

R. RAGOONATH ROW.

YOGA PRINCIPLES IN SACRIFICES.

IDOLATRY IN CHRISTIANITY.

(Continued from page 48.)

THE highest thing experienced by the eyes, the most intellectual of the senses, is light. God is conceived as light and he is required to be propitiated as a circle of resplendent light. When he is seen as spiritual light by inward vision, he is seen by spiritual eye developed anew by Yogic practice. Even then the conception of Paramatman as spiritual light is one related to the spiritual eye and as such a spiritual symbol for Paramatman. Exoterically, everything is understood by its reference to Nama and Rupa (name and form). The exoteric symbol of name is one addressed to the ear which the organ of sound, and the name of God is an exoteric symbol addressed to the ear, inferior to the eye in intellectuality. There is Nada or sound audible in our own person apart from the external universe, and this Nada is the esoteric symbol of Paramatman addressed to the spiritual ear developed in us. Nada the esoteric symbol is audible in the legs, in the navel, in the spinal column, in the throat, in fact every part of the body. This esoteric Nada is not addressed to the physical ear alone. It is addressed to the spiritual ear, which has its organ developed everywhere in the human system. Exoteric or esoteric, every form of conception is only symbolic of Paramatman or God as Solomon calls him. So we called it *Vigraha* or what is conceived as God specially. Every symbol is idealistic and not material. What is supposed to be material is at the final analysis reduced to an idealistic condition. In the case of a man born blind and deaf, the symbol of name which Jahveh wants Israel to be satisfied with will be perfectly useless. The symbol that he wants is one which can be touched and felt. The symbol of Rupa (form) alone can meet his wants. There can be no individual who is devoid of sense or touch even. To him who possesses

the sense of touch alone, the only symbol useful and feasible would be the symbol of a material form. To one like Milton who lost his eyes later on, in life, the human face becomes divine and human face will be to him one of the highest symbols of God. We shall, further on, deal with this aspect of the question in full. All the senses are in fact modifications of the sense of touch, and a symbol devised for the conception of the ignorant should be such as is within the mental grasp of the worshipper, however limited his sense endowment may be :—

The Judaic symbol ranging from the grossest forms such as a brazen serpent, an altar or an ark, to the ethereal such as name or light can suffice for all, if what is found to be sanctioned on close analysis theoretically is allowed to be used in practice; otherwise, it will serve no useful purpose and the public will be virtually enforced to resort to various forms of symbols in practice which superficial conception of symbology as sanctioned by Judaic scriptures will be taken to countenance for practical observance. Solomon's idea of God does not seem to be that of God immanent in all things, everywhere, but that of a God seated ordinarily in heaven and not condescending to live on earth with men. This is what he says in II Chronicles, VI, 18,

"But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee? How much less this house which I here built!"

The doctrine of the immanency of Paramatman like Ether as explained by Heckel in his "Riddle of the Universe" discovers in an atom as well as in an immense celestial sphere. No doubt Hindu Sastras speak of a world of Brahma above the world of the Devas, a world of Vishnu above the world of Brahma, and that of Siva above the world of Vishnu. These worlds, though spoken of as different, are according to Hindu Sastras so related to one another

as the warp and woof in a cloth. The cross thread explains the position of each particular Loka or the world belonging to the Devas or Brahma or Vishnu or Siva, one over beyond the other, but the longitudinal thread explains the immanence of all the said beings in all the worlds or regions of the universe or their interlacing with one another. The three bodies (gross, subtle and causal—Sthoola, Sukshma and Karana of the Devas and the Trinity can be combined with Akas, a mass of unbroken subtle matter pervading all space, all objects, all the worlds. Thus there is no difficulty of symbolic worship according to Hindu scriptures.

But it is not so in the case of Solomon whose idea of God is that of an extra-mundane being who may occasionally choose to visit the earth and open his eyes on matters terrestrial from aloft in his own home on the earth below. So Solomon sends up a special prayer to respect his prayer and the prayer of his people and open his eyes on the temple he has constructed day and night, and see and hear from his dwelling place, even from heaven. It is this idea of God that makes symbology unintelligible in Judaic theology and inconsistent with the synbolic form of worship specifically sanctioned in the same. Probably the Judaic intellect was incapable of higher conception of God and so the revelation accorded to them has not gone beyond the simple stage disclosed to us from the prayer of Solomon, the wisest of the Jews by special grant of wisdom from the Lord. The limited conception of Jahveh as a superior man or the like accounts for God or his angel taking three days to kill seventy thousand persons with drawn sword in hand, his inability to see and know from a distance and the necessity he feels for visiting places like Sodom and Gomarrah for ascertaining the real state of matter there.

(To be continued)

S. RAMASWAMI Aiyar.

THE GYPSIES OF MALABAR.

THE Kakkalans are doubtless the Gypsies of Malabar. They belong to the vast family of the Kuravas, members of which race are to be met with, in all the cities and towns of Southern India, and parts of Upper India. Of nomad habits, and gregarious tastes, they have left no part of India, untraversed,—and the common ethnologic belief that the Gypsies of Europe are far-off cousins, of the Kuravas, lends support to the view, that, from the earliest times, the Kuravas of India, solved the difficulty of the overland route, and established the principle of cosmopolitan habitation. The Kakkalan of Travancore, at any rate, has, through the distance of time, and climatic influences, forgotten the major portion of his traditions, and has, in modern times, come to consider that his mission in life is fulfilled, if he brings within the sphere of his circuit, most of the taluqs of Travancore, and a corner of Malabar Proper. It must, however, be said to his credit or discredit that he is no believer in the principle that 'circumstances alter cases,' for, you can never convince him, that in this century of work-a-day realism, his fond belief in his old world mission of existence is unprofitable, dishonorable, or unprogressive. Come what may, smile Fortune, or frown she, he will positively demonstrate the wisdom of his ancestors, and vindicate the justice of his conservatism, by his unswerving allegiance to custom, and unaltered obedience of traditional law. And let me hasten to assure my readers, that, but for this unique respect, on his part, for his hallowed reverence for traditional and inherited custom and usage, we should have this day, lost all knowledge, of, and interest in, a community, which presents so many curious and remarkable traits of character and marks of singularity.

At this stage of the history of Indian castes, it is not possible to come at a satisfactory derivation of the term *Kakkalan*. The common belief, I should suppose, is that the word is a contraction of *Kakkala-kuravan*, or, say, of *Kakka-kuravan*. How did the Kurava people come in Malabar to be named Kakkalans? Was it because these people partook freely of food, polluted by the *Kakka* or crow, or was it on account of the predilection of these people for the peculiar savouriness of the dish, prepared out of the crow's flesh? The first part of the question seems to find an answer in the legend, which I shall have occasion to summarise, elsewhere, and the second portion of the question finds a ready sanction in a song, much affected by these people, in a verse of which occurs the sentiment, that they devour with relish the flesh of the crow and the vulture*. At any rate, it is plain, that in Malabar, the name was given unto them, not by any member of their own caste, but by others, who presumably, noting their strange habits, styled them as such. This circumstance, every reader of ethnological history, knows is practised in every part of the globe. The various names by which different people, and religionists are known, were not evolved by themselves, but were fastened on them by their antagonists and calumniators. f

Every careful observer of the ambitions of the outlying castes of India must have been struck with the prevalence of a common sentiment amongst them, which would trace their connection in the remote past, with the four highest castes. A legend is readily discovered, which lends colour to their cherished ambition. The fashion, most in vogue, is to find a fancied relationship with the highest in the hierarchy of castes,—the Brahmin. Even education and progress in social status, has as yet, only accentuated this desire. The interesting class

* "Kakka tinnum kaluvan tinnum engaluda Jati"—*Ramayanam Kuruthipathi*.

of people in Kottar, who have for centuries, been contented with the professional appellation of Chetties, or Chettiars, have within recent years, discovered their long forgotten kinship with the Saurastras, and, as an unmistakable demonstration of their new awakening, have, in several cases, assumed the honorific nominal appendage of 'Aiyar'—which in South India, has hitherto been, the peculiar and unquestioned badge of the Brahmin. About the same time, as I am personally aware, the oilmongers of the same place, bestirred themselves, in the cause of racial upheaval, and found a Brahmin Guru, from beyond the ghats, who in consideration of sacerdotal offerings of a pecuniary description, invested them with the sacred thread, brought them within the bond of *Upadesam*, and formulated for them a system of *Puja* and *Upasana*. Instances are not wanting of other castemen, who without any initiation of this kind, have assumed to themselves, the *Yajnopavit*, as well as, certain other Brahminical rites and ceremonials.

Impelled, no doubt, by a similar desire, for discovering some circumstances, which shed a lustre on their history, the Kakkans, too, are now found to be in possession of a legend or two, which, at any rate, claims for the race, a respectable place in antiquity. According to one legend, the Kakkans are the descendants of a Brahmin house of Madura, or some other Dravidian city of old, which had incurred the ire, and fallen under the curse, of the God Siva.—Every reader of Puranic Literature is conversant with passages of human interest, which describe with charming simplicity, and allegorical significance, the appearance of this Trimurthi, and his consort, in the disguise of a mendicant and his spouse, engaged in the pastime of assaying the worth and merit of men, by subjecting them to manifold ordeals and rewarding or chastising them, according as their words and acts please or displease the humour of the divine interrogators. In a

mood of this nature, the Divine couple weighed the said family in the balance, and found them most sadly, most provokingly, deficient in the common virtues of humanity and hospitality,—as punishment whereof, the irascible Divinity, doomed them to eternal loss of caste and perpetual vagrancy. Thus deprived, under divine wrath, of house and home, pelf and power, and cast adrift on the wide-world, the family, which tradition says comprised, a man and his wife, with their two children, besought of the incensed Divinity, for a means of livelihood. Every curse, says the Hindu Book, is followed up by a reconciliatory pronouncement, from the propagator of the anathema. This is nothing novel,—judged even by the religious code of the West. If Adam sinned through Eve, and the first father and mother were transplanted from Paradise, in the land of the seeds of sin, the divine justice of conciliatory compromise appeared in the person of the carpenter's son, who showed the sons of Adam, path through which they might regain their lost heritage. In a vein not unlike this, Maheswara,—the Godhead, who combines in his character, the contrary elements of easy irascibility, and ready forgiveness, condescended to educate this family, in certain arts and trades, which, though, of a kind, not contributory to their attainment of their forfeited status, would not be unprofitable, in securing to them, fresh fields and pastures new as well as a perennial source of lucrative employment. But the curse of Cain so to speak, was not destined to leave them, for their offence was heinous, and guilt ineffaceable. The art of catching and rearing serpents as well as of playing with them, was bestowed on the male; the trick of foretelling fortune was entrusted to the female, and the deft and dimple trade of the fantastic toe, was imparted to the children. Whatever may be the intrinsic value of this legend, it must be admitted that the Kakkalans to this day, exhibit wonderful dexterity, facility and gracefulness,—in these arts and devices,—which

shows indubitably, that it is to their inherited tendencies and natal aptitude, they owe their excellence, in the directions aforementioned. The legend, to which we are referring, goes on to say, that, in the course of their wanderings, this family happened to enter into the premises of an Elava home, that at that identical time, in consequence of their advent, a lover of the white toddy, who had just got halfway through his measure of the inebriating juice, and its appetiser of fried meat or vegetable, ceased his repast and slid away, that the unfinished portion was eagerly seized on by the everwatchful crows, and that the hungry children of the vagrant parents, more eagerly still, drove off the crows and partook of the remnants, thereby procuring for them and their parents, the disgrace, of having achieved the disreputable shame of having ignominiously acquired the rebuke of eating the 'crow's remains.' Says the Kakkans of to-day, that it was because the children of the original house ate of the remains of the dish left alone by the crow, they came to be divested of their pristine glory, and stigmatised, with the epithet of Kakkakuravan, 'the person, fallen on account of the evil of having eaten of the refuse of the crow.'—We do not claim here, to have found a solution of the question, of the problem of the Kakkala origination, but we merely state, the story as it was told to us.

The other legend has the charm of brevity. It goes on to say that 'Kakkan' means, the one who was thrown up.' Garuda, says the Purana, was the second child of Vinata, the sister and foe of Khadru, the mother of serpents. The mother was in the bondage and service of her sister, who had consummated this act through fraud and treachery. It was the mighty Bird's first service to the mother to free her from her servitude. As ransom for release of Vinata, Khadru and her sons demanded the ambrosial food of the Devas. This was no doubt a task hedged round with extraordinary

difficulty and assured danger. But the might of Vinata's son was superhuman, and, were the task fulfilled, as they devised it, Khadru's sons might achieve immortality as the meed of their wrong-doing, and of their mother's original fraud. Garuda was inclined to turn missionary, for the sake of his maternal emancipation, but before he could set out on this perilous journey, he must appease his hunger and thirst. His mother told him that he might feast upon the Nishadas,—a vile race of men, who lived about the shores of *Palali*, but rigorously enjoined upon him the caution, that he should devour up no man of Brahminical persuasion,—who, she said, was, even in the vilest of plights, of regardable sanctity,—for his congenital grace was of sufficient potency to invest him with a halo of hallowed immunity from ruinous oppression. 'But, dear mother, how am I to know if I have unwillingly eaten up a Brahmin?' asked the non-plussed son. 'Well, nothing is simpler. The Brahmin in your stomach will burn your throat. Then know that you have done wrong, said the maternal voice. And forthwith, says the legend, Garuda betook himself to the shores of *Palali*, and made a clean swoop of the accursed herd of Nishadas, when lo! wonder of wonders, his throat burned,—and he felt within himself that he had introduced within his crop, a member of the hallowed race. 'Art thou of Brahmin stock within the wide portals of my beak' said the Bird. 'If thou art within, do me the kindness to go out unharmed?' 'Right glad, am I, doughty Bird, to bless myself in thy gracious permission; but know then, I cannot do so, without taking with me my Nishada woman—Said Garuda, in gleesome humour, 'Thou mayst take herself out, with thee, and blest be ye, man and wife.' So the Brahmin and his Nishada woman, were 'thrown out of his crop, and the folklorists of the Kakkalans, still say, that the race owes its name to the circumstance, that it represents the line of the human group, which has multiplied from the Brahmin and the Nishada wife, who were thrown out from the Garuda's crop.

K. PARAMU PILLAI.

PRIVATE OR GENERAL.

TO remain a private in life, or, a general to become—that is the question. The devotion of the private who dies unknown to fame is as necessary as the skill of the general. To those who are about to enter on the real battle field of life, where the Pandavas are arraigned against the Kauravas and where Sree Krishna is not recognised in these material times, the ambition is very enchanting, the ambition to make of his or her life a success. What is success? In these days the aims of Education are restricted to the passing of examinations and to entering Government service. Such a pursuit of Education is fatal to the best interests of a nation and more so to the nation whose traditions of the highest excellences achieved in ancient times are still fresh in our memories and where Education was once given and pursued for its own sake. This is not the success we would like to advocate in life. Is it making a large fortune? or travelling in first class railway carriages with the requisite paraphernalia—?

Is it making Herculean efforts for a name? Is it the amount of a man's notoriety? a photo, a medal, a statue, or a kind word printed in the news papers that are forgotten the moment their columns are perused?

Success in life does not depend on these temporary considerations of this temporary, tawdry earth. As life is permanent, success in life should be built on equally permanent and lasting bases. In fact success is where life is clearly understood and consonantly put in practice. The real nature and value of life ought to be clearly grasped, and thoroughly gone through. Life is harmony. Life is peace. It is not strife; it is not struggle. The value of a man's work has no connection with his temporary successes in life. These are not the only test of the value. If this were so, the iconoclastic tendencies of the impermanent

ebullitions of earthly successes would soon put an end to the world and human society will be at a stand still. The world will then be the house of devils where they will hold their dangerous councils, self-centred aspirations and rivalries flowing out of separated interest would accelerate the task of the devils—the world of digeneration and destruction.

Such considerations of self-aggrandisement at the expense of family, community, nation or race do not in the least constitute success.

Success in life is not linked to any outside circumstances. The man's mental attitude determines it. The low-salaried peon that dances attendance on his to whimsical master is successful in life as he knows the life and applies it. The petty clerk who walks a long distance to his office where he plods on and performs his duties without murmur achieves better success than his superiors. To work without thought of the reward that may follow is true success.

What does Sree Krishna say to Arjuna who wept for the loss he was to bring, as he thought fondly, on himself on the battle field?

Arjuna was told to fight; "only to work the right have you; never as to the fruits at any time and under any circumstances."

Work, work, without the mind in the results. That way victory lies—no loss, no gain; no heat, no cold; no defeat, no victory; this is the right and safe mental attitude to be nourished and followed. *Sama tvam yoga uchyaate*. Equanimity is said to be the best means to attain to bliss. It is equanimity that leads one to the desireless state which is the first step to climb towards bliss. *Tyagopetam samatvam yogah*. Equanimity with non-attachment of any kind is the best road to realization of Bliss. This mental stage is the precursor to success in life and success in life is on its way to Bliss.

Wherever such a fortunate mental qualification blooms, there lives success in life, be the person a Private or a General.

T. A. V. R.

AGRICULTURAL NOTES.

SAFFLOWER OR KUSUMBA.

IT grows on black cotton soil. It produces an edible oil. Safflower is also sown on the borders of the fields to keep cattle from the main crop. It is sown also sparingly intermixed with cotton, cholam, etc.

The following is a brief description of the process of extracting edible oil:—

The seed is first shelled in a stone mill, called "budami" imported from the Bombay Presidency. Its price is 2 Rs. The kernels are put in an oil mill worked by a single bullock. By having the seed husked in a budami stone mill and crushed in an oil mill, the cake left after the extraction of the edible oil is nourishing food for cattle, which unlike other cakes, keeps long without turning rancid. By burning safflower oil slowly for a long time, Sir George Watt appears to have imparted to the oil the property of making cloth waterproof.

By putting the hot oil in water, a sort of rubber is said to be obtained.

COCOANUT-PALM.

This is a very familiar tree. It grows well both in the wet and dry soils. If the wet land consists of fine silt and soil to a great depth, the trees sometimes become over luxuriant and less productive. If so deep pits should be dug round the trees and fill them to some extent with gravel and put back the earth. This process serves as a root pruning which is known to be a very effective remedy for plants to tend to rust to stem and leaf.

COTTON.

The special requirements of Cotton are:—

1. A sufficiently long growing season for the plant to mature. This season must be very warm or hot, and if also humid and equable, so much the better—4½ to 5 months is sufficient.

2. Clear weather of about 2 to 3 months for picking season free from rains and clouds.

3. A loamy soil, open and high enough not to suffer from stagnant water. The longer the staple the more open and sandy must the soil be.

4. Attention should be paid to:

- (1) Selection of the seed
- (2) Tillage
- (3) Manuring
- (4) Space allowed to each plant
- (5) Interculture
- (6) Irrigation, (7) &c.

5. After the usual crop, if the plants be allowed to stand on, giving 3 waterings, a hoeing and a digging between, the plants put forth fresh growth, flowers and bolls, and yield a second crop. The colder the season, the worse is the yield.

6. To get a combination of heavy yields and fair quality, rich loams near village sites, and also protected by irrigation, are the best.

7. The deeper the first ploughing the better.

8. The following rotations may be tried:—

- (a) Cotton and maize in alternate rows.
- (b) Maize, gram, cotton, and maize.
- (c) Indigo, and maize and cotton.

9. Cotton enriches the soil.

10. On the better class of lands, cotton may be sown unmixed with any other crop.

11. On the poor land, juar as urd, til, hemp, castor &c., are mixed as an insurance against the uncertainties of the weather so that if one or more fail others may come to maturity.

12. The distance between a row of maize and cotton may be two feet in the case of rich lands and one and a half feet in ordinary lands. The quick growing maize is off the land in 75 to 90 days at a time when the cotton plant is slowly coming up and does not need all the room allowed for its full development at the later stage;—thus the cultivator obtains a stock of food grain as quickly as possible and then his cash giving cotton. This point of quick return of food grain is a matter of great importance in his hand-to-mouth state of existence.

13. When cotton alone is sown up to about ten cart loads of dung manure, or town sweepings, or about five to seven maunds of available non-edible oil cakes, or about 3 or 4 maunds of bazar saltpetre, or about a cart load of nona or lona (crude saltpetre earth) may safely be applied per acre, without any doubt as to whether the expenditure will be recovered in the crop or not.

14. The usual method of rubbing the seeds in cow-dung before sowing is good.

15. Having made lines on the field the seed should be dibbled by hand putting five or six seeds in a hole.

16. When the crop is about 10 days old, the weaker and sickly plants should be pulled out, leaving one vigorous plant in a hole for the long stapled cottons. If there be not one vigorous plant, blanks should be filled in by fresh sowing.

17. During the growth of the crop, it should be weeded twice or thrice dug shallowly between with forks at least twice.

18. In doing the pickings, all the good cotton should be separately gathered.

19. Cotton is liable to insect attacks. The best method of getting rid of them is by picking with hand the leaves on which insects or eggs are found and leaving them under ground in a place removed from the field or burning

them with some rubbish. Stagnant water, especially in the early stages, is also an enemy of cotton.

20. Good seed is absolutely necessary. The best way to secure good seed is, when in bloom, a number of vigorous and healthy plants in the field marked out by fastening a piece of cloth to them and keep the early pickings of good cotton from them, say those obtained during the first month or so, separate for taking his seed from.

Palas or Murukkamaram or Butia Trundoso, the Flame of the Forest.

This is a very useful tree. It is a salt feeder. Its seed may be obtained from the Salem District Forest Officer. Its leaves are used for stitching dish-plates. The stem yields a valuable gum.

For reclaiming alkaline lands, it may be grown on it.

R. RAGOONATH ROW.

SOME HINTS TO STUDENTS.*

PRELIMINARY OBSERVATIONS.

AS a past student of this College, I have been asked to make a short speech to-day. In spite of considerable diffidence I might naturally experience, I thought it would be an affectation on my part and a sad reflection on the educative power of this Institution, if I flatly expressed my inability to make a speech and that a short one to-day.

TIME LIMIT.

In the proceedings of modern public meetings, there is a tendency to impose a time-limit on every speaker concerned. I am glad that in this respect at least, the present tallies with the past. One of our rules of composition is to state what ought to be said and that in brief சொல்வன சொல்லல் சுருக்கிச் சொல்லல். The ambition of our ancestors has been to compress seven oceans of thought in the hollow of a

* A paper read at the celebration of the College Day of His Highness College, Trivendram, on the 26th September 1906.

mustard seed of fewest words. What can be more sententious and condensed than our grammatical and astronomical aphorisms, Vedic and Vedantic Sutras?

PATIENCE IN THE STUDY OF NATURE AND RESEARCHES.

Dame nature is not so pointed and exhaustive in her disclosures in a given time as speakers in Public Assemblies are required and expected to be. She does not care who learns and who declines to learn. If you want to question her on any subject you should sit patiently at her feet and listen to her speeches in whatever order or confusion they come. For ages together, she may not open her mouth at all, and when she does so, she may speak much or little. You will have to observe patience with her. So, let not a craving for brevity of expression engender in you a habit of impatience in your study of nature or in your researches in any department of thought. The patience of a Scientist has become more proverbial than that of the longeared kind. What infinite number of observations or experiments he has to make before he discovers or establishes a single law. Sometimes, he has to dig deep into the bowels of the earth, or dive far into the depth of the ocean, or ascend high mountains and even place himself at the crater mouth of an active volcano. Sometimes, he has to brave the dangers of waterless deserts with burning sand driven by scorching winds into forms of hills levelled and shifted by other winds in their turn, or wade through quagmires and marshes, or travel over immense ice-plains or peaks suddenly giving way under foot, coming down in terrible pell-mell, and crushing him or throwing him into the yawning sea and entombing him for ever. Sarasvathy, the Goddess of knowledge, is a hard task master. She does not open her portals except to those who with patience and persistence, with energy and persevering research, with earnestness and discrimination seek for her and

adore her. The literal meaning of Sarasvathy is all pervading as she is an all pervading intelligence, her knowledge embracing all departments, pervading everywhere. Such is the ideal held out to us. Can you attain knowledge, sound knowledge on all subjects, in all their branches by abbreviated labour, short and broken application, slipshod work and industry? No. Let your labours for knowledge be long and persistent, silent and heroic, sound and discriminate, directed on all sides, towards all subjects, from the meanest to the highest, with unwavering resolution that you should know something of everything and everything of something. Honest students can even before quitting the school rooms or College Halls, find out the points in which they are strong, the subjects which interest them, the authors who give them satisfaction, and they may now and then entertain ambition for further development and perfection. But when their examination is over and when they are left to cultivate their own special talents and inclinations, they should not waste their time in unprofitable card plays, and so forth, but should have a hobby engrossing their attention and taking up all the leisure hours they can get. A student without a hobby of his own is likely to be more or less, unless, and in course of time will cease to be a student altogether. There is no pleasure in inaction, unless it be of that apparent kind which is similar to the sleeping of a top while it is in fact whirling and whirling in its infinite motion. There is considerable pleasure in action, in realising ideals which we form to ourselves. All living organisms have individuality or a tendency towards individuality. The line of individuality is, as a rule, the line of hobby peculiar to each.

COLLEGE-DAY CELEBRATIONS.

Present students always take a delight in knowing the life and method of study pursued by the brilliant students of the past in the same institution, and the past students find it a pleasure to see that the prestige of the College to which they contributed more or less is kept up and increased by present students more brilliant than themselves. There may be change in the conditions of life, with varying income, influence and rank, and yet, when they meet together on the sacred lap of their dear institution they for a time forget all differences, and with a friendly commingling of sentiment and thought, affection and regard, renew old friendships, cement them with the sweet recollections of school-day experiences, and the refined ideas and noble ideals formed by experience during post-college days, and feel inclined to form fresh acquaintance with present students bright and promising. The glorious sun diffuses his energy in all directions, and terrestrial objects store them up in varying proportions. When a number of them gather together and give out their pent-up energy in effusion of light and genial warmth, a glorious scene arises and the heavens themselves smile with golden effulgence, extending the views far and wide, suffusing pleasurable feelings all around in a manner never to be forgotten. Such is the case when the past and present students of the same College gather together. If knowledge is bliss, where can you find except in the company of past and present students within the pure precincts of College Halls amidst the illuminating influence of learned Professors old and new? With all the weight and force of expression I can command, I declare myself against any tendency to put on official air and keep aloof from the pure commingling of heart with heart, head with head, with all the gurgling and surging of genial emotions and friendly conversations in the midst of vivacious sports and relishing refreshments. I am not satisfied

that like some African plant which puts forth a single flower in a year our College-day celebrations should come on only once a year, last for a day, and then merge in oblivion again.

NECESSITY FOR A COLLEGE MAGAZINE.

In order to keep up a habit of research and thought with growing bonds of sympathy and regard, a journal should be started and conducted by this College, affording facility for the publication of useful researches made by its past or present students, in whatever subject they please. Such a journal would keep the past and present students in constant touch with one another, and when they meet on such an occasion as this, they can take account of whatever they have done, and whatever they intend doing, or getting done. As Pinglopanishad says "He lives who thinks." A thoughtless life is a life of bondage. Salvation ensues from thoughtfulness. A small place like Ernakulam is able to publish a splendid quarterly. Why should Trivandrum College turning out B. A's and M. A's and B. L's and M. L's year after year, be unable to publish a monthly journal on various subjects taken up by its various students, past or present? I do not see any difficulty at all.

Those graduates who have something to say but who do not find an opportunity under the lecture-scheme to say it, may still find an incentive for useful researches and publications, if a journal of the kind I suggested, is started and conducted with due earnestness and care. Travancore is a miniature world by itself. In this country you have the sea, back-water lakes, fresh water lakes, innumerable hills and dales, rivers, streams and canals, sandy wastes, paddy fields, compounds and gardens, jungles and forests, rocks and mountain ranges; water falls and springs, monsoonic showers, thunderstorms, gales and winds, clear skies profusely dotted with stars and clusters of stars, Flora and Fauna of several varieties, almost too many to be enumerated, castes and creeds of all

kinds, with civilisation, simple and complex and literature more or less. Such country as this, should afford immense scope for study and reflection, and I believe it is a mine in which, you can dig to unknown depths for ages together. Further there is the advantage of a rich Public Library established by the munificence of His Gracious Highness and there is Museum with interesting collections in the midst of public gardens charmingly located. You have besides an observatory, which may be improved, if some of you shew sufficient interest and earnestness in astronomical observations, necessitating and justifying the improvements wanted. With such advantages, natural and artificial, why should there be any hesitation at all in starting and conducting a journal? I myself volunteer to contribute matter for 8 printed pages in the journal every month.

OUR PRESENT NEEDS.

The whole of India is poor. Our Travancore is eminently poor. What we want is science, mechanical science and application of science to arts and industries suited to Indian requirements. Every one of you should take up some branch of science and study it with a view to its practical utilisation for some needs of life. You are soon to have a physical laboratory splendidly equipped. I believe you have already a chemical laboratory equally good. I envy all the present students of the College, who have these invaluable advantages before them. We had no such advantages and we sincerely regret that our stars ushered us in this planet a little too early. I will be one of those who will gladly pay for science lectures in this College with liberty to make experiments of my own, if a suitable arrangement is made by the Principal of the College for the public officers like myself.

CHOICE OF BOOKS.

Considering our duty in the direction of science and application of science for the practical needs of the country, I earnestly ask you

not to waste your time in novels and books similarly useless. Our conditions are different from the conditions of Europe and America which supply us with such books. We have timely marriages and we find neither necessity nor facility for courting, for seduction and abduction, for theft and murder and for enforced imprisonment in underground cellars, and these are ingredients found in European and American novels which come to us. When youth comes on, blood begins to boil, and the nervous system undergoes necessary modification, everybody composes a novel of his own in his mind; his heart reads it to him much more distinctly than novelists and dramatists can afford to picture to us, and all the anxieties which love imposes, all the sacrifices which love demands, are all feasible after marriage as before marriage. The bright side of novels is a conjugation of two verbs, love and live. All that you can learn in so many novels can be learnt from a few pages in a Psychological work, Read Scientific and Philosophical works. By doing so you will be wise for ever so little you read. Of course there is the facility of conversational English acquired by novel reading.

COMMAND OVER THE ENGLISH LANGUAGE.

After all, the English language is a foreign language to us, full of pit-falls even for born Englishmen, the majority of whom according to George Elliot speak it in a broken disjointed way. It is extremely artificial in spelling and pronunciation, intonation and accentuation consisting of idioms governed by no rule whatever. However well you may study it you may not acquire it in all its phrases and speak it like a born Englishman. And after all what is the use of language?

Thought is more important than language. If you have good thoughts, they are quite welcome, whether they appear in the neat dress given them by a novelist or poet or in semi-

articulations, broken interjections or painful pantomimes. Suppose an Edison who gives us a phonograph, but describes it in a clumsy language. Will it be disagreeable to us on the ground of his language? No. I do not deny that there is pleasure in artistic setting and novels may interest us as works of art, as reflections of our own sentiments and emotions and declinations of human nature. But the ornamental is and should be subordinate to the useful, much more to the needful. Starvation starting in our face in more or less degree all round the year, and millions dying in famine years, almost regular like planetary movements, is it our business to take to novel reading or turn to serious studies capable of assisting us in solving the problem of Indian famines and Indian sufferings? I think, gentlemen, you will all go with me in voting for the latter and not for the former. When I say all this, I do not mean to decry that part of literature, which cultivates the pleasures of the heart.

RESPONSIBILITIES OF GRADUATES.

As students of this institution and as Graduates of the Madras University, there lies a great responsibility I may say of introducing among us, in our own mother-tongue, European sciences and the method of their applications, for practical needs in all departments. If the task can be done independent of Government aid, well and good. Some of us, now present can resolve on writing-works on scientific subjects in Malayalam or Tamil according to taste and proficiency and what a pleasure it will be to hear next year, on a similar day that so much has been done by such and such a student on such and such a subject. I do not think such can be done independent of Government aid. Our educated young men are for the most part poor. Their parents and guardians, in a large number of instances invest all or nearly all that they have in their education with a hope that they will earn and improve the conditions of their families. No graduate can afford to keep quite and apply for himself

solely to the cultivation of his scientific studies and the writing of vernacular works embodying the results of such studies. Led by the example of Japan, let our beneficent Government devote some funds and employ graduates for the translation or composition of scientific works, in a manner suited to our tastes, incorporating illustrations from our domestic life, or from our own surroundings. Such a devotion of public funds will not be less useful and productive than the investment of public funds in the D. P. W. or the Survey or the Settlement Department, Police or Excise.

TRIP TO FOREIGN COUNTRIES.

In order to study science, in all its departments and learn its application to practical industries, you may find it necessary to undertake sea voyages, go to foreign countries, and stay and study there. How far our Vedas and Dharma Sastras sanction the privilege of foreign travels, is a question, which I have discussed in a work of mine in Tamil, now in the Press. As a result of my researches, I can tell you, that our Sastras are stringent in the case of Dravida Brahmins that they contain no restriction as regards Brahmins in other parts of India and other castes all over Hindustan and they permit Prayachitta for re-admission into our community. Maha Bharatta besides containing three verses defining Dharma as what is conducive to the being and well-being of a community and as what prevents deterioration, defines it in brief thus. Dharma is called such as it supports and Dharma supports creations or people. There is no doubt that in order to support our people from the dangers of foreign competition and consequent starvation from famine and death, we have now to travel to foreign countries, stay and study there. So, such students as go to foreign countries with a view to scientific studies and studies of mechanical arts and industries, are certainly justified by our Sruthies or Smrities. I pity those students, who go to England

for the study of law, as it can be studied from India itself. The final law as to foreign travels and foreign residence is laid down by Brahat Parasara the binding authority of the current Yuga as the ultimate conclusion of Dharma Sastras is that wherever we may stay or live, we should not give up our rules of conduct, and we should do all the six Karmas prescribed for us. What can be more just and generous than this. We do not go to foreign countries for drowning ourselves in bottles of drink and suffocating ourselves with pork and bacon. What harm is there in sticking to our Sastras and doing our duties in foreign countries? Never give up Dharma by desire, by fear, or love of wealth, even for the means of maintaining life. The laws of action in the matter of meals, on occasions of emergency are free and generous to any extent you please. But we should not deliberately put ourselves in positions of emergency for the sake of deviations.

CONTACT OF CIVILISATION.

Whether you go to foreign countries, or whether the foreign nations come to us, mutual contact is inevitable. Darwin tells us that when two races, one superior and the other inferior meet together the inferior race gets confounded, becomes a prey to death and the children especially, of the inferior race, suffer from disease and perish. Such has been the case in America, Australia, New Zealand and Africa. Even in India, many aboriginal Hill tribes are fast decreasing. On the other hand, we Aryans have multiplied immensely and according to Government version we have attained an amount of advancement and material prosperity never dreamt of under purely Indian Rules and Administrations. This shows we form no inferior race when compared to European races. In their own Colleges our students are not inferior to them. In play grounds too, there are Ranjits to compete with them, sometimes beat them.

In modern wars in Afganistan, China or Africa our men did not appear to disadvantage. If you read Encyclopaedia Britanica on India, you will see that of all Asiatic races in the past the Indians were the most warlike. The small built Jap has like David vanquished the gigantic Goliath of Russia. Our people are not inferior to European nations in power of endurance. By cultivating science and application of science and taking ourselves to co-operative industries; I think our future may be made bright and cheerful.

In time past the east attacked the west with complete success. Our conquest of Europe was religious and spiritual, not military and material. What can be more thorough and glorious than the conversion of Europe to Christianity, a product of Asia Minor in Asia? Dr. Newman traces Judaism and Christianity to three sources, Babylonean, Chaldean and Indian. I have been showing for the last two years that the Babylonean and Chaldean portions are essentially Indian. Madam Balavatsky writes: "As to the Chaldeans they assuredly got their primitive learning from the Brahmins, for Rawlinson shows an undeniably Vedic influence in the early mythology of Babylon, and Colonel Vans Kennedy has long ago justly declared that Babylonea was, from her origin, the seat of Sanskrit and Brahmin learning." Moses was brought up by Pharoh's daughter in Egypt and Bible itself attests that he was learned in all the wisdom of the Egyptians (The Acts VII 22). The name Egypt is itself of Sanskrit origin and a writer on Egypt in Encyclopaedia Brittanica is disposed to derive it from (Sanskrit) meaning protected on all sides. This shows the extent of Sanskrit influence over the religion and literature of Egypt. Blavatsky and Anne Besant say that Jesus was taught by the Essence community, whose library contained several volumes of Hindu works and who were visited by Indians on their way to Egypt and he was also initiated

in the mysteries of Egypt. Bhogar tells us that he saw Jesus in China and the reference of Jesus to the caste marks of the Heathens is an evidence of his visit to India. Judaism and Christianity are essentially Indian in origin and the acceptance of Judaic Christianity by Europe is a sure spiritual conquest of the said continent virtually effected by India. Greece borrowed her philosophy from us and she in her turn spread it all over Europe. But now the west has been attacking the east and India under the British rule has been subject to an inundation of western civilisation and western influence. The arts and industries of Europe and America, their immense mechanical appliances, their telegraphs and Railways, their vast literature and scientific works, their laboratory and mechanical institutions, their complicated political machinery, their military glory and conquest, their steamers and navies, their colossal Engineering works, their piers and torpedo boats, their surgery and medicine, their observatory and nautical almanac, their colonial enterprise and organization, their affluence and high standard of comfort and life, their carriages and motor cars and electric tram cars, their tricycles and bicycles, their attempted air-ships and balloons, their heliographs, and phonographs, their dress and social conviviality, their spirited activity and fellow feeling, their self-reliance and self-sacrifice, their learning and practical power of business and management, their ready devotion to learn all that any language holds out to them, their treatment of women, and many other circumstances connected with them and their history combine together to influence the undeveloped mind of the Indian youths. It is no wonder that some of us have become converts to their method of dress and living. But, European civilisation does not consist in hats and boots, in trousers and coats, in collar and tie, in whisky bottles and cigars, in cropped hair and biting

the nails, in avoiding baths and taking any meals at pleasure. Some of us are easily attracted by the glare of European civilisation and instead of copying its better part, they easily copy its worse part. What is wanted, is European learning, European Science, European arts, European manufactures, European method of co-operative action and industry and European method of union and fellow feeling; European enterprise and spirit of independence. A sense of fashion cannot lead you into costly habits. Travancore owns on the average 1/5 of an acre of cultivable lands per head and a fragment of compound. Their export is very limited, they have to pay for their imports. The average income of a Travancorean does not exceed Rs. 15 a year. Earn much and then contract costly habits. The modern tendency may be to some extent westward. But too much of west is east. If east marches towards west, west marches towards east. The materialistic west is veering round and tending towards the spiritualistic east. The Vedantic movement in the west is inevitable. Its scientific discoveries, its Philosophical researches, its spiritual societies and its theosophical studies will ultimately land her on the shore of the east. Christianity will become understood in the light of Hinduism and there will be universal sympathy and fellow feeling. Whatever you do, or leave undone, never take yourself to the devil of drink. Learn much and earn much; at the same time be thankful to God, be pious and religious. Think ultimately that there is a knowledge which once acquired gives you the knowledge of all in Heaven and earth.

What is the use of learning all without learning that knowledge which gives you the knowledge of all? There is one spirit pervading all. Its manifestations are all that we see here and everywhere. If you understand that one spirit you understand all. If you understand yourself you understand that spirit. My brethren of the Hindu Community I assure

you that there is no study more ennobling, more spiritualising and virtuous than the study of our Upanishads and Smrithies, in short our sacred literature and you should never lose touch with it. Every day read something of it and you will be better for the reading. Those of other persuasions will do well to read their sacred literature every day; fundamental moral ideas in all religions are pretty nearly the same and historical criticisms cannot affect them. The culmination of ascertained and systematic thought is science. The culmination of all sciences is Philosophy and the culmination of all philosophies is our Vedanta. The function of Rome was to teach law to the world; that of Greece to teach fine arts to it. The function of India has been to teach law, arts, science, philosophy and religion to the world.

Thanking the College Committee for the honor they have done me and thanking you for the patient hearing you have given me, I wish you all success in life and resume my seat.

S. RAMASWAMI Aiyar.

ORIGINAL MAXIMS.

1. Truth is nobody's monopoly, but every enquirer's property.
2. In our differences of caste, we are apt to forget the grand unity of human brotherhood.
3. Pain and hunger are alike for all.
4. It is enough if we meet only once in a year, provided we are sincere.
5. The highest truth philosophy can show, is that all souls are one and of one origin.
6. The highest duty which God can call upon man to perform is to treat all others as himself, saving his higher self.
7. Death is not so formidable as it is designed to appear and but for the design, most people would nullify the purposes of God

in their creation by committing suicide. To the righteous, death is nothing.

8. The keener pain, the less lasting. Insufferable pain is neighbour to painlessness or unconsciousness.

9. Evil is like dirt which God knows how to convert into manure for good.

10. Most men know only how to do evil but few how to turn evil into good. This is the work of God and godlike men. An evil intention carried out is fruitful of mischief to the doer.

11. Think not evil and thou shalt not receive any.

12. It is contentment that makes the cottage happy and that can make any condition happy. The palace without it is a desert.

13. Pray not for thine enemies' ruin but for thy own safety.

14. The best way to look like a gentleman is to be a gentleman.

15. What is philosophy but the highest of truths, the pursuit of such truth or the view we have of it?

16. Love would not arise if beauties were apart.

17. What if a man's brain were greatly developed or any of his faculties so developed? It would only be as if any one of his other limbs were so developed. It would not, by itself, make a great man. It is only when united to a great heart that a great man is formed.

18. That you are an Aryan must be seen in your nobility and not in your name.

19. Pains do not touch our souls, they cease with the body.

20. Music serves to keep alive our noblest emotions.

21. Measure not greatness by the cubic contents of one's purse but by the riches of the heart and head.

22. Music is a language of the emotions which may be understood by all.

23. Music is the language of the noblest emotions.

24. You live best when you live in your acts.

25. Our sufferings are our teachers and they leave the lesson they taught with us. The falls of children are but the steps of the training they receive for standing erect.

26. It was never yet the fault of a true work of art or a true worker, that the work did not soon find appreciators, for it is sure to find appreciators when men become ripe enough for it.

27. History is a service in the cause of truth; in effect, it endeavours to unveil nature in the past, to show that the life of nations is akin to our own Human nature though placed in different conditions, is, essentially, the same.

28. Sin on the moral plain is the same as dirt on the physical; both are utilized by nature in the service of good.

29. No man is by nature bad; he is so by association, training or force of circumstances. Every man can be reformed.

30. It harmed him as much as if he were shot with flowers.

31. The first requisite for a man is honesty.

32. Poetry is the dawn of a diviner nature in man.

33. There is a bliss eternal in a look.

34. A kind word is the balm of many sorrows.

35. The stars are so many volumes of God's praise.

36. God is in every world, in every soul, in every leaf.

37. A man without honesty is a cart without an axle.

38. Lady to gentleman: When you cease to love me, do not forget that I love you.

39. Admiration is the best part of love.

40. தன்னை மறந்தவன் யார்க்கும் மேலவன்.

41. Life is a lamp.

42. The human body is the greatest of machines that wrought by the hand of God.

43. A lazy man is nature's greatest enemy; he is more than an enemy unto himself: the nursling of want, disease and misfortune: the parent of ignorance, superstition and cowardice; hateful to God, man and himself.

44. பொறுத்த இடம் நிதிக்கும்.

45. Nature is the best teacher and the truest.

46. What makes my heart respond to woes which took place centuries ago, in the far-off region of Greece "A touch of Nature."

47. Music is the reminiscence of joyful experiences in a higher and better state of Life.

48. Truth is precious and beautiful wherever it may be, like a precious stone.

49. It seemed like the remembrance of exquisite music which we cannot recall afterwards.

50. War is the punishment which God sends down for the pride of Nations.

51. In all your acts, satisfy your conscience and God and care not what the world thinks of you.

52. God is cleverer than the cleverest of us.

53. Ability consists not so much in waiting for future opportunities but in availing ourselves of the present to the best advantage, in turning them to our good.

54. "He can toil terribly" was spoken of Sir Walter Raleigh.

55. I shall know the honesty of a man by the seriousness of his hatred of untruth and the reverse of his levity of his talk about it.

56. Well formed habits are our saviours and system saves time, energy and labour.

57. He that desires eternal fame must be content to part with some of his present happiness. He has to work not minding the present and feeding on hope. Nay, even present fame may not replenish his pocket but only encourage him to more work.

58. In the fulfilment of a man's duty he can find the best solace for all his ills.

59. The more refined man becomes, the subtler are the ills that beset him. Let duty be the watchword for every one, so that when the audit of Life is taken, the man who has done his duty has that surplus consciousness to comfort him and give him a calm unknown to one who merely lives to enjoy.

60. Let not the day pass by without yielding its lesson. It is idle for a man past thirty to be waiting for opportunities. Opportunities for work there are in every direction. Choose the best or those that best suit you and stick to them. If you wait you shall soon be overtaken by the fortieth year without having accomplished much: and if the error is continued, by the 50th and 60th as it were, in the twinkling of an eye.

61. We live for the world for we are paid by the world, we are maintained and sustained by the world. Look at the lawyer, medical man, and officer.

62. Strip thee of thy prejudices and look with the eye of humanity and thou shalt find many things in the world to pity, love and admire.

63. Jealousy is the shadow that follows love.

64. Patience, like mother earth, turns to good soil whatever evil is buried in it.

65. When one is sick, every voice is silent but that of one's conscience.

T. LAKSHMANA PILLAI

RAMA'S DOUBT.

Quoth Rama to his spouse to prove,—
"My doubt, can you solve it?"

A pause. Then he, "What's love? How to love,

In man's relations fit?"

Gave answer She. No words-mute hung
She, garland-like, without fear,

Against his breast her decked head flung
And bathed in joyous tear.

T. A. VAIRAGBE.

ENDURANCE.

Endurance is the crowning quality,
And patience all the passion of great hearts;
These are their stay, and when the leaden world
Sets its hard face against their fateful thought,
And brute strength, like the Gaulish conqueror,
Clangs his huge glaive down in the other scale,
The inspired soul but flings his patience in,
And slowly that outweighs the ponderous globe,—

One faith against a whole earth's unbelief.

—JAMES RUSSELL LOWELL.

OPPORTUNITY.

By JOHN J. INGALLS.

Master of human destinies am I;
Fame, love and fortune on my footsteps wait,
Cities and fields I walk: I penetrate,
Deserts and fields remote, and, passing by
Hovel and mart and palace, soon or late,
I knock unbidden once at every gate.

If sleeping, wake; if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state.
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore—
I answer not, and I return no more.

—Selected.

CONVERSION TO ADVAITISM AND ITS UNIVERSAL ADAPTABILITY.

I read with great pleasure the highly thoughtful paper of Mr. R. Lakshman Rao, B. A., on the "ancient Ideals in modern life" which is published in your valuable journal for August 1905. The concluding lines of Vivekananda which have been quoted therein viz. "you may talk doctrines by the millions, you may have sects by the hundreds of millions; but it is nothing until you have the heart to feel for them as your Veda teaches you, till you find they are parts of your own bodies, till you and they, the poor and the rich, the saint and the sinner, are all parts of one Infinite whole which you call Brahman." And Mr. Lakshman Rao, advises his co-religionists not only to preach but to practise it. In this connection, I would like to ask through the columns of your highly esteemed journal, whether Hinduism can make room or receive into her fold any Mohamedan or Christian provided he changes his faith. If so what is his status in the Hindu Society? If admission is prohibited, how is it possible to realise the above position? Is not this a defect in Hinduism? With such a glaring defect Advaitism cannot be brought down lower and lower and made to permeate the world.

T. BASAPPA CHETTY.

IN MEMORIAM : SAKUNTALA.

O cherubim of beaming bloom and life!
How I forgot all want, all care, all strife,
And felt high flows of joy in thy presence!
Now thou art gone, how shrouds me darkness
dense.

I tended thee, dear, with a mother's care:
Woe me! I find more harrowing is my grief:
Oh! How can I this surging sorrow bear!
What but tears, tears, can give my seething
heart relief!

Fair daughters of thy mother's house gave thee
The fairest name, from ancient Aryan song,—
A song of woman's suffering under man's wrong:
Paused I not, dear, by it to hail thee free!

How with thee in my arms I saw the whole
Creation laugh with life and dance with joy!
How with thee in my arms, Soul of my Soul,
I felt this earth a paradise like a boy!

Nought from my memory shall ever efface,
My child thy live and sweet image of grace!
Oh! Lo! Therein I will thee build a fane
Of fadeless flowers from a heavenly plane.

I know not what beyond the grave there lies:
But feels not, child, my sightless soul the light
Of thy sweet soul and grace in thy ashes dies
And dwindles to dust, or sleeps in eternal
night.

AN INDO-ENGLISH MUSE.

SEPTEMBER, 1906.

Sing thoughts, words sing, sing acts of Him, on high,
E'er who guards and in every space sees keen;
Pats you up when you fall; consoles when you cry;
Taunts not like man—His image, oh!—but quick
Ends your tears at their fountain dry; Him sing:
Mar not the course of His freshening grace;
Blow out the bubbles of sense and fumes lusty;
Err in good company, if ever you will;
Ring in your God; ring out thy devils all;

OCTOBER, 1906.

O! for a quiet hour of day or night
Cured of desires low and of worldly ring,
Torn from care, worry and joys slippery
Of wasteful, self-concerns that help no friend;
Bold to high thoughts that reach beyond the Gods;
Embellished with aims warm of service kind
Race, nor clime, age, sect, nor aught grinning at me.

VAIRAGER.

"FOUND DROWNED."

(Continued from page 76.)

once his heart goes pit-a-pat at it,
Because his fancy dotes upon the cup
Which fills his heart with sorrow's acrid rife
No peace he has,

Gop.—Alas! And is it so?

Wamb.—

'Tis even so—but he a solace found
Yet 'tis nosolace though he calls it so.
'Tis something, yet no doubt 'tis much for him
And this he found at last though still the cup
Stretch all his time with conflict, row and pain.

Gop.—Tell me I pray what solace may it be.

Wamb.—

Unknown what's borne upon the wings of
wind?

You know the king detests the cup, the like
And looks upon its friends with hate of hate
For wilder far are they than brutes; the man
Flies off from them and leaves them void of
worth

And lest the brute that often seizes them
May leave to wrack this kingdom far and wide,
The king has waived the right to take the
throne

From Tara's lord to Lila's child whom he
Intends to soon adopt.

Gop.—Is't so my lord?

Wamb.—

Just so. His Majesty's commands are such
They have been tom-tommed in the market
place.

Gop.—

Did he, good Sanker, fail to uphold the right
That just descends through Tara to his son?

Wamb.—

Bearing that in mind it was that he
Opposed the same, for he wished not his son
To sit upon the throne against the Royal will.

Gop.—

And right well too, for he is like the king
(aside)

To dupe his child of all the cherished hopes
And turn to dust his future ground for joy.

Wamb.—

The king doth render ev'ry man his due.

Gop.—

Just so. (aside) He'd also be rendered his due
in turn

Is what my heart regrets to think upon.

Enter Gokil.

How now? What news, fellow?

Gok.—

The Chief of Argal has come to visit the king.

Wamb.—Is he alone?

Gok.—

No your honor. Many a sirdar and prince
accompany him.

Wamb.—

Has the king returned from service in the
shrine?

Gok.—

So please you. There is a large gathering in
the Assembly Hall. The Court-bard sings the
verses addressed to Lady Tara on the day of
her wedding.

He is also going to render several other pieces.

Gop.—

His songs are the most musical of all I have
ever heard. They are pregnant with melody.—

Wamb.—

They are intoxicating indeed. The more I drink, the more I crave for them. I should like to hear them now. I am never tired of them—have never had—enough of them. Come let us go, Gopal.

Gop.—Pray, let me alone.

Wamb.—You have your will (Exit).

Gop.—Where are you going Gokil?

Gok.—In search of my master.

Gop.—Where is thy master?

Gok.—

He is gone to Satpura Hill; he bade me meet him here.

Gop.—When will he be coming?

Gok.—He is due here at five.

Gop.—

There goes the bell. 'Tis five O'clock. How punctual you are!

Gok.—Generally I am, Sir.

Gop.—Do you know to sing, Gokil?

Gok.—I can roughly turn some songs.

Gop.—Do you know the Laureate's marriage ditty?

Gok.—

It is a graceful one.

Gop.—

Sing it then, can you?

Gok.—

I will try,—it is the latest songs I trained myself to sing.

(Sings)

I.

May heav'n O love his choicest gifts
On thee and thine bestow,
And make thy lute without the rifts
That mar the joy below.

II.

May all the peace that goodness brings
Attend the on thy way.
Thy heart be light as his who sings
The harbinger of day.

III.

With peace be wrought the callings all
In which thy youth may stray
The dullness-drive, the joys recall
That nought may stop thy way.
There is a quatrain more and I do forget it.

Gop.—O, They are hit off very happily.
Hollo! there comes Malavya.

Malavya.—

Good even, Gopal. You delight me with your cheering presence. Come Gopal—tell me all about the new edict howled again in my absence.

Gopal.—

It is something that touches you—nearer,
Come thou along with me and—you shall learn
in full what has occurred again

(Exeunt all).

SCENE II

Alarming Intelligence

Enter king, Sanker, Wamba and a
messenger from the rebel host

King.—

Now say, what would the rebelled lords with us?

Mess.—

Thus did they, after greeting, bade me say:—
"This proclamation runs to childish play"—

Wamb.—

Call they the proclamation "childish play?"

King.—

Keep silence, Wamba; hear it to the end,
(To the messenger)

Go on proceed.

Mess.—

They further bade me say
Say it deprives the people of their life,
It doth drive off the soul from inner shrine
It leaves behind the empty frame alone,
Leaves but the husk without the kernel in
They wish the proclamation set aside.

King.—

What next, if we insist upon our will
To have its right as free as absolute?

Mess.—

Their wrathful vengeance turns to blood and strife;
They would let loose the fatal wolves of war;
Their army's quartered on the vinegril Hill;
They bade me take challenge by word of mouth.

King.—

We are prepared to give the duece his due,
We give it blood for blood and like for like.
We cannot alter what's by us proclaimed—
Go, tell them so. We're always constant, firm,
Unshaken e'en by roughmost storms that scare
The knotted denizens of mighty woods—
We constant do desire to have it so,
Do constant watch the changes wrought by it,
Will constant face the dangers come by it—
We banish them; thou shalt inform them so.
Let them despatch themselves away in haste.
Or else our cannons from their fiery mouths
Will hurl dissolvent fury at the lords—
Farewell.

(Exit messenger).

King.—

Go, Sanker, look to it and bid the Marshal
Prepare our force to meet them on the field
And fix our camp on yonder Sagar plains.
And send some spies from here to vinegril Hill
To discover the strength in rebel camp.

Sank.—

Your orders shall, my liege, be duly obeyed.

King.—

This done, repair to Sagar plains and meet us there.

(Exeunt).

SCENE III.

Dark desings.

Enter Malavya.

Mala.—

Are all my aspirations, future hopes
And all that expectation crowned me with,
Are all thus rendered fruitless? built I then
On futile fabric, loose as sand on beach?
Has he, my father, turned against this self
And dashed the hopes engendered in my heart?
Ashamed am I to own him father mine,
For she but knows, my mother, she for sure
What counter forged me in his rashness wild—
Are all my hopes then vain—all gone astray?
Is it for this I worked so hard and turned,
The roughhewn rocks to grains of finer sand?
Is this the end of all my projects planned?
Has mortal hope so fickle glown of late?
Is't come to this? Is this the end? Is this?
Obstructions, furies billow, swell and rage
And ravage all your fierceness against this self—
This rock firm self of constant mettle bold
It cares a pin for all your monstrous guiles.
'Tis worth a leash of gods to win you all
And this I will—I will for all this world—
What hindrance twixt myself and darling hopes

Of mine, could interpose and slight my schemes?

Let all the orbs in vast immensity
With all the mighty force that pervades space
Fling forth their fury on this dauntless self,
Yet I shall joust with one and all of them
And once for all, would win my purpose firm
Would win, or shall not live I for sure the night

Of death shall cast its shadows grim on thee
And break that baby-pate and kill thee there

Thou wretch that turned to gall, to bitter gall
My honeyed hopes ! her comes one fit for it
My Gokil is a gentleman besides.

Enter Gokil.—

Come Gokil, Oh ! I wait for thee, come on,
We have, I call to mind, so often trod
With easy steps this grassy peaceful park
Where the mighty trees so often wave
Before the sweet majestic breath of heaven
This breeze that sings enchanting thro' the trees

And was it not our blissful friend of old ?
Alas ! but now that friend doth sigh and sob—
Dear friend, good friend, you know how much I love

A face as thine so long, so known to me
My friend, think not I paint my love for thee.

Gok.—O words I lack to speak what I do feel,

My master gave me wealth ! he gave me lands
He brought me unto Royal grace and gave
What e'en the best service has ne'er obtained
Ah ! gracious friend ! I have received such marks

Of favour at thy hands that I should be
Ingrate indeed to grudge to serve thee well
But quite surprised am I, nay thunderstruck
At this—thy sudden change from joy to grief.
My master, e'en till now I did not know
That such a depth of sorrow lay in thee
Well then, good friend, acquaint me with its cause—

I think I can perhaps remove the same.

Mal.—

And why perhaps ? you can

Gok.—

I would than for sure.

Mal.—

My friend, my Gokil good
And if I tell thee not how came this grief
To whom will I, ah ! brother dear, reveal.
What nightmare sits on coward soul of mine
And sits, because a coward soul I am—

A coward soul from conscience dictates free,
A coward who could scarce his grief suppress,
A woe that stings and goads too deep to bear
For e'en if utmost darkness now prevailed
I can't with ease pour out my thoughts to thee
And yet I love thee well ! I have some aims
And them at better time I would reveal—
Reveal them all to thee so let them go—
Yon glittering star that twinkles in the sky
By yonder ball of gentle fire, you see,
See how the moon sits patronisingly !
To-morrow nay, e'en at this very hour
You'll see the star gained of the moon
So'tis with me ! I have some aims at heart
I know I love thee well, Dost thou love me

Gok.—

No one does love his master more ; I love
With self, same love my master bears for me
As long as life remains in me I would
Make light of my own life to serve thee well
To do whate'er my master bids me do.

Mal.—

I know with my you would—give me thy hand—
My Gokil, cast thine eyes on lila's child

Gok.—

I shall ever keep my eyes on him.

Mal.—Steal him.

Gok.—Steal?

Mal.—Yes—Steal and bring him unto me.

Gok.—'Tis done.

Mal.—

At dead of night when sleep doth hush to death
All living things when sleeps the little one

Gok.—I will,

(Exit)

Mal.—

And now my grief is checked. It w'd be drowned

And quick it w'd be done—with it my woe—
I w'd then be merry, joyous, laugh and leap.
And sing and dance and talk as innocent—
The night doth creep in on me : let me go

ACT IV.

SCENE I.

The King's dejection.

The Plains.

Enter Ramsingh and Wamba.

Ram.—

Is't come to this ? Is't even so ? Have they
Our subjects innocent as new-born babes
Grown furious as to turn to blood and strife ?

Wam.—

Biram the marshal, drawn away from us
And even he did choose to rise in arms
And strive against the hand that set him up!

Wam.—

Is this alone ? Who knows what else may chance ?
Who knows what reasons private they have planned,
What havoc they do hide in smiles of theirs ?
Though care we not for all their guiles and growls

Yet since they ne'er rest quiet like wanton apes
And cause whate'er is ill or tends to it,
Their purpose known when but the work is done
Such men we know are dangerous.

Wam.—

They're not my king, they're the howling hounds

That bay the moon with grimace grim and vain
My liege has banished them they fly for life.
They're not susceptible of working aught
Against the fountainhead of all their force

Wam.—

I do not fear ; look here, I am always firm,
Firm as mountain peaks that boldly stand
And face the monstrous rage of wind and rain
But what surprises us, is their effort
To go against their own and common good,
But in the meshes of these puray times

Such things are common-place and lose their weight

Go friend, see whe'er our force is ready dight,
Go look to it, and send our Sanker here.

Wam.—It shall be done. (Exit).

Ram.—

What cares do fill the volume of our mind,
What dreadful anguish gnaws at core of heart
While back to startled soul of mine, the thought
Of war and bloodshed like breath of simoon sweeps;

The fast approach of battles monster grim
And fire of furies he would hurl forth ther,
Do seize, our mind and leave us sad for who
Can trace its bodings dark ! if they would win
Oh ! then are banished all our highest hopes,
Our life's desolation realized !
Our mission out begun, ourselves undone.
Will then the wrath of Heav'n be satisfied ?
Unhappy man is he who sceptre wields !
He wields it but to yield to curses dire
Of all that human passion heaps in loads.

Enter Sanker.

Sank.—

The kings of New Harvarsha ne'er shall lose
The plains—they will neer be crowned with victory !

Ram.—

Good hail ! Sanker thou past come in time
What further news about the rebel hosts ?

Sank.—

The news which we did last receive from them
Is now confirmed. They come—

Ram.—

(Hast thou not sent spies).

To discover the number of their host ?

Sank.—

Here comes our messenger.

Enter messenger.

What news fellow ?

Mess.—

The enemy numbers more than a hundred score.

(Trumpet sounds heard).

Ram.—

I fear their force is come; the trumpet sounds
The warning of the perilous eve and yet
Our army's ill-proportioned for the field
I fear the battle's lost—the day is lost

Sank.—

O! we will have the day. Heav'n is with us
The numbers often do relax the strength
The elephant doth lack to use its might
A sportive whelp as well might tear it up.

Enter another messenger.

What is it fellow?

Mess.—

News, most gracious king.

Sank.—

What news?

Mess.—

The prince of Kathiawar is come hither
On yonder vale to the south of the Royal park
With a mighty force to quell the rebellious

Ram.—

We're glad of it. We're much obliged to him
Now, Sanker, welcome him with all our heart—
How chanced the prince to come to aid us now.

Sank.—

I did apprise him of the hazard here
When last he came to pay the tribute due—

Ram.—This prince alone is true of vassal
princes

And he alone doth hold the vassalage
In true esteem and love sincere for us,
Him and his worth we now right well perceive
Let us away to camp and him receive.

(All Exeunt).

SCENE II.

The Rebel host

The Rebel camp; Satpura Hill. Enter Trimbak.

Trim.—

The sun doth sink and pall himself in red
Betok'ning well the scenes to-morrow now,
When blood-red wine shall fill our tankards high

And swell and foam like yonder raging waves
Or froth like wrathful blood that fights for it—
We will have freemen's death: no slaves living
Submitting oft to Power's changeable whims,
Enter Beramji, Gora, Shivram and other
Sirdars.

Gor.—

Has not our messenger returned as yet?

Trim.—

Not yet, though it has passed the time to come.

Shiv.—

I think the king may come to terms with us
And cancel what's proclaimed in giddy fits
If truth to speak in an iron age like this,
Is neither tricks played off in sport nor such.

Trim.—

But I believe it can't be so for'sure
For truth is painted now and will not stand.

Gor.—

Exactly so. 'Tis push that wins a cause.
Sir oracle now walks in flunkysism.
Nor principles nor studied wisdom aids
Us all to prosper in such swollen times
'Tis on lowly crouchings turns our luck
We have to fawn upon the squalid rank,
Our plight itself would drive the king to fit
'Tis certain he would scarce annul his will—

Bir.—

But there is arrived our man in time.

Enter messenger.

How now? what did he say?

Mess.—

Prepare you lords; the king doth come apace:
He has banished you.
So said he in answer to my errand

Trim.—Is it come to that?

Gor.—We're only glad of it.

Ber.—We'll have it so.

Mess.—

He said if we persist to set against his mand-
ates his guns would thunder forth their growls.

Trim.—

We shall accept the fight, let us descend

Ber.—

Our force shall sweep in squalid fits and turn
To dust and ruin all that comes within
Its range.

Gor.—

Our force is accustomed so much
To victory, we shall accept the fight.

Shiv.—

We shall descend, our trumpets shall seen forth
A roar like raging murmur of the sea
Urged on by shrieks of fitful battle cries.

Trim.—

Let us descend: let sparkling wine extend
Its charm divine and wake us all and brace
Our will and nerve our heart and give us
strength

Let foaming sparkling wine-fill tankards here
And let's away to drink enchanted wine.
(A exeunt).

SCENE III.

A mysterious adventure.

Lila's bed-chamber.

(Lila sleeping with child Balu by her side: at
taperr burning).
Enter Gokil.

Gok.—

I've heard highwaymen break the skulls
Of passersby with stronger pulls;
I've marked e'en well to steal the purse
I've seen them bearing help and curse
I've watched them leap o'er orchard wall
Steal lambs and chickens as they crawl;
I've noted how they heartless prove
To piteous moans and words of love
But ne'er till now oh have I heard
Of stealing babes from mother-bird
And that while sleep dust hush them both.
To silence and to seeming death;
To me this ugly task doth fall,
Come night! And all my pity pall.

Come gloom! and in thy shroud,
Pall all my softer nature proud
What's it that yet doth draw me back,
Sting me, goad me, hew and hack
This self to pieces, and to dust;
The taper frowns at me accur't
My muscles fail to stretch their length,
Exert I though all my strength;
The boy doth sleep by mother's side
His tender lips half satisfied,
Still craves the teats for some more drink
Though sleep hast made him blink
My hands stretch not to reach the boy,
They tremble hard to touch the boy,
And yet I must take of the boy,
For it would give my master joy;
Therefore I would pluck than my boy,
As put out this taper boy!

(Exit with the child).

SCENE IV.

A deed of darkness.

The orchard. Enter Malavya.

Mal.—

What! still unsure, cowardice still on me!
Methought when last the wearied orb of day
Set like a ball of fire in azure west
My mind was screwed with overpowering force
To execute this deed; but yesterday
That white-robed maiden with eyes that seemed
to melt
The sternness of the world with nectar sweet
Did come to me and robbed me of my strength
My conscience said "Relent," mine arms I
stretched
To half-embrace her pity-pleading form;
Beside this patent light the cruel fires
That burn enraging in the human frame
Extinguished seemed! O weakness effeminate
curse of man!

But soon it died; and disappointment
With sour-looking face and hellish eyes
Frowned such a frown as when some angry god
With darkness-spreading face does trembling
stand

Midst clouds that come upon creation's end
Pity was off and durst not come again
Before my wrath O foolish thought! she comes
Dear maid, lay not the blame on me! I am
Quite innocent, blame only Lila's babe
Why ask the sword that comes to cut the down
For forbearance? Appeal to him that wields
The same! Not mine the deed; Ramsingh's to
blame

Go, stay his hand and mine I shall withhold
But soft, who comes! Is't Gokil? he e'en he?
O no, it can't be he not he for sure,
He cannot come so soon as that from whence
He'd gone. 'Tis but a moment since he went
'Tis not time yet, an enterprise like his
To be fulfilled; who is it then that comes
With steps so slow as if afraid of them?
A soul like mine to commit murder foul?
But no, it is my Gokil with the babe,
Enter Gokil, with the babe sleeping in his arms,

Gok.—
Master, here receive this juvenile burden.

Mal.—
Yes Gokil (Takes the child).
But haste you to meet me at the Sagar point
with

A bowl of wine and my pony ready dight,
Gok.—

Your orders I obey (Exit).
Mal.—

Juvenile said he? 'Tis rather old,
Old indeed as hills. See how it sleeps!
How sound! it dreams perhaps of toys and
sports

Poor thing! it does not dream of death. Thine
eyes

Have seen the world in golden mantle gored
Before it fades into the common light,
Into a thousand peevish pranks and wiles
That manhood needs must pass in rough
career

Upon its way to age; thou sees't thine end
Death makes thee old, Come boy thou ne'er
didst sleep

Like this in all thy life nor half so well;
A fitting prelude to your latest sleep
To merge in sleep eternal in depths
Of this well. [Drops the child into the well.]
Hoot ye day—blind crows and drown his groans
As he is drowned in this unfathomed well
Wake not, ye horrors of the night. Be calm,
Stir not leaves, to speak a word of it!
'Tis done! what 's this that stops my way thro'
air?

And whence this daring insolence from whom?
I'lt from yonder steep of airy heights?
It casts an angry look, a fierce look,
A frowning look of fell disdain,
The myriad million leaves do seem to aim
Their angry weapons all against this self,
Avaunt fell fiends add hellish spirites that show
A thousand horrid shapes to dangled brain,
I'd hew to pieces infants from the wombs.
Visages black as night, and horrors dread!
Away and quite my sight and pall this deed
As ye do close me in the thickest gloom
What are you? I see you not; yet feel
As a if huge colossal being stretch up
From earth to sky and growl in boiling rage
The earth doth tremble as pen-like and wheel
And seem to whisper loud my cruel deed.
The air in quickened pulse vibrates the same;
It knocks my heart with anguish deep of hell
The air is thick with awe; it chokes my breath,
Choke thus my all concerns in Balu's death.
(Exit).

SCENE V.

The Wild Alarm.

Within

Behind the scenes.

"Look, look the villain fly, they fly pursue
the fiends pursue the fiends"

Enter Beramji.
Ber.—
Fly, fly, my lords, the enemies have beaten us
to the very core. The day is for them. Away
my lords—away, away. This is no time for us
to tarry here.

ACT V.

SCENE I.

THE SEARCH.

Enter Lila Mourning.

O Gora, Gora art thou thus laid low!
O noble, noble Gora, art thou gone!
Farewell soul whose day is done, whose sun
Has sunk and bled to death before his time!

Enter prince of Kathiawar.

Hold! thou traitor! suspend thy flight.

Ber.—
I yield but pray kill me at once and be honour-
ed by it.

Prince.—
No traitor thou shalt at once to the king
There comes his Majesty.

Enter Ramsingh and Train
The general is taken my king, he is ta'en alive.

Ram.—
Where is he?

Prince.—
Fellow, come before the king.

Ber.—
I do confess my fault.
Ram.—

Confess them all to your conscience, if not dead
Destroy your sight that has to visit Hades.—
What shall I say to thee in human wretch,
What all the while did feign to be a saint
Did treacherous act like friends come hot from
Hell?

Thou hast conspired against this Royal self,
Thou hast attempted full to kill us here;
And thou hast slain our faithful subjects here
Thou hast raised thy sword to kill this Prince.
And more and worse than this, thou wou'dst
have sold

This kingdom far and wide to drunkenness—
Are gratitude and duty petrified?
Do men look grave and wisely shake their head?
Do men look grave and jest without a smile?
Do men look grave and see with mock visage?
Why so thou didst, without a cause for it.

Ber.—
Forgive my faults.
Ram.—

God for give them all.
My lords and dukes retire we home and find
What has, for us, our absence left behind.
(All exeunt).

Where art thou gone my child? Thy absence
fills
My heart with grief unspeakable and dire
Where art thou gone, my child? Where art
thou gone?
Mine own, mine innocent, my life itself,
My life itself and more, where art thou gone?
Who has ta'en hold of thee? What monster
foul?

O thy quick steps, thy sparkling eyes, thy form
Divine for gods to live within, thy sports
Will it chance for me to see again?
Thy lisps, thy prattles innocent, thy smiles
O Bala! I do hear thy voice about
The orchard grounds and yet I see thee not
Hide you there about the pendant shades?
To try my patience till it breaks in twain
As moon that shines is at once shadowed
forth,

As scenes or objects dear that come to view
But all at once do vanish in the clouds,
My child is gone has left me desolate!
Doth God thus only deal with human beings?
Is Heav'n now satisfied? His wrath appeased?
O Death! Welcome thou art, receive thy
guest!

O stop this breath of mine with cloying clay
O thrust it in my gap of breath! and turn
My dust in life to fulsome dust in death!

(Curtain falls)

SCENE II.

THE DISCOVERY.

The Orchard. Enter Sanker.

Sank.—
The king returned in plumes of victory
And now the plumes are turned to cypress
leaves.

The slightest joy with utmost pain is fraught
The greatest joy hence bodes the direct grief
O where is Bala? It has come to this
Ask of the winds, the sea, the stars above.
We've sought him all over here; he's nowhere found

Lila's grief is all conjaled within;
For ever since she leapt from casement high
Deprived of all that women costly hold,
With hair untied and torn in her despair
She stands tongue-tied like severed rocks, alone

She cannot weep—she laughs spontaneously
She calls aloud "my Bala," laughs and calls
(Behind the scenes).

Horror! horror! deliberate murder.
Death itself!
What is it ho!

Enter some officers with the corpse of Balaan.

1st Off.—

The child is "found drowned" in the orchard well.
Treason foul has thrown it in the well!
And here it is as whole in death.

Sank.—

A hideous spectacle!
O! woeful scene! Terrible Villains,
O! piteous death!
How vain it is to gild our grief with words
Is this the fate of Ramsingh's noble rule?
This news would spread the wings of monster death—

O how to see the king and broach this news!
And yet I must, and so let us away.

(All exeunt),

SCENE III.

Obsequious lamentations.
At the cremation ground.

Enter the corpse of Bala, borne in a bier: and
lady Lila accompanying as chief mourner.

Lila.—

Come now, set down the bier set it down—
While I lament o'er it obsequiously—
Is it for this that I was brought to bring?
To see thy fountain sealed, thy stream dried up?
Is this the end destined before thy birth,
To be by me witnessed? Is this the end?
What serpent stung thee dead and laid thee low?

What savage brute did feast upon thy life?
A curse upon the hand that struck thee down!
A curse upon the head that witnessed it,
A curse upon the heart had heart enough!
A curse upon the life that cost thy blood!
What creature—prompted hand took thee from me?

What Hell-swayed arm could not be made to feel

The dint of pity when it drowned my child?
Is this thy fate to be thus drowned to death?
Was ever a bloom thus blighted in its bud?
Was ever a Royal House thus rooted down?
Is this the way that God doth deal with men?
Is this the malady that's cast by Him,
To crown the chances foul in this my life?
Then shame makes sport of thee who decreed thus,

For He but throws his pow'r beneath esteem!
Or would not have made boot upon my child!
Or would not have suppressed the life he gavel
Or would not have made pillage of my hopes!
O! left me thus to furies of His scourge!
Ye well that drank his blood! revenge his death!

Ye arboury habitates! revenge his death!
Ye stars that hide yourselves! avenge his death!
Ye God! that gave him being! avenge his death!

(The bearers take up the corpse and advance
some gentlemen remain behind),

1st Gent.—

I say, they say the king is dangerously ill,

2nd Gent.—

Know you not that? or else he would have
been the chief mourner to accompany the
pall.

3rd Gent.—

His Majesty's life is much despaired of.

2nd Gent.—

I knew not his malady was so dangerous.

3rd Gent.—

How could this shock be outlived?

1st Gent.—

Were he to die whom should we have to reign
over us?

2nd Gent.—

Let us hope however that he may survive it.

3rd Gent.—

The coffin is gone: Let us away.
(All exeunt).

SCENE IV.

THE DISCOVERY.

The Royal bed-chamber).

The king confined to bed and Malavya
arrested and brought before him.

King.—

Therefore tremble.

And if thy explanation's out of mark vary from
the points even in the estimation of a hair,
thou'rt gone for ever.

Mal.—

Since your most serene Majesty requires of
me a true and direct answer, I will give one,
and that is I know nothing of it.

King.—

We'll drag you step by step to infamies;
We'll have our sword to speak for us: proceed
to speak the truth and answer me direct!

Mal.—

Here I stand: I know no more.

King.—

We have known all about it, murderer,
Thy flight reveals to us the woeful tale, that
curdles, foams and froths our blood; our heart
suggests thou art the author of the deed:
Tell me the truth or here I'll draw the sword.

(The king waves the sword).

Enter Lila.

Lila.—

Forbear! O king forbear,
Kill him not, kill him not.

King.—

What Lila.

Lila.—

No, not for my sake. Thou know'st not what
thou art about.

King.—

Prevail not on me in this.

Lila.—

I must, Ramsingh. It needs a thousand
tongues. O kill him not. Let fall the sword
on Lila's head. Here I kneel.

King.—

It more befits my sword to shelter thee.

Lila.—

Restore thy sword to rest

King.—

I yield.

Mal.—

Let thy hearts misdeeds sink deep on thee
I feel the Malady again't has come,
Come help me ho!

(The curtain falls).

SCENE V.

AFFLICTED.

Lila's chamber.

(Lila is taken ill and confined to bed. Tara
watching her).

Lila.—

His death will never leave me quiet. Alas
poor soul! You now observe the change in
our court from the busy crowded and
noisy to the languid, still and grave.

Tara.—

It is a change which scarcely fails to strike me
who has observed both.

Lila.—

Perhaps, thus may be all our lives! In youth,
in that noisy lusty period what things are
done! What things happen! what things
strike our fancy! Alas! we find we are
rendered old when our dearest object is taken
away from us.

Tara.—

It is exactly so my dear, I have observed the
reaction taking place in every thing. See,
that solemn occasion when man and woman
are intended to remain so for life, that he in-
tended to be so lasting, binding and strong is
made with the slender cords that suspend the
sword of Damocles from the dome,

Lila.—

Thus are our lives afflicted. Melancholy on
earth, Melancholy in air. Melancholy above
and we are melancholy.

Tara.—

I am discontented with the present state of
things.

Lila.—

I also find no pleasure either in myself or those
around.

Tara.—

But we should endure all that we are destined
to. All that live are destined to endure and
every dog has its share.

Lila.—

Our woes, I tell you my dear, are too hard
to bear! and I know, depend on it, of
all the creatures God has brought to being,
none is so wretched as woman. She is
particularly so in me. She is the goods, the
charities, the ass and anything to bear her full
share of affliction.

Tara.—

Grieve not my dear (aside) I am afraid she
has in her lacerating anguish swallowed poison
to meet the crash of doom.

Lila.—

My Tara, grow faint. My heart throbs as
if to burst. My head reels. I am not firm.
I feel a pain which tongue cannot fashion into
words. Let me fling my arms around thee.

Tara.—

Lila! Lila. What ails thee?
(She draws nearer).
Lila.—

Lila.—

Help me I am no more. This is my last flicker-
ing.

Tara.—

My dear Lila.

Lila.—

Once more let me embrace thee. My heart is
bursts.

God bless thee.

Tara.—

Tara—(She sinks and dies).

(She falls and Tara faints, attendants
take them severally).

SCENE VI.

THE ROYAL CHAMBER.

The King confined to bed.

Sanker, Wamba, lords and attendants waiting.
Though life to us is but a sheet of gloomy
Things wear the aspects same before our eyes
We thought, concluding from the law of like
When diverse changes creep unseen o'er us,
There would be changes likewise taking place
In aspects which this world presents to us.

Sanker.—

The impressions our mind receives do last
But for a time.

King.—

And transient as they are,
They work such charges dire on us that we
Are carried off by them and often changed.
O we have fallen a prey to direct gloom,

Sanker.—

But we should always endeavour to check
Such changes working themselves out on us.

King.—

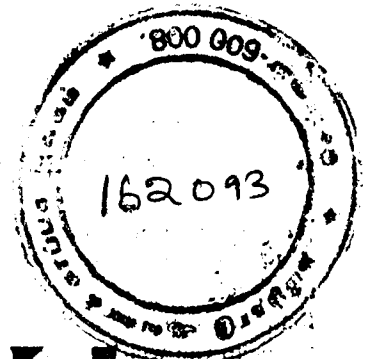
Therefore we fail to keep a medium course
Through life.

King.—

My heart is burst!
O Bala! thou supreme dost reign o'er me
O prattler! Cling you on to mother's breast?
My Balal Child! Do you want to see the whelp?
Come, Come, This is father lion—yes, baby lion.
Where art thou gone Lila! she swallowed fire!
Fire! yes Lila is no more.

(The curtain falls).

Doctor.—The astery has ceased to beat.
S. RAMANATHA IYER.



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OBTAIN KNOWLEDGE.

"SVADHYAYO dhyenavyah" is found in
Taittiriya Aranyaka.—This phrase means
that "One's own chapter or part should be
learnt from the mouth of the Guru." There is
no word in the sentence which means the
Veda. It is a general instruction for one's
studies. The mode of learning is to hear what
the Guru pronounces and repeat it often after
him, till the student gets it by heart.
That which is so studied may be the Veda,
Vyakarna, Nighantu, Tables of Arithmetic,
etc. When it is the Veda, its Adhyayana means
repeating that Veda which one has got by heart.
This phrase when applied to Veda, therefore
means that one should learn and repeat that
Veda which fell from the mouth of his Guru.
The former may or may not know what the
words he utters mean. Sri Ramanuja has
therefore held that this phrase refers to repeat-
ing words only, irrespective of their meaning.
He did not mean that the meaning need not be
known at all. If so, the Veda need not be
expounded at all, which is not what he had
done. Sri Krishna has said that all the Veda

describes Him. He has laid down that
one of the best uses of the mouth is
"Svadyayabhyasanam," that is, the re-
peating of what one has learnt from the Guru
(15-17 Gita). This repeating is not declared to
be the use of the intellect or of the mind, but
of the mouth.

To stop altogether at the repeating of what
one has got by heart and to know nothing of
what one repeats is parrot-like speech. It is
not enough for man. Indeed, it may not be
necessary at all to many. Man must know
himself, all surrounding him and his God.
Knowledge is therefore prescribed as absolutely
necessary in various other precepts than
"Svadyayodhatavya." Sri Krishna says that
here nothing comes up in importance to Knowl-
edge. There are many prescriptions for obtaining
knowledge. We need not rely on the phrase
above referred to as the one precept laying
down that the knowledge of the meaning of the
Veda is absolutely necessary.

R. RAGOONATH ROW.

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21/11/06

IMMANUEL KANT.

It may be presumed that the life of a great man—be he an Indian, Englishman, or a German—who had cut a very good figure either in the field of politics and other services to his country or in the wide world of literature, would be perused by the educated population with enlightened curiosity; the life of the greatest philosopher of the eighteenth century would present not a little interest. In this land his works are not perhaps read so widely as those of an English author. Why? Partly because his works were written in the German language and partly because the English, the only channel that can carry them to India, have, *en masse*, a refined contempt for speculative philosophy. And should the meagre sketch of his personal life and the incidental notices of his writings, attempted in these pages, create a thirst for a knowledge of the Kantian philosophy the writer would not deem the fruit of his pains to be only his labour.

KANT—IN BUD.

At Königsberg, in Prussia, on the 22nd of April, 1724, was born Immanuel Kant. The future philosopher's father was a saddler; and even though his means were humble he was able to give his son a liberal education. The child was sent to a Charity School and when he grew into boyhood, was removed to the Frederickian Academy. That great men have had greater mothers is again exemplified in the case of young Kant and his noble mother. For he owed a great deal of his moral uprightness and singularity of purpose to the exalted character of the illustrious lady. At the Academy he formed a lasting friendship with his school-fellow, David Ruhnken, who was, in after-life equally famous as Kant. Both the Greek and Latin classics were studied, but to Latin authors, especially Lucretius, Immanuel had undue partiality. When Kant was only thirteen years of age, he suffered an irreparable loss in the death of his mother of whom he

ever spoke with tenderness and unwonted regard. Three years lapsed before he entered the University of Königsberg. In the University he was attracted principally by Mathematics and Philosophy. The worthy student of a worthy Professor Knutzen, Kant was a mathematical prodigy indeed! But the strained means of his family and the unhappy death of his father in 1746 blasted his hopes of remaining any longer in the University unless as an academic subordinate. The same year which witnessed the death of Kant, the saddler, witnessed the first writing of Kant, the philosopher. He wrote an original essay on the valuation of forces—a question of mathematical and philosophical interest. It was dedicated to the King of Prussia and exercised a great influence on the mathematicians of the age. For it pointedly dealt with the then burning dispute between the Cartesians and Leibnitzians, regarding the expression for the 'amount of a force.' The years which followed were years of hardihood. At last in 1770 he obtained the chair of Logic and Metaphysics at Königsberg; and the inaugural address delivered is famous as an unmistakable index of the drift of his philosophy.

KANT—THE FLOWER.

The 'Kritik of Pure Reason', published in 1781, established the author's reputation as a philosopher of the highest rank. It boldly declared opposition to the prevailing systems of philosophy; it was lectured upon in the universities of Germany; philosophers and theologians made it the basis of their teaching and it attracted to Königsberg many votaries of learning. With Kant the old philosophy died and in him the new thought had dawned. He was hailed as a Messiah and consulted as an Oracle. Enjoying the highest reputation among his countrymen, honoured by the peoples of other countries and respected by the Prussian Government, Kant swam in the full flood of Fortune.

The Professor made himself agreeable to all his students equally. His lectures were not delivered in that rigid style in which his books were written. Before him on his desk, he had slips of papers and texts with marginalias. To the class he would deliver extemporaneous addresses with numerous anecdotes and digressions in illustration, lest the hearers should be half-impressed with the subject. His voice would rise with the heat of the theme and often would his eloquence command the silent admiration and close attention of the students. Directing his eyes on any particular student, he would go on lecturing and would find out whether he was understood from the sure evidence in the scrutinised student's face. Rightly or wrongly he held to the principle that only mediocrities should be helped and pushed up by the teacher, as geniuses can take care of themselves, and dunces were hopelessly backward.

A student, Kant remained throughout his life. His reading was extensive and miscellaneous. He was acquainted with books of science, history, travels, and numerous belles-lettres. English literature he was familiar with and English philosophy, he had access to through Locke and Hume. Of the French writers, Voltaire and Rousseau pleased him most. Usually he was supplied with the latest publications by his printers and hence the smallness of his library. Excessively fond of politics he was a close reader of the newspapers, and his political prediction during the hazardous times of the French Revolution proved wonderfully accurate.

Kant's popularity is to be explained by the manner in which he made friends and fostered their intimacy. Dinner was the social function which cemented their friendship. The party including the host never fell below the number of the Graces nor exceeded that of the Muses. The table was very hospitably spread and no ceremony was suffered to creep in. The com-

pany was miscellaneous. Thus the ball was ever kept rolling, and the conversation sustained its vivacity. Men of the learned professions artisans and merchants were invited: also the young men of the university so that the company may have an air of juvenile sportfulness. From one o'clock to five or even six the time flew on in delightful conversation. The subjects were drawn from natural philosophy, chemistry and, above all, politics. He lived in a time when security was unknown and even the mighty thrones of mighty monarchs trembled at the breath of the republic on the Seine; when royalty itself stooped to double-dealing and secret intrigues and when avarice threw the weight in favour of military aggression. All Europe was receiving the shakings of a wide-felt earthquake. Albion, taking shelter under the waves of the ocean, watched, crouching as it lay, the terrible course of the French Revolution. France, with that vulture-instinct, having already within its clutches Holland and Belgium and being attracted by the odour of carrion in the East and North-East, was hovering round Germany, Austria and Russia. And the land of our hero, what was she doing? "Prussia, above all, fixing her hungry eyes upon the approaching wrecks of Poland, was in the very noon of her aggressive movements against France and in the mid ravings of her hellish menaces against Paris and was playing the traitress to her engagement." To Kant such double-dealing was detestable. He gave vent to his feelings freely and from what he spoke one would mistake him for a great diplomatist of the ministry. Immediately after dinner he used to take a walk in silent meditation; which being over, he would sit down in his library and read till dusk. When the twilight came he would sit by the stove, look through his favourite window and gaze on the tower of Lobenicht. Darkness falling, candles would be brought and till ten o'clock he prosecuted his studies. He suffered no light in his room nor any dull noise, even the silent tick of a

watch! He would nest himself within his quilt and bed-clothes and court sleep in an easy manner. Precisely at five minutes before five the servant would step in and cry aloud, "Professor! the time is come;" and Kant obeyed the summons with a soldier's punctiliousness. When the clock struck five, the Professor was at the break-fast table ready for his tea. Smoking was almost a passion with him, but he never smoked more than a pipe of tobacco. At seven he would be at his lecture room and thence would he retire to his writing-table. Then we come round again to his dinner and the reader would now have had a clear picture of Kant's daily routine.

He was very careful with respect to his health and his fastidiousness can be imagined when he refused to wear garters at nights to facilitate the blood-circulation. His health was exquisite and often was he heard to exclaim, "Is it possible to conceive a human being with more perfect health than myself?" He never perspired night or day and, if he feared he would perspire on any sultry day, he would retire to some shady place. On the tight rope of life he moved with cautious and measured steps without throwing undue weight to the right or to the left. But if the tree did not die at the root, it withered at the top. If Kant did not die of the infirmities of old age, he suffered, what is worse, of mental wreckage!

KANT—WHILE FADING.

The sun springs up, has its brilliant course and has its set too; flowers do blossom, sweeten the neighbourhood, but finally fade away; and great men are born, live an hour of glorious life and retire within the screen. Kant had his zenith; his decline has commenced; and the story is one of a harassing nature. His memory began to decay. He could quote lines from the Aenid, but could not remember what he heard a few minutes back. The past he remembered, alas! the present was obliterated.

Often would he think of death and speak of it, but never did he shudder at the idea "I am old and weak and childish, and you must treat me as a child,"—thus would he appeal to his intimates; and would continue, "Gentlemen, I do not fear to die. I assure you, as in the presence of God, that now if, on this very night, suddenly the summons to death were to reach me, I should raise my hands to Heaven, and say, Blessed be God! Were it indeed possible that a whisper such as this could reach my ear—Four-score years thou hast lived, in which time thou hast inflicted much evil upon thy fellow-men, the case will be otherwise." Yet another sign of his weakening faculties was that he had not an exact measure of time. Kant would bawl out for his coffee and if the summons did not meet with an instantaneous obedience he would lose all patience and murmur, "Will be, but there is the rub! It is only *will be*! Man never is, but always to be, blest!" He began to lose his vitality; his legs could no more support him as before. Once he tottered and fell down in the street. Very often he would fall into a nap during the morning hours and drop down on the floor whence he could not get up without assistance. Whilst reading in the night, near the candle, he would lean down and his cotton night-cap would be all ablaze. The impatience which was plainly discernible in Kant grew into obstinacy. He became bitter and his behaviour towards the servant was peevish. Phantasms flitted before his waking eyes, and the dark and silent room in which he was sleeping became a dungeon too dreadful to sleep in. Darkness became a terror and silence an oppression. Hence a lamp and a repeater were placed in the room. In addition the servant was asked to lie down in the same room to arrest his master while walking at night frightened by any fancied forms. The sight of his right eye began to fail him; the use of the left one he had lost long ago. Now he would be silent and gaze at the airy nothing, then babble like a child. Here

he would stretch his hand to catch a thief that lurked beneath his pillow, and there he would kick another self-created phantom. Alas! how different is Kant now, babbling, powerless, reasonless, from that Kant who was the pride of his country and the lustre of his age. Strangers from distant parts came to visit the great man in his littleness: but Kant had forbidden it as it was humiliating and not elevative. February 1804 came—the month which witnessed the heavenward march of his glorious soul. His sister was now in the house with her son.

The first week dragged itself: it was Saturday the 11th and Kant lay with vacant eyes. Sunday dawned, the last day of his mundane existence. "It was near eleven o'clock when the moment of dissolution approached. His sister was standing at the foot of the bed, his sister's son at the head. I, for the purpose of still observing the fluctuations in the pulse, was kneeling at the bed-side; and I called his servant to come and witness the death of his good master. The last agony was now advancing to its close, if agony it could be called where there seemed to be no struggle. And precisely at this moment his distinguished friend, Mr. R. R. V., whom I had summoned by a messenger, entered the room. First of all, the breath grew feebler: then it missed its regularity of return; then it wholly intermitted, and the upper lip was slightly convulsed; after this there followed one feeble respiration or sigh and after that no more; but the pulse still beat for a few seconds—slower and fainter, till it ceased altogether; the mechanism stopped; the last motion was at an end; and exactly at that moment the clock struck eleven!"

R. NARAYANASWAMI.

A COUPLET.

God thinks, but man desires; He acts, but man—
Wan's wish; strong th' thought; think pure, friend,
Think you can

THE RELIGION OF SCIENCE.

THE WORLD-PROBLEM.

WHAT am I? Whence do I come? Whither do I go? What is this Universe? These are the questions that have been engaging the attention of every thinking man from time immemorial. Several answers have been suggested to these questions. The answers have been conflicting and it is impossible to say that any particular answer has been considered to be satisfactory, by all. The generality of men do not trouble themselves about these ultimate questions. They simply accept the conclusions of others without troubling themselves about them. Many think it to be a waste of time to deal with these problems as no satisfactory answers have been arrived at till now. However much we may brush aside these questions, they force themselves upon our minds at some time or other of our lives. And we do not feel peace of mind until we answer them to our satisfaction. These ultimate questions can be better answered as knowledge advances.

What do we see around us? We see human beings all round, who are like ourselves. We see also animals, plants, and minerals. We see over our heads, the sun, the moon, and stars. We are surrounded on all sides by the atmosphere. The whole universe is divisible into earth, water, fire, air, and ether. Things are either solid, liquid, or gaseous. A solid may be changed into a liquid and then into a gas. Science teaches that the present condition of the earth is the latest, that it was preceded by a liquid and a gaseous condition, that human beings came last on the scene and they were preceded by animals, plants and minerals. Science further teaches the gradual evolution of the universe from an original homogeneous condition to the present condition just as a tree is evolved from a seed. Science also shows that the sun, moon and stars are similar in composition to the earth.

THE UNITY OF NATURE.

The first thing that strikes us in the world is that a great portion of it has no life. The fact that living beings came last on the scene and that before their appearance, there was only inorganic matter, coupled with the fact of evolution being demonstrated everywhere shows that life must have originated from non-life in some manner not yet known to us.

THE ONE ABSOLUTE REALITY.

Science shows that the constitution of the whole universe is one. The universe is ultimately resolvable into matter and mind. Philosophy considers their relation to each other. Some hold that mind alone exists and that matter is unreal. Others hold that matter alone exists and that mind is but a function of matter. Both these views express only partial truth. To the ordinary man it strikes that both matter and mind are real. But then the question arises, how if they are different, they act upon each other as they do. No two things can act upon each other unless they have something in common. To suppose a third something to bring them together does not solve the difficulty. Hence the view that both matter and mind are real is unsound. The view that matter alone is real or that mind alone is real is also unsound. We cannot imagine the beginning of things nor can we imagine their end. We cannot also imagine any limit to space. The universe is infinite and we are related to it just as the foams, the bubbles and the waves of the ocean are related to the ocean. The Absolute comprehends all finite existences. The Absolute has two inseparable aspects, spirit and matter.

THE DUALISM OF RELIGION.

The religions of the world teach us that there are three separate entities, God, Soul and Matter. They also teach that there is a spiritual world quite independent of the material. They further believe in the posthumous existence of an in the spiritual world.

THE MONISM OF SCIENCE.

Science shows us the untenability of soul or spiritual world independent of matter and of an extra-cosmic God.

THE EXISTENCE OF THE SPIRITUAL WORLD

A convergence of experimental and of spontaneous evidence has been discovered in certain classes of phenomena which imply a communication of thoughts and images from mind to mind by some agency, not that of the recognized organs of sense. Sometimes the thoughts and images of the dead are communicated to the living. From these facts the existence of a spiritual world and of a surviving human personality is inferred.

THE RELIGION OF SCIENCE.

The Religion of Science must be monistic and not dualistic. Hindu Monism teaches that there is but One Absolute Reality, and that the universe of spirit and matter is one with it, because therefrom it is born, thereby it is maintained and thereinto it is merged. The innumerable opposites of manifestation merge into each other and vanish in non-manifestation. Within the Absolute is every thing contained, every potentiality as well as actuality of existence. All that has been, is, will be, can be, ever is in that Fulness, that Eternal. The One includes manifestation and non-manifestation, the diastole and systole of the heart which is Being. No attribute exists without its opposite. A pair only can manifest. Every front has a back. Spirit and matter arise together. It is not that spirit exists and then miraculously produces matter to limit and blind itself but that spirit and matter arise in the Eternal as a mode of its being, a form of self-expression of the One. All that we see around us comes forth from that Fulness and is as the shadow of that substance. The Absolute is symbolized by the syllable A U M, which is pronounced as a single compound sound made up of A, U and M which represent the first, the middle and the last sounds respectively.

ively. There are three worlds comprising the Universe and three bodies belonging to them called gross, subtle and causal made up of the gross elements, the subtle elements and primal matter and corresponding to waking, dream, and deep-sleep consciousness respectively. The causal and the subtle worlds are invisible and together with the gross form one continuous field of an evolutionary process, interpenetrating each other and not lying one above the other and each latter one being a finer condition of the former. These three worlds and bodies are symbolized by M, U and A respectively. The order of the evolutionary process in the physical world is minerals, plants, animals and men. At the beginning of the day of manifestation the Many stream forth from the One Existence and when the day is over and the night comes, then all these separated existences again dissolve into it. Over and over again this occurs, for universes succeed universes in endless succession. The individual soul passes through the diversified existences of the mineral kingdom and of the plant and of the animal realms before coming into the human kingdom. According to Hindu Monism, when a term of earth-life is over the individual soul withdraws from the gross body and passes into the subtle world in his subtle and causal bodies. There he mentally suffers and enjoys the results of his evil and good deeds. He then throws away his subtle body and in his causal body goes into the causal world. He who has no attraction to the subtle or the physical world, does not return to the earth but stays in the causal world. Here, transcending the idea of separateness, he realizes the unity of existence and knows himself as the Absolute. But a man may even during his life-time here, free himself from all attractions and thus rise into the higher regions of the causal world and far more, he may reach the knowledge which liberates him completely, by which he may transcend entirely the idea of separateness and realize the unity of existence and know himself as the Absolute. Man thus carries to the invisible worlds the results of his earth-life to be suffered and enjoyed as fruits. Having arrived at the end of the fruit of that work, of whatsoever he here does, he returns again from those worlds, to this world of action. This round of births and deaths is not everlasting for man. Man wanders about in the universe so long as he thinks of himself as different from the Absolute and is therefore attracted towards separate existence. But knowing himself to be one with it and therefore not thus attracted, he loves all as himself, acts for them as for himself and thus realizes that he is the Absolute.

Thus does Hindu Monism—the Religion of Science—which supplies also the best motive for social conduct, answer the ultimate questions, What am I? Whence do I come? Whither do I go? and What is this universe?—questions which every thinking man must try to answer.

N. K. RAMASWAMI AYYA.

TRAVANCORE WORTHIES

111

Mr. SUBBA ROW

An early Dewan of Travancore.

INTRODUCTORY.

THE difficulties consequent on the continuance of the habit in us of moving within the self-marked limits of the abstractions of time and space are many and formidable. The race-thought has unfortunately run along these lines; and humanity has been to this day paying the penalty of its carelessness and laziness. Time and Space do not, in my opinion, possess any influence over him who loves to look beyond them and sees into the abstract inner side of things. For I take it that there are two kinds of heredity, the material and the immaterial. They, in manipulating the varied experiences of man in whom the Omnipresent One lives in the bud, slowly and

patiently pave, by their self-surrender, so to say, the way for the flowering of the Divinity in him. The material, physical heredity held together in necessary quality and quantity in human shape and running thereinto through the parental family, national and racial channels, recedes into the background on man's learning the lessons taught by it, while the immaterial, Divine heredity flowing into man and making him what he is and fitting him for his appointed task, expands and expands till it embraces the whole world. The first loosens and enlarges, whereas the second expands and gets freed. The chains of Time and Space are upon the physical heredity, while in the Divine part, from this view point, these distractions vanish into oblivion. If man subdues the down-pulling weight of the appendages and outweighs them, he becomes the real man, and to deal with him is then easy.

If otherwise, if the reverse be the case, if his drags be more powerful, what happens? We know the event only too well. Familiarity does not breed any contempt, here. For is it not merely the other end of the rod of manifestation? Matter and Spirit supplying a difference in heredity, their respective powers and capacities should be recognised before judgment of a man, high or low in social scales. Society undergoes important and potent changes with Time and Space, and the unfoldment of man proceeds apace harmoniously with these imperial factors of Time and Space. If the transcendent heredity masters the permanent one, and for a time covers it in its own garments, man descends downward and any view of him at this stage becomes very interesting, more so than at the other stage when man is a man-god.

Both stages possess marks of a highly instructive value and this fundamental duality should be ever borne in mind when one deals with another.

Some men are for all Time and fit in with all climes. Some others are led to particular

places at proper periods of their cycle of progress. While some become leaders and walk ahead of their times, others follow. These distinctions have been, and rightly, traced to the lop-sided development of the characteristics of man, divinity and animality. If we let the first impress itself on our minds, if we peep into it through the loopholes bored into the man's brutal nature, we outstrip for the time the notions of Time and Space. For the Eternal Now knows no time, no space.

Every thing on earth, or, in the heavens, reveals more or less, the divine; and all history is merely the history of such revelations. What then of Evil? Evil exists only in the imagination of the questioner. There is no evil; but everything, all, is good. No hate but more or less of love. All is divine, therefore good, and no evil is there anywhere.

But let us see how we, such as we are, can deem ourselves competent to judge the doings and character of our fellow-beings. Imperfect we are and we cannot arrogate to ourselves ability to dig into the character, motives and aims of others. Every fellow on earth goes to school; and the lessons he learns and unlearns range from the lowly to the highest rungs; we can besides lay claim to only an infinitesimal fragment of a man's life; that on earth presaging a long past and a longer future. Our measure of right and goodness may not be, is not, our neighbour's. He looks at things from his own level, which surely cannot in any case be ours. When we come across so many differences rendered very necessary by the workings of divinity in and through matter how do we hold up our puny heads in judgment over others? Each man finds his place finds his work and performs it and adorns it to the best of his ability. Let us remember that this ability is always limited by the pre-natal conditions, conditions of his own making in long past births similar to the running one.

So evil is something forged in the palaces of human ignorance. Let therefore our judgments cease and also our cold and cruel criticisms.

I have said that the history of human society is but an exposition of divine revelation through the counterpart matter. Remembering further that there is always a fundamental duality exemplified in a human being, we find that each man's life is valuable, not only to himself but also to his immediate comrades and indirectly and very vaguely to the rest of the world. But some lives there are and have been that prove highly beneficial for those times and for all time; for they involve a principle, a humanly-divine principle. Such a life was that of Mr. S. Subba Row and the force as well as the object of the above remarks will be evident as we proceed. Now who was this Subba Row?

HIS BIRTH AND BOYHOOD.

He was a plain Mr. Subba Row who died as plainly. Born of humble and respectable parents, Subbajee honoured Tanjore with having taken his birth there. Tanjore, the central fountain of all the fine arts, Tanjore where every inhabitant did can the music of his soul or of his body or both with much earnestness and amidst much rejoicing in those days of innocent mirth and child-like simplicity growing to saint-like altitudes, Tanjore of the eighteenth century, in her halcyon days, when a king was breathing and moving in the midst as the central figure—Tanjore where King-makers and Kingdoms moulders saw the light, where the invisible world clothed itself invisible lineaments for the pleasure and intellectual advancement of many dweller on the land, Tanjore which was sought after for the elevating pleasures of the imagination she always carried about her person, Tanjore where the universal music embalmed in flesh and wood infused cosmic behaviour into all, so that Peace, Plenty and Pleasures flowed into every one's

vessel,—Tanjore claims the honor of containing Subba Row amongst her sons. His father was Seshoba by name and his mother was styled Rajabai. Both were scions of families noted for integrity and purity of character. In those times when character was more prized, when the fact of mere birth in a particular family was a guarantee and assurance for uprightness and righteousness, when appointments in the State descended under the unerring law of heredity from father to son, Seshoba-Rajabai happened to be the name of a happy home with few wants and the fragrance of contentment; rich and poor was a distinction unknown to many a man then, though recognized for state purposes, as each man's hand was in fulness stretched out for help towards others held out opposite.

Seshoba was poor and the weight of a big family hung from his neck. His sons and daughters received their education in Marathi and the upraised hands of Subba Row's elder brothers and sisters exercised a healthy and temperate influence over him but raised his ambition for proficiency in other languages.

From the incomplete fragment of his autobiography, we learn that Subbajee was initiated into the august significance of his 'second birth,' at an early age of six. Born in 1777 Durmuki, Subbajee, intelligent over those above and below him, jumped into the Dvija state before the first seven years had revolved round him. Though a satisfactory answer to the demands of those days, the education that Subbajee's father had bestowed on him did not rise to the level of his ambition, for Subbajee was now burning with a desire to study the English language. The bold, unyielding, enervating and deadening conservatism of his dear old father, a true representative, in its wholeness, of the old school in whose eyes every newness, every departure from the routine, and every blow thereon, was a venomous serpent to be shunned from a distance, proved too much for our young aspirant; and the upheaving waves of

ambition in him found itself enfeebled by filial duty and grateful love. Only for a time. The volcano lay asleep, but the gurgling noises were audible to any attentive observer and predicted a disturbance of immense magnitude. Seshoba was dead to all expostulations and importunities and his son's genius resented the ill response. What was the result? Two forces had been pulling him from opposite sides; and Subbajee's yearnings struck a diagonal course. Whenever news reached his ardent ears about the existence of any English-knowing gentleman, there Subbajee ran and learnt the new language with an avidity to which a real Bhakta's yearnings after his God can bear a comparison. Long distances spanned he with ease. When his wants outgrew the gift and the giving power of Tanjore, the city of his nativity, they drove him to Negapatam and Kumbakonam, long distances for the tender feet of Subbajee. The raging rays of the scorching sun were wafted away by the blasts of his perseverance and devotion; and on the roadless paths of those days, on those occasions, the muddy pathways full of the heated mud hotter than the sun above—a real prejudice for a Bhakta in his beloved object grew cold, so to say, as if disheartened at the futility of their attempts to dissuade Subbajee from his path, self-chosen path. It is no exaggeration to say that his zeal to master the strange tongue knew no bounds and the picture of his travels for the purpose is not over-drawn. May be his motive in not having yielded to the cruel, cold hand of opposing privation lay in the bright prospects opened to him by a fair knowledge of the English language in that un-English hour. Or, pure love of acquisition of knowledge, or, mere curiosity, led him on. Whatever it might have been, Subbajee roamed in search after persons conversant with the English tongue and got his desire enough satisfied. Tanjore remained his head quarters

AN ANECDOTE OF EARLY LIFE.

One of the anecdotes of his early days will clearly show the force of the above remark and also how fortune soon took him into her lap.

Subbajee was an early riser and went to the Vennar, a river 2½ miles to the north of Tanjore, for his morning bath and Sandhayavandana. When returning home he used to cut a bundle of reeds, from the bank of the river, to sell them amongst the Marathi-knowing citizens. These reeds were then used by Marathi and Modi-writing persons as pens. The green ones were generally hung from the roof over the oven, where the smoke and distant heat infused into them the virtue of lasting usefulness for man. Experience has always taught all Marathi writers that these reeds are the best for the purpose and that their use may with more advantage be once again introduced in these civilized societies of our day. As these pens were much in evidence before the public in Tanjore, Subbajee sold them and from the sale proceeds bought the necessaries wherewith to get a mastery of the foreign literature. On one of such occasions, he was by surprise caught in the harmless act by a wealthy and influential gentleman of the city. Descending from the high pedestal of dignity, the good gentleman approached our youth and began to put serious questions as to the boy's queer conduct and with becoming and seductive kindness, Vasudeva Naik—for that was the gentleman's name—enquired into his untoward circumstances and into his parentage. The generous Naik sympathised with the youthful aspirant and promised help. The boy was given assurance that in the house of the Naik he would be granted every necessary comfort and convenience and that he could from that day continue to endeavour to complete his heart's desire, viz., to gain a mastery of the English language. Struck with this happy wind-fall of the good graces of a great personage of the city, Subba-

jee, emboldened by the half-hearted consent of his dear parents who had learned to hope for good in him in the eventual course of his life, gladly entered the hospitable family circle of the Naik. And he it said to the credit of this man that Subbajee soon found himself to be an inmate of the Naik's household where he was considered to be one with it and he was left to his pleasures and pursuits as if he was a descendant of his. In this enlarged field, Subbajee behaved honourably and harmoniously; and his studies now were never disturbed to the slightest degree. He was seldom observed among the boys of the city and his best companions were ever his books. Wherever he went, his name travelled before him and he was liked by all he came in contact with.

HIS EARLY CAREER.

Having taken a lively interest in the upraising of the boy from the social obscurity he was steeped in, Vasudev Naik was pleased to see that the boy was slowly and surely advancing in his estimate. He took the boy to the palace of the Rajah, and introduced him to many a dignitary there. Subbajee's star began to emit brighter and brighter light and some souls came too to bask in that light. His intelligence and attainments increased and irradiated by his excellent manner conspired, severally and conjointly, to gain him entrance into inaccessible heights and vied with each other to adorn him with earth's ease and affluence. His fame soon ushered him into the presence of the then European Resident, who employed Subbajee in his service. This happened in 1796 when Subbajee was barely twenty-two. This was his first appointment and in a way he saw that once on the first step, he could soon ascend to the highest in society. Much of the history has been lost to posterity and with the scanty materials at hand I may cannot furnish our readers with any detailed account of this interesting life.

HIS ASCENT.

In 1803 he was sent to Madras whence he came back in 1805. At the instance of his European Patron he had gone to Madras on some lucrative appointment and for some reason or other, Tanjore found him with her again. On his return he entered the Palace service and rose steadily under the Rajah to the eminence of a Naib Sarkeel in 1812. Rajah Sarbhoji smiled on him with Fortune's smiles and Subba Row had become favorite of the Maharajah's favourites. In this capacity he continued till 1815 when he had to retire on a decent pension.

A LULL.

On retirement his visits to Tanjore compared favourably with those of angels' visits. Perhaps for political(?) reasons Subba Row deemed it advisable to be away from his mother city frequently. Trichinopoly and Pudukottah were his favourite retreats in these days. In the latter place his younger brother was enjoying a high elevation under the Ruler of that part; and in Tyagarajaswami's home Subba Row's frequent calls were welcome with more than a brother's heart. Thus he had determined to pass the remainder of his uneventful life in quiet and rest; but Providence had destined otherwise.

A CHANGE FOR THE BETTER.

On one of such occasions the Chief of Pudukottah wished to see Subba Row whose name had been familiarised by all that it carried with it. Subba Row went with his brother and so impressed the mind of the then Chief that Subba Row became a constant factor in the Chief's associates and counsels.

In the days I am writing of Pudukottah lay on the high way to Travancore and other important places in that direction. Pilgrims, merchants, pleasure-seekers, travellers, Residents, Rulers and servants of other desires rested at Pudukottah on their way to and fro; and lasting friendships were formed and new

ones created at the spot. As Pudukottah lay in his programme of journey, the Resident of Travancore alighted at Pudukottah. Naturally he was invited to attend the State Durbar and on that occasion Subba Row was introduced to the Resident, who, in a few minutes' conversation, got enchanted by the solidity and quality of the talk and on parting enquired if Subba Row would care to serve in Travancore, as a person of such varied attainments and powers would surely prove a beneficial power in the Resident's favour. Subba Row expressing elegantly his willingness, the Resident said he would write to the Tanjore Resident about Subba Row's appointment to the Travancore service.

Months passed quietly away and Subba Row had forgotten his interview with the Resident. On a certain day the post brought him an encouraging letter, from his friend, the Tanjore Resident, in which was enclosed the note of appointment at Travancore, of Subba Row. Subba Row's star that had been hitherto (temporarily) emitting a subdued light, now shone with free brightness and lighted up his own as well as his well-wishers' hearts. From 1815 to 1820 there reigned a lull.

A TUTOR TO THE MINOR PRINCES.

To Travancore Subba Row directed his refreshed steps and there he found that under his care came Princes of royal blood. A tutor to the minor Princes, Subba Row realised the full extent and importance of his responsibility. In this station he remained for about ten years, to 1830.

A fond child of grim adversity; a man who had seen much of the world very profitably; a wholly self-made man fit to face with calm and fortitude the buffets of the world that ever badly appreciates merit; one that had serenely looked with unmoved eyes and unattachedly through poor eyes into the cobwebs of wealth, learned to value its advantages and evil ways; one that had imbibed resolutely the spirit

of the Joint Family system, one that had familiarised himself with the various characters of an Oriental court and exposed with as mental discrimination the duplicity and double-tongued lives of many a courtesan and watched at a distance the conscienceless, individuality-destroying, mawkish, mutinous lusts and passions that dominated, rather intoxicated the minds of the parasites in human shape, and of the vampires moving generally amidst the luxuries and carelessness of wealth-mountains and affluence-rivers; and who, though on earth, had seen much that cherished in it none of the earth:—such an one, Subba Row was when he was seen stepping into the Travancore Royal family, wherein he shone as the fittest person to fashion the young Princes' minds after the required model.

THE DEWAN.

From the relatives now living of Mr. Subba Row, I learn that he became the Dewan of the Province at the end of his tutorship. It is said that as Dewan also he showed his character and abilities to the best advantage and in the brightest light, introduced several reforms and proved a successful Dewan.

When a Dewan he came to see this dear brother and was received with fit honors at Tanjore and Pudukottah. From Trevandram to Pudukottah in those days! A brother's love surely.

HIS RETIREMENT.

For seven years Subba Row exercised the Dewan's functions. Fortune was blowing warmly upon him. But a cloud appeared between. For some misunderstanding between the Ruler and his Dewan, the Dewan resigned his Dewani and retired on a decent pension. I am further informed that during this period of repose, Subba Row composed his 'Kishen, Koovur' a prose drama in the English language. It was published at Travancore in 1840. The incidents are based on Mr. Malcolm's History of Central India. It is a nice and able production which was favourably received at the

time. It may be said in passing that there is a proposal to get the drama reprinted and published.

AGAIN THE DEWAN.

In 1842 a change we see. The disappearance of Lewan had caused a telling night over the earth of the Province; a revolution of the earth and day dawned. The sky cleared and the clouds returned to their homes. Subba Row was requested to handle again the reins of government and he consented rather unwillingly. For six years, till 1848 he continued as Dewan and after nominating his successor, retired.

HIS DEATH.

Soon after Subba Row learned the news on his brother's death at Pudukottah and remarked that one of the two pillars was struck down and that only one remained. The same night he fell ill and left the scene of his earthly activities peacefully on the expiry of two months thereafter in 1848 at a ripe age.

Hearing these arduous days with the reins of administration in one hand and with the pen in the other, he had managed to snatch a leisure hour or two, for his works.

I have already made mention of the English Drama Kshen Koovar, a tragedy. Kishen Koovar was a noble princess who was sacrificed to the selfish intrigues of one Ameer Khan, who wished to build up an enormous fortune by uniting the rival kings of Joudpur and Jaipur. This is the only English work I have come across with.

Those in Maratti are "a story of Meenaketan"; Subbaroya Panchasatee, Aksharakrama Barakhadyachee Neeti, and some others (minor ones).

Subba Row's greatest work is Subbaroya Panchasatee—a work of useful instructions for young and old, in 550 Oves. The work was composed, as mentioned at the end of this work itself, in Chitrabhanu 1744 Saka (1822-23) at Trevandram; and deals with Loka

neeti—Counsels for one's guidance in the world. It touches upon all times from the lowest to the highest, from the most trivial details of every day occurrence in a man's busy life on earth, to the loftiest, to the heights of spirituality and divinity.

[As opportunities occur endeavours will be made to furnish translations of selections from this grand moral code].

Next in importance comes the 'Neeti' composed in a peculiar fashion which only a student of Mahratti will be able to appreciate. Cast in the form of maxims, it contains thirty five golden rules. The name indicates and explains the method of composition. The first rule of this 'Neeti' contains all the vowels of the Sanskrit alphabet in their order from 'a' to 'am'. i.e., each word in the Rule begins with a vowel in the order of the alphabet. The second follows the same order from 'Ka' to 'Kam', the first consonant and the third with 'Kha' and so on to the last, 'Ksha' also the rule applies.

What his other works are I do not know. My worthy informants were able to furnish me the above particulars alone.

The materials were exceedingly meagre and I may have done justice or injustice to the memory of this great man. With sufficient leisure and labour, a complete history of his valuable life may be launched before the public sees. In Travancore itself there are worthy gentlemen eminently fitted for this task and they are Subba Row's relatives and admirers. Mr T. Rajaram Row, the acting Dewan is one of such and Travancore will lay before him all the necessary records. It may also be said that Subba Row is in some quarters worshipped as a Guru in Travancore and Pudukottah and the 'Neeti' a free translation of the first seven of which is given below is always quoted as proverbs in ordinary conversation by many a man in these parts. The 'Neeti' appears to have been composed

as a text book for the private tuition of a royal Prince and it was this 'Neeti' that in the first instance goaded me on to undertake this feeble, humble attempt to receive Subba Row's memory of past ages from their grip and hand it on to posterity.

Mr. Subba Row was a Konkanaatha Brahmin and his full name is Subbajee Sesho Pandit Megharaj Dharekar. He was a master of music, a Sanskrit scholar, a student of no mean attainments in Tarka (logic); and he had mastered, in addition to the English language, Persian, French and Arabic. Tradition has it that Mr. Subba Row went to Poona on a very important employment and I am not aware what this business was and whether there is any truth in the statement.

With apologies to the disembodied soul of Subba Row, I close this necessarily meagre sketch and with Pranamams also.

AKSHARA KRAMA BARAKHADYACHEE NEETI.

(1) Amidst the many strugglings in the depths of mundane existence, no means of escape has been heard other than devotion to Tawara. This Bhakti will lighten the burden of the three keen sufferings and like an effective medicine, will heal away the wounds of one's heart.

(2) With the advent of Kali amongst mankind, all the evil ways get instantly thronged and virtue disappears. Cunning and sin grow apace; in the midst of such surroundings, for a virtuous man to get on is most difficult.

(3) A truth-teller is a friend of God. Without feeling any disgust, he should ever walk the ways of truth and should stand firm, even in the hours of distress, like a piece of ripe sandalwood; so dislike should be felt for a medicine however bitter it may be.

(4) Endowed though with immense riches, a man should, without abandoning righteousness,

live the life of a good man; otherwise, though living, dead he is; hence, without indifferent superciliousness, he should treat honorably his relations and friends. To greatness there is the danger of pride. This should be tripped.

(5) Like a bull the master of a house exerts, earns and feeds, with great attachment, his dependents, and these eventually, the guests and relations, feed on him, like bandicoots, till negatives and rays begin to toll his poverty. But his real friend is another.

(6) A man with large knowledge is dubbed great; but proportionately his character should grow and develop, and he should not mingle in vicious and ignorant company. This counsel must always be kept in view.

(7) With anxious care, and greed for learning laying aside all waywardness and uninterruptedly one must devote oneself to the acquisition of knowledge; and with intense love towards God who is Intelligence, must avoid going round the wheel of eighty-four lacs of existences and must never yield to the grasp of Yama (Death). This is the work of an intelligent person.

Time permitting, the remaining rules of the Neeti and Subba Row's works will be placed before the public, one by one. He was colloquially known as 'Ingraji Subba Row.'

AN ADMIRER.

NOVEMBER '06.

Now self-love conceals, roar out that blow thee
O'er seas of woe, distress and hells, here and there,

Vast periods, unfelt, unfathomable,
Emit no wails, unheard they die. Endure,
Meek—fruits of past sins—broods of ignorance—
Beware. God's thousand eyes ray right on thee;
Enlarge thy heart. Live not in stomach thing.
Resolve to do, to be, to win they home.

VAIRAGER.

"THE HARDEST TASK."*

THERE are people who talk lightly of the keeping of anniversaries, who think that no difference need be made between one day and another simply because it marks the beginning or the end of a period of time. I, for one, cannot subscribe to that opinion. Call it imagination, call it sentiment if you choose. We cannot afford to dispense with either. As the years draw to a close we have a natural prompting to collect ourselves within to pause in a bush of thought and in secret silence think of what the past has been. Anniversary celebrations are very necessary in that they are the only occasions that afford to the public outside an opportunity of judging of the nature of your work. Throughout a whole year have you been slowly, steadily, and unostentatiously learning to improve and govern yourselves. You have been time after time discussing, formulating and adopting plans to secure further progress in the future; and on an occasion like this when you take a customary retrospect of the year's work it is but proper that you take the public into your confidence and let them know exactly what you are, and what may be expected of you. My young friends, your kind invitation to me to be present here to-day, I take to be both a personal compliment and a requisition of the kind that I have just indicated and I am extremely happy to avail myself of this opportunity to offer you a few words of advice which would stimulate you to further efforts at improving yourselves. Whether you are aware of it or not, as members of this Literary Society you have set for yourselves what Emerson calls "A Hardest Task," *Viz., to think*. Thinking is the most difficult of operations. It is the most highly elaborate of intellectual processes. To perform this task with success demands all the self-denial, all the renunciation, all the self-restraint of the severest ascetic and I purpose

* An address delivered before the Kumbhakonam Literary Society.

to-night to draw your special attention to a few ways and means available with you which will enable you to perform this task with success. Thinking is the chief instrument in the training of the intellect. The training of the intellect involves three processes *Viz., hearing, reading and thinking*. Hearing is taking intellectual food by the ear. Reading is taking intellectual food by the eye, and thinking is the process of assimilating the food taken into our intellectual system. It is a process which would properly speaking accompany both hearing and reading, if these are to be of any advantage and which may also be independently carried on by itself, but which ordinarily accompanies neither nor is separately attempted either. I mention hearing as the first. In your Society's meetings you hear lectures delivered, papers read, debates conducted and if indeed you wish to profit by the hearing that you do in your society's meetings you should have trained yourselves to the habit of hearing or listening with attention in the class rooms at school or college and I fear your opportunities in the class rooms are not being improperly utilised. There are one or two circumstances that would seem to afford a premium for this spirit of listlessness of which I complain. In the High School classes the lessons in English Poetry and English Prose are not listened to with care for the simple reason that they are not required to be brought up for the next immediate public examination. Thanks to the Resolution of the Senate in Committee this state of things promises to cease ere long. In the College classes students rely a little too much upon their being able to read at home with the help of annotations of which there are many and with the help of the notes on the special subjects of which there is such a mania in these days. I wish to impress upon you the superior claims of hearing against reading. In the first place when a number of students assemble in the class-room, there is the excitement of the large gathering. There is the stimulus of intellectual companionship. You

concentration of attention is secured. You have a sort of compulsion put upon you and you feel more tied to your work than you would be if the compulsion were put on you by yourself at home. So much work is done within the prescribed time and you must understand the wisdom of doing so much work every day. In the second place you have the lecturer to guide you. Coming in daily contact with the hearers the teacher knows exactly what their requirements are, what their doubts and difficulties are likely to be. He can see the result of his teaching in his hearer's eyes; and therefore he can adjust his instruction to the capacity of his hearers in a way that annotations or notes cannot do. The annotations are intended for the intellectually hungry multitude and err on the side of excess; while the notes err on the side of defect by being necessarily brief and condensed. In the third place there is the lively voice and manner of the lecturer. This can imbue greater effectiveness to the lesson than any amount of printed words can. I need hardly tell you *emphasising* is more effective than *italicising*. The living voice and manner will call back the wandering attention of the hearers and this no printed word can do. Then again by the mere reading of a passage you can throw a flood of light on its meaning. For instance, the phrase "Thank you, Sir," may be construed differently according to the different modulations of the voice. It may be a "genial compliment, an ironical insinuation or even a ferocious insult." And lastly there is the teacher's enthusiasm and the hearers who are listening to him with patient attention will imbibe a portion of the enthusiasm and genial love for the subject. So than by relying too much upon the process of reading to the neglect of hearing you are forfeiting the benefits of intellectual companionship, you are foregoing the advantages of the teacher's or the lecturer's imaginative sympathy and lastly you can imbibe a genuine love for the

subject of your study. Exactly the same is the situation in your society's meetings. Not having cultivated the habit of hearing in the class room you cannot be expected to develop into superior beings, when you enter the society's room where the situation is exactly similar. One of the means to combine with hearing the accessory process of thinking is this. Every one of you must be made to prepare for the next meeting day an abstract or summary of the paper, the lecture or the debate of the previous day. At present the practice is to assign this business to the Secretary of the society; but that functionary has hardly the time or the convenience to do this with success. Several miscellaneous duties engross his attention. On public occasions like this he has to receive and accommodate the guests. Now and again he has to go to his friends whispering a flattering request in the ears of the gentlemen to enlighten the audience with their remarks on the subject of the lecture and not unfrequently he has to slip out of the lecture room and coax the truant members so as to make a decent show of attendance at the ordinary meetings. It will therefore be a great relief to him if others should undertake this function. The ideas are already there; you have only to codify and write them out. This is the surest means of appropriating the ideas and of strengthening them and allowing them to fructify in the future.

Reading.—Under this heading there are two questions which perhaps occur to you at the outset what should we read and how? But before that I would ask you what do you read? With a few students their reading is exceedingly small. They read absolutely nothing. With another set of students and these are by far the larger number the answer is they read notes newspapers & novels the three 'N's, if I may so call them. I have been telling you that notes at best can only supplement. They can never supersede instruction in the class room

Newspapers; I should not be understood as in any way ignoring the value of newspapers. They have created a general desire for reading. Witness for instance the remarkably wide circulation that our vernacular papers are having in our presidency. We are indebted to them for a general desire for reading; and so newspapers must form a part of the reading of all, but they very often form the whole of the reading of many. Newspaper-reading is necessarily desultory and it is now calculated to develop habits of steady thinking. Coming to the novels: the better ones afford welcome relaxation after hard mental work; but the novels commonly read are of the sensational kind—trash. They only disease the imagination, they vitiate the taste and exercise a corrupting influence. Novel-reading is one of those topics in which students ought not to exercise the right of private judgment. There are certain items in which they must implicitly obey because they have not attained that maturity of understanding at which they can understand the meaning in, and the reason for, a particular advice given by the elders. You have as young men exuberant energy of body and mind and, if in the several departments of your activity your energy is not properly checked it is sure to find vent in a disagreeable manner. Repress your ignoble rage for sensational novels. Read the great classics, not the ephemeral literature. We are happily now most favourably situated in the matter of books. In ancient days they were not to be had except in the form of manuscripts and the prices were prohibitively high. Now it is within the means of every man to have a small decent library. Rather in the matter of books we are too favourably situated, unfavourably situated. The number of books announced in the weekly periodicals is an astounding figure. Besides there are magazines and journals. You may have a list of publications good, bad and indifferent appearing from time to time in the Fort St. Gazette. In addition we have the aids, sum-

maries, synopses and compendiums. All these crowd into the educational market and such a distressing multiplicity of them we have that we cannot look to the right or to the left. You students must be discreet in the selection of books that you undertake to study. Speaking of these unworthy publications, I am reminded of the Spartan custom of a child being within a specified period exhibited before the elders. They were to examine it. If the child promised to become stalwart it was allowed to live; but if the child was likely to be sickly it was to be exposed on Mount Taygetus. Cruel as this practice seems to us, it can safely be applied in the face of our books. I wish we could form a body of elders whose business it will be to examine every new-born in the field of literary activity and to ascertain their fitness to live or their deservedness to die and in the latter case to arrange for their abolition altogether. Read solid books that expand, invigorate, enrich the mind, books containing the thoughts of those master-minds whose thoughts have enriched the blood of the world. In the Report that has just been read I find no mention of the books read during the year. This is a general omission in the work of a students' society. My opinion is that your societies must be reading clubs rather than debating societies. You have still to equip yourself with ideas. You are not capable of spontaneous and original thinking. You must make the reading of solid books a regular part of your programme and thus a general desire for reading may be expected. A step has been rightly taken by you in that direction. In order to create a desire for reading you must have occasions for readings and recitations, for which arrangements have been already made. Again, not one or two but every body must read and recite something every day. In these days of written examinations the arts of reading and recitation which should occupy the foremost rank among the exercises for students have come to be neglected altogether. We find very few good readers even in the

higher classes. We very often find a lecturer turning away from the audience and performing the task of reading his paper, his one concern being to get on to the end at the earliest opportunity. The audience does not hear and an impatient listener cries out "Louder please," but the lecturer nothing daunted keeps on his course and he does not betray his feelings except when resuming his seat he sits down with an indignant knock. Reading and recitation are the necessary accessories.

Hurry.—In reading it is a great fault. It is the fault of young men generally. Moderation is a virtue that comes later in life. Children do not walk, they run. Walking is a more difficult operation than running. Slow reading can only be acquired by practice, but you must begin all the sooner. Learn to read slow, all other graces will duly follow in their proper places. Next to good writers we want good speakers and training in reading and recitation will train bold and confident speakers. You must therefore make up your mind to get up as many of the gems of English Poetry and Prose as possible. They increase your stock of ideas and expressions; they improve your powers of composition; they cultivate your judgment and refine your tastes. The vast field of literature is open before you and there can be no greater pleasure than being in communion with the mighty minds of old. In the next place, how should we read? Read the books themselves. This advice may seem rather unmeaning at the outset. The capacity for assimilation possessed by individuals is limited and yet the desire to seem to know every thing is unlimited and this has given rise to a very interesting phenomenon. Critical reviews by way of advertisements appear in the magazines and the newspapers. From these a general acquaintance with the details of the subject is gained and the butterfly-reader has qualified himself for smooth agreeable conversation in society. That much will do if our object is to get on smoothly in society, but we must develop the habit of

thinking; so we should sit down to solid books and with a determined purpose.

Reading in fashion.—Another fault. A new book appears. It is strongly advertised in the newspapers. Reviews are favourable. Two friends talk about this book. One says "I have not done it." You have not time to read every book that comes out. Every student must create for himself his own system of study and those books we can afford to take in we must read. The next item is the accessory process of thinking with reading. Do not read in a hurry, or, as Professor Blackie would have it, do not bolt your intellectual food. There are some people who disagree with everything that read. Others agree with everything they read. Provided the assent or dissent is the result of an intellectual process it is admissible. A great majority read on, of course remembering something here, something there, but without carrying on an intellectual process. An effective means of carrying on thinking in common with reading is the writing out an abstract of a definite portion. As soon as you read a definite portion make out a plan, a skeleton outline, and then fill in the details. And then you can turn these ideas over and examine whether you agree or disagree with the writer. So in the matter of reading and thinking my advice, is to make a careful choice of your materials; be deliberate; let there be no hurry and there be continuity in your system of reading and thinking in conjunction with it. This will also relieve very many of you from the embarrassing predicament in which you find yourselves when it is your turn to read a paper. You postpone the contingency and when there is no helping it you choose a subject at random, you go about worrying your friends and ransacking libraries for information upon the subject of this haphazard choice, and having given no previous attention to it, it is unlikely you will be able to produce a decent performance. You try to make the author's ideas yours. Then the new idea will

invest the older ideas with a newer light and will call-forth newer and fresher associations. Just as the Kaleidoscope exhibits a variety of forms the ideas gathered in will adjust themselves in forms and they will suggest various subjects on which you can read a paper. Our ancient Rishis had fully recognised the importance of cultivating the habit of thinking and knowing also the difficult nature of the task, they devised a system under which it was every man's duty to train himself in the habit of thinking every day. I refer of course to the Sandhyavandana. Very few of us can boast of paying any respect to this. We have become accomplished critics. We have very little reverence for the wisdom of the past. Of course, the same conclusions in Western garb will be more acceptable to us. Modern science points to the very conclusions arrived at by our ancients. Sandow, the world-renowned gymnast, in his scientific methods of physical culture, lays very great stress upon the controlling of the breath, upon the controlling of the mind. Philosophical writers on Hypnotism and topics of that kind lay emphasis upon the habit of controlling the mind. These lessons coincide detail for detail with the teachings of our ancients. We can confidently look forward to the day when we will respect those teachings in the near future. Thus far hearing, reading and the accessory process of thinking.

This accessory process is as much as most of us can hope to be able to do. If we become adepts in it we can have original, spontaneous thinking and later on you will be able to develop the psychic power latent in man. To discuss this topic will be beyond the immediate business of a literary society. If you learn to think well, you can speak well; accuracy in speaking, definiteness of expression, will come of accuracy in thinking. If you think for yourselves and if you speak for yourselves, you can act for yourselves. Thus you will be laying the foundation for strong individuality of character.

It is a very regrettable fact that very many of us are not characterised by a strong individuality of character not to speak of independence of character. We have not the courage to take the initiative and we are often too ready to place ourselves under the guidance in any matter of some other and thus surrender our dignity and personal worth. An eccentric man is a more useful member of society. He does not allow his individuality to merge in another's. If you perform the processes of effective hearing, reading and thinking, you will be laying the foundations of a strong individuality of character. Your society will be equipping you satisfactorily for your career in life, and when in later years, in thought, in word, and in deed you become true and pure and you come to lead worthy and noble lives it will be a great satisfaction to you to look back upon these days when as members of this Society you did your best to learn to think, you strove hard to learn to accomplish the hardest of human tasks.

T. V. SIVAKUMARA SASTRI.

AGRICULTURAL NOTES.

PADDY.

M. R. Ry. G. Kamakshi Row of the Agricultural Institution, District Board, Madura, has published a very valuable pamphlet "Hints on the cultivation of Paddy in Tamil Districts, Part I. It deserves to be widely circulated among the Agriculturists of Tamil Districts. The following is gathered from this pamphlet.

Paddy is cultivated under wet and dry systems. The first is called puddling and is well-known to our people.

Sometime before transplantation of the seedlings, folds are watered, ploughed and manured, generally, with green leaves.

Seedlings are generally transplanted when they are more than 3 or 4 weeks old. It is better to transplant them when they are 3 or 4 weeks old.

Useless seedlings being rejected the seedlings must be 6 to 9 inches apart in all directions. Great care should be taken to press well the root of seedlings into the mire.

Seedlings are also raised under the dry sowing system and they are known as "புழுதிக்கால்காத்து." Land should be reduced to fine flth with early rains. Land should be manured. Seed sown generally in July. If there be no rain the land should be irrigated at long intervals.

Crops should be harvested when grain becomes hard enough not to give out a milky juice when pressed between the fingers and the thumb. If thus harvested the straw keeps to itself much of its nutritious matters.

In Madura, first the seedlings are transplanted in a well prepared plot and allowed to remain there for about 40 days. Then again they are transplanted. In this process the undue growth is checked. Instead of much straw we get a large quantity of grain.

For the clay soil, hornless, strong and well-built breed of cattle should be used. The water supplied to fields should not be allowed to stand quite still but flow constantly.

For a soil poor in nitrogen, leguminous crops should be grown. So serial crops, such as paddy must follow a leguminous crop.

In Tinnevely system, land is ploughed up in the first place in the dry state for

months before sowing just as for dry cultivation and then left exposed to sun and air. The land is ploughed again when the sowing season approaches with the aid of the earliest showing of rain, manured, seed sown in July. The crop whilst is treated as a dry crop and not watered till it is about six weeks or two months old. The yield is always profitable. Sowing paddy in drills is a good system. To grow horse-gram or sun-hemp or indigo in the fields and to plough them in after they come to flowering stage. Weeding must be done when the crop is about 2 months old. Weeds must be rooted and rotted in pits; or, must be burnt. குரை, குவெட்டி, செட்டி, அகிலம், are diseases common during draught weather. Heavy shower of rain is a cure sometimes application of 'oil cakes' such as Neem cake prevent these diseases. "வெள்ளைமுரியான்" or premature whitening is due to an insect pest which attacks late transplantations. This disease is often cured by immersing as early as possible after the appearance of the disease. குரை, செட்டி, அகிலம், along the paddy fields. A common method of curing this disease is to inundate the fields with waters. "பாசம்பிடித்தெற" or வெள்ளைமுரியான் is cured by applying large quantities of ash.

குருத்துப்பூச்சி is another disease குவெட்டி மயன் stints the crop. A good shower of rain is its remedy. வேர்ப்பு its remedy is not known. There are also animals which cause damage to Paddy crops, viz., rice field crabs, rats, etc. Breeding of frogs, toads etc. is considered a remedy.

Near large towns, Paddy crop may prove very valuable as a Fodder crop. Also when the irrigation is not enough to bring a crop of grain to maturity, paddy crop may be used as Fodder. When paddy seed is

sown broad-cast, good results are obtained as Fodder. It should be used just before the ear appeared. To produce a good crop good seeds are necessary. Seed should be ripe, fresh, plump and sound. The parts of mature seeds are ;—the coat, (2) the food store, (3) the embryo. The fundamental properties of a germinating seed are ;—(1) It swells, (2) It digests, (3) The embryo develops. The conditions necessary for germination are :—(1) pure water, (2) pure air, (3) a certain temperature. Seeds germinate more rapidly in shade than in light. The soil must be ploughed and pulverised in order that seeds when scattered may be placed at a proper depth.

GREEN MANURING.

Green manures not only consist of crops grown for the express purpose of being ploughed into the land as manures but also consist of leaves of various kinds of plants.

Green manure enriches the soil with humus; the most profitable method for manuring a field is to grow a crop such as horse-gram and to fold a flock of sheep on the field until they have eaten it off. When sheep are folded on a field, they should be confined within close limits in a pen made of hurdles which should be well and regularly littered with straw and stubble, etc. The pen may be daily moved to a new spot until the whole field has been manured. Sheep manure can be used for top-dressing.

Horse-manure is very valuable. It is a very quick-acting manure. It decomposes very rapidly and produces considerable amount of heat and thus raises the temperature of the soil. It should be applied to the land without delay. It is much

useful for garden cultivation and is rich in ammonium salts. Slaughter-house refuse, Bats' dung, & Oil-cakes are very fertilizing vegetable manures. Castor, gingely, groundnut, bassia cakes, are extremely rich in combined nitrogen and phosphoric acid and potash. Owing to the excess of nitrogen in them they are used as special manure. Castor and bassia cake are only fit to be used as a manure. The other oil-cakes form nutritious food for cattle and it is not advisable to use them as manure directly to the soil. A good system is to use the dung and urine of the cattle fed on them. Indian cakes give manurial value to the soil soon. Groundnut-cake in powder may be applied as a top-dressing. It is a good manure for sugarcane, ginger, chilly, turmeric, paddy, etc. The silt of rivers, canals and tanks is a good manure.

Fermented bones when used upon land quickly break up and mingle with the soil. By putting half inch bones into a heap and moistening them with water and then covering them up with saw-dust or fine earth it is prepared. The mixture should be protected from rain.

Plants take up food through the roots after the seed is exhausted and practically cease to do so when the plant is in bloom. If the manure is soluble in water and is not capable of being retained in the soil, it should be used as a top-dressing and it is well and good to apply it in two or three small top-dressings in preference to a big one. If the manure is otherwise, it may be applied shortly before the crop is sown. In South India paddy-husk is not used as a manure for paddy-field. In America it is so used.

R. RAGOONATH ROW.

KARMA.

(Translated from Sanskrit).

1. I bow to Karma, which has made Brahma a potter and placed him in the midst of the universe,—by which Vishnu has been thrown in the ten incarnations attended with danger and difficulty,—by which Rudra is made a beggar with a skull in his hand begging for a bowl,—and in obedience to whose orders the sun daily runs his course in the sky.

2. An embodied soul, when it leaves the body, does so attended by its Karma alone, while all his wealth remains in the land, his cattle are in their sheds, his wife stands at the threshold of his house, his relatives follow him as far as the burning ground, and his body is placed on the funeral pile.

3. Just as a calf finds out its mother from amongst a herd of cows, so past Karma surely follows the doer thereof.

4. Disease, grief, sorrow, bondage, trouble,—these are the fruits of the faults committed by embodied souls.

5. One's physical beauty does not aid one, nor one's family, nor one's character, nor one's knowledge, nor one's assiduous service, so well as one's accumulated good actions, which bear fruit, in time, like trees.

6. Merits acquired in previous births protect men in extreme difficulties, viz., in the forest, from the enemy, in the waters, from the fire, in storms, and on the tops of mountains,—when asleep, when blinded by feelings; or when placed in trying positions.

7. A Pandita or a learned and wise man should, before doing any action, well ponder over its merits or demerits, and should see what consequences will follow. For it is seen that actions done in haste produce as a result, heart-burning pain tending to a calamity.

8. Just as trees put forth flowers and fruits by themselves, at particular times, without any body's bidding, so past Karma bears its fruits, in its own time.

9. The sky may fly away to endless space, may sink into the ocean or remain wherever it likes; but the actions, good or bad, done by men in the world, will never leave them; but will follow them as their own shadows.

10. No God gives us happiness or sorrow. It is foolish to think that they come from another place. It is a vain thought that I do my actions. All men are bound by the thread of their own actions.

11. Of what use is depression of heart at an adversity? Of what avail is delight at prosperity? The inevitable ever takes place. Such is the course of Karma.

B. S. RAGHUTTAMACHARYA.

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MAN AND HIS BODIES.

MAN has been divided into six component parts by the Vedanta:—(1) Annamaya Kosa (sheath), (2) Pranamaya Kosa (sheath); (3) Manomaya Kosa, (4) Vijnanamaya Kosa, (5) Anandamaya Kosa and lastly the eternal basic principle, Atman.

Annamaya Kosa is the first sheath, our physical body, corresponding to the Sthula Sharira in the Sharira classification. Anna has been defined in the Taittiriya to include that which eats as well as that which is eaten (destroyed or changed into another form. Thus it includes all material and semi-material constituents in the human system.

Pranamaya body is the next envelop. 'Pran Vijimbhat Sa Pranah' is the definition given by a learned grammarian. That is, Prana includes all vital forces, both receptive and denudative in the system. It includes what is known to Theosophists as Astral Body and Kama Rupa, the 'astral body' that is the subject of experiment by psychical researchers. It becomes objective only as the astral plane is reached as in cases of extreme trance, or sickness where the consciousness about the body (physical) is entirely lost, &c. Memory is the only thing wanting to bridge over to this sphere in the normal waking individual.

Manomaya includes all functions of the thinking principle, all thoughts, wills, wishes, all modifications of the thinking principle, together with the lower aspect of the Manas which is embraced in the term personality. The Amrita Bindu says that this is the crux on which depends the whole of human evolution. It divides it broadly into Pure & impure. It would seem then that death separates from the component man not only the physical body which disintegrates into earth elements but also this impure Manas which survives in Naraka (i.e., as an individuality) and forms the drag or burden called Prarabda Karma on

which is built up the personality for the next birth. The pure portion would then go up towards the individuality. And so long as this Manas is not kept from impurity, it must reincarnate.

Vijnanamaya Kosa is the next sheath and a free translation of the term would mean it to be the individuality. For Vijnana is introspection and that this introspection alone can lead us into the very nature of the sheath means of course that this body is our individuality, the cloak put on for the purposes of earth life. It would seem then that we are arriving at the purest stages of the world substance (Akasa) and that the Eternal Verity cannot be dragged down into speculation till all other glamors cast over it are repelled, till we have known ourselves.

The next is the last body, for it is one of pure bliss. This bliss is that of contentment. It is the very raiment in which the Atman clothes itself that it may gain by experience. The essence of all this experience is Bliss which it clothes itself with. The Anandamaya Kosa is the Karana Sharira, the Kshetra, the Holy of Holies to perceive which is the privilege of the greatest few. Only when we have, by the power of introspection known the nature of the mind and our own individuality in its fullest detail, may we know what the nature of this sheath is, for it is unalloyed Joy.

If then this unalloyed joy is but the garment of the outer shell that is inseparable from the Atom-God, how may we define the nature of the Atma itself except in negatives. Anandam Brhmanao Vidvan Na Bibhaiti Kadachana. 'He who knows the nature of Bliss, he need not fear, for there is no return. This bliss is inseparable from Mental Expansion from the expansion from one sheath out into the next rare one and finally into the region of Bliss beyond which is Peace:—Om.

P. PARAMESVARAN.

MODERN CIVILIZATION AND VEDANTA.

A certain country gentleman living in one of the remote, out-of-the-way villages of the south, once happened to pay a visit to Madras and there, in a bad hour, purchased a time-piece and took it home. His old grand-mother, aged 90 winters, had never heard of such a thing before, and therefore, from the very first viewed it with suspicion, which its constant tick-tick did not very much tend to set at rest. A few days after the introduction of this novelty, a child died in the house and the old woman got exceedingly angry with the time-piece, for she attributed the misfortune to it. If any-body fell ill in the house, it was on account of that wicked tick-ticking time-piece; if any sorrowful news was heard, it was on account of that wicked 'tick-ticking' time-piece. She worried her grandson day and night, to remove it out of the house or give it away to some enemy, but he unfortunately liked it as much as she feared it, and would not part with it. The result was that, on a certain dark night, the blind old woman broke open her grandson's room, took out the time-piece and striking it several times, threw it into the house of her neighbour, an enemy, who was only too glad to find it there, the next morning. Such was the strength of her superstition.

Superstitions, however, do not seem peculiar to age or sex, and a new superstition is now getting into vogue, that just as the time-piece in the story killed the child and brought misfortunes into the family, the study of the Vedanta and the spreading of vedantic ideas would destroy all civilization and material advancement and render life not worth living. The Vedanta, however is incapable of any such crime; it has too strong a faith in the providential Government of the world, to think that anything there, be it science, arts, industry or religion came into it by mistake. Its only aim is to better, as far as it can, the indi-

vidual and the Society. To enter into the subject, there are two important faculties in man, viz., the heart and the intellect. Each of these, the Vedanta says, must be developed but not one at the expense of the other. They are placed together that each may help and guide the other, like a pair of horses drawing a carriage. The business of the heart is to feel and to love, but it often makes mistakes; then reason comes to its help and corrects it. For example, the old man in his death-bed weeps for the children born and yet unborn he is leaving behind, but reason tells him, that he is trusting to broken reeds; that children, friends, relatives, wealth and lands follow him not beyond his grave and that he has to make his journey all alone. Similarly, it is the business of reason to discriminate, to argue and to judge, and left to itself; it also makes mistakes which the heart corrects. "Stay," says the alchemist to his weeping wife, in Balzac's novel, "stay, I have decomposed tears, tears contain a little phosphate of lime, some chloride of soda, some mucus and some water." To him weeping only meant that much. This is reason left to itself, and here the heart says "Learned idiot, look behind, it is the heart that weeps." Go then, the heart and the intellect are capable of correcting each other, and they can, not only correct, but also develop each other. The perfect man is a beautiful combination of the head and the heart, and he has no quarrel with either, for, he knows the place and sphere of each. Individuals make up the society and, roughly speaking, it is their heart portion that reveals itself in religion and the head-portion that takes shape as civilization. As in the individual the heart and the head mutually correct and develop each other, so in society also, religion and material advancement, faith and science, ought to be the companion and guide of each other.

P. M. ANANTANARAYANA AIYAR.

KINDERGARTEN WORK IN INDIA.

INTERESTING ACCOUNT BY MISS GILLINGHAM.

THE following interesting article on Kindergarten work in India which is published in the *Kentish Mercury*, is by Miss C. L. Gillingham, who was a teacher in the Infants' Department of the Blackheath Road School, and is now Lady Superintendent at the Teachers' College, Saidapet, Madras:—

"What a pity it is that India is so far away from Greenwhich! I am sure that there are few things which would interest some teachers more than to see the children in an Indian Kindergarten at work or play. The building of the Kindergarten Department of the Teachers' College, Madras, is a revelation in itself. It is a most picturesque edifice in pure white stone, two storeys high, with wide verandahs both upstairs and down. It is connected with the College by a short covered walk, and the whole establishment stands in a huge compound, or garden, in which grow banyan, mango, and banana trees in goodly numbers. Our central Kindergarten hall is about the same size as an ordinary school hall at home, but for the sake of coolness the floor is of stone. The class-rooms are fairly small, and at first sight appear to consist of nothing but doors and venetian shutters, this being a peculiarity of Indian rooms. The classes are small, the total number in some cases not exceeding eight or ten children. The school is for boys only, though we have two little girls in our babies' class, who, from appearance, seem so precocious as to be equivalent to half a-dozen of their masculine class fellows. Our pets include a tame white rabbit, which runs in and out of the class rooms at will, a couple of white rats, equally tame, a green parrot and a score or so silk worms. All these are immortalised in clay by the children. In addition to these several horses, sheep, cows and dogs wander about the compound, frequent-

ly taking a stroll through the verandah, and I say nothing of the number of crows with their incessant caw! caw!, which flock round about near the school. The pets are led by the children themselves, who never forget to bring for them small portion of their rice every day, while the green stuff, etc., brought for the rabbit, would feed two or three of Pickford's van horses. One boy daily brings a small *chombu*, a brass food vessel, of milk for the rats. The rabbit and the rats are called by the boys *sheemai* (English), because they are white. If anything look particularly white or clean, the boys call it *sheemai*. Close to the school is the Kindergarten garden, in which every class has its own bed to cultivate, and it is a picture worth gazing at these little Indian boys with their variously coloured clothes tucked right up, exposing a number of little black legs, running to and fro, with watering-cans and spades, etc., working as though their lives depended upon the results obtained. There is no disappointing struggle to rear plants indoors here, for every thing grows so plentifully that seeds sown one day are quite grown plants in less than a week.

Just outside the downstairs verandah, where the sun shines least, is a heap of sand in which the little ones make castles, sand-pies, miniature gardens, mountains, rivers, etc. For this purpose they are provided with small spades, but nine children, out of ten throw aside this implement in disdain and use their hands and feet, this seeming to be more natural to them. It is intensely interesting to note the difference in the way in which English and Indian children do things. To make a circular bed in a garden the English child would probably first draw the outline with his spade. But the Indian child digs his heel into the sand, marking the centre, and then turns his foot round, using the heel as a pivot, and so obtains a perfect circle. Again, in making a hole in the sand, the English child digs with his spade—the Indian child goes down on his knees and

pulls the sand, up in handfuls. For makingsand-pies, instead of buckets, the children use half cocoanut shells. In fact, cocoanut figures largely in our Kindergarten apparatus—they are used to hold the beads in bead-threading lesson, for the rice-seed in seed-designing, for water in clay-modelling, etc., and they possess the advantage of being very cheap and easily obtained. The boys drill and march to the accompaniment of a metronome, instead of a piano. Last year the students presented the College with an accordion, and as we were fortunate enough to have a musical man amongst the Christian students he acted as orchestra throughout the year, and great was the delight of the boys in marching to music. I often wonder if it hurts them, when they hang down their little bare feet with such emphasis in drill, but they appear to be quite unconcerned about it.

The children evidently take an interest in their work outside as well as in school. During the week in which the lesson throughout the school was on the duck, I saw, while driving home one afternoon, the door of one of my Mahomedan boys' houses decorated with a huge sketch of a duck, and a very good sketch, too. Then again, since we have interested the children in animals by keeping pets in school, we have all sorts and conditions of creatures brought to us. One boy brought us a baby mongoose, which he had rescued from a crow, while another boy brought a pair of young jackals, which were known for a long time as the "College twins." While we were rearing silk worms one boy brought us a huge moth, settled on a dog's collar, and laying numberless eggs. The children always have lessons on current events, and just previous to the recent Royal visit they had a lesson about Their Royal Highnesses the Prince and Princess of Wales. During the week the babies were told to draw some jewels for the Princess, and the result obtained was a series of sketches of bracelets, anklets, toe-rings, nose-screws, etc. Speaking generally, the

Indian child is cleverer with his fingers than his English brother, but though he appears to be very quick at reading and numbers, etc., I have my doubts as to whether he would not be able to read equally well without the book as with it. The Indian has a very powerful memory and prefers to learn a thing off by heart than to reason it out for himself.

THE PREVENTION OF MALARIA.*

THE discovery of the malarial parasite, and the investigations into the life history of mosquito which conveys it to man have placed us in the position to suggest measures which if carried out would have the effect in an unhealthy district of largely reducing the amount of malarial fever and eventually of exterminating it.

- (1) Malarial fevers should be included and notified among infectious diseases, so that precautions could be taken to prevent their spread.
- (2) Persons, especially children, suffering from malaria, primary infections or recurrences, should be isolated and treated with quinine, to prevent as far as possible the infection of mosquitos.
- (3) Persons infected with malaria should be prevented coming to a healthy place to infect mosquitos.
- (4) The puddles in which the *Anopheles* breed should be drained and filled up or treated with kerosine to destroy the larvae.
- (5) Doors and windows of houses, gaols, and hospitals in malarious districts should be screened with wire gauze, and beds should be provided with netting to prevent mosquitos entering and biting the occupants.

* This is an extract from the presidential address by Sir William R. Kynsey, C. M. G., F. R. C. P. I., delivered in the Seventeenth Annual meeting of the British Medical Association in July, August 1902 and published in the *British Medical Journal*, 20th September 1902—Ed.

THE TRANSMISSION OF CONSCIOUSNESS.

ON July 17th, 1882, the English "Society for Psychical Research" held its first meeting in London, and what had been vulgarly talked about as Mind-reading previously is now scientifically known as Telepathy. This word being made up of *tele*, at a distance and *pathos*, feeling and defined as: "The occult communication of facts, feelings or impressions between persons at some distance from each other."

In a former article on "Materialism Refuted in its own School," an attempt was made to show that Matter, as commonly understood, and Consciousness could not be one and the same, for whilst metabolism proved the continuous change in the molecules and atoms of our material bodies, there was an unity of consciousness which was always the same consciousness; in other words, the Ego is always the same thinking conscious being, subject only to the change wrought by every new experience which becomes part of the consciousness. For obvious reasons the terms "mind," "soul," and "spirit" have hitherto been kept out of the discussion. As to the first term, "mind," it is common to all as connoting thought, which is an act of consciousness; it is that part of us which queries in reference to the two other terms whether there be what we call a "soul" and whether there be a "spirit," and further, what is "soul" and what is "spirit" and do they share the nature of consciousness?

Some who have written on the subject have used the terms interchangeably: that either one necessarily embraces the other two; that a conscious personality is a real trinity in unity. The question we have now to consider is this: Can we show anything about which there is no doubt that proves a condition subtler than anything known through the operation of the senses? It may be claimed that Telepathy has done this already, but the bald definition of

the term gives us nothing by way of proof, neither does it suggest or explain any mode of proof, for on the proof depends whether consciousness is transmissible or not, and if transmissible what theory or fact does it establish?

Now, to the practical hypnotist there is no doubt whatever about the transmission of consciousness; but many people do not believe in hypnotism, and only regard the genuine phenomena of hypnotism as the effects of collusion to deceive, between the hypnotist and his subject. Fortunately belief or disbelief cannot alter the stern facts of truth. What now is the fact and what is the truth from my own experience? The fact is that there are among mankind certain supersensitive persons who yield easily to psychological forces when properly and scientifically directed. This force or power resides in the hypnotist and he directs it upon the supersensitive subject to induce an abnormal sleep known as hypnotism, which this name implies. Now this result may be attained under two entirely different conditions; one, when the subject is a consenting party and knows what is about to be done, and the other when the consent has not been obtained and the subject is not conscious of what is being done. In the latter case the subject and the hypnotist may be some distance apart, the opposite sides of a large room for instance, although a similar result is possible miles away in the case of a good subject. Without any sign, any gesticulation whatsoever, the hypnotist directs his consciousness through his will upon his subject who passes into the hypnotic state, thus proving the transmission of consciousness.

Another most important matter now enters into the discussion: consciousness as a material force *per se* or as cause directing some latent force which may theoretically be named magnetic. If we take the first assumption, then it has been proved by my own personal experiments, and in the same way by others that a man or a woman standing perfectly erect

may be pulled over the centre of gravity without contact with what we call the material body. These experiments have been conducted without prejudice, so far as the subject is concerned, because he or she has been quite unaware of the nature or the method being employed in the experiment. In regard to the magnetic theory, we have to deal with a subtle force, which can only be understood as an effect, directed by a conscious effort through the instrumentality of the Will. In either case it is proved there is something, a very part of ourselves which transcends both time space, and sense impressions. When, however, we make further experiment, we discover that some persons possess the power to transmit, themselves or to be transmitted to distant places and to realise their material surroundings as though they were bodily and normally present. The writer has conducted these wonderful experiments under strictly scientific conditions in his own home, away entirely from any semblance of conjuring. On one occasion when the subject was describing existent facts eighteen miles away, the question was put to her: "Make me understand why you are here and at Sowerly Bridge at the same time. This was the reply: "It is the same as if you threw a ball of twine taking care to keep hold of one end."

We have now arrived at the point where we may theoretically, at least, enter upon a discussion of the term "Spirit." What is Spirit? Are we to suppose it is an illimitable unorganised force? Or, must we think of it as having form, and if so where do we get our first notion of spirit as a separate entity? In the Christian Theology it is taught that "God is a spirit and they that worship Him must worship Him in spirit and in truth." There are some, however, who quibble as to the verbal correctness of this description and declare that "God is spirit," leaving it an open question whether "God is illimitable, universal, amorphous, or having parts

as we might be led to believe from the Mosaic account of Creation: "Let us make man in our own image." Further, and in the same connection we are told when God had shaped the first man out of the dust of the earth: "He breathed into his nostrils the breath of life and man became a living soul."

We did not intend to introduce any theology for discussion in connection with our subject, and must now revert to the point of digression. Of our consciousness we have no doubt, no more than Descartes had when he said: "*Cogito ergo sum*. I think therefore I am; but the question naturally arises: Are consciousness, mind, spirit and soul inseparably bound together? Because if we can assuredly answer the question in the affirmative there is nothing outrageous in the belief, at least, that man's essence is spirit and at the same time a spirit being that which transcends matter in its subtlest form as proved by the elasticity of consciousness whose limits are certainly not definable.

"Were I so tall to reach the pole,
Or grasp the ocean with a span,
I must be measured by my soul,
The mind's the standard of the man."

Here we are introduced by the poet to a triune conception of a man: the "I"—the Ego, i.e., the conscious being, the "soul" and the "mind," the standard by which the conscious being must be judged. It would seem then that we are forced by a self-evident demonstration to accept man as a conscious living being with the triune connotation or aspect of the incarnate Ego, soul, and mind, inter-dependent, coequal and co-extensive.

The question now to be solved is: Is this a condition destined to oblivion, or is it eternal? Here we fall back on the axioms of material, or physical science: that not an atom of matter or force can be annihilated, and

that time and space are illimitable. It seems now that our answer is involved in a logical necessity, the result of a clear understanding of what we mean by Force, because the term has so many definitions. For our purpose, however, we will take the comprehensive definition of science: "that which has power to put matter in motion," and it meets our case admirably in the matter of consciousness, because if we dissociate our material bodies from consciousness, we easily see that consciousness is the force that directs the movements of our bodies. We must now differentiate clearly, that there are at least two forces which must be relegated to two distinct classes: unorganized and organized. Examples of unorganized forces are the tides, winds and the mechanical and chemical forces generally, whilst the organized forces find examples in living things having definite forms and powers of motion. Here again we must make a clear distinction between what seems to be intelligent and non-intelligent powers of motion, otherwise in drawing our conclusion we may be confused in our premises, and in the conclusion find ourselves confused. Now it is admitted that the non-intelligent, the blind or unregulated forces of nature cannot be annihilated; *a fortiori*, then, the intelligent forces cannot be annihilated. This conclusion, although it does not demonstrate a spirit in person, compels belief, almost, in such a possibility: but as all knowledge is founded in self-consciousness we should go beyond the scope of our title, and find ourselves in a realm where *post mortem* consciousness must be proved on natural and incontrovertible evidence, in other words, on the testimony of the so-called dead.

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."—SHAKESPEARE.

PETER LEE.

ROCHDALE.

8

THE SOCIAL PURITY PROGRAMME.

THE question of social purity forms but a part of the larger question of social progress. It constitutes the ethical side of social Reform. It is capable of two-fold treatment,—social purity from the view point of the individual and social purity from the standpoint of our social well-being. Individual purity forms [the necessary implicate of the purity of the society. The former emphasises the domain of supremacy of moral law in the domain of human conduct, while the latter emphasises the orderly and progressive well-being of the society as the goal of every one of its members. Individual purity has bearing upon man's intellectual discernment, moral impulses and spiritual intuition, while social purity has bearing upon the indefinite progression of a society with law, order, and righteousness as its ideals.

Indeed the social ideal is a chemical compound of the individual. The individual forms a part of the society, but an organic part thereof. You can tear him from the society if you please and examine him as a scientist does examine a petal of a flower or a tiny limb of a tiny insect. But even as a petal forms an organic part of a flower or a feeler forms part of the miniature creation, so does man form an organic part of the society which ultimately makes him or mars him.

It is this corporate idea of man which I should like to emphasize on this occasion. Our civilisation, although it has had the privileges of contact with the European for the last one-hundred-and-fifty years—although England and France, Denmark and Holland, Spain and Portugal sent their representatives to knock at our doors and to breathe into our nostrils the breath of corporate and national life—although national aspirations and social ideals have been brought into prominence

through inoculation of European ideals of political life and through works of Philanthropy as embodied in the self-sacrificing work of the Christian missionaries from the days of Pantanaens and Xavier, which we find exhibited in the forms of missionary colleges and schools for boys and girls, hospitals and hostels—although we are taught object-lessons through precept and example by our European compeers—our civilization has not as yet come into rapport with the European; and we yet cling to our individualism and individualistic method of studying social life.

Corporate life or work through organization must form an important item in the programme of social purity. Any amount of introspective speculation divorced from the work of practical import is but an intellectual luxury meant for intellectual aristocrats. But I take it for granted that social purity organisations exist not for the delectation of the thinking few only but also for the good of the unthinking many, not for the favoured and the well-circumstanced only but also for the destitute and the outcast.

The question of social purity is not one of metaphysical or ontological import, but a question which seeks a practical solution because around us are men and women who do not think and for whom we should think, because around us there are men and women who think but do not find scope for giving practical expression to their thinking, because around us we find men and women whom we have abandoned as the outcast and the fallen and between them and ourselves there yawns a chasm which we do not mean filling up but which the Christian missionary from a far-off land, sundered by several seas and oceans, so successfully fills up through his hostels and hospitals, schools and colleges, literary and industrial. And we see in India the supreme spectacle of the surging of the spirit of the so-called lower classes consequent upon the elec-

tric current of ethical and spiritual consciousness which hitherto lay dormant in the soul of the neglected strata of the Indian society, but which is galvanised into activity by the manifold agencies of Christian propaganda.

Do they not teach us a lesson that we should walk in their footsteps, turn thought into action, speech into purpose, metaphysical speculation into practical organization? Thought no doubt is necessary and precedes action, but is barren of fruit until it takes shape in action leading to organization. Organisation is the watchword of modern society; and through organization battles are won, nations are overthrown, governments are brought into being, territories are acquired, races are converted, the infirm healed, the young educated, the helpless succoured, the poor enriched, and the lowly elevated. Through organization empire expands, nations rise to their sense of unity and vast possibilities of progress, mind takes mighty marches in the domain of scientific discovery and invention as also in the region of practical philanthropy. Edison in America, Kelvin in Britain, Pasteur in France, and Heickel in Germany are men to whom the civilised and scientific world pays homage, but would they have come into being without organisation? Again, Howard and Wilberforce; Whitefield and Wesley, Lassall and Tolstoi, Miss Florence and Mrs Steele are world-known philanthropists whose glories are sung wherever civilisation has spread. But would they have come into being without any organisation? No.

Then let us clearly note the prime importance of organisation in uplifting the various classes of our community, be they rich or poor, be they high or low.

The higher class requires self-restraint and power for corporate action, while the lower class requires careful guidance, watchful sympathy, and firm self-reliance. For all these we require organisation. Through effi-

cient instruments of political, social and religious value we can stir the society to its inmost depths and make sparks of the manifold life of the community shine aglow and spread light of life all around.

In a society where the young are neglected and the old are indifferent—in a society where the innocent youth are assailed with temptations from within and from without—in a society where there is no significance attached to the moral training and spiritual upgrowth of the budding youth—in a society where toddy-shops have supplanted tea-houses and where women instead of presiding over the sacred hearths of their dear homes do preside over the mixed gatherings of men and women whose one avocation in this world is to drink toddy and become merry and mad over it,—in a society where indecent language passes muster and does not evoke that righteous indignation which alone tests the moral pulse of a well regulated community,—I say—in a society like this which has lost its chart where-with alone it can wend its way on to its destined goal and which is drifting away in the mid-ocean of life without any idea of its destination, without any motive in its movement, carried away by tempests of passion and prejudice,—in a society like this we want efficient organisation by which we can utilise the waste products of Indian social life and enable them to fulfil their purpose and realise their ideal. We want Boarding schools for the rich and the middle classes and Orphanages for the sansclothes, i. e., the neglected and the destitute.

The question which we should put to ourselves is this? What have we done in the way of organising Boarding Homes and Orphanages? One who goes through the pages of Lording Brace's "Pesta Christi" will understand what Christianity has done for the Christian races—in the shape of hostels, hospitals, industrial schools, homes for the

Blind and the Dumb and the deaf and the lame, homes for the lepers, homes for the fallen women, homes for the incorrigible young and old, houses for the poor, the needy, the destitute and outcast. What have we done in the shape of finding local habitations for our virtues to grow and bear fruit in abundance, for imparting vitality to the principles and truths which lay embedded in our books and which make us so proud?

If we believe in the One-ness of the Divine, in the solidarity of the human race, in the immanence of the Divine Spirit, in the gradual ascent of man from the human to the divine, in short, if we believe in the doctrine of the unity of the God-head and in the brotherhood of man, what have we done to bring about that unity and to promote corporate life in the society and to ensure and advance progress on all lines, social, moral and religious?

The tree is known by its fruits and the religions of India will be tested by the touch-stone of practical philanthropy which is this work-a-day world is the only visible test, and a test so palpable and so plain to man in the street. The religions of India will live or die according to the scope given to them to flourish or to wither. They do not and could not maintain their ground on the basis of pure speculation or abstract meditation. They should take their solid basis on the *terra prima* of Indian social and political life and our Rishis who are yet to come must be prepared to meet the buffetings of life, social and religious all around. They can no longer retire to the forests and there engage themselves in meditation to secure their own individual salvation. They must move and live and have their being with the "publicans and sinners" even as the great Nazarene hid in days of old on the banks of Jordan or Galilee, or as the great Thathagatha did in days anterior to the Christian era on the hoary banks of the sacred Ganges.

We want men of that mould—men who would leave their home, their kith and kin and their friends all near and dear to them in order that they may effectively serve humanity and raise it from its present sordid level of sin and woe.

Speculation has its own work to do and I do not cry it down. Sermonizing has its own function to perform and I do not minimize its importance. But we must clearly understand that we have well nigh passed the stage of indulging in the dialectics of the schools and have reached the era of practical works. Nations eastern and western are staring at us and putting us the question:

“O, Hoary India, the India of the Rishis, of the Mantras, Brahmanas and the Upanishads, the India that produced the author of the Dhammapada and the Gita Govind, the India that gave birth to the highest philosophy of monistic or dualistic type, that recorded the lives of men who have risen to higher planes of existence beyond the material and the mundane!

What hast thou done for the poor men, women, and children who wallow in misery, sin and shame and who instead of rising to the higher planes that thou speakest of go down and down into the abyss of sin and seek planes of existence lower than the mundane that thou despisest?

This seems to be the cry of the nations around. And do we respond to this cry which is a call to us? The call comes not from the west only but from the east also. This call on either side should surely rouse us from the torpor of ages, from the dream of centuries and put into us that life which will enable us to translate thought into action, dreams into realities.

It is the message of Europe and Japan:

It is ours to save our brethren with peace and love
to win
their darkened hearts from error, ere they harden it
to sin.

But if before his duty man with listless spirit stands
Ere long the great avenger takes the work from out
his hands.

Let us therefore gird up our loins and mix with the poor and the lowly and find them homes where they can grow in peace and good will and righteousness and where they can effectively avoid temptations which lead them to ruin at present. Orphanages for the wretched poor, widows' home for the forlorn widows, tea-houses for the tavern-ridden people, rescue homes for the fallen women, boarding schools for the unwary youth constitute a few of the important items in the programme of the Social Purity organization, since they effectively check the growth of impurity in our midst and since the inmates of such homes are brought into contact with persons of greater self restraint and of nobler character. It is the spirit that communes with spirit; it is the nobler spirit that raises the lower from the region of gloom and despair. When such spirits commingle and work in unison in pursuance of a common aim the end is bound to be good and the Social Purity organization will justify its existence and vindicate its claims for public sympathy and support.

See the marvellous work accomplished by General Booth, the founder of the Salvation Army, the branches of which you find in almost all parts of the world. Note the Christian socialist movement inaugurated by Kingsley and Maurice and the work carried on by the members of the Self-Denial movement among the slums of London. Cross the Straits of Dover and study the work attempted or accomplished by Simon or Tourier, Lassale and Karl Marx & you will understand the mighty impulse given to the growth of democracy and to the levelling down of political and social barriers between the privileged and the non-privileged classes, between the rich and the poor, between the capitalist and the labourer, between the *patron* and the factory worker. Or, note the work of the Illuminists of France—like Diderot and Voltaire, Rousseau and Montesquieu with their ideas of freedom and equality—*Liberte, Egalite and Fraternite*—and you will

understand something of that upheaval due to that political and social earthquake with which shook Europe to its very foundations and destroyed the mediaeval feudalism on the one hand and the clerical autocracy on the other.

Barriers between classes must be removed—our will-power must be strengthened before we can launch into those philanthropic schemes that make countries like England and Japan mighty factors in the economy of the world's civilization.

Are we pledged to craven silence? O fling it to the
wind,
The parchment wall that bars us from the least of
human kind—
That makes us cringe and temporize, and dumbly
stand at rest,
While Piety's burning flood of words is red-hot in the
breast.
God works for all. Ye cannot hem the hope of being
free
With parallels of latitude, with mountain range
or sea.
Put golden padlocks on Truth's lips, he callous as
you will,
From soul to soul o'er all the world, leaps one electric
thrill.
Chain down your slaves with ignorance, ye cannot
keep apart.
With all your craft of tyranny, the human heart
from heart.

Centuries of political vicissitudes unnerved us and brought into being barriers that are now removed by the Pax Britannica under whose influences the heterogeneous races of India are being welded into one homogeneous mass. The process of political unification is one of the greatest triumphs of the British rule in India. But Britain pledged to the principles of religious neutrality could not effect that unifying process in the region of social customs and religious observances. The social unification and elevation of India rests with us and with us only. The classes aristocratic and educated that gave rise to the feudalism on the one hand

and to sacerdotalism on the other—the classes to whose keeping the sacred literature of the Hindus has been entrusted—to whom the lower orders of society are taught to look up with sheepish eyes—the classes which enjoy the privileges of intellectual enlightenment and social amenities—these classes should begin the work of regeneration in India and plan the mighty work of its social reconstruction. The sooner this reconstruction begins, the sooner the process of disintegration and degeneration will end and the society will feel an electrical thrill of a new consciousness passing through it and vivifying it. In order to begin this work of reconstruction we must clear our mind of cant, of prejudices of caste and creed and colour and work for the common moral well-being of the Indian community as a whole. For centuries of ignorance have brought into being rank vegetation of superstition and error: and requires mighty sappers and miners to clear the ground of this rank vegetation—of the dense forests of superstition and prejudice that divided country from country, race from race, man from man. Let the country be cleared of this rank vegetation and then we will find the old and the young responding to truths from above and to truths from around and giving sincere and practical expression to them. Let us then get these mighty sappers and miners to clear the ground of cant, social and religious, to disabuse the mind of prejudices which got crystallised into customs and which at present prey upon the vitals upon an otherwise energetic and noble race. The race that produced a Valmiki or a Vasistha, a Goutama or Krishna is fast degenerating under the withering influence of self-imposed custom and self-interested priesthood. The race is losing its wanted spontaneity and is tending to become an artificial community moved by ideas born of ignorance, growing under environments born of self-interest and self-indulgence and seeking a goal which it cannot define.

It must therefore be the prime object of the Social Purity Association to fine the sappers and miners who will do the negative work of clearing the ground of the rank growth of superstition and error so that the army of reformers may march onward with their banner of freedom and hope and preach the doctrine of Liberty, Equality, Fraternity and Purity written in characters of glittering gold thereon. Sappers and miners do we want, not speculators, metaphysicians dialecticians or ontologists. We have them enough and to spare for the rest of the world, the Old and the New. The active west may require them, but not the motionless east.

We find ideas noble and precious in our books. But we require to translate them into action, to convert them into concrete stone and marble. In the west the sermons of to-day lead to the construction of buildings of to-morrow. In the east sermons are sermons only and nothing more. In the west life is real, life is earnest. In the east life is but an empty dream, an illusion, a Maya. In the west people stand on the *terra firma* of social and political life and then look upwards to God. In the East people are too impatient to stand on the hard ground of fact and reality and wish to soar into the skies of mystic contemplation and metaphysical speculation.

If such is the case how can we expect the east to blend with the west. Yet that is the task entrusted to the educated and enlightened brethren of India whose one object ought to be to interpret the east to the west and the west to the east, to gradually copy the institutions of the west that make for unity, for progress social, moral and religious, and that make for righteousness which alone exalteth a nation, and what is equally important, to eschew all that is evil and forbidding in the institutions of the west.

This three-fold task lies before us. In proportion to the measure of success that we

attain in the realization of the world's spirit will be our reward in this world and in the world to come. Herein lies the secret of the Vedanta. The Vedanta as propounded in the Brahma Sutras or expounded in the Bhagavad Gita, does not enjoin upon us the relegation of the realization of the world. Spirit to the category of thought but inculcates to the Tamasic and Rajasic man the complete attainment of Sattvic principles. Nor does the Vedanta relate to the development of a single individual on lines of isolated consciousness. The Vedanta on the other hand emphasises the solidarity of the human race and the unity of its ideal and being. The Jivatman becomes Paramatman only when the Jivatman realizes the world's consciousness in itself. The self of each individual entity becomes not only attuned with the Infinite, but also becomes identical with it. This I take to be the cream of the vedantic doctrine which forms the lore of Indian religious thought. If you want to preserve anything characteristically Indian, then treasure up this idea handed over to you by saints and sages, Aryan and Dravidian, and bring it down from the region of the theoretical reason to the region of the practical, so that it may grow on the soil well fitted for its growth and bear fruit in abundance, ten-fold, hundred-fold, and thousand-fold.

Be true to the truth of the ancients and you accomplish the work of welding the manifold races with varied aims into one race with one aim. That aim is to bring righteousness, peace, and good-will to men. Be true to the truth of the ancients and you will not be charged with apathy, indifference and selfishness; you will, on the other hand, extend your hands of sympathy to the lowly and the humble, the neglected and the despised, and gather them altogether into one fold actuated with one idea and living for one purpose.

Be true to this truth of the ancients and you will be privileged to take an honourable

place in the hierarchy of nations and may one day stand in the forefront thereof. You will develop your individual consciousness, your higher emotions and will-power even as the Hebrews and the Romans of old did in days of yore, and contribute to the growth of that collective consciousness of the race which is our own and marks us off from the races around. Be true to this truth of the ancients and you will realize the truth given expression to by the greatest of English poets:—

There is Divinity that shapes our ends
Rough hew them how we will.

Be true to this truth of the ancients and you will respond to the appeal of the Anemian poet:—

O I brother man I fold to thy heart thy brother;
Whence pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer
Follow with reverent steps the great example
Of Him whose holy work was "doing good"
So shall the wide earth seem our Fathers' temple
Each loving life, a psalm of gratitude.

V. RAMANUJAM PILLAI.

DOUGHT HINDU STUDENTS TO ATTEND BIBLICAL INSTRUCTION.

OF all the phenomena in Hindu Society, there is nothing more deplorable than its complete indifference to certain important concerns of its religion. I do not imply that either the bulk of the Hindu community or that portion of it which has received an English Education shows any signs of abandoning its belief in any of the basic principles of Hinduism and going a begging for any new religion. And I fully believe that in course of time such tendency, to whatever little extent it may be found now even in individual cases, would become less and less as to lose all significance. But I refer to the right-heartedness with which

Hindus expose their children to influences antagonistic to their religion, as in the case of allowing their boys reading in missionary schools, which an admittedly a part of the agency for conversion to Christianity, to receive instruction in the Bible. "An English Protestant would not be easily induced, by disclaimer of proselytism to place his children in a Roman Catholic Seminary:—Irish catholic will not send their children to schools in which they can be made Protestants: and we expect that Hindoos, who believe that the privileges of Hinduism can be forfeited by a merely physical act, will expose theirs to the danger of being made christians! So wrote Mr. John Stuart Mill when dealing with India in his treatise on Representative Government. Yet such is our indifference that what this great writer thought extremely improvable has been taking place in India without even so much as a protest from the Hindu community. This can no doubt be accounted for by the fact that such instructions have been on the whole harmless. Hindu students themselves have made no objection to the system, in as much as they are called upon to devote only a small fraction of their school hours, say an hour at most in the day, for being taught some chapter in the Bible, just as they would be taught any other subject through the medium of English. In some cases, such instruction is only nominal in order to preserve the credit of missionary institutions. But the principle is bad. There is no guarantee that missionary teachers would not take advantage of our tolerance and teach Bible in a manner quite offensive to the Hindu boys. There is no guarantee again that they specially trained as they are for controversy would not show off their dialectic skill before the

Hindu youths, make fun of most of the cherished ideas of the latter and confound the immature minds that have been left under their care. Another observed feature of the system is that it has engendered in the minds of Missionary teachers a notion that they are giving instruction in religion and not in a particular religion namely Christianity, as though the Hindu student can have no other way of religious instruction than through them. The sooner this mischievous impression is removed from their minds, the better.

On the whole the principle is bad, absurd and dangerous and any longer toleration will make it more and more difficult to destroy. That it is highly necessary for the Hindus to think seriously over this question will become evident from the perusal of the utterances of some Missionaries, who are also connected with some colleges in Southern India, in the conferences of the Madras Diocesan Clergy. "The religious instruction of non-Christian scholars" occupied a prominent attention in the conference. Some time ago, the Rev. S. Gnanamuttu of the S. P. G. College, Trichinopoly, said that "in his opinion unless the policy of timidity, half heartedness, and inactivity in imparting Christian truths gave way to a new policy of vigorous Christian effort, the sooner the missionary schools and colleges for providing higher education at a trifling cost to unbelievers were closed, the better." The Rev. J. A. Sharrock said that if our Christian teaching is to be of any use it must be an aggressive type of Christianity, but then it was equally true that in colleges where Christianity is so taught, the students will soon have except in a few favored places where there is not much competition. He wished to protest

with all his might against teachers Christian and non-Christian students together. We ought to emphasise and not to ignore the vital distinction between the baptised children of God and those who are not his children. The Rev. M. Goodman, speaking as a manager of schools said that the Telugu system to which reference had been made had brought into the church 15,000 Christian persons who had passed through District schools. Two speakers gave as their opinion that non-Christian teachers should not be employed in Christian schools.

It is doubtful whether institutions like the Madras Christian College would give way to the new fanaticism and practically adopt a scheme of aggressive Christian teaching as set forth above. But wish is father to thought. There is nothing to prevent Christian Colleges from giving the missionary side of their work a greater attention than hitherto done and from concentrating their efforts in the matter of conversion instead of confining themselves to the legitimate task of teaching those secular subjects which are prescribed by the Education Department.

The Hindus should seriously consider whether the time is not come when they should agitate against their children being taught the Bible in missionary schools and colleges. The latter should confine their religious teaching to Christian students and to such of the non-Christian students as choose to attend. The anomaly of obliging Hindu students as a body to attend such instruction should not be allowed any longer.

An agitation in this matter cannot but be effective, specially in these days, when Hindu schools and colleges are found esta-

blished in large numbers in almost all places, and it is perfectly possible to found new ones wherever they are required and to strengthen such as are old and effete. The missionaries themselves admit this in adopting a system of aggressive Christian teaching, whatever it may mean, than would have to expect considerable diminution in the strength of their schools. Whether they would persevere in their contemplated new system in face of the actuality of the above contingency is doubtful. A determined attitude of the Hindus in this matter cannot fail to ensure success.

R. A.

TRUTHFULNESS.

IN the November number of the "Madras Christian College Magazine" there is an article on "Truthfulness" which deserves to be read by all of us. As all may not be subscribers to that valuable Journal, I extract a few sentences for the study of your readers.

"Truth is a matter of primary importance to us. It is the very sustenance of the spirit. It is the source and support of rational and moral life. It is to the mind what light is to the eye, what food is to the body. It is the condition of all real progress and prosperity alike for individuals and societies. There is nothing higher or better than truth; nay, there is nothing noble or good except what is true. There is nothing to be preferred to truth; nay, there is nothing which ought not to be sacrificed, if found to be contrary to truth. Only when the love of truth is supreme can human character answer to any worthy ideal of what it ought to be. If a man love the truth, he will be candid, sincere, impartial, generous, and aspire after purity and perfection, if he cannot with falsehood or any substitute for truth, he condemns himself to

weakness and baseness of mind, to unfairness of mind, dishonesty of disposition, to duplicity and deceitfulness of conduct" (Plents to Agnosticism.)

"Truth, writes Huxly, is better than much profit. I have searched over the grounds of my belief and if wife and child and name and fame were all to be lost to me one after the other as the penalty, still I will not lie. The longer I live, the more obvious it is to me that the most sacred act of a man's life is to say and to feel. I believe such and such is true. All the greatest rewards and all the heaviest penalties of existence cling about that act.

It is the privilege of reasoning man deliberately so prefer truth to falsehood, even when it does him immediate injury, nobly believing in the ultimate good of such conduct. A very high ideal of truthfulness seems to have been cherished by our ancestors. The two great national epics, the Ramayana and the Mahabharata are hinged on a practical illustration of this ideal.

Truth is an end and a test in itself and no amount of resultant good can justify any thing in the least untrue, as judged by the inner motive. As is the monarch so will the subjects be, says a Sanskrit saying; and, three centuries before the Christ, the Greek ambassador, or Meegasthenes visited India and found that "above all, no Indian was ever known to tell a lie." There was no deterioration even in the mediaeval times. "The eulogy," says Col. Gule, commenting on Marcs Pols's Travels, "is so constant among mediaeval travellers that it must have had a solid foundation. Arrian says no Indian was ever accused of falsehood. Hiven Tsang ascribes to the people of India, eminent uprightness honesty and disinterestedness. Friar Jordanus (circa 1330) says the people of Lesser India (Sind and Western India) were true in speech and eminent in justice; and we may also refer to the high character given

to the Hindus by Abul Fazl. This high ideal of truthfulness appears to have been preserved in isolated and independent Hindu kingdoms such as Vijayanagar....Necessity knows no law; and they (people have) adjusted themselves to suit the altered times and valued truth not for itself but by the profit it brought them. "Falsehood was regarded as an exercise of the intellect like any other, to be judged of by its object and its success." Truthfulness ceased to be a duty in itself and duplicity and untruthfulness were justified by the "good" they resulted in. The down-bury course is not merely easy and pleasant but also very rapid, and a few centuries of enforced hypocrisy and pretension have demoralised us to an appalling extent. We honestly admit that the Englishmen are, as a class, far more truthful than we are at present. Speaking the truth, fearless and unmindful of consequences, is the height of valour, for in doing so we overcome and put to shame no less a person than the Devil. The British supremacy in India is, I sincerely believe, for our special good and it will, and ought to, continue for a considerable time more. I should therefore like that every one of us, great and small, whether in the service or not, should speak out our opinions boldly and honestly and not merely bow with a "Yes, your honour" to whatever a European says to us, and also, not let any false opinion or statement pass unchallenged, by a "discreet but really cowardly silence" that is often mistaken for an acquiescence. Our actions must correspond to our convictions and utterance and then indeed, we shall appear in quite a different light to our rulers. It therefore moves every father of us to instil ideas of truthfulness into the minds of his children, even at the risk of marring of some innocent pleasures and always to encourage them to speak the truth." I add that it behoves every school master to do the same.

R. RAOONATH ROW.

MORAL MAXIMS.

TRUTH.

1. The warmth of disputation destroys that sedateness of mind which is necessary to discover truth.
2. Where diligence opens the door of the understanding and impartiality keeps it, truth finds an entrance and a welcome too.
3. Integrity leads us straight forward, disdaining all doublings and crooked paths.
4. Words are the counters of wise men and money of fools.
5. Meekness controls our angry passions, candour our severe judgments.
6. By observing truth, you will command esteem as well as secure peace.
7. Be honest and take no shape or semblance of disguise.
8. We can fully confide in none but the truly good.
9. Sincerity is as valuable as knowledge and even more valuable.
10. When we act against conscience, we become the destroyers of our own peace.
11. Whatever fortune may rob us of, it cannot take away what is most valuable, the peace of a good conscience and the cheering prospect of a happy conclusion to all the trials of life, in a better world.
12. Truth and candour possess a powerful charm: they bespeak universal favour.
13. After the first departure from sincerity, it is seldom in our power to stop: one artifice generally leads to another.
14. Integrity without knowledge is weak and useless and knowledge without integrity is dangerous and dreadful.
15. The greatest misery is to be condemned by our own hearts.
16. In your most secret actions, suppose that you have all the world for witnesses.

MIND.

17. What is there in all the pomp of the world, the enjoyments of luxury, the gratification of passion, comparable to the tranquil delight of a good conscience.

18. He who is blessed with a clear conscience enjoys, in the worst juncture of life a peace, a dignity and an elevation of mind peculiar to virtue.

19. Ere thou remark another's sin, bid thy own conscience look within.

20. The persons whom conscience and virtue support may smile at the caprices of fortune.

FRIENDSHIP.

1. Neither time nor misfortune should erase the remembrance of a friend.

2. To have none to whom we heartily wish well and for whom we are warmly concerned, is a deplorable state.

3. Neither the cold nor the fervid, but characters *uniformly warm* are formed for friendship.

4. Virtue and mutual confidence are the soul of friendship. Where these are wanting, disgust or hatred often follows little differences.

5. A multiplicity of little kind offices in persons frequently conversant with each other are the bonds of society and friendship.

6. A true friend unobscured freely, advises justly, assists readily, adventures boldly, takes all patiently, defends resolutely and continues a friend unchangeably.

7. When thy friend is calumniated, openly and boldly espouse his cause.

8. The friendships of the world can subsist no longer than interest cements them.

9. Look round you with an attentive eye and weigh characters well before you connect yourselves too closely with any who court your society.

10. By whatever means we may at first attract the attention of others, we can hold the esteem and secure the hearts only by amiable dispositions and accomplishments of the mind.

1. It is a great blessing to have a sound mind uninfluenced by fanciful humours.

2. Restlessness of mind disqualifies us both the enjoyment of peace and the performance of our duty.

3. A well poised mind makes a cheerful countenance.

4. Weak minds are ruffled by trifling things.

5. The truly good mind is not dismayed by poverty, affliction or death.

6. All that makes a figure on the great theatre of the world, the employments of the busy, the enterprises of the ambitious, the exploits of the warlike, the virtues which form the happiness and the crimes which occasion the misery of mankind, originate in that silent and secretness of thought which is hidden from every human eye.

7. The mind of man cannot be long without some food to nourish the activity of its thoughts.

8. The pleasures of the understanding are preferable to those of the imagination or of sense.

9. To ingratiate ourselves with some by flattering other, marks a base and despicable mind.

10. It is a great support to virtue when we see a good mind maintain its patience and tranquility under injuries and affliction, and cordially forgive its oppressors.

11. Conscious innocence gives firmness of mind.

12. How the seed grows into a tree, how the mind acts upon the body are mysteries which we cannot explain.

13. If a man bring into the solitary retreat of age, a vacant and an unimproved mind in which no knowledge dwells, no ideas rise and which supplies him with nothing to feed upon within himself, many a heavy and comfortless day he must necessarily pass.

14. There can be no doubt that the pleasures of the mind excel those of the sense.

15. A good mind is unwilling to give pain to either man or beast.

16. Beauty of form has often betrayed its possessor. The flower is easily blasted. It is short-lived at the best and trifling at any rate, in comparison with the higher and more lasting beauties of the mind.

17. The gentle mind is like the smooth stream which reflects every object in its proportion and in its fairest colors.

18. The fumes which arise from a heart boiling with violent passions, never fail to darken and trouble the understanding.

19. The ever active and restless power of thought, if not employed about what is good will naturally and unavoidably engender evil.

20. To give an early preference to honor above gain when they stand in competition, to despise every advantage which cannot be attained without dishonest arts, to brook no meanness and to stoop to no dissimulation, are the indications of a great mind, the presage of future eminence and usefulness in life.

21. Liberty of mind is the great mark of distinction between a really educated man and one half-educated.

HOPE.

1. Hope exhilarates the mind and is the grand elixir under all the evils of life.

2. Disappointments sink the heart of men but the renewal of hope gives consolation.

3. Let him that is sanguine take heed lest he miscarry.

4. High hopes and florid views are enemies to tranquility.

5. Hope the balm of life soothes us under every misfortune.

6. Let not your expectations from the year that are to come rise too high; and your disappointments will be fewer and more easily supported.

7. Disappointments derange and overcome vulgar minds. The patient and the wise, by a proper improvement, frequently make them contribute to their high advantage.

8. The good man is not overcome by disappointment when that which is mutable begins to change and when that which he knew to be transient passes away.

9. Hope the cheering star of life, darts a ray of light through the thickest gloom.

10. In youth, we have warm hopes which are soon blasted by rashness and negligence; and great designs which are defeated by inexperience.

11. What an anchor is to a ship in a dark night on an unknown coast and amidst a boisterous ocean that is the hope of future happiness to the soul when distracted by the confusion of the world. In danger it gives security amidst general fluctuation, it affords one fixed point of rest.

12. Let every man examine his own thought and he will find them all busied about past and the future. We seldom think of the present and if we do it, it is in order to reflect upon the future. The present is never the end in view; the past and the present are our means, the future alone is our end. Thus we never live but are always planning our happiness it is inevitable that we never compass it.

SOUL.

1. Whatever promotes the interest of the soul is also conducive to our present felicity.

2. We have within us an intelligent principle distinct from the body and from matter.

3. Who loseth wealth loseth much; who loseth a friend loseth more; but who loseth his spirit loseth all.

4. God loves from whole to parts; but human soul must rise from the individual to the whole. Self love but serves the virtuous mind to wake

As the small pebble stirs the peaceful lake:
The centre moved, a circle straight succeeds,
Another still and still another spreads
Friend, parent, neighbour, first it will embrace
His country next; and next all human race
Wide and more wide the overflowings of the mind

Take every creature in, of every kind.

SITARAMA Aiyar.

therefore democracy in the home is the best form of government. But rules there must be. Do not these rules constitute in themselves an autocracy, autocracy of ideas? In view of the physical personation, the democratic ideal worships the mental; making it to all intents and purpose, an autocracy. But what is the Hindu ideal of home? Nay we are sorry to have to speak in the past tense; for we have not been blessed with that ideal in the present days. It was then not a democratical rule that our forefathers advocated and followed. The home was actuated and governed by a central idea to which every minor detail was subordinated and there was a harmonious grouping in the minds of the inmates of separate events of the home. We were, are and will ever in the future be, loyal admirers of monarchy and such lessons were taught and are being taught in all the Hindu homes worth the title.

Now, Jan. '06. As our readers know, this journal is one of affirmations, that play so large a part in the exhuming of man's divine potentialities and helping him to a realisation of his eternal being, in himself. The fifth number of the sixth volume is now before us and it is as full of matter for thought as ever. On the first we are greeted by a happy development of the idea that 'I am still I' with all my possibilities yet to unfold. This consciousness survives all appearances. The next paper of general adoption is the one which demonstrates the immense power of suggestion in conversation, in conversation that will benefit the persons engaged therein by the avoiding of the evils of ordinary conversations. By understanding how to suggest and what to suggest we can make others think what we wish. As man's incentive to all conversation is, and ought to be, a desire to help to benefit to make people better, he who realizes the power of suggestion will at once change his manner of conversation; he taboos all unhealthy topics. Therefore understand the art of suggestion is to allow oneself to talk upon only pleasant things, to suggest only that which you have decided will make the world better." Passing over some items, of investigation; an to the one subject worthy of investigation; an extract. It concerns itself with an explanation of the truth that man is all mind. This, taken with a knowledge of the law of affinity, unfolds the entire mystery of creation and demonstrates man's power over his body and his bodily environments. All life, all progress and all power begin in thought. Therefore man must know the secret of how to think. Wrong thought injures, while right thought restores. Now we perceive the truth, or subdivisions of truth. viz., All is mind and mind is the creator. "Let a man learn to think properly and his command of life is un-

deniable; nothing can stand against it. Nothing is standing against it now at this moment but man's ignorance of his own power. "Lastly we must not omit to mention a reprint from the 'International magazine of Truth' under the simple and grand heading 'The Silence.' The paras are excellent and suggestive to an eminent degree.

Soundview, January 06:— The main interest of this breezy magazine let hailing from Puget Sound centres in the brilliant paper by Mac Lawson Herself on the 'Problem of Sex-mating.' Really wholesome and sound counsels has the writer given, well worthy of reverent consideration by the selfish man. She exhorts fathers to teach their growing up sons that the only true union is the union of two souls—two half-souls melted and moulded into one, that both should be able to present some new phase of character each and every day of their married life, and that marriage is so solemnly sacred that themselves and infinite Good have imminent partnership therein. As to woman-girls, she says that love being free, it is woman's heaven-born right, to bestow it when, where and how she chooses, and that she should always regulate the sex-relations. "Don't woo the forms of your divine sweethearts but try to 'make love' to their minds and souls as well. I want to remind them (the young-men) to generate high ideals (the higher the better) in their hearts and crown them with the word *Patience*, and, as a bit of trimming, put on a pair of *bears*—*Bear* and *forbear* are their names." The above statements will help the readers to gauge the height and value of the lady's view on this all-important problem on which so much of moral, spiritual, nay political happiness rests and a right understanding and practice of which will in the future usher in the re-birth of ancient greatness of our land and through this young-old midwife the birth of the world's unique greatness.

The wise Man, Dec. '05:—The editor writes of mental safeguards against sickness. His advice runs as follows—Relegate the five senses to their own limited sphere of personal action and recognise the spirituality of real being. The rest will adjust itself under the earnest applying of attention and thinking, to the aim and purpose of the highest will. He is followed by the associate editor, Mrs. Eva Best who talks with her readers on 'frowns and smiles'. Frowns are absurdities and a smile on the face is as fragrance to a flower. "It is the sweetness and tenderness of sympathetic love made manifest, a celestial light in dark places to guide and encourage the passing pilgrim." "And the smile that we give to others warns us—even the smile we give to work..." Mr. C. Hallock on 'The United

Philosophies' and Mr. Cumming on 'The Elder Brother close this interesting number. The usual editorial and selections are fine.

The Light of Reason Feb. '06:—This is the organ of the Brotherhood or school of virtue, founded for extending the Empire of Righteousness, in the year 1905. The chief objects of the Brotherhood are:—

1. The acquisition of virtue.
2. Emancipation from ignorance, sin and sorrow.
3. Spiritual culture and enlightenment.

The above information will, it is hoped, help our readers to get a fair idea of the Magazine. In the editorial there is ample room for thought, sincere and practical. It warns the readers against all accusation, "Let us put away all accusation, let us not think of others as being narrow, bigotted, or selfish, much less condemn them as such, but putting away all bitterness, envy, and uncharitableness, let us practise kindness, charity and unselfishness. If others blame us, let us not blame in return, but exercise compassion. If others are selfish, let us overcome them with unselfishness, for the best answer to selfishness is to be unselfish. The foolish trouble about the selfishness of others; the wise trouble about their own selfishness." All the articles, short and sweet, that join in the editor's chorus convey the same teachings of Righteousness. The following are to the point. 'Building' by Truth-seeker pleads for the Kingdom built by simple souls on principles of deep unselfish love which will be eternal. 'The Will' by H. A. Colville who teaches that the first step in cultivating and using the magnificent power of will is to concentrate upon a noble aim and then with a single eye and unswerving purpose work to attain it. 'The Sibut' by W. H. Evans, who asks, why not bring this into our daily life? (this refers to Silent language, yet full of riches) and who says that the silence of the soul seeking light is the pathway to life and that by silence we conquer; by obedience we gain liberty and by love we win all hearts. 'The ore of temptation' by O. Godman who sees in temptations a use, a blessing and a help; 'The ultimate perfection' by J. S. Macdonald, in whose opinion the growth of virtues begins first in the home life, secondly in the social life; the ultimate perfection resting with the first named and concludes that by unity to a just unselfishness of aims, we arise from a vast sea of disturbance to a comprehension of its ruling elements, and so shall enter into the ultimate Perfection of Human life and lastly 'Love' by E. Higbid whose counsels are that we should not look at the faults of those whom our evil nature would lead us to dislike, but rather should examine their better points. There are besides

some nice specimens of poetry interleaved with the prose. The more one reads the *Light* the more will he value it. It is verily a light on the Path.

The Equitist Jan. '06:—The second number maintains the reputation and promises of the first. It is the apostle of equal freedom in the use of the earth and says that that freedom is the only foundation on which a permanent, harmonious adjustment of the relations of persons to each other can be made. The editor holds each one personally responsible for the inequality and consequent misery which exists to day, in so far as he does not try by all means in his power to learn how to abolish the inequity and then to do all he can possibly in every way, to substitute equity for inequity. In respect of 'teaching truth,' the editor sets himself against the policy of withholding the more advanced lessons till the preliminary steps have been thoroughly learned; and emphasises the necessity of perceiving the truth of the proposition, 'whoever has a suggestion should make it.' Further on, he refers to the power of conditions-environment-and says, 'conditions-environments have made too many people like sponges, so that they merely absorb, but do not digest and assimilate knowledge.' The magazine deserves encouragement.

The Light of Reason, March '06:—The editor begins with the Bryngolen Cookery Book by Mrs. James Allen and ends with emphasising the intrinsic nature of all religions. Speaking of the five stages in temptation, he says they are, 1. Perception, 2. Cogitation, 3. Conception, 4. Attraction, and 5. Desire.—In the first stage objects of sensation are perceived as objects as such; in the second they are considered as objects of personal pleasure; in the third they are conceived as objects of pleasure; in the fourth they are perceived as objects of pleasure and in the last, there is a coveting or lusting to possess the object in order to experience the pleasure it will afford. The sage cuts off that train of thought as its commencement. His normal sphere is that of Inaction—inaction as regards sin, in the lower animal activities. The article is to be continued 'Divine Sonship' by Truth-seeker impresses its readers with the grand truth that every man has in him the germ of the Divine. 'How flowers help us' contains a salutary moral, the moral of pride—and is followed by Humility—and 'Simplicity.' Passing over some articles, we find in 'more thought, more happiness', the statement that much suffering may be avoided if, instead of snatching at present enjoyment, man traced out the natural effects of ordinary actions and that happiness would not be denied him who let enjoyment take secondary place. On the whole it is a valuable magazine.

The Islamic World, No. 79.—The number opens with a short consideration of Mohammad and his times, which is followed by 'The Creed of Islam'. Comparative worth of systems', forms one of the series of nine lectures on 'Man and the Universe' by the Rev. H. D. Roberts. Says he of Islam, 'but if Islam is ever to be an integral living constituent of the world-Religion, it must progress. Yes, even beyond Mohammad...it must get out of the bondage which has enslaved itself and Judaism and Christianity—the bondage to a Book! The Jew should return to his glorious prophets, only to advance with a stride again into the ideas, and conditions and knowledge of modern life; the Christian should revert to Jesus and the Mohammedan should enter again into his prophet's spirit and then and only then the Jew, the Christian and the Mohammedan will bring what is enduring in their thought, and vital in their excellences, to build up the greater and the better religion of the future.' With these words does the writer close.

Bharat Bhagini—Lahore March '06:—We heartily welcome our sister amongst our exchanges and hasten to assure her that we have been doing our humblest best for the cause of the advancement of our sisters, in the light of our ancient Hindu Ideal of womanhood.

The number now before us opens with a prayer from the editorial chair. This devotional utterance of a sincere heart is followed by a song which praises the Almighty and enumerates His effulgent qualities. Under the heading 'Lessons on Dharma,' there is given a short and sweet discourse on the stage of the householder. Who is the householder? He who devotedly adores and loves God and guest becomes a good man; and verily great is the householder who has pity in him, modesty, patience, faith and knowledge, who meditates on God and who never forgets the kindnesses he receives at others' hands. 'Hero-worship is concluded, Sound and profitable advice is offered to young ladies who would be mothers. The dangers and accidents of pregnancy are now dwelt upon. How to give baths, healthy baths to young babies follows. 'News and Notes' and 'correspondence' close this number. We wish this tiny attempt every success it deserves.

Now—Feb. '06:—The poem on 'Cause and Effect' by the editor is very fine. The power of thought is next dwelt upon and it is held that impossible is but the word of ignorance.

Under 'suggestion in Daily Life' the propositions that healthful thoughts cause health of body is advanced and explained. The law of healthful thinking is defined as follows—never say or think that which you do not wish to see to physical manifestations. Don't think of that which you do not want. 'When and how to eat' extracted from 'Health magazine' deals valuable advice as to the right mental attitude before food is eaten. One should eat for the joy there is in eating and for no other purpose. Don't get self-conscious about what you eat! tells some plain facts. Once one becomes self-conscious and begins to wonder and worry as to what effect the food he eats is going to have upon the stomach and the intestines and the system in general, then the mischief begins; and by the meddling self-consciousness; he will counteract the good it might otherwise do to him. One should keep one's mind off the matter and should not allow the mind to intrude itself into the affairs of the stomach. The theme of the editorial is 'non-resistance.' It preaches a true love of truth, a true sense of the rights of others which will not allow a person to contradict, or, antagonise, or to attempt to refute another's statement. How to overcome evil with good? how to overcome error with truth? By affirming it. It is not only every man's privilege, but it is his duty to himself, to his fellows and to Truth, that he affirms Truth as he sees it. But there his right and duty ends. 'He that doeth the will of my father' was Jesus, standard of kinship. Before we conclude, we wish to say that religion teaches its followers to eat religiously, to decent eating a sacrifice, to eat to enable the body fed to fit itself for dedication to the Service of the Good; in fine; to maintain a mental attitude of consecration to the Divine All of the physical fraction with a firm resolve, before eating, but not for any temporary earthly gain: as to self-consciousness about what we eat, we are told that a religionist thinks of the Heavenly Father at each morsel, repeating His name, to find a harmless channel for the restless mind.

Suggestion—Feb. '06:—The first thought at first sight is one of newness—a suggestion in itself to begin anew each day of our life and to practise the art of forgetting. The editor Dr. Parkyn deals with the disastrous suggestions that the Newspapers contain in these days of civilization. The daily press spreads unhappiness and discontent everywhere and the fact cannot be gainsaid that the world has caught the contagion. The sensational stuff blunts the finer feelings of the nation; and the daily newspaper being 'the great educator of the masses and the great builder of ideals,

how many columns of a newspaper are devoted to subjects which will benefit and uplift the nation? 'The art of thinking' revolts against authority and deplors the lack of independent thought and concludes: 'And so the world progresses, but held back all the time by the fearful spectre of authority. We observe certain new departments and some more tasteful thoughts.'

Fellowship. Jan. '06:— Yet another band for cooperative research after right and love. Fellowship is an association for the purpose of encouraging Trustful unselfish living, hailing from Los Angeles, Cal., U. S. A. The first number of Volume VII is now before us and it seems to us it maintains its fitness to disseminate and exemplify the purpose of Fellowship according to its capacity. Where two or more join together for common aim, there is God and so Fellowship appears to have a message on earth. Mr. Mill delivers his message on 'the Historic Christ'. The Historic Christ is the Risen Christ, the living Christ, the Eternal Christ. Christ represents the union of God and man. In the 'Quiet Hour,' Mr. Mills' meditations about Jesus are finely practical says the writer 'we seem unable to exhaust the mine that was opened to us in the life and character of Jesus whom men have called the Christ.' The following 'tributes' are worthy of mention; his capacity to draw the hearts of people to him, without regard to the theological opinions that were held concerning him, was one of his sweetest characteristics. He was a great genius in the directness and height of perception and method by which he dealt with both the literature and national ideals of his people and lastly the complete absence of any system of philosophy or theology most interestingly impress a student of Jesus' teachings. The 'Quiet hour' activity concludes in this wise: "Thus is he a true saviour of his fellows, but such a saviour as each of us must be when he has realised his inescapable destiny." The rest of the magazine is taken up with Fellowship notes, extracts, gleanings, varieties and Mr. Mills' speech on 'Our City.'

The Bible Review. Feb. '06:—Among the interesting contributions in the February number is 'why are the powers of the Christ not manifested at the present time?' After tracing out the cause of this failure to man's tendency to judge everything by the external reasoning mind, to the materialistic tendency that has grown with the education of the people, and to the fact that the world has been made such a gigantic, psychic power, by unification of mind on the material plane, the writer lays stress on the necessity for faith in the words of St. Paul; and asks 'how shall this faith be obtained?' The answer:—'Until God's people are

gathered out from the midst of this great, psychic combine, and from a body, in Christ, become the Christ body, thro' which the Father may find expression, there can be no manifestation of the power of God in the world as a saving process.' And the second is, 'The Image of God' by H. Proctor. Says the writer, "There are three aspects or phases of the image of God, viz. 1. The physical, 2. The mental, 3. The spiritual. Thro' failure to observe this distinction, much confusion of thought has prevailed in the church of God on earth"...

Bible Review, March '06:— The main articles in this number are 'God with us'; 'Inanimate things hear'; 'Questions answered'; 'the way, the truth, and the life'; 'The instinct of prayer, I and The way of life'. To quote a few ideas:—'perceive the necessity of purifying and cleaning your life, and to cleanse the life your must cleanse the thoughts and habits.'... Every word uttered makes its impress upon the material world—the heavens and the earth—which always stands ready at God's bidding to hear every one of his words as a testimony against man, and every one of man's words as testimony against himself, and equally ready to speak out all these secrets.' 'Sin is seeing the better and choosing the worse.' 'We do not truly look into the Father's face until we turn from all lesser objects to the fixed contemplation of the pure nature of his being in the confident expectation of its revelation to our inward consciousness.' 'Spiritual gifts come as the result of our complying with those Divine conditions, which inhere in prayer.' 'The great point to be gained here is the consciousness that you are alone with God.'... 'In order to keep in touch with the spirit it is wise to spend all your leisure moments in concentration of the mind upon God and upon the purification of your life, that it may be fitted to enter in.'

The Vahan April '06:—Of the three questions dealt with in 'Enquirer,' one turns upon the Pythagorean view of the planetary system and the answer as given by G. R. S. M. is that neither the heliocentric orbit of the earth nor its axial rotation was taught by the Pythagoreans.

Now is the time to sow the seed
For the harvest of the future years.

—LIZZIE DOTEN.

Life is a school, where each must learn,
Lessons of Truth, in graded turn.

—H. H. BROWN.

SUPPLEMENT TO

THE ARYA

AUGUST & SEPTEMBER 1906.

THE VOICE OF SARADA.

PERIODICALS.

The Catholic, March '06:—This tiny journal hails from Dublin, Ireland. It is in its fifteenth year. In the March number before us, there is much interesting matter. The Editor furnishes his readers with a brief summary of the controversy between the Bishop of Limerick and Mr. Davitt who launches 'a powerful indictment against Denominationalism in education.' Mr. Davitt praises the New Zealand system as 'fairly satisfactory.' 'The state provides an education solely secular, and ministers of all denominations are authorised to impart religious instruction to their pupils one day in the week.' Further the American system of universal and free secular instruction is alluded to as the best all-round plan yet devised; 'seeing that it secures absolute equality for all in those essential features of popular education with which the state should alone concern itself in a divided religious population—that is in the purely practical and essential mental equipment of children for the duties and purposes of self-supporting and independent citizenship.'

Good Health, April '06:—Of the items the Editorial Chat concerns itself with this time, two stand prominent; one referring to a resolution of the Legislative council of the American Medical Association in re the manufacture and sale of patent medicines and exclusion from commerce all remedies the constituents of which are kept secret, and the second quoting the *Lancet's* remarks as to the possibility of the fig enjoying an immunity from bacteria, and hence as being unlikely to harbour disease entities within its substance.' Dr. Forest interests

us with a brief account of Geneva Lake Sanitarium, Switzerland. 'The physical improvement of the Nation' is concluded. Under 'Timely Tonics' Dr. F. Richards recommends the free utilization of natural tonics and explains their advantages over artificial tonics by a clever diagram. 'The woman with the Hoe' plainly speaks in favour of garden-making as a powerful remedial agent for poor health. Of the other articles the one on 'Sitz or Hip Baths' possesses more than passing interest.

The Visishtadvaitin, Feb. '06:—What contributes to the usefulness of this journal this month is the paper on 'Ramanuja, —Apostle and Reformer' by Mr. S. Krishnaswamy Iyengar. In a foot-note we read that the editor has prepared an exhaustive life of Ramanuja. We have also come across with Sankara's life. Madhva is still downstairs; but there seem to be signs of activity of late.

The Maha Bodhi, March, '06:—At the threshold we have a review of the book by Albert J. Edmunds, on 'Buddhist and Christian Gospels. 'Ceylon, past and present' contrasts the past of Ceylon with its present when, under "a consolidated silent conspiracy, the ecclesiastical 'fool' having no work to do in his own home is sent to Ceylon where he is given every possible aid by those high in office to destroy Buddhism; the result being the loss to Buddhism of thousands of children who are taught to love "the Arabian Jehovah and the crucified one and by abominable methods alienate the inherent love they had imbibed at their mother's breast to our Lord." 'Christianity in Europe' is again another shaft darted against

Christianity, and it concludes with these ominous words. "So long as the concepts of an avenging God, a vicarious atonement, and an eternal hell are embodied in the Christian Code, and the people forced to accept them, so long shall they remain in darkness". 'Can a Buddhist be a member of the Theosophical society is a serious query answered by the redoubtable editor himself, Mr. H. Dharmapala gives a narrative of his connection with the Theosophical society. The statement that 'the world is being misled to believe that the Theosophical society supports the schools' demands an answer, we think, at the hands of the members of the T. S. What have the Colombo Theosophists to say in the matter? On the whole the answer seems to show that membership in the T. S. precludes a member from following his own religion. It is amusing to note that even at a distant date the scope and meaning of the object of the T. S. have not yet been understood. We have heard that acceptance of the first object of the society, viz., the universal brotherhood of man, is the one and only condition of membership and that everything else becomes a matter of no compulsion.

The Brahmadavin, Feb. '06:— After the translation of the Bhagavat Geeta in the thought of Sri Ramanuja, we have in the Open Column, four papers, all of them being instructive. The first is the fascinating conclusion of Mr. K. S. Ramaswamy Sastry's review on 'The Life and teachings of Swami Vivekananda.' In this fragment, after describing the personality of the Swami, his characteristics as a thinker, and his excellence as a letter-writer and Orator, Mr. Sastry proceeds to consider the nature of the Swami's services to India and to the West, and the finishing touches are with the consideration of the Swami's teachings. The Second paper relates to 'Samadhi' by Mr. Sinha, The next to 'Concepts of Religion', and in the last Mr. C. Tirthakar continues his 'caste system and Vedanta.' The editorial concern busies itself with "Temples, as centres of Reform." "Notes and thoughts," and Vedanta work close this number. How the temples may in the future become centres of reform, the editorial does not say. To say that the ancient methods should be revived with suitable alterations will not be fruitful of the desired end. For, in a way, on a small scale, the ancient rule is being followed by the Pandits explaining in the vernacular the important Puranas. The evil lies deeper yet.

Abkari, April, '06:—An excellent number. Passing by 'the "Current Notes" we get to a mental view of Benares where, towards the closing week of December last, the second All-India Temperance conference held its sittings.* The Presidential address is exhaustive and deals with all the details of the temperance problem. It is throughout characterised by a moderation worthy of large following and ends with a devout prayer for the blessings of Providence invoked by ceaseless work. Anent the doings of the Excise Committee now inquiring into the administration of the Excise Laws in India, Abkari barely mentions the fact and kindly lays before the public the statements furnished to the Excise Committee by the Calcutta Temperance Federation (a fragment); of the Bombay Temperance Council, by the Sub-Committee of the Temperance and Purity Societies of Lucknow and by the Bangalore Temperance Federation,—all of them sounding the same note. Next is given the resolution of the Indian National Congress that had reference to Temperance Reform. The other subjects that attract the reader are Address of the Royal Army T. A. to H. R. H. The Prince of Wales, 'for the better governing of India,' 'The Tariff Act Amendment enhancing the duty on imported spirits from six to seven rupees per gallon.' A reprint from 'the Englishman (Calcutta)' of an article bearing on the efforts now being made by the Government of Eastern Bengal and Assam to induce Tea Planters to take out licenses for the sale of liquor to coolies employed on their estates. The letter is a forceful one and discountenances the 'spread of the drink-vice—' "Current Reports" and cuttings from: the Indian Press 'close this number.'

The Equitist March, '06:— The Third number of this bold weekly devoted to free sociological discussion and hailing from Pasadena, Cal, lies now before us. We observe the weekly has increased in contents and therefore usefulness. The Editor clearly answers certain questions and removes certain doubts. Under the heading 'Annular Evolution,' Professor Isaac Newton Vail speaks of the Canopy Phase. He explains the interesting tale told by thought fossils 'that speak from the midnight of history.' He tries to prove that there was, during the childhood of the race, a canopy with a polar hole in it, revolving around the earth. A canopy of what? Canopy of aqueous vapours as is evident from the ancient annals of the whole human family. 'Property in land' is another important feature of this number. We again wish it success.

Suggestion. March, '06:—Contains good many suggestions for practical living. Dr. Parkyn recounts the evils arising from newspapers 'publishing the hideous details of almost every crime that occurs in the country.' 'The art of living by Ella Wheeler Wilcox contributes a very interesting paper on 'The Art of living which contains some valuable suggestions for right living. Professor Mahon, Faculty Sheldon School Chicago, writes upon 'making a start' in life. Says he: "It is a good start in the morning to take a brief mental outlook in the duties of the day, or at least on all the chief ones...Don't have any mixing...Give to the one all the power of your mind and see that it is well and thoroughly done." The number is a good one all the whole.

The Metaphysical Magazine, April, '06:—We are glad to note that this journal has been reinstated as a monthly and among the changes effected in order to bring this change about is the absorption of *The Wise man*, a former monthly, which our readers so well know.

The Brahmacharin, March and April '06:—This is an interesting number, the main articles being, 'The Universal Religion,' 'Realization of one's oneness with the Infinite,' 'satisfaction and desires' and 'objects and constitution of the National Council of education.' Such themes as 'Universal Religion' possess for man an ever flowing attraction; but their treatment should bear the stamp of practicability. Surely it does a great good for one to place oneself at the centre of any one religion, but should he not stand at the place where he found himself by the ties of heredity and his environment? And his legacy too? If he be in advance of the many, how ought he to behave towards them? If one of the many, as is generally the case, can he abandon his surroundings? The distinction of the essential and the non-essential can only be easy for him according to his stage and the limitations that Providence put upon him may after all be the most wholesome for this advocate of religion universal. It is our sincere opinion that mere theorising has done no good at any time, to this work-a-day world. We believe in Advaita Vedanta and Advaita Vedanta alone. Our motto is Harmony, and our creed is Universal Religion. But supposing that we close our eyes to the existence on earth of other systems of Vedanta—perhaps they are not worth the name—will they cease to exist? How again can the other dualistic or non-dualistic religions of the world be reconciled to one another? If the eternal verities of all religions are the same, the masses should be initiated into such a

knowledge of the truths. In truth there is but one religion, but man is different from man. And God provides for such and they are important, discordances, and differences. Therefore man should, it is fair, try to recognise such lines of cleavage; we, preachers of universal religion would do well to explain to the many what are the eternal truths of all religions and what are their correspondences. Let us take, say Mahomedanism and tell its adherents and its neighbours wherein the likeness lies and how it and others have no differences among them except on minor points. True we are no inspired sages; we are their followers, if we at all deserve the honour; we are ignorant followers who put our own crude interpretations on the sacred writings of the sages and their quarrel among ourselves. But we owe a duty to our friends at large; and that is, instead of theorising on such matters or Mukti, (Salvation,) and Bandha, (bondage) we must place before them how and in what eternal verities all religions are one; and how man can sooner or later behave in the spirit of universal religion from where he is. They have no respect for our esotericism and rationalisms. Mankind is familiar with the teaching of one God, an eternal verity and this, as history shows, has not been adequate for every day life. Imperfect man always looks for some thing tangible and practical: he never leaps into the dark depths knowingly.

'Satisfaction and desires' strikes us to be theory again—one is always pained to see the missing link of how. Desires there are in each and for all every step in their life is a need. How comes satisfaction? Necessity and luxury cannot be distinguished. Oh! Helpless humanity for 'Hindu Astronomy,' 'Ancient India,' and 'Christianity as professed and as practised' afford some useful information.

The Brahma Vadin, March, '06:—The translation of the Bhagavatgeeta with Ramanuja's commentary, and 'Samadhi' are continued; 'Caste system and Vedanta' and Thulsi Das are concluded. Mr. N. K. Ramaswamy Aiyah speaks of 'the visible and the invisible world'—The Editorial turns upon 'Dynamic Dualism' and alludes to the prowess of Ramanuja in his attempts to fight for the divinity of the soul and against the privileges of caste.

The Equitist, March, '06:—The Booklover's Club answering to the Reviews of other Magazines discusses the merits of P. Kropotkin's book, 'Mutual aid, a factor, of evolution.' 'The Vital Element treats of

the equilibrium of equity and says that it is the breath of life in all sincere attempts to right existing social wrongs. Under the department 'Annular evolution' Professor Isaac Newton Vail tells his readers that the canopy that hid, for unknown time, the true heaven with the Sun, Moon and Stars, must have been the primeval sun—a brilliant Vapor heaven a sun as large as the sky. "Early Hebrew Literature" says the Professor, "is wonderfully replete with such canopy fossils as this." Such ancient island names as Vortygia, Helixioia, Asterie, clearly show in the Professor's opinion that in the childhood of the human race, there was a canopy age. 'Just such ancient survivals of a canopy age are found in the old literature of the whole earth... Chinese, Japanese, Hindu and Persian old thought is simply saturated with canopy waters.'

We wish our readers would favour the 'Aryas' with their remarks on the last statement made above. We believe that there are references to such an idea in the Vedas.

'The Maha Bodhi, April, '06:—This number opens with a notice of Professor Anesaki's article in the Hibbert Journal for October 1905, and of another from the Editor thereof. 'How Christianity appeals to a Japanese Buddhist is the theme of the Professor while the Editor answers the question, 'is the moral supremacy of Christendom in danger.' There are some Theosophical bits, such as Col. Olcott's decision on the sacred tooth relic, High Priest Sumangala's letter to Col. Olcott expressing his difference of opinion in regard to the Colonel's views on certain questions printed in his Buddhist catechism, etc. We observe that more space is permitted to Theosophical matters, though unfavourable. A. Dharmapala's account of his theosophic life is awaited, with interest, for his early connection with that body of truth-seekers was intimate.

The Balance, April, '06:—This is a bright number. It opens with 'A Search for evil.' Evil is 'but, personified ignorance and impotence, a shadow which disappears in the light of wisdom.' 'The Analysis and synthesis of the Infinite is continued and deals with the objective and the subjective mind. 'The Future' is concluded.

In reviewing the interesting collection of addresses, articles and Essays criticising Prof. Hæckel's 'Riddle of the Universe,' viz. Life and matter by Sir, Oliver Lodge, the hypothesis forming the basis of the philosophy presented in this Magazine is given as below—

"the permanent idea or design of any life form, which passes through a series of incarnations, is to be found in the two immortal atoms (and perhaps other associate atoms) we designate as the objective and subjective ego, and who respectively arise from the sperm of the male and the ovum of the female.

Vedanta, April, '06:—The only feature of attraction in this issue is an abstract—of a lecture by Swami Abhedananda on 'self-mastery of a Saint,' which concludes with a brief account of Sri Ramakrishna the latest manifestation of such perfected souls as. Narada, Suka, etc. A true saint lives an absolutely pure life in thought, word, and deed; is extremely humble; practises equanimity, self-resignation, patience; and has intense faith, love, and great moral courage; poverty is another virtue of the true saint.

Fellowship, April, '06:—This magazine is slowly growing in importance, for the life that it expresses has a beauty that not many magazines have in the world's journalism. Perhaps it is also growing over us. We are reminded of a familiar saying in canarase, Chicka Moorthi, Dooda Keerti. Small form and great life.

This number opens with Mr. Mill's message, 'the Religion of Democracy.' This was the last of the series of four lectures delivered by Mr. Mills on the General Subject 'Democracy, the Hope of Humanity'. Says Mr. Mills, 'Democracy is the political expression of religion. Religion has a philosophy, a purpose, a program, a rule of life and a Gospel.

The philosophy of Democracy is the philosophy of universal religion; its fundamental statement being 'God is God and Humanity is his prophet'.

The purpose of democracy, to make the ideal world actual.

The program of democracy includes a cultivation of faith in democratic principles, the continual education of the race in the democratic theory and the gradual conquest of the political world by democratic practice and methods. We must regard every man as an infinite consequence. We should practically enthrone brotherhood everywhere.

The rule of life for the religion of democracy is just and unselfishness.

The gospel of this religion of faith, hope and love is this:—This spirit, this principle always works. This gospel says, 'Cast yourself on your divinest instincts and there abide, and you shall see the whole world come round to you'.

'A Lesson for Liberals' is an interesting article of Mr. Mill's that deals with one class of liberals, the religious liberals. The good points of Religious Liberalism are that it has emphasised the mind in relation to religious experience and devotion; it has emphasised character; these Liberals have been true believers, and it is he that he is the friend of progress. Then Mr. Mills pauses with the opposite thought, to see where it has failed. In closing this address, he hints at some suggestions as to what it is to be a Liberal. 'We need to be free in thought, and word and deed. We need to be universal in our aims and acts. We must be absolutely tolerant of the opinions and customs and even the character of others, and more than tolerant. We must be progressive in knowledge, in character, in power.'

In the 'quiet Hour', Mary Russell Mills explains why we should study Emerson. Seven reasons the gifted lady gives and they are in brief—we should study Emerson.

(1) Because of the depth and universality of his thought.

(2) He is peculiarly attractive to the present age, because he is such a free, magnificent doubter. He proclaims himself an 'endless seeker with no past at his back.'

(3) He is more truly the 'Matchless Believer.'

(4) We have in his writings the groundwork and fullest statements of all that is sane, strong, and helpful in any of the New Thought teachings.

(5) To those who value the heart—and life—searching teachings of Jesus, the teachings of Emerson are to be especially commended as that which illuminates and expounds the former.

(6) Many able minds have come to value Emerson supremely.

(7) The great practical value of the writings of Emerson on which the deepest emphasis should be laid. Never with him is philosophy divorced from actual life. This is a timely sign of the times. Miscellaneous informations close this number of fellowship.

M. G. Patrika—Chaitra:—Venkata Ranganathaswami briefly examines the authorities as to the authorship of the commentary, by name Jayamangala, of Vatsayana's Kamasutra. The writer of the article suggests from internal evidence that the author of the commentaries of Kamasutra and Bhattakavya is one and the same. 'Nagila' is the name of Bhavaddeva's wife who advises her husband to return to his guru.

back and impresses on him cleverly the maxim that a teacher should always and in the first instance find a ready pupil in himself. This is one of the Jaina stories. 'Kavyatatvavalee' is continued. This month we observe a larger dish of Editorial 'notes and Comments' It marks the end of its second year.

'The Weltmer Journal' April '06:—We heartily welcome this new visitor to our desk. With this number the seventh volume of this Magazine begins. There are three articles by Professor. S. A. Weltmer, Editor, who is connected with the Weltmer Institute, Nevada, Mo., as Professor. The first teaches the 'value of forgetfulness.' In the second the Professor, gives the sources of all suggestions that govern our lives. They are two, viz., Heredity and Environment. What has Heredity to suggest man? With the Infinite as his parentage, man receives suggestions of what he is and that to which he is entitled, power, wisdom, health, happiness and eternity. What are those from environment? With the universe as environment, man receives suggestions of his opportunities, of what can be done. In 'Personal magnetism' Mr. Weltmer takes the moral aspect into consideration and thinks that sincerity which man's social relations to-day are lacking in truly is at the base of personal magnetism. 'Questions and Answers,' 'Associate Editor's Corner and 'Magazines' fill up the rest of the number.

'The Theosophist' May '06:—Besides the 'Old Diary Leaves' which as history possesses always an interest, two other fragments deserve attention. 'Stand alone' by seeker provokes thoughtful interest while C. W. Leadbeater's 'Reality of the Astral Plane' is a very readable and sensible answer to certain objections to the teachings of the Society on the subject prevailing in this country. Cuttings and Comments offers some valuable aid to the reader in discerning the signs of the times.

Good Health, May '06:—This is a good number; 'Editorial Chat' very interesting. 'Nerve-inflammation' dealing with the cause and cure of the disease and 'true tonics and how to take them' which recommends the tonic air both require special notice.

The Virjanand Magazine, May '06:—The second number of this magazine is now before us and marks out the level the first reached in our expectations. It contains articles on 'Sri Krishna Chaitanya' by A. R. Bose; 'abortion a crime and cause of crime'

by Mr. Clymer, 'the effects of Alcohol' by Mr. Hall, 'the age of Patangali' by P. Nardeva Sastri and 'the Sadhn Problem' by H. H. the Maharaja of Burdwan. The variety of the contents and the high sentiments given expression to speak for themselves we wish this attempt long and useful career.

The Siddhanta Deepika, May '06:—This is a good number. 'The Vedanta Sutas with Srikantha Basya' and 'Tirumantram of Tirumalar' are continued. There is a correct definition of a Brahmana, by Buddha extracted from. 'P. Bharata' 'The Four Paths' by Mr. J. M. Nallaswami Pillai bids fair to be a very readable article. The other articles are 'The Saiva Siddhanta' and 'Sketches of Ceylon History' and 'Reviews and Notes' close this number.

The Brahma Vadint Apl. '06:—The fragrance radiating from a great man and wafting through the hills and dales of endless time gets always enhanced by an acquaintance with his consistent private and half-public life—and of such a nature the present attempt of a Bhakta of Vivekananda's to give the public the benefit of 'some wanderings with the Swami Vivekananda' promises to be from this issue. Then comes 'Samadhi' by Sivha. Receding from its place in our mind, it makes room for the Bhagavadgeeta with Sri Ramanuja's commentary (translated) Chapter II. 'Concepts of Religion' by Philos deals with forms of unity. This and the following on 'Human Progress' by Venkataramana Row are to be continued. The Editorial expression is through 'Dynamic Dualism', for a second time. In the end of the article every Indian is required "to make the western science an Upaveda of our own and grow according to the national genius, renovated, strengthened and unified into a stately tree yielding goodly fruit." Here, we may perhaps catch a Tartar. 'Notes and thoughts and Swami Ram Tirtha's lecture on 'Hinduism Ancient and modern' close a number which shows a decided improvement.

The Vahan, May '06:—The questions in this number turn upon man's antiquity from the geological and Theosophical stand points to which three answers are given; upon the signification of the term 'Brotherhood with regard to the inclusion therein of womens upon Nirvana immediate without the intermediate planes or gradually through those planes B. K.'s answer is very interesting. The 'Lecture List' is as full as ever. Have we any such activities here, at least in the branches, and they are many of the Theosophi

cal Society's. The last question touches upon a very practical subject—that of thought—forms. It is said that two distinct entities are concerned with the thought—form; (1) the human thought which generated and vivifies it, and (2) the Elemental which subsequently is attracted to it and ensouls it.

The Theosophist, June '06:—This is an important issue, all the papers therein being more or less highly interesting. As usual the President Founder leads with his 'Old Diary Leaves. C. W. Leadbeater concludes his instructive paper on 'The Reality of the Astral plane. This is followed by a bold endeavour towards unification of the three schools of hindu philosophy now warring against one another to the detriment of all. It would not do to say that the three are successive stages; besides there are other ways of reconciling these discordant tunes. But the procedure of Mr. Iyengar, based on the teachings of Theosophy, the wisdom. Religion, is at once a reconciliation and a warning and also a summary of the salient teachings of Theosophy. We shall wait till the conclusion is reached. 'Seeker' concludes his bright production 'Stand Alone' 'Self-culture' or the yoga of Patanjali and 'selected Mohammedan Traditions' are continued. The other articles drawing the readers' attention are 'The fifth Olcott Panchama Free School', the latest of the schools (at Krishnampet), 'Mahabodhi' by Dr. Otto Schrader, a new addition to the Adyar staff and Miss Lilian Edger's lectures. 'Cuttings and Comments' are also valuable.

Vedanta, May '06:—Swami Abhedananda extolls the majesty of self-control and the numerous advantages emanating therefrom, and urges the utter necessity for laying this foundation of all virtues. Towards the end of the lecture he describes briefly the methods by which such control can be made one's own. In this number we read that on the occasion of the 240th anniversary celebration of the Festival of mercy to commemorate the birth of Buddha, a sermon was delivered by the Right Rev. Soyen Shaku, the Abbot of Engukuji, the Head Temple of the Zen sect of Japan on 'The Essence of Mahayana Buddhism.' According to him "the Buddhistic Metaphysical phase is to recognise the reality of the phenomenal world, the existence of one ultimate reason and the immanence of this reason in the universe". As to the practical side, "Buddhists do not recognise any original sin, but acknowledge the existence of igno-

rance and insist upon its total removal as the surest means of salvation." Its faith is "Cease from wrongdoing, promote goodness, enlighten the ignorant".

The Medical Talk for the Home, May '06:—As our readers know, it is a nice magazine for the people; and we are sorry this will be the last number that these pages will contain a notice for this "Medical Talk" is combined with two other Journals we are glad that we will have it again in this combination of three magazines under the name 'Health,' which is to be published from June in New York City, the Editor of the talk remaining as before in Columbus, Ohio. Under the heading 'A Revolution in Surgery' mention is made of an invention of a peculiar dressing of wounds, by Dr. Kagonchi, chief of the Japanese Red Cross Service at the beginning of the Japanese war. It consisted of a double bandage, wrapped around the wounded part. Between the two layers of the bandage was a layer of straw ashes. 'Bychology of living for an ideal which advises the young man to 'be in no haste to find the ideal personified, but live for the one that is to be.' The next one is on the 'Influence of thought, a thoughtful and clear gift of the associate editor. She says that very few people realise their responsibility as thinkers... what we think more directly affects ourselves than anybody else, yet it is an old truth that no man lives to himself alone; and what we think is what we are, and our real influence on the lives of others is according to what we think. 'Immune from disease' recommends simply obedience to the reasonable laws of health, the fundamental principles of which are great at regular times, and then only. Nothing between meals. 'Divine healing', 'Charcoal as an antidote' (recommended in all stomach and intestinal disorders). 'Home gymnastics', 'the way criminals are made', 'unfinished Editorials from the Editor's desk', 'How to beautify the home', and 'thought claim readers' attention more. In the last mentioned paper, it is taught that 'every one should learn to think and cease to think at will.' Your thought attract to your mind the corresponding thoughts of others and increase your stock of that particular kind of thought. 'A thought form must be clearly cut, as it were, and strong enough on arriving at its destination to set up there a reproduction of itself.' Farewell Medical Talk, we spent some happy hours by your side!

The Metaphysical Magazine, May. '06:—Opens with a well thought out paper on 'The Nature of Disease' which says, 'Every disease is mental in its

origin'...The origin of disease being mental, we must look to the action of mind for its remedies. The character of disease is that of error. Since the nature of disease is agitation and unrest, it would seem that we should look for efficient remedies in the mental realms of calmness, rest, contentment and security. The other articles that call for mention are 'The unreality of death', 'The true character of occultism', 'The inherent weakness of Antobiographies', "Metaphysics in daily life" and 'The message of a flower'—the last one containing really beautiful thoughts. 'In the world of thought' we read of Adam's first wife, Lilith by name, (night). Lilith demanded a right to be chief, equal to him. Refused she flew away and would not return. A doom was pronounced on her that she would be the mother of many children who will all die in infancy. The sentence was subsequently qualified, by giving her power over all children for eight days after birth, on condition she would molest none of them after that period. When Adam was given a woman, Eve, she, Lilith, thought of revenge. She became the consort of Samuel, the Prince of Darkness, who was radical as she on the question of feminine equality. Taking on a serpent form, Lilith made her way to the Tree of knowledge, drew Eve to the place and persuaded her to taste the forbidden fruit. This story reminds us of a similar one believed in by a certain sect of Brahmins who propitiate the deity by name satwee during the first eight days of the birth of an infant.

The Balance, May, '06:—The article of this month is 'The Analysis and synthesis of the Infinite', which is growing in its excellence. The phenomena of the microcosm and freedom of the will have occupied the mind of the writer. 'A search for Truth' is another paper of interest from the pen of Eugene Del Mar—And Walter De Voe lays stress on the necessity for physical vigour. 'It does not follow that those who are cultivating strength of soul should neglect the cultivation of their muscles.' In the Analysis, it is said that "our capacity of willing", that is, of giving a preponderance to the motive on which we elect to act, depends first upon our conviction that we really have such a self-determining power, and secondly, upon our habitual exercise of it".

The Indian Journal of Education, April '06:—Sarada speaks, to the readers of this always useful magazine, mediately and directly in originals and excerpts—After the Editorial notes, we have an appreciative notice of the late Dr. S. Sathianadhan. Some thoughts on Education aims at the faults in the Various plans proposed for the university Examination

tions? and says we are forgetting humanity and simply working as though we had only mental machines with which to deal much care should be taken in the choice of teachers for the junior classes—teachers trained in impressing their individuality on their pupils capable morally as well as mentally, for the simple reason that what a child learns morally before it is eight years old, is never forgotten. The thoughts, advocate a fuller and wider instruction in Literature History and Geography, to be begun in the junior classes. From the Report of the Director of Public Instruction in United Provinces for 1904-05, we see that in the matter of education, the United Provinces are very backward. The great need of the province is said to be to let things grow naturally as far as possible. At the distribution of prizes at the Mylapore Hindu Girls' School, Mr. J. N. Atkinson delivered an excellent address which concludes as follows—Loose the trammels of convention and overcome prejudice. It is but birthing up. Bring up your woman again in the nobler, truer, and wider ideal of perfect womanhood. J. C. A. writes of Lombroso and his theory of the irresponsibility of many criminals for their acts. There are criminals by birth and criminals by passion and circumstance. The Weakness of Lombroso's statistics has been the mainstay of the opponents. In 'Habits of native students' mention is made of certain bad habits and bad manners. The address of the President on the occasion of the distribution of the School and College Prizes of the Madras Christian College Prize day is very interesting reading and exports the audience to persevere in doing that which is right, no matter what the consequences may be. 'The German School boys is amusing in the hatters' share of the school-boy's progress in providing him with hats in keeping with his exact stage—in point of the hats' color 'self-Education' is in the form of notes of a lesson for upper standards and evening continuation schools. It treats of Advantages of Education, A liberal education, self-Education aids to that and of General principles to be observed. An account of the English Public School at Harrow, and gilchrist scholarships and two other selections close this useful number.

Sound View,—April '06:—This exponent of the Society of Evergreens is a bright little magazine always speaking for the betterment of the race. The sex symposium is bound to set people a thinking on a subject of the most vital importance for man. The articles for the month are interesting; "sex evolution" and 'Evergreenings' being especially so.

Sound View,—May '06:—With this number this magazine has entered upon a new phase—it has come under the prevailing method of journalistic Co-operation of the present day and has absorbed Dr. Cowles' able magazine 'Thots new and old.' This magazine opens 'Gods gifts' whose author knows well how to clothe weighty thoughts in amusing form—a method that always drives home effectually. The first paragraph suggests the whole paper and here it is. God gave me a body, a mind and a soul. He said, "use them. They are for your happiness." 'Pitch Hot from the Boss Evergreen' Contrasts realisation with idealisation. 'Idealising is an uplift, realising is an up-push.' Mr. Marion Trueman in his contribution to the attractiveness and usefulness of the symposium on sex, exposes fearlessly and truly the mistake of marriage. Whence comes it that marriages are failures in most instances? The reason is 'the lack of marriage love and the lack of human love? and the writer's advice runs as follows. Continue then in the happy conduct that won each other's love, each preferring the other before him or herself. Especially is this injunction to be laid upon the man, who must leave to the wife a good deal that is beyond his jurisdiction, and upon which marriage happiness or misery depends? Some soul stuff is also interesting. Emma. E. Rader truly says, 'Heaven lies all about us, and we have but to open our eyes and ears in an earnest desire to see and hear celestial sights and sounds. It is all one life and only awaits our effort....' This issue seems better than the April one and greener too.

Fellowship, May '06:—As has been noted on the title page, it is the Earthquake Edition; of course genmed with real thought all through. In 'the quiet hour' Mary R. Mills speaks of the things which cannot be shaken, the title of an address delivered with a week of the San Francisco catastrophe. Says she, 'And above all, there is laid on us the divine imperative to be strong in an individual purpose that cannot be shaken, a purpose that has perceived the universal purpose and voluntarily squared itself therewith; a purpose of righteousness that shall reiterate with serene heart and high, unwearying endeavour, "I believe in goodness and will so order my life," a purpose that shall always and everywhere find its expression in absolute trust as the attitude of the mind and unvarying love as the method of life?'

SUPPLEMENT TO

THE ARYA

OCTOBER 1906.

THE VOICE OF SARADA.

PERIODICALS.

The Dawn, May '06:—In Part I the articles are "The true character of the Boycott in Bengal", 'Ditto of the Swadeshi in Bengal', 'Prospects of the Swadeshi', 'The Parses of India', Chota Nagpore and its people' and schemes of examinations in general and technical subjects to be held by the National Council of Education—Part II Discusses 'the illiterate majority in India', and an Englishman expresses himself on the growth of New Political forces in India—Part III describes 'a village in Behari and', 'Puri! The students col. and the Bengali portion close this useful number.

Good Health—London, June '06.—The most useful paper in this month's Magazine is one by M. E. Olsen. In popular delusions, the writer pitily puts his case and enumerates a number of delusions and pronounces his sentence on them. The first delusion is that good health is largely a matter of good luck, and the remaining ones are (2) That disease finds its proper antidote in a bottle (3) That sound sleep is incompatible with an empty stomach (4) That flesh is a particularly valuable food for those who would gain in strength (5) That pain in the back is a sure symptom of kidney disease (6) The subject of food and dietetics is one that only faddists and dyspeptics need to concern themselves with (7) That smoking is not particularly harmful to a healthy adult, and (8) That tea is a peculiarly valuable drink beverage for brain workers. Our sole object in having mentioned all the delusions is that some at least of our readers may be attracted to the truth. 'Care of the teeth' and 'Breath-poisoning' give practical lessons. We have, though Hindus, forgotten great many truths and the said articles are among them.

The Bible Review, June '06:—Opens with Henry Proctor's paper on 'Natural Religion and a future life.' Then follow the kingdom and 'The Tabernacle of God, excellent papers both; after the further fragment of 'the sevenages or dispensations of man', Abbiyah draws attention to the higher calling' and the necessity therefor. 'Thou shalt not commit adultery' by Enoch Pean pleads for a regenerate life and hear us against receiving into the organism the life elements of those who are in the generation. The last and the best paper of the month is 'The Relation of Jesus to Humanity'.

The Segnogram, April '06.—We heartily welcome this new visitor to our table. It is a bright little magazine that places rich and healthy food before its readers. With this number begins its sixth volume. It opens with a short note on 'A Little Secret', which explains the method of always keeping sweet and pleasant, calm and well-poised. The secret is 'Speak low'. Then the Editor follows with his instructive and comforting epistle on death to one of our family of Segnogram readers. Mr. Walker in his 'how you can enhance your real estate' says, "If our thoughts are thoughts that inspire ourselves to make life worthwhile, the influence we give to others is going to make them wish to make their lives worthwhile". In the 'Secret of longevity' extracts from a report of an Octogenarian Vegetarian meeting in 'The Christian Commonwealth' of London, have been given, from one of which we observe that some Octogenarians never used alcoholic stimulant of any kind, nor tobacco to any extent, 'Mental Sunshine' and 'Thought in action' are others of interest. There is also some care shown for the body in the advertisement of Menus. We welcome it again.

The Antiseptic, July '06.—Of the 'Original Articles,' one turns upon the value of the examination of the blood to the general practitioner. The Editor has some remarks to make on the sale of Cocaine in Madras and among 'Our Contemporaries,' two lists relating to the use of camphor in fever' and to the care of infants are worthy of attention for the general reader. To prove more attractive this Magazine may be less technical and contain information useful for the lay-reader in his daily household concerns.

The Theosophist, July '06.—This is an interesting number. After the 'Old Dairy Leaves,' the inevitable instalment of the history of the T. S. P. D. K. speaks in 'The Eternal Problem,' of Goethe's Faust which is among the number of those books which belong to no single nation but to the world at large. 'The unification of the three schools of Hindu Philosophy is a serious attempt to appraise all the three schools and give each its due place and reconcile them. This thought provoking article may go out as a pamphlet and may serve as a useful one for students of Theosophy. Among the others that are of any interest are Theosophy, the Bible, and Science and Death. Duty as explained by H. P. B.; who are the Pitris invoked in the Sraddha; and Sree Madhwacharya and the Gita. This last evinces bold and original thought, which may or may not relish an orthodox Hindu. The usual reviews and cuttings and comments complete the number.

Prabuddha Bharata, June '06.—Contains articles on 'The two paths,' 'Existence of God' and other matter. The selection from Sanskrit deals with Prahlada's meditation.

The Malabar quarterly review, June '06.—The review opens with an interesting sketch, for the benefit of the Madras Presidency, of Dayananda Saraswati. Next follow: 'notes of a new history of Indian Literature.' From these 'notes' translated by Mr. Edgerton, one can see that the book deals with the Veda and gives an introductory outline for the methodical treatment of the whole field of ancient Indian literature. 'Winternitz' book is most valuable, because it shows an effort to characterise the Vedic, Buddhist, and Brahmanic literatures in their inner continuity; and the author laments the very limited knowledge of the causal and chronological connections of many most important questions. In his New History of Indian Literature, the author is said to have fairly yielded to the temptation to find a connection between Indian and Indo-European cultures, beyond the field of

pure philology. Mr. T. Ramakrishna furnishes his readers with a short account of a portion of his autobiography. Our readers need not be told that this Ramakrishna is the talented author of the historical Romance, Padmini, advertised in our pages. In his 'Republics established by the Directory,' Mr. A. K. Ghose speaks of European revolutionary history and picks Italy for his illustration. Mr. A. S. Vaidyanatha Iyer writes a fragment of his instructive narrative of the Mappillas of Malabar. In fine it is a brief history of Islam and its influence, in the olden as well as these days over its converts on the West Coast. We observe that Islam like Christianity here, has been powerless to destroy the old spirit of caste exclusiveness and pride. "Our National games is an instalment of section III of the subject and deals with the games, rather profusely, of Malabar. Mr. M. S. T. Pillai writes of St. Francis Xavier and shows how he lived and toiled for the emancipation of his early Parava converts. The review concludes with a sprightly paper on Malabar writing by Mr. S. P. Aiyar who in introducing the theme, examines the several theories as to the origin of the Vattezhuttu. The review is good.

The Ghoski.—The February number is now before us. In his harangues, the Editor preaches a nice little sermon on the well-known text. What shall it profit a man if he gain the whole world, and thereby lose his soul? It is a sermon against the orthodox sermons of the day. Says the editor that the whole idea of salvation is selfish. Would you save your own souls? Then loose your souls in the service of others. The idea of immortality of man is said by the said editor to be another selfish idea and to argue egotism. In alluding to something new in the religious world, an advertising stunt in the form of a through ticket from this world of trouble to a 'mansion in heaven,' he teaches his Braves and Squaws that heaven and hell are only states of consciousness, not locations. Make heaven of the here and now is his advice to the Tribe. The other matter is mostly made up of nice tiny poems. This little Magazine aims at making man think and to stir the stagnant ponds of thought.

The Student's Own Magazine, June '06.—Has an interesting list of contents. The note on Discipline is sound.

The Virjanand Magazine, June '06.—Under the heading, 'The higher economics of Diet,' the Editor advocates ably the cause of Vegetarianism. In the cradle of the human race, the writer considers first

the 'antiquity of man' and later the cradle is said to be the vast tract of unbroken land lying between the Ural mountains on the west and the Behring straits, the sea of Okhotsk and Manchuria on the east. G. L. Shaw begins his article on 'the influence of religion on the hindu minds' with the sentence, viz., "most of the Hindu doctrines are injurious to the national well-being of our country." Still more significant is the second sentence. Those who believe in Advait Vedantism take the whole world as maya, or illusion. As a result of such a doctrine, Mr. Shaw says, Purushartha or energy disappeared from this land and gave birth to indolence or idleness. Consequently the Hindus were humiliated in every way. And the writer very feelingly concludes that it is melancholy to reflect that the descendants of the noble Aryans should have so far degraded themselves from the virtues of their forefathers as to become a laughing stock of others. We console ourselves with the soothing idea that we have still time to work!! Much virtue in 'still.' 'Why men drink' and 'A study of Buddhism' are also interesting.

Vedanta, June '06.—As usual, it contains a lecture by Swami Abhedananda on 'search after Truth' besides news and review.

The Siddhantha Deepika.—The following is the list of contents. 'The Vedanta Sutra by Srikantha Basha'; 'The four baths'; 'Cameos from Tamil literature'; "Sketches of Ceylon History"; 'Is meat-eating sanctioned by Divine Authority'; and 'A veteran orientalist.' From the last the reader learns that a scheme is on foot for the publication of a complete Tamil Dictionary, introducing as far as possible modern improvements.

The Brahma Vadin, May '06.—According to the editorial, 'the highest aim of yoga' is to secure the necessary discipline for the purpose of awakening the spiritual consciousness of man. In the 'Open Column' there are four papers two of which are important, viz., 'Samadhi' and 'Human progress.'

The Weltmer Journal, May '06.—'The regions beyond,' 'my philosophy,' and 'First principles of Trugless healing,'—all from the pen of the Editor himself, are very interesting. Let us see what his philosophy is. This professor had, according to his own account, learned to heal by the use of his hands before he founded a philosophy. He had learned to hypnotize before he understood what he was doing. After a long investigation, he found that his power was

not his to use and that it was as free to everybody else as well and that also that it acts when its terms of Manifestation are complied with, independently of the knowledge, even the desires of the user, and that man can learn the laws that govern its action. The following is a statement of these laws as he defines them.

The first function of life is to create; the creation having in it the seeds of perfection. The second function is that of growth, or, the effort to manifest the perfection of the created thing, while the third function is repair of the creation, when its own acts have led it astray from the path of perfect manifestation. This is the Professor's philosophy and he claims no originality therefor. The Associate Editor's corner, teems with helpful thoughts, Reviews of Magazines and Testimonials complete this interesting number.

Health, June '06.—This is the first issue of Health since the consolidation with 'Medical Talk for the Home', our readers are already familiar with. From its varied contents, instructive as well as interesting, we welcome this Magazine and wish it success in its new expressions. The physical alike in the several professions and stations and also the mental in them come under the eye of this Magazine. Perhaps we are mistaken when we say we feel a certain stiffness in some of the articles that was absent in the Medical Talk—now no more.

The Metaphysical Magazine, June '06.—The first paper deals with 'Popular superstitions', and perceives actual truth, back of them all, which they really desire of wisdom will deserv. Gibson's paper on 'Eddies in the stream of modern culture' is a highly bright and breezy one. 'Remedies' by the editor is the most important and best of all. 'Ideals' and 'God, Good and evil' are also good. The dialogue on 'First Law' strives to convince the questioner that man has persisted also throughout all time. The world of thought studded with interesting bits of useful information closes this number. 'Is it not true', asks Dr. Gibbs in his 'Eddies', 'that man is and becomes whatever he receives and assimilates'. A mere prison, he can only radiate the light which passes through him. 'Sick or well, the individual must unremittently comply with the laws of his nature. Hence the motive back of our pursuit of health lies not solely in the attainment of the latter but in the obedience to the mandates of duty and conscience, i.e., in the parallelism of our personal will with the will of God.' In the 'Remedies', Mr. Whipple says: 'sickness invariably is mental. "No mind, no sickness" is an invariable rule

amounting to law.' 'In the metaphysical system of healing, therefore, the problem of 'Remedies, consists in the restoring of man's diverging thought to the original wholeness of a right understanding of real being and life; eliminating, meanwhile, all misleading and undermining influences that may be present, of error, disturbance and fear.' To enumerate the remedies—Faith, confidence, contentment, happiness, cheerfulness and temperance:—A true remedy always uplifts the sufferer and places him on higher ground.

The Indian Journal of Education, June '06:—An interesting number. The most important of the articles in the issue are (1) 'Blind guides' which deals a blow at the prevalence in recognised schools of various books of an educationally harmful character. (2) 'A chair of criminology for Madras,' which points in clear terms to the want of sufficient knowledge of the neglected subject of criminology. (3) 'The Principles of Promotion,' which points to the existence of the two opposing poles an organiser has to wade through viz., the sacrifice of each to all and the sacrifice of all to each; and which concludes in these words viz., "The school is a garden, not a factory, and the human factor, both in teacher and taught, is the *unum necessarium* for the fulfilment of its function in the body politic;" and (4) 'Students and Politics' which extracts a fragment from a speech of Misses Annie Besant printed in the 7th Annual Report of the Central Hindu College, Benares:—

The Catholic, June, '06:—Contains interesting reading matter dealing with Roman Catholicism of the present day. It fights the battle of modern advancement in religion and religious beliefs into the camps of the old religion—in many respects, the Hinduism of Christendom.

The Astrological Magazine, July '06:—Contains usefully readable articles; the chief among them being, 'Planets and Professions'; 'Traces of past civilization and culture'; 'Is the Earth flat,' and 'Differences in Planetary aspects.'

The Theist, July '06:—It continues an analysis of 'Int's Theism and has a good paper on 'Inspiration.' The Telugu and Tamil portions are also good.

The Antisept, August '06:—Instructive and interesting. The leading articles turn upon the sources of water supply to the city of Madras, of the Red Hills, and of its suitability or

otherwise for drinking purposes. "The Municipality are customers buying water from the Government at so many gallons per rupee. That being the case it is evidently the duty of the Government who sell water to the Municipality to sell pure water free from sewage contamination and we have no doubt that the Government will do so at no very distant date." We entirely agree with our contemporary.

The Islamic world, No. 82:—The issue is wholly devoted to the absorbingly interesting article, "The Jews under the Islamic Rule"—(to be continued.) In the portion under notice the readers are given particulars as to the origin and doings of the famous inquisition, established in Spain by Pope Gregory IX in 1232 and founded by Pope Innocent III.

The Siddhanta Deepika, July '06:—After the usual translations, and 'sketches of Ceylon History,' a summary of Mrs. Besant's lecture on the use of Images in Religion delivered at a meeting of the Kasi Tatwa Sabha is given, followed by an extract from the Review of Reviews relating to Religions—Reunion, from the pamphlet on 'How to help'. The reprint from the 'Hindu' and the extract are both excellent.

Good Health, July '06:—It is one of those ably conducted Magazines that minister to the wants of the populace. The chief article in this issue is 'Summer confidences.' 'The Best heart Tonics' comes next. To relieve the seriousness of the said ones, 'stopping in Japan' is introduced between. This is a good number.

The Indian Magazine and Review, July '06:—This issue opens with a highly interesting account of the Annual Meeting of the National Indian Association. The interest of the meeting centres round the second resolution dealing with the promotion of the education of women and girls in India. The resolution, moved ably by Mr. Yusuf Ali, I. C. S., urged that further efforts should be made to assist in education and social reform. As pointed out by one of the speakers, viz., Mr. Theodore Morison, the speeches of Mr. Yusuf Ali and Mr. Permanand were excellent and represented two different view points. Mr. Morison's speech was also excellent. This is followed by a thrilling account of the India Office Library, described by the writer as a "A little known and remarkable Library." 'Personal Intelligence' completes this admirable number.

The Ghourki, March '06:—The harangues and correspondence and some poems make up this number. It arouses sleeping thought in some quarters.

The Visishtadvaitin, March '06:—Opens with a highly edifying article on 'Vedic Evidence,' 'Peria Tirumoli,' 'Sri T Madhurakavi,' 'Tiruvaymoli' and 'Sray Texts,' are also good.

Theosophy in India, July '06:—Dreamer's Thoughts on Theosophy is excellent.

Tatvasarayana:—We have before us the sample issue of this useful publication. The Oriental Publishing Company Ltd., Madras, has happily undertaken to present this very valuable, ancient Vedantic Itihasa to the eager public in monthly partable parts of 48 pages, demi octavo. The annual subscription is only Rs. 3 per annum. All lovers of Vedanta, of Sanskrit, of the ancient East should help on this praiseworthy endeavour to feed the hungry—a duty peculiarly Hindu from the days of manifestation of spirit. We have read the text on the three subjects, Gnana, Upasana and Karma printed in the sample issue and we are of opinion that they bid fair to throw light upon many difficulties that might have been hitherto considered insuperable. The printing and the get up leave nothing to be desired and we wish the undertaking every success.

Prabuddha Bharata, July '06:—There are some readable articles in this issue; viz 'The Religious Instinct,' 'Moral Sayings,' etc.

The Brahmacharin, May and June '06:—'Marriage of Brahman girls after puberty,' 'Hindu Astronomy and Gems of Buddhist poetry' are excellent, the first of which concludes that the custom of marriage of Hindu girls after puberty falls under the category of approved customs.

The Dawn, July '06:—In part I the opening article treats of 'the Bardai of Rajasthan,' which is followed by an instructive paper on the Jainism of India. In the Silk Industry in India, we find that the trade appears to be on the decline. In part III D. Krishna Row writes some interesting notes on 'The Brahmins of Southern India.' Throughout the article the writer speaks of Madhawas. Who are these? Are they the Madhawas, followers of Vishnu; like the; Aiyangar Brahmins? From the name the writer seems to be a

resident in the south; but in his notes we find many weak points. To quote an instance, "the Madhavas speak Kanarese which is a mixture of Tamil and Telugu." Are there no 'Madhavas' among the Maharathese?—Yes, we shall not disturb Mr. Row in his opinions on the subjects and his statements of facts.

Fellowship, June '06:—It is a Sunshine Number, the article on 'Sunshine' in 'the Quiet Hour' by Mary R. Mills being the most instructive and practical. Mr. Mill's message on 'The Happiness Habit' is also very good. Besides, there is other interesting matter in this issue.

The Balance, June '06:—The articles of special interest in this number are 'the great fact of Being' (the advance of the Ideal), 'The Tyranny of the Dead and 'Spiritual wisdom,' 'The Analysis and Synthesis of the Infinite' is continued.

The Bible Review, July '06:—A powerful number this; the main topics treated of being, 'The Unity of Revelation,' 'Searching for and finding God,' 'The power of mind,' and lastly 'will we learn to keep the universe going.' The eleven questions comprising the problems of the twentieth century appeal to the inner instincts of man as a fragment of the Divine on earth. The last question asks, 'can human beings be evolved that will be a law unto themselves'.

The Metaphysical Magazine, July '06:—Of the interesting and constructive articles that this issue contains, we select only four that require special attention. The opening article on 'Self-help' by the Editor, which discusses the idea of self-help as a feature in mental healing. 'Memory' by Alexander Wilder, 'Metaphysics and Universal Brotherhood' by Dr. Clymer; and 'Right Living', which counsels man to set aside selfishness and to think rightly, and never to allow the subtle snake of distrust to nestle in his bosom,—for it shuts the door upon the spirit, whose beneficent influence, if allowed encouragement, would permeate to the darkest recesses, softening every harsh outline and uplifting the mind into a pure atmosphere.

Abkari, July '06:—A surely brilliant number fighting the cause of temperance, truth and peace. It teems with useful informations on all subjects, Abkari has so ably identified itself with. 'The Annual meeting of the Anglo-Indian Temperance Association,'

'The excise Committee' containing the further representations by the Calcutta Temperance Federation and also Dr. Harold H. Mann's note on his impressions of the Excise Committee, the said gentleman's paper read at a recent meeting of Calcutta Missionary Conference, and the 'Annual Meeting' of the Calcutta Temperance Federation, are full of interest.

NOTES AND COMMENTS.

Says The Progressive Thinker of May 22.

"Our readers are familiar with the worthless information that man was made in the image of God; that he sinned by doing exactly what God knew he would before he was created; that he drowned the world to destroy the work of his apprentice hand; that the new generations became worse than the preceding; that nothing but blood would placate his anger; that he begot a son and allowed him to be sacrificed as an atonement for the sins of the world; and yet if they don't believe in the sufficiency of that blood they shall be everlastingly damned." In the article from which the above excerpt is made, Gen. Birney is quoted at some length to show the extent of the dissatisfaction a thoughtful world feels at the short comings of the Bible. Gen. Birney discusses Revelation and the Plan of salvation given to man 1900 years ago. He draws a pleasant picture of 'the most crying evils of that day' as contrasted with 'these useful things' of this day and states his case in the following terms. "But none of these things were embraced in the Christian Revelation. Men were left to work out their own salvation, by studying the laws of Nature and in developing science. The Bible teaches no art; it suggests no invention useful to mankind. It is alien to internal industry; foreign to commerce, to good roads, steam navigation, and all applications of science to the promotion of civilization."

The world is progressing indeed.

Religion means the doing of good, the observance of truth, the keeping of the body pure, the aiding of humanity, the uplifting of the race, the enlargement of the mind, the avoidance of every wrong and the practice of every virtue with an earnest effort to aid all in living worthy lives, and a determination to make the world better for having lived in it. It does not include the worship of a repentant, jealous, vengeful God.

There is a Buddhist group down in, or near, Jalapa in the state of Vera Cruz and there has been a mysterious rumour of a genuine Mahatma, adept, or something of that sort near the Guatemalan border.

The Rev. Dr. Algernon S. Crapsey preached to the Cornell students on 'The Resurrection of Christ.' The story of the resurrection was tradition and not history and its study dealt with physical facts in a physical world. Jesus was a manifestation to the soul and the spirit. Peter did see Christ and talk with him. The spiritual world became to him the real world. The soul of Peter projected Jesus. Thus the minister denies a physical resurrection and asserts it was spiritual only. The minister asks; 'Have we any personal relations with Jesus? Have we acquired His conception of life? If not, the resurrection means nothing to us. Are we committed to His cause? Do we believe in the brotherhood of man, or is the competitive system our system? The great law of the kingdom of God is from every man according to his ability, to every man according to his need. Is that our motto? It requires a soul to see the Lord, but if you have him and feel that all you want is to have him lead you, then the resurrection is real. It is written on the tablets, of the heart.'

The object of God is to achieve a perfect universe. The means to this end is a sacrifice of the present to the future, of the gaiety of innocence to the sobriety of sanctity, of the lower to the higher. The power to make sacrifices comes not from above, but from resident forces of man. So spoke Dr. Crapsey of the foregoing para. He traced the growth of Jesus, from infancy to divinity, attributing his spiritual growth to sacrifice.

Dr. M. A. Veedar of Lyons N. Y. claims to have successfully photographed a thought wave. He says the success of the experiment may be looked upon as a stride in advancement of the X-ray process, the impression in this case being nothing more tangible than the emanation of brain force.

In the connection of thought wave pictures, the discovery of Mr. A. K. Cutting of Colorado City has to be noticed. He believes he has proved scientifically the theory of the ancient Persian philosopher and of theo-

sophists that man has a dual of astral body. Cutting called one who had lost his forefinger in an accident into a dark room and asked him to place the imaginary finger on a sensitive plate, which when developed shortly, revealed the missing finger. Cutting reproduced a picture of his dead father on a photographic plate by simply holding the plate to his forehead and concentrating his thoughts on his father. What does this prove?

Prof. Geo. H. Howison of the University of California startled his class in Ethics; says 'the Progressive Thinker' recently by declaring that not only do animals reflect and reason but that every thing living is immortal, if man is immortal. Instancing the case of a cat stealing from a dish of cream on a high shelf, the Prof. says that animals do reason. There are more wrinkles in the brains of some animals. As to their immortality, he proceeds on analogy. Science does not undertake to say that any soul is immortal; but philosophy comes to help and says that all life is from one source, is alike; and that if one life is immortal all life must be immortal. Science teaches the immanence of life in all things and philosophy declares the sacredness of all life. Let a man therefore pause before he crushes out the life he cannot give back. How does he know? He may be releasing an immortal soul before its time. Surely the world is advancing.

From the material point of view, "All is matter, and thought is but a form of atomic energy." Thoughts build immortal forms.

In this view of the case thought is material; as matter is indestructible, it follows that thoughts are indestructible and everlasting. Why, then, under proper conditions, might not thoughts of others be recalled and be made manifest? This opens a way to account for all the phenomena of Spiritualism without calling in the spirits of the departed. As a phonograph records speech and makes it heard years after the original utterances, may there not in the psychic realms exist laws which will provide for a resurrection of thought forms long after the originating brain has mouldered in the dust?

We fully agree with what the writer has to say about thoughts, but do not see that it accounts for all the phenomena of Spiritualism.

Thoughts are a refined form of matter, more refined than electricity. The brain of man and his whole nervous system are continually generating thought force and

this indestructible and intelligent energy of thought becomes molded into a concrete form in the very organism that gives it birth, and when the body dies it is this intelligent body of thought force, this character of the personality, that is the record of all his thoughts and feelings. It is this intelligent "spirit" body, woven of thoughts, that certain sensitives see and from which they receive detailed knowledge regarding its state of existence.

It is in conformity with the law of polarity that thoughts like atoms are attracted to and organized around centers, thus building thought bodies in the realm of more refined force as material bodies are organized in this part of the infinite universe which is visible to our senses.

If the psychic realm holds single thoughts, it takes no stretch of the imagination to conceive of its holding bundles of thoughts, or spirit forms composed of thought energy.

So all the evidence used to prove that thoughts are material forces helps to convince us of the tangibility of spirit personalities living just beyond the range of the physical senses in realms where all forms, whether of men, of scenery or of animals, are composed of thought substance, evolved from the grosser forms of matter.

WALTER DEVOE.

In reproducing the above from 'the Progressive Thinker,' our purpose is to merely show to the thinking world the existence in the new world of certain signs which signify the trend of world's thoughts and the direction of the current. The assertive aggressiveness of matter has been disturbed by the peepings out of spirit. Thoughts are things and are preserved in the higher strata of matter. Spirits there are that cling to the earth for unsatisfied longings. All thoughts, all words, all deeds are photographed and impressed on the sensitive plate of Death. Ravi Soonu Pata—the canvas of sun's son—and there are also spirits, denizens of a higher medium of expression. With regard to Spiritualism, both the views do not contain the whole truth by themselves.

Here is a nice analysis of love and we give below extracts there from for the benefit of our readers from 'the Progressive Thinker'.

Love is the bright, beautiful light which sheds its rays of purity and truth over the earth; it is the incentive or force more mighty a thousand fold than fear, to control the destiny of humanity. It is the fundamental or basic principle upon which rests the uplifting and redemption of man. It is the all pervading virtue which unites, guides and controls, not only humanity

but life in all its various forms. It is the feeling which inspires man or woman to superhuman efforts to undertake and perform tasks so great, which otherwise, they would avoid with timidity and fear. You can call it confidence, ambition or what you will, but they who are successful are the ones who have love in their hearts for the work they perform. Love to the human being is as sunshine to the birds of the air, the fishes of the sea and flowers of earth; without it they would droop and die.

Where is the mind that can fathom or solve the love a mother has for her infant babe; what will she not do, deprive herself of to nourish and protect this small blossom of humanity nature has given her to love and cherish. There is no duty we so willingly perform as when we are imbued with thoughts of love. It is the light and happy burden on the minds of those who love, when they are constantly seeking to bring joy to the recipient of their affection. Love in its truest sense, stripped of its garments of fiction, is the fountain of inspiration which unceasingly bubbles up in our hearts, and overflows our minds with thoughts of love and sacrifice for the benefits we can work out and carry to our fellow-beings to be a lasting and permanent good.

In the 'Questions and Answers' Department of the Progressive Thinker, we find the question, 'By some the Japanese are reported as immoral. What is the fact?' and the answer given by Mr. Hudson Tuttle is clear, forceful and convincing. Shintoism and Christianity are compared in general, brief terms and portions touching upon this subject are here extracted for the delectation of our readers. Led by this comparison one may learn what the permanence of the Sanatana Dharma of old is due to. They are intently desirous of becoming educated in the ways of the western nations. Hence the numbers who attend the free schools established by the missionaries of the various denominations, does not imply conversion to the religion of those sects. Shintoism, the prevailing faith, was never stronger in Japan than it is to-day. Under its banner, the people have fought a great world power, many times its strength, and gloriously vanquished. Led by its teachings, in the hour of its strength, it arrogated nothing to itself, and granted the prostrate foe terms of peace such as no Christian nation would have done.

And yet the meddlesome impudence of Christians wants to oust this religion which is an outgrowth of the people who accept it, and give them another which if its fruitage is evidence, is no better, and has not in 2,000 years made the moral conquest that the Japanese

faith has accomplished. Its nations are armed camps, and the warriors the chief men. The countries over which it extends are filled with prisons, penitentiaries, asylums for the insane, inebriate and paupers. The wealthy oppress the poor, and millions have hunger never appeased. Millions shiver in rags that a few may waste. Glorious Christian country! When it is patronizingly said, "See what Christianity has done!" would it not be more in keeping with the facts to say: "See what it has not done?"

We call the following bit from 'the Progressive Thinker.' Though hard to swallow, the Church dose is sure to do good. Though old, is too slow. this information possesses always an interest for the Hindu.

"The Church and Social Ideas" was the subject of a lecture delivered at the Trinity Church, Sixth avenue Pittsburg, Pa., by the Rev. Dr. W. A. Stanton, pastor of the Shadyside Baptist Church, in which he uttered the following sharp criticisms:

"The church is slow, exceedingly slow. It took it 300 years to learn who Christ is, 400 to learn the nature of sin, and even now it has not learned the right method of saving souls. The world regards the church not so much as a soul and society saving institution but as a close corporation, a limited partnership a self-centered aggregation of saints seeking their own personal wealth, and their own solitary post mortem mansions in the skies. If the church does not give us a sociological religion that will teach Christians to mingle with the people of the world and influence them rightly, God will destroy the church and give us something better. Too many of the Pittsburg churches are simply pleasure excursion boats sailing toward the heavenly shores. The passengers, who must be of just the right social standing, sit quietly on board watching the scenery and enjoying themselves, while there is no room in the boat for drowning sinners or a cargo of good works."

SUPPLEMENT TO

THE ARYA

NOV. & DECEMBER 1906.

THE VOICE OF SARADA.

NOTES AND COMMENTS.

The 'Indu Prakash' English weekly of May, 31st thus delivers itself in reviewing the Baroda Self-Government in Baroda. Administration Report for 1904-05. "Thus has the Government of Baroda succeeded to a great extent in perpetuating the old village Self Government and adapting it to the conditions of present day life. The Baroda scheme of local Self Government stands as an instructive contrast with that which obtains in British Government. Here the Ryotwar settlement has destroyed the political organisations of the village and by its influence put an end to common rights common sharing of burdens, common petitions against fiscal demands and common action in emergencies till each individual tiller is isolated from his co-villagers and is a separate unit in the eyes of Government. In these parts it is the official element that controls municipal management auditors anxiety is for increase taxation! The Baroda scheme comforts real self-government, does not allow the official element to come in the way of local freedom and independence and makes its Panchayats a reality instead of official tools. Surely if Baroda can afford to initiate such far-reaching beginning in the matter of self-government, it passes our understanding why the British Government should hide itself, behind subtle shifts and shams to postpone a manifest duty in this respect. But the ways of the British Government are inscrutable!

Follow whom? The late Mahamahopadhyaya Pandit Ram Misra Shastri of Benares. A correspondent of the 'Indu Prakash' has come forward to say that he was the only Pandit in Benares who was ever ready to help and who gave thought for the social, religious and moral advancement of his country? If so, why should we not ask others of that august class of Pandits the preservers of Hindu thought in the present day, to shed their prejudice and conservatism and lead the blind, stumbling reformers? The sooner these Pandits shake hands with the reformers and revivalists, the better for the speedy upheaval of an all round India.

Here is another extract from the 'Indu Prakash' anent village Panchayats in that Baroda again. state. The excellence of the system speaks for itself. Have we anything similar down here? silence.

His Highness' Government have not forgotten in introducing the new measures of Local Self Government that the Village Community is the natural basis of the Indian society and of Indian polity. They have therefore preserved as much of the old form of self Government in villages as was possible. A panchayat was appointed in every village to maintain the services in force before the introduction of survey settlement. The State underwent an additional expense of 3 lakhs and among the village servants, it thus sought to preserve, it also retained the village school master.

According to the new rules for the organization of the village panchayats, every village with a population of one thousand or more should have a panchayat of its own. When the population is less, the villages are grouped together and have a common panchayat. The members of the panchayat should not be less than five or more than nine in number; one half of them being appointed by the District Officer and the other half elected by the cultivators themselves. The village patel is the president of the village panchayat, the accountant and the schoolmaster being ex officio members. The Panchayat looked to the supervision of village roads, wells, tanks and schools, of Dharmasalas, chowras and devastans, of model farms and all Government or common property vested in the panchayat. They helped in the work of medical relief and of famine relief in times of emergency. They co-operated with village Munsiffs in settling civil disputes and with Sub-Registrars in their official work. They saw that the boundary marks in the fields were kept in order, and that the village cattle pound was properly managed. Each group of villages returned one member to the Local Board of the Taluks in which the villages were situated. There are at present over 2,000 panchayats in the State.

We read with pleasure of the second gathering of Dramatists recently held at Nuzvid. It is high time that the educated public come forward to help, with suggestions and criticisms, such a salutary self-examination. Indeed there are some among the dramatists themselves that soar above their fellows. Any one who knows and appreciates and desires for the continuance of the Hindu Drama should strive to elevate it to its past glory and usefulness. The Drama, the Hindu Drama, was a real power for good in the land. May it regain its place!

"Death is not an end; It is a new impulse", says Henry Ward Beecher. With the above as the text William H. Darbey seeks with a forcible pen to remove the fear and repulsion which the average many have somehow learned to view death with. He looks at Death from a spiritualistic point and exhorts his readers to "sow the seed of truth in the garden of humanity. Though we do not agree with all that has been said on death, we give some facts below, as we see that the horrors of death that fill mankind's mind to-day are scared away by a lucid presentation of the truth.

Death is an almost unexplainable mystery to some, for they cannot fathom how we can die and yet live. From their standpoint of thought, they are right. We can not die and still live, for there is no such thing as death. Simply a passing out of the life or spirit from the old tenement, the mortal body, into the immortal ethereal body prepared by God to receive it.

Nature, in her laboratory of science, in preparing and compounding the germs of life, whether they constitute the nucleus of the human babe, the rosebud that adorns the bush, or the small egg of the robin, all and everything endowed with life is given the forces or ingredients of mundane existence first and ethereal life to follow.

Death (so-called) is simply one of nature's provisions to carry out her unerring laws. Life is the spark of unquenchable fire from God's eternal flame, once entering the germ of the human, animal or vegetable kingdom, burns on for ever. When death takes place in a natural way, controlled by the laws of nature, it is simply the peaceful departure of the life or spirit from the body. If we have complied with the laws of nature, and lived to a good old age, the spirit within has outgrown its mortal shell, and tugs at its fastenings to break the magnetic cords of confinement, and would fain take on the wings of joy to take its flight on and up the heights of ethereal space to dwell with God, and his angels, in the beautiful realms of peace and happiness.

Death, instead of being looked upon as a dark, gloomy messenger, bringing us tidings of the end, should be heralded as an angel of light swinging the gates of progression, wide open for us, to enter, into the higher vibrations of truth and wisdom. Death is not the end, but only another step on the stairs of opportunity to give us more of a commanding view to see the vast heights and grandeur of God's cliffs of knowledge and development we have to ascend. We might truly term this earth sphere upon which we make our debut the factory of life. This planet or sphere is the only one upon which the human being and all of nature's vast productions receive the heritage of everlasting life.

Under the heading 'A modicum of Church history,' Mr. A. H. Nicholas exposes the pretensions and drawbacks of the Christian Church and questions whether it has any valid reason for its existence and whether it carries the gospel of peace and good will or but stirs up and fomented disturbances. With a view

to furnish our readers with a clearness of opinion on this interesting and oft-discussed subject and again to show how the Church is valued within its own doors by its very sons and daughters, we propose, to quote certain sentences only from that brilliant article, (for want of space)—which proves to be a crushing and scathing criticism. "A vast majority of minds that have been put through the theological mill are monotonous as far as individual thought and reason are concerned—mere repeaters of things they have been told—they are generally found on the side of the strong or popular, especially when it pays... It (the Christian Church) offers no valid reason for its existence. It is not a breast of the issues of the day and is behind the times on every vital question. Natural forces are at work bringing about its disintegration.... Always obstructing and hindering the work of progression. Of slavery, civic reform, universal suffrage, the right of women to think and act for themselves, the righteous distribution of wealth, the ownership of economic utilities by the people, the church has been the foe, or has acted as a clog upon public sentiment. A few years ago, Lord Salisbury in addressing a missionary association, declared that within recent years the missionaries had brought about more turbulence and actual warfare than any other known cause... Whatever power the Church has had, it has not been used to promote peace, but rather to engender hatred and strife... The only vitality in the Church that seems to have permanent expression is the power to raise money; and even this is waning, for a body cannot go on indefinitely receiving all and giving nothing... Let the world once realise that the Church is a dead institution, that it is made up of Pharisaical cant and theological hypocrisy—let the garment of respectability that covers its bloodless body torn away—and there will be none so humble as to do her obeisance. We have only an external organization which exists for commercialism.... The Church of to-day has nothing new or vital in it.... A member of another section of the Church announced with considerable satisfaction that he thanked God that his Church never dubbed in religion or politics." May Jesus revisit them in his added glory!!

To Nicholas II belongs the glory of giving a Parliament to Russia. If this seedling be tended and nourished with care, caution and conciliation, it will grow to high stature and cast his cooling shadow over the land. The masses require to be better educated and their leaders should walk on moderation—paths. The Duma was by the Czar opened in

simple, heartfelt speech in which the sovereign expressed his wish to see that Russia should be free and happy. Here is the speech.

THE CZAR'S SPEECH.

"Divine Providence has laid on me the care of the welfare of the Fatherland, and has moved me to summon representatives elected by the people, to co-operate in the work of framing laws. With an ardent belief in a prosperous future for Russia I welcome in you the best men, to whose election I commanded my beloved to proceed. Difficult and complicated labours await you, but I believe that the ardent wishes of the dear native land will inspire you and will unite you.

"I, for my part, will unswervingly uphold the institutions which I have granted, in the firm conviction that you will devote all your powers to the self-sacrificing service of the Fatherland, to a clear presentation of the needs of the peasants, which lie so close to my heart, to the enlightenment of the people, and to the development of its well-being.

"You must realise that for the great welfare of the State not only is liberty necessary, but also order, as the basis of laws. May my ardent wishes be fulfilled; may I see my people happy, and be able to bequeath my son as his inheritance a firmly-established, well-ordered, and enlightened State. May God bless me in conjunction with the Council of Empire and the Duma, in the work before us, and may this day prove the rejuvenation of Russia's moral outlook and the reincarnation of her best powers.

"Go to the work I have summoned you, and justly worthy the trust of your Czar and your country! God help me and you!"

Professor Larkin, of Love observatory, an advanced thinker along free-thought. Three mighty lines, speaks boldly out his delightful imaginings in the Pro-Thinker of May of 1906. The substance of the article is given below. The average temperature of the earth has been decreasing and earth will lose all heat until it has escaped into space. The sun, a medium, sized dying star, will lose all its heat. The earth will be destroyed by a comet. In these three possible ways the human race will be totally destroyed. If we ascend the high mountains we die with cold; or descend to the deepest mine, we expire with heat. Where thus living between two sides of a thin film

The chemical constituents of our bodies have slight affinity and can be separated easily. Man with a reasoning mind is of comparatively late appearance geologically. Thus mind is the latest and most refined product of the mysterious laboratory of nature. The new science, mentalism, is as fascinating as astronomy. It is more complex. There is an inexplicable fact about wholly unknown to man present. The standing mystery is, why does not nature speak to her child? That is, if she is mental. How man longs for nature to become articulate and give him some hint, some help in the solution of her riddles. But us, he must walk alone. The present vast expansion of mind cannot be much longer drained by concarious creeds, catechisms, corroding confessions of faith or bibles. Science natural law and truth will burst all feasting boards and the mind will at last be free. An established church is a national encumbrance. The existing order must be upset. First cut every Church steeple down to the roofs. Remove the cross. Turn half of the Churches into lecture halls and scientific laboratories. Teach the laws of nature in easy lectures, every statement illustrated by pictures. Teach temperance and good morality. Burn the catechisms. No set of words ever written are so deadly and terrible. The other half of the churches I would turn into theaters. I would make the drama a majestic scene, and would let each child in the entire nation take part in moral-dramatic scene with music, art and all good things. I would, make every sixth day a national legal holiday, given up to the enjoyment and happiness of the people. The people would hear of every advance made by humanity every sixth day. Historic and moral Dramas would be played within the spireless Church buildings in the evenings. I would make the drama a standard science and carry dramatic expression, art and elocution to the highest state. I would apply its (the great new science, mentalism) teachings to education without delay.

The possibilities of this science are so great, that the entire career of man can be changed by it. This science is based on differences in the minds of pupils. Born poets will not be taught the higher mathematics, and mathematicians will not be forced to wear their lives away in studies for which their minds are unfit. The sciences are rising in the United States; they will break down all barriers and be taught. These are sexology and race culture.

Thus three mighty new sciences can transform the human species and make the earth a happy garden home. First, annihilate creeds. Substitute study of

nature, study of mind, study of body, and produce a healthy, happy race. For it is now known that disease can almost be entirely wiped out. And students of economics are also aware that poverty may be obliterated. Changes so vast as to be beyond computation are on the way. Mediaeval myths and historic horrors of a blood-freezing religion are about to vanish. The sun of science is rising; it is evaporating the bitter and turbid streams flowing in form the suffering past.

BOOKS.

'Mental and Physical Culture' by Aumond C. David, Los Angeles, is a nice pamphlet that may be safely placed in the hands of young parents who wish to give their little ones the required culture before habits are formed. It contains twenty-five photos illustrating the several exercises. It will repay perusal though novel in method.

'Revelation' is another small pamphlet from the pen of the same writer. It contains short essays on such themes as 'The soul controlling' fiction without the clothing on, or, naked, truth', 'How the stage teaches us, 'Is sin ignorance &c?' 'Is love physical or spiritual,' and 'Idea of Creation of 'men' &c. There is ample matter for calm thinking and the booklet is free.'

'Fables and symbols, truth and humour for old and young' by Clemence De La Baere, Sacramento, Cal.:—it is a really nice collection and may as a text book of reference for every day life, be used with advantage: for the tares in man's mental garden will be weeded out and his divine nature will bloom unchoked. A moral follows many a story. We recommend this booklet of morally educative value to our readers, young and old.

Dox Versus Dox—Srinivasa Varadachari and Co., Madras 1906: This forms the fifth of the Indian Social Law report series wherein has been given in *extenso* the particulars of a case heard in the High Court of social Sessions, Madras, Justice Sir William Waverling, G. M., L. W., presiding, assisted by a special jury.

In the shape of a legal proceedings instituted by orthodoxy against the advancing heterodoxy of the day, the principles of Social Reform have been ably advocated. Widow-marriage, sea-voyage, and the abolition of caste and early marriage of girls are held to be necessary to suit the exigencies of the times; and stories have been quoted from the ancient Hindu

writings in support of the contentions of the reform party. The Defendant administers a threat which works, rather strangely, on the jury of seven, viz., worldly wise, National lines, self-interested, Ancient custom, onward march, Fatherland and moral conscience who never agree on the points at issue and also on the judge freely who reserves judgment *sine die*. The report is in metre and on the whole interesting and amusing. There is a glossary at the end of the book which is priced at As. four only.

'Music and The Anti-Nautch movement' by C. Tirumalayya Naidu, M. R. A. S. Madras:—Herein Mr. Naidu leads a sober crusade against the Anti-nautch movement and the social Reformers in general. The fuss of the movement was so great that the ferment had to subside. Time heals itself. Opening his paper with pertinent remarks on the excellence of music and its supremely elevating influence on man, with prominent authorities to uphold and prove his views, our friend proceeds to examine the validity and utility of the objection of the Reformers, and arrives at the conclusion that the reforms suggested are of a negative character, that they try to demolish long standing institutions at one breath without being in opposition to find others to take their place and that they fail to recognise that they are surrounded by immoveable limitations. The booklet is valuable not only for the extracts from the utterances of deep thinkers on music and dancing; but also for the shallowness of the reforms suggested to do away with old institutions and again for the adequate glimpse we are led to into the state of other social ties in other countries whence the nautch girl may draw in an additional breath of life. We commend the pamphlet to our readers who will surely be benefitted by its perusal.

'God and the Bible' by Mathew Arnold—Watts and Co., 17 Johnson's Court, Fleet street, London. E. C.:—This is the 25th of the Cheap Reprints issued by the R. P. A. Ltd., The Rationalist Press Association has been doing an immensely eminent service to the educated world by placing such valuable stock within the easy reach of all. The printing and paper are good.

'Foods that are drugged' by Dr. Leon Elbert Landone, Fine Art Buildings, Chicago, 1906:—The booklet is written in simple language and free from technical terms so that the great mass of the people may know of the condition of the food and food preparations which they daily use. Have we not the right to know what we are buying? Man should know what

he is eating and for what he is spending his money. He has a right to demand the truth of the contents of the foods that he uses for himself and for those dear to him. We have undoubtedly a right to know what adulterants are used, what colouring matters are employed, and more than this, what are the physiological effects of the adulterants used. For we are rapidly becoming a race of dyspeptics with all the attendant weaknesses and diseases which result directly and indirectly from poor digestion and poisoned blood. And this state of things is solely to be traced to man's appetite stimulated beyond the normal and to his system overloaded with poisons and waste products. All over the world and in Republican America especially, this evil of adulterated foods and their substitutes exists; in India, in this country also these little foreigners have ruthlessly invaded our dear homes, and the contagion has spread over the masses, over distant villages and over our conservative and religious women.

The booklet before us endeavours with a laudable earnestness to fight the evil by exposing the real character thereof. The chapter on 'Foods and their adulterants' possesses an exceptional interest for all—laymen and the professionals. One by one the foods are dealt and the adulterants laid bare so effectively that the information is in many instances come upon us as a veritable revelation. And we wish to spread the news broadcast in this way, so that our dear country may, at best now, get appraised of the possible danger of swallowing wholesale, all the imports under 'Foods'—Bread, butter, canned goods, coffee, cheese, chocolate, confectionary, Egg substitutes, fish, honey, meals, milk, spices, sugar, condiments, syrups, Tea and wheat and several other kinds of food are analysed and their adulterants enumerated. Next follows the statement of the effects of the drugs and chemicals used in the process of adulterating food products upon the issues of the various organs of the body and the resultant harm to the digestive or eliminative processes of the organism. This chapter, styled 'Drugs and chemicals used in adulterating foods and their physiological action' is based on 'Materia Medica, Pharmacy, and Therapeutics' by Samuel. O. L. Potter, A. M., M. D., M. R. C. P., London, as the authority. The important drugs and chemicals, arranged in their alphabetical order, are briefly noticed and their effects on the human system described clearly; and under each the foods that it adulterates to a greater or less degree, are mentioned, so that the casual reader may be in a position to know which food contains which drug or

chemical and whether it may be taken into the system as recommended in the advertisements.

We have a purpose in reviewing this booklet at such length. Readers of the 'Arya', will you please care to know the truth as to what you yourselves eat and as to what food you furnish those who are dear to you, when you spend your hard earned money on pure artificial foods on sale in our country from foreign lands? The booklet is sold for 50 cents.

'What to read' by J. N. Robertson, Watts & Co. Johnson's Court, Fleet Street, London, E. C. 1906.—It forms the substance of an Address delivered before the Tyreside Sunday Lecture Society and contains useful suggestions for the better utilisation of public libraries. Many a boy or girl who has left school and who may have leisure apt to be wasted or devoted too exclusively to amusement may wish to become fairly well informed and no less cultured than the middle-classes. And what Mr. Robertson seeks to do is to help such to make more use of the limited possibilities that do exist, even for working folks children. He begins with the simple, the easy in prose and verse for a boy or girl of thirteen. Stories are first recommended. Here he seems to give preference to poetry. Scott, Tennyson, Mrs. Browning, Shelley, Keats and Coleridge may induce a love of poetry which is not likely to be unfaithful. Then he lets the reader in Milton, Spenser, Chaucer, Shakespeare, Browning, Wordsworth, Arnold. On the side of enjoyment, even then, novel may be taken up. Mrs. Oliphant, Charlotte Brontë, Jane Austen, George Eliot, Thackeray, Holborne, or Meredith, Beezack, and any of the great Russians. From novel to the historical novel is a fit advance; thence to history is an easy step; hence to large views of history and large meanings therein. In history Buckle is mentioned for the most rousing stimulus available to the beginner in historical studies. History then becomes also a series of advances in knowledge, of appearances of wise men of thrilling discoveries, great invention, aye, and of great books. If the young reader next cares for the charm of literature, for poetry, for Drama, for romance for style, the best from all these he should have access to. To begin with he must be shown they can be studied critically and with exactitude. The enjoyment the young reader felt in his Shakespeare, Milton, Chaucer should be replaced by a critical study. To this end he should go to good critics. Hazlitt and J. K. Lowell, Matthew Arnold, Sir Leslie Stephen, Prof. Minto, Taine (Frenchman). Thus he will be led to the deeper meanings of things. He may go to Emerson as literature and he will find braiding courses

for life. The student must give his attention to different prompters and to care as much as he can for all literatures. A foreign language or two may be studied, French or German, or Latin or Greek or Sanskrit.

After some remarks on the laic problems, Mr. J. M. Robertson takes the growing reader to the ultimate problems of life, through religion and through philosophy.

To be indifferent to the great issues of life and death is to be wanting in the essential seriousness needed to make a human being good or wise and the discussions of the past century clearly show that a debate on religious questions is possible only on a knowledge of the generalisations of the sciences; into any defence of orthodox religion enter the sciences; in these days, even such sciences as Anthropology, Biology, Physics. To know then something of Tylor and Lubbock, Spencer and Frazer and Darwin is becoming an acknowledged need on all hands. Beginning in this way, the student should stick to the true path of inquiry-historical; He will look always to the historical evolution of beliefs in order to shape a right his assent or dissent; for there has been some error on each side in every great intellectual life. Political economy should be taken up with history. Last comes Sociology.

In conclusion Mr. Robertson says; the good of life to ourselves is to be had in the living of it. As it is open to the poorest to save a great deal of time and he can do it by turning time into knowledge, all one needs is that one should care about the spiritual gold in 'those dead leaves of books.' If one wishes to see that the world's ways are ever to be bettered, one should attain to a better comprehension of one's own existence. And how is one to rise to that unless one reads more, remembers more and thinks more? As there are too many block heads to the square mile, as we admit we want more of 'efficiency, let us all do what we can, each for himself, to get some.'

This is the substance in brief of that valuable address, and we are not sorry for this lengthy abstract. But how many public libraries are there in our country? One at least in each town. The faith of Richard Jefferies' by Henry S. Salt, Watts and Co. London 1906.—Every body knows Mr. Richard Jefferies. If there be one who is not familiar with him, or, at least, with his work, 'The story of my heart,' we hasten to refer him to Sir Walter Besant's Eulogy of Richard Jefferies. This pamphlet under notice is based mainly on this 'Autobiography' of Jefferies, 'The story of my heart.' This story gives

the reader an insight into his religious creed. It was not unbelief but essentially a faith—'with disbelief belief increased'—The pamphlet is a successful vindication of Mr. Salt's views on the alleged death-bed 'conversion' of Jefferies described by Sir Walter Besant in his Eulogy. Mr. Salt proves 'the unreality of Jefferies' death-bed conversion to orthodoxy.' In his story lives the real record of his faith.

'A Dream of Realm beyond us'—by Adair Welcker, Pine Street, San Francisco 1906. Ninth Edition.—It is not the sort of book that is sometime put on the market to pander to the current tastes of the times and which the superficial reader relishes. As announced on the cover, the book appears to give to each man more courage to become his brother's helper. It has been cast in the form of a drama and is said to be more than a dream. It is rather uncouth; and method adopted to rip up old sores and heal them, so that peace may rule on earth is in the form of questions and answers. The book is divided into four acts, and the parties are half a dozen spirits of the air and a few mortals. The conversation wherein are engaged certain lively spirits discloses the low intelligence and strife co-existing amongst men on earth and also the real sympathy for them in the higher regions. As recommended by Arnold, one of the spirit colleagues, a resolution is passed that it would be a pleasant thing to help 'these creatures' of the earth to lift such clouds as hide their light and hold them blind and dead. 'It were well for us' says Elme, another spirit, 'to better their condition.' Man knows not what is his own and men seem as fishes dwelling in the ocean, oblivious of all beings up above them, 'tho in every one is there the central good. Each spirit relates what is seen and heard directly or indirectly of this newly discovered race' and the conversation on the ways of spreading unselfishness, of teaching each man to serve each other as himself, and of doing away with envy which makes blind the source of light is continued in Act III. Act II brings the reader into close contact with two mortals one of whom says that 'a life apart from all mankind is one not natural, one with part left out,' and whom Aidad, a comrade spirit, speaks thus; 'is not this one of earth's bards earth's prophets, one of those rare ones, by us best beloved? This act is left incomplete and ends when this mortal sleeps and when the spirits delight themselves in their wishes, to enlighten him on the mysteries of being. Act III forms the most important of all, wherein certain facts and theories are hinted at in the conversation. One theory we desire our readers should be aware of and here it is:—I have seen one cruel thing on earth, that natures that are fitted each to each oft lead a life that is all unsatisfied, because

they feel, and yet they do not know. The other lives for them; yet die, and never meet. For on this theory is the fourth act based. In this act the mortal above referred to wanders in search of Sylvia, the lady chosen by the spirit for him for whom she had been roaming through gloomy woods like her chosen mate and whom she meets to his utter joy. Sylvia concludes the drama thus. Not on this earth, and when death comes to me then will we lie each in the other's arms and, as one dies, the other die as well, And both, thus joined, pass to the realms of sleep.

From the reader get a vague glimpse of what the book treats after its own fashion. We do not propose to deprive the reader of the pleasure he will surely derive from a thoughtful perusal of this booklet, by detailing the dream of the author and offering our remarks thereon. The book is priced at 40 shillings if bought from the author who however gives all the liberty to make Mss. or type written copies. If a fairly large number of our readers desire, we shall try to make typewritten copies for their use at a small price.

'The Gold-exuding Infant'—An essay on:—by Narayan Iyengar. Higginbotham & Co., Bangalore:—This is the well-known story of Swarnashteevi; in the Mahabharata where Sree Vyasa weans away Yudhishthira's mind from the grief caused by the early death, on the battlefield of Kurukshetra, of valiant Abhimanya. Mr. Iyengar thinks that the story is a sacrificial riddle and explains it as such. The explanation is based upon many a 'may' and yet the pamphlet will serve as an incentive to original thought in these days of no thought. Though we do not agree with the several points raised in the pamphlet, we appreciate such an attempt and commend it to the attention of our readers.

'Gita and Gospel' by Neil Alexander. Thacker, Spink and Co, Calcutta:—An interesting book surely. The author writes very enthusiastically of the Gospel; and we are not surprised to find his estimate of the Gita comes second. Natural in a man who cannot see without both eyes—the old religion that claims him and the new religion he studies newly. Impartiality was possible; but when one remembers the extent and intent of information as to the date, character, the excellences, the origin, the independent grandeur of the Geeta, that was available at every point at the end of the past century, one cannot account for the opinions of Neil Alexander, otherwise than by tracing them to his inability to break through the fog of prejudice implanted in man by his heredity and environment. Be that as it may; let us let the reader

have a peep in to the book, so far as it pertains to the Gita. Alluding to "the imaginative portrait of Krishna, surrounded by millions of adoring worshippers," the author says; "On the other hand, stands the historical Jesus of Nazareth, son of man and son of God, stretching out His nail-pierced hands to India—". To furnish an extract, "In the Gospels we have in historical form the authoritative utterances of the historical Jesus; in the Gita we have the imaginations of a poet philosopher who was clear sighted enough to realise that an incarnate God would have many things to say about himself, and that his teaching would bear the note of authority."

As to the Gita:—The Gita cannot have been uttered on the battle-field of Kurukshetra. That Krishna uttered the song on the battle-field is a pious imagination. The assertion that on the field Krishna claimed to be the supreme being, is absolutely negated by all the early history and literature of India. The author of the Gita was a man of wide and deep culture; he had filled his mind with the best religious philosophy of this country. He was catholic; he had a most reverent mind; there is also the shaping spirit of imagination; much of the success of the poem arises from his genuine appreciation of the early heroic poems, which he heard recited around him, and from his consequent decision to make his own song, in one sense at least, a heroic poem. What marvellous insight is displayed in his representation of Krishna! who else could have imagined with such success how an incarnate god would speak of himself! Though the situation of the song is an impossible one, yet for the author's purpose it is most admirably conceived. What is the Bhagavatgita then! According to this notion, it consists of two distinct elements, one old, one original. The philosophy is old, an imperfect combination of what is taught in earlier books. The original element is the teaching put into Krishna's mouth about his own person and the relation in which he stands to his own worshippers and to others.

Such extracts may be multiplied; But enough has been selected and they speak for themselves: The book is worth a calm perusal however.

A Tamil transliteration of Telugu Ramayana Action Songs:—Mr. P. Venkataramiah of the Hindu Theological High School has brought a transliteration of the Telugu action songs of Ramayana. The attempt is praiseworthy and we hope that the book may answer the purpose of its publication. The advantages of reading a Telugu production in Tamil characters may be enhanced if the student happens to be ignorant of Telugu language.

Ramayana in Action songs:—by P. Venkataramiah, Hindu, Theo. H. school in Telugu:—This song is intended for Hindu Girl's schools and Homes and has been approved of by the Government Text book Committee. The composer of this song has happily given the kummi form to it and this form is at once harmless, innocent, inspiring, and devotional and also a physical exercise. The superb rhythmic movements harmonised with the song, the training of the eye and the ear, and the organs of locomotion and the wholesome exercise given to the physical body, as a whole, afford a healthy mirth and pleasure to the players and the on-lookers. The diction is chaste and simple and eminently suited to the tastes of those whom the booklet is intended for and as the song sings of the chief, salient characteristics of the Ramayana and its men and women, the value of this highly useful production cannot be too much praised. The song must be woven into the life of the Hindu girls and wives and mothers.

The Queenly Emma Lynn.—A "caine" song modernised, by Wm. Skarp M. D. Author of "the Dual Image. The words of which we published sometime ago in the Arya, is founded on the following Legend. The lovely girl was said to be the only daughter of an Irish Chieftain of the old days in the North of Ireland. She was so exceedingly beautiful, and of so lovable a disposition, that she was not only idolised by her parents, but by all the peasantry around. Being a lover of nature she spent much of her time in the open air, especially on the rugged hill-side that overlooked her father's castle. There she wandered day after day accompanied only by her favourite stag hound, and, fittingly therefore, on this hill she was buried, as was the custom of the time, when her untimely death removed her from earth-life. A modern name is adopted in the song, which is supposed to give the burial chant or plaint—the "caine" in Irish—of the parents and assembled mourners, but which applies equally to all those similarly bereaved, whether in the present or in the past, the subject being one that has appealed strongly at all times to the natural feelings of mankind. The melody of the song is in keeping with the words and too much praise cannot be accorded to R. O. D. for the excellent accompaniment he has provided. The pathetic burial chant known as the Irish "caine" may still be heard at burials, and after mass on Sundays in some of the Highland districts of Donegal and other parts of Ireland.

Note.—The music of this song and "Oh Jeudie where is your Ladde gone?" is published at 1/- each by Cramer Wood & Co., West Moreland St. Dublin, W.

SUPPLEMENT TO THE ARYA

JULY 1906.

THE VOICE OF SARADA.

PERIODICALS.

Now, for August, 1905.—The affirmation as to self-poise and the suggestions as to diet contain valuable counsel. We extract the following from Emerson's views on Conversation:—

"Stay at home in your mind. Don't recite other people's opinions. See how it lies there in you; and if there is no counsel offer none."

The editorial on 'Had the soul an Origin' touches upon certain points that arouse criticism. The editor opens his fire on the doctrine of Reincarnation and Karma. He says:—"Out of the beliefs in pre-existence and Re-incarnation arise so much that weakens character by undermining the sense of personal responsibility." We are pained to see that the East has failed to fulfil its debts to the West and that the law of Re-incarnation—the law of cause and effect—of evolution—has been dubbed to be one of 'those self-imposed limitations that will keep him (man) a child-man as long as he believes in them.' If this law weakens character, if this universal principle, so just, so strong, and so wholesome, is pernicious, fails to recognise, in this fact of nature, above and below, the only fountain-spring for personal responsibility, we exclaim in wonder, 'what else can imbue us with the sense of our own responsibility?' The Re-incarnation doctrine, if rightly understood, cannot fail to strike any philosophical mind as the only solvent of human misery, and happiness on earth will be assured without much fuss. How does it weaken character? How does it absolve one of personal responsibility? We hold that Re-incarnation and Karma ennoble our character and demonstrate the utter necessity of self-reformation, however

much we think we are an expression of God. As the world has yet to know the meaning, scope and power of these doctrines of Re-incarnation and Karma in their fullest bearing on the character of the individual and of the race and on the vast possibilities of their development, the world stands to-day on a lower level and goes the way of the brute. Coming to the answer formulated in response to the query as to the origin of soul, we find the Editor say that "two streams of power, the male and the female expressions the strongest forms of power known to consciousness, meet in the moment of man's greatest Passion, and, uniting, form a centre in the one, which revolves as an independent soul from the moment the two currents of life thus meet in Passion's embrace." Spirit is eternal; Love had a beginning, just as the earth had. But the Human soul will never be so absorbed, because in it the one has developed out of itself Self-Consciousness, and this Human Consciousness will never be absorbed like the unconscious world-Soul, flower-Soul, and brute-Soul, into the unconsciousness of the one. Once self-consciousness is attained, then for ever I am I, and I am not the One save that the One is I, as far as it is possible for the one to manifest itself at any given moment, through my self-consciousness. God has made himself Man."

The Visishtadvaitin, Dec. 05.—The Editor fights hard for plurality of souls and Re-incarnation. Commenting on the unique instance of Saubhari, the sage who enjoyed in fifty different bodies the sweet company of the fifty beautiful daughters of an ancient king, the editor tries to prove, by long quotations and otherwise, his theory of the plurality of souls.

The Chiropractor:—Many of our readers may not be aware of *Chiropractor*. Chiropractor (Kiropractor) is one who practises Chiropractic. Now what is chiropractic? It is from two Greek words and means a hand practitioner, one who repairs, one who adjusts. It is the 'science of adjusting, by hand, any or all luxations or the 300 articular joints of the human body, more especially the 52 articulations of the spinal column, for the purpose of freeing any or all impinged nerves, which cause deranged functions.' It was discovered by D. D. Palmer, of Davenport, Iowa, in September 1895. He has defined it into a well-defined science that has no resemblance whatever to any therapeutical method. The cures are made by adjustments. Chiropractors never treat disease; they adjust the cause. Chiropractic is neither osteopathy nor neuropathy. It is up to date; it is remunerative, it is practical in every way, it is founded on facts, it is progressive and it will make man happy. This science holds that every act and thought is controlled by innate and educated nerves, they are the life of the body. Disease is a condition caused by nerves being excited or depressed, deranging their functions. Innate nerves run all the vital functions of innervation, assimilation, circulation and respiration, when we are asleep or awake, Dreams, whether remembered or not, are sensations of the innate nerves. There is not an ache or pain but that are the sensations of nerves.

The eleventh number of Vol. I (October '05) of this journal is before us. We heartily thank the *Chiropractor* and welcome him amongst our friends. In this number we observe that in reviewing the useful book of Dr. Parkyn connected with the journal 'Suggestion', the Editor, whilst acknowledging the value of auto-suggestions, thinks that a chiropractor does not use suggestion, as an assistant, or a remedy. We however say that this denial, or non-recognition has to be proved by the adjuster, and that his suggestion is involuntary. We will examine the credentials of this chiropractor at some near date. We know that chiropractic, now known to the west under this name, was well known to our ancestors. We have heard that the touch of some nerve induces astral vision. One nerve paralyzes our physical activities, another bestows excessive strength, a pressure of one of the nerves alongside of the spinal column cures obstinate cases of hydrocele. Here in Madras—elsewhere also—there are professionals who, while rubbing oil over our bodies, so handle the several joints that good health is restored to the different parts of our physical frame. While granting due credit to the Chiropractic, we cannot understand him when he refuses to accede to the axiom that mind rules matter and that auto-suggestion has an impor-

tant task before it even in surgical operations. The administration of anaesthetics supposes an inability to cope with mind, which, if trained adequately, will surely dispense with any anaesthetic.

The Antiseptic, March, 1906.—This is as interesting as usual. The Editor points to a dangerous disease spreading among the school-going lads. Says the Editor: 'Madras students have particularly bad eye-sights and it will be a fit subject for state interference to prevent them becoming worse'. Bad light and overcrowding in school rooms are responsible for the spread of Trachoma—and the Editor urges the necessity of periodical examination of the eye-sight in schools and colleges.

The Indian Magazine & Review Feb. '03.—What contributes mainly to the interest of this Magazine is an interesting paper on 'Student life in India' by Mr. A. Yusuf Ali. Towards the conclusion of the paper Mr. Yusuf Ali has some pertinent remarks to make and they relate in the main to the education of the masses and technical education. He rightly points to a serious defect when he says that there is a wide gap between the educated Indians and the common toilers of the nation. He urges the growth of a spirit of sympathy and union amongst all classes and advances the proposition that it is only by associating the large masses of the people with their (educated India) ideas and their aspirations that their voice can fittingly claim to make public opinion and to demand acceptance from the Government. What has the other side to say? From the Report for 1903-04 and 1904-05 of the Devaraj Bahadur Charity Education Fund we perceive that the fund encourages and helps the education of widows also, of whom forty six are now in receipt of scholarship from the fund.

Mitra Gorshti Patrika, Pousha:—This number opens with a pointed thrust at the waywardness of mind and a wholesome counsel leading it away from its miry, circuitous movement. The sonorous flow of the verses and the happy illustrations impress the reader agreeably. Next comes in a further installment of gleanings from Vedas, this time it being agriculture. A Rigveda Sukta describing agriculture is explained briefly. Mr. Padmanabha Sastry's brilliant paper on the 'duties of a student' read at the prize distribution in the Sanskrit College, Trivandrum, forms very interesting reading. It puts before students a high ideal possible even in these days. 'Alavaka Suttam' relates a suggestive incident in Buddha's life that reads a lesson in the Reformer's mission. An Yaksha by name Alavaka once confronting

Buddha frightened him and making correct answers to his queries, the condition of his safe return, advanced certain moot questions. Buddha answered them and the examiner was converted to the examinee's faith. Space, unsympathetic space, does not permit us to put before our readers the answers of the Grand Teacher of Renunciation. Many perhaps do not yet know the theory or the Arctic home of the Aryans, among our Sanskrit pandits, and hence a summary of that theory given in this issue will prove of much interest to that conservative class. In the Editorial Notes, the attempt to disprove Lord Curzon's Convocation address on Hindu's veracity proves successful and interesting.

The Islamic world, No. 78.—The early history of the Armenians' by Abdullah Quilliam and 'The rise of the Saracen power,' by Mr. J.A. Howard Watson, F.R.G.S., &c., are the papers that this number contains. In the first the Armenians trace their origin to a period three centuries anterior to that of the Jewish nation, and to Haik, the founder of their race. They claim to be the oldest type of the human species. The history is interestingly told. The second outlines how from obscure materials rose the mighty Saracen power—which ended with Salah-uddeen or Saladin, 'the star of Religion', Emperor of the East who was the greatest of the Saracen rulers.

The Maha Bodhi, January '06.—In 'A Restrospect', the early history of the Maha Bodhi Society and its organ seasoned with many a trial and test is pathetically narrated and we are not surprised to find the ever and everywhere present weakness of Personality therein. This leads the reader to a further fragment of a digest of the Anguthara Nikaya which is redolent of practical instructions applicable to daily life. The excellence of Buddhism in contradiction to Judaism and other religions of the world is pointed out by a contrast. Christianity especially and its famous founder are arraigned in terms not very happy. Jesus has been painted in very dark colours; from his birth to his sacrifice on the cross, he is shown as having behaved in such a manner as to belie his teachings to the reverent masses. But how do we come to fill our selves into a complacency in respect of our own by decrying others? Why do the faults and shortcomings of our neighbour materialise for us who identify them as such? And how do these self same 'weaknesses' shine in our neighbour's eyes? Questions these that may strike a casual reader and that require answers. Let our kind readers answer.

Six years hence, we learn, the great celebration of the 2500 Anniversary of Buddhism shall be celebrated at Buddha Gaya and Benares and at this time a Mis-

sionary propaganda will be established 'that will stir the people of other faiths to learn the noble Doctrine of the Tathagata, and thus will inaugurate a new era of Peace and Righteousness. But, was not Buddhism charged with such a mission then, in its palmy days? What did it end in? In these times, when each man endeavours, with faith and fervour, to understand his own faith in the best way possible from its central point and merely not from its circumference, we are anxious to know what is the scope (and where is it) of the missionary propaganda. We hope we may not be misunderstood. The world is big enough for the birth and expansion of many movements and it will indeed be a very dreary day for the world, when disagreements cease. If any sort of difference never at all ornamented this world as we know it, the purpose of evolution will be null and void.

"If all the world were of one religion,
Many a living thing should die;
But I will never forget my true love,
Nor in any way his name deny."

Such is man, and to serve him, i.e. to make the highest heights of Peace reachable for him ought to be the one aim of man, of a true religionist. And how can this be? By co-work with nature and with nature's God. This concedes a multifarious and healthy variety of minds and bodies. The worlds, seen and unseen, physical and super-physical present such a variety. And what have we heard of even the last stage of evolution? There are no 'isms' there...Further we read of a Benares temple to be built. What is the crown gem in the 'notes and news', is the last bit, viz., Theosophy and Buddhism. The readers of the *Maha Bodhi Journal* are told that between Theosophy and Buddhism there can be no union; that the former teaches a Divine Father and a separate soul in man; and the latter denies both absolutely; that in Ceylon Mr. C. W. Leadbeater is a Buddhist, in America and in England he preaches the Christian concept of God; and that Theosophists are supposed to be of no special religion in as much as they are taught that all religions have the same foundation.—We feel comment is needless and we need not say that we cannot agree with the above statements, though we are no great admirers of Theosophy, its teachings and doings and its leaders. There is, we are told, in their publications, that Theosophy, theosophist and theosophical Society differ widely in their signification. Buddhist theosophists, Christian theosophists, Hindu theosophists, Agnostic theosophists, etc., etc., each striving to know better—adhere more strongly to his own native faith in the light thrown on it by the rays of comparative religion and those of the knowledge published for the

world's benefit through advanced souls descending to mundane concerns like Buddha of old and through other helps.—Theosophy is the Rosetta-stone where, with one can decipher the hieroglyphics of so many religions. Aye, the Buddhist revival of the present hour is certainly due to the spread of cosmopolitan ideas ventilated by what is known as theosophy, the synthesis of all faiths. They are never reported to teach one to flee away his own religion that one was born in as the fittest environment; but to try and understand it void of its accretions, if any, and march on the path chalked out by the Founder thereof. Theosophy is not a religion as Buddhism or any other is, and so any one in any particular creed may join the society which seems now to be the best exponent of the body of teachings dubbed Theosophy merely to point to its universal character and application.

The Equitist.—Jan. '06.—This is a weekly venture devoted to free sociological discussion. The editor says the Magazine enters an unoccupied field. It advocates equal freedom in the use of the earth; in the Question Box, sufficiently detailed information has been given with a reason for the existence of 'The Equitist'. Farmer Joe's discovery of the ideal dollar desired by producers everywhere got by the abolition of all existing money laws and by the issuing of notes, of all denominations, to cover necessary expenses of the maintenance of free highways, making them returnable in lieu of the labour each exclusive possessor of locations ought to put into the common ways in order to equalize the advantages of such possessions. On this change the purchasing power of the dollar will be the same and it will represent the same amount of effort, though the value of gold may vary. The less one requires to get gold in future, the more of it a lion as an assist. The dollar will then be a unit of effort. The dollar will buy. That his amount of effort to account, standing for a certain purchasing power will be that earn a dollar. But its purchasing power will be that of effort. 'The Equitist' is a way to get that idea before the people. But are the people prepared to receive these advanced views? Altogether the Magazine promises better than many in the field. We wish it free success.

Theosophy in India. February '06.—In 'Seeking the life' Miss. L. Edger seeks to instil into her readers the importance of a search and the methods wherewith such a search can be made and with what results at the present stage of evolution. Unless the seeker indraws into the monad itself, there is no full realisation for him of a unity. Lower down on the lower levels of unfoldment, man chases

after the many reflections of the monad and the danger here is that he may identify himself not only with the sheaths, but with the centres of consciousness and for these to become rigid through that identification. In referring to the process of meditation which largely consists in the repetition of the thought, 'I am God', she cleverly and pertinently aims her shafts against that process and asks, 'but is that which at present we know as 'I really God? Is it not rather, one of the veils which conceal him? She deems it necessary, and that rightly, that the seeker should not mistake the reflection for self and warns him against hardening of the lower centres, thereby increasing the sense of separateness, intensifying the Ahankara and, in effect, doing the very opposite of what he is seeking for—where is then the safeguard? One should strengthen his devotion, as devotion destroys the separative tendency, the tendency to rigidity. Devotion gives birth to love, and by virtue of this love, the Self is seen in all forms. Then the individual self becomes the link, the mediator between the universal self and the personal self. 'By devotion and aspiration it opens itself for the universal life to flow in; by the outpoured love it transmutes and glorifies the personal unifying it with itself. 'The construction of the Tesseract' closes an interesting number.

Medical talk for the Home. Feb. '06.—As usual, the Magazine teems with several brilliants of no common, vulgar value. The first editorial strikes the note for the rest of the magazine. It strongly pleads for Government of the home on democratic principles and says autocracy and anarchy do not suit the home as certain clear disadvantages result from them. Where the will of the master is paramount, where the parent, or, a child is an autocrat, there is little real life in that home. What are the disadvantages? Individuality is squelched. Spontaneity discouraged, deceit encouraged; dependence fostered; personal responsibility weakened; mental and moral growth stunted; and moral stamina paralysed and therefore democracy in the home is the best form of government. But rules there must be. Do not these rules constitute in themselves an autocracy? Autocracy of ideas? In view of the physical personation, the democratic ideal worships the mental, making it to all intents and purposes, an autocracy. But what is the Hindu ideal of home? Nay, we are sorry to have to speak in the past tense, for we have not been blessed with that ideal in the present days. It was then not a democratic rule that our forefathers advocated and allowed. The home was actuated and governed by one central idea to which every minor detail was subordinated and there was a harmonious grouping in the

THE ARYA

VOL. VII.

No. 1.

THE BRAHMANA AND HIS DESTINY

(By Professor K. Sundararama Aiyar, M. A.)

Some highly educated and esteemed men among us believe that the Brahmanas can have no place in the present and future of Indian Social life and that they must take the steps needed to vacate their place and cheerfully abide by the fate that is marked out for them. The Christian Missionaries and their native converts have long been dinning this into our ears; and now the same is repeated, again and again, by the social and religious reformers—Theistic, Samajistic, Buddhistic, and other—of whom are banded together in solemn league and sworn covenant to bring about the dissolution and downfall of the Brahmana hierarchy. Whatever outsiders may say, we who are, and wish to remain, Aryas,—to preserve unimpaired the integrity of our social fabric and our place in the world, and to serve God and man in the future as in the past,—are bound to consider why our system of Varnasrama is important to us and to the future of our community and even of our race.

In the introduction to his Gita-Bhashya, Sri Sankaracharya says:—*The Dharma taught in the Vedas is of two kinds,—one consisting in Action (Pravritti) and the other consisting in Renunciation (Nivritti),—and is the cause of the preservation of (the order of) the universe. That Dharma which is the means of obtaining higher conditions of life (in the universe) and also the supreme bliss (of release from the bondage of life) has during a long course of time been practised by Brahmanas and others belonging to various sections of society and orders in life who have yearned after salvation (sreyas).* Now, has this Dharma suddenly lost its value for us and for mankind? If Brahmanas and others, in the past centuries of the Arya nation's life, obtained the supreme bliss of the Atman by practising the two-fold Dharma taught in the Vedas, why should that Dharma cease to bring the same fruit to the Brahmanas and others of the times present and to come? Has this assured fruit of Sreyas become less blissful because we have reached the beginning of the Twentieth Century? There is no doubt that the Zeit geist is marked by the tendency to secularise everything it touches, and especially to deaden the spirit of man. But truth is eternal, and no mere aberration of the human

mind—not even the determined and aggressive agnosticism of the age—can unmake the eternal truths of the spirit, as taught by the Sruti,—truths which cannot be gathered from any other source of knowledge and which are uncontradicted in the enlightened experience of those who have found the great teachers through whom the Promethian fire of divine Upanishadic wisdom has come down to us in unbroken tradition. To neglect truth, and especially the highest of all truths, and to hug to our heart's embrace as the highest of truths that which is either no truth at all or only a lower grade of truth is the disease known in our Ayurveda as *Atattvabhinnivesa*. Charakacharya calls it *Mahagada*, the highest disease of all, and prescribes for it curative and preventive processes appropriate to the magnitude of the disease.

In the *second* place, the Brahmanas alone have in the past steadily guarded and preserved for us and the world at large the infinite treasure of the Atman and the Sanatana Dharmas, discarding the fruits of the Dharmas while maintaining the Dharmas themselves, and discarding also the temptations of time, place and circumstance. When Buddhism, with its degrading agnosticism and the tempting attractiveness of its equally degrading asceticism, stalked abroad in the land and when in the words of the late Swami Vivekananda, "the whole of India became one degraded mass of superstition," the Brahmanas preserved in the nooks and corners of the land their marvellous doctrine of the One Existence only without a second and their Nishkama-Karma-Yoga, Sadhana-Chatushtaya, Sravana, Manana and Nididhyasana, &c., as the means of attaining to the realisation of that One Existence. They also similarly prevented the Tantrik religions from overwhelming the Vedic religion, and with the same weapons. At least it may safely be maintained that it is the Brahmanas who have steadily maintained the Sruta and Smarta religion against all comers and against the taint of Tantrikism, its heresies and its evil practices, ethical inseparable from it when resorted to by unenlightened minds. ~~have~~ now spread over the land and infected all sections of the community; but there have always been Brahmanas, however small their number, who have endeavoured to keep themselves aloof from the idolatry into which temple worship is apt to get transformed when strict precautions are not taken. If Aryas will henceforth be properly led, if they will henceforth reject all lingering remnants of Tantrikism and regain the purity of all truly Vedantic and spiritual ideals, if they will resolve boldly to resume their place as the teachers of the sublime philosophy and religion of the Rishis in what Dr. Deussen calls their "unsifted form,"—then they will have to thank those Brahmanas of the past and present times whose reverent faith in, and persistent practice of, their great traditions (*Sampradaya*) have enabled them to preserve for the world those philosophical truths and observances which form our most precious national possessions.

If these views and observations are rightly understood, then—and then only—can we truly appreciate the value of Sri. Sankaracharya's dictum that "when the class of Brahmanas (*Brahmanatva*) is maintained, the Vedic Dharma is also duly maintained." The Brahmanas are the appointed guardians of the Arya-Dharma, and their example and persistency have been chiefly instrumental in preserving the Dharma in some form or other during the troubled centuries of our medieval national existence. Manu, too, says:—"When a Brahmana body takes its birth, it is a lasting embodiment of Dharma; for it is born for the fulfilment of Dharma, and is fitted to secure unity with Brahman (through the Atma-Jnana perfected by the performance of Dharma). A Brahmana body, coming into existence, is the highest on earth; (as all Dharma: are to be taught by Brahmanas by precept and example) he is a master (possessed) of the inherent right of maintaining the Dharmas of all beings." Prof. Bluntschli also speaks of "the heightened sense of the divine among the Brahman priests, sages and saints and the energy and devotion with which they remained loyal to their divine calling amid every danger, and willingly resigned earthly sovereignty to the kings." If the Brahmana class is overwhelmed in the mixture of classes now favoured in certain quarters as the patented medicine for curing all Indian evils, then the eternal Dharma which alone can lead step by step to the unity of the Atman must cease to be a living reality. Then will the doctrine of the Atman and the means to its practical realisation become a philosophic phantom or a pious old-world dream, and not the living reality that it still is in the world.

Lastly, is man henceforth to be only an organising machinery for the letting loose of the hateful passions of lust and hatred, of desire and aversion? There is in man a strength which is far higher than the mighty organised animalism of a resistless army and navy. It is the strength of self-restraint and self-knowledge. With the Arya Rishis and the Arya civilisation which they founded, it has been an axiomatic truth that this strength of *nivritti*—the renunciation of secular activities inspired by the lust after wealth and power—leads to the supreme bliss of the Atman and is a nobler kind of strength than the strength of self-assertion as displaying itself in the phenomena of modern political conflict and commercial competition and as leading to the new morality so well defined by a Western writer as "the strength of the strong and the cunning of the weak." To a civilisation based on the strength-giving ideal of Dharma, the gifts and acquisitions of the spirit appear of supreme importance. *Dharmat-param-nasti*, says the Brihad-Aranyakopanishad. The Dharma has also to be "known-and-practised" in order to make man strong enough to know and to become what he truly is and has ever been. Strength, the practice of Dharma, and the knowledge of the Atman imply each other and, in their highest developments, are indistinguishable from each other. The Brahmana of to-day, if he knows his Sastras and practi-

ses his Dharma, can benefit the world in a far more effectual and beneficent manner than by making disastrous compromises with the modern spirit of secular and selfish aggrandisement. The worship of Mammon is now beginning to reign supreme everywhere among the Brahmanas, and especially among the men who have come under the new influences of Western materialistic culture. The way was long ago paved for this by the slow and progressive decline of the Dharma from the healthy and strength-giving ideal it was in ancient Aryavarta. Dharma was then, and should now again be, practised as an act of loving devotion to the lotus feet of Isvara. Its logical consequence will be to unite all Isvara's sons and devotees again in the bonds of a fraternal embrace and to secure to Aryavarta once more the blessing of a truly strong and co-ordinated civilization.

VILLAGE ADMINISTRATION (By Dewan Bahadur R. Ragoonath Rao)

I
A letter under the signature of Mr. C. Krishnamacharya has been published in the *Madras Standard* of the 18th December 1907 on Village Administration. The subject was of such a great importance and the writer had so elaborately and clearly dealt with it, that I studied it with great care. I now venture to request the rulers and the ruled to be so good as to read it with attention and try to bring about the improvements therein suggested. He has numbered them from (a) to (2). That numbered (a) is The absolute necessity for connecting villages by means of unmetalled roads. This is a desideratum of very long standing, the importance of which has been amply acknowledged by the rulers. It is not very difficult to secure it if the Local Boards did their duty. The red tape of Departmentalism should be suspended and the work should be delegated to Village authorities under strict rules to prevent neglect of duty and abuse of power. Under the baneful system of contracts, given to enterprising foreigners to the Village people, which is now prevailing in the D. P. W., and under the notorious inefficiency for good of the now constituted Local Boards, this necessary and useful work is grossly neglected to the utmost injury of the unfortunate ryot. As these Boards have not been constituted as they ought to have and should have been formed, it becomes the duty of Government to insist upon making a certain number of roads every year on pain of their serious displeasure and to see that they have been made and maintained by the village authorities independently of the D. P. W. of the Local Boards. I know of cases in which formal resolutions of the Boards on the subject, of years standing, remaining unexecuted and roads not yet made though one of them is a feeder to a paying Railway. I once more appeal to Government and its energetic Secretary Mr.

Taylor for the redress of this sad grievance of the people unredressed for a long time.

The second subject dwelt upon by Mr. C. Krishnamacharya is the desirability of appointing Honorary Village Magistrates. It is indeed a great desirability, not very difficult of achievement. There are a number of men who have passed in law and who can command time, scattered over the country. There are also retired Magistrates drawing pensions from public revenues. These should be utilized for adjusting differences and rendering justice to their fellow-men. A smiling Collector with some tact on his part can easily secure their services. They need not be subjected to unnecessary strict rules of residence, time, procedure, etc., and they may be allowed to hold their sittings once a week or so for the disposal of ordinary violations of the law, not necessarily for each village but for a group of villages. Red-tapism and unnecessary formalities need not be enforced. These Honorary Magistrates should be encouraged to administer law with Common Sense and much leniency. "Let offences be punished first by gentle admonition; then by harsh reproof; then by fine."— Manu, Chapter VIII, verses 129 and 130. Admonition by a worthy and respected Magistrate often produces results which heavy punishments often fail to produce. Admonition of the Magistrate and the public opinion of the people are very successful and they achieve reformation where heavy punishments have often proved to be ineffectual. No doubt the amount of revenue from fines may go down and this inconvenience is more than compensated by reduction in the employment of adorned Police and by less expenditure for the maintenance of the Jail-birds and other Jail expenditure; more than these, by the contentment and want of complaint on the part of the people and by the rise in popularity of the government.

The third improvement suggested by Mr. C. Krishnamacharya is the separation of the Revenue and Magisterial functions now performed by one and the same individual Village Officer. This suggestion is very important. Till about 1860 this system was much in vogue. The Pattamanigar whose duty it was to collect Revenue, and the Village Munsiff and Magistrate whose work was judicial, were different people in several cases. As the chief land-lords, members of my family, who were not residing in the villages, used to be asked for the nomination of these two functionaries and their nomination was allowed by the Collectors. This system prevailed in many Districts of this Presidency. I know that many of such officers in the Kurnool District used to be Rajahs in the neighbouring territories of H. H. The Nizam of Hyderabad, Deccan. A Revenue-collecting Officer must necessarily be a subordinate of the Taluk Revenue officers and cannot in consequence command much respect of the people. He should generally be a substantial man in property alone. No other thing need form his qualification for the office. He should perhaps be a good shroff to prevent the reception of false or doubtful coins. He need not possess any

independent character which may prevent him in ingratiating himself with his superiors. He should know much of the rules of cultivation, crop, irrigation, etc., and some law of distraint, and "Jabardasti" in the collection of the Revenue which must demoralize him, must necessitate disregard to self-respect, etc., which qualities are absolutely necessary for the Village Magistrate and the Village Judge. It is therefore absolutely necessary that there should be two persons for the aforesaid two functions, one an unpaid Honorary Gentleman and the other a paid public servant.

The fourth item to which he draws attention is 'The total curtailment of villagers' rights by Government to trees on communal lands in villages.' This has rendered the Government very unpopular and created much unrest which daily foment the other grievances of the people. This unwitting trespass upon people's rights has engendered dissatisfaction in the minds of the smallest inhabitants of Villages and extended it to the highest ryots or land-owners. Their agriculture is interfered with, their abodes have been rendered less secure, their cattle have been injured and their village industries have been seriously affected. The unhealthy power of the lowest Officers to annoy and molest honest people has been greatly increased. Even a sympathetic Collector of the District has been rendered incapable of doing justice to the peaceful and law-abiding subjects of our beloved Sovereign against the autocratic dicta of the Special Forest General of the Government of India. People have been goaded to that pitch that even the dumb millions of India have become very noisy on the subject. But all in vain. A wise Government should at once try to remedy this grievance by restoring to the village people their ancient and universal rights to their communal property. Communal lands are, by law and the custom of the country, Lakhiraz or free-hold holdings of the communities and not the property of the rulers, who come and go; but the former are eternal units of a country, which no Government, however autocratic it might have been, ever attempted to interfere with. The Government imagine that they are the representatives of the communities and as such own communal property for the good of the communities,—an incorrect and false notion, the sooner it is abandoned the better will it be for it.

The fifth grievance of the people Mr. C. Krishnamacharya brings to notice is "The disadvantages and the hardship created by the conversion of the neighbourhood of cultivation and habitation into Major Forests." Real forests or major forests ought to be at some distance from the inhabited parts. According to the theory of the Government of India, minor forests or communal forests should intervene. This sound theory is grossly violated by the Forest General attached to the Government of India. He is in practice so powerful that the Local Governments are incapable of compelling him to follow the rules laid down by the government of India. A Member of the Board of Revenue is entrusted with the supervision of the

Forest Department in Madras. If he interferes with the proceedings of the Foresters they rebel against him and the Government unsupported by the Forest Department, nominally under the Government, and by the Forest Head attached to the Government of India, wisely snubs the Board Member and supports the Forest Head. The result has been disastrous to the people to such an extent that the naturally too patient and dumb have become noisy and have contributed to swell the number of discontents and increase the unrest evoked by many other causes. The District of Tanjore can have no real forest, especially so is that part of it which is known as the Delta. Even here the Forest rules are so oppressive that people complained against them and carried their complaints even to the Secretary of State for India, but alas, they have not obtained any redress and have been taunted by a class of people who consider that all constitutional measures to obtain redress are futile in the existing state of things in India. I explained this to the Royal Decentralization Commission during my examination before it. People yet hope for redress.

The sixth item of grievance brought to notice by Mr. C. Krishnamacharya is "The indirect taxation on wet lands already bearing high assessment by being forced to buy permits for cattle-grazing, forest green leaves for wet field manure, and wood for agricultural implements." This is connected with a grievance already noticed—properly speaking, this grievance is created by the neglect of maintaining minor or communal forests in and about inhabited villages, under the management of the Local Revenue Department or Village Government. Large tracts which should have been used as communal or minor forests are held either by the D. P. W. or the District Forest Department, whose sole object is to show that the Departments contribute some revenue, as a justification for their existence. On this point also, there have been loud complaints of the agriculturists unheard and undisposed of, or dismissed. The Tanjore District Association has been placing the matter before the Collector of the District and he has not yet passed his orders. To make the ryot pay for green leaves, as manures, of such trees as would not suffer by the loss of such leaves is inconsistent with good government. Although land used to be charged heavily with land-tax, there existed in former times many privileges to the ryots which went to enable him a bare or insufficient living from his land. Fifty per cent. of the gross produce, a road cess, various fines, collection of money for pasture and manure, &c., have rendered him very miserable and show to him that he could get better meals by giving up agriculture and turning out a cooly or laborer.

The seventh item of Village administration refers to remission of Land Revenue. The theory of the Revenue Settlement imposed upon the ryot is that the Land assessment has been so nicely fixed that the ryot has to pay only the minimum land tax and that therefore it will never be necessary to grant him any remission under any circumstance.

It has been proclaimed that the tax imposed is ever below the sum a ryot would get in disastrous times, and that the profits he makes in ordinary years and in prosperous years are so great that in the worst year he has to pay, if at all, a small portion of his savings. If these statements are correct the theory would be a sound one and the ryot would have no cause to complain. Lord Curzon was so generous to the ryot as to say that, even if the theory be a correct one, the results expected to follow were unnatural and the ryot would spend away his large profits foolishly and would be fasting in bad season. He was very sympathetic to the ryot and held that there should be no rule in the matter and what the ryot pays being a rent, the Land-lord, viz., the Government should not kill the goose yielding golden eggs but must keep it alive allowing it sufficient to live upon so that it might get the eggs. He therefore preferred to grant remissions to secure this evil and left the mode of its grant to the Local Government. These do not completely agree with His Lordship and have to make rules for granting remission by simply carrying out the order of their superior. Their conviction that no remission was necessary at any time remained unshaken when they made the rules. They had to leave a good deal to their Revenue advisers, the Board of Revenue. The Board's main work is increase of Revenue. Their efficiency is judged upon the Revenue they collect. They must therefore pass such orders on the question of remission as would not cause diminution in Revenue. There is therefore no use of complaining against Local Government and its subordinates on the subject. Fortunately for the Government the prices have been doubled, while the produce has been halved and the Government gets its Rent while the ryot is in the same state of helplessness. The root of the evil is the falseness of the theory of the Settlement Department. Its calculations are based upon wrong basis. The fixing of the gross produce is exorbitant. It should be based upon the result of ordinary years. It should then be made permanent. The Government should not take more than 20 or 25 percent. of the gross. The maximum proportion should be fixed by the highest legislation. Water should be sold to ryot at moderate prices. He should be allowed to enjoy all the benefits of his own improvement of land and to spend all his time upon his lands. His disputes should be settled in his village and he should be placed out of the power of subordinates of various Departments to do mischief to him. Then alone there is a chance of his being not unhappy and being contented.

The eighth grievance of the Ryot is said to be the hardship caused to him by the enforcement of the provisions of the Court Fees Act. It is indeed harassing. If a ryot wants a copy of the entry in the accounts of a particular piece of land of his, he has to affix a Court Fee stamp, for his application. He gives the survey or Pymash number of the land and requests the grant of a copy of the entry. Every particular of the entry

is given in the application, the names of the Ryots, the year if necessary, and every thing else. Yet he is called upon to pay a search fee, when no searching is at all necessary. He has to wait for some days and then he is told that he should purchase and produce the necessary number of papers valued at 2 annas each. He has then to wait for an indefinite time to know that the copy is ready. He has then to go to the Revenue Office and affix his signature in a book and get the paper wanted. Envy what time it must take for going through this procedure and how much he has to pay for getting an information regarding his own property. The cost is an indirect tax upon land and the time required is a waste causing material interference with his work of Agriculture. Why so many hardships should be imposed upon the Ryot, it is not intelligent to ordinary man. I have no doubt that the Members of Government do not wish to annoy the ryot, but the annoyance caused is so irritating that I have often heard from innumerable ryots and felt it myself as a ryot. The Court Fees are considered as a legitimate source of Revenue and annually contribute to the swelling revenue from other sources. In the Courts of His Majesty in the capitals of the Presidencies no Court Fees are charged. This is as it ought to be. The Sovereign is the Chief Justice of the realm. To administer justice is one of his sacred duties. He is therefore not authorised to tax Justice. His Courts wherein his representatives preside, no tax is collected. Are not the other Courts His Courts? Why should justice there be taxed? The idea of Court Fees should have arisen from an intention to prevent harassing litigation of wicked subjects. If so, it is excusable. Every litigant should be made to pay a tax to substantiate his bona fides. If his case was just, his charges should be refunded to him. Until some years ago refunds used to be allowed to plaintiffs and petitioners in certain just cases. This provision of the law was rescinded not with much justice. Law delays have become proverbial. A good Government ought to reduce it as much as possible. If there be a surplus in the funds collected as the law-tax, the surplus should be utilized in improving the procedure and by adding to the number of Courts so that the delay may be reduced.

The ryot should be ungrateful if he failed to acknowledge the justice done to him by a late order of Government in the Revenue Department, which permits him to see his own accounts with the Village Accountant and to take notes of any entry in them affecting his holdings. I know this order has been received with much relief and satisfaction by the Ryots of this Presidency. The order is however, made containing as the Government was made to fear some catastrophes which would, according to Revenue officials, undoubtedly follow from the concession. The Government has been pleased to grant it. It is true that the income of the Village Accountant may be somewhat lessened, as he has been selling the information to ryots for various con-

considerations commencing from some vegetable to a more substantial present. It will do no harm to government or to the people.

The ninth grievance is that the execution of minor works of irrigation is entrusted to contractors who have no interest in their efficiency. The Government has assured the people that these contracts would be given to others than the villagers concerned only in case the latter refused to take them up! But the local subordinates being of a different opinion, they are given to commercial contractors and the execution of the works has, in the majority of cases, been unsatisfactory. The villagers are harassed, or, if they undertake to carry them out, are discouraged in various ways too well known to the people, and many of the officials. A gentleman now occupying a very high position in the service of Government has expressed his opinion that it was almost impossible to prevent objectionable doings in D. P. W. Sanctioned estimates may be forwarded to the Revenue Divisional Officers in cases where the officers of the District find that villagers have refused to carry out the works themselves on contract, and the former may be asked to offer them again to the villagers. If they refused again, the contracts may be given to professional contractors. In cases in which the villagers may agree to take them up, the work when finished may be inspected and passed either by the Executive Engineer, or, with one of his subordinates, by the Revenue Officers not below the rank of Tahsildar. The village heads should be held responsible for bringing about the works being done by the villagers. Such works should be estimated for and ordered for execution before the close of the official year and their execution commenced from April. The work must be completed before the end of May next. Another batch of these works should be kept ready for execution before the end of November and their execution commenced in the latter part of December and completed before the 1st March every year. No work sanctioned for any official year should be commenced or completed in March of that year. There may be better suggestions. If so, they may be tried. Anyhow the present unsatisfactory practice should be given up for better ones.

The tenth suggestion is for the improvement of Village Administration. The Village Headman should have no revenue work to perform. This is desirable and is consistent with the principle of all good governments that the Police should have no other work to perform than that of its own office and that the Headman should have no other work to perform than that of his own office.

The eleventh suggestion is the increase of the pay of Revenue Inspectors and the curtailment of their territorial jurisdiction. It is too water-bushy for whether a mere inconsiderable increase of pay would give an incentive for the work. It is doubtful equally whether their inspection and demand is really necessary. The object of the Revenue Department is to secure constant interference with the agriculturist, but this object does not appear to have been gained. It is feared whether the Revenue

speculation is often sufficient work and whether they do not create it for themselves. It may be that such self-created work may not be beneficial to the good government of the country.

HISTORY AND HISTORICAL STUDY

(By P. Damodar Pillai, B. A. L. T.)

There are three stages through which the student of history has to pass before he can be said to have studied history as a science. He has first to pass through the course of instruction of the elementary school, which is an important preliminary condition for a higher and more scientific study. To him at this stage history is but a mere nomenclature of celebrated personages and a series of events arranged in a chronological order or on some geographical plan with a view to assist him in storing up the facts in his memory. There is a great fear that the Indian student does not usually pass beyond this stage. Hence his distaste for true historical study. The second stage he should pass through is more difficult no doubt on account of the historical material he should treasure up in his memory, but is fraught with great interest and usefulness. For now he proceeds to methodize and arrange the mass of historical material he has acquired in the first stage of his historical study. To him now facts of history appear in their due connection and proportion. When the student advances still higher in his study of history he discovers certain lines which are not quite so precise as those belonging to experimental sciences, are nearly so, and regard being had to the free play of the human will. This is the third and the last stage.

Hegel in his monumental work on the "Philosophy of History," gives the name of "Original" to the first stage, "Reflective" to the second stage, and "Philosophical or critical" to the third stage. To the category of Original belong such works as those of Herodotus and Xenophon in ancient times and those of Froissart and De Communes, Cardinal Retz and Robert of the Middle Ages in European history. Their aim is nothing more than the presentation to posterity of an image of events as clear as that which they themselves perceived in virtue of personal observation. They chronicle, they record, they tell. In India we may refer to two works of this kind, the Rajatarangini of Kashmir and the Mahabharata. In a land where historical science was for centuries sacrificed to religious reasoning or poetic imagination, such works are of special value. The modern historian, for working up the material already in his hand, must weigh the contributions made by Fa Hien and Hiuen T'sang in the study of Buddhist history in India.

The second kind of history, whose object is to soar above the present and to present in the past, so as to enable one to reflect about the character of the reflective historian is not only to narrate events as they were, but also to understand what is called "historical" and to weigh facts according to their import and

their bearing upon the past as results and upon the future as causes and then assign to them their due place in history. The occurrences are indeed various, but the idea which pervades them, the deep import and connection, is one. This takes the occurrence out of the category of the past and makes it virtually present. This reflective capacity requires time and culture to develop. Hence we do not find its exhibition to any large extent in ancient times. The writings of Herodotus and Xenophon, Polybios and Thucydides, Plutarch and Tacitus, though descriptive in the main and so valuable as original authorities, are not reflective. They enable the modern historian to take a firm grasp of the historical material and work up his own thesis. We know how valuable these works are when we take into account that, from such works as these, modern historians like Curtius and Grote, Thirlwall and Finlay, Mahaffy and Adolph Holm derive their instruction and inspiration. No doubt modern research has thrown considerable light on ancient history. "Egyptology and Assyriology," says Mr. Harrison, "are unstable quicksands in which every few years the authorities become obsolete by the discoveries of fresh records and relics." The student of Egyptology is acquainted with such works as those of Max Duncker and Wilkinson, Layard and Rawlinson, but he knows also that they cannot constitute standard authorities since later research made by Prof. Sayce and Mahaffy, Brush and Petrie has added considerably to the labours of the scholars that preceded them. As in Egyptology so in the study of Roman history, we find great light thrown by later research. The historical works of Heeren and Rawlinson based upon the original authorities on various periods of Roman history are now superseded by the erudite writings of Neihbhur and Mommsen, Ihne and Merivale, Shuckburgh and Burn. Perhaps there is one book which has as yet not been superseded and is indeed capable of such supersession, to wit, the immortal work of Gibbon, whose "Decline and Fall of the Roman Empire" is the most perfect historical composition that exists in any language and is the most masterly survey of an immense epoch ever elaborated by the brain of man,—at once scrupulously faithful unto facts, consummate in its literary art and comprehensive in analyses of the forces affecting society over a very long and crowded epoch. In eight moderate volumes, of which every sentence is compact of learning and brimful of thought and yet every page is as fascinating as romance, this great historian has condensed the history of the civilised world over the vast term of fourteen centuries. But even Gibbon is charged with being a partisan historian by the school of historians who would insist upon giving prominence to the labours and growth of the Church from the early period of the Christian era. Dean Milman had to write his great work "Latin Christianity" as a necessary complement to Gibbon's "Decline and Fall," it was avowedly designed as its counterpart, its rival and in one sense its antidote. It covers almost exactly the same epoch; it tells the same story; its characters are the same as in the work of Gibbon. But they are all viewed from another point of view and are judged by a different standard. Gibbon recounts the dissolution of a vast system. Milman recounts the development of another vast system. Gibbon tells us of the decline and fall not

the Roman Empire. Milman narrates the rise and substitution of the Catholic Church. One traces the dissolution of the grandest political systems ever reared by man. And the other recounts the gradual evolution of the Catholic Church and its struggle with the Empire. The dual character of the medieval period is well brought out by Sayce in his "Early Roman Empire" and "Workman's Middle Ages." Much of the interest of the medieval period lies in the fact that it is a period of conflict of forces,—forces of feudalism and Catholicism on the one hand and of the other laws and Christianity. The struggle between the Church and the Empire and the struggle between the Bianchi and the Neri, the struggle between the Empire and the Church forms as interesting a feature of the medieval period as the struggle between the Saracens and the Crusaders about the possession of the Holy Sepulchre at Jerusalem. The former had conducted to the development of Municipal life and gave rise to the art and noble literature as embodied in the work of Giotto and Michael Angelo, Dante and Petrarch. For this Renaissance of Learning and Art we have no better exponent than Burckhardt and Michelet, Symonds and Sismondi. A sort of catalogue of the makers of this renaissance presenting its versatile and ingenious force may be best collected from the works of Hallam. The student of history will do well to study Michelet, Hallam and Guizot, for France and England, Bryce for Germany, Sismondi and Symonds for Italy in order to understand the political and the religious life of the Medieval period. The struggle between the Crescent and the Cross ended as we all know in the triumph of the Cross over the Crescent, the battle of Tours fought in 732 A.D. by Charles Martel having settled forever the question of progress of Islam from Spain and Central France towards Central Europe and England. But while the battle of Tours set a limit to the Saracen conquests in Western Europe, there is no more astonishing page in the history of the world than that which records the conquests of the Saracens in the East and the South. In a few years they made progress through Persia, Chaldæa, Syria, Egypt and indeed the whole of North Africa. By the end of the seventh century they had reached the Ganges in Asia and the invasion of Turkestan with the conquest of Bokhara and Samarkand in the extreme East was not far off. With the invasion and conquest of Spain and Lower Gaul in the West. Nor would they stop there. In the eleventh century the green banner of the Prophet was carried into the very heart of Europe and the progress of the Saracens and Ottoman Turks was to be checked until Suleiman the Magnificent was foiled before the walls of Vienna. By the middle of the fourteenth century they had made good their footing in Europe. Thence, Bulgaria, Wallachia and Serbia were rapidly and thoroughly conquered and by the end of the century the Balkans had become a Turkish province and in 1453 the fall of Constantinople sealed the doom of the Eastern Empire. With the fall of Constantinople in 1453 modern history is said to begin, although there are historians who regard the Reformation or even the French Revolution as the beginning of the modern epoch. Those who wish to study this portion of medieval history will do well to consult such works as those of Gibbon and Milman, and Finlay, Wyldhouse and Sprenger, Bosworth Smith and Osborn.

Luther, Philip Melancthon, Beza, Calvin, Pascal, and a host of others who, by their lives and writings, brought about that grand upheaval of moral and religious life known as the Reformation. The struggle against autocracy in Holland could hardly find a better historian than Motley, whose "Rise of the Dutch Republic" is perhaps the best work on the subject. The struggle against autocracy in England also would be studied by historians like Green and Gardiner, Guizot and Carlyle. The struggle between England and America has inspired historians too numerous to mention. Banerjee's History of the United States and Bryce's American Wealth can be advantageously studied. The French Revolution of 1790 stands apart and has a library of its own. As Frederic Harrison has pointed out, it may be French in form, but European in essence. It is not an episode of frenzy in the life of France; in all its deeper elements it is a condensation of the history of mankind. Its study demands the special attention of the student of history. The works of Carlyle, Moore Stephens and Von Sybel may be advantageously consulted, while the summaries as given by Mignet and Lodge would also prove of great use in understanding the period. For the unification of Germany the student of history will do well to read the accounts of the Franco-German War and Prince Bismarck as written by the leading historians of the nineteenth century. Col. Mallet's Re-founding of the German Empire and Droysen's Life of Prince Bismarck would be a valuable addition to any library. During the unification of Italy one should study the extant monographs on Mazzini, Garibaldi, Cavour and Victor Emmanuel. For getting a picture of the general condition at the beginning of the century, one would as well resort to such books as Fyfe's History of Modern Europe. While such special works should be consulted by the student he should not neglect to read the volumes written by historians like Dyer and Alison, Russel and Justin Mc Carthy. For the expansion of the Anglo-Saxon race there are numerous works written on Greater Britain or Imperial Federation. Works like Seeley's Expansion of England and Paulsen's Imperial Federation are suggestive and worth studying. On the Oriental side such works as Giddins' India in England, or the English Literature of English Industry and Commerce should be consulted. In the modern world last half has seen no equal to the survey and Europe any other part of the world. It is a new era, a new era, a new era, a new era, a new era of progress, of progress, of progress, of progress, of progress. The progress of Indian literature and science has been rapid. The progress of Indian literature and science has been rapid. The progress of Indian literature and science has been rapid. The progress of Indian literature and science has been rapid. The progress of Indian literature and science has been rapid.

to be abandoned again summarily, without any mercy whatever. This is exactly what took place in the case of Rama.

I thought of taking up every instance in which Rakshasas used the bow as a weapon of warfare in Ramayana and point out its esoteric significance, but it is likely to occupy much space. So it is enough if we state the general conclusion. Rakshasas were twice-born in status and many of them were learned in the Vedas. Many of them performed Tapas for the attainment of certain powers and gifts or privileges from Brahma, etc. For this purpose, they too have to fix their mind. As Annapoornopanishad says, "it is a fool or a small mind that desires various powers. Such a fool or petty-minded individual attains the powers in due course by Yoga-practice, by all means necessary for the same, by things, Mantras, and ceremonies in due time. The main thing wanted for the attainment of Siddhis (Powers) is a strong will-power." This is what is emphatically affirmed in Chchandogyopanishad also, which says that an absolute faith in one's own will-power (Kratu-sakti) and its efficacy in realizing what it desires, will bring about what it desires. This is exactly what Jesus is said to have affirmed in St. Mark.

Ahankara is a higher principle than Manas or Buddhi or Chitta, and yet they are all brought under the generic name of Antahkarana. It is wonderful that mind destroys itself and all that goes with it, Prana as attached to it and moving with it, and Buddhi, Chitta and Ahankara, as phases of the same internal organ (Antahkarana). More of this in another connection. Mind working with the inferior aspect of Kundalini-Sakti born or residing in the Prithivi region of the human body, is working with Sita, the source of all difficulties, the cause of struggle and the one deserving to be lost when the difficulties are overcome. Trisikha-Brahmanopanishad states— "Earth is speech, hand, feet, anus and genital part." The same Upanishad further on says "Ahankara is located in the region of Earth in the human body though it is related in origin to the Akas element in the human system." We have already seen the evils brought about by Ahankara. The dark aspect of Kundalini-Sakti is in the earthy region of the human body. According to Hindu Vedas, including Upanishads, every action is ultimately traceable to the action of some Vayu (air) or other. According to Herbert Spencer (*vide* Biology, Vol. 1. Sections 15 and 23 E), no action in a vegetable organism growing in the dark or animal organism is possible without the element of Nitrogen or without the de-composition of Carbo-Hydrates and formation of proteids after the said decomposition, before muscular energy can be evolved.

Under normal conditions, the food that we take, the air that we breathe, and the air which gets into our system of its own accord, supply the Vayu needed for action. According to Trisikha-Brahmanopanishad, Moha (desire) which is the seed of Ahankara, and which is an embodiment of Tamas (darkness) and which is material (Jada) in nature is located at the throat. The inspired air which passes down the earth ploughs up the earthy region down the navel regions and awakens the inferior kind of Kundalini-Sakti dormant there. This leads to various desires and appropriate action for the satisfaction of the same.

Rama, as a householder, married and embraced the inferior form of Kundalini-Sakti. Ahankara (Ravana) wanted her for himself and carried her away in the absence of Rama and Lakshmana. The life of a house-holder insists on Dharma to a great extent and permits indulgence in desires within reasonable limits. When occasion turns up for reasonable indulgence, the house-holder who misses the object capable of satisfying his cravings, sorrows and feels unhappy. His wife separated from him not by causes and conditions admitting of re-union at will, but by causes and conditions which aim at sustained separation by force or false inducement to the disadvantage of the husband and wife; the wife ever thinks of her husband with an amount of devotion and sacred memory that she in fact becomes changed into a higher being purged of her impurities by the healthy action of the concentrated heat of sorrow. Thus, Rama feels the separation of Sita and *vice versa*. Sita by her incessant thought on Rama, by fixtured of her pure mind in the virtues of Rama, and in devotion towards him, becomes the superior aspect of Kundalini-Sakti. Ravana (Ahankar) is under a curse of self-destruction in case of his attempting a forced connection with any woman against her will. Ahankar dies in case of its contact with the superior aspect of the Kundalini-Sakti. Rama, actuated by motives of Abhimana (self-respect) and duty, redeems Sita, the inferior aspect of Kundalini-Sakti. But, for a thorough re-union with him on the higher spiritual plane, she had to be purified in a further process of fire-baptism, braved by a pure sense of and conviction in unadulterated innocence and extreme readiness to self-sacrifice and duty. It is not always easy for a householder to keep up the extreme tension of that ideal and that conduct which harmonises with the fullest requirements of Dharma appertaining to him, but it would be natural with him to show a tendency for determination, by the deteriorating tendency of his wife who may occasionally drop from the serenity of spiritual height to the lower depths of animal desires or bodily cravings. When her company is pregnant with such dangers, she has to be given up at any cost. So, Rama renounced her in the act of attending to her desires for a forest-life—a life which implies loneliness surrounded by dangers amidst loveliness and exuberant display of natural beauty and charm.

In discovering the North Pole in the human body, we fell upon Sushumna Nadi as the bow used for the development of higher powers and for the conquest of Ahankara leading to so many dangers and so many evils. Rama broke a bow presented by Janaka and accepted a bow from Agastya. Let us see who this AGASTYA is.

According to Rama-Rahasyopanishad itself, "Agastya is Siva Himself." So, it is Siva that gave a weapon (bow) to Rama for the conquest of Khara, etc., in the same way as he gave Paasu-Pataastra to Arjuna. This bow was made by Visvakarma (the Creator of all) and given by Brahma to Parasu-Rama. From him Rama took it and entrusted it to Varuna for safe-keeping till time for the destruction of Khara, etc., came, and Varuna gave it to Indra, and Indra entrusted it to Agastya, and Agastya delivered it to Rama (*vide* Valmiki-Ramayana, Aranya-Kanda, Sarga 30). It is the Creator Brahma that made the bow of Sushumna. It is he who taught the Vedas to

Devas and mankind. Parasu-Rama learnt the Vedas and Brahma-Vidya from the Brahmaa-given Vedas. The Kshattriyas who gave trouble to his father are the offshoots of Rajasa-Guna. What afflicted his father would afflict him also. So, he waged war against Rajasa-Guna by using the bow of Sushumna. After he achieved his object the bow was no more needed for him. He presented his bow to Rama. But he could not use it then as he was just returning after his marriage. So he postponed its use till a better opportunity offered itself. That was in the forest through the initiation of Agastya identical with Isvara (Siva), who is the giver of knowledge. It is by knowledge that all the passions are conquered. In Rama-Uttara-Tapinyupani-shad, Rama is described as void of duality or dualistic notions. It is by non-dualistic Jnana that the effects of the three Gunas are overcome.

Whether Ramayana lends itself to an esoteric interpretation or not, we have shown that according to the science of Yoga, Meru is the spinal or Sushumna Nadi. The same conclusion is arrived at in another way. The mount Meru is said to have been used for churning the Milky Ocean for Amrita or nectar. Let us see what Tiru-moolar says on the point:

"Siva, the Primaeval Being, wearing water on his red Jata (tufts of hair on the head, grown wild) is said by the fools to have destroyed the three cities. The three cities are the effects of three impurities Anava, Ahankara, Maya—desire, anger, and illusion."

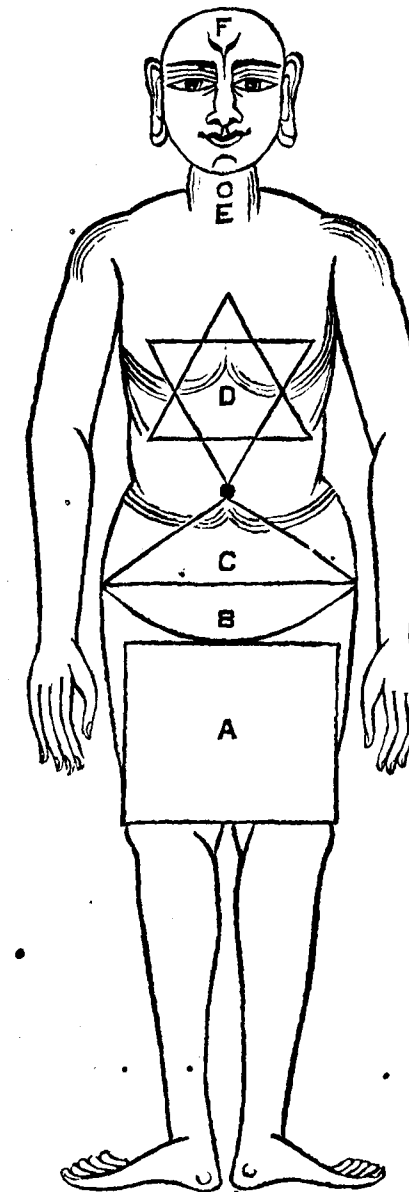
The Puranic story is that Asuras living in three cities (one made of gold, another of silver, and the third of iron) were roaming in the air and they were in the habit of alighting on any town or place on earth and destroying the same with its inhabitants according to their fancies; and Siva, using the mount Meru as bow, destroyed the Asuras. This story, according to Tiru-moolar, is the story of Siva conquering the three impurities, and this is feasible by the merger of all mental activities and Ahankara in the light perceived in Sushumna Naadi (Meru).

The same authority tells us positively that it is fools who think that Siva drank poison and so his neck is black on that account. The Puranic account is therefore allegorical. Siva is said to have drunk that poison which the serpent-king Adisesha emitted owing to the pain experienced in turning the Mount Meru in the Milk-Sea for Ambrosia, and before the poison descended into the stomach, Siva's wife is said to have seized hold of Siva's neck and by pressure put on the part, prevented the poison drunk from getting into the stomach of Siva.

Thus, the Puranic account says that Siva's neck became black. If the story of Siva drinking poison becomes allegoric, the story of the Milk-Sea having been churned by Devas and Asuras together for ambrosia, becomes equally allegorical.

Puranas always tell us that Asuras were ever opposed to Devas. Rig-Veda also is to the same effect. There is not an instance in which Asuras are said to have aided Devas for a common object. Consequently the co-operation of Asuras and Devas for churning the milk-sea for ambrosia should

be a result of circumstances bringing them together and making them take part in the same act of churning.



- A. Square Earthy region.
- B. Semi-circular watery region.
- C. Triangular fiery region.
- D. Six-angled region of Vayu.
- E. Circular region of Akas.
- F. Region of Naada.

Inside the human body, there are Devas and Asuras. In the middle of the belly there is the navel point. It is a circle with twelve radii (Dvaadasaaram); among them are seated the personal Beings, Vishnu, &c.—Trisikha-Brahmanopanishad. Body is the Temple of Siva—Yoga-Sikhohanishad. Mooladhara is the internal part between the anus and the generative organ, triangular in form. This is said to be the seat of Jivatman, which is, in fact, Siva. At the root of the generative organ the seat is called Svadhishtana. The region at the navel point is called Manipooraka. Svadhishtana is the part containing the element of earth and the presiding deity is Brahma. Manipooraka is the watery region, and Vishnu is its presiding deity. Anahata is the seat located in the heart; it is also called the region of the well-formed Mountain. The seat Visuddhi is located in the hollow of the neck. The seat Ajna is located midway between the eye-brows.

Yoga-sikhohanishad, after stating the above, contains the following:—"For the square earthy region, Brahma is the presiding deity. For the semi-circular watery region, Vishnu is the presiding deity. For the triangular fiery region, (the region of Agni or heat), Rudra is the presiding deity. For the six-cornered Vayu (Wind) region, Mahesvara is the presiding deity. For the circular Akas (ether) region, the presiding deity is the eternal Siva. Midway between the eye-brows is the region of sound-form Mind. This is the seat of Paramatman. The foregoing Diagram gives the various regions.

According to Brahma-vidyopanishad, Brahma is located in the heart; Vishnu in the neck; Rudra in the middle of the cheek; Mahesvara in the forehead; Achyuta, the undying, is at the end of the nose.

The point midway between the eye-brows is the point of Ajna. It covers all the parts above it. It is called Ajna as it is the place of command addressed to all parts of the body. Physiologically it is from the Ajna region all the commands for bodily activities are given. The mind thinks, and the thought-current is communicated to the nerves in the brain system, and this is communicated to the various parts of the body for action, according to the nature of the action required. Metaphysically, it is Paramatman that regulates all actions in the macrocosm as well as microcosm. As Mahopanishad says, "Without Him even a grass-blade cannot move."

Visuddhi is the circular hollow in the neck and it is the seat of Sada-Siva. The six-pointed part covering the chest and the abdominal space up to the navel point is the seat of Mahesvara. The triangular part with the navel point as the topmost angle and the line joining the extremities of the loins as the base of the triangle is the seat of Rudra. The semi-circular region connecting the said extremities with the curved line under the generative organ is the seat of Vishnu, and the square shown under this up to the knee-points is the seat of Brahma—vide Yoga-Choodamanyupanishad.

In our series of articles in the IV Volume of the Arya on "Temples Symbolic of Human Body,"* we have adverted to these seats and diagrams in part. We have also quoted therein a text from an Upanishad, showing that

* Now being printed separately in a book-form with the title of "The Symbolism of Temples and Churches." It will be issued in about a month more. Orders registered by the Indian Printers' Agency Company, Broadway, Madras, E., at eight annas a copy.

all the Devas are seated in the heart of man. Thus, we see that inside our body there are to be found all the Devas including the Trinity and Paramatman above them.

We have to see whether there are Asuras in our body. According to Linga'bhatteya, "Asuras are those to whom Ambrosia is not known, those who are not Devas." In human bodies there are not only the divine elements but also the reverse principles or qualities. They are, for instance, evil passions, anger, lust, enmity, conceit, envy, jealousy, covetousness, and so forth. Krishnopanishad says: "Covetousness and anger, &c., are Asuras. Pride is Rakshasa."

The pure principles or qualities in us are the divine elements in us; the impure principles or qualities in us are Asuras in us. Krishnopanishad says: "Sin is Asura, the greatest disease;" "Asuras are those who have been rejected from sacrificial portions," "those who kill or draw out life," In all these diverse senses there are Asuras in us.

There is poison as well as ambrosia in us. Syphilis is a poison engendered in mankind in the act of coition. Poisonous discharge in a confined woman is well-known to the medical world. Special glands, as in serpents, secreting poison for offensive and defensive purposes, are equally well-known. Bites of animals, including man, are sometimes very poisonous.

Chandilyopanishad observes as follows:—"Ida (naadi) is on the left-hand side of Sushumna; Pingala on the right-hand side. The moon moves in Ida; the sun in Pingala. The moon is in the form of Tamas or darkness; the sun is in the form of Rajas (redness). The sun is the portion of poison, and the moon is the portion of ambrosia."

The sun and moon above referred to are Prana and Apana Vayus passing through the Nadis, Ida and Pingala. That is, from one form of vital air ambrosia is engendered, and from the other poison is engendered. In ordinary individuals the ambrosia that is engendered is overpowered by poison that is also engendered. Hence death occurs. If ambrosial secretion is made, by Yoga-practice, to overpower the poison engendered, longevity of life is ensured. If the process by which ambrosia is enabled to overpower the poisonous secretion in us is slackened and the poisonous secretion predominates, then again death ensues. Death is defined in an Upanishad as "overstepping the limits, or, excess beyond limits." According to Yoga-sikhohanishad, Jaladhara-bandha is a means of getting at Ambrosia in us.

By Enoch Penn.

So I saw in my dream that the man began to run. Now he had not run far from his own door when his wife and children, perceiving it, began to cry after him to return; but the man put his fingers in his ears and ran on, crying "Life! life! eternal life!"

SWARAMALA-KALANIDHI

A REVIEW

(By C. Tirumalayya Naidu, M. R. A. S.)

This is an important work on Hindu Music which has been for the first time edited and published by Mr. S. Narayanasawmy Iyer, M. A., of the Pudukottai State Service. The cheap price (4as.) of the book must place it within the reach of every student of Music who desires to acquaint himself with the nature of the musical Intervals which have played such an important part in the history of Hindu Music. Ramaamatya, the author of *Swaramalakalanidhi*, was the court poet, musician and minister of Ram Raj, King of Vijayanagar, who was defeated and slain in the famous battle of Talikota in 1565. He was held in high respect for his great erudition and scholarship, and his loyal services to his patron were amply rewarded by grants of land on the Coromandal Coast, and a fort in the principality of Kondaveedu (near Guntur). His fame as a composer even preceded that as a minister, and his compositions seem to have been popular in his day, though they had not attained that high standard of excellence which ensures a lasting popularity. But among his contemporaries his fame as a theorist was so great that he was known as Abhinava Bharataacharya or modern Bharata. He is said to have composed a Raagakadambam—a Ragamala as it is known at the present day, Panchatalesvaram—a Parabandha in five Talas, and several others which had probably seen better days. The work under review was undertaken at the instance of Venkatadri Raja, a brother of Ram Raj, who suggested that Ramaamatya should be requested to compose a treatise on Music reconciling the various discrepancies existing between the theory and practice of music. The confidence of his patron in the genius of Ramaamatya was so great that he did not hesitate to compare a work composed by Ramaamatya with the most wonderful feat of the famous Panini, the talented author of the Sanskrit Grammar bearing his name. He was called upon to undertake the herculean task of rationalising the existing system of Music which teemed with irreconcilable and conflicting theories. In his brimming gratitude to his munificent patron, he accepted the task with an easy mind and *Swaramala-Kalanidhi* is the result of his labours in this direction.

This work is divided into five chapters, consisting of an introduction in praise of Music, of a disquisition on Musical Intervals, the different kinds of Veena, the theory of Maalas, and of Raagas. As it stands, it is not a complete treatise on the system of Music, but a fragment on the theory of Intervals and Raagas. It is curious to find that many passages have been bodily taken from the Ratnakara and incorporated into this work. It would be uncharitable to suppose that he was indulging in the innocent pastime of plagiarism which few could have detected in those days and which fewer still could have been bold enough to confront him with. But the interpolation of such passages is inex-

plainable on any rational grounds. But in his lucid treatment of the subject, he has not only shed a new light on the most perplexing subject of Music but has expounded it in a truly masterly way which none of his successors followed with the same clear head and grasp of the subject. Like other musicians of old, he recognised the system of Twenty-two Srutis. Of these he recognised seven Suddha-srutis and Seven Vikrita-Srutis. Previous to him, Sarangadeva, the author of *Sangeeta-Ratnakara*, while recognising seven Suddha intervals, mentions twelve Vikrita-Srutis. Ramaamatya, like his contemporary Somanatha, the author of *Raga-vibodha*, points out that the five additional Vikritis referred to by Sarangadeva, are no more Vikritis, being only other names for the five Suddha-Srutis already recognised. Achyuta-Shadja, Achyuta-madhyama, Vikrita Rishabha, Vikrita-Dhaivata, and Trisruti-Panchama not being different from, but identical with, the seven Suddha-Srutis. Thus, having reconciled the ancient and modern ways of classifying the notes, he proceeds to explain the Intervals which have a distinct bearing on the modern music. Chyuta-Shadja-Nishada, Chyuta-madhyama-Gandhara, Chyuta-madhyama-Panchama (or more correctly Chyuta-Panchama-madhyama), Sadharana-Gandhara and Kisiki-Nishada are the names of the Vikrita-Srutis as adopted by him. These same Intervals which Somanatha also recognises are known according to the latter as Mridu-Shadja, Mridu-madhyama, Mridu-Panchama, Sadharana-Gandhara, Kisiki-nishada. It will be interesting to note that these Intervals are different from the ordinary Intervals of the modern chromatic scale. The first three are each a Sruti sharper than the modern Kakali-nishada, (B natural), Praati-Madhyama (F sharp) and Antara-Gandhara (E, natural), while the two other Intervals Sadharana-Gandhara and Kisiki-Nishada are almost identical with E flat and B flat. These are the only notes that are recognised for the purpose of pure or classical music. Four other Intervals, viz., Kakali-Nishada (B natural), Antara-Gandhara (E natural), Panchasruti-Rishabha (D natural or Suddha-Gandhara) and Shatsruti-Rishabha (E flat or Sadharana-Gandhara) are, according to him, also employed in popular music. It is very curious that the two Intervals Chyuta-Panchama-Madhyama and Chyuta-Shadja-Nishada which are a Sruti sharper than the usually recognised Intervals F sharp and B natural, are not now recognised as distinct Intervals but only as Gamaka notes which enter into scales for the purpose of "embellishing" them.

It may be here mentioned that the late Subbarama Deekshit of Ettaiyapuram, the author of *Sangeeta-Sampradaya-Pradarsani*, following his distinguished ancestor Venkata-makhi, the author of *Chatur-dandi-prakasika*, has adopted the mistaken view that the sharper Intervals mentioned by Ramaamatya, viz., Chyuta-Madhyama-Gandhara, Chyuta-Panchama-Madhyama and Chyuta-Shadja-Nishada, are identical with the modern Antara-Gandhara, Praati-Madhyama and Kakali-Nishada. I have tried to explain clearly elsewhere (in my Essay on 'The Hindu Musical Intervals') that the Kakali-Nishada as at present employed is almost exactly identical with the modern B natural, the former having a ratio 1:87789, the latter 1:87778; and Antara-Gandhara and E natural are also very nearly identical, the former having a ratio 1:24675, the latter 1:25992. The other Intervals which Rama-

those who wish to get into the genius of Hindu Religious thought of ancient times in India. The simple worship of the Vedic Rishis gradually grew or crystallized into an elaborate creed backed by an influential priesthood. This is the period of the Brahmanas, where a body of ritualistic precepts distributed under the two heads of Vidhi and Antharvada, i.e., rules and explanatory remarks, were intended to serve as ceremonial directions for the use of the priests in the exercise of their craft. Each of the Samhitas or Collections of Mantras has its own Brahmanas. Thus, the Rig-Veda has the Aitareya Brahmana and the Kanishketan Brahmana. The two collections of the Yajur-Veda have the Taittiriya Brahmana and the Satapatha Brahmana. The Sama-Veda has eight Brahmanas and the Atharva-Veda has also a Brahmana. These Brahmanas were written probably about eight or seven centuries B.C. They contain details of the Vedic ceremonies, with long explanations of their origin and meaning; they give instructions as to the use of particular verses and metres; and they abound with curious legends, divine and human, in illustration. In short, they make us understand the artificial character of the Vedas and enable us to contrast the same with the simplicity and spontaneity of the Vedic epoch. The monotheism of the Vedic period gradually gave place to the polytheism of the Brahmanas. The family worship of the Vedic times gave place to the Brahmanic priesthood and Brahmanic ritual. The simple society of the Vedic period gave place to the caste-ridden and priest-ridden society of the Brahmanic period. The erudite works of Prof. Weber and Sir William Muir the student will do well to consult along with the works of Monier Williams and the pretty translations of Sanskrit works published by the Society of Resuscitation of Sanskrit, Litera- ture in Bengal.

This superiority of the Brahmanic priest could not continue to exist for ever. This is the period of the Upanishads. Thus we are brought to the era of the Upanishads. Prof. Sanderson, in his recent lecture on "Protestant Missionary regard to this period as the beginning of the protest against Brahmanism and the beginning of the Upanishads" of the Chaitanyo Upanishads. In the Upanishads, the Brahmanic priest is shown to be a man of knowledge of names and that real knowledge consisted not in the knowledge of names or things or sacrifices but in the Dhyana or religious communion with the Supreme Spirit. What is this supreme spirit? It is variously stated in the Upanishads in later writings. It is known as the Absolute Spirit, as Brahman, as Atman, as the Infinite, as the Self, as the Universal. We may cite a few statements from the Upanishads in illustration of the nature of this "spirit or self" in order to assure ourselves how the religion of the Upanishads should be regarded as a protest against the religion as embodied in the Brahmanas already referred to. "We find the following passage in the Brihad-Aranyaka Upanishad:— "He who knows this self after having become quiet, subdued, satisfied, patient and collected, sees self in self, all as self. Evil does not overcome him, he overcomes all evil. Evil does not burn him, he burns all evil. Free from evil, free from spots, free from doubts, he becomes a true Brahmana. Or, as expressed in the Katha Upanishad: "The self smaller than small, greater than great, is hidden in the heart of the

creature. A man who is free from desires and free from grief sees the majesty of the self by the grace of the Creator. That self cannot be gained by the Vedas, nor by understanding, nor by much learning. He whom the self chooses, by him the self can be gained. The self chooses him as his own."

(To be continued).

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MR. TILAK'S "ARCTIC HOME": A CRITICISM

(By S. Ramaswami Aiyar, B. A. B. L.)

IV

The direction to gain Manonmani condition seems to be somewhat paradoxical. To a Yoga-practitioner there is no difficulty about it. When Prana passes through the Sushumna-hole it will not always go upwards with that fixity of attention tied to it. Both will show a tendency for dissipation and so for a downward course. The reason is that both are volatile and unsteady as Mahopanishad says: "Chanchalatvam Manodharme vanherdhamo yathosh-nata." Chit (a mental act) is Anuh (atomic). It is more subtle than Akas, ether, itself (Mahopanishad). It becomes volatile by the heat of anger as another Upanishad says. When mind shows a tendency for dissipation the Yoga-practitioner is to conceive a point in Sushumna and try to fix it there and make it move at worst with the course of Prana charged with Kundalini-Sakti through the spinal Nadi. If Prana itself shows a tendency to course downwards, it can be prevented from so doing by fixing the mind at a point inside the Sushumna-Nadi. Both are interdependent. If the one is controlled the other is equally controlled. Yoga-Choodamani-Upanishad compares Jivas tied to Prana and Apana to a bird tied to a rope. The simile equally applies to the relation between Prana and mind. According to Atma-bodhupanishad, Jiva is identical with Linga-Sareera, and this means that Prana and Apana are tied to mind in the same way as a bird is tied to a rope. If the rope is pulled, the bird is also pulled with it. If the bird is pulled, the rope too is pulled with it. As Hathapradeepika, on the authority of an Upanishad, says: "If Prana moves, mind also moves. If Prana becomes immovable, mind too becomes fixed." Annapoornopanishad says: "Yogins practise Pranayama for the sake of the cessation of mental activity." The same Upanishad says— "Moksha, salvation, is the cessation of all desires and mental activity."

By such a process, an equanimity (Samata) is attained, and by Samata-vasat 'a translation into an unthinkable form in Self (Atman) or Paramatman is attained.' Paramatman himself is located inside the higher condition in which mind gets translated in the course of its passage through Sushumna-Nadi with Kundalini-Sakti. According to Mahopanishad, "dangers and stupendous miseries all emanate from Ahankara, and there is no greater enemy than Ahankara." In order to get over this enemy, the higher form of Kundalini-Sakti is to be embraced and the grosser form of it is to be abandoned. When the higher form of Sakti shows a tendency for relapse into a lower form she is

amatya recognises as Chyuta-Madhyama-Gandhara and Chyuta-Nishada have ratios of 1: 28663 and 1: 93800 which are really distinct intervals and which are sharper than the usually recognised intervals. But the natural. This is why Ramaamatya, though following Sarangadeva, holds that Kakali-nishada and Antara-Gandhara were rarely used, still mentions a large number of Ragas into whose scales these largely enter. Another mistake made by Subharama Deekshit is in his supposing that the Praati-madhyama (F sharp) usually recognised is one Sruti flatter than Varaali-madhyama which is the name given by him and which some musicians also prefer. But the Praati-madhyama as employed at present is exactly identical with the modern F sharp, the former having a ratio of 1:41418 and the latter 1: 41121; whereas the higher interval recognised by him has a ratio of 1:45945. But Subharama Deekshit's "Varaali-madhyama" is not the Praati-madhyama that is employed at the present day. He would make us believe that the "Varaali-madhyama" is the one actually employed, which, in his opinion, is the real Praati-madhyama that ought to enter into the composition of Ragas. If this were also the view of Ramaamatya, he would not have recognised fourteen distinct intervals: (Chaturdash svaraahyete rage rage bhavanti ame). Ramaamatya in giving the scales of Ragas, mentions those that have Antara-Gandhara and Kakali-nishada as their third and seventh notes, and others into which higher intervals, viz., Chyuta-Madhyama-Gandhara and Chyuta-nishada enter, thus recognising their separate existence. If he had thought that Ragas with these higher intervals alone should be recognised, he would not have mentioned Ragas with Antara-Gandhara and Kakali-nishada, which, he was led to believe, were rarely employed. He specially refers to Saranganata, Suddhanata, kriya, Dasakshi, Suddhanata, etc., in which the sharper intervals are used, although, as I said above, these are not now admitted as distinct notes but as Gamaka or grace-notes.

In the clear exposition of the chromatic intervals derived from the original Sruti scale, no modern theorist has surpassed Ramaamatya and Somanatha to whom the credit of solving the intricate problem of the Sruti which has been a bugbear to theorists generally, is due. Although a complete system of music had not been attempted by him, still he achieved success within the limits prescribed by himself. We have no means of reviewing his musical compositions which were popular in his day, but which have not come down to us either in their entirety or even in fragments. Suffice it to say that they have not achieved that popularity which characterises the immortal Tyagaraja's Kritis which are for all time. While he has achieved a monumental fame as a theorist, he would be scarcely remembered as a composer of high merit judging from his already forgotten compositions. In the zenith of the glory of the Vijayanagar dynasty, while his practical counsels as Minister in the administration of a now "Forgotten Empire," and his literary efforts, as a poet and scholar, are all forgotten, or are remembered as relics of a by-gone empire his elaborate and intelligent exposition of one of the most intricate subjects of Hindu Music will be gratefully remembered and he would always be acknowledged as an authority to be safely followed.

In regard to the fact that Ramaamatya has embodied in his work whole passages from Ratnakara without acknowledgment, we find that, without seeming to plagiarise, it has been customary with the authors of treatises on Music, Poetry, Rhetoric, Astronomy, Astrology and the like, in olden days, to utilize passages, verses, aphorisms and paragraphs from well-known works when they had to express the same rules and same ideas, as they could not alter the form or wording thereof. Their bona-fide is, so far, unquestioned—

Ed. "Arya" has won the laurels of the East and West for its clear and concise exposition of the science of music.

SOME THOUGHTS ON HAPPINESS

SHAKESPEARE AND ECCLESIASTES

A STUDY

(By Emanuel Sternheim, of London)

"I have had a most rare vision. I have had a dream, past the wit of man to say what dream it was."

These are the expressions which Shakespeare puts upon the lips of one of his characters, and may well be taken as his own estimate of the play in which the words occur; it is entitled "A Midsummer Night's Dream."

What splendid visions fill the mind as the stately figure of Theseus, Duke of Athens, passes before us, leading in Hippolyta, his beautiful bride, the queen of the Amazons! Love weaves its web of gorgeous fancy around their forms. The soft, warm night, enriched with the odours of many flowers, o'er-arched with the dark canopy of the star-spangled heavens, inspires the poet with a lover's heart. Oberon, King of the Fairies, Titania, his Queen, and rollicking Puck, the sprightly messenger, with all the troops of the Fairies, come to dance in ringlets to the whistling wind, to commingle with princes and peasants, to mock and sport in thoughtless humour. With the juice of the magical flower squeezed into the eyes of the sleepers, and "with a thousand mirthful quips and pranks they turn into confusion the loves and hates, the jealousies and rivalries of the human mortals."

The poet sports with emotions; he mingles, confuses, redoubles, interweaves them again and again, and unweaves these loves like the mazes of a dance, and weaves the noble and tender figures pass by the verdant bushes, beneath the radiant eyes of the stars, now wet with tears, now bright with rapture. This is a dream of enchantment; it is truly a "Midsummer Night's Dream."

But it has often been asked, is there any meaning in this wild and unbridled phantasmagoria? Is there any sense in this phantasmagoria of the human and animal, the dull and pathetic, the grotesque and beautiful, prosaic and sublime? In considering this, question Heinrich Heine observes that there are those who "when they stand before the magic garden of the Shakespearean comedy are frightened by their knowledge and experience counts for naught." At the very gateway of reason halts, and the heart is confused; the magic wand is needed at whose touch the gates of the palace shall fly open. There they stand with

wondering eyes and look through the golden bars. They see the knights and the noble ladies, the shepherds and the shepherdesses, the fools and the wise men wandering beneath the lofty trees; they see the lover and his beloved rest in the cool shade and exchange tender sentiments; and behold some fabulous animal, perhaps a deer with silver antlers chases by; or it may be a timid unicorn springs from the bushes and lays its head in the lap of the beautiful maiden. They see how the wonderful water-nymphs with green hair and glittering sails, come up out of the fountains; and lo! now the moon rises. Then they hear the nightingales warble and they shake their wise little heads about all this incomprehensible foolish stuff.

Hippolyta.— 'Tis strange, my Theseus, that these lovers speak of.
Theseus.— More strange than true; I never may believe
 These antique fables, nor these fairy toys.
 Lovers and madmen have such seething brains,
 Such shaping fantasies, that apprehend
 More than cool reason ever apprehends.
 The poet's eye in a fine frenzy rolling
 Doth glance from heaven to earth, from earth to heaven;
 And, as imagination hodies forth
 The forms of things unknown, the poet's pen
 Turns them to shapes and gives to airy nothing
 A local habitation and a name.

Through this very speech Shakespeare makes his characters say that what he has told us is nothing but an idle dream of "Love in idleness."

Let all this be granted, yet who does not feel that in the heart of this dream there nestles a reality? His passion is real, for it moves us. Its loves and fears, its joys and tears, its laughter and gaiety, its tenderness and pathos play upon the heart-strings with power to awaken the ravishing melodies of soul awakening harmony.

The genius of the poet, even in the midst of the drama, sounds the depths of the human soul.

"Midsummer Night's Dream" is Shakespeare's portrayal of mankind's dream of happiness. The scene of his dream is the round earth. All time is his, all mankind is his hero, he speaks to all ages, and interprets all hearts. He pictures an ideal world, where all the cares of earth are laughed away, and all its joys glorified by the rainbow tints of rarest beauty. Here all is sweetness and love; the baser passions are unknown. The eye drinks in the delights of the cool forest as we wander through its glades by moonlight, and the heart is excited by a rapture as of odours breathed from beds of fragrant flowers.

It is a dream of purest, most perfect happiness. Happiness—is not this the end and aim of our being?—How we cling to life that we may attain it! For this, youths sigh and maidens yearn. Oh! that the chain of every galling restraint might be sundered, that happiness might become ours! For such freedom, youth, manhood, even old age is ready to do and dare all. Do not

poets sing of an Elysium of bliss, where ease and content shall crown our joys and happiness be found at last?

Has not each Utopian prophet and reformer some such vision of happiness in mind? Shakespeare gives it voice and tongue. He carries us forth into the freedom of the woods. The restraints of the city and its lawful orderliness are left behind. It might as well be London as Athens, and the woods in which we roam as well be those of Epping Forest.

Shakespeare shows us how men and women act when freed from restraint, when the sense of responsibility is cast off like a load, and every whim and caprice as it flits over the spirit is as speedily permitted to rule. Who are these that come into this wood land of freedom? First the lovers twain bent upon a secret marriage in a place of safety in the wilderness of this covert. Lysander and Hermia have forgot the way, and in sweet sense of innocence, worn out by their wanderings, they rest upon the green turf of some mossy bank. Demetrius roams the forest in wild search of Hermia who requites not his love, himself followed in hapless pursuit by wretched Helena, whose love he does not return. These foes become the sport of the elves and fairies who infect the woods. Oberon, Captain of the fairy band, Titania, his dainty Queen, their messenger the shrewd and knavish Puck—that "Merry wanderer of the night," and all their train of dappled elves, "following darkness like a dream," to sleep in flowers, to sip the dewdrops, to fan with wings of painted butterflies the moonbeams from their eyes, to live the easy, merry, luxurious life of the pleasures of the senses. What are these hobgoblins that harass and confuse these lovers, but the fantastical caprices of thought which has thrown off reason, but that of the flitting emotions called forth by each passing whim of the senses. Into this open wood of freedom, under the mild moon of the midsummer night in motley spectacle we see gathered Quince and Bottom, Flute, Starveling and Snout, the "rude mechanicals" of the town. They have come to rehearse the play of Pyramus and Thisbe, which they are to produce for the king's marriage day. Such is their dream of the holiday pleasure and unrestrained happiness. But what freaks do not occur in dreams! Has anything so grotesque ever been conceived as Nick Bottom the weaver transformed with ass's head, receiving the tender caresses of fair and gentle Titania, the foolish Queen of Fairies, enamoured by the spell of the magic love-potion of wicked Puck? "To say the truth, reason and love keep little company together now-a-days," quoth Bottom. In these words he gives us the key to the mystery of this play. Wise students have surmised that Titania's pleasure, self gratification, lawless freedom as they seem to young desire—the perfection of grace and charm and refinement. Bottom signifies the same selfish and sensuous traits as they are in their prose reality, and as experience finds them after the trial that always disappoints. In Bottom the sensual and sensuous life appears as a purely animal. These rude clowns are brought into contrast with the delicate creatures of fairyland to vividly contrast the vulgarities of human nature with its heroic and beautiful idealities. When Reason is away these two are wed. Pleasure sinks into the arms of sensuousness, idealism is degraded into naturalism, principle

yields to passion, and all human life becomes such a hodge-podge of senselessness no wonder fairy Puck stands with arms akimbo and a mill of laughter shouts aloud: "What fools these mortals be!"

Yea, how foolish is the dream of happiness which seeks its realisation in the wild woods of unrestraint! What wonder the poet awakened his minions that they

"May all to Athens back again repair,

And think no more of this night's accidents,

But as the fierce vexation of a dream."

As truly has it been said that Athens here does not mean a place, but symbolises an ethical condition and habit. The city stands for law, the city denotes reason, the forest signifies caprice, the city's aim secures right, as the forest's want of aim encourages license; in the city the good of all is the end of each, in the forest each knows no rule but his own pleasure. The city for work, the forest for idleness.

So in contrast with the capricious beings of the forest Shakespeare presents us to the orderly life of the Court. Theseus the favorite demi-god of Athens, stands forth in the midst as the type. He is the man of reason and law, the man of real life—Life with a real purpose, a rule of right, a human duty, a divine aspiration, the only true life. He has conquered the Minotaur of blind passion, and won Hippolyta, pure womanhood for his bride. Their marriage day is full of those regal splendours whose lasting bliss dispels the moonshine of absurdity in which alone could revel the gnomes and elves in a foolish "Midsummer Night's Dream."

I have not pointed out with so much care the meaning of this great play merely as an entertaining pastime. Shakespeare follows the stream of truth that flows through the Bible, perhaps more truly than any writer who ever lived.

"Shakespeare and the Bible have made me Archbishop of York," says John Sharpe, one of the greatest of English prelates of bygone days, who has the greatest name in all literature was not merely a poet, he was a great moral philosopher. The lessons which in his inimitable way he has set forth in the light fancies of "A Midsummer Night's Dream" are none other but the same lessons, which in the epigrammatic wealth of his teachings, Ecclesiastes has poured out like countless treasures from the storehouse of his wisdom and experience.

In fancy we see the philosopher sit with furrowed brow and features cast with clouds of perplexity, as he dreams his dream of happiness. He imagines himself saying: "I was a very unhappy mortal, I gazed upon the Universe and its very sunshine seemed to mock me! Behold! The sun sets and returns again to his gladsome course, the wheels of the world in the unending round of their unhappy dance. All the time on the sea, but the sea is never full and the waters before us again, whence they merrily sprang. All life lasts but that of a moment. One generation passeth away, and another generation cometh while the earth endureth."

ever. There is nothing new under the sun. Of man there is no recollection. He passes away and leaves no trace; and there will likewise be no recollection of those who are to come. Vanity of vanities, all is vanity.

Such is the Prologue in which Ecclesiastes sets forth in the first chapter this mysterious problem of life.

Lost in thought he dreams: Now I dreamed I was Solomon, king of Jerusalem, and resolved that I would search out wisdom, and that I should bring me happiness. So I gave myself up to the pursuit of knowledge, and I obtained greater and more wisdom than all those who had been before me in Jerusalem. But alas! I found this also a torture of the spirit. For I found that where there is much wisdom, there is much vexation; and as he increaseth his knowledge but increases his pain. The more one knows the more he finds there is to know. The effort to gain all knowledge is vain, even a torture of the spirit. Come, then, I said in my heart, I will have a taste of joy. I will get pleasure, and that will yield me happiness. I will indulge in laughter till I go wild. I will taste of very joy. I will have wine for the palate. I will feast my eyes. Magnificent temples and palaces shall arise, I will build gorgeous works of art. I will plant vineyards and gardens with plashing fountains. All this I did. Hundreds of slaves did my bidding. The treasures, the spices and gems of all lands I gathered unto myself. I procured for myself male and female singers, wagons and chariots. Whatever my eyes desired, I refused them not; but when I turned to consider it in the future, I found it all vanity, and a torture of the spirit. I weighed wisdom against pleasure. It has an advantage, indeed, as light over darkness, for the wise man has his eyes in his head, but the fool walketh in darkness, but both will die alike. Then where is the advantage? The wise will be no more remembered than the foolish. In the days that are coming all will be forgotten. All is vanity. Therefore I hate this life. What profit has a man for all his worry? All its wisdom and toil and energy are useless, for the man knows but a fool will inherit all. Let me not think of it. It fills my days with pain and vexation and in the night my heart takes no rest. Let me only eat and drink and enjoy the earthly things that God has appointed. But I found this also to be vanity and a vexation of spirit.

I dreamed again a dream of truer and more lasting happiness. I turned from my foolishness and gave myself a busy task to do. But soon I found it all of no avail. There is a fatal law, which God hath set. Whatsoever he doth will be forever; nothing can be added to it, nothing can be taken away from it. For everything there is a season and a proper time for every pursuit under the heavens. There is a time to be born and a time to die; a time to plant and a time to pluck up what hath been planted. A time to rend and a time to sew. A time of war and a time of peace. What profit, then, has he who laboureth? Wickedness still holds the place of justice, and the power of God's retribution. What can men do? We are no better than the beasts. Like them we are born, like them we suffer, and enjoy, like them we die. Our pre-eminence over them is naught. I envy the dead more than the living. Happier than both of them is he who hath not yet come into being, who hath not seen the evil that is done under the sun. The only

good thing I have seen that is fitting to do, is to eat and drink and enjoy the good which God hath given, for the days of one's life are not many, and God hath bestowed the joy of the heart.

Still I dreamed on. It seemed in my dream that I grew rich in experience. I found that though a man have riches, property and honour, and nothing be wanting for the satisfaction of all that for which ~~the soul~~ ^{the soul} longs, yet he cannot enjoy all, he is never satisfied. Failure often attends wealth. The future is always unknown. "I will yet be happy," I cried; ~~but I learn~~ ^{but I learn} restraint. A good name is better than precious oil, and the day of death better than the day of birth. I will learn wisdom from life's brevity; I will be content in spirit. I will be not too righteous, nor yet too wicked. I will not be over-wise nor yet be a fool. I will take no heed of harsh words and ~~curse~~ ^{curse}. I will not put much faith in man; and still less in woman. I will be wise. I will be prudent. I will keep the King's command whatever it may be. I will submit, however slow the trial, however unfair the judgment. I will not meddle in the opinions of others. In common sense, in worldly wisdom, I will find content and realise my dream of happiness.

Ah! but see now how often it happens that the righteous man, in spite of prudence and common-sense worldly wisdom, suffers for the deeds of the wicked. How often the wicked enjoy the favour that is due only to the righteous. No, no, this also is vanity. Let me only praise joyfulness,—for there is nothing better for a man under the sun than to eat, drink and be merry. For this he may do, whatever else he does, during the days which God has given under the sun.

Like one tossing about in a feverish sleep, dreaming so vividly that his death takes fast hold of his very soul, Koheleth breathes forth in broken incoherent phrases, reviewing, repeating, emphasising what he has said before, going over the whole argument. Wisdom is a snare; pleasure is a mockery; toil is barren of results; moderation is folly; because everything is ordained, love and hate, good and evil. There is one occurrence for all; fools, madmen and the wise all alike go to the dead, and the dead know not the least and have no reward and their memory is forgotten. So if a man live even many years let him rejoice in them all and let him remember the days of darkness; for they will be many; all that cometh is vanity. So ends Koheleth's dream of happiness.

Light, joyous, child-like and frivolous, was the dream of happiness of Shakespeare's "Midsummer Night's Dream." Heavy, sorrowful, sombre and full of despair is this dream of Koheleth. It is the dull and frightful vision of the wintry night of life's despair. As Shakespeare wakes his minions from their dreams of capering folly and brings them back to sense and reason, so Koheleth seems to rouse himself from his laden slumbers, heavy with the sighs and moans of a dark despair, and turns upon his haunting, midnight thoughts to wake them to nobler strains of hope and faith.

Like Shakespeare, he, too, makes all time his own; and the round earth his stage, while he speaks to all ages and interprets all hearts.

Every age has its period of "Weltschmerz", every generation those who are blase and over-weighted with the ennui of existence. In our very day we see the rose-cheeked lads and lassies complain of the wearisomeness of this fin-de-siecle wantonness; over-wise in the conceit of a shallow philosophy which has found out all worldly wisdom, tried all worldly experience. Going the rounds of all pleasures and leaping out of all grief and trials into new excitement of pleasures, they can only groan out the pessimistic wail: "Vanity of vanities, all is vanity and vexation of spirit." Like one waking from the nightmare with a shriek, Koheleth cries: "Rejoice. O young man in the youth, and let thy heart cheer in the days of thy youthful vigour and walk in the ways of thine heart, and in the sight of thine eyes;—but"—on this "but" hinges the gate which shuts out the false and opens up the only true philosophy of life—"but know thou that for all these things God will bring thee into judgment". It is the sense of moral accountability which gives a meaning to life. Without that all is vanity and a chasing after wind. It is the quickened conscience which makes you sick of a life of mere sensual enjoyment. Put away these foolish, childish, false dreams of happiness. Remember thy Creator even in the days of thy youth. Think of the days to come in which you will be unable to indulge in these fleeting pleasures.

Shakespeare, in his play, calls men and women away from the woods of unrestraint and wakes them from their false dreams of happiness in unlicensed pleasure.

Koheleth calls men and women away from every scene of unrestrained indulgence, not only those of pleasure and folly, but of toil, of ambition for wealth, and power and knowledge.

Shakespeare, though in his masterly way, reveals but one phase of this problem of life. He condemns the senselessness of folly.

Koheleth, however, reveals all the phases of the problem, and solves them all. He ranges through the world and every form of human experience, leaves none untried. He tastes every pleasure and tries every task, he achieves every ambition, he exalts every faculty. He finds every dream of happiness false. He finds the happiness of a true life the only real and lasting happiness. Shakespeare, in the play, shows the stability of the orderly and rational life as opposed to the capriciousness of that which is unlicensed and unrestrained. Koheleth sounds deeper depth. He shows the sublimity of the moral life, not only as opposed to every form of the sensual life of mere pleasure, but also as opposed to the life of worldly wisdom, yea even to the life of over-mastering ambition and toil; but also to the nobler yet none the less incomplete and disappointing ideals of the intellectual life.

Shakespeare in "Midsummer Night's Dream" ignores death. He scarcely touches on the pains and evils of life, its miseries, griefs, cruelties and wretchedness.

Koheleth depicts all the anguish and terror of the human heart at the recognition of mortality, but rises out of the despair of perdition to the sublime faith in the hereafter: "The dust will return to the earth as it was, but the spirit will return unto God who gave it". He leaves none of life's evil known.

He uncovers every vice. But he mounts through the struggles of the soul to the inspiring and thrilling conviction that "sorrow may last for the night, but joy cometh in the morning." Wickedness may prosper in the world, but the day of God's retribution will not fail. He sums up the whole of philosophy with the sterling injunction that, after all, not happiness but character is the aim of life. "Let us hear the conclusion of the whole matter: Fear God and keep His Commandments, for this is the whole duty of man."

CHARACTER AND PROGRESS

(By K. N. Anantashubrahmanya Aiyar, B. A. B. L.)

It has been a fact often observed that no institution exists for a long time. Be they built upon as strong foundations, as any amount of liberal and enlightened principles could lay, they unerringly sink into utter oblivion, sooner or later, and become even objects of contempt to the rising wiser generation. This has been the case all over the world and history bears it out. Babylon fell first. Ancient Egypt with its Government of the Ptolemies, its religion, and civilization, and its commercial prosperity has disappeared from the surface of the earth. In its decay rose another Empire, the Greek, which notwithstanding its great advance in the fine arts, its sublime philosophy, and its excellent forms of Government with its Phidias, Socrates, Plato, Solon, and Pericles, submitted to the cruel decrees of Time. Its place was taken up by the Carthaginian and Roman empires; and these also met with the same treatment from cruel Time. Our every-day experience also establishes this truth.

The Hindus have not ceased to exist as a nation, though many of their social and religious institutions have become meaningless, dead and corrupt. It is the duty of every Aryan to restore them to their former purity and usefulness, and thus avert the extinction of his nation, which else is sure to follow. The time-honoured institutions of Sannyasam, Caste-system and Upanayanam show signs of decay and draw upon their heads in no uncommon degree the contempt and ridicule of the very persons, whose duty it is to respect them. Sannyasam in the palmy days of old meant simply the outward manifestation of the inner purity. Knowledge and self-control are now condemned as a cloak for hypocrisy. Even real Sannyasins now pass for perfect humbugs, who shave their heads and assume the Kashaya-vastra with the sole object of gaining their livelihood and forcing respect and esteem from others. Caste-system, which was a natural growth and is a moral necessity, is now wrongly attributed to the ignorance of the authors of the Sastras. In the natures of different persons and the different bents of their mind, we can see how caste-system is a natural growth. This natural growth was then put on a moral basis by the authors of the Sastras. If they had not done so, it would have assumed the cruel and horrible shape it has assumed in the West, of classes. And for the noble service thus rendered they are now condemned as a set of fools who sank the land in ruin. The moral basis upon which the caste-system rests is well explained in the Gita

when Sri Krishna dilates at length upon the three qualities, Sattva, Rajas, and Tamas.

Having noted these, it is our duty to see how and why these institutions have become dead masses of corruption. The how is easily answered by saying that every individual who is a unit in the society takes but little care in preserving it from corruption and putrefaction, and still less interest in its development. Having thus answered the how, we must now try to understand why it is that the individuals became so idle and careless about the institution. Then alone will the how and the why be completely answered. The answer is, because they lacked completely, or in part at least, those things which alone go to make up character upon which society or any other institution takes its stand and works. Character is the sole life of the society as it is of the individual. Once character is lost, the society becomes null and void. The things which thus go to make up character are knowledge or rather Wisdom, Will-power, and Self-control. Each of these has a share in moulding our character.

Knowledge.—Knowledge is the one thing essential to our success. Without it nothing can be accomplished. Knowledge in respect of its passivity or activity is of two kinds, namely, theoretical and practical, or unrealised and realised; with regard to the sphere of knowledge it may be considered in two relations, viz., knowledge of the Kshetra and knowledge of the Kshetrajna. What is the Kshetra and what Kshetrajna? The Kshetra embraces the five Mahā Bhūtas, the gross physical body of man, the five senses and the Manas, Buddhi, Ahankara, and Chitta, within its bounds. The Hindu philosophers, unlike their Western brethren, hold that the Kshetra as defined above is completely material. But in the West the mind or Manas is generally held to be immaterial. This is one of the most distinguishing features of Hindu Philosophy. The Kshetrajna is the real, witnessing self in man. It is immaterial, without beginning, without end, immortal. It is the infinite and absolute, Sat-chidananda. The whole universe is a manifestation arising from the union of the Kshetra and Kshetrajna. Sri Bhagavan says in the Gita XIII, 26: "Whatsoever existence is born, immobile or mobile, O best of Bharatas, it is from the union between the Kshetra and Kshetrajna."

It is the knowledge of these two that is required. So we find Angiras teaching both these kinds of knowledge. But yet the knowledge of Self alone is real. All other knowledge is of the unreal and useless. For, what do the Upanishads say? "All knowledge must tend towards the real knowledge of Atman." "He falls who uses knowledge for baser ends." Without knowledge he is no less than a savage. Without it he cannot appreciate true excellence and beauty. He does not see what virtue is. He has no conception of vice; and in his innocence or ignorance led by the senses in the society of which he lives, falls into wicked and vicious ways. Completely selfish as he is, he is not led on by any desire for really benefiting the world. He is a stranger to the benefits of union. Union is strength, is totally unknown to him. These are some of the evils arising from want of knowledge. Clearly then we see that knowledge is an essential factor in good character. But knowledge is only one of the constituents of character.

Knowledge, it is true, will enable one to think correctly. It will teach what is good and what is evil. It will tell you that virtues must be practised and vices shunned. But this knowledge is of very little use unless it is brought to bear upon every-day experience. This knowledge must be practically worked out. The superiority of Hinduism lies in this, that it lays more emphasis upon practice than on theory. The make-up of the Society in ancient India was such that every one acted according to the dictates of the Sastras even without demanding an explanation of their *rationale*. And, when they had so acted upon the dictates for a number of days, they found out for themselves the explanation without any extraneous help. But Society has changed, and now-a-days nobody follows the Sastras unless he is first taught the rationale of the principles therein. Hence the need for work, hence the need for religious journals, societies and lectures. It is with this aim of securing more practical, than theoretical, knowledge that the Sastras have laid down rules for the guidance of all. In days gone by, the Brahmacharin had to study the Vedas from a Guru, living under his roof for a period of twelve years. This custom is based on the principle "Example is better than precept." The rules of Grihasthasrama too are laid down with an eye to this principle. Dharmaputra, while a boy, was taught a book full of moral precepts. The other boys soon learned it also and recited its contents to their teacher. But Dharmaputra was unable to proceed further than the first two maxims which were: 'Wish to do good', and 'the one thing to be subdued is anger.' The teacher began to scold Dharmaputra, who calmly replied: 'I have not yet fully understood even the first two precepts and they have not yet come into my practice. How shall I then understand the rest?' But does Hinduism simply ask one to be practical and then remain silent? No; it itself is practical. It points out the methods of putting into practice the principles it teaches. Now, what are these methods? 'Man,' it is said 'is the creature of reflection'; but it may equally well be said of him, man is the creature of habit. For, reflection or thinking has taught him what is necessary to make him a man. But until he realises these in practice he is no man in the real sense of the word. This realisation can be effected only when by habit he learns to apply his knowledge to every-day life. And in order to enable him to so apply his knowledge there must be a strong force at work in him. A strong, trained will-power is necessary. Hinduism teaches the methods of practice when it teaches one how to acquire this will-power. The power of Yoga and asceticism in strengthening will-power is well set forth in works treating of Yoga-philosophy.

Satsanga also helps us in strengthening the will-power. *Satsanga* means association with the good; and students of psychology can understand what a powerful influence great and holy souls have upon us by their teachings and actions, and how even their silent presence inspires us with noble thoughts and thus strengthens our will-power. But men, however good, are not perfect and do not agree with one another and then they will not be always with us, they may be separated from us. Therefore the only perfect ideal friend and Guru with whom we may always be, is the Atman, without beginning and end, the spotless *Sat-chidanandam*. But, one must may follow him, but find out where he goes wrong and guard yourself.

There is also required a certain amount of self-reverence which alone makes us strong enough to withstand the ridicule and mockery of the foolish. Be in all actions guided by your principles if you are convinced of the righteousness of the principles. Cross ignorance may laugh at us and put us down for fools. Consider the public opinion as quite unfounded and hence worthless. Sri Rama Krishna Paramahansa, when he was practising *yoga* in his younger days, was considered mad. He did not care much for this opinion. He still persevered in Yoga. A female Sannyasin came to him, and told him that the very people who characterized him as mad were themselves mad; they were mad after the unreal things, while he himself was mad after the One Reality and taught him the higher secrets of Yoga. Ramakrishna ever afterwards laboured to remove the madness of the world and how much he has succeeded in his attempts is plain to all of us. Let his teachings triumph and let his madness deliver us from madness? So knowledge without will-power shines no more than the silvery moon through clustering black clouds. But these two alone are insufficient to give man his character.

There is one thing more which he must possess and that is *self-control*. A man may be wise and possess strong will-power. He may do many things to benefit society. But it is not enough if he utilises his will power in doing good deeds. The function of will-power is two-fold. It must act and it must resist the influence of vice which like a Siren entices him. It is in this resistance that self-control consists. One may himself be wicked and vicious. Is it not enough if he does many things to benefit the society? This is most silly reasoning. For, consider how a vicious man can benefit society. If by benefit is meant only assisting another with his money, getting hospitals built, or tanks dug out, and in many other ways contributing to the material prosperity of the society, then surely he is benefiting society. But if benefit is meant earnest efforts to give the society a long and active life, then the benefits of which he says he is the author, are completely eclipsed when placed side by side with the evils which result from want of self-control. The author of these so-called benefits is generally regarded by others with respect. He is looked upon by the unwise or less wise masses as a model to be followed. And in thus following him, society falls into the grossest ignorance, wickedness, and licentiousness. It falls from the highest eminence to the lowest pit of corruption. So the want of self-control is injurious not only to himself but to the society also. The need for self-control, in men who are conspicuous for their learning, wealth and charity, is more than in others who cannot exercise so much influence upon society. Kings and princes, ministers and zemindars, judges and other officers, it is your duty to protect society, not by your power, wealth, and justice but by your character. You men of knowledge and learning, on you lies a higher responsibility; for you teach the higher virtues and if you practise the meaner vices, surely you more than any one else ruin the land, for you are to be copied. Set yourselves up as ideals for your less advanced brethren. Increase of wisdom and will-power depends upon self-control. A wise man must of necessity be self-controlled. It is one of the essentials of wisdom. No man is wise, though acquainted with all book-knowledge and is possessed of great talents for

action. Knowledge, will-power, and self-control, these alone can make man perfect. With these he is as powerful as the greatest emperor who performs a Raja-suya, nay, even greater. The emperor's power is limited by the laws of the land. If he does not rule by those laws, the people rise in revolt and drive him out of his dominions. The foes attack him and deprive him of his power. At heart he enjoys no peace. He is always whirled round and round in a whirlpool of cares. But a man of perfect character is master of such power as no amount of wealth, health or position could procure. It is almost unlimited. It flows from an unfailing source. It differs not only in quantity from the earthly power but also in possessing the peculiar property, which the other has not, of giving peace of mind to its possessor. A man of perfect character or wisdom sees no difference between himself and others. He has got beyond all dualities. Unity alone exists for him. This unity is his basis for morality and the one basis that alone is invulnerable. He himself having by long labour arrived at this unity, this Sat-chidanandan renounces even that Anandam or bliss for the sake of Humanity. He protects, teaches, and guides humanity to reach that Bliss which he has won by continued efforts.

WANTED A NEW INSTITUTE

(By V. A. Kalyanhar)

I. THE SIGNS OF THE TIMES

There is but one God; one religion; one humanity; and there ought to be only one history, the history of this humanity; One truth, unity underlying all phases of activity and rendering possible the play on its surface of multitudinous waves of sub-human, human and super-human phenomena.

This old truth, though oft repeated, is yet delusive, eludes our grasp; recedes when most we desire it nearer; and bathes us in its rays without our realising it, and though nearest to all is yet inaccessible and unreachable.

That there is only one history, the history of one humanity, is one phase, the most potent phase of this truth. And what is this one history? It is the great book of human experience. It describes the essential unity under the apparent diversity pervading the universe and preaches love, teaches harmony, at each point and deals heavy blows at the heresy of separateness that has been causing so much havoc of human heart in this world. This sense of separateness, nay, the Devata of this sense of separateness that each human being rears and worships in his inner heart has proved a veritable demon lording over every activity of the human divinity and affixing its own stamp on the coinage of the human mind and walling itself strong against the cool and respectful, though oftentimes repeated, knocks of the inner still voice in man. This elemental growing parasite-like upon the ashes of its parent, stands spectre-like at the gate whenever and wherever the Devata of self-sacrifice calls. No place, however sacred, in our household, is out of the reach of this sneaking reptile of separateness that glides unobserved and devours all it comes in contact with. Every duty, every act of love, every activity, be it of the body,

of the speech, or, of the mind, gets crushed between the voracious jaws of this ugly beast of separateness; and man, as the sure fruit of this union of himself with his own offspring, turns out a beast of the ugliest shape and blackest dye and goes the way of destruction.

This suicidal policy is carried on till, like the Asura of old who devoured a cartful of cooked rice and also the man who brought it, every day by turns, in his realms, it is rent in pieces by the higher self of the man—the spiritual part that takes a pleasure and a joy in giving, in emptying and pouring itself out for others.

Man is therefore advised by the wise who know, to live according to Nature which exists for others and not for itself. The powers of the Good are for the benefit of others. Such is the law, the law of Nature, the law of the human heart which by nature beats sympathetically with the heart in Nature; the God within being one with the God without, man.

Why then this suffering on earth? What is the let that prevents any reconciliation between man and Nature, between man and man? Who is responsible for the clearly cut separateness that has flooded the heart of man with thoughts of hate and selfish love? Desire, lower desire that, with face downwards, draws every thing of the spirit down to the level of matter, and drags to the mire of materiality the divine spark in Man.

How can desire, but a reflection in the grosser matter of the bliss of the spirit in man, be held to be so powerful? This arrangement is part of the economy of the unbounded mercy of Providence in adjusting the destinies of each individual and also of the whole cosmos. Though temporary in consequence, the potency of desire is a necessary factor in developing individuality in man. So far it will be justified and no farther. But now-a-days the furthest limit is being reached in the unbounded and untrammelled ravages of desire, always under the guise and excuse of sacredness, or selflessness of human movements. Under this arrangement discouraged by the divinity of man, the more desire is spread out and extended, the more it recoils and the shorter it becomes as one end thereof remains in the hand of man. Like Bhasma-Asura of old, desire flies at the throat of its father and threatens the peace of its mother. The remedy appears with the advent of Vishnu. As the name of the remedy implies, the desire should be expanded, and this expansion is possible and reflects good and health only when the desire is turned against itself. For then no link grows between the desire and its owner.

Thus, at a certain stage of the question of expanding desire, enter two considerations, viz., expansion of desire with one end thereof in our hands and expansion without such a hold, the latter having the way of man's divine blessedness on earth. The connecting chord that strengthens, tightens and fattens itself at each stretch should be snapped at the end near the hand of man; but the pain resulting from such a daring act is such that man cannot for his long familiarity put up with. To crown his experiment with success, man should try to untie the coils and reduce the string into the prime state, and this can only be possible when the string gets expanded.

Desire should hence be spread over a large and larger area, so that the strength of each chord is recognised and utilised to the best advantage. The beads in the chord are beaten thinner and thinner that the underlying unity is discerned to an appreciable degree. If the desire that was hitherto coiling itself round its parent is thrown out to cover in its fold the family, the community, the town, the country, the whole world and the whole of humanity, the essential unity leaps out of the darkness of the man's heart and is reflected upon the all outside. At this stage lurks a danger, a danger that should be averted in the initial steps. For the danger will, when once it is connived at and allowed to exist long, eat up the vitals of the man's spiritual perception; and the materially spotted beast will again return home to him.

And the danger will surely be removed from the path if the desire casts no eye behind, and if its importunities to revel again in his heart are sternly frowned out by him. With this view it must be taught to look in upon every activity of its own. And this process repeated at every turn, the source of all activity will blossom and it is but another phase of the Divinity in man. In truth the motive power is not at this stage styled a desire; and it is an act of the God in man.

Surely an intermediate stage should be allowed. This we now go to. Human activity is two-forked, two-tongued. With one tongue it tastes of the fruits that grow and meet it; and with the other, it asserts itself and increases in stature. Like the wily serpent it turns round upon itself. In terms of philosophy, two motives are there that bind a man to his actions and thus tie him fast to earth again and often and they are, attachment as enjoyer, and secondly attachment as doer. "I enjoy the fruits of the deed" and "I am the doer."—these two are the double-edged desire that dazzles a man's eyes and robs him of his rightful reason.

This stage marks the critical point in a man's progress and also likewise in a nation's advancement.

In India, at the present hour human activity in the aggregate passes through this intermediate stage, and as it has been already said, the desire-expansion of the hour grasps one end and casts its net around. And this is as it should be.

Granted there are real expansions worth the name and movements in the country that have no other aim but to move. Yet the numerous activities that have starred the country argue out the stage of transition from the lower to the higher. Perhaps their foremost aim is to make man happy, but in our opinion they can be credited only with an educative purpose. Consciously, or, unconsciously every man's activity possesses an educative value, persuasive either through imitation, or, by force of conviction. Singly or in the mass, man is his brother's teacher.

II. A SUGGESTION

Thus it will be seen that man's activity in body, speech and mind, instructs and leads. Just now in India the manifestations of this three-fold activity are many, of various colours and of varying magnitude—all tending in truth, or, by profession, to the betterment of the people.

Foreign is it to our purpose to consider whether all the public movements of the day are really altruistic, or, semi-altruistic, endowed with a binding character, or, not; or, expanded and expanding with attachment, or, without attachment. We propose to examine them on their educative merits.

Thus broadly viewed, each public movement, industrial, social, political, religious, develops one or more faculties of the human mind at the expense of the other equally important. But the economy of evolution has as its end the perfect development of the human mind, a perfection that can reflect the perfect in the universe and co-operate therewith. A slight exercise of thought will clearly prove to any thinker's mind that all these movements result only in a lop-sided development which is not calculated to aid the purpose in evolution. Some faculties grow while others do not and get stunted to an unnatural degree, the object of the evolutionary scheme being consequently frustrated, or, delayed. As the end of philosophy—and every moment of our life on earth is a grand and practical philosophy—is the cessation of pain, and as pain can cease only at the touch of perfection, the present day endeavours to better the position of man and make less irksome his stay on earth stand doomed to failure.

As differences must always exist to ensure progress, we do not decry the benefits that the country has been and will be enjoying from the various activities mentioned above, but we gladly welcome them and recommend them to the serious attention of the persons concerned. But what we wish to see established is an Educational Institution which will, while recognising the several ideals presented to the masses in this land and marking out a place, a fit place for all and each, strive to fuse all the useful instructions in one body and become the mother for all the institutions that now grace the land and may in the future.

This Educational Institution should be a unique one and eminently suited to the present needs and taking in its programme the future requirements of the evolving nation.

Its aim should be the unity of the Indian nation—the fusion into one harmonious whole of the seemingly diverging and contending interests, in pursuance of the ideal set forth in the foregoing paragraphs—in short, it should be a model Educational institution, free, independent, depending for support on no religious, social, political or other organisation, or responsible to no controlling authority of the land; but solely governed by a body representative of all conditions of society. It should be a school for the people, providing a non-sectarian, non-political platform, where the most useful arts and sciences of practical interest to the people at large should be taught, free, through classes and by lectures; so that the genius of the nation may be aroused from her sleep and may shed her lustre round; and that there may be a better understanding and co-operation between men of different occupations and social theories—all reared on the basis of the recognition of the solidarity of man, and his essential unity. Institutions of the Central Hindu College type will not answer our purpose. Even in the past there were no institutions on the model here suggested.

The times have changed, and this change has necessitated a change in our view-point on the necessities of the hour. In this view the life-record of each nation should be considered as a part of the universal human record and a factor of human experience. For, as it has been already explained, there is only one history, the history of humanity and every chapter of this history, being that of each nation, should be subordinated to the universal human history. And these universal principles of human evolution and progress should be applied to each particular nation. One of such principles forms the basis of the Educational Institution now suggested and recommended.

Is it impracticable? Certainly not. It is the national way of educating the nation and also a rational method. The establishment of an Educational Institution will prove a convincing and strong solvent to many an intricate problem of the day which has been taxing very heavily the mental and physical resources of the nation, the indigenous resources in the world of mind and also that of matter. The Institution will add the missing link to many an endeavour of the type prevalent in the world of to-day. A strong sense of the brotherhood of man should form the foundation of the educational fabric to be reared; the elder brethren lending their helping hand to the younger and leading them on on the wings of self-sacrifice and mutual help towards the appointed home of fulfilment of the rightful desire of the genius of the nation to dedicate its body—the individual members constituting the nation—to the service of humanity and for this purpose, to learn the lessons of loving service to one's brother at home and to explain the lessons to the world far and near.

To effectually bring about the consummation so devoutly to be wished for, the men at the helm should observe what lies ahead of them and, shunning the rocks and shoals, embrace every opportunity that will tend towards the accomplishment of their ends.

But opportunities come once in the way; and when once lost, they never come again. It is therefore supremely meet that such opportunities should be recognised and welcomed and utilised to a degree advantageous to the greatest good of the greatest number. Sometimes such opportunities should be created and worked out, and this talent is born of the necessity of the hour.

The institution proposed is a natural growth from the conditions of the times and should be planted on the soil sooner or later; the sooner the better.

The good that may flow out to the world, to the classes and also the masses, are many indeed; and of the many projects conceived and launched out for the creation of unity of the nation, the solidarity of man and the brotherhood of the human race, this institute for the people will prove to be the best and most effectual. Its name may be in English or Sanskrit, or a y Indian language, for the lectures and the classes will have to be conducted not only in English, but in many a tongue of the soil. If there were a common language and a common script for the whole nation, the task would be extremely easy; but under the present conditions in India, the people's Institute should be located in every presidency town, nay in every big town

where the syllabus can be taught without many difficulties. Of course, the inevitable pamphlets and other propaganda work cannot be slighted.

The necessity for such a people's Institute is clear, and we recommend it for the consideration of the public and its leaders.

Some more details will be dealt with in our next.

NEWS, NOTES AND COMMENTS

In an interesting article in the *Fortnightly Review* Mr. W. S. Lilly has something to say on the parallels between the philosophy of Kant and that of

Gautama Buddha
and Kant.

the Buddha. There are seven points of resemblance between them and they are:—their philosophies are based on a distinction between real and empirical being; both hold the same opinion regarding the antinomies reason gets involved in as soon as it travels beyond phenomena: both taught that the world as object is conditioned by the Jeeva as subject; both said that the moral law was the supreme guide of life; for them that law was transcendental; to them man's will was his distinctive endowment making him an ethical being. Lastly their attitude was the same towards the religions prevailing in their respective age and country. Mr. Lilly forgets perhaps that Buddhism is a religion, whereas Kantianism is still a philosophy. Comparisons are sometimes odious.

The *Contemporary Review* contains an article under this heading. The writer says colour and emotion make up the East; while form and intellect

Colour and Form
of East and West.

characterise the West. The East feels; the West reasons. Emotion and colour belong to and complete each other; and so also do intellect and form. Moreover, the two modes of expression are irreconcilable; colour can only be used emotionally when it is allowed to supersede the intellectual sense of form, and form can only be used intellectually when it is allowed to supersede the emotional sense of colour. In conclusion, says he, '.....in these two great factors, so strangely interdependent, yet so strangely inconsistent, on which the whole of art is based and reared, we have the artistic aspect of a dualism that runs through the universe and through human nature, and.....intellect and emotion, West and East, man and woman, are the ethical and physical statements of a difference which in art is summed up by the difference between form and colour.'

The following is an extract from the 'Life of Anna Kingsford, Vol I, page 420. "The greatest Hierarch—he, that is, who has the most perfect control

Double Portion.

over nature—not only is a man of many incarnations, but has obtained from God the greatest of gifts and the rarest, that of being a medium for the Highest, the Planet God Himself. Such an one is the Aeon, and has

what is called the 'Double Portion'. Elisha craved and received this grace.....
 ..Such an Aeon it was that descended upon Jesus, to quit Him at the moment of His death."

THE ARYAN ASSOCIATION

OBJECTS AND PRINCIPLES

1. According to the Vedic Religion there is one God, who "is indeed one and has no second." "There is none but the Supreme Being possessed of universal knowledge." "He is beyond the limit of description." "He is omnipresent being before all." "His existence has no cause." "God is all-powerful." "It is by His supremacy that He is in possession of all power," viz, what may be impossible for us is not impossible for God, who is the Almighty, and the sole regulator of the Universe." "The Supreme Being has by His sole intention created the universe." "The one unknown, True Being, is the Creator, Preserver and Destroyer of the Universe." All other things are inferior to Him, and none is equal or superior to Him. The Veda allegorically represents God in the figure of the Universe. All shall worship God alone, for, "none but the Supreme Being is to be worshipped, nothing excepting Him should be adored by a wise man." All beings, whether celestial, or terrestrial, worship God as their deity. God we should approach; of Him we should hear; of Him we should think; and to Him we should try to approximate, by constant practice and devotion. We should adore God till we approach Him, and even then not forsake His adoration.

2. God is adored by exercising a command over our passions, and by performing good acts and by not indulging our evil propensities, endeavouring to have entire control over them. Reliance on, and self-resignation to, God, with indifference to worldly considerations, are included in good acts.

3. All the desired consequences proceed from God, whether prosperity, happiness or the final beatitude.

4. That God shall be so worshipped is prescribed in the Sastras. They are:—

1. The Vedas.
2. The Sutras.
3. The Smritis.
4. The Itihasa.
5. The Puranas.
6. The works of the founders of several sects.
7. The works of text-writers and commentators.
8. One's own satisfied consciousness.

The preceding of this is of greater authority than the succeeding.

5. These declare that virtue consists of—

- Virtue.
1. Devotion to God and knowledge of His fatherhood.
 2. Loyalty to the Sovereign, and
 3. Brotherhood of God's creatures. It consists in practising:—
 (1) Truth; (2) Charity; (3) Clemency; (4) Equanimity; (5) Search after truth; (6) Tenderness; (7) Harmlessness; (8) Possessing a large heart, and (9) Returning good for evil.

4. Indifference to sensual pleasures.
5. Eating, drinking, &c., such articles and in such quantities as will purify the blood, strengthen the seed, and be agreeable to taste.

6. Vice, according to the Sastras, consists of—

- Vice.
1. Devotion to mammon.
 2. Disloyalty to the Sovereign.
 3. Practising falsehood.
 4. Do. selfishness.
 5. Do. cruelty.
 6. Possessing hard-heartedness.
 7. Do. harmfulness.
 8. Do. egotism.
 9. Do. sensuality.
 10. Eating, drinking, &c., such things and in such quantities as will corrupt the blood, weaken the seed, create disturbance in intellect.

11. Belief in the non-existence of God.

7. Any thing encouraging virtue and deprecating vice as defined above is Sastra.

8. To practise any harmless ceremonial followed by one's fellows, not as a means to attain final beatitude, but as courtesy to his friends and relatives, is not a vice. It should not, however, be attended with any act which one's conscience condemns; it should not inflict the smallest harm on any fellow, man or creature, and it should not be opposed to what has been laid down as a virtue.

9. To speak lightly of the conscientious doing of any one, to deride things held in reverence, respect or esteem of anybody, is a vice.

10. One's highest reproof should not go beyond pitying, and the highest abuse shall be that he is an erring brother.

11. There are incarnations of God. Men may worship God through their worship, according to the faith of each individual. The mode of worship is the same as that mentioned above. One who worships God through an incarnation may read the history of His life, pray to Him in a con-

gregation, and sing his praise, but shall exercise perfect tolerance to all faiths other than his own.

OBJECTS OF THE ASSOCIATION

The objects of the Association are :—

1. To form, enjoy and maintain a brotherhood of man.
2. To promote the study and knowledge of Vedic and Sastric literature on religion.
3. To inculcate and practise toleration to all other religions.
4. To worship God, the best mode of it being to treat His creatures like himself, to be loyal to the Sovereign, and to love Bharata-Varsha.

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THE ADVAITA SABHA OF KUMBHAKONAM.

AN APPEAL

The great Sanskrit literature which is the noblest possession and heritage of our holy motherland is entirely the creation of the sages and scholars who, in unbroken succession, have shed a lustre on our past and have maintained the traditions of learning and piety down to the present day. Sir Antony Macdonnell, the late popular Lieutenant-Governor of the North-West Provinces, addressing a meeting of our Pandits on the eve of his retirement, said.—“Living in retirement and studious abstraction, you maintain the practice and tradition of learning and reflection which have so enriched the literature of your country and preserved its religious ideals.” Useful and powerful works, constructive and controversial, works still awaiting publication—have been written even within recent years in several branches of Sanskrit learning. It is only recently we lost one of the foremost scholars and sages of South India,—one who was to us a living representative of all that was holy and great in the past history of our religion and literature,—Mahamahopadhyaya Raju Sastrial of Mannargudi. During the last 40 or 50 years, Sanskrit learning has much declined in solidity, depth and thoroughness; the number of great and learned Pandits is steadily going down. The reason for its past decline and threatened downfall in the near future is well-known to all,—viz., that our Pandits, in spite of their faithful and cheerful adherence to those time-honoured and traditionally accepted standards of ascetic living which have always illustrated the glorious annals of Indian learning, are finding it more and more difficult, under modern conditions, to earn suitable employments and incomes. It is necessary, therefore, to find ways and means for arresting the growing decline of our national learning and to create opportunities of obtaining suitable employment for our Pandits.

The Advaita Sabha has, during the last 12 years, made a fair beginning. *First*, it has instituted an annual meeting of scholars and students from all parts of the Presidency at which examinations, oral and written, are conducted, and rewards and prizes are given to all who take part in discussions, or answer papers set to them. *Secondly*, it has maintained during the last 3 years a great Pandit—Brahmasri Vedanta Kesari Ganapati Sastrial—to teach

a Vedantic class in Kumbhakonam and to deliver twice a week popular lectures on the Bhagavad-Gita and Suta-Samhita.

The Sabha feels that the time has come for enlarging its work of organising and developing our national learning and proposes (1) to increase the rewards now given at the annual meetings of Pandits and students at Kumbhakonam; (2) to open a school (with a hostel attached) for teaching to students the Vedanta and other Darsanas, and the Dharma Sastras; (3) to open in every centre where the need for them is felt or can be roused, Vedantic classes similar to those now in existence at Kumbhakonam; (4) to undertake the editing and printing of unpublished works in Sanskrit learning and philosophy, and to bring out a monthly journal.

Rs. 1500 a year are needed to enable the Sabha to enlarge the small amounts now distributed as rewards at the annual gatherings and to meet the feeding and other charges of the assembled Pandits; Rs. 3000 (250 Rupees a month) to maintain the proposed Vedantic school and hostel*; and Rs. 1200 a year for 2 Pandits to deliver once a year in all important centres courses of popular religious lectures and to maintain in efficiency, by inspection and otherwise, the Vedantic classes which may be brought into existence in those centres. The Sabha requires an income of about Rs. 6000 a year to enable it to undertake all this work. To render the institution permanent and self-supporting we require a capital yielding this annual income of Rs. 6000, besides a further sum of not less than 20,000 rupees for the construction of a suitable building both for the holding of the Sabha meetings and for the accommodation of the school and hostel, with residential quarters for the Pandits.

To enable the Sabha to extend its work on the lines above sketched, the Secretary has been requested to visit all important places in the Southern Districts to enlist the sympathy and support of all enlightened and patriotic gentlemen in accordance with the following scheme. There will be five classes of supporters and sympathisers:—

1. Patrons, giving a donation of 500 Rs. and more.
2. Vice-Patrons giving a donation 200 Rs. and more.
3. Life-Members giving a donation of 100 Rs.
4. Ordinary Members who contribute not less than one Rupee a month.

* Establishment, &c., of the proposed Vedantic School :—

Salary of chief Pandit	...	...	...	Rs. 50 a month.
“ Assistant Pandit	...	...	...	“ 25 “
Feeding 12 students	...	...	...	“ 120 “
House rent	...	...	...	“ 20 “
2 Cooks	...	...	...	“ 15 “
1 Clerk and Store-keeper	...	...	...	“ 10 “
1 Attender, &c.,	...	...	...	“ 10 “
				250

5. Subscribers—those who contribute lesser sums.

The Sabha entertains the assured hope that all who are interested in the progress and renown of our dear motherland in general, and in the resuscitation of our most sacred and noble Vedic and philosophic culture in particular, will come to its aid with liberal annual subscriptions and donations, and thus gloriously take their own share in the Sabha's work of handing on to posterity, with lustre unquenched, that marvellous light of Vedantic lore and knowledge which our holy and eternal Jagat-Guru, Bhagavan Sri Sankaracharya, lighted up for all time with a colossal might of intellect, a glowing fervour of spiritual enthusiasm, and a cosmopolitan spirit of loving devotion to all Arya beliefs and believers, absolutely unparalleled in the history of mankind.

V. Doraiswami Aiyar	C. S. Venkatarama Sastri
A. C. Narayanaswami Aiyar	Rao Bahadur S. Appu Sastri
S. Subbaiyar	K. Venkatarama Aiyar
P. Narayanaswamy Aiyar	V. Saubasiva Aiyar
G. Narayanaswamy Aiyar	K. Sundararama Aiyar, Secretary.
V. Subbaiyar	

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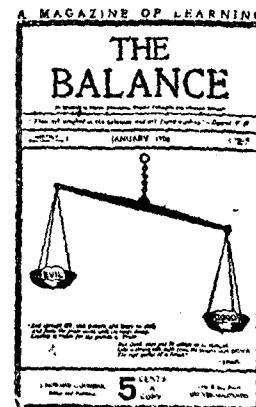
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Denver, Colo., U. S. A.

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THE ARYA

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No. 2.

EXCISE ADMINISTRATION IN MYSORE

(By Rev. Alexander Blake, M. A.)

PREVIOUS to the Rendition of the State in 1881 (by the British Government to the pre-ent Ruling Chief) the Excise was not a separate department but part of the administration. The first available Reports date from 1881, but something may be gathered as to the state of affairs some twenty years previous to that, from a most interesting book by Major-General R. S. Dobbs, entitled "Personal Reminiscences of Life in Mysore." At page 5, we read: "In 1834 a Chief Commissioner, and four Superintendents or Commissioners were appointed for the Government of the whole country, which was divided into four districts or provinces, with an aggregate area of about 30,000 square miles. Over one of these districts called Chittledroog, as a young British Officer, I was placed, with undivided power and only a few general rules to guide me." Then, at page 125, "In the month of April 1862 Mr. Bowring arrived and entered on the duties of Chief Commissioner. * * I cordially proffered him the benefit of my local experience, which he as cordially accepted and made use of. He carried out all the reforms, and completely reorganised all the departments.

"I was, with one exception, in accord with my young chief—that exception was the management of the Abkari or liquor trade. This branch of the revenue had gradually been brought more and more under the direct control of Government officials, and in my opinion, with disastrous results. Mr. Bowring took a much greater interest in the Abkari than did the late chief, Sir Mark Cubbon, but both, by the course they adopted, aggravated the evils of the system. They were, no doubt, honest in professing a wish to check drunkenness, while at the same time taking measures to increase the revenue by the increased consumption of strong drink. For twenty-nine years I had watched the actual working of our system, and had formed very strong convictions that the fostering care of Government was most injurious: the facts that had come to my notice showed that there was not only an increase of drunkenness among the lower classes, but what was a far greater evil, the higher classes were being led into habits which under the native Government were never

thought of. The officials of the establishment were well paid, and this induced the educated classes, Brahmins included, to seek for employment in the Department. Thus gradually the shame and degradation which was attached to intoxicating liquor was considerably weakened, till intemperance, though practised secretly, became common among most respectable members of society. When the Commission was first organised in 1832, the liquor revenue of the town of Bangalore was only £ 3,600, but it gradually increased to £ 20,000. My conviction, even before Mr. Bowring's arrival, of the demoralising effect which resulted from Government patronage was great, and I was really alarmed by contemplating the impetus to intemperance which his important changes would necessarily give. I therefore felt constrained to afford no more aid in this branch than the Chief Commissioner's instructions absolutely demanded."

The convictions of this conscientious and upright Commissioner have no doubt been shared since by some in the place of power, but it is the tendency of this peculiar traffic to increase in revenue and consumption unless restrictive measures are used. The Revenue receipts under every head reached a total of Rs. 109 lakhs in 1874-75; and of this, Abkari yielded Rs. 11,53,000. In 1881 there was a loss of revenue owing to famine, "from which," says the Administration Report, "Abkari was the first to recover." And the remark is added, "It is a steadily increasing source of revenue, though the increase derivable from this source, indicating a larger consumption of spirits, is not altogether a matter for congratulation."

These significant words of the Dewan of that day, K. Seshadri Iyer, Esq., C. S. I., are in harmony with those of Major-General Dobbs, and they are both men whose memory is revered. The Revenue from the sale of liquor has gone on increasing by leaps and bounds, the principle adopted being a "maximum of taxation, consistent with the repression of sly grog-selling, with a minimum of consumption." The increase of Revenue is not altogether due to the increase of consumption: it is also due to improved administration and better collection. The duty on arrack which was Rs. 2-3-0 per gallon in 1881 has been raised to Rs. 4-12-0 per gallon. Moreover the State has fixed a minimum selling price, leaving it to the dealer to enhance prices. It has separated manufacture from distribution and sale, and it has introduced a highly organised system of manufacture and distribution under centralised control by the establishment of a central distillery at Bangalore. There are also breweries. In 1892 the Durbar abolished the system of toddy-farming, by the agency of intermediaries, whereby some hundreds of small toddy-farms were substituted for eight large district farms which previously existed. There has also been introduced the tree-tax system, in order to bring the preparation of toddy under strict supervision.

In the Report on the Administration of Mysore for 1903-04 we read under the head, "*Arrack and other country spirits*": During the year, 20 new shops were opened and 13 closed. The number at work was 908. The total consumption amounted to 349,826 gals., showing an increase of 17,821 gals. over the consumption of the previous year. The consumption of foreign liquor has increased in 9 years from 13,018 gals. to 38,503 gals. so as to encroach on the sphere of country arrack to the prejudice of the revenue which may be justly expected from this source. The City and Taluq of Bangalore show an increase of consumption of 8676 gals. The consumption increased in all the districts except Hassan. There has been an increase of 493 gals. in the consumption of special liquor made in the Government Distillery at Bangalore. The recent orders of the Government permitting the manufacture of special liquors of lower strength than 15th U. P. may help their sales to a larger extent than now, which will be to the advantage of the Revenue as every gallon of 20 U. P. brings in a duty of Rs. 4-12-0. The licences being put up to auction, as is done elsewhere in India, the licensees are naturally inclined to push the traffic in liquor so as to recoup themselves, and make a substantial profit as well.

In the Report of Administration for 1906-07 we read: "The total number of retail shops for the sale of intoxicating liquors and drugs was 5,061, which gives an average of 1 shop for every 3 villages, and for every 1,077 persons. The number of toddy shops licensed (date and bagani) was 3,658: the number of arrack shops 900 less two: the shops for the sale of Akkibhoja, Ganja and opium bringing the number up to 5,061 shops."

The *Mysore Standard* had an interesting article dealing with the benefit that might accrue to the State if the 5000 shops were 5000 schools instead. And Mr. Danvers, on behalf of the North Mysore Planters' Association, presented an address to the Dewan at the Representative Assembly in October last, in which, under the head *Liquor Shops*, he said: "We ask Government to consider whether the number of these shops cannot be reduced. Every two miles or so along many of our roads the passer-by is tempted to drink, and every estate coolly has the choice of two or three shops. He usually chooses all the three, and runs up accounts which he subsequently liquidates with stolen coffee: but worse than this, both drunkenness and gambling are greatly on the increase. The confirmed gambler, dismissed from an estate, finds a warm welcome at the liquor shop, where he attracts as customers the other coolies he has taught to gamble. This increasing drunkenness and gambling will soon swell Police Reports, and both are fostered by the excessive number of the liquor shops. We are aware that these conditions obtain also in British territory: but we would be pleased to see Mysore lead the way to a very desirable reform."

The Excise Department occupies now more than three pages of the Administration Report, and the Revenue derived from that source is Rs. 42,76,045, as compared with Rs. 11,53,000 in 1874-75.

RELIGIOUS EDUCATION

(By Dewan Bahadur R. Ragoonath Row)

LORD MINTO is reported to have said that "Loyalty is I know, the teaching of your Sastras.....I am entirely at one with you in recognizing that it is to the early inculcation of a loyal, honest, and self-sacrificing religious spirit that we must look for the successful upbringing of the coming generations." If so, the Government of India would be justified in laying down that all aided institutions should impart religious education, if they wish to obtain pecuniary aid from government, on the lines proposed by the North-West Provinces and Oudh, or on some other line the India Government may lay down.

Materialism, denationality, evil habits, immorality and disloyalty which are said to prevail among people are due for want of religious education, and to check this, religious education is now admitted on all hands to be absolutely necessary.

H. E. Sir George Clarke is reported to have remarked that "I am not convinced that education in India is proving sufficiently effective in the developing of character." He thinks that moral training was a conspicuous feature of ancient India. He advocates the training of character and the teaching of science in the institutions which the Universities rule and superintend.

The fundamental principles of the Aryan religion as believed in by Hindu Patriarchs consist of beliefs and duties. The beliefs are :—

(1) There is only one God. (2) From Him we have all proceeded and He is therefore our Father. (3) He is present everywhere. (4) He sees everything. (5) His powers have no limit. (6) He knows everything. (7) He protects us all. (8) He is kinder to us than our father and mother. (9) He has given us our body, brains and everything around us so that we may be happy.

Our duties, as prescribed by God, are :—

1. Not to steal any one's property.
2. Not to hurt any body.
3. Not to be angry at others' faults.
4. Not to be vain.
5. Not to look down upon others.
6. Not to utter lies.
7. To be truthful.
8. To be merciful.
9. To be thoughtful.
10. To be hospitable to all.

To be reverent to elders and to the learned, and to His religious preceptors.

12. To give to the needy in proper time and place what they needed.

13. To be always studious.

14. To observe cleanliness.

15. To be regular in food, exercise and sleep.

16. To be respectful to the mother, sisters and women in general.

17. To Love God.

18. To be loyal to the Sovereign.

19. To be kind to brethren.

20. To be pleased at their happiness, and to be sorry at their unhappiness.

In short, to be dutiful to God, to the Sovereign, to brethren and to one's self by worshipping God, being loyal to the Sovereign and kind to brethren.

He who follows these commandments will be happy in this and in other worlds.

When one has followed these commandments to the best of his abilities, and not till then, he will become competent to give scope to patriotism, and to the powers of managing the affairs of the Government of one's country.

LAKHIRAJ AND PORUMBOKI LANDS

(By Dewan Bahadur R. Ragoonath Row)

ACCORDING to the oldest British Indian Statute Law, the land in India is either (1) Lakhiraj, that is, land exempt from the payment of public revenue (see 4 Reg. XXV of 1802 Madras, framed upon Regulation I of 1793 of the Bengal Code), or (2) Malgozary, paying revenue immediately to Government (See 11 Reg. III of 1802 Madras, framed on the Reg. IV of 1793 of the Bengal Code).

The word Porumboki was not known to the oldest laws or to the orders of Government. In the index to the Board's Circular Orders of 1856, the phrase "Public ground" is used. Before this year even the phrase "Public ground," does not appear in the Board's Circular Orders. In July of 1856, the Government of Madras wrote to the Board of Revenue that "the Right Honorable the Governor in Council wished the Collectors, Magistrates and Engineers should clearly understand that one of their duties is to preserve both Government land and land now available to the public as streets, squares and open spaces in and near towns and villages, as well as roads from being encroached on by any private

persons whatever; that it may be clearly made known to all persons that encroachments made in contravention of the rule here laid down, even though permitted by the local officers will not be recognized or admitted by Government."

In 1885, Mr. Maclean's edition of the Board's C. O. was published. From this, it appears that till 1859 no further orders about "public ground" were passed; and further orders were issued on the 11th July 1859, 6th February and 29th September 1869, 18th January 1873, 15th June and 16th September 1874, 6th April 1875, 12th January and 19th February 1881, and 20th February 1884 on this subject. These are quoted under the standing C. O. No. 17. In this C. O. it is laid down "Unless such (set apart in villages for the common use of villages) sites are unreasonably large, no diminution of them should be permitted, as the petty amount of revenue realised by issuing Patta in any portion of such land to private individuals cannot compensate the discontent engendered by the curtailment of privileges, enjoyed by the village community for years, that when cases of unauthorised cultivation occur and it is not considered desirable to permit it, Collectors and Divisional Officers have power to impose prohibitory assessment without limit."

This C. O. No. 17 became No. 16 in Chenchala Row's edition of the Board's Standing Orders. Para 4 of this order states that the power of imposing prohibitory assessment is withdrawn save and except in cases of unauthorised occupation of land reserved for public purposes or for sale on behalf of Government, or the reservation of which is necessary on public grounds. Laws and Regulations have of late been changing so rapidly that it is impossible for ordinary people to know, study, remember and follow them. Yet it has been laid down that ignorance of law is no excuse in any one when he is charged with having disobeyed it. The Revenue Rules especially are generally drawn up in a peculiar language which is often variously understood by different people. The Official reads them as a rule quite differently from a Ryot. When they are translated into vernaculars, to understand them becomes more difficult. The Revenue Rules are rendered very difficult to understand by the use of words which have peculiar meanings. Very often we hear a Revenue Officer asking whether this or that land is "Sarkar." His official meaning of the word is whether it is not land paying revenue to Government. A non-initiate cannot make out any thing from the word "Sarkar." The land is in the Ryot's possession as a Patta-holder, the ryot believes it to be his and not belonging to the Sarkar or Government. Very often a house-site in a village is called Porumpoke. This word as a rule means Government property to the official, while to the owner in possession it means his free-hold land or Jari-manacut. The word Porumpoke means lands not available for cultivation, as they are set apart from cultivable lands for communal and public purposes; or lands not fit for cultivation.

First class come lands for village sites, tanks, ponds, ellaw, burial grounds, thrashing grounds, pasture grounds, public Topes, &c. There, properly speaking, fall under Lakhiraj or Inam lands belonging to communities or people of a village. The other class includes rocks, hills, mountains, beds of natural rivers, &c. In Mirasi villages both the classes of land belong to village-owners called Mirasidars. In non-Mirasi villages the first class belong to all the inhabitants of the village, and the second class to the General Public represented by the Government of the country.

In the "Dictionary of Oriental Terms, Phrases and Places," the word "Porumpoke or Porumbôke" does not appear,—but the word "Lakerage or Lakhiraj" is said to mean "rent-free; or lands, the government dues from which are resigned to any person for his own benefit; or appropriated to any public purpose." In the Glossaries attached to the circular orders of the Board of Revenue, "Lakhiraj" is defined to be land held free or partially free of payment of Revenue, and "Porumpoke" to be land unfit for cultivation, as.....tanks, &c.

ESTATE LAND BILL

(By Dewan Bahadur R. Ragoonath Row)

I

LAND is the property of the people. People means a number of individuals, living within a certain geographical boundary, having certain things common to them all. Property means the right to dispose of things. Land means soil with everything under it and its surface. Property vests either in an individual, or in many persons, or in all.

India is the land of its people. When one of them cuts away the wood on it, or clears and tills it, it becomes his property. Manu; Code of Gentoo law by Halhed, page 58. He is called a Mirasidar. The Madras Government now chooses to call him a Ryot having occupancy right.

"The Native Governments have invariably upheld the Mirasi Right, even when they created Zemindars." (Vile a Paper on the Land Revenue of India by A. D. Campbell Esq.)

George Campbell, Esq., observes that the Village Communities found in the North and South of India assume and possess the strongest proprietary right to the soil of which they are not to be dispossessed nor have ever been by any Native Government.

The Honorable Walter Elliot, in his Minute on the Inam Commission, observes that the "existence of such right can be proved not only from the privileges still claimed by the Mirasidars which we have used our best endeavours to cancel and destroy, but from numerous ancient Grants of land which record that even the Sovereign, when desiring to appropriate a piece of

and permanently for the site of a temple or other building, purchased it for so much money from the inhabitants."

It is stated in page 133 Vol. I of "Wilk's Mysore" that according to the Mahomedan Law, "Inheritance is annexed to property, and he who has the tribute from the land has no property in the land. Hence it is known that the King has no right to grant the land which pays tribute, but that he may grant the tribute arising from it."

Mr. Rickards observes that "In the appendix to Rouse's Dissertation of the landed property of Bengal, a translation is given of two Firmanas by the Emperor Aurangzebe, addressed to provincial Dewans. In these the proprietary right of individuals to landed estates, is repeatedly mentioned; in one instance the right of a proprietor even to sell his land is adverted to."

In his "Modern India," George Campbell states that Malik Amber, Minister of the Great Moghul, revived and confirmed the Mirasi tenures.

"The Governor-in-Council proposes that the Ryotwari Settlement should not be attended with any infraction of the rights of Mirasidars or others in the soil—" Madras Government Pro., dated 16th December 1817.

The Board of Revenue observed on the 5th January 1818:—

"It is particularly necessary to caution the local Revenue officers against any infraction of individual rights, which the Board observe that it is the particular desire of the Honorable the Court of Directors to uphold."

"In Tanjore, Mirasi right remained universal throughout the province and continued a very valuable property.

"As regards this particular Mirasi right, the lands of every Tamil village may be divided into two distinct kinds. First, not paying revenue, 2nd, paying revenue to Government. In the first class are included 1st, Porumboke or lands incapable of cultivation, and 2nd, Taras or Waste land.

"In the second are included all the cultivated lands in the village. The Mirasi right extends to all these different descriptions of land; but each must be enjoyed according to its peculiar nature.

"The Porumboke consists of rocks, public roads, the beds of rivers, tanks and water courses, the burial and burning grounds, Parcheri, sites of temples, and sites of houses.

"Indeed their (Mirasidar's) title to erect their dwellings on that (Nattam) particular spot, and their right to control the affairs of the village Ragodas, and to appropriate the produce of quarries, mines or fisheries, are the chief privileges they possess in the Porumboke which is not liable to any tax.

"The Taras or waste land consists chiefly of tracts of Common on which the Mirasidars graze the cattle employed by them in agriculture, or of jungle in which they cut the firewood used by them for fuel, and both are held free from tax.

"In all Tamil Villages the Porumboke, the Tarisi, are held in common joint property by the whole of the Mirasidars, each in proportion to his share in the Miras being entitled to participate therein.

"When a Mirasidar sells his Mirasi he transfers to the purchasers not only his common right to participate to the extent of the share he holds in the Porumboke, Tarisi, & other collective property in the Village, but also his individual right to certain particular and defined cultivated lands."

Mr. Hodgson determines the property in uncultivated land to be the right of the Mirasidars of the Village.

"At one time I was disposed to think that, besides the name of contractors of Revenue, they, Zemindars, might also claim the title of Lords of the waste, but even this right is indisputably shown by the able Report above quoted to be the corporate property of the township."

Sir C. Metcalf observed:—The only proprietors, generally speaking, are the Village Zemindars or Hiswahdars (Mirasidars). The pretensions of all others are *prima facie* doubtful.

Mountstuart Elphinstone observed:—"These people," the village communities, "to be found in the extreme south of India, are generally regarded as absolute proprietors of the soil, and are admitted wherever they exist to have an hereditary and transferable interest in it."

Mr. Tytler, the Historian, said:—"It is impossible that I should sit in a Civil Court and daily have causes brought before me in which it appears that the unhappy ryots still cling to their property, still in their necessities dispose of the property by sale, mortgage and other methods,—it is impossible that I should see this, and yet believe that in this they have no right."

"We too, when we took possession of the country, promised most solemnly to protect them (Mirasidars) and for a long time we did support them, as the proprietors of the land.

"They daily sell the proprietary right, and call it selling their lands.

"If we preserve these rights, we have nothing to fear."

"In England, a proprietor of land who farms it out to another, is generally supposed to receive as rent, a value equal to about one-third of the gross produce; this proportion will vary in different countries according to circumstances; but whatever it may be, the portion of it which remains, after the payment of the demands of the public, may safely be described as the Proprietor's share of the produce of his own land; that which remains to him, after defraying all public taxes and all charges of management. Wherever we can find this share, and the person entitled to receive it, him we may, without the risk of error, consider as the proprietor; and if this right has descended to him by fixed rules from his ancestors as the hereditary property, Proprietor may be limited by many other conditions; but "dominion so far absolute as to exclude all claims excepting those of community which protects," conveys a general idea of the most perfect kind of property that is consistent with the restrictions incident to a regulated Society; always supposing, in the case of land, the existence of the proprietor's share which has been described. There is perhaps no single criterion by which the existence of such share is so distinctly ascertained as by the fact of land being saleable. When unoccupied land is abundant (as it is in most parts of India),

and all lands are taxed in proportion to their value, we do not hear of men purchasing the privilege to become tenants; to obtain that which is open to all, and even court the acceptance of all: men do not give a valuable consideration for a thing of no value; the fact of purchase shows that there is something to sell, that there is a Proprietor's share. If the demand of Government become so heavy as to leave no such share, the Sovereign may then be named the proprietor, or the usurper, or any other more imposing or more gentle term which eastern courtesy shall invent. It is plain that the former proprietor is reduced to the condition of a tenant: he may cling for a time to the possession of his fathers, and this attachment may survive the existence of that which created it; but he is in effect no longer a proprietor of land, it is no longer saleable; there is no proprietor's share, the value and property have ceased together; and there is no longer a question about exclusive dominion, because no person will contend for that to which no value is attached.

"Before dismissing this branch of the subject, it is worthy of remark, that according to the Roman lawyers the power of alienating land was the criterion of property; possession without such power being described as merely the *Usufruct*. The inference appears to be irresistible, that the fact of land being saleable ascertains the existence of property, and that the right to sell identifies the proprietor."

Mr. Willk says: "At one time I was disposed to think that, besides the name of Contractors of Revenue, they, Zemindars, might, also claim the title of Lords of the waste, but even this right is indisputably shown by the able Report (Willk's "Mysore" I think the 5th Report) to be the corporate property the township."

"Examination of the Principles and Policy of the Government of British India" says "A fourth form of joint responsibility found to exist in India is where each individual is landlord of a small estate, but has a joint responsibility in discharging the Government assessment, and a joint interest in the ownership of waste or lapsed lands."

The old Hindus most assuredly were absolute proprietors of their land, though they called their sovereigns "Lords of the Earth."

In the Districts to the Southward of this presidency, the Mirasi Tenure has from time immemorial been transferable by sale, gift or otherwise. It is universally the case in Tanjore.

The Zemindar possesses a valuable and often hereditary contract interest in the land revenue of the State, the collection of which alone was thus transferred to him, but he possesses no right whatever in the *soil* itself, which, subject to the payment of that revenue, was held in fields exclusively by the cultivators.

But it is an ascertained fact that there is not a foot of land, in the long settled Districts of India that is not claimed, and probably the lawful, property of some individual or of some village community.

The tenures discovered in various parts of India, establish beyond all dispute, the important fact that the real property of the land was formerly vested in individual Landlords, whose exclusive right of selling, mortgaging, leasing, bequeathing or otherwise disposing of their lands, no Hindu Sovereign, Viceroy or other person in authority ever thought of disputing, that this was consequently a hereditary right and in full force and invariable usage.

The existence of private property in the soil, perfectly independent of control and interference on the part of the sovereign, was first discovered in Malabar.

The first mention we find of it, is in a report of Mr. Place. The term used to express it is *Miras* or *Mirasi*.

The same or similar rights were afterwards traced in Tanjore, Tinnevely, Canara and other provinces where the titles to private property in land were ascertained to be as full and clear, and supported by deeds more ancient and probably more perfect than in Europe.

The Peninsula of India being for the most part divided into villages and village communities, this right is found very generally to exist in three distinct states.

That these proprietors formerly existed, and perhaps universally in India, there cannot be the least doubt.

Mirasi estates are of various amount and value. In the provinces of Tanjore and Trichinopoly they are found to exist from 4,000 acres down to one acre of land.

The Vellalars formed large communities of a purely democratic constitution, and alleged that they were the originators of the democratic *Mirasi Tenure* in the South which is described as existing in their villages word for word as I should describe the constitution of a Jat or Rajput village of the present day. They claim and exercise a very strong proprietary right in each village over the whole land, cultivated and uncultivated, and divide the cultivated land in fixed shares."

"The ryot cultivating his own has a hereditary interest in the soil; his title is much more ancient than ours and has survived through every variety of change and convulsion."—Thornton.

The Marquis of Hastings remarked that the rights of the former cultivating proprietors had been suffered by the Regulations to pass away *sub silentio*.

Natives the protecting designation of Father, should have been considered the patron of a measure so much calculated to have paralyzed industry and to have kept the great mass of people in perpetual bondage and pauperism.

In every part of the Province wherein the Ryotwari is introduced, the ryot is the complete owner of his land, and sells, mortgages and alienates it as he may think proper without any interference from Government.

Sir Thomas Munro did not aim at the introduction of any new plan, but at the restoration and improvement of that which he found to have been the ancient system of the country, the principal feature in which, was the settlement with the proprietors themselves and the direct collection of the public revenue from the proprietors themselves.

The system meddles not with rights, with tenures, or with occupancy. Its leading principle is the recognition of proprietary right.

In Tanjore the land is in the hands of proprietors, where, therefore, property in the soil has not to be created, but actually exists.

There is not an acre of land in Southern India which does not belong, however much the title may have been impaired, to a recognized proprietor or Municipality subject only to the payment of a land-tax.

The very idea of a sovereign being the sole proprietor of all the land in his dominions is opposed to reason and experience.

Many of the original titles still survive both in India and England to demonstrate the fallacy of the assumption.

Without entering on the question of Who is the proprietor of the soil, I will content myself with stating that immemorial usage has established both in Tanjore and Trichinopoly, that the occupants, whether distinguished by the names of Mirasidars, or Mithajamams, have the right of selling, bestowing, devising, and bequeathing their lands in the manner which to them is most agreeable.

Mr. Hodgson determines the property in uncultivated land to be the right of the Mirasidars of the village.

The democratic tribes, meaning the Mirasidars, have been mentioned as possessed of much stronger rights. With them the whole land of the country was divided among the different communities. They claim the proprietorship not only of the cultivated, but also of the uncultivated, land within their limits.

When the communities are so strong, independent and well organized, there can be no doubt with whom the proprietary right rests.

The waste land is a common pasturage for the cattle of the village.

To show the sense which the Natives themselves entertain of their own right in the common property in the village, the Collector (of Tanjore) gives the translation of a deed of sale of one of the shares, which runs as follows:—
“I, A. B., of the village of C., containing 28 shares, do hereby execute to D. E., of the same village, this deed of sale, that is to say: having sold to you in the village one share of my own six shares therein, I do hereby execute to you this deed of the full and absolute sale thereof; and you having further paid and I

having actually received 100 Chalrams duly shroffed in full value thereof, you are accordingly, to the extent of the share now transferred and sold to you, fully to possess and enjoy all Nanjah, Punja, islands, water, stone, Topes, jungle, riches, treasures, and every well which sinks beneath or every tree that rises above the earth, with every general benefit of every sort, from father to son, through every generation, as long as the waters of the Cauvery flow, vegetation lasts or until the end of Time with the fullest liberty, likewise, of alienation by gift, bequest, sale or otherwise; and may you enjoy all prosperity therewith.—Thus, with my fullest approbation, I do hereby execute to D. E. this deed of sale which is written by Perumal Pillai, Village Kanakku-Pillay; and this requires authentication from all the other proprietors of the village.—signed.”

Mirasi right, wherever it exists, extends certainly to waste lands.

“This right of the Mirasidar to every inch of the soil in his village is not a nominal right but one yielding him a clear landlord's rent, called Swami-Bhogam or Toondavaram. This varies in different places. It is the loss of this that the Mirasidars represent as an encroachment upon, nay annihilation of, their immemorial Mirasi right.”—Mr. Ellis.

Mr. G. Campbell says that, “In the first instance they probably themselves retained the whole or part of the rent, but the greater part of this they have eventually been obliged to pay to some Government. They generally however retain some marginal portion of it as their profit and for local expenses especially, and where there were inferior holders, a portion of the rent levied from them reverts to the superiors. This then was a much stronger and more decided proprietorship.”

In speaking of the North West Provinces, where the Mirasi right is found, the same author says that the Collector “taking everything into consideration fixes the assessment. If the proprietors object, he hears their objections; but if these avail not, they must either agree to the terms or give a written refusal. In the few cases in which all negotiations end in the latter result, the proprietors are entitled to 10 per cent. of the Revenue, and sometimes get more and the village is rented to a farmer.”

The Board of Revenue, in their Minute dated the 5th January 1818, observe that “from the numerous deeds of sale still extant, throughout the Southern provinces, there is no doubt that at one time Mirasi was universally a saleable and transferable property, and that the Mirasidars everywhere enjoyed a Toondavaram or clear landlord's rent from all the lands cultivated by their Payacari tenants, and both a landlord's rent and farmer's profit, from the lands which were cultivated by their own labourers or slaves.”

Further, the Mirasi right is not perishable and has been held as such even by the British Government.

“In the North West Provinces, it is a rule that when a Mirasidar leaves his Kists in arrears, the Collector lets the estate temporarily to a farmer, the rights of the proprietor being in abeyance till better times, but not extinguished.”

Mr. Thornton says that "the right of the ryot appears as expressed by one witness to be the greatest right in the Country and a right which never seems to die."

"He may quit his land for any period of time and the cultivation may be assumed by others, but if he or his heir return and reclaim the land, he has only to come to a compromise with the party in possession for the value of the crop on the ground, and his inheritance is restored to him immediately."

This characteristic of the Mirasi appears to have been recognized by the Legislative Council of India; for a few years ago Mr. Leget moved in that Council the adoption of the Report of the select Committee on the Bill to limit the period within which a Mirasidar may assert his claim to lands which he may have abandoned or for which he may have failed to pay assessment.

Mr. Ellis observes that the Mirasi right is not forfeited by the discontinuance of collection for a single year or any longer period during the life of the Mirasidar, his son or his grandson.

The late Honorable Court of Directors have condemned in the strongest language possible the proposal of the Madras Government to give land in Tanjore to others than the Mirasidars when they do not come to terms with Government as to assessment.

When a number of them takes possession of a portion of the soil, say, a tank for their common use, it becomes a communal property. The rest is the joint property of all the people, till it is converted into communal or individual property.

People require an agent to do their common work. This agent is either a King, a President, or a number of men called the Government. These have no individual property as such agent, King, President or Government, in the joint, communal, and in the individual property of others. The acts of these agents are subject to the approval of their employer, the people, and their duty is to see that these three parts of the nation are protected and are allowed without molestation to enjoy their respective property.

These are eternal laws of the land.

THE RAJGUMARI LEPER ASYLUM at Baidyanath-Deoghur has been doing steady and useful work. From the annual report for 1907 just to hand we learn that during the year 34 patients left the asylum with their sores cured. Nim oil is being used in the asylum with great benefit. This institution is maintained by public contributions, and the system of treatment adopted is Homœopathy. The local government has promised a contribution of Rs. 6,500 towards the improvement of the buildings.

THE EXTRACT is the name of a new monthly Journal, hailing from Tinnevely Bridge, South India. As the name implies, it consists of good extracts from Journals devoted to science, psychology, philosophy and occultism. It is neatly printed. Annual subscription is Rs. 3.

HEAVENLY DISTRIBUTION EVEN: EVEN ON EARTH

A VINDICATION

(By Swami Vallinayagam)

DES CARTES, who is called the Father of Philosophy, says that the power of reasoning in any man is just the same as in any other man, whatsoever the difference may be between them in their intellectual attainments—even so far that one may be called a dunce and the other an intellectual giant. This may seem paradoxical, as every one of us is aware of the fact that any two persons may as well differ as agree in their conclusions or decisions on one and the same matter, which made the ancient wise men condense the truth into the well-known proverb "Opinions differ." But he did not stop there with the mere statement of the fact. He goes further to its root and explains why, yet, opinions differ. He explains thus:—It is the knowledge of such facts as are relevant to a point in question that leads the reasoner to a decision and where such knowledges agree in quantity as well as in kind, there opinions also agree, and where the former differ, there the latter also differ. So we see that it is not owing to the difference in the power of reasoning among men that they arrive at different conclusions or form different opinions in respect of one and the same matter, but it is owing to the difference in the range of knowledge among them. I think most of my readers might have gone through the well-known story "Both sides of the question," in which a dispute arises between two knights as to the metal with which the shield in question was made and one knight's ignorance of the fact known to the other and *vice versa*, leading each of them to a wrong decision, make them have recourse to arms. Thus it is ignorance of the real state of things and sometimes misunderstanding of the same that cause much unhappiness to mankind.

All people say wisdom, wisdom, wisdom. All people have a mind to respect it, to respect him that is in possession of it, and nay, even him that follows him that is in possession of it. They have a mind even to prostrate at its feet. But what wisdom is, only very few know. Each has his own; and it varies according to the color of the mental eye of each. Wisdom is nothing but the realization of truth, the understanding of the real state of things—not as they appear but as they are in themselves. And want of this, that is, the ignorance of the real state of things, leads to wrong impressions which cause wrong beliefs, wrong actions, and wrong state of mind.

Man in his search after happiness has been finding out one after another the Laws of the Universe that rule all, from atoms to the sun and protoplasm to man, and has been becoming wiser for each truth he has found out anew. Thus it is that man advances, and has reached the present stage from the primitive one between which and the state of our four-legged brethren the difference is not too much. To ignore the Laws of Nature is to

ignore the truth and consequently to struggle against difficulties. Man's weepings and whinings owe their origin to nothing but to such ignorance. On the face of the earth it is very difficult to see a single soul who has no complaint to make. From the emperor downward to a scavenger, each is grumbling and mumbling about the lot to which he has been cast. Each envies the rank of another, and cares not to know what that another himself feels of his position. Thus man goes on complaining without end. He goes even so far as to blame even God, the All-wise, in His distribution of fortunes on earth. What but that will he do when he sees contrasting features all around him? One man goes on a drive in a carriage-and-four; another goes a-begging on wooden legs; when one is sheltered with too much caution from rain and sun, another is thrown on the earth to pass the night under the canopy of the sky; when one is so strongly constituted as to lift tons of weight, another is so weak as to seek for the help of many to make him stand upon his own legs; when one is able to calculate the rotations of the earth and the planets, another is not able to count the fingers in his hands; when one sifts the universe by one's brains, another loses the brains themselves and runs mad. Thus in every plane and sphere the contrasts are as varied and manifold as they are striking. To enumerate them is not possible. To the superficial observer, it is indeed as perplexing as surprising to behold such contraries wherever he turns his eyes. It is therefore that man, stunned and confused out of ignorance, pours forth insults and abuses to the Almighty who is not without causing, at times, admiration and adoration, in his mind.

Now we shall try to see if the unevenness we see in the distribution of fortunes on earth by the All-wise is real or only apparent.

Taking into consideration the responsibility of the ruling Wisdom, the acuteness with which It measures and balances every thing from atoms upward to planets, the skill with which It forms, arranges and keeps up the myriads of worlds, each rotating tremendously at the speed of thousands of miles an hour, the intelligence It displays in the Laws that govern the universe in its different phases such as physical, moral and spiritual, keeping up the balance of justice between cause and effect, action and reaction; taking all these into consideration, I think we cannot be hasty in concluding the inequalities we observe as real without proper enquiry into the matter.

As Emerson says:—

"The wings of Time are black and white,
Pied with morning and with night.
Mountain tall and ocean deep
Trembling balance duly keep.
In changing moon, in tidal wave,
Glow the feud of Want and Have.
Gauge of more and less through space
Electric star and pencil plays.
The lonely Earth amid the balls
That hurry through the eternal halls,
A makeweight flying to the void,

Supplemental asteroid,
Or compensatory spark,
Shoots across the neutral Dark?"

we see every thing balanced and compensated too. If we look into the individual parts of the universe, we see each part how infinitely soever small, is as equally representing almost all the principles of the Laws of Nature, and balancing in its own parts, as any other of immense magnitude. We need not go far to seek; we shall take the human body itself for instance. See the adjustment of the parts. How wonderfully constructed! How wonderfully arranged! See where the centre of gravity is placed and how the limbs—legs and hands—are provided besides for other purposes to keep up the centre of gravity from falling without the base when in motion! See how there is a mutual understanding of the laws, between one part and another, and between the parts and the whole! It is as if one law itself understands the existence of another, nay of all others! See how many functions each part performs! See how correspondingly all the parts work as if each has got separate consciousness and holds communication with the others in secret!

And it is not less astonishing to see the earth itself resemble the human body. It also seems to have life in its centre. Except that it has not a conscious mind, knowing senses and working limbs, what is it wanting in to be called a living body? It also has concentrated heat in its stomach; dissipated heat throughout the body, skin on the surface, blood, bones and nerves inside, and it also makes a tremendous motion of its own accord in proportion to its bulk. Though in size, the human body is nothing when compared to the earth, yet see how one and the same laws prevail in both. All the forces that act there, act here also; gravitation, adhesion, cohesion, electricity, &c. Of this globe two-third portion forms water and the remainder one-third earth; so in the human body also two-third part is watery and only one-third earthy. What agreement! What accuracy! Then as to the mechanical ingenuity of the Perfect, you have simply to consider about the arrangement of our Solar System. See how the motion of the planets is kept! If any of them were made to rotate a little faster or slower, the system would be undone. Each will run lawless into void space. Or, if the bulk of any of them were made a little greater or smaller, then too the same fate would have been met. Do not all these show that infinite prudence, accurate calculation, skilful adjustment, efficient administration and supervision—these and much more the all-pervading Intelligence possesses and exercises? Do not all these show that perfect balance and due compensation form the main features of the Laws of Nature or God? Do you think that under such a responsible Head there will be room for injustice or partiality?

Again it will much more be wondered at that with such inequalities. He makes all equal. See how the rich and the poor are made to depend upon one another for their well being! The poor are to be supported with money, whereas the rich are to be supported with both physical and mental energy. The one cannot live without the other. What is wanting in or for one, He supplies in another, and thus makes each of them equal to the other. One may in one's momentary dream ignore or perhaps forget what one is wanting in and feel oneself as the lord of all one sur-

veys, but it is certain that one will live long enough to be taught of the truth that one is in no way superior to any other, howsoever insignificant that other be. It is not only by leaving a crack in every one that He has made all equal, but also by stamping in every mind the thought of being equal to any other. No man will ever believe in his inmost heart that he is inferior to any other, and the claim and right of equality will be put forth with much force and more strength under such circumstances as will stir his soul to the bottom and make him assert his own. Go to a granny of ninety or a boy of ten and pretend to maintain your superiority over them, you will come to understand with what sort of stuff they are made. This claim of equality not only man puts forth as his right, but every living being does, and it seems that all have been launched into the sea of life with the secret whispered in their ears. It is, therefore, we see why even a worm, if you tread on it, raises its head and asserts its right of equality with so much show of force as its fragile frame could permit. As there is no fixed "above" and "below" in the atmosphere but in respect to one's own standpoint, so there is no fixed "superior" and "inferior" but in respect to one's own rank in the scale. As in the former the "above" may become "below," and the "below" above according as one changes one's standpoint or another judges from the opposite standpoint, so in the latter also the "superior" may become "inferior" and the "inferior" may become "superior". To make all equal, God has blessed each mind with a yearning for what it has not so much so that it considers what all it has as nothing to what it has not. So in spite of all the difference we see in appearance we cannot escape from seeing an underlying equality everywhere. I shall quote hereunder another poem of Emerson which will be pleasant to read in this connection. It is as follows:—

FABLE.

"The mountain and the squirrel
Had a quarrel;
And the former called the latter 'Little Prig';
Bun replied,
You are doubtless very big;
But all sorts of things and weather
Must be taken in together,
To make up a year
And a sphere.
And I think it no disgrace
To occupy my place.
If I am not so large as you,
You are not so small as I,
And not half so spry.
I'll not deny you make
A very pretty squirrel track;
Talents differ; all is well and wisely put;
If I cannot carry forests on my back,
Neither can you crack a nut."

The idea of superiority and inferiority arises only from the selfish point of view. What we find more useful to us, more suitable to our interests, we

place above and the one less useful to us, less suitable to our interests, below. But if we separate our interest and concern from the things, animals, faculties or forces in question and judge each of them in its own standpoint, we will find only that anything or any one is equal to any other thing or any other. No doubt that this statement will be surprising to an ordinary mind, yet it is a fact, and we can't help it. The rigour of equality and justice observed by Nature all throughout is such, and in the dominion of Nature or, in other words, the kingdom of God, there is no sense or meaning to such correlative terms as superiority and inferiority, good and evil, right and wrong, great and small, how different soever the appearance may be and how true soever a selfish eye may find them.

The whole Universe itself is, as it were, a great machinery in which every one forms a wheel or a link connected throughout by an underlying Entity—the dynamic Power that moves one and all in their orbs. Each has its own function to perform and is as important to the whole as any other. The machine will not work and will come to a dead stop in case any of the wheels or links breaks, no matter if it is a big or a small one.

But there is another thing to be considered in the case of living beings. And that is the important thing too. Whatever inequalities there may be among them, even though real, it does not matter much, for the effect of such inequalities is quite a different thing. What if a man be strongly constituted and another weakly? What if a man be an emperor and another a beggar? What if a man be in sound health even throughout his life, time and another sickly all his days? What if a man be blind, another lame, another deaf, another dumb and so on, while others have no defect whatever either in their senses or in their limbs? What if a man be a poet, another an orator, another a great writer, another another Socrates and so on, while others are illiterate and do not know how to sign their names? To speak of other beings such as those that walk on four legs, fly, crawl on their bodies, &c; what if the elephant be as gigantic as anything, and the mouse be as small as anything? What if the nightingale can sing a sweet music, while the mosquito will produce only an annoying sound? What if a cobra can with a single stroke of its teeth lay a man on his back and send him to heaven, while a worm can be only as innocent as anything? What if there be all such inequalities and even more? What if one lives for years together and then dies, and another lives and dies in a moment? What if there be all these, only if the effect of them, the main thing or essence of life—pain and pleasure—be equal, if the sufferings and enjoyment of any one be equal to those of any other, if every one smiles and frowns equally?

Whatever one may have—talents, capacities, faculties, possessions,—all of them, even if we judge from the selfish point of view, will be taken into account only according as they are instrumental in giving one pain and pleasure. So if we see pain and pleasure equally distributed, there is no ground for complaint and it may then be safely concluded that the justice of Heaven is even even on earth, not as supposed by many nor as it appears on the surface, uneven or partial. We shall try to understand the facts as they are, concerning the matter in question.

First of all, if we consider whether there is anything—talent or possession—that will cause either pleasure alone, or pain alone, we will have to come to the conclusion that of such there is none. As Socrates said when the fetters on his legs were, a little before he was given poison, unchained, that when pain and pleasure, once quarrelling with each other, went to Jupiter or some God and entreated Him to settle their dispute, He compromising them tied pleasure at the end of pain, and that therefore pleasure stole in him then unconsciously, pain and pleasure, are not two things as they seem but only two sides of one and the same coin. There is nothing on earth that will produce either pain alone or pleasure alone. And they so exactly and unfailingly compensate or balance each other that they always keep an equal proportion. The deeper the pain is, the greater is the pleasure that follows. They are nothing but action and reaction. Action and reaction always balance each other. So if a man suffers X quality and Y quantity of pain, it is certain that at the end of that pain, he cannot help enjoying X quality and Y quantity of pleasure, not a bit less, not a bit more, nor of any other quality. In the same way, pleasure also will be attended on by its counterpart—pain. So if any thing, talent or possession, causes a certain amount of pleasure, the other thing also is certain that it causes an equal amount of pain. This truth every man can arrive at, only if he examines his experiences, weighs the grounds for and against it and then decides. So, for one pain, there is one pleasure, and for one pleasure, there is one pain, and they are compensating each other proportionately.

In Nature, everything is circular. Atom is a circle; earth is a circle; sun is another circle, star is another; the motion of all forces is circular; our eye is a circle; and so on. Our life too is not an exception to this law. It is a circle of pain and pleasure. The circle is checkered with these two ingredients. To think of a life free from these is impossible. All ranks of life above those that move not do not seem to escape from these,—falling into pain and rising into pleasure. None is given either alone nor that, in a greater or a less quantity, or of a superior or an inferior quality. Each is given both, one balancing the other, and a more or a less number of them will not count much, as every one of the two is balanced and compensated by the other then and there. Thus it is that Heaven is impartial and its justice even. None is put under more strain, nor any treated with leniency. Equality reigns throughout. Each is looked upon by Heaven with the same equal love and care, as even a kindly and wise father rendereth to his children on earth, with this difference that in the Heavenly justice, no excuses or apologies are accepted, and no pardon granted—no winking at things.

But there is a delusion among men that some are blessed with more happiness and some cursed with more sufferings; and some think that those who meet with death earlier are happier than those that live longer. Such notions simply indicate want of thought. People take to imagination, and as a consequence, it takes them to such scenes as are most hideous on one side, and most joyful on the other. People generally judge everything from their own standpoint. When a man sees another without eyes or ears, he

sympathises with him as if he had been doomed to the lot of misery alone; when he sees another without house to live in or without cloths to cover with, he thinks as if distress and distress alone is his lot. The string of pity is excited in him when he sees such scenes, not because he actually perceives misery or distress in the other, but because he judges from his own standpoint. To him who is endowed with eyes and ears, with decent buildings to reside in and costly cloths to put on—to him, to live without any or all of these seems very miserable. He thinks it is the same case with others also. He does not wait to consider things from the standpoint of such others. In fact, it may perhaps, be a blessing to one to be without eyes. As we have above shown the eyes themselves are not such as produce pleasure alone. They are the source of both pain and pleasure just as every other organ or thing. To be without them is therefore to be without being tossed between another line of pain and pleasure. Out of ignorance the man without eyes may himself feel sorry for being so, but nevertheless he is free from another round of worry and rest; neither loss nor gain has he. I had an excellent friend who lost his sight in the prime of his manhood, and lived without sight for more than twenty years. In the latter part of his days I have often heard him say “It is a bliss to live without eyes.” The aspect of things changes according to the point of view we take. We see scores of lame boys, blind girls and miserable-looking creatures begging for a pie in some of the halting places of the tram-cars and other public places in the town, and sometimes we also take pity upon them. No doubt that we should show regard to their conditions, and help them in all possible ways. It is no harm. But if a man thinks that he does all these because they suffer more or are more miserable than himself, however rich and well built he may be, then he is a man of one-sided view only, and he does not understand the real state of things, for he cannot look into both sides of the question. Think not that they are more wanting in happiness than yourself. Though they put on an air of sorrow and distress when they approach you for a pie, yet if you see them after their begging is over, they will be as merry as any one on the face of the earth, and sometimes you may hear them even talking to one another how they had succeeded in duping their benefactors the same day or on some other previous days. The deaf, the dumb, the lame and all the so-called miserable men are in fact enjoying as much happiness as any man on earth. Every now and then, each of them can be seen as jolly and frolic as any other. I shall narrate here my own experience in this line.

Some years back when I first went to the district of Malabar to see a friend of mine, I came to know the existence of a class of people there known as Nayadis. They do not live in any other part of India. There they are considered worse than Pariahs. Those who are acquainted with Travancore and Malabar may know well what pollution means there. In country parts low caste men cannot approach high-caste people without leaving one or two furlongs between them. It is a curse in those parts. As for the Nayadis, they cannot approach even Cherumas who are the lowest of all the caste people there, without an interval of several furlongs between them. So they cannot do any work for the villagers; they cannot even till the soil. There they are living in

the hills and forests far away from human habitations. They come down from their caves now and then and keeping themselves at a respectful distance, that is, several furlongs away from the villages, beg for alms in thundering voice for hours together, to which people may or may not respond. It was when I heard one day the loud cries of such down-trodden people that I happened to enquire and know about them. When I heard all the story about them through my friend, I became so very compassionate that I at once suggested to him some remedy to clean these fellows off their polluting elements. I suggested that if they be converted to Islamism or Christianity, they might have all the rights and freedom of man, for, in Hinduism, the purifying power of such pollution lies only in the burning ground. My friend also agreeing, we sent for those fellows the next day, and after giving them sumptuous meals, cloths and money, questioned them how they felt at their present plight and if they liked a change to more sociable status and freedom; to this we heard them say, to our great disappointment, that they did not want any change in their circumstances; nor did they feel their state in any way miserable; and to all our cross-questions tending to convince them of their miserable (to our view) state, they answered in their own way supporting their statement that they were happy, and certainly evading our grasp. It was a great lesson to me.

It was then that I learnt that the proverb "Familiarity breeds contempt" applies equally to sorrow and pain also, and that habituated pain as well as habituated pleasure has no effect upon mind. It is a great thing to know that however low and humble, however poor and miserable men may look, they feel in the heart of hearts as happy as anybody else, and it relieves a merciful mind of much distress and sorrow that are unnecessary and uncalled for. God cannot be called impartial unless He has equally distributed among men this, the life of life, i. e. pain and pleasure. And this He has done is greatly pleasing and convincing to me. Each be has blessed with an equal amount of pain and pleasure. So it is that life is sweet to each and every living being from worm to man. Our four-legged, winged, body-legged brethren's case is also the same. As they have no reasoning power, the group of pain and pleasure arising from that source they have not; and all the rest they have. As each pain is compensated or balanced by each pleasure that follows, what number of pain and pleasure each enjoys is no question. Thus in spite of the unevenness in the distribution of senses, reasoning power, health, possessions, &c. among living beings, there is an underlying evenness in the Heavenly distribution of pain and pleasure.

Lastly, I have to add only a few words concerning a Hindu theory bearing on the subject, and with them I think I can take leave of the subject, as I have at least outlined my thoughts on the same, though I was not able to deal with it fully and in details, within this brief space.

The Vedanta Philosophy suggests a way out of this circle of pain and pleasure, by knowing the underlying unity in the diversity of things. According to it, when man understands that the essence of one and all is one and the same substance, he will not be deluded by the different appearances of things, one attracting and another repelling, one causing fear and another making

cheerful, and so on, and therefore his mind will rest in peace free from all causes of misery or sorrow—desire, fear, lust; why? love and hate, and consequently from pain and pleasure also. To the intellectual view, the theory is quite sound. But the question is if it is possible or practical to any mind or man. To know is one thing; and to be and to do are quite different things. What is not within, can never come out; that is to say, what is not involved will never evolve. One cannot therefore jump out of oneself, or one's own nature. All that evolve are only such as lay latent involved. What we call growth or progress is nothing but the result of the reciprocal action of the nature within and the nature without. Each individual nature has its own limits. One's own intellect or will does not comprehend one's whole nature, and it is therefore why it becomes impossible for every one to act in accordance with all that his intellect dictates or his will wants him to be or to do. Man is controlled and led by something beyond, the Unseen Hand. He may boast of his intellect, skill, talent, &c., yet in fact he is not the real master of these things. It is *unconsciously* that great and deep thoughts strike man, and it is *unconsciously* that wonderful discoveries and skilful inventions are made by man. It is Nature or God that controls each and every thing from atom to the sun and from worm to man in all planes from within or beyond. It is no more in one's own will to be in one way or the other, or to do one thing or the other, than it is in one's own will to stop the circulation of his blood or prevent his hair from growing. To change nature is quite impossible a thing. Wisdom is, as aforesaid, only the understanding of the Laws of Nature or the Commandments of God within and without; and it does not lie in the absurd attempt of man to make them run to suit his will and pleasure,—in a contrary direction. He will never succeed in that, for the Laws of Nature or the Commandments of God are rigid and inexorable. By first understanding them, and then by implicitly obeying them man looks powerful, but, bear in mind, never by going against them. It is because man wants to evade sorrow and pain that some make discoveries, some inventions, some reforms, some bathe in holy waters, some make pilgrimages to holy places, some pray to the innumerable gods, some to the One, some exercise breathing and some sit in Samadhi. Ah! what tricks and stratagems do men play to outwit the Omnipotent! They have been doing these from time out of mind, yet to no purpose. All have become, are and shall be futile. No man—take Jesus, Buddha, Sankara, or any living man—has ever succeeded or ever shall succeed in getting rid of the price of life—pain and pleasure. But if man were ever to succeed in that, then and then only will it tell heavily on the justice of Heaven. Till then—that time shall never come,—till then, the distribution of fortunes on earth by Heaven is just and even. It is so, because

"Whatever is, is right".—Pope—II.

MORAL SENTIMENTS FROM KALIDASA

(By C. Tirumalayya Naidu, M. R. A. S.)

WITHOUT attempting to give an idea of the enormous extent and scope of the Sanskrit Literature, we may here confine ourselves to a study of that branch of the Literature which has been called by some European scholars 'artificial poetry,'—not a very happy phrase. There is no doubt that there are instances where the natural flow of diction is spoiled by exuberance of ornament and immoderate flights of fancy. The hyperbolical language and elaborate attempts to produce effect tend to intensify the artificial character of the poetry. But, such a charge cannot be laid against KALIDASA, who, in the words of Professor Lassen, deserves all praise 'on account of the mastery with which he wields the language and on account of the consummate tact with which he imparts to it a more or less simple or artificial form, according to the requirements of the subjects treated by him, without falling into the artificial diction of later poets, or, overstepping the limits of good taste; on account of the variety of his ingenious conceptions and his happy choice of subjects; and not less on account of the complete manner in which he attains his poetical ends, the beauty of his narrative, the delicacy of his sentiment, and the fertility of his imagination.'

But, while Kalidasa's fame rests on the superior character of his intellectual creations, on the smooth and mellifluous flow of his language, and on the vivid and striking descriptions of nature and its scenery, his real claim will be found to be based on the human interest which his works possess and which attracts not only scholars but all those that are interested in the development of human character. They possess a real charm; and, apart from this, they have a hidden purpose and are intended to teach us lessons of practical utility. We have simply to study them with interest and try to understand their real significance, to profit by them. Nowhere else is a more varied knowledge of human life and character displayed. Where a conventional system of ethical rules has little influence on practical conduct, the beautiful precepts of Kalidasa at once besiege the heart and are there embalmed and cherished for their high ethical significance. What has been said of the greatest of the English Dramatists may be appropriately applied to our national poet; "He at least is allowed to teach our youth what a glorious and many-sided thing is life, add how the wings of the mind were not meant to be demurely folded for the drill-sergeant of Fashion to examine and approve." The most remarkable instances of the kind are to be found in those keen observations and pithy generalizations which he 'flashes upon us,' and oftener delivered by himself in the form of *ubiter dicta* suggested by the appropriateness of the occasion. It is here that we find his intense worldly wisdom, which he inculcates with all the enthusiasm of a shrewd preceptor. It is here that we feel that we are face to face with the poet himself in the actual deliverance of his own mind.

The following are a few among the many valuable utterances of the poet which have a deep ethical import:—

1. An amicable relationship with good men is established with the exchange of a few words.
2. Instruction imparted to a worthy pupil bears good fruit: just as a drop of water from a passing cloud falling on an oyster-shell is converted into a pearl.
3. Real merit compels admiration even from one's detractors.
4. Good men, when provoked, are appeased by ready submission.
5. Acquisition of wealth by men philanthropically disposed, has for its object its re-distribution among the needy.
6. The desires of the virtuous fructify without delay.
7. Even wise men, when blinded by passion, are led into a wrong path.
8. Absence of delay is a sure sign of the success of an undertaking.
9. With those that prize fame above everything, personal reputation weighs more than their own body, and much more than objects of sensuous enjoyment.
10. The commands of elders cannot be questioned.
11. Good men do not pursue the fallen with vengeance.
12. The organs of sense once falling a prey to sweet temptations, are with difficulty restrained from pursuing them.
13. It is better to approach a man with discrimination, with a request though his compliance with it is doubtful, than to apply to an evil-minded one, though sure of success.
14. Even a base wretch does not set his face against a friend who may seek his help, in consideration of his past obligations to him; much less will a really magnanimous man.
15. No business undertaken in behalf of a friend is ever delayed by a really interested friend.
16. Who, indeed, whose initial efforts are unsuccessful, does not become an object of ridicule?
17. It is only those that can be called steady-minded, whose minds cannot be corrupted by temptations.
18. Even the love of persons for their wives may undergo change; but never their affection for friends.
19. Beauty of women has for its object the intensifying of the love of their husbands.
20. Age is ignored in those that have grown grey in wisdom.
21. The human body well preserved is the instrument with which the four-fold Dharmas can be secured.
22. Sex is of no consideration with the wise who appreciate worthy conduct wherever it is found.
23. Relationship contracted with the good does not lead to misunderstanding.

24. He whose acquisition of knowledge is mainly for his living, is known as a trader in literary wares.
25. Ready wit is a natural characteristic of women.
26. Modesty is an ornament of valor.
27. An unfavorable change in one's position breeds contempt.
28. Excessive affection is apprehensive of guilty motives in the beloved.
29. Men differ in tastes.

HISTORY AND HISTORICAL STUDY

(By V. Ramanujam Pillai, B.A. L. T.)

(Concluded from Page 17)

Or, as expressed in the Isa Upanishad, as translated by Prof. Monier Williams:—

"Whatever exists within this universe
Is all to be regarded as enveloped
By the great Lord, as if wrapped in a vesture.
Renounce, O Man, the world and covet not
Another's wealth, so shalt thou save thy soul.
Perform religious works, so mayst thou wish
To live a hundred years; in this way only
Mayst thou engage in worldly acts, untainted.
To worlds immersed in darkness, tenanted
By evil spirits, shall they go at death,
Who in this life are killers of their souls.

* * * * *

The man who understands that every creature
Exists in God alone and thus perceives
The unity of being, has no grief
And no illusion. He the all-pervading,
Is brilliant, without body, sinewless,
Invulnerable, pure, and undefiled
By taint of sin. He also is all-wise,
The Ruler of the mind, above all beings,
The self-existent. He created all things
Just as they are from all eternity."

These few passages from the Upanishads are enough to indicate to us the transcendental character of the Upanishadic writings. They were protests against the prevalent sacerdotalism, since they indicate the march of Hindu religious thought from the objective to the subjective, from the ceremonial to the spiritual, from the exoteric to the esoteric. Professor Dutt calls this period the Philosophic Period. Those who are desirous of reading the Upanishads and their bearing on Indian religious life would do well to consult such works as the translations of the Upanishads by Prof. Max Müller in the "Sacred Books of the East" Series, Gough's Philosophy of the Upanishads,

Muir's Sanskrit Texts, Max Müller's Lectures on the Vedanta, Max Müller's Gifford Lectures on Psychological Religion, and Prof. Monier Williams' works. In order to get a knowledge of the six systems of philosophy which grew out of the Upanishads the student should consult such works as the Sarva Darsana-Sangraha by Madhavaacharya as translated by Profs. Cowell and Gough, and Max Müller's latest work on "Six Systems of Indian philosophy." Of the six systems of philosophy, the Nyaya, the Vaisesika, the Sankhya, the Yoga, the Mimamsa and the Vedanta, the last is the most important, as giving the gist of the Upanishadic teaching.

While the writings of the Upanishads may be regarded as protests against Brahmin ritual and priesthood from the standpoint of the thinker and the transcendentalist, we should regard the life and sayings of Gautama Sakyamuni as a grand ethical protest against that system of caste which is peculiar to India and which has brought on in process of time India's material and moral degradation. The religion of Gautama Sakyamuni was a protest alike against the speculative tendency of the period and life-sapping sacerdotalism. The tendency of the pre-existing religious system had been to dissociate morality from religion by transforming the latter either into a thing of speculation and school-learning or into a thing of outward ceremonial. Now this was the tendency of the age of the Upanishads. It was the object of Gautama to check this tendency and establish the supremacy of the moral law in the domain of higher life. What he regarded as the essence of salvation was a change of the heart and spirit of man: "To cease from all sin, to get virtue, to cleanse one's own heart—this is the doctrine of Buddha." Self-renunciation and self-culture are the two chief features of his religion. Indeed as the great Scottish thinker Dr. Caird puts it, "outside of Christianity no religion which the world has ever seen has so sharply accentuated morality and duty as entering into the very essence of religion or as inseparably connected with it." Thus alone could we explain the rapid progress of Buddhism in India and Ceylon, Burma and China, from the fifth century B. C. to the fifth century A. D. This period is aptly termed by Prof. Dutt the age of Rationalism in India. There are numerous works on Buddhism, philosophical and historical. The writings of Prof. Rhys Davids and Beals, Faustoll's translations of the Dhammapadam and other Pali scriptures, select works from Trubner's Oriental Series, e.g., the Jataka Tales of Gautama, and Travels of Fa Hien and Hsuen Tsang, the writings of Dr. Paul Carus, Oldenberg, Rockhill, St. Hilaire, and Arnold may be advantageously studied for getting a firm grasp of Buddhist philosophy and Buddhist Ethics. As a creed the religion set up by Gautama may be said to be dead, but as a life-giving source we find Buddhism living in the different religious movements of the middle ages from the fourth or fifth century A. D. down to the end of the twelfth century. The two great movements in India—the Sainvite revival headed by Santara and Sambandha, Appar and Sundarar, and the Vaishnavite revival led by great thinkers called Alvars, followed by the Acharyas, of whom Ramanuja may be regarded as the greatest—received great impetus from Buddhist thought and Buddhist effort. While their dogma is derived from the Veda and the Vedanta, their ethical scheme was profoundly

influenced by the life and teachings of Sakya Muni. Sankara found where the weakness of Buddhism lay. When Buddha, consistent with the rationalistic method he adopted in solving the problem of life, denied the authority of the Vedas, Sankara found in this denial the weapon with which he could powerfully assail his great antagonist. Sankara found herein lay his genius—that if the religious history of India proved anything it proved beyond a doubt that Hindus should have a God; and that such a craving for something positive is neither more nor less than a psychological necessity of their being. Having made this discovery, Sankara proceeded to construct his scheme on the two-fold basis of the Vedas and the Upanishads. He would fall back on the Vedas and appeal to them as authority for the people, while to the philosophic few he would present the Higher Brahman of the Upanishads,—the Higher Brahman for the initiated and the Lower Brahman for the uninitiated. The Lower Brahman we find embodied in the image-worship of Pauranic Hinduism. Hence the origin of Hindu temples which though modelled on Buddhist architecture, are yet the product of the later Pauranic literature and religion. The Higher Brahman we find given expression to in the philosophic scheme of the Vedanta as embodied in the Commentaries of Sankara on the Vedanta Sutras of Vyasa. Those who wish to get a good account of the Vedanta will do well to consult such works as Thibaut's Translation of the Vedanta Sutras as interpreted by Sankara, Prof. Deussen's Elements of Metaphysics, Max Muller's Lectures on the Vedanta. There are numerous Tamil works, mostly by Saivites, on this subject. I may cite M. Vachakar's "Tiruvachakam" and the poems of Tayumanavar as popular authorities on the Vedanta in the Tamil world.

The question would arise: How far has the Vedanta contributed towards making India better morally and spiritually? Has it made India really religious? Now, from the region of ideas we should descend to the region of stern facts. We should, by a historical study of the past, estimate the services of the Vedanta in the domain of Indian social, moral and spiritual life.

It seems to me that while Sankara did great service by positing the Real, the Absolute, the Infinite, the Higher Brahman, as the goal of our life and the *summum bonum* of our effort, he did great disservice in bringing into being the Lower Brahman, the Phenomenal God, as the object of popular worship. The doctrine that the Lower Brahman or Iswara is after all the result of Maya, and is useful only in leading us to the Higher Brahman or the Absolute, could not but act as a damper on the Hindu mind. When Iswara himself is a hypothetical God, why should he exact adoration or devotion from his worshippers? When his personality is after all an illusion behind and beyond which is the Real, the Impersonal, how could we expect any devotee to pay that adoration to the illusory deity, which we would expect him to pay to the deity in whose reality and personality he has absolute conviction? The effect of the Vedanta on the Hindu mind has been that while the Real, the Noumenal, the Illusory, has been neglected as belonging to the category of the hypothetical, the Higher Brahman was found to be too real to be reached, while the Lower

Brahman was not worshipped because of its illusory character. Since both were neglected from different causes, the Hindu mind has lost its anchor, and has been drifted either into the Scylla of abstract metaphysical speculation totally dissociated from practical life, or into the Charybdis of blind superstition crushing with irresistible force the individuality of the average Hindu. The former tendency led to deism or practical atheism. The latter gave ample scope for the growth of superstition and the consolidation of the Brahman priesthood. Love has lost its motive power and given place to the law of the priesthood. Duty has lost "its categorical imperative" and found its place supplanted by custom and Caste regulation. Morality has lost its perennial source and divine sanction, for man has lost his personality, his personality being illusory. Such being the character of the Pauranic Hinduism of the 8th, 9th, and 10th Centuries of the Christian era, there was needed the rise of one who would on the one hand check the rampant growth of pantheistic speculation, and on the other elevate the religion of the masses from its demagogic and polytheistic stage to that of personal theism.

Such a Reformer we find in the person of Ramanuja, who flourished in the latter part of the eleventh and the earlier part of the twelfth century A. D. Ramanuja began his celebrated disputation by raising the questions:—How can Sagūnic Brahman (Brahman with attributes) proceed from the Nirgūnic Brahman (Brahman without attributes), or become Nirgūnic Brahman himself? How can personality proceed from an impersonal principle? Can the unqualified, indescribable Brahman project itself forth into qualified or describable entity as man? Can the effect contain anything which does not exist in the cause? On the other hand, is not personality superior to an impersonal object? Whence proceeds the conscience, the moral law implanted in us? Whence this categorical imperative which makes itself directly felt and recognized in our soul? Such were the questions raised by Ramanuja and answered by him in the negative in his celebrated Bhashya known as Sri Bhashya, a work that ought to be read by those who wish to bring into prominence the theistic character of the Hindu Religious Thought and elevate the Godhead from the region of the hypothetical and the unreal to the region of the Absolute and the Real. Dr. Krishna Mohun Banerjee's Dialogues on Hindu Philosophy will serve as an invaluable appendix to the Bhashya recently translated into English by Prof. Rangacharya of Madras. Those who read the Sri Bhashya of Ramanuja will find numerous quotations made therein from the Bhagavad Gita, whose date, according to modern authorities, is computed to be fifth century B.C. The Bhagavad-Gita, as translated by Telang, Pramadas Mitra, or Cockburn Thompson, may be read by those who wish to trace the theism of the Yoga of Patanjali. But it was Ramanuja that focussed into his scheme the best thoughts of the best minds that preceded him in the development of personal theism and by doing so laid the foundation of that scheme of thought which was instrumental in guiding men like Nanak and Chaitanya, Kabir and Ramanand, Dadu and Nabaji, and which may be regarded to a great extent as having supplied the basis for the Brahmo-Samaj movement of later times, founded by R. M. Roy and developed by men like Devendra Nath Tagore, and Babu Keshub

Chandra Sen. The student will do well to consult on this period Prof. H. Wilson's works. Naturally the question would arise: How is it that this Protestant Hinduism, which began so early as the fifth century A.D. and exerted its influence, has not as yet appreciably affected the Indian society and raised its material, moral and spiritual condition? Answer to this question would lead us to the third stage of historical study called "Critical" or "Philosophical." No longer do we study races or religions by themselves but study them as a whole, compare and contrast one with another and deduce truths valuable for our private and public life. For example, if we wish to find a solution to the question of the slow progress of Indian society, that solution must be sought in the determination of certain differences between the East and the West. Taking India and Europe as the representatives of the East and the West, what are the chief differences between them? The ideal of India is inaction. The ideal of Europe is action. The ideal of inaction India is indebted partly to its religion and partly to the exigencies of its social and political life. To the ideal of action Europe is indebted to Greece and Rome. Intellectually it is the child of Greece. Socially and politically it is the child of Rome. The Greeks taught Europe the noble lesson of individual freedom, the Romans the still nobler lesson of social duty. But in India from early times individual freedom has been crushed by caste regulations which developed in process of time into caste legislation as embodied in the Code of Manu and the Brahmanas. Nor was there the sense of social duty developed. This was due to want of political life in India. Contrast India with Rome. Above all other nations in the world the Romans believed in their political mission and destiny. From age to age they pursued one great object. No prize could beguile them, no delusion distract them. Each Roman felt the divinity of the Eternal City, destined to march onwards in triumph; in its service every faculty of his mind was given; life, wealth and rest were as nothing to this cause. In this faith they could plan out for the distant future, build up so as to prepare for vast extension, calculate for distant schemes and lay stone by stone the walls of an enduring structure. Hence, throughout the great age each Roman was a statesman, for he needed to provide for the future ages of his country; each Roman was a citizen of the world, for all nations were destined to be his fellow-citizens; each Roman could command, for he had learnt to obey and to know that he who commands and he who obeys are but the servants of one higher power—their common Fatherland. Contrast this country of Rome with its Horatii and Cincinnatti, with its Decii and Fracchi, with its Reguluses and Scipios. Contrast this with our own India before the advent of the British—India distracted internally by faction and feud and externally by foreign invasion and rapine—India prey to Tamer or Chengiz Khan, Mohamed of Ghazni or Mohamed Ghori, Nadir Shah or Ahmed Shah, Ghulam Kadir or Mohamed Toghlati—India with no political centre from which political light could radiate, with no firm single ruler whose firm hand could fuse the disorganized mass into one compact whole, with no single national

life which could pulse forth and make itself felt in the nook and corner of this vast country. Institute this contrast and the problem with which we set is capable of an easy solution. India has had no doubt its sacred literature, has had no doubt its moral code. But its religion and morality found no scope to work in the society as a whole and became relegated to families or sects into which the country has been split.

It was not so in ancient Rome, or, nor is it so in modern Europe. The religions of the Greek and the Roman, though it had not passed beyond the stage of the elemental and hero-worship, had yet as its special characteristic its intimate association with the society. Between the ideal and the actual there was not that apparently impassable gulf that exists at present between the ideal and the actual in India. If the Greek ideal was beauty, you find it embodied in its art and culture. If the Roman ideal was power or love of country, you find it embodied in its ardent imperialism. If the Hebrew ideal was intense belief in a personal God or Jehovah, we find that belief stamped on the history of the Israelites in whom we find two prominent ideals giving characteristic unity to their history, namely, the idea of their being the people of God and the idea of their inheritance of the promised land. Their political and social life was closely interwoven with, and indeed pervaded by, their faith in their Jehovah as their King and Lord. And the modern Christian ideal as embodied in the best institutions of Christian countries of Europe and America being a development of the ancient Hebrew ideal, we find in these countries also that intimate association between Society and Religion which characterized the Israelites of old. The Christian ideal as embodied in the person of Jesus being wider and deeper than the Hebrew ideal as presented in the person of Jehovah, has profoundly influenced Europe, medieval and modern, on its moral and spiritual side. That ideal of law and love—nay, love superseding law—that ideal of hope and charity and faith—that ideal of supreme self-consecration to the will of God in process of time, prevailed over the philosophy of Greece, over the might of Rome, over the exuberant energy of the Teuton, the Saxon, and the Celt, and while it prevailed over the southern and the northern races it acquired new interpretation, new shape, new force. India too should have its own share.

That Christian ideal has now to awaken the dormant energy of the Indian race and to quicken its moral and spiritual pulse. Thanks to the labours of men like Heber and Martyn, Wilson and Duff, Cary and Marshman, Noble and that revered educationist Dr. Miller, much has been done in the direction of impressing the ideal of Christian love on the heterogeneous races of India and making them restless for progress and reform on truly moral and spiritual lines. The moral and spiritual life of India has been quickened, and the service which the religion of Jesus has rendered and will render, is expressed in the words of the Poet—

The truths in manhood darkly join,
Deep seated in our mystic frame,
We yield all blessing to the name
Of Him that made them current coin;

For wisdom dealt with mortal powers,
Where truth in closest words shall fail,
When truth embodied in a tale
Shall enter in at lowly doors.

THE RAMKRISHNA HOME OF SERVICE, BENARES.

The Ramkrishna Home of Service enters upon the eighth year of its existence with the year 1908. For those who are yet ignorant of the noble object of the Association and its method of carrying out the same, we beg to state the following:—

It is an Association which fits in with the new civic conditions that have come upon our society to carry help and relief,—irrespective of sex, caste, creed and colour—to those whom the time-honoured charitable institutions, the *Chhatras* of Benares, have failed to reach.

Its object has been to serve those who have none to help when dark days of starvation, old age, disease and death, overcome them and make them feel the want of a friendly hand more than ever.

The methods adopted with a view to secure this object, have been:—

(a) To find out neglected sufferers, lying in utter helplessness in the streets, lanes, and at the bathing ghats, and render all possible assistance by giving them shelter, clothing, medical treatment, nursing and diet, as long as they continue to be ill.

(b) To find out such sufferers and help them (i) by sending them to the Government Hospitals, provided they are willing to go there and there is room in those places; (ii) by providing medical treatment, diet and nursing (when the sufferers have a shelter of their own) or any one or two of the aforesaid forms of help when they are able to secure for themselves the rest; (iii) by rendering all this assistance, with especial attention to their feelings and prejudices, and providing for them a decent cremation, if they happen to die without means at the Home of the Association.

(c) To find out old, infirm and disabled persons, and *purdha-nashin* ladies, who have seen better days but are now reduced to extreme poverty, who prefer a slow death through starvation to begging—and send them weekly doles of rice and a few pices.

More than six-thousand persons have already been relieved; and we hope, it will help to enlist the sympathy and co-operation of the public, especially when they know that some of these persons were suffering from tuberculosis, small-pox, cholera and dropsy besides pneumonia with fever, which is quite a common complaint—and that out of this grand total 5813 persons have been cured of their illness. The Association moreover has been able to help in cremating the bodies of 123 persons in these seven years.

Reader I need we say any more of the utility of the work to get your co-operation and help in this good cause? Suppose that the Association had not been in existence; and then think of the lot of the 355 persons, who were picked up from road-side or that of the 710 persons who were housed and

nursed and taken care of within the Home,—not to mention the rest to whom the Home rendered partial assistance only. Think also that all this work has been carried out in a little rented house by begging doles of rice from door to door and raising small subscriptions from the public; and imagine how much more could have been accomplished with better accommodation and more funds! Are you, whoever you might be,—whether from Bengal, Madras, Bombay or any other quarters of India—for the Holy city receives its quota of the poor and infirm from all parts of India—are you willing now to make common cause with us and extend your helping hand to relieve your suffering brethren?

The few, whose hearts were touched upon personal inspection of the working of the Home, have secured for it a suitable plot of land at *Luan* on the eastern outskirts of the City; and all that is needed for the present to place the work on a sure footing, is a suitable building with different wards for different diseases, for the housing of the patients and of the workers. Surely it is not too much to expect that out of three-hundred millions, whom India calls her own, five thousand hearts will be moved to pay the insignificant sum of rupees five each towards the erection of the building.

N. B.—All contributions should be paid to the Assistant Secretary, Ramkrishna Home of Service, Ramapura, Benares City, or to the President, Ramkrishna Mission (The Math, Belur, Howrah). They will duly be acknowledged with thanks.

NINE

(By J. C. Ringham, of Lincoln)

NINE is a number fuller of mystical meaning than any other number, consisting, as it does, of a trinity of trinities, indicating perfection or completion; and it is curious to note how the years with 9 for their terminal have always been important ones, and glancing back upon the pages of history for the last two centuries, we find that these years have been full of stirring events.

In 1709 occurred the battle of Pultowa, in which the Czar Peter the Great of Russia totally defeated King Charles XII (The Madman of the North) of Sweden, by which the power of Sweden was broken, Tournay was captured by Marlborough, who, later in the year, in conjunction with Prince Eugene, defeated the French at Malplaquet; in the same year Dr. Johnson was born.

Coming to the year 1719 we find there was war between France and Spain; Vigo was captured by the English; while the Spaniards invaded Scotland, and were defeated at Glenshiel; in the same year "Robinson Crusoe" was published. In 1729 there occurred a revolt of the Corsicans against the Genoese.

In 1739 the Great Mogul was defeated and captured by Nadir Shah, who captured Delhi; there was war between England and Spain, and the English under Vernon captured Porto Bello; the Turks defeated the Austrians at Krotzitz; the Turks were also at war with the Russians; in the same year Wesley developed his society in London, and Dick Turpin was hanged at York. Coming to 1749, we find that there was the "war of succession" in the Carnatic of

India; and Charles James Fox and Goethe were born. In 1759 which was "a year of victories" for England, we may mention that we were victorious at Minden; while the French fleets were defeated at Lagos by Admiral Boscawen, and in Quiberon Bay by Admiral Sir Edward Hawke; and the battle of Abraham Heights, de Quebec, where General Wolfe died in moment of victory, and his opponent, General Montcalm, was also mortally wounded, may be mentioned as the foundation of the British supremacy in Canada; in the same year William Pitt and Burns were born; on the "plains of Germany" the Prussians were defeated at Zullichan and Kunnersdorf.

In 1769 the Letters of Junius first appeared; Wilkes was, for the second time, expelled from the House of Commons; the Turks were at war with Russia, and were defeated at Choczim and Galaiz; this year was also called "the year of great babies" for in it were born Wey, Soult, Wellington, Napoleon, Cuvier, Humboldt, Castlereagh, and Brunel "of Thames Tunnel fame," with many others whom space forbids mentioning. Coming to 1779, we find that England was at war with Spain, as well as with France, and the United States; there were Anti-Popish riots in Scotland; Captain Cook was killed at Orohyhee; David Garrick died; John Galt born; and the Americans defeated at Brian's Creek. In 1789, the French Revolution which was destined to involve the nations of Europe into a state of warfare for over a quarter of a century, commenced; the mutiny of the *Bounty* occurred; Washington was inaugurated President of the United States; Turkey was at war with Russia and Austria; and there was a thanks-giving service at St. Paul's for the recovery of King George III from his illness. In 1799, just a century since, we find in that year Viscount Melbourne was born; Napoleon was made First Consul of France; General Washington died; Bread riots occurred in the city of London; the Dutch fleet was captured by the English without fighting; and Sir Sydney Smith helped the French to defend Acre against Napoleon, who received his first serious repulse before the walls of this fortress.

Coming to the year 1809, we find that in it, General Sir John Moore was mortally wounded in his victory over the French at Corunna; there occurred the battle of the Douro, and capture of Oporto by Wellington, who later on again defeated the French at Talavera de la Reyna; Gustave IV of Sweden and Charles IV of Spain both abdicated in this year, in which was born Tennyson, Mendelssohn, and Gladstone; Napoleon was defeated by the Austrians at Aspern, Easing, but was victorious over them at Wagram; he was divorced from the Empress Josephine, and married to the Archduchess Marie Louisa of Austria. In 1819 Queen Victoria, Prince Consort, and the Duke of Cambridge were born; the first steam-boat crossed the Atlantic, and what was called the "Peterloo Massacre" took place at Manchester. In 1829, the Greeks, who were fighting for their independence, captured Lepanto from the Turks; the Turks were also at war with the Russians, who defeated them at Kuletscha; and near Erzeroum, and captured Sitistria, and entered Adrianople. In this year were born Dr. Benson, afterwards Archbishop of Canterbury, Vein, and General Booth of Salvation Army fame. Coming to 1839, we find that the Turks suffered defeat at the hands of the Egyptians in Syria; the British annexed Aden, and commenced the Afghan war, capturing Ghuznee, at the point of the bayo-

net. Gold was discovered in Australia; and there was a great Chartist riot in Birmingham. In 1849 the Corn Laws were finally abolished. Lord Randolph Churchill, Duke of Fife, and J. Comyns Carr were born; the English captured Mooltan, and fought the battles of Chillianwallah with the Sikhs in India; and the English annexed the Punjab; there was a gold rush to California; and war between Sardinia and Austria; the former being defeated at Novara. The Danes defeated the Germans; and Rome was besieged by the French.

Coming down to 1859, we find there was war in Italy, between Austria and Sardinia, the latter being aided by France; battles being fought at Palestro, Magenta, Montebells and Solferino. Schamyl was captured by the Russians, after resisting them in Circassia for many years. Rifle Volunteers Corps was sanctioned in England on threat of a French invasion. The Emperor William of Germany (the present ruler) was born. In 1869, the Irish Church was disestablished; the Suez Canal opened; there was civil war in Spain; and war in South America. Then in 1879 came the Zulu war in which occurred the heroic defence of Rorke Drift, by Chard and Brombeard, and ending with the defeat and capture of Cetewayo, the Zulu king. The Afghan war and Chilian Peruvian war, were being fought; and at the end of the year occurred the Tay Bridge disaster. Coming to ten years since, 1889, we find that in that year, Pigott committed suicide at Madrid in connection with the Parnell Case with the *Times*; and the British South Africa Company was chartered. From the above it will be seen that '9 is a very important member of any year.

REVIEWS OF BOOKS.

"LOST IN THE BOTTOMLESS PIT," by Rev. J. Howard Cashmere—The Merchants Publishing Co., Denver, Colo.

It is said to be a revelation forming a working hypothesis for the solution of every problem of life and mind, and fairly does the book fulfil this promise. For the author writes as one inspired to send his message down into the world—a message of life and light. He says he has gained what is to him a clear conception of the nature of the Ego, and its relationship to the Great All, or God. How does he speak to its verification? From investigation into the realms of both physical and psychical sciences,—for the author is a professor of Hypnotism, Mesmerism, Telepathy, &c. &c.—from a close study of the words of Jesus and his immediate followers, and also from thoughts which have apparently come to his mind like the remembrance of another life.

The book is divided into two parts, the first treating of a lengthy introduction, and the Vision—both highly elevated in tone and expression and sentiment. From the introduction we observe that the procedure adopted purports to be wholly scientific and that there is an attempt at reconciling the variant philosophies. The opening paragraphs allude to the law of the persistence of matter and force, and say that Matter and Spirit are the two fundamental attributes of the all-embracing Divine Essence of the Cosmos, the All, the Infinite, the Eternity. As to the real nature of the All, we can but

conjecture,—we perceive its space-filling attribute matter; we recognise its attribute of moving force, energy; but of the underlying substance possessing these two attributes, we only know that it is. The ego of man is separated from the All, or God, and has hence lost Divine attributes. In the main the normal mind has no free will; each act of the will is now known to be fatally determined by the past as well as the present mental and physical condition of the individual and also further modified by the impressions coming from his outer environment. As the ego of man is an immortal atom of the great All, there is no death—and the Introduction concludes in these terms—"Thus through demonstrating the immortality of the ego we have also demonstrated that it must keep its individuality, formed by the memory of its past experience, forever."

Passing by the Vision which records certain new scenes, the reader alights on Part II which reads a commentary on the first Part. And therefore we merely give the headings of the chapters comprising it. Let it be noted that each chapter is introduced by an apt quotation from the Christian Bible. The chapters are named thus:—'The Voice of God, a revelation'; 'The Soul is God'; 'God the source of all phenomena'; 'material aid valuable'; 'Only the wise understand'; 'The power of the soul'; 'What is sin'; 'Some of the conditions'; 'One power rules all'; 'The conquest of mind'; 'A study of His works, Gravitation'; 'A study of His works, Magnetism'; 'Psychic development'; and 'All for the best'. From these headings one may discern the trend of the author's thought and we are glad to see that his heart is there and therefore that of every reader of his. We safely recommend this excellent book, as it seems to remind one of a familiar phase of advanced Hindu philosophic thought.

THE VEDANTA SUTRAS, with the Commentary of Sree Madhvacharya, By S. Subba Rao, M. A.: Messrs. Thompson & Co., Madras:—

We have it at last and the world ought to welcome it none the less. As every mind, abreast of the times, knows, the world, the present day world, with her doubt jungles and sense-pleasure bogs, is under a deluge. From mountain tops, from river-banks, from cities, from villages, from caves, from dens, from every place have two and more voices proclaimed to the world, in feeble or less feeble tones, the deluge and advertised it, perhaps to a more than enough degree. In the confusion of tongues there was distinctly audible to an observant ear a still, struggling voice—struggling under the load of traditions, bigotry and a species of self-satisfaction that reserves to itself the blessings of God. Fortunately for the world, for the eager world that always seeks truth and enjoys it when found,—also perhaps for the voice itself,—the voice has discovered an outlet in this age; and the necessity so long felt has been answered. Time alone will decide its success or failure. We are but admirers of this voice; yet in its infancy, it has signs of stalwart manhood and this growth is compatible only with its world-wide expansion on the basis offered to it by the advantages and requirements of the hour. The seeds should be sown broadcast and teachers by the legion should spring up on the soil,—

teachers imbued with the spirit of their Acharya and equipped with his own weapons to the extent these can use them and those of the times such teachers breathe in.

Such conditions existing, the voice will be heard from one corner of the world to the other. Whose voice is that we have been talking of? The voice of Sree Madhvacharya who has deemed it expedient, proper and necessary too to emerge from his Samadhi, so to say, to avert the blame of obscurity. On the shoulders of Mr. S. Subba Rao, M. A., his great Master has pleased himself to appear in an English garb, and the thanks of the public are due to Mr. Rao who has broken the fetters of conventionality and sentiment, brushed aside the sectarian bigotry and prejudice and waived the persecution, possible and probable, of the co-followers of Sree Madhva's creed. We have used the above words as we have done, for the simple reason that we have come across many a Madhva, learned and unlearned, who, in some cases, such as bare-faced, cropped-hair, and Sandhya-nude contacts, from motives of policy, evade the questions on the philosophy dear to them, and in some others, in anger leave the company of the questioner, fall foul with him and pour their wrath in curses.

As for the translation, it is a complete translation; faithful to the utmost in spirit and lucid, simple and distinct in form; it possesses but few of the disadvantages of a foreign dress. The advantages that the English-educated community may derive from this translation are immense, especially when the translator is an Indian conversant and wholly sympathetic with the traditions, &c., of the community he is a member of,—not merely an Indian, but a faithful follower of the Teacher he seeks to popularise. Among the peculiarities of this work is the introduction of fresh matter in the Introduction, very useful and void of the scares which a beginner has to face in some cases, and, further, exhaustive; so that the Sreemad Acharya's philosophy will be grasped with ease and without effort by any earnest student.

As for the subject matter of the book it is out of place here to enter into any discussion and examination. Suffice it to say that the philosophy hitherto uncared for and unknown owns many excellent points, and the correspondences between this and the foremost thought of the times, viz., the teachings of the Theosophical Society are many, and it is a duty of every student of Theosophy to devote his sincere and calm attention to this Acharya's teachings. We should, for this reason, also recommend this valuable translation to all students and admirers of philosophy, Theosophical and non-Theosophical. For it is claimed for it that it is the commentary that interprets correctly the views of Sri Badarayana (Vedavyasa, the last).

We welcome the translation again and commend it to our readers. The price is Rs. 3 and 10 only, and the get up is excellent.

THE BHAGAVAD GITA—Translation and commentaries in English according to Sri Madhvacharya's Bhashyas, by S. Subba Rao, M. A., Madras:—

Again Mr. Subba Rao comes forward—this time with a translation of the Bhagavad Gita, in the light of the teachings of his Guru. The present work is a translation of the text only and not of the Acharya's Bhashya or Tat-

parya. And it is observed that the "excellent exposition" of a follower of the great Acharya's, Sree Raghavendra Swami, has been closely followed. In support of this novel procedure—of withholding the unalloyed gold of the grand Teacher's views on the Gita from the public eye—the translator has, in his preface, said, "when a connected view is gained with the help of the present work, the study of the advanced discussions in the Bhashya and the Tatparya may be pursued with ease and interest." So it comes to this—that what we have been treated with in the present work is not a rendering of any original text, but a presentation of the grand teachings as understood by the gifted translator. His motive is surely laudable and his work will indeed pave the way for enlarged following. But the fastidious, nay, earnest reader has to rest satisfied with the poor fare put before him; for no comparison can be fairly instituted, as will be admitted by the devout translator himself, between the Bhashyas and the translator's notes. We think that the world generally takes an interest in and values the utterances of a great man directly (in their original or in faithful and correct translations) but never in what one opines the great man has said; and we believe that the world's want has yet to be filled and it has to wait for the translations of the Bhashya and other treatises. We wish to suggest to the future translator that correct, faithful-to-the-spirit renderings, in English, may be given of the Bhashya, the Tatparya and also of the famous Vivritti of the noble Swami, underneath the Gita text, and the inevitable translator's notes may follow in their turn.

Coming to the translation.—We compared the translator's annotations with the three works mentioned, more than once, above (Ch. 2 to 4, 7 to 9, 11 to 14, 15 and 18) and we have found certain appreciable differences and slips of omission and commission, and feel constrained to point out that we fail to see any complete agreement. Certainly we realise—and fully sympathise—that the English costume does never suit Hindu thought and that, when, hiding some excellences of the text, shows some spibbles absent therein; and that some sacrifice is generally required to be made in our endeavours to render an abstruse thought as acceptable and less objectionable as possible. Therefore we have nothing but praise to the present work which on every page evidences an earnestness of purpose, ability of head and admirable grasp of the spirit of the teachings. We sincerely pray the thrice great Sri Madhvacharya to pour down his blessings upon the present devoted and bold disciple of his, that he may continue this noble work of introducing his Master to the world at large. What may be the next work of this translator? Anuvyakhyana? The world expects further additions to its thought from this direction.

READY CONSULTOR, by S. H. S.; Published by G. Bhavani Singh, Madras, 1908. Re. 1/6.

This is a book of reference designed for the use of businessmen and students, by one who, as Headmaster of a Middle School, has had practical knowledge of the needs and necessities of the student. A number of words are given under several headings such as Medical, Commercial and Mercan-

tile, Family & social, Railway, &c., and short and simple sentences, illustrating the use of those words, are also given, so as to help the consultor with ideas and to clothe such ideas in apt expressions. We hope the book will prove useful to those for whom it is intended. The book is very neatly printed, and the get-up reflects much credit upon the Guardian Press, Mount Road.

GERALD MASSEY, POET AND THINKER

(By John Pearce, "House and Home")

An American writer in the *New York Graphic* lately described Gerald Massey as a man who had kept silence for fourteen years on purpose to have something new to say. The same writer asserted that no man's words during the present generation have been more widely quoted than Gerald Massey's. They have become indeed "house-hold words." Some of his sentiments have reached that certain stage of familiarity that many never think to inquire as to their origin or authorship. They are parts of the language. They have struck home, not only to the hearts of the toilers, but to those of all sympathetic and thoughtful people who are studying and seeking the best ways and means to solve our intricate social problems, and relieve the world of its heaviest burdens.

But Gerald Massey is the least published of living authors. His works have never been kept before the public. At the present time the whole of his writings in verse and prose, with the exception of a "Book of the Beginnings," and the "Natural Genesis," are out of print.

The circumstances of Mr. Massey's early life and struggles have been widely made known, mainly through the attention first called to them by Dr. Samuel Smiles' lectures on "Self-Help" to the working-men of Leeds.

Gerald Massey was born among the canal boat folk of England, at the wharf near Tring, Herts, in the year 1828, and his history affords one of the most unique illustrations of self-help in personal education among living men.

At eight years of age he was working in a silk-manufactory, twelve hours a day, for wages that ranged from 9d. to 1s. 6d. per week. Several years of his life were spent in straw-plaiting. Living in a marshy district, the boy suffered from racking attacks of ague for three years, ending with the tertian ague. Very few books and very little schooling fell to the lot of Gerald Massey.

Mr. Ruskin once wrote to him—"Your education was a terrible one, but mine was far worse!" The one having had all that wealth could buy, the other all that poverty could bring.

At twenty-one years of age he was editing the *Spirit of Freedom*. At twenty-two he was one of the secretaries to the "Christian Socialists" in their co-operative and educational movement made on behalf of the working classes, and a personal friend of Charles Kingsley and Professor Maurice.

Mr. Massey's works include "Voices of Freedom and Lyrics of Love," 1850; "The Ballad of Babe Christabel," &c., 1854; "War Waits," 1855;

"Craigcrook Castle," 1856; "Havelock's March," &c., 1860; "The Secret Drama of Shakespeare's Sonnets," 1864-1872; "A Tale of Eternity, and Other Poems," 1869; "Concerning Spiritualism," 1872; "A Book of the Beginnings," 1882; and "The Natural Genesis," 1884.

For several years he was a contributor to the *Quarterly Review*, under the editorship of Mr. Macpherson. He joined the staff of the *Athenæum* in 1856, and for ten years wrote a considerable number of the reviews of poetry and other works which appeared in that journal. It was Gerald Massey who penned the notice of Jean Ingelow's poems, which made her favourably known to the readers of the *Athenæum*, and therefore to the reading public all over the world.

He has also been a contributor to the *North British Quarterly*, *Chambers Journal*, *Hugh Miller's Witness*, the *Daily Telegraph*, the *New York Tribune*, *All the Year Round*, *Good Words*, *Punch*, *Ossell's Magazine*, &c.

The Press, with many voices, has passed one unanimous verdict on his literary merits as a poet heartily English, and first of all that have, in our time, sprung from the working classes of this country. And as a lecturer it is the general testimony that he is second to none.

TO THE WIDOW AND DAUGHTERS OF THE LATE GERALD MASSEY

The many admirers of the late GERALD MASSEY in all parts of the English speaking world will learn with regret that his widow and daughters have been left unprovided for. The deceased poet, whose fame as a singer of democracy was made half a century ago, devoted his energies throughout his life to causes and researches in which he could gain little save honour. His massive work on the "Secret Drama of Shakespeare's Sonnets" is typical of his thoroughness and of his disregard of pecuniary rewards. But these qualities are peculiarly apparent in his six learned and deeply thoughtful volumes on Egyptology, which practically absorbed the last thirty years of his life, and of which the cost of printing exhausted his scanty means. Even those who did not accept his conclusions have paid tribute to the fine literary quality of all his writings; while others have found in him a guide and stimulator of exceptional acumen and power. As a mere lecturer he made friends and disciples wherever he went; and thousands who never saw him in the flesh found in his poetry joy and inspiration. Future generations will judge whether all this toil was warranted, but MASSEY himself felt that the writing and seeing in print his last volumes, "Ancient Egypt, the Light of the World," had made his life worth living. He has left a widow between 70 and 80 years of age, four daughters, two of whom are virtually invalids.

Sir Henry Campbell-Bannerman has very generously donated £200 from the Royal Bounty Fund, and friends of the family have felt that this sum might form the nucleus of a fund which would yield a small income. This Appeal is addressed to all those who have received pleasure from his poetry or help in any way from his other Writings or Lectures, and those who have realised his single-minded zeal for ideas.

Subscriptions will be received by James Robertson, Esq., 5, Carnby Terrace, Hillmead, Glasgow, Scotland, who will render an account to all donors.

Cheques should be made payable to the Royal Bank of Scotland, Hope Street Branch, Glasgow, Scotland. Indian remittances may be sent through the "Arya" Office, Madras.

NEWS, NOTES AND COMMENTS

The great Russian Novelist, Tolstoy, will celebrate his eightieth birthday this year. The occasion is sought to be commemorated by various methods; among them being the proposed issue of all the works of Tolstoy in a cheap form so as to bring them within the reach of all classes of readers. The name

of Tolstoy is not altogether unknown in India. It is far more widely known than that of another man of letters of European fame, Ibsen, the great Norwegian dramatist. But Tolstoy is doubtless known in India by his "Message to the Indian people" communicated through the *Arya* in August, 1901, by the account of his life and writings published in the *Arya* and by references to him in the newspapers and in the Magazines. A few may have read some of his later works wherein he gives expression to his religious and philosophical views, his criticism of life, such as "My Life", "My Religion", "My Confession", &c. But the number of those who have read his novels is extremely small. It is his novels that have won for Tolstoy his world-wide reputation and in the opinion of some distinguished critics, constitute his chief claim to the consideration of posterity. However that be, whether Tolstoy will be remembered chiefly as a prophet and sage or a man of letters pure and simple, it can scarcely be doubted that Tolstoy introduced a new method, as it were, in fiction and an extraordinarily fresh and unhackneyed way of seeing things. Hence, the undeniable merit of his masterpieces like *Anna Karenina* and *Peace and War*. But greater than his intellectual genius is the great moral force of the man. He is of the Brotherhood of Saints, a Slavonic Bushi.

One of the most forcible exposures of the illogical system of education pursued in India at the present day is that which finds a place in the *Harvest Field*, a Christian Missionary Journal. The *Harvest Field* points out the anomaly involved in philosophy being taught in India, by men who know Plato and Aristotle, Hume and Berkeley, Kant and Hegel, but are ignorant of Kapila, Kanada, Bankara and Ramanuja. The Political Science taught in our Colleges acquaints our undergraduates with the Greek City State, the Medieval Leagues of Free Cities, the growth of parliamentary institutions in Great Britain and of democracy in America, while the Brahman ideal of State and the Polity of Manu are ignored and unknown. Those who neglect to study Indian Archaeology will devote days to works on the administration

of India by the Company. The great evil is that modern knowledge and scientific method remain unrelated to the life and thought of India. We invite the attention of all who are interested in Indian Education to the anomalous and harmful state of things which the *Harvest Field* so forcibly reminds us of.

The *Seva Sadan* or "The Indian Sisterhood of Mercy," on behalf of which an appeal has been issued from Bombay, deserves encouragement at the hands of all well-wishers of the country. It brings together the women of India of all castes and creeds in the common task of relieving the suffering and removing the ignorance of their less fortunately placed sisters. The aim is humanitarian and the motive humanitarian and patriotic. We wish success to the institution.

It is said that Prince and Princess Bernadotte of Sweden have European reputation as Missionaries, and that they are paying special attention to social problems. Royalties studying religion and philosophy for proselytising purposes are not strange in a country where the Lord Buddha, a royal prince by birth, gave up all his luxuries, deserted his dearest partner in life and his only child, and went alone to the forests to contemplate on the means by which to minimise the many ills that flesh is heir to. His wonderful organizations to propagate the wisdom that he attained by such Contemplation, have been the fore-runners of many a subsequent mission for disseminating religion. The mother and the wife of Buddha willingly joined him in his great work. The high social ideals that he has presented form today the most unique and instructive portion of his valuable ethical teachings. He was the first great Missionary who organized missions and sent them to distant lands long before Christian Missions were ever thought of.

The Marriage question is still the absorbing topic of the civilized world. Marriage is no longer 'a simple contract binding two persons to submerge their individuality into a common and intensely commonplace existence.' Mr. H. Christ, the author of *The Philosophy of making Love* is not satisfied with the present limitations under which it is restricted to a narrow sphere of work. He would have the air of heaven and freedom blow through sex-relationships by abolishing all restrictions and repression, of course, within the bounds of honour and fidelity. He has no admiration for the modern flirt who in his opinion, not sufficiently 'warm-hearted' and sympathetic to cultivate tender and soul-satisfying friendship. His other dictum on 'Kissing' will be read with interest. There is no virtue and therefore no favour in the act. It is necessarily clumsy in execution and always indecent. The act must be remembered, in a sacrament, the outward expression of the inward intensity. It cannot take place without mutual premeditation and the clear

both concerned. The precipitate or premature action on the part of one is not a kiss, much less a caress. It is merely a vulgar assault.

Are 'Obesity and Genius' allied? A very readable contribution on this subject appears in the April No. of the *Strand Magazine*. 'Fat and folly are ever mated,' 'A fat paunch and a lean pate,' 'The world to win, you must be thin; 'Fat feeds on brains;— these are a few well-known sayings implying that a fat body can never contain a keen intellect. The German Professor Bertholdt is said to have made the startling dictum that the world owes most to its fat men, that obesity is one of the greatest blessings that Providence has sent to man and that with it come perseverance, virtue and contentment.' Obesity is not a question of diet, sleep or exercise. It is said that Napoleon worked for twenty-four hours. Still he was born to be a fat man. 'Gibbon, Balzac and Dumas were very fat, although they were the greatest brain-workers of their time. * * * Martin Luther was as fat as Colvin was thin; Ernest Renan's obesity did not obscure his insight & brilliancy.' Nothing can be a more forcible retort to the usual gibe about fatness than the words of Spurgeon, the famous preacher. He said 'people say I am fat. I am not fat. I am bone & flesh. My limbs, thank God, are amply clothed and I am in my right mind.'

In these days when smoking is universally fashionable and Cigarettes are in the mouths of very young lads, it is refreshing to find an eminent person raising his voice in protest against the habit which is undermining the younger generation. Mr. Frederick Harrison, the eminent literateur, considers smoking as a 'beastly habit.' He has something to say also against the fashionable game of cards. We take the following from the latest number of *Tit-Bits*:—"Cards bore me," says Mr. Harrison, "the sight of them, the sight of men and women playing cards bores me. The long gasping silences bore me. The clatter when they count the points, the quarrels, the snarls, the sneers, the chuckles, the 'why you lead that spade,' 'I know you had the ace'—can any jabber be more wearisome or inane? Men and women who are too dull to take pleasure in talk, too ignorant to read, too lazy to dance, deaf to music, blind to art, unable to keep awake, betake themselves to cards."

The *Indian Patriot* of 17th April 1908 says: "The *Arya* has come up in better form and get-up, and is, as usual, full of interesting and original matter. The *Arya* is one of the best monthlies we have in this part of India and is eminently original. "The *Hindu* of 4th April 1908 invites the attention of its readers to an article in the March number of the *Arya* by our learned contributor, Mr. C. T. Kumalaiyya Naidu, reviewing "Swara-Mala Kalanidhi," a well-known work on Hindu Music. In noticing the article, the *Hindu* says: "The elaborate discussion of the intervals by Mr. Naidu will be found to be of much instruction to students of music who find the Theory of Srutis to be the bug-

hear of Music." Our esteemed friend of the *Gopibhava* *Chamant*, in welcoming us on the 1st April 1908, refers to the *Arya* as "the excellent monthly magazine on Aryan Morals and Religious teachings." The *Educationist* of the 11th April 1908 sees that the *Arya* "Maintains its usual level of excellence."

The *Madras Mail*, of 25th April 1908, has the following kind words to say of us:—"The *Arya*, the Madras monthly magazine devoted to the exposition of Aryan Religion, Science, Philosophy, Literature and current topics, has now entered on the seventh year of its existence, and during this period it has been conducted with enterprise by Mr. T. A. Swaminatha Iyer, the Editor and proprietor. The March number, which begins the new volume, is full of interesting reading, containing more than half a dozen original papers and articles, besides a varied collection of news, notes and comments, relating to current topics. Of special interest amongst the original contributions is the thoughtful and well-informed article on "Village Administration," by Dewan Bahadur R. Raghunatha Rao, who is to write further instalments on the same subject in subsequent issues."

That singers should preserve their voice in a healthy condition, is a maxim which should never be ignored in the hurry to earn a livelihood or to gain a unique fame. Here at least it is undeniable that little attention is paid to the preservation of the voice with a view to its melodic continuity. A good voice is a *sine qua non* in a singer. The valuable advice of Emma Patti is well worth following by singers who have to make a name in their profession. She says: "my golden rule in singing is to spare myself until the voice is needed, and then never to give it all out. Put it in the bank. I do not push my voice for the pleasure of the moment. If you are prodigal of your powers at such times, the next time you wish to be generous you cannot. Freshness and plenty of it is of vital importance to the singer. * * * There is nothing like fresh air and exercise for keeping the voice in good order."

In the *Review of Reviews* to hand, we find an interesting resume of a paper which Miss Fowler contributes to the *Phrenological Journal* for March, on "Eyes as an index of character." Some time ago we remember to have read about the "nose" being an index to character. Now it is the eye. She thinks that "large eyes indicate capacity for general observation with indifference to particulars, and details. Small eyes make a quick survey of the smallest and minutest details. Deep-set eyes see everything in particular, and are accurate, definite and ready to receive deep impressions. Eyes that are partly covered up by their lids do not denote impressibility of character so much as a clear insight, steadiness and permanence of action. Of the color of eyes, the large light blue eye is expressive of peace. Blue-eyed persons are full of soul, truthful, affectionate and confiding, and are progressive. * * * Men who have brown eyes have much vital temperament. Grey-eyed persons are generally philosophical, literary, resolute, and desirous of notoriety. The hazel eye indicates an excitable, clear-headed, sharp-minded, impulsive,

Eyes as an index of character.

As we are going to the Press we learn with deep regret that our esteemed friend, correspondent and learned contributor to the *Arya*, Mr. Peter Lee of Rochdale, passed to spirit-life on Friday the 10th April 1908 at 5-10 P. M., after an illness covering the past twelve months. The end, while not entirely unexpected, came rather suddenly, owing to an apoplectic seizure. We understand that the Editor of *The Free World* conducted the funeral service. We hope to be able to publish next month a biographical sketch of Mr. Lee. After Gerald Massey, this is the second serious loss to the cause of Spiritualism in England. Mrs. Annie Besant, President of the Theosophical Society, writes:— "We have often said that there is no need to increase the stream of Indian charity, but only to turn its fertilising currents into more wisely chosen channels than those in which it at present flows. In pursuance of this idea, when I was last in Southern India, I wrote to His Holiness Shri Sanharacharya of the Sringeri Math asking him if he would not use his immense influence over the Hindu mind to induce them to help the Colleges and Schools in which Hinduism is being taught to the rising generation, born into that religion. I print below the promising answer received, with the earnest hope that good results may follow."

soul. The water. The black eye has a language of its own. It is a passionate eye, and is found in those who are erratic and unbalanced in mind." One may not agree with Miss Fowler in many of her conclusions. But it will be instructive to study the subject from an oriental standpoint.

When do men begin their life's work? When do they achieve their masterpiece? How long do they continue to be productive? And, at what age do they cease to work? All these questions are discussed in a paper contributed by Mr. W. A. N. Dorland to *Century* (quoted in the *Review of Reviews* for April 1908). Instances of precocious activity are well-known. Mozart at four played minuets and composed little pieces. * * * Handel at thirteen composed a mass. At the age of nine Liszt displayed great musical ability. * * * At seventeen Wagner published his first important composition. * * * John Stuart Mill learned the Greek Alphabet at three, by eight he had read much Greek, at eight he learned Latin. * * * Bulwer Lytton wrote ballads at five years of age. * * * Macaulay at eight had written a compendium of universal history. In the four-hundred records of men famous in all lines of mental activity compiled by Mr. Dorland, he finds the average initial age was twenty-four. It is suggestive that the workers began earlier than the thinkers—last twenty-two, while the thinkers' average stands at twenty-six. The average age for the masterpiece is fifty; workers forty-seven, thinkers fifty-two. The average duration of the mental process was forty years—thinkers thirty-nine, workers forty-one.

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Swami Jagadguru's Matt, camp Ayyampollem, 30th March 1908. Madam, I am directed by His Holiness to communicate to you the following: Your letter of 4th Instant was duly read out in the presence of His Holiness by Mr. V. S. Srinivasa Sastryal, and His Holiness was very much pleased to hear of your deep interest in the spread of Hinduism. His Holiness is ever bent on doing all that is possible for the resuscitation of Sanskrit Literature and for the spread of the noble Aryan religion. Such being the case, His Holiness was very much pleased to hear in detail all about the Central Hindu College, its half-yearly religious examination, its Pathshala, and its Ayurvedic Dispensary. His Holiness was pleased to hear of the patriotic undertaking of some of the Coimbatore gentlemen and to express to them his full sympathy with their object. Hindu religious education is now much neglected in all schools, and boys naturally lose their hold on their religion and grow up atheistic in their tendencies. The current in this direction is very strong, and any attempt to retard its flow should be certainly welcomed.

As you suggest, the Natukottai Chetties and Marwaris can do much in the field of education if they are persuaded to take to it. His Holiness is much touched by your appeal, and no opportunity would be lost to impress on these communities the desirability of their turning attention to this important subject.

Regarding your proposal to visit His Holiness, he would be glad to see you at any time—Yours sincerely, V. Kuntha, Agent.

Sir Oliver Lodge, Principal of the Birmingham University, writes in the North American Review:—

"All that we have actually experienced and verified is that a complex molecular aggregate is capable of being the vehicle or material basis of life, but to the question what life is, we have as yet no answer. Many have been the attempts to generate life de novo by packing together suitable materials and keeping them pleasantly warm for a long time; but if all germs of pre-existing life are rigorously excluded, the attempt hitherto has been a failure. So far, no life has made its appearance under observation, except from antecedent life. But to exclude all trace of antecedent life, it is necessary not only to shut out floating germs, but to kill all germs previously existing in the material we are dealing with. This killing of previous life is usually accomplished by heat, but it has been argued that heat so applied will destroy not only the life, but the potentiality for life will break up the complex aggregate on which life depends, will deprive the incubating solution not only of life but of livelihood. There is some force in the objection, and it is an illustration of the difficulty surrounding the subject. But Tyndall showed that antecedent life could be destroyed, without any very high temperature, by gentle heat periodically supplied; heat insufficient to kill the germs, but sufficient to kill the hatched or developed organisms. Periodic heating enables the germs of successive ages to hatch, so to speak, and the product to be slain, and although some each time may have reproduced germs before slaughter, yet capable of

standing the warmth—yet a succession of such warmings would ultimately be fatal to all, and that without necessarily breaking up the protoplasmic complex aggregate on the existence of which the whole vital potentiality depends.

So far, however, all effort at spontaneous generation has been a failure possibly because some essential ingredient or condition was omitted, possibly because great lapse of time was necessary. But suppose it was successful, what then? We should then be reproducing in the laboratory, a process that must at some past ages have occurred on the earth; for at one time the earth was hot and molten and inorganic, whereas now it swarms with life. Does that show that earth generated the life? By no means: no more than it need necessarily have generated all the gases of its atmosphere or the ice which lies upon its snows. Life may be not only something otherworldly, but even immaterial, something outside our present categories of matter and energy as real as they are, but different and utilizing them for its own purposes. What is certain is that life possesses the power of vitalizing the complex material aggregates which exist on this planet, and of utilizing their energies for a time to display itself amid terrestrial surroundings; and then it seems to disappear or evaporate whence it came. It is perpetually arriving and perpetually disappearing. While it is here, the animated material body moves about and strives after many objects, some worthy, some unworthy; it acquires thereby a certain individuality, a certain character. It realizes itself, moreover, becoming conscious of its own mental and spiritual existence; and it begins to explore the mind, which, like its own, it conceives must underlie the material fabric, half displayed, half concealed by the environment and intelligible only to a kindred spirit. Thus the scheme of law and order dimly dawns on the nascent soul, and it begins to form clear conception of truth, goodness and beauty; it may achieve something of a permanent value, as a work of art or of literature, it may enter regions of emotion and may evolve ideas of the loftiest kind; it may degrade itself below the beasts or it may soar till it is almost divine.

Is it the material molecular aggregate that has of its own upaid latent power generated this individuality, acquired this character, felt these emotions, evolved these ideas? There are some who try to think it is. There are others who recognise in this extraordinary development a contact between this material frame of things and a universe higher and other than anything known to our sense. A universe not dominated by Physics and Chemistry, but utilizing the interactions of matter for its own purposes; a Universe where the human spirit is more at home than it is among these temporary colloids of stone; a universe capable of infinite development, of noble contemplation, and of lofty joy, long after this planet—nay, the whole solar system—shall have fulfilled its present spire of destiny and retired cold and lifeless upon its endless way.

Surely the closing conception is grand. Even then, at that height it sounds material. However reasonable it may be, the state of things as pictured will only appear to be an expansion of the present, magnified indeed by the enlargements of man's vision. If man fortunately transcends this material frame

of things," he has only to slip into a higher but in material and so on. The real difficulty lies in the direction of life as such. What is life? and whence does it spring are questions for solution. Intellect reels at their mention, and the despair of the mere intellect at the distanced chances of the prolonged discovery is enhanced a thousand-fold when it hears the whisper, yet audible, drawing its serious attention to the inseparability of life and form. From evolution to involution, from manifestation to Pralaya, life and form are conjointly united in sacred wedlock. Life cannot be seen apart from form, and a form lives for the enclosed life. But for the one, the other is necessary, and at any point. True the matter of the higher universe is above the lower. But the origin and nature of life has to be explored in evolution its origin is to know its nature. One flows from the other.

To trace out life on earth has been for long the main attempt of many a veteran in the fight for spirit in matter. Spirit being everywhere, it can be found out even here on earth.

But the methods so far followed have not been fruitful, and this discovery shows we should employ other weapons to gain our end. These weapons are in the man himself. He is spirit entombed in matter and therefore he must search within himself for the spirit that he is and that is without. This look inward necessitated under the present conditions of human advance requires other senses than physical, that will be developed in man in course of ages and that may be by restraint of speech, control of mind and mastery of physical body.

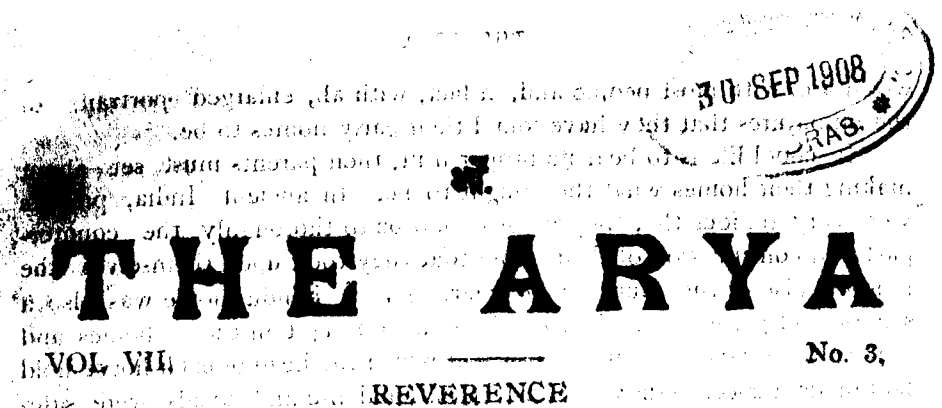
We have heard that there are two ways, or two aspects of one way that carries us, like Pushpaka, to the finding of Life.

The two methods that serve man as instruments in his discernment of life as such are (1) Vibhooti and (2) Yoga. The first leads from without to the heart of all, whereas the second begins from within through to the centre. "Vibhooti" seeks life in the form; but "Yoga" desires to reach the formless life. Some may say that they stand for the Saguna and Nirguna forms of worship. May be that Sree Krishna intended to teach his disciple something more than what He is said to have taught.

Anyhow these are the two means wherewith to realise the life that man and nature are at heart. If the West, the West that worships and adores the Vibhooti method, or, aspect, follows the first of the two methods, the finding of life will soon become a fact.

Messrs. Watts are issuing for the Rationalist Press Association a brilliant edition of "The Churches and Modern Thought," by Philip Vivian. The book is unabridged, and runs to between four and five hundred pages. We are informed that the work has had an extensive sale in the more advanced

editions. It has also been widely noticed in the Press which has generally recognised that it contains an important challenge to many long-held beliefs, all the more serious owing to the author's equitable and temperate treatment of controversial points.



(By Professor K. Sundararama Aiyar, M. A.)

It is very important to bear in mind that reverence for men and for truth is the product of training, not of teaching, pure and simple. There is a wide distinction between the two processes of influencing youth, and the system of education which happily combines both is that which produces the most beneficial and far-reaching results. Training implies what is known in Hindu Sacred literature as Abhyasa or practice, and certain precepts and rules of practice are enjoined for strict observance upon learners of all kinds in order that communication of knowledge may proceed without danger of any kind to the pupil. Given the willing and strict observance of rules of discipline, any amount of knowledge can be acquired even by minds of average power; and whatever is learnt also reacts on the morale of youth and even spontaneously develops habits and dispositions forming, often unconsciously, elements of individual character and leading to unforeseen and un contemplated results in life. In this sense, training includes teaching, but we cannot confidently affirm that the reverse is true. In fact, as we shall see, it is much more often not true than true, and this is the reason why we have now to deplore the want of self-reliance and self-knowledge in Indian youth.

This training that we are speaking of begins, and ought to begin, in fact, from infancy and childhood. The home is the fountain-head of all the strength and grace which influence human society and carry the race forward to its destined goal. The great South Indian poetess places in the forefront of her ethical maxims the proposition that "the mother and the father are the divinities we know earliest." Men are what they are and what they become in the world from what they derive from their parents before and during their infancy and childhood. No doubt, every man is the architect of his own fortune in the world; but it is equally true that the building up of the child who is to be "the ruler of the world" very largely depends on the child's parents during its years of infancy and childhood. During these most impressionable years, the mother and the father have their own way; and the school and even the

world are, with most people and, in fact, with all, enlarged portraits of the miniatures that they have found their early homes to be.

If school life is to bear its proper fruit, then parents must set about making their homes what they ought to be. In ancient India, parents were very anxious that the school should be so thoroughly the counter-part and continuation of their home that they took upon themselves the function also of the guru or teacher. Every Hindu home was also a school, and parents sent their children to be taught in these homes and schools the sciences, of one or other of which the head of each household had made a special study. Thus the national life and ideals were safeguarded by the proper kind of training in the home and in the school, and intimate was the relationship between both these great institutions which reared up the men of the land and leaders of society.

Where are the mothers and fathers of the land now? A similar question was once asked about English society by Mrs. Lynn Linton in the pages of the *St. James's Budget*; and, in answering her own question, she said that the fathers had ceased to exercise any influence on English children and especially on the girls, while the mothers had not yet been completely obliterated, but every sign of the times was pointing to their early downfall. "The Ascent of Women" is a work of current literature which records many of the pernicious effects of the influences now at work in English society; and Grant Allen's "The Women Who Dared" and other similar works are also equally noteworthy and authoritative signs of the times. In India, the position described by Mrs. Lynn Linton is naturally reversed. The mothers are nowhere, while the fathers are on their fair way to their destined goal of effacement, unless people look about them for a remedy, and that early. The heaven of rebellion against authority is everywhere at work. It is no matter for surprise that men in authority are finding matters daily becoming worse. A former Lieutenant-Governor of Bengal was certainly quite justified in saying that "we would rather see High Schools and Colleges closed than permit them to discredit the Government and themselves by continuing to turn out a body of undisciplined and disorderly young men, entirely wanting in that courtesy and politeness for which their ancestors were deservedly celebrated." He asked teachers "to recognise the serious responsibilities of their position and to devote themselves to raising the moral tone and improving the discipline of their classes." We shall be able in a future issue to speak at length of the character of the influences now at work in our schools. But at present we wish to say that, by the introduction in various forms of the heaven of rebellion against tradition and authority, the home in India is ceasing more and more to be the workshop of the youth, and parental authority promises soon to be a thing of the past. Externals are often among the first things to undergo transformation, and some of our men indulge in the fond hope that after all, the heart of

their children are unaffected, however much they may change in appearance. When some of our young men adopt from the West new fashions of clothing or of dressing, or even new forms of polite behaviour, their parents lay to their souls the flattering-unction that these mean only that their children aspire after a little more freedom in non-essentials. But nothing can be a greater mistake. The province of so-called freedom undergoes rapid enlargement, and a little smoking of cigars and a little drinking of whisky and soda are soon superadded, and finally young men boldly rebel against all kinds of parental authority and later on against all kinds of authority and restraint, however wholesome. It is this way that matters have reached such an unwholesome crisis as to attract the condemnation of the responsible rulers of the land. In some of the Northern Telugu Districts, things are in the worst possible state and some young men openly avow that they have entirely freed themselves from the restraints of home discipline and parental authority. We have known teachers to complain of the difficulty in maintaining discipline at school, and for this state of things in the Students' Homes is largely responsible. Many vices are becoming fashionable among students and even telling upon the results of schools and colleges in the public examinations. As for fashions and modes of clothing and cutting of hair, they are more numerous than the sands of the ocean, and the cigar is the God most universally worshipped by the educated men of the Northern Circars and the contagion has spread to people of all classes and both sexes. Civilisation is advancing by frightful leaps and bounds. Matters have not yet gone so far in the Southern Districts, but the Metropolis of the Presidency promises to even outstrip the Northern Circars. It is necessary to be warned in time. It is necessary to know that these so-called changes in non-essentials are merely precursors of undesirable changes in essentials. They must be understood as indications of an unwholesome change of Mental and Moral attitude in our young men, and nipped in the very bud. The toadies of Government School-teachers are largely led in several matters, though not in all, and now that even the eyes of Government are being awakened to some at least of the evils which have arisen, they may be able to do more in the future than in the past towards mending matters. But enemies, foreign and domestic, to our national ideals, usages and institutions are abroad in thousands and tens of thousands. If their adverse designs and activities are to be checked, it is necessary for parents to recover the authority which once was exercised in the Hindu home with the happiest results to the individual and society at large. It is only in this way that the designs of our enemies can be counteracted.

It is necessary, too, that schools should be started which would carry on the work of the parents in the homes of India and restore once more the harmony between the home and the school which formerly existed

as already pointed out, in this country. The scale on which the work has to be accomplished is enough to daunt even the most lion-hearted of men, especially when we bear in mind how apathetic and short-sighted the present generation of Hindus is apt to be. Meanwhile let Hindu parents come to the aid of those who are interested in their welfare, reassert their legitimate authority in the Hindu home, and make that home what it has always been, the inspirer of reverence for authority, tradition, and truth so as to resist all unhealthy influences tending to stuff the minds of the youth of the land with self-conceit and irreverence and thereby to bring disaster and disintegration on Hindu society. The training, of the necessity of which we have been speaking, must begin in the Hindu home; and, if Hindu parents rise to a sense of their duty to themselves and their children, we are quite certain that soon the existing schools—if not these, others which might be brought into existence—will assume a character fitted to sustain and develop the great qualities of reverence, dignity of bearing and self-restraint for which our ancestors have always had a deservedly high and honourable reputation.

THE SOURCE OF ALL PHENOMENA

(By Dewan Bahadur R. Ragoonath Row)

Gustave Le Bon, the famous French Physicist, says in one of his articles to the "Revue Scientifique" that "all vital phenomena, from the intellect itself to the evolution of a grain of corn, are beyond our power to translate into terms of physical forces. All we are justified in concluding that there are things to which science does not yet hold the key. The unknowable of to-day becomes the known of tomorrow. And, as living and moving and having our being in an immensity which is as yet like a fugitive gleam, we must give up all hopes of constructing syntheses such as proved an irresistible attraction to the mightiest minds of the ages from the remotest times. It is to the fragments we must turn. With the complete life-history of some one of these fragments, say, of a lichen on a rock, we must turn if we wish to challenge the secret of the Universe and its destinies."

Says Sri Krishna, "Whatsoever is the seed of all beings that sprung from me; nor is there aught, moving or unmoving, that may exist without me." (39)

"There is no end of my divine powers."

What has been declared is illustrative of my infinite glory." (40)

"Whatsoever is glorious, good, beautiful and mighty, that to go forth from a fragment of my splendour."

"But what is the knowledge of all these details to thee, O Arjuna? Having pervaded this whole universe with one fragment of myself, and remain."

THE PHILOSOPHICAL ASPECT OF RAMAYANA

(By T. S. Narayana Sastri, B. A., B. L.)

IN THE whole field of Sanskrit literature, ancient or modern, there is not a single work which is more often read by the Hindus than the Rāmāyana of Vālmiki. Though, in fact, it is considered as the *Adi-kāvya* or the first poem in Sanskrit, still in point of poetical excellence, it stands second to none in the literature of any country whatsoever on the face of the earth. Every book, nay every canto, is interesting from beginning to end, though the same may be read a thousand times over. From the ordinary peasant to the highly educated Pandit, it is the one work which is studied with great fervour and devotion throughout the whole of India without distinction of caste or creed. Every day it is read and explained by the Pandits before the masses in every nook and corner of India. The poet himself was fully conscious of its high merits when he wrote the following verse foretelling its ever-lasting fame:—

"Yaavat sthaasyanti girayah saritascha maheestale,
Taavad Rāmāyana kathā lokeshu pracharishyati".—Balakanda, II, 36.

Professor Macdonnell, referring to the above verse, says in his *History of Sanskrit Literature*: "This prophecy has been perhaps even more abundantly fulfilled than the well-known prediction of Horace. No product of Sanskrit Literature has enjoyed a greater popularity in India down to the present day than the Rāmāyana. Its story furnishes the subject of many other Sanskrit poems as well as plays, and still delights, from the lips of reciters, the hearts of myriads of the Indian people, as at the great annual Kāma-Festival held at Benares. It has been translated into many Indian vernaculars. Above all, it inspired the greatest poet of medieval Hindustan, Tulsī Das, to compose in Hindi his version of the Epic entitled *Rām Charit Mānas*, which, with its ideal standard of virtue and purity, is a kind of bible to a hundred millions of the people of Northern India."

There is but one aspect of the Rāmāyana which has been habitually neglected. The religious and moral aspect of the Rāmāyana has been so completely studied, that there is not a single man in India, from Himalayas to Cape Comorin, whose life is not guided by its noble teachings. It is so full of poetical beauties, that there has been rather too much attention paid to its poetical aspect, as is well known from the fact that there is scarcely a single verse in the Rāmāyana which is not interpreted in a thousand different ways—sometimes productive of mischievous results. The Chronological and Historical aspect of the Rāmāyana is the one subject which engages the attention of the Sanskrit scholar of the present day. There are abundant theories as to the origin and age of Rāmāyana. There

are some who have actually gone the length of saying that *Ramayana* is purely an allegory and that it has no historical foundation. Professor Weber assumes that the *Ramayana* is entirely an imitation of the Greek Epic based on the story of the Rape of Helen and the Trojan War. On the other hand, Professor Macdonnell, who points out the entire lack of these theories, wants us to believe that the *Ramayana* is a mere expansion of the Vedic Myth about Seeta, the Furrow of the Ganges, and invoked as a Goddess in the Rig-Veda. I am not going to trouble the reader with my views with regard to these theories, but I may at once say that the *Ramayana* is based on solid historical foundations and that it is neither a mythology nor an allegory. The facts on which it is based are absolutely real; they are eternal, they are supreme. Apart from its historical truths, it is full of philosophy from beginning to end. This great eternal truth is said to have been first taught by Mahadeva to Parvati, and by her to Brahmadeva, and by him to Narada, one of the first of glorious beings. It is by him given over to Valmiki. The very first stanza of Valmiki's *Ramayana* begins with the information:—

"Tapah Svaadhyaya niratam tapasvee vadgvidaam varam
Naaradam paripaprachcha Vaalmeekir Muni-pungavam."

It is the Upadesa Stanza, as it expresses the fact of the pupil asking the Guru to initiate him. Valmiki is a Tapasvi. He has controlled the Manomaya-kosa and is entering the Vijnanamaya-kosa. Every Tapasvi works there. He asks Narada who has already passed through that stage and become a Muni-pungava. Note the second Stanza, and it also fully indicates that the *Ramayana* is highly pregnant with philosophical signification. The expression "Konvasmin Saampratam loka" evidently refers to the Loka on which Valmiki was functioning. He does not say, "After being initiated, Valmiki meditates on the ideal, and the ideal comes and enters him." Then his expression of the truth in language is given.

"Maanishaada pratishtham tva magamah, saasvateeha samatva
Yat krauncha mithunaa deka mavadhoech kaama mohitah."

This stanza is interpreted by the Pandits in a hundred different ways. I am not going to deal with them at present. To my mind, this single stanza contains the epitome of the whole philosophy of the *Ramayana*. It indicates, in a nutshell as it were, the way how to attain the *anantam bonum*, viz., the knowledge of the Unity of the Embodied Self with the Supreme Self. The Pradhana or matter which is the cause of all this apparent universe of misery and pain, and which by its triple qualities, Sattva, Rajas and Tamas, causes all the illusions of Samsara, has to be destroyed in the first place before the Advaita-Brahman could be attained, by identifying every thing material and immaterial with the Chit, the One Sentient Being, the Supreme Self. The Chit (spirit) and Pradhana

(matter) are not two separate entities, but they are only two aspects of the same entity, the absolute Brahman—the double-faced unity.

The Chit and the Pradhana, as the Upanishad says,
"Dvaa suparnaa sayujaa sakhaaya samaanan vriksham parishvajaate
Tayoranyah pippalam svaadvatti anasnan nannyo abhichaaka seeti."
—Mundakopaniṣad, I, 1.

Are, as it were, two inseparable companions of fine plumage, perched on the self-same tree. This tree, as is well known from the Bhagvad-gita, has its root high up in the Brahman and its branches downwards; it is transitory and has its source in Avyakta (Maya). Of these two, one is the cause of all ignorance, desire, Karma, and their manifested tendencies marked as pleasure and pain, palatable in many and diversified modes. The other is eternal, pure and intelligent. One is bound by the qualities Sattva, Rajas and Tamas; the other is free from them. One of them is drowned, as it were, in Rajas and Tamas, and perplexed; and sinks down like a gourd in the waters of the sea (Samsara-sagara); and the other is Omniscient and Unconditioned and unaffected by hunger, thirst, grief, ignorance, decay and death. One of these must be destroyed and then only could the unity be attained. Our author evidently borrowed the language of this stanza from the Upanishads. There he watches a fond pair of birds perched on a tree on the bank of the river Tamasa and the male is suddenly shot by a hunter and falls dead on the ground, weltering in his blood. Then he uttered this verse involuntarily and it flowed in melodious stream. The scene of action is on the banks of the Tamasa, and as the name indicates, we have to conceive our action on the Tamasik plane, and rise up there from gradually to the Sattvik plane. The tree on which the pair of birds are perched is the tree of the universe. The Krauncha-Mithuna are the Pradhana and Chit—Kshetra and Kshetrajna, which have been already spoken of. One of these is Kama-mohita, (i. e.,) immersed in Rajas and Tamas and blind to all that is good and real. It is no other than the Pradhana or matter which is the cause of all illusion. It is killed by a hunter (Manishada), and the hunter, as the name itself indicates, is one who has destroyed Avidya by being possessed by Brahman-vidya.

Maan = Maayam, avidyaam; Nishaadayati = Nasaayatee tiva;
Maan = lakshinnee, brahmanavidya nishaadayasminni vaa maanishaadaf
jhaatet varitah.
Then he becomes non-dual (Nirdvandya), one with the Supreme Self and attains the eternal state, Pratishtha, which is to endure for Satsvatis Samas for ever and ever, as the Upanishads declare:—

"Ekovasee sarvabhootaantaraatmaa, eka...
karoti,
Tamaatmastham yenu pasyanti dheera steshaam sukham saavyatam
netareshaam,
Nityo nityaanaam chetanaachetanaanaam ekobahoonaaam yavida-
dhaati kaamaan,
Tamaatmastham yonu pasyanti dheeraah teshaam saantih saavyata-
netaresham."—Katha Upanishad, II, 21.
"Yasmin sarvaani bhootaani yaatmaivaabhoodvijaanatah
Tatra komahah kah soka ekatva manupasyatah."—Isavasya Upani-
shad, 7.

In other words, in the Vijnanamaya-kosa, we become Nidvandyas, or non-dual. The idea of duality (Dvandya-Bhavanā) is the offspring of Kāma and Moha—Rajas and Tamas. Therefore, the Kāma-Mohita is to be destroyed. It is this great truth that the sage expressed and began to contemplate about. The first Kāma-mohita in the Rāmāyana, as we shall see later on, is the Sāttvik Dasaratha; the second is the Rājaseik Vāli; and the third is the Tāmasik Ravana. Each is destroyed in the order given above, but in different ways. The Dushta-Sattva perishes by itself without the actual or passive interference of the Suddha-Sattva; the Dushta-Rajas perishes by his passive or indirect interference; and the Dushta-Tamas only by his actual and direct interference.

Viewed, then, from the philosophical aspect of the question, Rāmāyana or the "Path of Rāma," is the universal path in the evolution of the Jiva or the individual soul after it has passed through the first three stages of evolution, by which it attains the Ananda or the supreme bliss spoken of in the Upanishads, and becomes one with the Sat-Chit-Ananda, the one real Existence who is essentially spiritual and happy. Before the Jiva could attain this eternal happiness and become one with the Absolute Being (Paramātman) it has to pass through five stages of evolution corresponding to the five Kosas or sheaths with which it is covered. A man in the first stage of evolution thinks that he is not different from the gross physical body (Annamaya-kosa), and to him the whole universe, movable and immovable, is nothing but dead matter. In the second stage, he begins to think that he is not mere bone and flesh which constitute his gross body, but that he is something higher than matter, that he is more subtle than the subtlest of matter, that he is, in fact, the vital force (Mukhya-Prāna) which guides and superintends the physical vehicle which he wears on. The first stage may be called Materialism and the second stage Spiritualism, in the language of Europe. The third stage in the evolution of man is a state of unrest and doubt. He is not sure whether he is purely matter destined to perish for ever, or whether

his body goes; or whether he is a spirit which shall continue to exist even after his body perishes. He is completely perplexed and is unable to find out the truth. This stage may be called Agnosticism in the language of European philosophers.

It is in the fourth stage of evolution as he passes through the Manomaya-kosa to the Vijnanamaya-kosa, that he is convinced of the existence of a future world, that he believes that there is something underlying the whole visible universe, something which guides and regulates it. He resolves to find out the means by which he can attain that one truth—that absolute entity which is the cause of every-thing. He seeks a Guru and asks :—

"Kasminnu bhagavo vijaate
Sarvamidam vijaatam bhavati."—Mundaka Upanishad, I, 3.

"What is that, Oh Bhagavan, which being known, everything else becomes known?" Two means strike him, as he happens to be in the Jana-loka or in the Tapo-loka, Path of Action (the Pravritti-mārga) and the Path of In-action (Nivritti-mārga) or, to put it in other words, (1) the Karma-marga or Salvation by action and (2) The Jnana-marga or Salvation by Knowledge. The man who chooses the first means—the Pravritti-mārga—moves with the people (Jana), tries to expand himself so as to identify himself with the people in his love and affection, and gradually enlightens himself and the people with whom he is constantly moving, by instructing them in what he has learnt and finally attains the goal—the Paramātman, with all the rest, in his highly developed state as Prajapati, as the Upanishads say. This is the way of attaining salvation in regular course (Kramamukti).

The other man, who happens to be in the Tapo-loka by the fruits of his past actions, resigns the world and at once takes up to the Path of knowledge or Inaction (Nivritti-mārga) and by the blessing of the Almighty he at once attains the goal—Paramātman, who, in His gracious mercy, has chosen to reveal Himself to him. The fifth and the last stage in his evolution is when he has attained that eternal bliss, by passing on to the Anandamaya-kosa, in which stage he identifies himself with the cause of all, by Mahāvākyas or Transcendental texts.

These two last stages in the evolution of man have not yet found proper expressions in the languages of Europe. The progress is peculiarly Aryan.

The story of the Rāmāyana does not concern itself with the first three stages of evolution, but relates only to the facts and events of the Jana-loka and the Tapo-loka in the Vijnanamaya-kosa. Real philosophy commences only when the man has reached the Vijnanamaya-kosa, and it is in this fourth stage of evolution that researches after eternal truths are made.

In the first place, we find three different classes of beings described in the Rāmāyana. Higher up in the country, we find Manushyās occupying Kosala and the adjoining regions. In the middle, we find Vānaras living in Kishkindha and its outlying forests. Lower down, we find Rākshasas dwelling in Lanka and other places. What do these three classes of beings represent? To my mind, these represent the three kinds of typical Jivas who are distinguished by the triple qualities of Sattva, Rajas and Tamas. It is these Gunas which are the primary constituents of Prakriti or matter that make it appear that the One Self undergoes all the changes that take place in them. We have an accurate definition of the nature and functions of these Gunas given in the 14th chapter of the Bhagavad Gita. Sattva is thus defined:—

“It is stainless like a pebble-stone and therefore lucid and healthy—lucid, as able to reflect consciousness; and healthy, because it is so pure as to perfectly mirror the spiritual bliss.”

As all these Gunas are attributes of Kshetra or matter, even the Sattva has two dangers to be avoided. Through Avidya, it causes the self to be attached, as it were, to worldly happiness (Sukha) which is not his own, causes him who is free from all attachment to be engrossed as it were in the pleasures of the world. Similarly, Sattva also binds the self by attachment to Mithyā-jnana or worldly knowledge. Rajas, on the other hand, is thus defined:—

“It is of the nature of passion, colouring the soul like a piece of red chalk. It is this which leads to all activity. It binds fast the embodied self by thirst (Trishna) and attachment (Āsanga)-thirst after what has not been attained and attachment by adhering to what has been attained.”

Tamas, on the contrary, is defined as follows:—

“It is Tamas which is the cause of delusion and non-discrimination. By its very nature as a veil, it covers the judgment caused by Sattva. It binds fast the embodied soul by heedlessness (Pramāda), indolence (Ālasya) and sloth (Nidra)—heedlessness as being opposed to everything that is Sattvik, being unable to discriminate the true nature of things; indolence being unable to take up a decisive step; and sloth which neither cares for the one, nor for the other.”

None of these Gunas is found to exist alone without the others. It is only by the predominance of one or the other of these Gunas over the others, that one is said to be Sattvika, Rajasa, or Tamasa. But how are we to know when a particular Guna is predominant? We have the answer to this again in the Bhagavad Gita:—

“All the senses are for the self the gate-ways of perception. When at all these gates in this body, there arises what is called light or illumination (Prakāsa)—that is, the presence of Buddhi—then we have what is called knowledge (Jnana). When the light of knowledge thus springs up, then by that mark of knowledge it may be known that Sattva is predominant

over both Rajas and Tamas. The characteristic marks of predominant Rajas are greed (Lobha)—a desire to appropriate the property of another, activity (Pravritti)—action in general, the undertaking of works (Ārambha), unrest (Āsama)—giving vent to joy, attachment &c. and desire (Spriha)—thirst after all things in general. On the other hand, when Tamas is predominant, there arise darkness (Aprakasa)—absence of discrimination, inertness (Apravritti)—extreme inactivity or activity directed in wrong and precipitate ways, heedlessness (Pramāda) and error (Moha).”—Chap. XII, 11, 12 & 13.

These definitions exactly apply to the three classes of beings described in the Ramayana. The Manushyas are the Sattvika Jivas; the Vanaras, the Rajasa Jivas; and the Rakshasas, the Tamasa Jivas, as described in the Bhagavad-Gita, Chapter XIV, 18.

We find them concentrated in the three respective localities, Ayodhyā, Kishkindhā and Lankā, in the very order mentioned above. These are the respective centres of Sāttvik, Rājasik and Tamasik forces. The heroes of Rāmāyana and its scene of activity are confined to these places. Who these heroes are, and what these places denote in the philosophy of the Rāmāyana, form the chief subject of our present enquiry.

Turning our attention to the Manushyas or Sāttvik Jivas, we find that their chief country is Kosala. It is the Ananda-Maya-kosa or Mukta-Kshetra, wherefrom the Trimūrtis or the three-fold manifestations of the Brahman into God (Īvara), soul (Jīva) and the universe (Prapancha) spring forth, and into which they absorb in the end. It is thus the Sāttvika-Sthāna.

Ayodhyā is said to be the capital of the Kosalas. It is the Brahma-Randhra in the Anandamaya-Kosa, by reaching which the Jīva at once attains the goal and remains unshaken for ever by Rajas and Tamas.

As we read in the Taittiriya Brāhmaṇa, it is said to be Ashtā-Chakra or eight-wheeled, because the eight Prakritis—the Panchatanmātras, Mahat, Ahankāra, and Manas—guard this place. These represent the eight ministers of Dasaratha, with whose counsel the kingdom is governed. It is said to be Nava-Dvāra or nine-doored, because the Brahma-randhra in the body has besides it, nine other gateways in the shape of the two eyes, the two ears, the two nostrils, the mouth, and the genital and excretal organs.

Ayodhya is said to be situated on the bank of the Sarayū, which is no other than the Sushumnā or the Brahma-Nādi, through which alone one can reach the Brahma-randhra.

It is from this the Jīva which is to reach the final goal emerges and finally into this it is absorbed before just reaching the state of eternal bliss. It may be noted here that the Asva-Medha and Putra-Kāmeshti which are to produce our chief heroes are said to be performed by

Dasaratha on the banks of the Sarayû, and it is into this Sarayû that the four brothers Râma, Lakshmana, Bharata and Satrugna fall before leaving this world, as depicted in the Uttarakânda. So it is said :—

“Brahma-nâdi visuddhaschet Brahma kaivalya masnute.”

Who are, then, the chief heroes? In the beginning of our story, we find Dasaratha ruling over this capital. He is no other than the Lower Manas (Kâma-Manas), i. e. Vikalpâtmakam-manas. As this Lower Manas is the Lord of the ten Indriyas or organs—the five Jnanendriyas and the five Karmendriyas, it is called Dasaratha.

He is no other than the Mugdha-Jiva who is in the beginning of the third stage of evolution struggling to find out the one truth, the knowledge of which will procure its final end. He is said to be the ruler of Ayodhya, the capital of the Kosalas. It is the Jiva that is striving to enter into Anandamaya-kosa through the Brahma-randhra.

(To be concluded).

MR. TILAK'S 'ARCTIC HOME': A CRITICISM

(By S. Ramaswami Aiyar, B. A. B. L.)

V

PRANAYAMA

THE VITAL air goes out with a hissing sound (Hakaram) and re-enters the system as Bakaram. The expired air is poisonous containing as it does carbonic-acid-gas which is poisonous. The vital air when expired is called the sun, and the inhaled air is called the moon. The union of the sun and the moon is called Hatha. By the union of the sun with the moon, the grossness and materiality of our system is done away with. In the course of Pranayama, the expired air is to be shut up in the bowels, instead of letting it out through the mouth or the nostrils (Sandilyopanishad). When the expired is shut up in the bowels, the lungs will become nearly empty. If that empty condition is prolonged unreasonably or unnecessarily, death will ensue. It is on that account Yogic Upanishads lay stress on the injunction that the process of Pranayama should be carried on “little by little as it is found convenient.” Without this caution, there is room for danger. Practically, every yoga-practitioner can easily perceive the point of danger and naturally avoid it. When the lungs get nearly emptied of the air inhaled, a pain will be felt in the parts concerned. That is the first warning given us by Nature. By well-established practice every yoga-practitioner will find that his expired air has a tendency to flow inwards towards the intestines and not outwards through the mouth or the nostrils. This process when helped on by mental concentration in any throat into the intestines becomes almost irresistible. The expired air containing as it does carbonic-acid-gas is the impure gas as Tejobindoo Upanishad says, and in the language of the yoga science it is the sun that does evil. Carbonic acid gas entering the lungs will do evil; it becomes beneficial if it enters

the intestines. Soda-water containing Carbonic acid gas is found to be beneficial to the system. It helps on digestion, removes stomach-ache, appeases thirst, and thus proves beneficial. But the supply of Soda-water into the system is necessarily limited, and the system cannot take in more than a reasonable quantity; otherwise, too much work will be thrown on the kidneys. But in the case of the expired air, there is no superfluous charge of water in it. It is a source of perennial supply of Carbonic acid to the intestines, and so it. It is a source of good to the system. Yogic Upanishads ask us to carry on the practice of Pranayama “while going, seated or sleeping.” If Pranayama is practised for a month or so at the rate of, say, three hours a day, a sweet secretion is tasted at the throat. Saliva also becomes very sweet, and this secretion too is called ambrosia. By the practice of Pranayama, the digestive function or capacity increases enormously, and unless due nutriment is supplied, there is the danger of the system being consumed and wasted away. (Kûda Hatha-pradeepika, Lesson 3, and Yoga-chudaman-yupanishad). The practice of Pranayama “removes heat in the head, removes phlegm in the throat; it removes all diseases; it removes sins; it increases heat in the body; it kills all diseases in the nervous canals and blood tubes, in the stomach and in all the Dhatus, it annihilates all impurities in water taken inside” (Kûda-kundalini-upanishad). The same Upanishad further on says that it “takes away chronic stomach-ache, heart-disease, &c., bilious complaints, fever, thirst, and poisons called cold.”

In the act of inhaling the air the practitioner should do it “soon.” “When there occurs trouble or pain in the body, then inhalation should be quickly done by the mouth or nostrils.” The time for inhalation is here determined. Just as a student is required to cease reading when he feels inclined to sleep, when he yawns and the mind refuses to take any impression, a yoga-practitioner is required to inhale fresh air when exhalation into the intestines exhausts the lungs and pain is felt there. In order to allow inhalation from without, the mind concentrated in the intestines has to be let loose a little. Otherwise, the process of inhalation cannot be quickly achieved. The text quoted specially asks us to take inhaled air coming through the mouth and nostrils the openings through which the “sun,” the expired air, goes out, as distinguished from the shut-up air ascending from the intestines. Before the shut-up air in the intestines is able to ascend and come up to the opening which lets in air into the lungs, the air from without is inhaled rapidly and the air thus admitted into the lungs afresh is once more discharged into the intestines again. Thus “the air taken inside the lungs is never let out of the body” (Yoga-sikhopanishad), but kept inside the intestines till it dries up all secretions in the various nervous canals and runs through them and gets partly absorbed in the various Dhatus in the body including blood.

It may be asked how it is possible to let in the expired air into the intestines alone without allowing it to flow out through the mouth and nostrils. The answer is quite easy. A look into what takes place in a cotton-mill will enable us to understand the process. At a

certain stage, the cotton that is brought in a filmy condition by a current of air coursing through a tube is let out by an opening in it. It spreads outside like a mist or cloud, and the films thus spread out re-enter in a mass, as if some agency compressed them together and thrust them into another tube through some opening facing the opening of discharge. The agency drawing into the second tube the mist of cotton-films floating outside in a spread-out condition between the first tube from which they emanate and the second tube in which they re-enter is a strong current of air coursing through the second tube. The force with which the current of air runs through the second tube is so strong that if you put in your hand into it through the opening by which the mist of cotton-films floating outside re-enters, you feel that your hand is dragged as it were with the current. It is this current of air that attracts the floating mist of cotton-films outside, prevents it from spreading beyond a certain limit and drags it into the second tube. In spite of the opening in the second tube, the current of air strongly flowing through it does not flow out through the opening, but keeps on coursing upward. Similarly, the current of expired air pressed into the intestines does not escape through the openings, viz., the mouth and the nostrils. Of course, if the practice is imperfect or the attention is directed without towards external objects, a part of the expired air may escape, or rather escapes, through the mouth and nostrils. But this circumstance does not stand in the way of the possibility of sending the whole current of expired air into the intestines alone. Whatever may be the explanation, I can assure the reader that it is a fact, and a month's practice will vindicate it beyond doubt.

It has been pointed out above that before the shut up air inside the bowels is able to re-ascend up to the opening of the mouth or the nostrils, the current of air inhaled afresh escapes from the lungs and the practice of Pranayama presses the fresh current of expired air into the intestines again. The fresh current thus forced into the intestines conflicts with the older currents of expired air already shut up into the intestines and ascending up in part. This conflict implies friction between air currents, and considerable heat and electricity are evolved out of it. A beginner in practice will sometimes feel the current pressed into the intestines producing a sense of heat or warmth in certain parts and an agreeable sense of coolness in other parts. The parts in which a sense of warmth or heat is felt are the parts internal up to the diaphragm, roughly speaking, the chest; and the parts in which the sense of coolness is felt are the parts below the diaphragm. The former parts are called the Mandala (region) of the sun or Agni, and the latter are called the Mandala of the moon or Varûna.

We referred to the development of electricity and heat on account of the conflict and friction of the currents of expired air ascending and descending the intestines. In order to further the development of electricity in the system, a dry coating of holy ashes throughout the body is recommended to a yoga-practitioner. No fear need be entertained on the ground that the ashes applied will shut up the opening of the sweat-glands and do injury to the system. The heat and electricity developed by Pranayama pervade the whole system, and perspiration is effected in profusion. In the case of a

beginner he is literally bathed with perspiration and the ashes applied are not strong enough to prevent the efflux, or effusion of perspiration engendered by the practice of Pranayama (Yoga-choodamanyupanishad). Evaporation brings on a sense of coolness, as in the case of fanning, and it is not improbable that a similar process is going on in the intestines through which the expired air-currents pass to and fro and encounter friction. But the sense of warmth and coolness is lost to a well established yoga-practitioner. In his case the expired air is sent inside the intestines in thin currents slowly without perceptibly affecting the nerves in the membranes lining the intestines.

The sun is associated with poison and the moon with nectar or ambrosia. In the first place, these terms are technical terms in yoga philosophy. In the second place, there is reason in nature for such an association. We find poisonous animals abounding far more in tropical regions than in cold regions. Even in tropical regions, beyond 8000 feet above the sea-level, in high mountain-regions, no poisonous object is found at all. In winter seasons, the poisonous animals in tropical regions are less poisonous than the same animals in summer. Further, snakes in water are far less poisonous than snakes living out of water. The young cobra drinking the sun's rays, as the popular expression goes, or dancing with erected head or hood expanded, towards the sun in the morning is said to be far more venomous than the same cobra otherwise. The bite of the dog on dog-star days in extreme summer is more poisonous and dangerous than in other days. The very expired air of some snakes is poisonous. Thus the hot sun is associated with poison. Syphilis, a poison engendered in the human system during sexual coition, is associated with the heat engendered in the course of the sexual act. Thus it is evident that poison is associated with heat. We speak of the heat of poison (Visha-jvaala). The moon is a cool object when compared with the sun. Her volcanoes are all extinct. No heat is given out by the moon from within herself. The little heat she reflects with the light she receives from the sun is solar and not lunar in origin. She is therefore rightly associated with non-poison, i.e., nectar.

Heat is of different kinds:—(1) That which is associated with the genesis of poison or evil, decreasing or destroying life in the system, (2) Heat which is medicinal, (3) The form which Prana assumes as a result of Yoga-practice and, (4) The heat of Jvara (Yoga-kundalin-yupanishad).

"By the practice of Pranayama, Prana gets down the intestines, and Apana (a form of vital air generally located at about the anus with motion downwards) is forced up with heat. Then Apana joins Prana which is in the form of heat. Prana and Apana thus united enter Kundalini curved like a snake."

"Kundalini is well heated by the heat and well shaken by the air. Then she (Kundalini) is awakened. Then like a serpent beaten by a stick, with long-drawn respiration she gets straight. Then the air enters inside the mouth of Sushumna. On entering the same, it destroys phlegm &c. in it. Then it penetrates the three knots or regions, corresponding to the regions

of Brahma, Vishnu, and Rudra. Then it enters the head and purifies it. By the union of Prana and Apana, Jivatman becomes Paramatman."

"When the union of Prana and Apana is effected, the Chitta of Jivatman merges in Brahman. Without entering the back-side door (the western door, the door of Sushumna) there is no way for Moksha. After the air enters the Sushumna-nadi, the moon showers ambrosia. Prana and Apana entering the Sushumna Nadi do not confine themselves to that Nadi or nervous canal only."

"It enters throughout every part of the body." As an illustration of the curious transitional stage in which units partially imbedded and partially free display a partial unit life, Herbert Spencer refers to the ciliated epithelium cells lining the air-passages and covering sundry of the mucous membranes and covering also the lining membranes of certain main canals and chambers in the nervous system (Biology, Vol. I. Sec. 54.) It is through these canals and chambers Vayu passes throughout the system. This passage of air is an unconscious act. There is a Nadi called Saraswati and we are asked to perform the act of Chaalanam or shaking, or Mathanam or churning, and control of Prana in it. This is a conscious act. Generally as a rule, the inhaling of the expired air into the intestines and the shaking of the Kundalini portion constitute conscious acts. Backward contraction or pulling of Kundalini is also a conscious act in some instances. But in other instances it takes place of its own accord, and the straightening of the Kundalini and the Akunchanam of it are unconscious acts. As a rule, if the expired air is shut up in the intestines regularly without break or for some hours every day, it will work its way through Sushumna of its own accord, and very little of artificial help may be needed for it (Yoga-kundalin-upanishad). "Vayu, like a needle, pierces through the obstacles and enters Sushumna."

The same idea is expressed in Yoga-sikha Upanishad thus:—

"In the same way as knots in bamboos are pierced through by an iron-rod heated red-hot, so Vayu pierces through the knots in the bamboo stick at the back (Spinal column)".

At this stage we have to explain the three kinds of knots in the Sushumna column through which Prana and Apana pass as a result of Prana-yama.

"As an elephant drinks the drinkables with his trunk or fore-arm, so the Yoga-practitioner should drink air through the tube of Vajra-sushumna (Vajra, literally, irresistible while in motion, is the weapon of Indra; or luminous like a hard diamond)." We will revert to this further on when we explain the destruction of Vritra by Indra. The simile is quite apt. The cerebral shape with the spinal column bent inward at the coccyx is similar to the head of the elephant with his trunk bent inward at its lower extremity. But it will be seen a little further that the simile cannot be hunted down.

PRACTICALLY PERMANENT M. P's AND THEIR SALARIES

(By J. C. Ringham, of Lincoln)

THE PERMANENT staffs of the Houses of Parliament are practically permanent M. P's; and no doubt a short account of the principal officials and their salaries, in our Parliament as well as in our various Colonies will be read with interest by our readers. In Great Britain's House of Lords there is the Clerk of Parliament who receives £2000 per annum; the Deputy Clerk, who receives £1,500; the Reading Clerk £900; the Gentleman Usher of the Black Rod, £1000; the Serjeant at Arms £1000; and the Deputy Serjeant at Arms £250. In the House of Commons the principal officials are the Clerk of the House £2,000; the Clerk Assistant £1825; the second Clerk Assistant £1000; the Serjeant at Arms, £1200; the Deputy Serjeant; and the Assistant Serjeant £800 each...

Turning to Bermuda we find that in the Executive, and the Legislative Councils there the Clerk of each receive £100; the Clerk of the House of Assembly £150, and the Assistant Clerk £60. In the Cape Colony, the Clerk to the Legislative Council receives £700 per annum; the Usher of the Black Rod, £400; and the Assistant Clerk £350 per annum; while in the House of Assembly the Clerk to the House receives £750; the Assistant Clerk £350; the Serjeant at Arms £400; the Shorthand Writer £300; the Assistant Shorthand Writer £180; and the Translator.

The Clerk of the Legislative Council of Jamaica is paid £300 per annum; while the Clerk to the Legislative Council of Newfoundland receives 600 dollars, and the Usher of the Black Rod the same amount. In the Legislative Council of South Australia the Clerk receives £600; the Assistant Clerk, and the Serjeant at Arms £425; and the same officials in the House of Assembly receive the same sum. In the Bahamas Legislative Council the Clerk receives £50, and in the House of Assembly the Chief Clerk receives £85; and the Second Clerk, and the Serjeant at Arms £65 each.

In Tasmania, in the Legislative Council the Clerk receives £33 per annum, and £75 as Clerk to the Executive Council, and a pension of £307; the Usher of the Black Rod £40; and the Assistant Clerk £50; while in the House of Assembly, the Clerk of the House receives £300, and the Serjeant at Arms £75 per annum. Turning to Natal we find that the Clerk of the Legislative Council receives £475 per annum; the Usher of the Black Rod £270; and the Clerk Assistant £240. The Clerk of Parliaments in the Legislative Council of New South Wales is paid £740 per annum; the Assistant Clerk £560; the Usher of the Black Rod, £428; and the First Clerk £438; while the Clerk in the Legislative Assembly receives £960; the Clerk Assistant £723; the Second Clerk Assistant £604; the Serjeant at Arms £533; the Clerk of Records, £476; and the Clerk of Select Committees £428 per annum.

In the Barbadoes House of Assembly, the Clerk receives £400 per annum; the Deputy Clerk £150, and the Marshal £50 per annum. The Clerk to the

Legislative Council at Cyprus is paid £25; the Clerk to the General Legislative Council of the Leeward Islands £75; the Clerk to the Local Legislative Council at Antigua receives the same amount; while the Clerks to the Local Legislative Councils at Dominica, and St. Christopher, and Nevis each receive £50 per annum. In Queensland the Clerk of the Legislative Council is paid £500 per annum; and the Clerk Assistant, and the Usher of the Black Rod, receive £300 each; while in the Legislative Assembly, the Clerk of Assembly receives £600; and the Clerk Assistant and the Sergeant at Arms receive £400 each.

Passing to Victoria we find that in the Legislative Council, the Clerk of the Council and Clerk of Parliaments receives £1200 per annum; and in the Legislative Assembly, the Clerk is paid £1000 per annum; the Clerk Assistant £850; the Second Clerk Assistant £600; and the Sergeant at Arms £450 per annum. In Western Australia the Clerk of the Legislative Council receives £450 per annum, the Usher of the Black Rod £225, while the Clerk of the Legislative Assembly receives £450, the Assistant Clerk £225, and the Sergeant at Arms £125 per annum.

Turning to our Dominion of Canada, we find that in the Senate, the Clerk of the Parliaments receives 3400 dollars; the Law Clerk, 2500 dollars, the Clerk Assistant the same sum; the Gentleman Usher of the Black Rod 1350 dollars with residence; and the Sergeant at Arms 1600 dollars, while the Clerk Assistant receives 2000 dollars in the House of Commons and the Clerk receives 3400 dollars; and the Sergeant at Arms, 2400 dollars. In the Executive Council of Ontario, the Secretary, Registrar, and the Treasurer each receive four-thousand dollars; in the Legislative Assembly, the Clerk and Lieutenant-Governor's Deputy for signing money-warrants receives 1800 dollars; the Sergeant at Arms 600 dollars; and the Law Clerk 1000 dollars per annum. The Clerk of the Legislative Council receives 2000 dollars; and the Clerk in the Legislative Assembly receives the same sum; and the Sergeant at Arms 1,600 dollars. The Clerk of the Legislative Assembly of Manitoba receives 800 dollars per annum; while in the Legislative Council of New Zealand, the Clerk of Parliament and Clerk of the Council receives £400 per annum; the Clerk Assistant £300; and the Interpreter £180; in the House of Representatives the Clerk of the House receives £600 per annum; and the Clerk Assistant £400 per annum.

Such are some of the salaries of practically permanent Members of Parliament of Great Britain and her Dominions beyond the seas.

If the heart be sincere and unspoiled by selfishness, the life becomes a centre of influence shedding, like the sun, a radiance on all it touches.

"THE WELFARE OF THE PEOPLE OF INDIA"

(By Mr. C. Tirumalayya Naidu, M. R. A. S.)

"A SHORT History of Indian Literature," by E. Horowitz, unlike others of its kind, is specially addressed to the general reader who wants to know something of "Eastern thought" which has succeeded "in grasping and emphasizing certain phases of truth, religious and philosophical, that have been slurred over or not noticed at all in the West". All traces of the early Aryan migration are lost in eternal darkness which no human ingenuity can penetrate. Even the earliest Vedic hymns, composed at the dawn of civilization reveal a much later state of society than that which might be supposed to have existed, when the great ancestors of the Aryan nationalities, called each other 'Aryas or friends'. 'When Sanskrit and Greek were spoken, the Aryan race was no longer one, but split up into many nations, each destined to take a leading part in the history of the world. The mild Hindu and mystic Persian, the beauty-loving Greek and practical Roman, the imaginative Celt and profound Teuton, have all left deep traces in the path of religion and poetry, law and science. Slav genius, though yet asleep in its cradle, is likewise maturing into future distinction and greatness. Every one of the Aryan off-shoots has sprung from the humble parent-stem in the Scythian wilds that has grown and expanded until fruitful branches overspread and sheltered nearly the whole of the territorial range which extends from England to India, and is swept by the snow-drifts of the Scandinavian moorlands and, at the same time, fanned by the fragrant breezes of the Mediterranean Sea.'

The simple and unsophisticated life in the Vedic times when the grateful Arya chanted his hymns in praise of Ushas, 'the roseate dawn that seems to dispel the powers of darkness when her blushes spread over the cool morning sky, the glitter of the star-bespangled heavens (Varuna) so welcome after the heat and fatigue of a tropical day', and Indra, whose showers 'reflex the sweet smelling grain into a bounteous harvest; the vast tribal commotions of the Bharatas throughout the Gangetic Valley, resulting from feudal jealousy and hatred and ending in sanguinary war and extermination of a whole race; and the romantic adventures of the hero of the Ramayana, with his endless troubles with primitive hordes living in ancient forests and bent on cruel rapacity and pillage, his conquest of the remote land inhabited by the prince of demons who committed untold havoc,' all these are traced most succinctly and in language whose smooth flow and charm are not the least distinguishing of the merits of the book. From the long period of evolution, we come to 'a new age which had grown up that knew nothing of the old life in the Punjab. Many Vedic passages were no longer understood. The very language of the hymns was antiquated.' The large literature called the Brahmanas came into existence to supply the key to a knowledge of Vedic Texts and to harmonise their discrepancies. 'They are books dealing with sacrificial details, and supporting the established dogma on the authority of the vedas'. A later intellectual renaissance led to speculations in theology, which are known as the Upanishads which are,

really, appendices to the Brahmanas.' 'They are full of poetry and fanciful narrative, loose in thought and, every now and again, sparkling with flashes of philosophic light. The Vedic Gods are ignored, and the idea of Divine Immanence takes their place'.

We shall now skip over the times when the greatest of the world religions, Buddhism, made its appearance, bringing with it heterodox ideas about God and the Vedas and in fact rejecting their very authority. The great moral beauty of the new religion soon made it the favourite religion of one-third of the world's population. But the subsequent rise of the 'Brahmin Hinduism' soon drove it from the land of its birth to distant lands where it still has supremacy and sheds its most beneficent light. The development of the Puranic literature marks an epoch in history. 'The Puranas have interesting information on almost every topic. There are lengthy accounts of the lives of Gods and patriarchs, stories of the Creation, sacred as well as profane; anatomy is taught together with music; theories about geological teaching; the stars are strangely intermixed with lessons on Grammar. But, long-winded as the Puranas are, they are grand old books, comparable to a fine old man who is excellent company when he fondly rambles over the various events and experiences of his chequered life.' The later 'artificial' poetry is briefly touched upon. The story of the Nishadha—the strange adventures and fearful calamities of Nala and Damayanti, separated by a cruel fate and stanzas to 'the polished hexameters of Virgil's eclogues.' The ever-fascinating Kalidasa is quoted as the type of Indian poetry, and in exemplification of 'sweetest songs.' The 'Birth of the War-God' typifies conjugal fidelity which 'takes a prominent place amongst Hindu Virtues, and gems many a page of Sanskrit Literature.' 'Rama's Race' (or, rather, Raghu's Race) is regarded by the author as 'Vedanta in its tone, but philosophic reflection is happily mingled with descriptive verse, in the fashion of Wordsworth.' Kalidasa's 'Cloud-Messenger' 'is a reverie full of Love's richest music.' Jayadeva's Gita Govinda or 'Shepherd's Song' 'has been set to choral music and bears resemblance to some of our oratorios.'

But the most interesting part of this splendid little book is where the author discusses the future welfare of the people of this land. He very properly remarks that 'no educated Englishman who feels the responsibility of Empire, and wants to think imperially, can afford to disregard the voice of India any longer. Her ancient ideals throw a flood of light on the present needs of her teeming millions. But the intellectual achievements of the Hindus well deserve to be studied on their own merits. The casket of Sanskrit Literature is old-fashioned, but precious and of exquisite workmanship, like the handsome old family plate.' The excellent teachings of the Vedanta have always been 'a blessing and a source of strength' to the Hindus and form a practical creed which 'if taken in earnest cannot but enrich and ennoble life in the most exalted station, as well as in the humblest position.' In spite of all this, the author does not agree with those enthusiasts who are at present engaged in

diffusing a knowledge of the Vedanta in the West, as he considers that 'the intrinsic merits of Vedanta are all to be found in Christianity, if people will only take the trouble to search the scriptures and their own hearts.' If this is so, are Christian missions justified in obtruding their tenets on Hindus who are so deeply imbued with the moral excellence of the Vedanta? He sincerely sympathises with those who look upon all Christian missionary efforts as a national insult, especially when 'the Hindus need no foreign teaching; they have religion to the fullest in their own Upanishads and Bhagavad-Gita. He says that 'the Russian Church does not interfere much with the belief of the Czar's Asiatic subject races, and the result is that there is far less disaffection among them than in British India'. What noble words of practical wisdom? His large sympathies are with the Hindus and their aspirations. He rightly diagnoses their needs at the present day. He observes that 'what they need is better scientific teaching, to the end that they may not be pushed out of their own markets.' He confidently believes that 'India may yet enjoy economic prosperity, if technical village schools subsidized by the Government could be opened in every district of importance. At present her industries are fallen into decay, and to make matters worse, her people are heavily taxed without being politically represented. The Roman Empire was held together by coercive laws and military force, and for this very reason tottered and fell fifteen-hundred years ago. But the English ideal of Empire, far loftier and truer, is extension of local self-government and Imperial Federation. Great Britain has no desire to rule a crowd of slaves in her vast dominions beyond the seas, but rather looks forward to that 'diviner day' when all her sons, independent of race and colour, shall be free members of the Empire, taking an adequate share of its responsibilities, and, at the same time, helping to make their own national laws'. But nothing is more practical than the means which he suggests for the amelioration of the present condition of India's sons. He says that 'a large proportion of native gentlemen in the Indian Army as well as Civil Service, and a good secular education provided for the masses, together with a living faith in Vedanta, are the best means we can think of for securing the future welfare of the people of India.' Such is the valuable advice of one who has studied India's past without prejudice and realizes its modern helplessness. May the day dawn when impartial critics, like the author of the 'Short History of Indian Literature,' will strive for the real welfare of the people of India by adopting reasonable measures and by freeing them from the incubus of bureaucratic tyranny which is at the bottom of that distrust in our rulers which is mistaken for disaffection and seditious intent. Sympathy can do a great deal in securing the affection of the people when coercion and undue and unjust severity are a bar to any kind of cordial relationship between the rulers and the ruled.

"HOW TO PROMOTE INTER-MARRIAGES AMONG THE SUB-CASTES OF THE HINDUS"

(By K. Subba Rao, B. A.)

1. INTRODUCTION

The subject as announced in the newspapers, appears to be wanting in definiteness; and so it is with some difficulty that its exact scope can be fixed. The first doubt that arises is whether it should be taken as applying only to the Madras Presidency or to the whole of India. The second is the precise connotation of the word "sub-castes" in relation to the term "Hindus". Though what these words mean may be generally understood, it is not easy to specify in so many words whom all they include. It would be more easy comparatively to take any particular caste and its sub-castes and deal with the difficulties that exist in the way of the members of these sub-castes in contracting marriage alliances among themselves. In such a case, the obstacles in existence can be definitely stated and remedies suggested. For, though originally there were only four main castes in India, at the present day their number has so greatly increased that it is not possible to find any accurate description of them except in the Census Reports. Again the distinction between (what may be called for convenience of reference) a main caste and its sub-castes is liable to differ according to local usages. What is regarded as a sub-caste by one may be regarded in quite a different light by another and *vice-versa*.

2. But apart from these doubts, it may be acknowledged that what is intended to be conveyed by the heading is not difficult of comprehension. At present among Hindus, marriages are generally confined to one's own relations and the field of choice is therefore extremely limited. For instance, among the Brahmin community in Southern India, there are the three main divisions composed respectively of the followers of Sankaracharya, Ramanujacharya and Madhvacharya. Each of these divisions has several sub-divisions. In the Bombay Presidency the number of those belonging to the second and third divisions mentioned above is far less than those in the south, but there are there also a great many local sub-castes; and in Bengal, the Punjab, and the North-west Provinces, the Brahmins are composed of different divisions; simi-

* In the year 1905 the Madras Hindu Social Reform Association offered a prize of Rs. 50 for the best Essay on "How to promote intermarriages among the sub-castes of the Hindus." Of the several Essays received in response to the above, the Judges awarded the prize to the following Essay written by "Arjuna." We have since ascertained that the writer of the Essay is Mr. K. Subba Rao, B. A., formerly of the Hindu Office, Madras, and now Assistant Commissioner, Revenue Commissioner's Office, Bangalore. For the copy of this Essay we are indebted to the kindness of Mr. C. S. Raghunatha Rao, the then Joint-Secretary of the Madras Hindu Social Reform Association.—Ed. Arjuna.

larly, among the Hindu non-Brahmin communities in various parts of India several divisions and sub-divisions exist, each Presidency or Province differing from the rest in the internal divisions. The contrast between what are called the Aryan and the Dravidian elements is perhaps a feature of the South, in a sense and to a degree, not visible in other parts of India. Though the Hindus of the Bombay Presidency by political and other causes are ahead of their countrymen in Bengal and Madras in matters social, they have not as yet solved this problem and in some of their sub-castes inter-marriages are as difficult and scarce as among some of the sub-castes in the South. In Bengal the prevalence of what is known as Kulinism, and the high prices paid for bridegrooms among other communities show that the field of choice in each sect or sub-sect is limited. Therefore, while repeating that even a mere enumeration of the main castes and sub-castes existing in all parts of India will fill considerable space, it may be safely assumed that there are no Hindus in any part of India who are completely free in this respect. Therefore the question is one of universal interest to Hindus in all parts of India.

3. The aim of the Madras Hindu Social Reform Association in fixing the subject for an essay, may, in our view, be broadly understood as a call for the discussion of methods to be adopted for widening

The scope of the subject the field for marriage among the different sections
of the Hindus, keeping prominently in view the fact

that the subject is to be discussed with certain limitations. The history of the world furnishes often striking illustrations of men and women who in their lives have in this respect transgressed the bounds set by religion, color, nationality or tribe reminding nations as well as individuals that a few can soar far above the conventions of their immediate surroundings. Marriages between Englishmen and Japanese, between Mahomedans and Englishmen, between Brahmos and Englishmen, between Bengali Brahmos and Madras Brahmins, are not unknown. What is aimed at by the Association in the subject it has now chosen is wholly different, it is confined to the promotion of marriages among the followers of a faith, whose habits, customs, diet and religious observances are in the main the same, who in fact constitute only different branches of the same central stock. What is sought after is thus not an attempt to interfere with the caste distinction in their more susceptible parts, so as to give room for the cry of "religion in danger" but the mere extension of the field within which marriages are contracted, without transgressing the limits imposed by the main divisions of caste. To explain it still further, among the Hindus in every part of India, there are several main castes. It is not proposed now to consider the feasibility or otherwise of bringing about marriages among the main castes themselves in each Province, or intermarriages among Hindus of distant provinces like Bengal and Madras or Punjab and Bombay. Each of the main castes in every province has sub-divisions of its own. These sub-castes of every particular main caste resemble one another in all essential respects, they all follow the same faith, have no insuperable differences in diet, worship and belief, may therefore be said socially and religiously to form but different sections of one caste or religious and social guild. What the Association

desires us to consider is an enumeration of the measures which may profitably be adopted to encourage marriages within such sub-castes. So far we have tried to indicate briefly the scope of the subject.

THE OBSTACLES IN THE WAY.

There exists the presumption or rather the fact that in most of the sub-castes of every caste, intermarriages are not now common. In some, intermarriages are not wholly unknown, though they may be scarce; in others they may be absolutely unheard of. What then are the obstacles that stand in the way of such intermarriages? Why is it that in spite of the advance perceptible in some directions, such intermarriages have not become popular? At no time in the existence of these sub castes was there any explicit prohibition from the religious heads of their respective main castes interdicting such intermarriages; for, stray instances of such marriages in the past even among the members of the priestly classes can be cited. Nay, at some early period of the social history of the Hindus, before so many sub-castes and main castes became firmly established in the land, intermarriages must have been more common than now. The most convincing proof that can be offered is the permission found in the religious books for the men belonging to the Brahmin caste marrying women belonging to their own as well as the other three main castes of the Hindus, viz, the Kshatriyas, the Vaisyas and the Sudras. In parts of Southern India even today members of the Brahmin caste consort with non-Brahmin Hindu women in a manner which leaves no doubt as to its being a relic of the old religious sanction. Therefore, though at a very early period of our history the main castes themselves had the liberty of intermarriage, we now find that at the present day intermarriages between sub-divisions of a caste are not in vogue and are not in popular favor. How are we to explain this phenomenon—this gradual restriction of the field of marriage to its utmost limits?

5. To us it appears that the loss of our ancient heritage in this respect is but a part of the general decrepitude that has overtaken the Hindu communities in other respects. No one doubts, we believe, that there was a period, however remote it might have been, in the history of India, when the Hindus were a self-contained, independent people, and when Hindu ideals, Hindu manufactures, and Hindu valor were in the ascendant. Subsequently the country became a prey to successive invasions from beyond the border. Since then and till the establishment of the British rule, the history of the Hindus, as of India, was a history of strange vicissitudes, of conquests and revolutions, of continuous decline and decay of Hindu power and arts, and in brief of a downfall in all directions, relieved no doubt often by some of the most splendid attempts made by a few leaders here and there to regain the position long ago lost. In the interval between the two periods we have referred to, the Hindus have lost everything that is prized most by nations, except their capacity for thought and except their intellect which, though it might not be as virile now as in days of yore yet, is in a fair way to compete successfully on equal terms

Religious

Political and other causes

with the representatives of the most favored nations of the West. Among the manifold valuable blessings which we have thus lost partly by circumstances over which we had no control and partly by radically mistaken and misdirected notions of our duty in this world and the ideals to be striven after, is the freedom of marriage which we once enjoyed.

6. Some of the main and the more recent of the causes which have brought about the existing state of affairs may be summarised here in a few

words:—

Miscellaneous

(i) The growth of the village community as distinguished from the growth of cities and towns, which

had a tendency to restrict the movements and the sympathies of the people, and to create a feeling of distrust in people who do not belong to a village or District.

(2) The absence of facilities for communication in pre-British period and the consequent absence of opportunities for the cultivation of lasting cordiality between people living in various parts of the country though they may owe allegiance to the same religious faith.

(3) The habit of migration from one part of the country to another in families and the habit of looking with distrust on their new surroundings.

(4) The growth of too many vernacular languages which was a powerful factor in fostering a feeling of isolation between members of the same caste who did not know the language of one another.

(5) The gradual growth of a body of what may be called purely local customs which differed in different parts of the country and which was another source of estrangement between the members of the same caste living in different parts.

(6) The decline in the study of Sanskrit which at one time was understood in all parts of India, and the absence of a common language.

(7) The growth of local priesthood whose interest it was to confine as much as possible marriages within their respective territorial or sub-caste jurisdictions.

(8) The stupendous illiteracy of the masses of the people and their inability to acquire first-hand knowledge of their scriptures and their consequent utter dependence on the local priesthood.

(9) The ignorance of women who exercise the most potent influence in the disposal of the hands of their daughters and who are as a class and as a rule reluctant to swerve from the beaten track, for fear that slightest transgressions may be visited with divine displeasure.

(10) The influence which astrology exercises in marriage alliances and the difficulty of reconciling the calculations of astrologers of different parts of the country.

(11) The absence of choice on the part of men or women to choose their own partners in life.

(12) The restriction that girls in several castes should be married before the age of puberty.

(13) Above all, the supreme sway of blind custom which is more powerful than the voice of the Vedas or of saints and sages, and,

(14) last not least, the absence of nerve on the part of the educated Hindus to overcome the shackles imposed by custom.

METHODS TO BE PURSUED

7. What then are the methods to be pursued for accomplishing the object in view? One favorite hope of the well-wishers of the cause of social reform is that Time in its onward march will give us

Influence of Time

a perfect social system. It is true that as some or the obstacles mentioned in para 6 are losing their

hold or have been replaced by forces favorable to progress, intermarriages among sub-castes are taking place in different parts of the country and do not evoke as much disapprobation now as they used to do some year ago. The spread of liberal education, the settlement of men in different places, the facility of communication, the closer contact of people of one part of the country with those living in other parts, the education of women, all these influences are creating in men's minds an earnest desire to widen the sphere of selection. Now a days in some castes in Southern India inter-marriages between sub-castes are not wholly unheard of, though in the Madras Presidency they appear to be more common among the followers of Madhvacharya, and both the Smarta and Madhva Desasthas than among the followers of Ramanujacharya or Santharacharya. The Province of Mysore however, so far as it is possible to judge, appears to be far in advance of the Madras Presidency in this as well as in some other respects. Here there have been in recent times some of the most notable instances of inter-marriages in some of the Brahmin and non-Brahmin Hindu communities, in all grades of life, and their influence for good and influence as examples for others to follow, may well be acknowledged to be really great.

8. Though we are not blind to the changes which time may effect, still we cannot under-estimate the value of conscious and combined human effort.

Human effort

If a change is good and fraught with beneficial consequences then there must be some persistent effort to attain it and there is no justification to

divest ourselves of all responsibility in the matter. Time left to itself may bring untold misery or memorable victories; what makes the difference being the measure of human effort, discipline, vigor, organisation and wisdom that is displayed in the interval.

9. Another view is that as the greater includes the less, the question of intermarriages between sub-sects can be most satisfactorily solved only

Another view

when we are able to raise the marriageable age of girls to the utmost limit, the limit of making popular marriage of girls after they attain the age

of puberty. There is some force in the argument though we are conscious of the fact that even in sub-castes where marriages after puberty prevails, inter-marriages are not in some cases very common. As a rule however it may be laid down that as the marriageable age of girls and boys is raised, the

guardians of boys and girls may be better able to judge of the eligibility of brides or bridegrooms and to pay more heed to the wishes of the parties themselves and the fact that a bride or bridegroom belongs to a different sub-sect may not prove as great an obstacle as it now does in the case of mere children. As however matters stand now, the parents of girls in their anxiety to marry their wards before they attain age, allow themselves less latitude for selection and in most cases especially in the case of well-to-do or middle class families, most of them scramble for the available boys in their respective sub-castes, and rely more on the family priest, the astrologer and the relations than on the most eligible match available in a different sub-caste. Those who hold the view that this is a minor reform also think that our attention may be directed with greater effort to the more important questions of raising the marriageable age, encouraging foreign travel, encouraging marriage of virgin widows (a good many of these marriages are also marriages between members of different sects or sub-sects), as success in these attempts will surely remove the obstacles in the way of intermarriages between sub-sects.

10. But we have to dissent from the above view. Reforms small in themselves are as valuable as those which may be great. There are so many social evils to be eradicated and every one is free to

A move in itself

choose as many or as few of them as he can find it convenient to take up. The narrow field of selection

in marriage is often the cause of great misery and the widening of the circle will help other reforms like the education of girls, the better breeding of children, and conduce to the health and well-being of several families. History and medical opinion have borne ample testimony to the disadvantages arising from marriages among close relations and what appears on the surface to be a small reform is in reality one of the powerful agencies for great good in the future and the absence of any strong impediments in our path should be a further ground for the display of greater activity. We are therefore of opinion that there is a great scope for beneficent work in connection with the subject under consideration.

11. What is needed is an organisation which will keep its eyes steadily on the subject. In every District and for every group of 3 or 4

Organisation

Districts and in the capital of every Province or Presidency there ought to be—if only funds and kindred spirits are available—associations whose primary

duty it will be to maintain a register of all heads of families that are willing to enter into marriage alliances with members of sub-castes different from their own, a register of both boys and girls available for such intermarriages, and their names, ages &c., For there is at present a great deal of real difficulty in securing the above information and what most fathers of girls do is just a few months before the marriage season they go in person or depute an agent to different centres and often they fail to get all the information necessary. Secondly, men well-versed in the Vernaculars and in English should be sent to address the people on the advantages of intermarriages. The

future of the race depends a good deal on the widening of the field of marriage. The numerous restrictions imposed in our ancient books on the choice of a bride or bridegroom suffice to prove that marriages between close relations were not in favor at one time. As marriages are confined to each sub-sect, the father of a number of daughters having to choose his bridegrooms in a limited circle comes earlier in the field for fear of being out-witted by his competitors. Therefore a vigorous organisation which will from day to day, month to month and year to year, appeal to the good sense of the community, be engaged in distributing wholesome literature on the subject, is urgently wanted in this as well as in regard to other items of social reform. India is a country where oral discussions and preachings are more in demand than even the circulation of printed literature. Even after nearly a century of British rule, what is vulgarly known as "Bazaar gossip" travels far more expeditiously in India among the masses than the most urgent of Reuter's telegrams or the most important issues of Gazettes Extraordinary. Even to-day a traveller gives more information to his hearers and takes more information from them than what he gathers from newspapers. While only a comparatively few can read newspapers, both men and women can listen to oral discussions and receive impressions on important subjects. Our regret has always been very great that this traditional and rational method of conveying information to the people has not been taken advantage of by our Reform Associations. Of course, in the commencement a great deal of ridicule and in some cases a great deal of opposition also may have to be overcome. But the people on the whole are so good a lot that they will soon accustom themselves to hear with sympathy discourses on social and moral reform. The employment of some well trained and properly equipped men and women preachers in this holy cause will be a good beginning. As things stand, our greatest defect is that all reform ideas are confined in the main to the English educated classes, some of whom scarcely discuss the subject with the masses. Therefore, the first need is the creation of an agency which will directly, face to face, explain to the people what object Social Reform Associations have in view and to convince them of the soundness of our position. We should arouse public curiosity first and then elicit public approval and make the people think for themselves. To wait till the masses of the people are educated and till they share our views will be to wait till eternity. In the interval our only chance lies in educating the people by all approved means, by the publication and distribution of pamphlets, leaflets and employment of permanent preachers and personal examples of devotion to the cause. The Provincial Social Conferences can with advantage be restricted to a few important subjects, and a list of men agreeable to inter-marriages may be made. Now the time is come for extending our operations.

12. We are not sanguine that active co-operation can be expected in this or in other matters from these two classes. In the matter under consideration they do not oppose us and this is a great deal of help. The more capable among the Pandits may be employed as preachers and the experiment, if it is cautiously begun, may prove beneficial.

Co-operation of Pandits and Heads of Maths

13. For the past nearly 20 years owing to the sturdy patriotism of Mahadev Govind Ranade and his fellow-workers like Dr. Bhandarkar and the Hon'ble Chandavarkar, the Social Conference has been keeping before the educated people of India ideas of social reform. If for the next 20 years

Conclusion

we consistently widen the sphere of our operations by creating District and Provincial agencies the results will be substantial. Social reform, more than political or industrial reform, affects all Hindus in a manner in which no other reform can. Many men may not be fit to, or may not like to, participate in politics. Many others may not like to be artisans, mechanics or merchants. But all Hindus, except a few who have renounced domestic ties, are members of society, have a home to care for, have families to maintain, and as social reform is at the root of all domestic well-being, if ever there was any cause which should appeal strongly at all times to the people, it is their own social well-being and social efficiency with which is inextricably bound up all that is best and holy in their lives. We can therefore conceive of no higher, no nobler and no more useful organisation than that which can have for its aim the daily and hourly imploring of the many millions of the men and the women of the Hindu community to devote dispassionate attention to the improvement of their own social status and surroundings—of which marriage is no mean factor—and if any Association or body of men devote themselves entirely and solely to this question of inter-marriages among sub-castes their title to the gratitude of their countrymen will in the long run be as enduring as that of those who labour in other spheres of reform.

THE LATE MR. PETER LEE, OF ROCHDALE

(From the "Two Worlds" of Manchester)

Mr. Lee was born in Bolton in the year 1841. His father was a farmer at one time living at Lostock, near the above-named town. Mr. Lee in early life took up what proved to be a permanent residence in Rochdale, and for many years was in business in that town. He relinquished trade some 22 years ago, and became a commercial traveller. In many respects he found the requirements of commercial life could not be made to square with his convictions, and as he strove to live up to his ideals of course he failed to become rich, as others less regardful on such points frequently do.

We cannot do better at this point than to quote the words of one who knew him well, who, writing in *The Rochdale Observer*, says:—

"Mr. Lee had a varied public career. He changed both his religious and his political opinions, but no one ever doubted his honesty in doing so. He was one of the most sincere and straightforward men in the town. When he first came to Rochdale he was a member of the Anglican Church and regularly attended the services at the Parish Church, frequently reading the lessons there. For many years he was the superintendent of the Parish Church Sunday School, held in the Ann-street buildings. Ultimately he

became a student of Spiritualism, and 25 years ago he left the Church of England. He then commenced to attend Spiritualist services in a building on the Halstead Foundry site and associated himself with the Spiritualist Societies which conducted services in Milnrow-road and Regent-Street. A man whose personality and abilities soon impressed themselves on those with whom he came in contact, Mr. Lee soon won a prominent place in the Spiritualist world. As a 'normal' lecturer—that is one not professing to be inspired—he has addressed meetings in various parts of the country in furtherance of the Cause.

"About the time that Mr. Lee changed his theological views his political opinions also underwent a change. He left the Tories and became a Liberal, though he did not join any radical organisation. About eighteen years ago he identified himself with the Socialists—the I. L. P. section—who put him forward as their candidate at the memorable School Board election of 1894. He was one of the successful candidates, being fifth on the poll and receiving 9,346 votes; Colonel Fishwick, who headed the poll, obtained 12,602. At the next triennial election there was no contest, and Mr. Lee remained on the Board. Three years later, however, the Socialists nominated a second candidate—Mr. George Chew. Both were defeated. Mr. Lee's rejection was one of the chief surprises of the election. He was next below the successful candidate with the lowest poll, and besides Mr. Chew the third defeated candidate was Mr. Frederick Leonard, who stood as an Independent Catholic. From the beginning there was a determination on the part of an assertive section of S. D. F. men, led by Mr. T. Whittaker, to oust Mr. Lee. 'We will have no bosses of our party,' one of them said. 'They must be delegates if they go on public bodies for us.' Mr. Lee had done his work on the Board quietly but none the less effectively, and it was said that his chief crime was that, being a Socialist, he had behaved like a gentleman. If he had sat in his shirt sleeves and shook his fist in the chairman's face he might have been more popular among a section of the 'red flag' adherents. Though deeply disappointed at having to relinquish educational work, which he loved, Mr. Lee took his defeat bravely."

Mr. Lee was possessed of considerable literary ability, which was fully disclosed in the large amount of correspondence upon a wide variety of topics which he contributed to the local newspapers, while further evidence was presented in the book he wrote, "The Mystery of Sunny Fowt: A tale abeawt London Ways an' Lancashire Doin's," which he published a couple of years ago.

But the great body of Spiritualists in this country knew him best for his work in their interest. Ardent in temperament, it was but natural he should put his whole heart into our Cause, when once satisfied of its truth. His voice was soon heard in our meetings, his influence soon felt upon our public councils. His pen was soon at work in our periodicals. He was one of the earliest members of the council of the Spiritualists' National Federation, but took little, if any, part in the work of the now existing Spiritualists' National Union. He served for some time as a member of the Board of Directors of THE TWO WORLDS Publishing Company Limited, and for several terms as the

vice-chairman of the board. He occupied the editorial chair during the absence, of the then editor, Mr. E. W. Wallis, while that gentleman made a short tour in the United States. Mr. Lee also contributed innumerable articles to these pages, besides writing freely and extensively in defence of Spiritualism in many secular papers. He became fully aroused to the great value of this movement in 1881, and remained a staunch advocate and zealous defender of all that is good and beautiful in our gospel, down to his mortal end.

The writer previously referred to further says Mr. Lee "led an active life, and until about twelve months ago enjoyed fairly robust health. He then began to feel the effects of continued strain. Last Easter he went to reside with his daughter, Mrs. Uttley, at Summit, Littleborough. He returned to King-street East in June, and seven weeks ago he had to take to his bed. On Thursday night he had an apoplectic seizure and became unconscious. He never regained sensibility, and passed away shortly after five o'clock last night. Dr. Malim was his medical attendant."

Mr. Lee leaves behind him a widow, two sons, and two daughters. The eldest son, Mr. Arthur Lee, is the assistant-schoolmaster at Castlemere Council School, and the other son, Mr. Lambert H. Lee, is a schoolmaster in the Transvaal. Miss Lee is a cookery teacher at the Castlemere School, and the other daughter is the wife of Councillor Uttley, of Littleborough. Our departed friend has two brothers and a sister residing in Bolton.

REVIEWS OF BOOKS

THE VEDIC LAW OF MARRIAGE, by A. Mahadeva Sastri, B. A., Mysore 1908.—

Such is the name of a bright little brochure we have received for review recently. The author is Mr. A. Mahadeva Sastri, of Mysore, a well-known Sanskrit scholar in South India. The readers of the book will doubtless be surprised when they are told that the prevalent marriage system is *unvedic*, but will see the very Gospel in it when they learn that the Vedic law of Marriage is a more rational one than the current law and is decidedly calculated to elevate the nation beyond all degrading influences. The Vedic law of marriage was once the law for the Indo-Aryan nation—as it is now, if we can venture the statement, the law for the Western Aryans. But circumstances and influences have been so brought to bear upon it that it stands completely changed so much so a student of ancient Sanskrit literature cannot recognise the least trace of the old law in the changed one. Mr. Mahadeva Sastri is such a student and he has found it necessary to formulate the Vedic law anew since the Smritis and other Codes professedly derived from the Vedas, conspiring to set aside the Vedic law, have promulgated in its place laws which are at once degrading and detrimental to the interest of human kind. As a member of the Arya-dharmojivini Sabha of Mysore he has done it.

Before proceeding to formulate the Law, Mr. Mahadeva Sastri differentiates between two laws, one of them based on sensuous experience, i.e., that can be formulated by man, and the other based on super-sensuous experience,

i.e., that can be formulated only by the Veda. The marriage law is based on super-sensuous experience, as the object of marriage is not mere reproduction but the advance of human evolution by way of bringing about an improved race of human beings. We sympathise with Mr. Sastri for his zeal to advocate the divine origin of the Vedas, but even the great laws of the Universe have been discovered in various ages by various great minds, and have been formulated by them without any intervention of the Vedas.

Then, the primary law as contrasted with the secondary and tertiary laws now in vogue among the Hindus should be gleaned from the Vedas, and it is only when the Vedas fail us we should look up to the other sources of laws such as Smriti and custom. Again, in the Mantra section of the Vedas it is that the Vedic ideal of marriage is to be studied. Mr. Sastri has quoted freely from the Mantras to illustrate his points. We shall just give the substance of the important Mantras as given in the book.

The main purpose of marriage is the generation of a fine progeny. This result will accrue from the union of a man and a woman joining together in close companionship for the whole life and duly performing, from the very day of marriage onward, the duties of the householder's life,—duties which they as husband and wife owe to the Gods, to man and to lower animals. In the original Vedic ideal the relation of husband and wife is one of friendship on almost equal terms. They have had each their own thoughts, vows, and aspirations; and by marriage they have to consciously unite them together in harmony with a view to bring forth a fine, manly, and spiritual progeny and thereby forward the advance of humanity. On the first day of marriage the bridegroom and the bride are of an age when they are ready to become the parents of children. Again, on that very day the bride is fit to leave her parent's house for good and to take her abode in the bridegroom's house whence she is never to return to her parents. On the same day, again she must be prepared to take charge of the household, well-versed in the household management, and fully conversant with the details of all the sacrificial rites that the householders have daily to go through. Smritis and Grihya Sutras have set up different ideals and have been preaching them for centuries. These fall far short of the Vedic ideal, and, as has been already noted, tend to overrate the claims of man and have succeeded in depriving woman not only of her free will but her right to be educated and enlightened. When there is such a conflict, very rightly Mr. Sastri says the Vedic law should replace traditional practice. But how has this change come about? Why was the Vedic ideal given up? Why did the girls come to be married and not women? The woman of the Veda was well educated and had equal opportunity with man for intellectual, moral, and spiritual culture and development. There were then female saints and sages. Female education came to be neglected and with it came early marriage, the curse of the land at the present day. As a remedy for this state of things, Mr. Sastri advocates education on the line of ancient Brahmacharya for boys and girls. Here again we do not quite agree with Mr. Sastri, for while we hold that education is necessary for girls as well as boys we regard education on the lines recom-

have preceded those now living and which are known to us only by their fossilised remains. The last essay examines the position of the Monogenists and of the Polygenists as regards the origin of mankind. There are thirty-two illustrations in the book. The other Essays of Huxley which are now out of copy-right will be included in this series. So says a note on the last page of the book.

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MADHURAVANI, by M. T. Narasimha Aiyangar, B. A. M. R. A. S.—Messrs. G. A. Natesan & Co., Madras, 1908.

This is a reprint from the *Indian Review*. The famous poetess of Tanjore in her works styles herself Madhuravani, a title of distinction conferred on her by her Royal Patron Raghunatha Bhupala, the third of the Nayak Princes of Tanjore, who ascended the throne about 1614 A. D. From the very scanty information before us we feel glad to see that an unknown, though melodious, voice has been made accessible to the public; and the credit is due to our learned friend Mr. Narasimha Iyengar, whose interest and labors in the cause of Sanskrit literature are commendable. We cannot but point out that the Mahakavya by the poetess should be, even in its incomplete form, made available to the lovers of Sanskrit literature in the East as well as in the West—as soon as possible.

* *

THE SPIRIT OF THE AGE: a lecture by Mrs. Annie Besant, President of the Theosophical Society. Adyar, Madras, 1908.

In this lecture Mrs. Besant has exquisitely portrayed for the readers the origin, the scope and the resulting consequences of the spirit of the present times, which, as she says, is beyond doubt, that of Democracy. Alluding incidentally to the anathema hurled by the Sovereign Pontiff of the Roman Catholic Church against 'Modernism,' the gifted President of the Theosophical Society predicts that 'in the Self-Rule of the Seventh race will the individualism of the Fifth race find its perfection, as the Brotherhood Rule of the Sixth Race will be the idealised image of the Fourth. Purely Theosophical! At the end of the lecture, interesting and instructive and wholly optimistic, Mrs. Besant exhorts man to strive to understand the spirit of the age without getting afraid of it, and to acquire the qualities which it is meant to develop in us,—which acquisition may be easy for India if she learns, by studying the troubles of western civilization, what pitfalls to avoid, what tendencies to encourage and what to oppose. She may not pay quite so heavy a price as our European brothers are paying at present and thus usher in the new civilization when she shall be by indefeasible right the priest and guide of Humanity.

* *

EDUCATION AS THE BASIS OF NATIONAL LIFE: by Mrs. A. Besant.

A convincing plea, by far the strongest, for the education of India along national lines: 'an education under national control which provides for all the children of the nation and which is directed with a sole eye to the spiritual, moral, intellectual and physical welfare of the nation.'

i.e., that can be formulated only by the Veda. The marriage law is based on super-sensuous experience, as the object of marriage is not mere reproduction but the advance of human evolution by way of bringing about an improved race of human beings. We sympathise with Mr. Sastri for his zeal to advocate the cause of the divine origin of the Vedas, but even the great laws of the Universe have been discovered in various ages by various great minds, and have been formulated by them without any intervention of the Vedas.

Then, the primary law as contrasted with the secondary and tertiary laws now in vogue among the Hindus should be gleaned from the Vedas, and it is only when the Vedas fail us we should look up to the other sources of laws such as Smriti and custom. Again, in the Mantra section of the Vedas it is that the Vedic ideal of marriage is to be studied. Mr. Sastri has quoted freely from the Mantras to illustrate his points. We shall just give the substance of the important Mantras as given in the book.

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mended by Mr. Sastri is impracticable though we would not say it is undesirable. With Mr. Sastri we see the urgent need for reform but to introduce the reform of the precise kind he proposes will mean many more centuries of struggle. So we would recommend an adjusting and accommodating attitude on the part of not only Mr. Sastri but of all orthodox Hindus. This cry against early marriage and kindred evils was till now a cry in the wilderness, and Mr. Sastri has done a service to his country and the Social Reformers in justifying their position by quoting no less an authority than the sacred Veda. It is only those that have had to deal with marriages that can understand the extreme importance of Mr. Sastri's investigations and his discovery of the Vedic Law of Marriage. Their importance will still more be felt when the pamphlet is translated, as we hope it will soon be, into the vernaculars of the country.

But the pamphlet contains more than the *Vedic Law of Marriage*. There is a preface which is as interesting as it is instructive, which presents in a clear and compact form the history of woman in our land. She was in the golden age, the age of the Vedic Rishis, equal to man in every respect. Then was the Vedic ideal a reality. In the medieval age, the age of the Acharyas, woman came to occupy a humble place and was subordinated to man. The privilege of leading a single life, if she so desired, devoted to spiritual culture, was withdrawn and marriage was made compulsory. The modern age is the dark age for woman. 'The cultured classes hold woman as an embodiment of sensualism and evil against which man has ever to guard himself. She is religiously excluded from all education and is ordained to lead a life of dependence on man in all concerns of life, temporal as well as spiritual. Smritis degraded woman a bit and custom has thrown her completely into the shade. I expect intelligent people will be vexed when they are told that our marriage system is not only incompatible with the principles the Veda inculcates but in direct contravention to many of the doctrines of the Smritis themselves.' Mr. Sastri cannot be sufficiently thanked for opening the eyes of the people to these egregious wrongs perpetrated every day in the teeth of the Vedas and Sutras and Smritis. The publication of a systematic treatise on the subject, which the author promises in his preface, will, we have the least doubt, be welcomed by all classes of Hindus who are interested in the subject.

Besides the preface and the *Vedic Law of Marriage*, there are two chapters, one devoted to the statement and examination of the *Aryan Vedic Law of marriage* by Dewan Bahadur R. Ragoonath Row and the other to the *conflict between the Sruti and the Smriti*. We do not think these are of any great importance, for Mr. Sastri's position is safe and he has defended himself well. After all there is not much difference between the views of these gentlemen, only the Dewan Bahadur wants to interpret the Smritis so as to bring them into line with the Vedic Law, which is impossible as Smritikaras are clear on the matter having enjoined marriage of girls before puberty. But the Dewan Bahadur accepts the law of early gift as laid down in the Smritis. That is practically early marriage and will certainly stand in the way of the girls being educated well and will be attended with all the evils now prevalent. Besides, it is unvedic. We quite agree with Mr. Sastri in these views and recommend no half-way reform.

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modern world has made a distinct advance in music and painting. The modern discovery of harmony and counterpoint in music we have already referred to. The painting of the ancients—Hindus, Greeks and Egyptians—lacks the mystery and the rendering of evanescent effects that characterise modern painting. As one authority puts it, the Greek paintings were but coloured drawings, though the drawings possessed, as might be expected, great merit. On the other hand, in architecture and sculpture the ancient world stands unrivalled. Passing by Greek architecture and sculpture whose merits are scarcely open to question, we may remark that the excellence of Indian architecture has only of late received recognition at the hands of European critics. The Moghul architecture was not difficult for Europeans to appreciate, though even here it is strange that Ruskin has nothing to say about its merits. But though tourists and authors have raved about the beauty of the Taj, yet it was supposed that the plan of the Taj was conceived by an Italian artist till Mr. Havell finally burst the bubble. So inveterate is prejudice. But Hindu architecture was so strange to the European eye and mind that it is only comparatively recently that the European has begun to see real beauty and not mere barbaric splendour in Hindu architecture. The moral of it all is that the conception of beauty has expressed itself in diverse forms in different ages and among the different races of mankind. It takes time and patient and reverent study to appreciate alien art, i. e., to get an insight into alien modes of thought and feeling.

* * *

Something has been said recently of Pragmatism, a new philosophy, or rather a new way of conceiving the old problems of philosophy. Pragmatism has secured some popular acceptance, which is not to be wondered at, seeing that it is expressly a "popular" philosophy. Pragmatism is however not new—nothing is new under the sun—only its thorough-going application to the problems of life is novel. It is an elaboration of the old maxim that man is the measure of all things. Whether it is the coming philosophy, as its votaries claim, the future alone can show.

* * *

Does an initial journalistic career help to make one a great literateur? Some consider journalism to be 'the inferior of the two.' But examples of men having risen from the lowest ranks of journalism are well-known. It cannot be denied that the best contributions on literature have appeared in high class journals, which have afterwards found a permanent place in literature. As has been remarked in the *Bookman* (April 1908), 'we all know perfectly well that some of the greatest literature was written as journalism, and a good deal of what passes for literature, because it is respectably born in covers, would be considered contemptibly below the newspaper standard by any average descriptive reporter.' The experience gained as a journalist stands in great stead

Journalism and Literature

for future literary career. Journalistic profession enables one to gain that experience of different phases of human life and character, which is the best training ground for future authors and literateurs. 'The novelist who is or has been a journalist is almost invariably richer in ideas, broader in his outlook and sympathies, than is the writing man who has never worked through life and rubbed shoulders with it intimately, but has been nicely cradled in literature and has grown up seeing mankind only from his shady windows and at afternoon parties.'

* *

Much has been written on the effects which music has on different animals. That they are variously influenced has been proved by men who have had opportunities to observe them. There is no doubt that there are animals, as there are men, on whom music exercises no influence. 'Cocks and hens' are supposed to be the worst offenders in this respect. We find that the latest 'researches' have shown that 'the wolf has horror of music.' We may, without any pretensions to any kind of 'researches', add cats to the list. Like most selfish men, they seem to be more pleased with their own occasional 'duets and concerts.' It is said that 'horses prefer the sound of the flute to that of the violin and they like the trumpet.' Stories of spiders and mice being influenced by some kind of music are well known. We may be prepared to grant that animals generally are affected in some way by music; but to say that 'they have a musical memory and can recognise notes and fragments of airs,' is more than what one can swallow, seeing that even many intelligent men are incapable of such a feat, even after some amount of musical study. Perhaps such exaggerations are pardonable in those who may claim unique experience with animal intelligence.

* *

Records of the intellectual activity of old men are no less instructive than the achievements of youth. Some of the best works of our best men was done in ripe old age. Grote, in his seventy-first year, began his work on Aristotle. Dr. Johnson, at sixty, published his best work *Lives of the Poets*. At seventy-four, Kant wrote his *Anthropology*. Humboldt began, in his seventy-sixth year, the crowning task of his life, the preparation of the 'Kosmos,' and completed it in his ninetieth year. Laplace, dying at seventy-eight, said with his last breath 'What we know is nothing; What we do not know is immense.' Cato began the study of Greek Poets at eighty. Gladstone became premier for the fourth time at eighty-three. Ranke at eighty began the 'History of the World' and completed twelve volumes, and died at ninety-one. Newton, at eighty-three worked as hard as he did in middle life, and Spencer died at the same age with pen in hand. It is recognised that many of the finest achievements in authorship, statesmanship, literature, &c., were wrought by men long passed sixty.

'Beauty reigns without effort, charms without trouble, fascinates without art.' Yet, to the bigoted puritan and to the modern social reformer, it is 'a devil's message' to man. 'A beautiful woman,' says

Effects of Beauty

Emerson 'is a practical poet, taming her savage mate, planting tenderness, hope and eloquence in

all whom she approaches.' Appreciation of beauty is a rare privilege of man. It varies directly with higher animal intelligence. Few can ignore the claim of beauty, which has a most paramount influence over us. Socrates called beauty 'a short-lived tyranny'; Plato, 'privilege of nature'; Theophrastus, 'a silent cheat'; Theocritus, 'a delightful prejudice'; Carcades, 'a solitary kingdom'; Domitian said that nothing was more grateful; Aristotle affirmed that beauty was 'better than all letters of recommendation in the world'; Homer said that it was 'a glorious gift of nature'; and Ovid calls it 'a favour bestowed by the Gods.' Our own Kalidasa says that 'perfect beauty is the ornament of ornaments, the decoration of decorations, and the standard of standards.'

* *

It cannot be denied that phrase-making is a difficult art and to few is given the happy knack of setting words together, which attain historical importance and find permanent place in literature. To Plato is ascribed the use of the word Providence for Fate.

Phrase-Making

We owe to Cicero the term of 'Moral Philosophy,' which, before his time, was called the 'Philosophy of manners.'

Disraeli says; 'I ventured to introduce the term of Fatherland to describe our *natalis solum*; I have lived to see it adopted by Lord Byron and by Mr. Southey; and the word is now common.' He further points out that such terms as 'patent to the public,' 'normal condition,' 'crass behaviour' are the inventions of the last few years. Coming to our own day we find (*vide Tit-Bits*, April 1908) that the author of the words 'Home Rule' was one Professor Joseph Galbraith of Trinity College, Dublin. It was a French journalist and not Mr. J. Chamberlain who invented 'the policy of pin-pricks.' A Manchester journalist first used the words 'defence and not defiance'; and a Major Cartwright coined 'one man, one vote'; the word 'dingo' was introduced by Mr. G. J. Holyoake. Goldsmith was first responsible for 'measures and not men.' The words 'mend or end it' are generally attributed to Mr. Morley. But it appears that the words were first used by Sir Walter Scott in one of his Waverley novels.

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That the imitative powers of parrots are extraordinary, is only too well known. Dr. Karl Russ, an eminent biologist and ornithologist of Berlin and some other distinguished scientists of Germany and

The Remarkable Faculty of Parrots

France have, according to *Popular Science* *Sittings*, proved that parrots understand what they say. Dr.

Russ educated a parrot, whom he named Jacob, to say 'Good morning' when it is morning, and 'Good evening' when it is evening. He said 'water,' when he wanted water, and 'milk,' when he wanted milk. He learned to

express nearly all his common wants in the proper words. He has learned to count up to eight and to express the result of his calculations in human language. Dr. Russ says to him 'how many nuts do I hold in my hand?' and Jacob answers 'four,' 'six,' or whatever the number may be. When he gives the correct answer, as he nearly always does, he receives the nuts as his reward. He speaks German, English, and French with equal facility. He says 'how do you?' 'Comment vous portez-vous?' and 'Wie gehts.' When the visitor answers him, Jacob understands what language he is to use and continues the conversation in that language. For instance, if the visitor is an Englishman and answers 'very well, thank you,' Jacob will reply 'Glad to hear it, old man, take a chair.' If the visitor is an English woman, he will say 'Delighted to see you, my dear.' He appreciates clearly the difference between sexes, and very much prefers women to men. The remarkable power of parrots and certain other birds alone of all animals, of imitating human speech is said to be due to certain remarkable developments of the brains of these birds. Dr. Otho Kalischer shows that a large part of the parrot's brain is devoted to the area of speech. This is situated on the side, of the brain just behind the eye. Dr. Kalischer excised this brain area from a parrot who had learned to talk. The bird continued to live and was fairly well, but was unable to utter a sentence or even a word...The parrot really possesses a faculty closely corresponding to what is known as a 'musical ear' in man. It is largely the same as the quality of imitativeness. The person with a musical ear is usually able to imitate the tones of another's voice. Parrots and many other birds are able to imitate all kinds of musical sounds with astonishing accuracy.

* *

'How to fix the sex' is one of the greatest scientific problems of the modern times. In the latest number of the *Review of Reviews*, the Editor invites the attention of his readers to a discussion of the above subject by Dr. Romme in *La Revue* of Paris. Dr. Romme maintains that 'although there are exceptions, the general rule is that the weaker of the two married couple gives his or her sex to the infant.' He instances the fact that 'after a war there are always many more boys than girls' and gives 'the reason that' in war time the most energetic males are at the seat of war, and therefore, the burden of begetting the children is thrown upon men who are either older or infirm.' 'Age,' he says, 'has the same effect as weakness; the older the husband the greater probability there is that the children will be boys. When the father is younger than the mother there are only 865 boys born to 1000 girls. When they are of the same age there are 948 boys to 1000 girls; but when the man is 16 years older than his wife, there are 1632 boys to every 1000 girls. When the man is eighteen years older than his wife, there are two boys to every one girl. The theory is that nature sees the parent who is likely to die soonest; and promptly causes preponderance of that sex so as to keep the balance even. It is said that cattle-breeders weaken a cow by bleeding it if they wish to have a female calf, but they

bleed the bull if they desire to have a male calf. Dr. Romme attributes to the conditions attending seduction the fact that first-born illegitimate children are more frequently girls than boys. The Editor of the *Review of Reviews* remarks on this; 'if Dr. Romme's theories were to be accepted as scientific truth, it would be interesting to see how many peers whose wives have only brought forth daughters would consent to artificial debilitation in order to give nature the hint that the next child must be a boy.'

* *

Vegetarianism has a larger number of partizans at the present day than at any other time. Forms of diet vary with so many things. Climate, biological conditions, and several other circumstances determine the necessities of diet. It should be remembered that 'races and individuals differ in internal construction to an amazing extent.' The small intestine varies in different races and individuals as to its size, structure, strength and length. One man may require vegetable food with little meat; another may fare best on meat with little vegetable food; still another may live on animal food (milk or eggs) alone, but no race exists on exclusive vegetable diet. Absolute vegetarianism is impossible in man. The necessity for animal food is so great that people under stress of its need eat grubs and worms. A pigeon differs in digestive apparatus from a chicken-hawk. A pigeon may live almost entirely on grain, while the hawk eats meat alone. As a rule, carnivorous (flesh-eating) animals bolt food, while the herbivora (plant-eating animals) masticate thoroughly. That nature regulates the diet cannot be denied. Every living animal has an instinctive tendency to choose the best food necessary. 'Why is it that some individuals subsist on skim milk, why an Esquimaux eats at one sitting ten pounds of blubber or sea-moss. That is why smell, sight, and taste are set as guards to the portals of digestion. It is too true to say what is one man's food is another man's poison, and it will be many a year before science finally charts out a safe system of dietetics. Medical observation teaches that the stomach often has more sense and judgment as to selection and ejection than its owner.'

* *

An 'anatomy' of Jealousy will prove a refreshing subject of study. The Faculty of the Institute of Science at Limoges has been investigating the subject. They declare that the passion of jealousy is psycho-physical, that is, that it first arises in the brain and is transmitted to the heart region, whence other parts of the system are affected so as to create a specific area of disease. This disease can be traced from the brain down the special column to the parts of the body which are affected, and its presence can be duly attested from the fact that the tissue in the line of the malady's operations shows distinct signs of attrition or wearing away...The sufferer is painfully conscious of a gnawing or consuming sensation within him. In certain areas—the sensorial centre, particularly—the brain seems to burn, the

exact sensations being not unlike that of expansion arising from heat while is about to force an explosion. So it is that the lover, in his jealous fit, talks of his heart as 'bursting' with jealousy. It is a well-known fact that while 'the judgment and understanding are obscured' in a jealous lover, memory and the senses are disproportionately active, and this is accounted for by the fact that an excess of blood is drawn to the memory and sensorial areas with the result that the other parts of the brain are badly supplied, owing to the unusual activity of the two in question. Any attempt to exert the faculties of judgment and understanding must, consequently, be a forced effort, causing all that loss of tissue which is invariably associated with the exertion of force that is not spontaneous or supported by good-will. A case of death of a victim of jealousy is cited by the French Institute, who, after paying his addresses to a young woman for two years, was deserted by her and who died soon after, with the irretrievable memory of his lost girl, notwithstanding his apparent good health and robust constitution which he retained to the end. A post mortem examination showed that the heart, far from showing signs of being in that condition which we call 'broken,' was healthy, all but in the case of certain ventricular muscles which lay directly in the plane of communication with the sensory organs. The ventricles showed an abnormal distension which could be traced likewise in the nerve lines of the vertebral column, or spine. Along this column a distinct line of sub-inflammatory nerve-tissue could be traced right into the sensory parts of the brain; which were shown to have suffered from acute inflammation. A corresponding contraction of other parts of the brain was noted and of such kind as to produce between the diseased area and the unaffected portions a positive line of demarcation denoted by tissue which had the appearance of being in process of decomposition.

There is no exact knowledge as to the ages reached by crocodiles, but although those live on flesh, it is certain that their longevity is great. Is it useful to prolong life? This is another of those questions which have exercised the minds of philosophers. Some philosophers, from the earliest days, have complained of shortness of life. Hippocrates and Aristotle thought that life was short, and Theophrastes, although he died at an advanced age (75), lamented when he was dying, 'that nature had given to deer and to crows a life so long and so useless, and to man only one that was often very short.' It is the political aspect of the question that seems to deter some from considering the advisability of prolonging life. It is said that the cost of maintaining the aged will become heavier, if the duration is prolonged. 'Again if old people are to live longer, the resources of the young will be reduced. This is no doubt a very selfish idea. But 'if the prolongation of life would be associated with preservation of intelligence and of the power to work,' the consideration of the subject may take a different turn. 'It is indispensable to try to blot out the diseases themselves, and, in particular, the evils of old age, by the methods of hygiene and therapeutics. We must use all our endeavours to allow men to complete their normal course of life, and to make it possible for old men to play the parts as advisers and judges, endowed with their long experience of life.'

It is proposed to hold an International Congress on Moral Education in London in September 1908 between the dates 23 to 26 idem. A happy sign of the times. Two suggestions to be considered by this Congress are the establishment of an international journal of Moral Education and of an International Bureau. Is this Congress a comment on the satisfactory working of the religion of the land? Has Christianity failed even there?

The *Madras Mail* of 25th May 1908 refers, on the *Pioneer's* authority, to the lecture on "Indian Education and Unrest", delivered by Mr Fraser of Trinity College, Kandy. He is reported to have said that the unrest was part of a great movement in the East of which Japan had afforded the most striking demonstration. This movement was largely now political and though it threw up agitators this was not its chief work. The gravest fault of Indian Education was that it was not built on foundations connected with the traditions of the peoples. Western knowledge should be given through the medium of the students' mother-tongues. Correct diagnosis early expressed. Surely the object of the new movement appears, to an unprejudiced and impartial on-looker, to have had no connection with any politics. Political agitation came in the wake of national regeneration. Unfortunately it has assumed, in one of its parts, the fiendish appearance. An appearance merely it is. At heart the nation is loyal, as it cannot be essentially anything else. We are disinclined to discuss the question as to who is responsible for this unpleasant state of things in peaceful India. Foreign it is for our present purpose to throw the blame wholly on one side. Both the sides concerned

in this campaign formulated by the merciful voice of Providence which always works, through contrasts and sometimes through similarities, ultimate ends of the unfolding of the spirit through the downward thickening but upward thinning material realms; have put forth their respective energies and in the lists thus set, have been striving hard to win the prize at the centre by the cunning hand of Providence.

Have they been endeavoring to win the same prize as friends, or, as foes? Some say that both the sides, the rulers and the ruled, are running against each other's throats. Others say that they work at the same result from contrary directions. As if there can ever be, are two sides, as in other instances, such as the rulers and the ruled? The rulers are the ruled, and the ruled are the rulers. The ancient history of humanity shows various instances in support of the above statement and history repeats itself. In the present day, human weakness predicates conflict of interests between the two aspects of the same fact in nature; and this weakness is responsible for the evils the world has had to suffer from. What is this defect due to? Is not the relationship of the rulers and the ruled the same as that of the husband and the wife or, as that of God and his Bhakta? There is an essential identity throughout, though for some cause it is shelved to the background. This unlucky indifference to the oneness of real interests springs from the presumed identity of spirit with body. This presumption is technically known as Dehatma dhee. The spirit has nothing in common with its envelope, the body. But the weakness, this stubborn infirmity of human minds, forgets that spirit is everywhere the same and the seeming contrariness is born of differences in the clothes it wears and circumference, also perceives the beauty of the circumference from the centre. Alas! the rulers and the ruled love the bodies whose glamour has dazed their selfish wits, and are every hour, by widening the gulf between them, missing their prize. It is hence that one's advance is retarded by the jealous other, and none can now be able to say how, when and who will win the race. The figure of a blind man carrying on his back a cripple that sees is by some applied to this historical fact. If the concerned parties had their eyes, however they might have been, turned to the inner verity of things and guided by no considerations of self-enhancement, the world would have been emancipated long ago. But as this selfishness, as these throes of pain before the birth of joy, are necessary for the safe and unstunted growth of the world's prosperity in the real sense of the term and as there is, in native nature, no rose without its thorns, the world is just passing through the present ordeal and in the train our motherland also is certainly to lead to our Mukti.

Before this day dawns upon the limping humanity, through crippled aspects of the Mukti that their love of the forms, of the bodies, should be made to yield to that of the spirit; that their present master should be coaxed into service, i.e., that their bodies should, instead of enclosing them and hiding their light, be tutored into vehicles for the free use of their limbs and for their full expression.

In other words, as the education of the people should be the most important duty and as its fullest performance is possible only when the genius of the nation is consulted, Indian education should be built on foundations connected with the traditions of the people.

Now what is Education? It is the method of the expression of the soul. Education should help the soul in its expression. As soul can show itself out through the mind and the body, the method of this self-assertion of the soul ought to run along the line of refining the mind and the body. Education is thus the process whereby the soul is enabled to radiate unimpeded in its native splendour through its mind and body. The grossness of the covers should be removed and the coloured glasses should be deprived of their colour, and then the object of education is fulfilled.

To remove this clogging grossness in the mind and body, the best method is to recognise the divergent temperaments to be found in the human household and that these temperaments have centuries on centuries at their back in their formation. National characteristics constitute the net result of the individual characteristics and hence the utter necessity for education on national lines, based on the traditions of the nation. What is sweet to one gander may be and is bitter to its brother, and even its child. The non-recognition of this factor in education has been the grave fault in the administration of education to the sons and daughters of India.

And the fault of India's sons lay in their having been befooled into the doctrine that office is the end of Education. This idea has expanded into a fanatical growth to such an extent that it is now known to the world as an oriental doctrine. This is not as it should be. This worship of matter advocated and followed by both the rulers and the ruled must be changed in its aims, and then and then only can they be coalesced into one as of old.

Now a change is being observed, and it is accelerated by the genius in charge of it as it enthusiastically cheers those on either side and, allowing them a temporary stay in its front, leaves them aside and advances. These are the partitions, the ordinances, the repression, the searches and what not on one side, and on the other correspond the awakened consciences, aroused sense of responsibility and self-respect as sons of a glorious past, which are budding forth into such stern-faced agitations. We are forcibly put in mind, in this connection, of the truth taught by Lord Sree Krishna on the battle-field of Kurukshetra to the despondent Arjuna. Said the Guru to the disciple: "Sarva-rambhahi doshena dhoomenagni rivavrutah"—"All beginnings surely with faults, with smoke like fire, are enveloped." This is an axiom of human action as personal desire actuates ever all man's undertakings; once it gets impersonal, the end is achieved.

At a meeting of the Indian Section of the Royal Society of Arts held at the rooms in John-street, Adolph, a paper on the subject was read by Lord Lam-

Lord Lamington's "Reminiscences of Indian life"

ington, Governor of Bombay until last summer. Among the several items of interest, this paper is said to contain is one of primary importance. Want of attention to primary instruction was the weakness in the foundation of the Indian Education. On this occasion Sir William Lee-warner who took the chair on Lord Middleton's departure, urged that in the matter of primary education, there should be provincial liberty of action to suit local conditions and that it would hinder rather than help the cause of educational progress to impose on all provinces from above a system of free primary instruction.

It is proposed to hold an Industrial conference at Ooty this year and the Government of Sir Arthur Lawley have wisely resolved to enlist private help and co-operation for the purpose. Non-official men equipped with the requisite information on the several industries of the country should be better able to suggest practical measures. And such gentlemen should spare no pains to furnish Government with all the details required without any bias and with motives of loyalty actuated by love for the motherland. As a survey of the existing industries is necessary for the improvement of such as are best suited for development and expansion over a larger market, and also for the creation of new industries, it is hoped that the rulers will look upon the question with the eyes of the ruled wherever possible and help to raise the brightest gem in the empire to her original lustre of yore.

Our ancients were not tutored to care for their bodies so much as in these days of civilization and progress and they were loath to perpetuate their names except through their immortal works. But we live under changed Conditions and these conditions simply that the grand names of the old and the new times should outlive their own lives and those of their admirers. It is in the fitness of things therefore that the birth-place of the immortal bard Manickava chagar, now classified as Government waste in Tiruvadur village, 12 mile off Madurai, and being unoccupied is practically utilised as a public latrine. Oh! the irony of fate. Is it not a subject of interest for the Archeological department? Will not the admirers of the sage and poet stir up, if Government is not pleased to take the masses of the country into their confidence, by such strokes of kindness and regard for their feelings?

The truest tact is to regulate our own conduct so as not to appear conscious of what we may consider the shortcomings, eccentricities or idiosyncrasies of our neighbours whether they be those of class or character.

A Society's doings are generally knowable from its name. But "the Order of the Black Veil", a society certain members of which have been ar-

Murder or suicide

rested for being members thereof, at Chicago, does not give any idea of its suicidal persuasions. It is a suicide club and lots are chosen from time to time for a member to commit the crime. To a member thus chosen a black veil, black gloves and black stockings are sent and the member is expected to take his or her life in a week's time, and hence the name of this strange Society. Perhaps this is one of the wonders of the cultured West.

The honour of instituting this method of encouraging Sanskrit Literature has fallen to the Girvana-kalabhivardhini Sabha, Periyakulam. Some gentlemen have formed themselves into a Committee for the purpose of celebrating the day to be fixed by the Committee—in a fitting manner during the current year. We hope the committee will work at the proposal in right earnest and, by the establishment of a system of lecturers and original compositions in the living sacred tongue, create a literature which, in course of time will grow into a real power in the land and will be ranked with the immortal works of Kalidasa or his followers in the field.

To the East the aim of marriage was not on any account sensual enjoyment; and sex-mating was handled on scientific principles in the ancient times. The prime object of sexual life, of marriage, was duty, duty performed by the two halves, the man and the legally wedded woman. To the Hindu the aim of sex has been, at its base, spiritual. Marriage state is entered into by him in heaven for heaven. No earth soils him. But the spirit of Western civilization, however, is opposed to this ideal. Its has been a sensual ideal, which has sadly dominated the westerner in every walk of life and likewise in every detail of his life here. In his eyes also, the aim of sex is also the aim of life. But nothing remains stationary and there is a change. And Germany has been destined to mark out a departure in the West in this direction also. A few days back the Town Council of Steylitz, near Berlin, employed a medical officer to deliver a lecture to the elder girls who had just left the public Schools. The report of the lecture runs as follows:—"Starting with the phenomena of fructification in the vegetable and animal kingdoms, the lecturer, with the help of illustrations, gave an explanation of the female sexual organs and their functions and endeavoured at the same time to awaken a feeling of responsibility in the young girls in their future capacity as mothers. Many mothers and women teachers were also present at the lecture. The Town Council caused the lecture to be printed as a pamphlet and distributed at the close to the female audience that it might make a more lasting impression." This is a new departure from the old rut. The movement is sure to spread everywhere, even in the East where the ideal has considerably changed in recent times. In the West we find women have begun to lead the men in this matter and success will certainly crown their efforts. For the sense-intoxication in the

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A QUESTION OF NATIONALITY

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An Englishman, a Frenchman and a German were sitting together in the smoking-room of an Ocean Liner. The conversation turned on their nationality and one of them asked each of the three would choose to be if he were not of his own nation. The Frenchman said, "If I were not a Frenchman, I would be an Englishman." The Englishman said, "If I were not an Englishman, I would wish to be one." The German, "If I were not a German, I would wish not to be one."

THE REASON WHY

From this, it is quite evident that the English are the greatest nation in the world, not only the greatest but the freest. The German remembered his army, his compulsory service, his enforced work and industry, the hundred and one petty restrictions, the tyranny of the bureaucracy to which he is a victim. Truly he has his beer, but he knows that German's digestion did not improve by drinking it; there are people in Germany, who cannot find pleasure in the clinking of their glasses.

Across the Frenchman's mind, there came the recollection of the truculence of the authorities, of the time consumed in a public office, of the leisurely behaviour of the insolent employe who cuts with his scissor slowly and carefully the small memo-

randum to which you are entitled, who keeps you waiting for your stamps, and wastes precious minutes in deciphering, discussing, and calculating the price of the telegram you are in a hurry to despatch. He thought of the State Railways in which you sit packed like sardines, as the train languidly proceeds on its weary way, a true omnibus train stopping everywhere; of the tips that must be given before any little service is rendered; of the tyranny of the concierge, of the dingy, stuffy and uncomfortable theatres, of the ladies' hats that obstruct your view, and of the almost insuperable difficulty of crossing the Paris streets, alive and boisterous with rapid motors, heavy carts, monstrous trams and darting bicycles.

The Englishman, on the contrary, remembered the quiet and dignity of his railway carriage, the politeness of the guard—well worth the tip bestowed on him; the superb serenity of the policeman whose life is passed in regulating traffic and pioneering old ladies and babies over difficult crossings. He rejoiced that he could walk on the grass in his parks, lie all day in the sunshine; dressed may be in filthy rags, and yet none would interfere with him. He felt proud of his right of public meetings, of stopping the traffic of the City for hours, while the endless procession of people with a grievance, manufactured for them by someone else

wound its slow length along the narrow streets; of his liberty to turn Sunday into a day of work for policemen and railway servants; his freedom to get married, anyhow, anywhere, or not at all, if it so pleases him; his liberty to write as much drivel as he likes in the Press, and to publish ladies' novels which surpass in immorality the worst French yellow-backs!

All these things he remembered, and so did the Frenchman and the German. "Ah yes! the real democracy is in England," sighed the Frenchman, the tyranny of the monarch is nothing to the tyranny of an irresponsible, grasping and self-constituted body which uses its power unwisely at first, and corruptly afterwards—"

"Just so," thoughtfully responded the German, "true liberty is the right to do what you like with the possessions of others—"

"Thank God! we at least can walk on the grass and defy the world, and everything is not forbidden here—" stolidly observed the Englishman.

VIEWS ON SENTIMENT

"No, you have the right to starve, and your women leaving their proper sphere and forgetting even to minister to their husband's comforts, have the right to degrade themselves so far as to go to prison and drag landaus, like beasts of burden in the open roadway. Bah! we should not allow that—with us in Germany."

"No, nor in France, where our women are bien gantées, bien chaussés, and would not tread the mud of the highway. There is public opinion with us—good taste—we should not allow it either."

"I do not exactly approve," said the Englishman after a prolonged puff at his pipe, "but you see we have a vulgar saying, 'what is sauce for the goose is sauce for the gander,' and our women have perfect liberty to make fools of themselves, if they like—"

"Beautiful, beautiful in theory—but in practice—Ah, ça, mon cher, our women like admiration, respect and love," and the Frenchman chuckled.

"Love—does it exist? I doubt it," said the Englishman gravely, "with all our liberty we have no time to love—love grows slowly, it does not come between the beats of a clock or in the space of a motor drive. No—we flirt—that is enough for us, and when we are married, we just make the best or the worst of each other, as the case may be."

"Ce n'est pas gai ça," remarked the Frenchman, with a grimace.

"We are not a gay people," answered the Englishman rising and standing with his back to the fire, in the prehistoric attitude sacred to the British paterfamilias, "haven't you heard that we take our pleasures sadly—look at the faces in the street, at the Music Hall, at a football match, they are not gay though for a moment they are lighted up with the enthusiasm and greediness of the savage—we don't want gaiety, that's a Gallic virtue—we want commonsense and liberty to do as we like—"

"And money", said the German. "If you didn't make money, you would cut your throats—but you don't know how to do that scientifically, thoroughly—as we do. Your young men want to spend before they have earned, they won't live on black bread and sausage, or give up holidays till they've made a fortune, they won't save for a rainy day, and deny themselves luxuries—we Germans do—and so, some day, thanks to our admirable training, our technical knowledge, our thrift and our undying energy, we shall rule the world—and then I shall be glad I am a German."

"Possibly," said the Englishman languidly, "all those things are in the lap of the Gods: we never look forward, something always turns up at the right moment. our

policy is hand-to-mouth, but our hearts are always in the right place, and 'Britons never, never will be slaves.'

"All that is excellent," said the Frenchman, "but you don't know how to dine; you can't grow grapes or make wine, or even drink the luscious vintages, the divine beverage which inspires and consoles. You have your adulterated whisky which makes a man mad, but never gave him wit, elegance, charm, grace—all that makes life beautiful. Even your Bible, which you read so little now, says, 'Wine that maketh the heart of man glad.' You are not glad, you have no art, no beauty, no joie de vivre, no sentiment—"

"Damn sentiment," said the Englishman, "we've got golf, and that's better."

WHAT IS SPORT

"To run after a little ball and beat it with a stick is childish," declared the Frenchman, "but really you English are childish with your games. One sees an elderly gentleman with a stomach, bald, wrinkled, who ought to be prudent and looking after his gout or his grandchildren, capering around in a large grass field, with half a dozen little boys, bearing instruments of torture behind him, and all the while is it only to throw a poor harmless little ball over a sand hill and into a ditch—"

"Sport, my dear friend, sport, the finest thing in the world—"

"What does it do—your sport? does it teach you knowledge, does it make you good or clever? What is its use—does it save money or found a family or give a dot to your daughter—?"

"It keeps our figures and gives us an appetite," said the Englishman impatiently.

"What does a man want a figure for?" asked the German phlegmatically. "When once one is married, who cares? It looks respectable, it looks rich to have embonpoint! if nature provides it, for fat inspires respect—then think of all the time wasted—the precious time one might be working, saving, studying!"

"Sport is not waste of time," said the Englishman who was now growing nervous and somewhat touchy—"of course, all you fellows talk of Le sport," but you know nothing about it, it's not in your blood—or your habits—as it is here, where every sensible and patriotic man encourages it."

"Well, if I had to run all day after a ball I should detest it," said the Frenchman. "I had far rather run after a petticoat, with two pretty little feet peeping out below—after all, I am glad I am a Frenchman!"

"There is nothing serious about this talk of athletics," said the German, "a gymnasium is all a young man requires, and a horse if he can afford it—No! really when I think of your worship of sport and remember our fine well-grown fellows, upright and stiff as pokers after their military training, I say to myself, 'Thank the Emperor, I am a German!'"

"I suppose we cannot agree. People who spend their time in restaurants playing dominoes and drinking sour wine, or handsome students slashing each other over the face with a sharp sword for fun, can never understand the bold Britisher with his roast beef and his public houses, his prejudices, his easy happy-go-lucky nature, his matter of fact good sense and the way he glories in everything English, from fogs to freedom." And the Englishman having disposed of the matters, sat down and mixed himself a drink.

THE ART OF FORGETTING

(By a Vairagee)

MAN generally fails to remember many events of his crowded life, as he advances in age and as care, or other scare, bears him company, and attaches itself to him. Surely man forgets what does not interest him, does not rouse his nature, higher or lower, to activity of some sort and does not receive for its being some portion of the man himself. Events of the earlier years, of boyhood, stick on to the man who is astonished to find that, with his growing powers of observation and memory, he cannot recollect the later experiences. The defect does not lie in his brain, the physical organ of the mind; but in the mind happens a change that is responsible for such a state of things.

A man's likes and dislikes mark out his stage in human evolution. If he be impelled by an earnest curiosity for such as would help towards his permanent interest, he is safe. Generally it is the other way, with the general mass and there lies the danger.

Those events in his life a man yearns strongly after, those that press hard upon his passionate nature, leave traces behind. Roughly such is the case with man. His impressionable equipments he maintains throughout; but the strong loves and hates he develops as he advances, stultifies the natural tendency and man remembers only such as appeal to his weak side. And these pain the unwearied man the most, and clog his wings, depriving them of the power to uplift him.

The reasons justifying such an unhappy gathering in about man of his enemies may be recognised in his own desire nature, partly prepared by heredity for him and largely by himself. He creates his own surroundings and moves and lives in him. In the majority of cases the circumstances obtain mastery over their parents and magnetise him into inert mass, into lethargy and into inaptitude.

When man first appears on this stage of earth, his mind is not a blank sheet. It has been already formed and armed for the battle of life. Being centrally divine, his duty lies in

the endeavour to adjust his surroundings and suit himself to them. With this end in view he should begin with himself, and not on his environment.

Like the bee that rests on that part of the flower wherein she can glean honey, man should blind himself to each and every petal of his environment and taste of the honey only. It is the foremost purpose of his life on earth that he should live therein, unshackled by the chains she will forge for him at his expense and rise above the tinsel, embosoming the spiritualising elements obtainable.

For the successful carrying out of such a campaign, man requires certain qualifications. They are:—

- (1) Definite discernment of appearances from realities, first in oneself and next in the world about him.
- (2) Harmony of the inner with the outer realities and the following corollary.
- (3) Forgetting of the appearances and the unrealities.

The first two are difficult processes and demand clearness of vision and an eye for the inner side of things. The things that in their very nature cannot help us should not be encouraged and nourished, as they best augment their being broad and parasite-like, accentuate their living under the law of the line of least resistance. They intrude on our consciousness when they are least wanted and drag the helpless men to their own level.

So then it is simply necessary for any person who knows the tormenting nature of such unwelcome experiences that he should not allow them to rest in him; but that they should be turned out the moment they appear. This is best done by replacing the bad with the good—of course according to his own standard. It is the training of the mind on lines best suited for its transformation as a servant of its master—man—which really is designed to be. When once this training gets fairly started, it becomes so easy.

It must be remembered in this connection that the mind does not usually remember events and things which are no longer required for its use, for its permanent advantage. It takes in what helps or accelerates its growth and abandons the chaff. Inasmuch as its character is of the Satwa quality, it goes after only Satwa things and assimilates the Satwa from the Rajasa and Tamasa experiences.

When a person realises this, is it not less difficult for him to forget what he needs not? Man suffers merely because he brings into play the exorcences and links them with the realities and, drowning them in that mire,—revel in the carnival of the former. Herein lies his responsibility, the necessity for utmost wariness. He should turn indifferent for his unfriendly associates and forget them completely by degrees.

There is another method of forgetting. Let a person possess a highly noble ideal and let him resolve every helpful, or, untoward experience to that ideal, sublimate it to that level and be done with it.

There is yet another aspect, and a higher one. Let a person cultivate the spirit of resignation, sweet and active, to the goodwill of the deity in him. Let him take things as they come and deem them as visitations of Divine Grace. This renunciative tendency springs from a strong belief in the deity in the man and in his divinity and in the eventual good to all.

This pouring out of one's all at the feet of the deity implies a disgust for the things of the world. No. There will now be no disgust, no like, or dislike. Every thing is divine and the

deity is in everything. Forward marches the man!

But at a lower stage, there is disgust and it helps to forget the disgusting.

The art of forgetting is that of educating the self by feeding it with the selfstuff; and by removing from the self's path the lets of not self. Ahankara, that tendency in man that makes for I-ness, egoism, necessary at a certain stage, has to be sprinkled over the many, as it loses its sting then, and eliminated by diversion into the broad channel that returns to the source.

It is fortunate for the man to have come into this world and he should not waste this opportunity; but should strive to the utmost to turn it to his best advantage. This is effected by man by the cultivation of the art of forgetting, which consists in his gradually extricating himself from his surroundings, by raising him above them, i.e., by yielding to their demands—without being governed and mastered by them and without asserting our puny personality against them. Man should not in any instance emphasise, the "I" and the "mine." The notions "I do this," "This for me," "I won't," "I am great," "unhappy," &c., &c., should be scrupulously avoided and dissipated, or absorbed. He ought to recognise that he is, by indissoluble links, tied to the rest of mankind and that his fond wish to live for himself and separate from others is a delusion—not a fact in nature, or, supernature. For this purpose he must in slow and sure steps elevate himself discerning the highest aspect of himself and of his surroundings in other words, by forgetting his lower self.

Be master of thyself, if thou wilt be
Servant of Duty. Such as thou shalt see
Not self-subduing, do no deeds of good
In youth or age, in household or in wood
But wise men knew that virtue is best bliss,
And all by some one way may reach to this.
It needs not men should pass through orders four
To come to knowledge: doing right is more
Than any learning; therefore sages say
Best and most excellent is virtue's way.

—Mahabharata.

He who acteth, placing all actions in Brahman, abandoning attachment, is unaffected by sin as a lotus leaf by the waters.

As a lamp sheltered from the wind flickereth not, to such is likened the Yogi of subdued thought, absorbed in the Yoga of the Self.

The man who is full of faith obtaineth wisdom, and he also who hath mastery over his senses; and, having obtained wisdom, he goeth swiftly to the Supreme Peace.

He who seeth inaction in action, and action in inaction, he is wise among men, he is harmonious, even while performing all action.—Bhagavad Gita.

SURRENDER

I AM here speaking of the surrender of self—the self of desires and passions as contradistinguished from the self of bliss—the envelope as against its contents; the word as opposed to the sense; the house as different from its tenant. Man is the self of bliss *plus* the self of desires; the desires taking him their own way, he turns his back upon his inner self and welcomes the desire-form. And here he encounters numberless difficulties. Entangled in the thorns of his own doubtful activities, he gropes and gropes and, pitilessly driven along the current of pain and mixed joys, despairs of any good; of a permanent expression of the sense through the word.

Yet there is hope. For man lives, moves and has his being in this world with one foot thereon, while the other is ranging in the regions of its nativity.

Where grows the bane, there is its antidote. The possibilities of fullblown divinity locked up in the self-chest are possible only through the self without, the self of desires and motives; because the same energy runs through both.

Perhaps it is thought objectionable to draw such a line of separation. But to the ordinary person, not to a deep, grown-up thinker, such a division should appeal. The thinker knows the essential character, the sameness of the apparent duality. But on a level is he with the ordinary man in the domain of realisation.

With this purpose in view, the advocacy of practice of self-examination is emphasised, in the case of every man. Such an examination leads in the long run to a sort of self-discernment. And now the latencies begin to sprout. The knower and the known begin to get equalised and lose their individual, neutralising characteristics. The purdah that shuts out the beautiful face of Divine Wisdom is rent asunder and finally

burnt down; and the knower then perceives himself everywhere. For him and for his alone, the world of the ordinary person does not exist, as he has gained his own kingdom. Crowned in all his estate, the knower, now anointed for conscious service in its universal application, is one with his "father in heaven," because he works in harmony with the Supreme Will. This is Bhakti, or, in one of its aspects, surrender of self. For, in Bhakti, abdication of the lower self in favor of the higher is the main spring, the other two being love and service according to the Divine Will.

It must, however, be remembered that the aspects are interwoven one with the other, and that they do not work independently, the uppermost of the three determining the preponderance of a given mode of the expression of Bhakti.

Inviting my reader's attention to only one of the three, *viz.*, surrender, I have to observe that surrender of self rises from stage to stage and that there are three stages. These stages mean so many stoppages of the self to watch and draw to itself the lower, its own reflection in desire.

How the invitation goes and how it is responded to will be seen clearly when the three stages are distinctly understood.

Stage the first:—His alone (am) I.

Stage the second:—Mine alone (is) this being.

Stage the third:—He alone (am) I.

In the first the man speaks of God as a different, distant being and realises his relationship with Him. In the second emphasis is laid on the worshipper, who feels his nearness and his own strength; whereas in the third and last, his identity with God is realised; and is no word merely.

So sings a great one and I but echo.

LIFE, LIGHT AND LOVE

LOOK at the rose on the rose branch, with your heart in your eyes. What do you see? How pretty? How sweet? Distant thought—images are ushered into the foreground of your consciousness. A tiny form of exquisite beauty speaking in one sweet breath of the Presence. The form has a life that sustains it and runs through it. It is the living life as against the life of the stone.

Going a step towards it to embrace it between your thinking eyes more closely, you see, on a slight examination, the design behind the form, expressive of the life. The flower smiles at the sun and drinks up his rays; but weeps them out for the waning orb of the day. How soon the change! The light of intelligence immanent in the flower makes our cold hearts sunny with joy and lightens their heaviness. This light is responsible for the life of the rose and itself depends upon another aspect of that Presence that speaks to us unequivocally of its universality and its wholeness in every part.

What does this little friend of ours inspire? Thoughts of death? Thoughts of selfishness and hate? Of anger and envy? None of these will it raise up. We love the flower. Why? Surely for its form and fragrance and also for the sake of the society that has taught us to love it in spite of ourselves. No. Love we do for a certain vibration, as a flower, that induces a corresponding vibration in us. Reciprocation is the secret. An expression of love outside leads to the same result inside—of man. Its character appeals to us strongly—not the form—a soul getting into tune with its brother soul—the super-soul both seek after residing in both. Love attracts love.

One minute's talk with our tiny brother reminds us of the triple aspect of The Presence,—Life, Light, Love. They are the inexhaustible sources of manifestation—the losing of the contents of the stomach of The Presence at the

dawn of its enfoldment into matter, its double in space which is but the double of motion ...The Presence.

Life, Light, Love. What a charm in these words! They form the triple aspect of the face of the double faced presence. One cannot exist without the other two. Love taking hold of life by the one hand and handing it to light by the other—each death here—life in a bright world, in bright clothes—leads to light and accelerates the expression of the inner nature—of the unity born of the triune evolution of the aspects—Life, Light and Love.

Life is the correlative of death which needs then no separate homage from humanity. But Death throws it into the broad, expanding flames of light, whence humanity emerges into Life beyond. Life is the herald of Light and a surety therefor into the bargain.

Life and Light are clear enough, both being much in evidence nowadays in this work-a-day world. Life means activity and Light means knowledge (wisdom being its culmination). Light is always thrust into the service of Life; some times even to the detriment of Light itself. Both aim at selfish ends; and have flooded the world with disease and death.

With the aid of Light, Life has successfully raided the peaceful homes all over the world. It has caused disappointments, envy, hatred, cupidity and what not. In short, these have to an appreciable degree retarded the march of the world onward to its appointed goal.

The abuses to which Life and Light have been put by the dazed humanity of the day are too many; and the only possible preventive was relegated to the limbo.

The rare saint, the rare philosopher, the scared away religionist, the ideal husband with his ideal wife, the truly devout,.....have been

treasuring up this jewel that can combat the growing sickness brought on by misapplied Life and Light.

Love is the recipe to kill out the dire monster of selfishness pointing its finger to the sore in the human heart. It will surely blow away the foam and triumphantly raise its head, its crowned head, over the waters, like the winged Minaka of old, when he obstructed the path of Hanuman—the service aspect of Love.

Love! Mysterious are the workings in the Microcosm, as well as in the Macrocosm. A magnifying thereof on an extensive scale! None has yet fathomed thy depths; and none will ever. Inscrutable thy methods of work down here! Appearances hide thee and man, poor man, endeavours to reveal thee. Where? In the tiniest atom, in the stupendous masses of rock beneath and above the earth's surface, in the brook, in the river, in the homely home, in the luxurious mansions of powerful mandates and everywhere.

But with the wrong end in his hand, the man waves thy wand. He looks for thee where thrive only thy imitations. Satva in Satva is Love—not the Satva in Tamas. Ananda of Ananda—not the Ananda in Sat which binds and gnaws.

Sat, Chit and Ananda in the Presence, in the Macrocosm correspond to the activity, wisdom and will in man, the Microcosm. In other words, the triumphant Life, the quiet Light and the purifying Love continue to be the three factors in the glorious end of the future generations. Man has stupidly forgotten the very existence of these friends and has thus made a havoc of himself and run amuck on his surroundings, without understanding what they have to part with and how he can harvest the largest amount of nectar possible from their heart.

Attraction and repulsion are being known as the two aspects of one force. And, in some phraseology, the terms used are Love and Hate, as if there is such a thing as hate in this uni-

verse full of love. Love governs the universe in love with humanity for the promotion of love everywhere.

There is no hate; but more or less love here; ignorance being responsible for less love manifested. Undue anxiety for one's own interests actuated by blindness as to one's real benefit as a divine being bound on earth and to earth for well known purposes.

Life, Light and Love—Bhoo, Bhuv and Swar and the upper three being reflected in the lower three. So with the Talas, the reflections of the lokas. Life corresponding to Bhoo, Light to Bhuv and Love to Swar and so on. From this standpoint, one may observe that the activities of the Bhoo loka are not real, whereas, in the Swar loka blooms the greatest activity. All activity takes its sprout in the Swar (mental, pure and impure) spheres; descends to the lower loka and clothing itself in the third garment of the Bhoo, cries out its name and form, to the earth. Love shakes hands with light and transfers it to the plane of Life.

Life and Light are duplicates one of the other, or, strictly speaking, the first of the second. They are inseparably linked by Love; yet, they hide love and carry the day. But with the increase of love, they fall into places and then, by the wary man who knows his ways and means, are used as fit tools for the helping of others.

In a human being, necessarily, these three types of cosmic and individual processes exist. For him there are three modes of expression of his nature, viz., Gnana, Ichha and Kriya—Light, Love, and Life.

Satwa, Rajas and Tamas are modes of matter and so, Love, Light and activity of spirit. No Satwa without the other two and likewise with the modes of spirit like unto the three kinds of motion.

In every expression of man, whether of the deed, or word, or thought, the three are

manifest, one predominating for the time over the others. This will be clear to the reader's mind when he remembers the truth that the three God-heads, Brahma, Vishnu and Hara are at work at every point, each yielding its prestiges in favour of the one that may be most busy at a given moment.

Life flows from Love and begets Light. Light burns the dross and liberates Love that is everywhere hid under the cloak of Life. This is the lesson of Evolution. Man's duty lies in bursting open the buds in his nature into the flowers of Universal Life, Universal Light and Universal Love.

Well, the Journalist cannot be an exception. He gives Light, Life out of Love and sows these seeds broadcast. Does he expect anything in return? Nothing. His love for the cause of

humanity, for the well-being of his brothers, for the good of the whole goads him on to lose himself in the endeavour, to sacrifice his all and to remain unrequited. But his instrument, wherewith he has pledged himself to cut him into his several constituents, has to be kept clean and never to be allowed to get rusty, or, to be precipitated into mere non-existence. For this purpose he invokes the goodwill of his constituents. Their love for the light and life they receive should infuse life into the journalist's tools and maintain it bright.

Life, light and love—universally present at every point in visible and invisible realms ensouled and guided by the universal Presence—should be cultivated, grown and thrown broadcast, so that the seeds may grow and feed the many all over.

THE LIFE CENTER

HUMAN anatomy does not seem to have said its last word yet. Only the other day it announced a new gland in the neck, of undiscovered function, perhaps the equivalent of a lymph-heart, perhaps of the animal hybernating gland.

A vital thread has now been found in the heart. The heart is really a seven-chambered organ, though only four of these are separately enumerated in physiology—the two auricles and the two ventricles. But each of the auricles has a little dilatation opening from it called its appendix; and in early life there is a dilatation (or chamber) which subsequently becomes partitioned into the roots of the pulmonary and aortic arteries.

In the heart cycle the two auricles fill with blood from the veins. When full they squeeze this into the two other chambers, the ventricles. The succeeding contraction of these latter forces the blood out into the arteries and so over the body.

It is therefore the auricles that initiate the cycle, transmitting the impulse to the stronger

ventricular chambers. A little fibre, buried in the heart tissue, passing between the two sets of chambers and constituting the vehicle of the transmission, has now been found. It is about an inch in length and though serving as a nerve is a specially sensitized thread of muscle.

The heart has its own private nervous mechanism, independently of the other two nervous systems—the cerebro-spinal and sympathetic; and it can therefore continue its beating when connexion with these two is severed. Their duty to it is to keep it in touch with the rest of the bodily activities, to slow or quicken it. In some of the lower animals the ganglia constituting this private nervous system have been discovered buried in the muscle, though not their radiating fibres. In man their existence is assumed from analogy; they have not yet been found. Judging from this "new" filament it seems possible that some of the muscular tissue may be set aside, extra sensitized, for the work; or the heart-brain (which must exist) may reside in that new thread itself. By that thread we hang from universal life.—Adapted.

HEAVENLY DISTRIBUTION EVEN: EVEN ON EARTH

A VINDICATION

(By Swami Vallinayakam)

DES CARTES, who is called the Father of Philosophy, says that the power of reasoning in any man is just the same as in any other man, whatsoever the difference may be between them in their intellectual attainments—even so far that one may be called a dunce and the other an intellectual giant. This may seem paradoxical, as every one of us is aware of the fact that any two persons may as well differ as agree in their conclusions or decisions on one and the same matter, which made the ancient wise men condense the truth into the well-known proverb "Opinions differ." But he did not stop there with the mere statement of the fact. He goes further to its root and explains why, yet, opinions differ. He explains thus:—"It is the knowledge of such facts as are relevant to a point in question that leads reason to come to a decision and where such knowledge agrees in quantity as well as in kind, there opinions also agree, and where the former differs, there the latter also differs. So we see that it is not owing to the difference in the power of reasoning among men that they arrive at different conclusions or from different opinions in respect of one and the same matter, but it is owing to the difference in the range of knowledge among them. I think most of my readers might have gone through the well-known story "Both Sides of the Question," in which a dispute arises between two knights as to the metal with which the shield in question was made and one knight's ignorance of the fact known to the other and *vice versa*, leading each of them to a wrong decision, make them have recourse to arms. Thus it is ignorance of the real state of things and sometimes misunderstanding of the same that cause much unhappiness to mankind.

All people are born free, all are equal in the eyes of God, wisdom, wisdom. All are equal in the eyes of God, wisdom, wisdom. All are equal in the eyes of God, wisdom, wisdom.

that is in possession of it, and, nay, even him that follows him that is in possession of it. They have a mind even to prostrate at its feet. But what wisdom is, only very few know. Each has his own; and it varies according to the color of the mental eye of each. Wisdom is nothing but the realisation of truth, the understanding of the real state of things—not as they appear but as they are in themselves. And want of this, that is, the ignorance of the real state of things, leads to wrong impressions which cause wrong beliefs, wrong actions, and wrong state of mind.

Man in his search after happiness has been finding out one after another the Laws of the Universe that rule all, from atoms to the sun and protoplasm to man, and has been becoming wiser for each truth he has found out anew. Thus it is that man advances, and has reached the present stage from the primitive one between which and the state of our four-legged brethren the difference is not too much. To ignore the Laws of Nature is to ignore the truth and consequently to struggle against difficulties. Man's weepings and whinings owe their origin to nothing but to such ignorance. On the face of the earth it is very difficult to see a single soul who has no complaint to make. From the emperor downward to a scavenger, each is grumbling and mumbling about the lot to which he has been cast. Each envies the rank of another, and cares not to know what that another himself feels concerning his position. Thus man goes on complaining without end. He goes even so far as to blame even God; the All-wise, in His distribution of fortunes on earth. What will he do but that when he sees contrasting features all around him? One man goes on a drive in a carriage-and-four; another goes a-begging on wooden legs; when one is sheltered with too much caution from the sun and

HEAVENLY DISTRIBUTION EVEN: EVEN ON EARTH

sun, another is thrown on the earth to pass the night under the canopy of the sky; when one is so strongly constituted as to lift tons of weight, another is so weak as to seek for the help of many to make him stand upon his own legs; when one is able to calculate the rotations of the earth and the planets, another is not able to count the fingers in his hands; when one sifts the universe by one's brains, another loses the brains themselves and runs mad. Thus in every plane and sphere the contrasts are as varied and manifold as they are striking. To enumerate them is not possible. To the superficial observer, it is indeed as perplexing as surprising to behold such contraries wherever he turns his eyes. It is, therefore, that man, stunned and confused out of ignorance, pours forth insults and abuses upon the Almighty who is not without causing, at times, admiration and adoration, in his mind.

Now we shall try to see if the unevenness we see in the distribution of fortunes on earth by the All-wise is real or only apparent.

Taking into consideration the responsibility of the ruling Wisdom, the acuteness with which It measures and balances every thing from atoms upward to planets, the skill with which It forms, arranges and keeps up the myriads of worlds, each rotating at the tremendous speed of thousands of miles an hour, the intelligence It displays in the Laws that govern the universe in its different phases such as physical, moral and spiritual, keeping up the balance of justice between cause and effect, action and reaction; taking all these into consideration, I think we cannot be hasty in concluding the inequalities we observe as real without proper enquiry into the matter.

As Emerson says:—

"The wings of Time are black and white,
Pied with morning and with night.
Mountain tall and ocean deep
Trembling balance duly keep.
In changing moon, in tidal wave,

Glows the feud of Want and Have.
Gauge of more and less through space
Electric star and pencil plays.
The lonely Earth amid the balls
That hurry through the eternal halls,
A makeweight flying to the void,
Supplemental asteroid,
Or compensatory spark,
Shoots across the neutral Dark."

We see every thing balanced and compensated too. If we look into the individual parts of the universe, we see each part how infinitely soever small, is as equally representing almost all the principles of the Laws of Nature, and balancing in its own parts, as any other of immense magnitude. We need not go far to seek; we shall take the human body itself for an instance. See the adjustment of the parts. How wonderfully constructed! How wonderfully arranged! See where the centre of gravity is placed and how the limbs—legs and hands—are provided besides for other purposes to keep up the centre of gravity from falling without the base when in motion! See how there is a mutual understanding of the laws, between one part and another, and between the parts and the whole! It is as if one law itself understands the existence of another, nay, of all others! See how many functions each part performs! See how correspondingly all the parts work as if each has got separate consciousness and holds communication with the others in secret!

And it is not less astonishing to see the earth itself resemble the human body. It also seems to have life in its centre. Except that it has not a conscious mind, knowing senses and working limbs, what is it wanting in to be called a living body? It also has concentrated heat in its stomach, dissipated heat throughout the body, skin on the surface, blood, bones and nerves inside, and it also makes a tremendous motion of its own accord in proportion to its bulk. Though in size, the human body is nothing when compared to the earth, yet see how one and

the same laws prevail in both. All the forces that act there, act here also ; gravitation, adhesion, cohesion, electricity, &c. Of this globe two-third portion forms water and the remainder one-third earth ; so in the human body also two-third part is watery and only one-third earthy. What agreement ! What accuracy ! Then as to the mechanical ingenuity of the Perfect, you have simply to consider about the arrangement of our Solar System. See how the motion of the planets is kept ! If any of them were made to rotate a little faster or slower, the system would be undone. Each will run lawless into void space. Or, if the bulk of any of them were made a little greater or smaller, then, too, the same fate would have been met. Do not all these show that infinite prudence, accurate calculation, skilful adjustment, efficient administration and supervision—these and much more the all-pervading Intelligence possesses and exercises ? Do not all these show that perfect balance and due compensation form the main features of the Laws of Nature or God ? Do you think that under such a responsible Head there will be room for injustice or partiality ?

Again it will much more be wondered at that with such inequalities He makes all equal. See how the rich and the poor are made to depend upon one another for their well being ! The poor are to be supported with money, whereas the rich are to be supported with both physical and mental energy. The one cannot live without the other. What is wanting in or for one, He supplies in another, and thus makes each of them equal to the other. One may in one's momentary dream ignore or perhaps forget what one is wanting in and feel oneself as the lord of all one surveys, but it is certain that one will live long enough to be taught of the truth that one is in no way superior to any other, howsoever insignificant that other be. It is not only by leaving a crack in every one that He has made all equal, but

also by stamping in every mind the thought of being equal to any other. No man will ever believe in his inmost heart that he is inferior to any other, and the claim and right of equality will be put forth with much force and more strength under such circumstances as will stir his soul to the bottom and make him assert his own. Go to a granny of ninety or a boy of ten and pretend to maintain your superiority over them, you will come to understand of what sort of stuff they are made. This claim of equality not only man puts forth as his right, but every living being does, and it seems that all have been launched into the sea of life with the secret whispered in their ears. It is, therefore, we see why even a worm, if you tread on it, raises its head and asserts its right of equality with so much show of force as its fragile frame could permit. As there is fixed "above" and "below" in the atmosphere but in respect to one's own standpoint, so there is no fixed "superior" and "inferior" but in respect to one's own rank in the scale. As in the former the "above" may become "below" and the "below" "above" according as one changes one's standpoint or another judges from the opposite standpoint, so in the latter also the "superior" may become "inferior" and the "inferior" may become "superior". To make all equal, God has blessed each mind with a yearning for what it has not, so much so that it considers what all it has as nothing to what it has not. So in spite of all the difference we see in appearance we cannot escape from seeing an underlying equality everywhere. I shall quote hereunder another poem of Emerson which will be pleasant to read in this connection. It is as follows:—

FABLE.

"The mountain and the squirrel
Had a quarrel ;
And the former called the latter 'Little
Prig'
Bun replied,

You are doubtless very big ;
But all sorts of things and weather
Must be taken in together,
To make up a year
And a sphere.
And I think it no disgrace
To occupy my place.
If I am not so large as you,
You are not so small as I,
And not half so spry.
I'll not deny you make
A very pretty squirrel track ;
Talents differ ; all is well and wisely
put ;
If I cannot carry forests on my back,
Neither can you crack a nut."

The idea of superiority and inferiority arises only from the selfish point of view. What we find more useful to us, more suitable to our interests, we place above and the one less useful to us, less suitable to our interests, below. But if we separate our interest and concern from the things, animals, faculties or forces in question and judge each of them from its own standpoint, we will find only that anything or any one is equal to any other thing or any other. No doubt that this statement will be surprising to an ordinary mind, yet it is a fact, and we can't help it. The rigour of equality and justice observed by Nature all throughout is such and in the dominion of God, there is no sense or meaning to such correlative terms as superiority and inferiority, good and evil, right and wrong, great and small, how different soever the appearance may be and how true soever a selfish eye may find them.

The whole Universe itself is, as it were, a great machinery in which every one forms a wheel or a link connected throughout by an underlying Entity—the dynamic Power that moves one and all in their orbs. Each has its own function to perform and is as important to the whole as any other. The machine will not work and will come to a dead stop in case

any of the wheels or links breaks, no matter if it is a big or a small one.

But there is another thing to be considered in the case of living beings. And that is the important thing too. Whatever inequalities there may be among them, even though real, it does not matter much, for the effect of such inequalities is quite a different thing. What if a man be strongly constituted and another weakly ? What if a man be an emperor and another a beggar ? What if a man be in sound health even throughout his lifetime and another sickly all his days ? What if a man be blind, another lame, another deaf, another dumb and so on, while others have no defect whatever either in their senses or in their limbs ? What if a man be a poet, another an orator, a great writer, another a Socrates and so on, while others are illiterate and do not know how to sign their names ? To speak of other beings such as those that walk on four legs, fly, crawl on their bodies, &c.; what if the elephant be as gigantic as any thing, and the mouse be as small as anything ? What if the nightingale can sing a sweet music, while the mosquito will produce only an annoying sound ? What if a cobra can with a single stroke of its teeth lay a man on his back and send him to heaven, while a worm can be only as innocent as anything ? What if there be all such inequalities and even more ? What if one lives for years together and then dies, and another lives and dies in a moment ? What if there be all these, only if the effect of them, the main thing or essence of life—pain and pleasure—be equal ; what if the sufferings and enjoyment of any one be equal to those of any other, if every one smiles and frowns equally ?

Whatever one may have—talents, capacities, faculties, possessions,—all of them, even if we judge from the selfish point of view, will be taken into account only according as they are instrumental in giving one pain and pleasure. So, if we see pain and pleasure equally distributed, there is no ground for

complaint and it may then be safely concluded that the justice of Heaven is even on earth, not as supposed by many morals it appears on the surface, uneven or partial. We shall try to understand the facts as they are, concerning the matter in question.

First of all, if we consider whether there is anything—talent or possession—that will cause either pleasure alone, or pain alone, we will have to come to the conclusion that of such there is none. As Socrates said when the fetters on his legs were, a little before he was given poison, unchained, that when pain and pleasure, once quarrelling with each other, went to Jupiter or some God and entreated Him to settle their dispute. He compromising them tied pleasure at the end of pain, and that therefore pleasure stole in him then unconsciously. Pain and pleasure are not two things, as they seem but only two sides of one and the same coin. There is nothing on earth that will produce either pain alone or pleasure alone. And they so exactly and unfailingly compensate or balance each other that they always keep an equal proportion. The deeper the pain is, the greater is the pleasure that follows. They are nothing but action and reaction. Action and reaction always balance each other. So if a man suffers X quality and Y quantity of pain, it is certain that at the end of that pain, he cannot help enjoying X quality and Y quantity of pleasure, not a bit less, not a bit more, nor of any other quality. In the same way, pleasure also will be attended on by its counterpart—pain. So if any thing, talent or possession, causes a certain amount of pleasure, the other thing also is certain that it causes an equal amount of pain. This truth every man can arrive at, only if he examines his experiences, weighs the grounds for and against it and then decides. So for one pain, there is one pleasure, and for one pleasure, there is one pain, and they are compensating each other proportionately.

In nature, everything is circular. Atom is a circle; earth is a circle; sun is another

circle, star is another; the motion of all forces is circular; our eye is a circle; and so on. Our life too is not an exception to this law. It is a circle of pain and pleasure. The circle is checkered with these two ingredients. To think of a life free from these is impossible. All ranks of life above those that move not do not seem to escape from these,—falling into pain and rising into pleasure. None is given either alone nor that, in a greater or a less quantity, or of a superior or an inferior quality. Each is given both, one balancing the other, and a more or less number of them will not count much, as every one of the two is balanced and compensated by the other, then and there. Thus it is that Heaven is impartial and its justice even. None is put under more strain, nor any treated with leniency. Equality reigns throughout. Each is looked upon by Heaven with the same equal love and care, as even a kind and wise father rendereth to his children on earth, with this difference that in the Heavenly justice, no excuses or apologies are accepted, and no pardon granted—no winking at things.

But there is a delusion among men that some are blessed with more happiness and some cursed with more sufferings; and some think that those who meet with death earlier are happier than those that live longer. Such notions simply indicate want of thought. People take to imagination, and as a consequence, it takes them to such scenes as are most hideous on one side, and most joyful on the other. People generally judge everything from their own standpoint. When a man sees another without eyes or ears, he sympathises with him as if he had been doomed to the lot of misery alone; when he sees another without a house to live in or without cloths to cover with, he thinks as if distress and distress alone is his lot. The string of pity is excited in him when he sees such scenes, not because he actually perceives misery or distress in the other, but because

he judges from his own standpoint. To him who is endowed with eyes and ears, with decent buildings to reside in and costly cloth to put on—to him, to live without any or all of these seems very miserable. He thinks it is the same case with others also. He does not wait to consider things from the standpoint of such others. In fact it may, perhaps, be a blessing to one to be without eyes. As we have shown above, the eyes themselves are not such as produce pleasure alone. They are the source of both pain and pleasure just as every other organ or thing. To be without them is therefore to be without being tossed between another line of pain and pleasure. Out of ignorance the man without eyes may himself feel sorry for being so, but nevertheless he is free from another round of worry and rest; neither loss nor gain has he. I had an excellent friend who lost his sight in the prime of his manhood, and lived without sight for more than twenty years. In the latter part of his days I have often heard him say "It is a bliss to live without eyes." The aspect of things changes according to the point of view we take. We see scores of lame boys, blind girls and miserable looking creatures begging for a pie in some of the halting places of the tram-cars and other public places in the town, and sometimes we also take pity upon them. No doubt that we should show regard to their conditions, and help them in all possible ways. It is no harm. But if a man thinks that he does all these because they suffer more or are more miserable than himself, however rich and well built he may be, then he is a man of one-sided view only, and he does not understand the real state of things, for he cannot look into both sides of the question. Think not that they are more wanting in happiness than yourself. Though they put on an air of sorrow and distress when they approach you for a pie, yet if you see them after their begging is over, they will be as merry as any one on the face of the earth and sometimes you may hear them even

talking to one another how they had succeeded in duping their benefactors the same day or on some previous days. The deaf, the dumb, the lame and all the so-called miserable men are in fact enjoying as much happiness as any man on earth. Every now and then, each of them can be seen as jolly and frolic as any other. I shall narrate here my own experience in this line.

Some years back when I first went to the district of Malabar to see a friend of mine, I came to know the existence of a class of people there known as Nayadis. They do not live in any other part of India. There they are considered worse than Pariahs. Those who are acquainted with Travancore and Malabar may know well what pollution means there. In country parts low caste men cannot approach high-caste people without leaving one or two furlongs between them. It is a curse in those parts. As for the Nayadis, they cannot approach even Cherumas who are the lowest of all the caste people there, without an interval of several furlongs between them. So they cannot do any work for the villagers; they cannot even till the soil. There they are living in the hills and forests far away from human habitations. They come down from their caves now and then and keeping themselves at a respectful distance, that is, several furlongs away from the villages, beg for alms in thundering voice for hours together, to which people may or may not respond. It was when I heard one day the loud cries of such down trodden people that I happened to enquire and know about them. When I heard all the story about them, through my friend, I became so very compassionate that I at once suggested to him some remedy to clean these fellows off their polluting elements. I suggested that if they be converted to Islamism or Christianity, they might have all the rights and freedom of man, for, in Hinduism, the purifying power of such pollution lies only in the burning ground. My friend also agreeing, we sent for those

fellows the next day, and after giving them sumptuous meals, cloths and money, questioned them how they felt at their present plight and if they liked a change to more sociable status and freedom; to this we heard them say, to our great disappointment, that they did not want any change in their circumstances; nor did they feel their state in any way miserable; and to all our cross-question tending to convince them of their miserable (to our view) state, they answered in their own way supporting their statement that they were happy, and certainly evading our grasp. It was a great lesson to me.

It was then that I learnt that the proverb "Familiarity breeds contempt" applies equally to sorrow and pain also, and that, habituated pain as well as habituated pleasure has no effect upon mind. It is a great thing to know that however low and humble, however poor and miserable men may look, they feel in the heart of hearts as happy as anybody else, and it relieves a merciful mind of much distress and sorrow that are unnecessary and uncalled-for. God cannot be called impartial unless He has equally distributed among men this, the life of life, *i. e.*, pain and pleasure. And this He has done is greatly pleasing and convincing to me. Each He has blessed with an equal amount of pain and pleasure. So it is that life is sweet to each and every living being from worm to man. Our four-legged, winged, body—legged brethren's case is also the same. As they have no reasoning power, the group of pain and pleasure arising from that source they have not; and all the rest they have. As each pain is compensated or balanced by each pleasure that follows, what number of pain and pleasure each enjoys is no question. Thus in spite of the unevenness in the distribution of senses, reasoning power, health, possessions, &c., among living beings, there is an underlying evenness in the heavenly distribution of pain and pleasure.

Lastly, I have to add only a few words concerning a Hindu theory bearing on the subject, and with it I think I can take leave of the subject, as I have at least outlined my thoughts on the same, though I was not able to deal with it fully and in details, within this brief space.

The Vedānta Philosophy suggests a way out of this circle of pain and pleasure, by knowing the underlying unity in the diversity of things. According to it, when man understands that the essence of one and all is one and the same substance, he will not be deluded by the different appearances of things, one attracting and another repelling, one causing fear and another making cheerful, and so on, and therefore his mind will rest in peace free from all causes of misery or sorrow—desire, fear, lust, love and hate, and consequently from pain and pleasure also. To the intellectual view, the theory is quite sound. But the question is if it is possible or practical to any mind or man. To know is one thing; and to be and to do are quite different things. What is not within, can never come out; that is to say, what is not involved will never evolve. One cannot therefore jump out of oneself, or one's own nature. All that evolve are only such as lay latent—involved. What we call growth or progress is nothing but the result of the reciprocal action of the nature within and the nature without. Each individual nature has its own limits. One's own intellect or will does not comprehend one's whole nature, and it is, therefore, why it becomes impossible for every one to act in accordance with all that his intellect dictates or his will wants him to be or to do. Man is controlled and led by something beyond, the Unseen Hand. He may boast of his intellect, skill, talent, &c., yet, in fact he is not the real master of these things. It is *unconsciously* that great and deep thoughts strike man, and it is *unconsciously* that wonderful discoveries and skilful inventions are made by man. It is

Nature of God that controls each and every thing from atom to the sun and from worm to man in all planes from within or beyond. It is no more in one's own will to be in one way or the other, or to do one thing or the other, than it is in one's own will to stop the circulation of his blood or prevent his hair from growing. To change nature is quite impossible a thing. Wisdom is, as aforesaid, only the understanding of the Laws of Nature or the Commandments of God within and without; and it does not lie in the absurd attempt of man to make them suit his will and pleasure,—in a contrary direction. He will never succeed in that, for the Laws of Nature or the Commandments of God are rigid and inexorable. By first understanding them, and then by implicitly obeying them man looks powerful, but bear in mind, never by going against them. It is because man wants to evade sorrow and pain that some

make discoveries, some inventions, some reforms, some bathe in holy waters, some make pilgrimages to holy places, some pray to the innumerable gods, some to the One, some exercise breathing and some sit in Samadhi. Ah! what tricks and stratagems do men play to outwit the Omnipotent! They have been doing these from time out of mind, yet to no purpose. All have become, are and shall be futile. No man—take Jesus, Buddha, Sankara, or any living man—has ever succeeded or ever shall succeed in getting rid of the price of life—pain and pleasure. But if man were ever to succeed in that, then and then only will it tell heavily on the justice of Heaven. Till then—that time shall never come,—till then, the distribution of fortunes on earth by Heaven is just and even. It is so, because

"Whatever is, is right".—Pope II.

WOMAN'S RIGHTS.

THE rights of woman—what are they?
 THE right to labour, love and pray!
 The right to weep with those that weep
 The right to wake when others sleep.
 The right to dry the falling tear!
 The right to quell the rising fear
 The right to smooth the brow of care
 And whisper comfort in despair.

The right the intellect to train
 And guide the soul to noble aim.
 The right to brighten earthly homes
 With pleasant smiles and gentle tones,
 Are these thy rights? Then use them well
 Thy holy influence none can tell.
 If these are thine, why ask for more?
 Thou hast enough to answer for!

MORAL SENTIMENTS FROM KALIDASA.

(By C. Tirumalayya Naidu, M. R. A. S.)

WITHOUT attempting to give an idea of the enormous extent and scope of the Sanskrit Literature, we may here confine ourselves to a study of that branch of the Literature which has been called by some European scholars 'artificial poetry,'—not a very happy phrase. There is no doubt that there are instances where the natural flow of diction is spoiled by the exuberance of ornament and immoderate flights of fancy. The hyperbolic language and elaborate attempts to produce effect tend to intensify the artificial character of poetry. But, such a charge cannot be laid against KALIDASA, who, in the words of Professor Lassen, deserves all praise 'on account of the mastery with which he wields the language and on account of the consummate tact with which he imparts to it a more or less simple or artificial form, according to the requirements of the subjects treated by him, without falling into the artificial diction of latter poets, or, overstepping the limits of good taste, on account of the variety of his ingenious conceptions and his happy choice of subjects, and not less on account of the complete manner in which he attains his poetical ends, the beauty of his narrative, the delicacy of his sentiment, and the fertility of his imagination.'

But, while Kalidasa's fame rests on the superior character of his intellectual creations, on the smooth and mellifluous flow of his language, and on the vivid and striking descriptions of nature and its scenery, his real claim will be found to be based on the human interest which his works possess and which attracts not only scholars but all those that are interested in the development of human character. They possess a real charm; and, apart from this, they have a hidden purpose and are intended to teach us lessons of practical utility. We have simply to study

them with interest and try to understand their real significance, to profit by them. Nowhere else is a more varied knowledge of human life and character displayed. Where a conventional system of ethical rules has little influence on practical conduct, the beautiful precepts of Kalidasa at once besiege the heart and are there embalmed and cherished for their high ethical significance. What has been said of the greatest of the English Dramatists may be appropriately applied to our national poet: "He at least is allowed to teach our youth what a glorious and many-sided thing is life, and how the wings of the mind were not meant to be demurely folded for the drill-sergeant of Fashion to examine and approve." The most remarkable instances of the kind are to be found in those keen observations and pithy generalizations which he 'flashes upon us,' in the course of his narrative, through the mouths of his heroes and heroines, and oftener delivered by himself in the form of *obiter dicta* suggested by the appropriateness of the occasion. It is here that we find his intense worldly wisdom, which he inculcates with all the enthusiasm of a shrewd preceptor. It is here that we are face to face with the poet himself in the actual deliverance of his own mind.

The following are a few among the many valuable utterances of the poet which have a deep ethical import:—

1. An amicable relationship with good men is established with the exchange of a few words.
2. Instruction imparted to a worthy pupil bears good fruit: just as a drop of water from a passing cloud falling on an oyster-shell is converted into a pearl.
3. Real merit compels admiration even from one's detractors.

MORAL SENTIMENTS FROM KALIDASA

4. Good men, when provoked, are appeased by ready submission.

5. Acquisition of wealth by men philanthropically disposed, has for its object its re-distribution among the needy.

6. The desires of the virtuous fructify without delay.

7. Even wise men, when blinded by passion, are led into a wrong path.

8. Absence of delay is a sure sign of the success of an undertaking.

9. With those that prize fame above everything, personal reputation weighs more than their own body, and much more than objects of sensuous enjoyment.

10. The commands of elders cannot be questioned.

11. Good men do not pursue the fallen with vengeance.

12. The organs of sense once falling a prey to sweet temptations, are with difficulty restrained from pursuing them.

13. It is better to approach a man with discrimination, with a request though his compliance with it is doubtful, than to apply to an evil-minded one, though sure of success.

14. Even a base wretch does not set his face against a friend who may seek his help, in consideration of his past obligations to him; much less will a really magnanimous man.

15. No business undertaken in behalf of a friend is ever delayed by a really interested friend.

16. Who, indeed, whose initial efforts are unsuccessful, does not become an object of ridicule?

17. It is only those that can be called steady-minded, whose minds cannot be corrupted by temptations.

18. Even the love of persons for their wives may undergo change; but never their affection for friends.

19. Beauty of women has for its object the intensifying of the love of their husbands.

20. Age is ignored in those that have grown grey in wisdom.

21. The human body well preserved is the instrument with which the four-fold Dharmas can be secured.

22. Sex is of no consideration with the wise who appreciate worthy conduct wherever it is found.

23. Relationship contracted with the good does not lead to misunderstanding.

24. He whose acquisition of knowledge is mainly for his living, is known as a trader in literary wares.

25. Ready wit is a natural characteristic of women.

26. Modesty is an ornament of valor.

27. An unfavorable change in one's position breeds contempt.

28. Excessive affection is apprehensive of guilty motives in the beloved.

29. Men differ in tastes.

HISTORY AND HISTORICAL STUDY.

(By V. Ramanujam Pillai, B. A., L. T.)

OR, as expressed in Isa Upanishad, as translated by Prof. Monier Williams:—
 "Whatever exists within this universe
 Is all to be regarded as enveloped
 By the great Lord, as if wrapped in a vesture.

Renounce, O Man, the world and covet not
 Another's wealth, so shalt thou save thy soul.

Perform religious works, so mayst thou wish

To live a hundred years; in this way only
 Mayst thou engage in worldly acts, untrained.

To worlds immersed in darkness, tenanted
 By evil spirits, shall they go at death,
 Who in this life are killers of their souls,

* * * * *

The man who understands that every creature

Exists in God alone and thus perceives
 The unity of being, has no grief
 And no illusion. He the All-prevailing,
 Is brilliant, without body, sinewless,
 Invulnerable, pure, and undefiled
 By taint of sin. He also is all-wise,
 The Ruler of the mind, above all beings,
 The self-existent. He created all things,
 Just as they are from all eternity."

These few passages from the Upanishads are enough to indicate to us the transcendental character of the Upanishadic writings. They were protests against the prevalent sacerdotalism, since they indicate the march of Hindu religious thought from the objective to the subjective, from the ceremonial to the spiritual, from the exoteric to the esoteric. Professor Dutt calls this period the Philosophic period. Those who are desirous of reading the Upanishads and their bearing on Indian religious life would do well to consult such works as the trans-

lations of the Upanishads by Prof. Max Muller in the "Sacred Books of the East" Series, Gough's Philosophy of the Upanishads, Muir's Sanskrit, Max Muller's Lectures on the Vedanta, Max Muller's Gifford Lectures on Psychological Religion, and Prof. Monier Williams' works.

In order to get a knowledge of the six systems of philosophy which grew out of the Upanishads the student should consult such works as the Sarva-Darsana-Sangraha by Madhavacharya as translated by Profs. Cowell and Gough, and Max Muller's latest work on "Six Systems of Indian Philosophy." Of the six systems of philosophy, the Nyaya, the Vaisesika, the Sankhya, the Yoga, the Mimamsa and the Vedanta, the last is the most important, as giving the gist of the Upanishadic teaching.

While the writings of the Upanishads may be regarded as protests against Brahmin ritual and priesthood from the standpoint of the thinker and the transcendentalist, we should regard the life and sayings of Gautama Sakya Muni as a grand ethical protest against that system of caste which is peculiar to India and which has brought on in process of time India's material and moral degradation. The religion of Gautama Sakya was a protest alike against the speculative tendency of the period and life-sapping sacerdotalism. The tendency of the pre-existing religious system had been to dissociate morality from religion by transforming the latter either into a thing of speculation and school-learning or into a thing of outward ceremonial. Now this was the tendency of the age of the Upanishads. It was the object of Gautama to check this tendency and establish the supreme moral law in the domain of life. He regarded as the essence of religion the change of the heart.

cease from all sin, to get virtue, to cleanse one's own heart—this is the doctrine of Buddha." Self-renunciation and self-culture are the two chief features of his religion, indeed as the great Scottish thinker Dr. Caird puts it, "Outside of Christianity no religion which the world has ever seen has so sharply accentuated morality and duty as entering into the very essence of religion or as inseparably connected with it." Thus alone could we explain the rapid progress of Buddhism in India and Ceylon, Burma and China, from the fifth century B. C. to the fifth century A. D. This period is aptly termed by Prof. Dutt the age of Rationalism in India. There are numerous works on Buddhism, philosophical and historical. The writings of Prof. Rhys Davids and Beals, Fausholl's translations of the Dhammapada and other Pali scriptures, select works from Trubner's Oriental Series, e.g., the Jataka Tales of Gautama, and Travels of Fa Hian and Hiouen T'sang, the writings of Dr. Paul Carus, Oldenberg, Rockhill, St. Hilaire, and Arnold may be advantageously studied for getting a firm grasp of Buddhist philosophy and Buddhist Ethics. As a creed the religion set up by Gautama may be said to be dead, but as a life-giving source we find Buddhism living in the different religious movements of the middle ages from the fourth or fifth century A. D. down to the end of the twelfth century. The two great movements in India—the Saivite revival headed by Sankara and Sambandha, Appar and Sundarar, and the Vaishnavite revival led by great thinkers called Alvars, followed by the Acharyas of whom Ramanuja may be regarded as the greatest—received great impetus from Buddhist thought and Buddhist effort. While their dogma is derived from the Veda and the Vedanta, their ethical scheme was profoundly influenced by the life and teachings of Sakya Muni. Sankara found wherein the weakness of Buddhism lay. When Buddha, consistent with the rationalistic method he adopted in

solving the problem of life, denied the authority of the Vedas, Sankara found in this denial the weapon with which he could powerfully assail his great antagonist. Sankara found herein lay his genius—that if the religious history of India proved anything it proved beyond doubt that Hindus should have a God; and that such a craving for something positive is neither more nor less than a psychological necessity of their being. Having made this discovery, Sankara proceeded to construct his scheme on the two-fold basis of the Vedas and the Upanishads. He would fall back on the Vedas and appeal to them as authority for the people, while to the philosophic few he would present the Higher Brahman of the Upanishads,—the Higher Brahman for the initiated and the Lower Brahman for the uninitiated. The Lower Brahman we find embodied in the image-worship of Pauranic Hinduism. Hence the origin of Hindu temples which though modelled on Buddhist architecture, are yet the product of the later Pauranic literature and religion. The Higher Brahman we find given expression to in the philosophic scheme of the Vedantas as embodied in the Commentaries of Sankara on the Vedanta Sutras of Vyasa. Those who wish to get a good account of the Vedanta will do well to consult such works as Thibaut's Translation of the Vedanta Sutras as interpreted by Sankara, Prof. Deussen's Elements of Metaphysics, Max-Muller's Lectures on the Vedanta. There are numerous Tamil works, mostly by Saivites, on this subject. I may cite Manicka Vachakar's "Tiruvachakam" and the poems of Tayumanavar as popular authorities on the Vedanta in the Tamil world.

The question would arise: How far has the Vedanta contributed towards making India better morally and spiritually? Has it made India really religious? Now, from the region of ideas we should descend to the region of stern facts. We should, by a historical

study of the past, estimate the services of the Vedanta in the domain of Indian social, moral and spiritual life.

It seems to me that while Sankara did great service by positing the Real, the Absolute, the Infinite, the Higher Brahman, as the goal of our life and the *summum bonum* of our effort, he did great disservice in bringing into being the Lower Brahman, the Phenomenal God, as the object of popular worship. The doctrine that the Lower Brahman or Iswara is after all the result of Maya, and is useful only in leading us to, the Higher Brahman or the Absolute, could not but act as a damper on the Hindu mind. When Iswara himself is a hypothetical God, why should he exact adoration or devotion from his worshippers? When his personality is after all an illusion behind and beyond which is the Real, the Impersonal, how could we expect any devotee to pay that adoration to the illusory deity, which we would expect him to pay to the deity in whose reality and personality he has absolute conviction? The effect of the Vedanta on the Hindu mind has been that while the Real, the Noumenal, has been found to be an ideal too far off—too difficult to reach, the Phenomenal, the illusory has been neglected as belonging to the category of the hypothetical. The Higher Brahman was found to be too real to be reached, while the Lower Brahman was not worshipped because of its illusory character. Since both were neglected from different causes, the Hindu mind has lost its anchor and has been drifted either into the Scylla of abstract metaphysical speculation totally dissociated from practical life, or into the Charybdis of blind superstition crushing with irresistible force the individuality of the average Hindu. The former tendency led to deism or practical theism. The latter gave ample scope for the growth of superstition and the consolidation of the Brahmin priesthood. Love has

law of the priesthood. Duty has lost "its categorical imperative" and found its place supplanted by custom and caste regulation. Morality has lost its perennial source and divine sanction, for man has lost his personality being illusory. Such being the character of the Pauranic Hinduism of the 8th, 9th, and 10th centuries of the Christian era, there was needed the rise of one who would on the one hand check the rampant growth of pantheistic speculation, and on the other elevate the religion of the masses from its demonolatrous and polytheistic stage to that of personal theism.

Such a Reformer we find in the person of Ramanuja, who flourished in the latter part of the eleventh and the earlier part of the twelfth century A. D. Ramanuja began his celebrated disputation by raising the questions:—How can Sagunic Brahman (Brahman with attributes) proceed from the Nirgunic Brahman (Brahman without attributes), or become Nirgunic Brahman himself? How can personality proceed from an impersonal principle? Can the unqualified, indescribable Brahman project itself forth into qualified or describable entry as man? Can the effect contain anything which does not exist in the cause? On the other hand, is not personality superior to an impersonal object? Whence proceeds the conscience, the moral law implanted in us? Whence this categorical imperative which makes itself directly felt and recognized in our soul? Such were the questions raised by Ramanuja and, answered by him in the negative in his celebrated Bhashya known as Sri Bhashya, a work that ought to be read by those who wish to bring into prominence the theistic character of the Hindu Religious thought and elevate the Godhead from the region of the hypothetical and the unreal to the region of the Absolute and the real. Dr. Krishna Mohun Banejea's "Dialogues on Hindu Philosophy" will serve as an invaluable appendix to the Bhashya recently translated

into English by Prof. Rangacharya of Madras. Those who read the Sri Bhashya of Ramanuja will find numerous quotations made therein from the Bhagavad Gita, whose date, according to modern authorities, is computed to be fifth century B. C. The Bhagavad Gita, as translated by Telang, Pramadas Mitra, or Cockburn Thompson, may be read by those who wish to trace the theism of the yoga of Patanjali. But it was Ramanuja that focussed into his scheme the best thoughts of the best minds that preceded him in the development of personal theism and by doing so, laid the foundation of that scheme of thought which was instrumental in guiding men like Nanak and Chaitanya, Kabir and Ramanand, Dadu and Nabaji, and which may be regarded to a great extent as having supplied the basis for the Brahmo-Samaj movement of latter times founded by Ram Mohun Roy and developed by men like Devendranath Tagore, and Babu Keshub Chandra Sen. The student will do well to consult on this period Prof. H. H. Wilson's works.

Naturally the question would arise: How is it that this Protestant Hinduism, which began so early as the fifth century A. D. to exert its influence, has not as yet appreciably affected the Indian society and raised its material, moral and spiritual condition? Answer to this question would lead us to the third stage of historical study called "Critical" or "Philosophical." No longer do we study races or religions by themselves but study them as a whole, compare and contrast one with another and deduce truths valuable for our private and public life. For example, if we wish to find a solution to the question of the slow progress of Indian society, that solution must be sought in the determination of certain differences between the East and the West. Taking India and Europe as the representatives of the East and the West, what are the chief differences between them?

The ideal of India is inaction. The ideal of Europe is action. The ideal of India is

permanence. The ideal of Europe is movement. To this ideal of inaction India is indebted partly to its religion and partly to the exigencies of its social and political life. To the ideal of action Europe is indebted to Greece and Rome. Intellectually it is the child of Greece. Socially and politically it is the child of Rome. The Greeks taught Europe the noble lesson of individual freedom, the Romans the still nobler lesson of social duty. But in India from early times individual freedom has been crushed by class regulation which developed in process of time into caste legislation as embodied in the Code of Manu and the Brahmanas. Nor was there the sense of social duty developed. This was due to want of political life in India. Contrast India with Rome. Above all other nations in the world the Romans believed in their political mission and destiny. From age to age they paused not in one great object. No prize could beguile them, no delusion distract them. Each Roman left the divinity of the Eternal City, destined to march onwards in triumph; in its service every faculty of his mind was given; life, wealth and rest were as nothing to this cause. In this faith they could plan out for the distant future, build up so as to prepare for vast extension, calculate far distant schemes and lay stone by stone the wall of an enduring structure. Hence throughout the great age each Roman was a statesman, for he needed to provide for the future ages of his country; each Roman was a citizen of the world, for all nations were destined to be his fellow-citizens; each Roman could command, for he had learnt to obey and to know that he who commands and he who obeys are but the servants of one higher power—their common fatherland. Contrast this country of Rome with its Horatii and Cincinnatti, with its Decii and Fracchi, with its Reguluses and Scipias—contrast this with our own India before the advent of the British—India distracted internally by faction and feud and externally by foreign

invasion and rapine—India, a prey to Timur or Chengiz Khan, Mohomed of Ghazni or Mohomed Ghor, Nadir Shah or Ahmed Shah, Gulam Kadir or Mohomed Togh-lak—India with no political centre from which political light could radiate, with no firm single ruler whose firm hand could fuse the disorganized mass into one compact whole, with no single national life which could pulse forth and make itself felt in the nook and corner of this vast country. Institute this contrast and the problem with which we set is capable of an easy solution. India has had, no doubt, its sacred literature; has had, no doubt, its moral code. But its religion and morality found no scope to work in the society as a whole and became relegated to families or sects into which the country has been split.

It was not so in ancient Rome, nor is it so in modern Europe. The religion of the Greek and the Roman, though it had not passed beyond the stage of the elemental and hero-worship, had yet as its special characteristic its intimate association with the society. Between the ideal and the actual there was not that apparently impassable gulf that exists at present between the ideal and the actual in India. If the Greek ideal was beauty, you find it embodied in its art and culture. If the Roman ideal was power or love of country, you find it embodied in its ardent imperialism. If the Hebrew ideal was intense belief in a personal God or Jehovah, we find that belief, stamped on the history of the Israelites in whom we find two prominent ideals giving characteristic unity to their history, namely, the idea of their being the people of God and the idea of their inheritance of the promised land. Their political and social life was closely interwoven with, and indeed pervaded by, their faith in their Jehovah as their King and Lord. And the modern Christian ideal as embodied in the best institutions of Christian countries of

Europe and America being a development of the ancient Hebrew ideal, we find in these countries also that intimate association between Society and Religion which characterized the Israelites of old. The Christian ideal as embodied in the person of Jesus being wider and deeper than the Hebrew ideal as presented in the person of Jehovah, has profoundly influenced Europe, medieval and modern, on its moral and spiritual side. That ideal of law and love—nay, love superseding law—that ideal of hope and charity and faith—that ideal of supreme self-consecration to the will of God in process of time, prevailed over the philosophy of Greece, over the might of Rome, over the exuberant energy of the Teuton, the Saxon and the Celt; and while it prevailed over the southern and the northern races it acquired new interpretation, new shape, new force. India too should have its own share.

That Christian ideal has now to awaken the dormant energy of the Indian races and to quicken its moral and spiritual pulse. Thanks to the labours of men like Heber and Martyn, Wilson and Duff, Cary and Marshman, Noble and that revered educationist, Dr. Miller, much has been done in the direction of impressing the ideal of Christian love on the heterogeneous races of India and making them restless for progress and reform on truly moral and spiritual lines. The moral and spiritual life of India has been quickened and the service which the religion of Jesus has rendered and will render, is expressed in the words of the Poet:—

Tho' truths in manhood darkly join,
Deep seated in our mystic frame,
We yield all blessing to the name
Of him that made them current coin;
For wisdom dealt with mortal powers,
Where truth in closest words shall fail,
When truth embodied in a tale
Shall enter in at lowly doors.

"A MOON REVERIE"

BY REGINA MIRIAM BLOCH OF LONDON

O ROUND cold moon, like the yellow world-rose, thou floatest high above through the limitless purple of the universe. Pale, mourning spirit, pregnant with eternal mystery and primordial darkness sailing in ether, towards whom the sun is drawn as by a magnet, to whose cold, unattainable face all hidden things bare their bosoms, from the shameless oceans to the shy lotus hid in the tanks of Hind. To thee, with vast foaming and tremendous desire the breakers obey and rise battling, streaked by the foot-prints of thy silver-sandalled attendants.

O lonely moon, O dead, sore sun, who followest wanly after the day-star with the eternal over-hunger of death for life! Far, far up thou sailest, now obscured in the cloud-veils, now wanly revealed. Thou rulest the tides and the rains of madness: beneath thy mystic spell all the races of the live, and of the quick beasts also are lulled into balmy slumber. Flowers close their heat-drunk chalices before thee, snakes and night-birds waken, mothers tell of thee in airy-tales of the moon-man in European chambers, of a rabbit in Japanese gardens, a warrior's grand-dame in Redfoot wigwams. Lovers vow by thy fickle feminine gleams; wild dogs and bears bay at thee from cavernous hollows.

All the powers of the clammy and immemorial lust flock towards thee; thou glidest across the pyramids in red deserts, the hallowed Taj Mahal, the Ganges river, the savage ruins of Mashona-land. Beneath thy rays the eyelids of the Kamakura Buddhist shine subtly gold-lidded, the Celtic cairns are grey, the flocks glisten diamond, the Austral bush rustles in sleep. O stellar empire in ruin, O mightiest devastation, O symbol of omniscient portent, wild peoples have worshipped thee and passed but thou art yet. Thou wert when God called earth-mother from the ebulliscences, thou wert when the morning stars sang in symphonies of joy, thou wert when it

was night at mid-day above Jerusalem. Thou hast heard the sick Pan pipe amid the hemlocks, the fauns dance upon Aonian Mounts, thou knowest the haunts of the blind and fallen Grecian Gods. Thine ear is great even as the ear of the destined King who shall herald the advent of the Hebrew Messiahs. It has heard the dishevelled Maenads shout in the revels of Bacchus, it has listened to the roar of wild beasts from Roman arenas, the ritual of priests in groves of turpentine, the babbling of Antony to the Cleopatra, Queen on the Nile-shore, the sacred weeping of the Mary mother. It hearkens to the lizards and the nameless fauna sliding among the ruined Babylonian temples where once the sitara and viol cried shrilly from cedarn casements. Thou understandest the African medicine-men howling incantations from the low Kraals, the song of nautch-girls in the cool bazaars, thy trembling light-spears drown in the Titanic wind, voices of Niagara, among the rushing tempest of chill Canadian streams.

From East to West and North to South, from continent to continent thou goest, O Inkosozanna-i-Zulu, Queen of the Heavens. Thou art the crescent symbol of risen Islam, thee men have called by the numerous names of the Baal-spouse—Rabbetna, Dercetis, Ashtaroth, Istar, Anaitis, Janit, Astarte, Mylitta, Aleleth, Athara, Dissa, Jiratha, Jamas, Isis, Luna and Freya! White Fish of the Persina! White Terror of the World, Mother of the Sable Forces and the wise Formorah whom the broken-nosed Splint gazes for ever, stunned and numb beneath the weight of life's keyless riddle beneath whose humid sphere Lilith, the first Adam-wife, combs out the gold net of her tresses and the Loresei and Rhodoep and a thousand other sprites lure away the souls of men like bewitched doves—Sun of the Sleepless, Fallen Fire, Radiant Portal, Immortal Riddle—All Hail.

BE CHEERFUL

TO be morose, or, moody, or, to grieve, is not your nature. You are, as you will have noticed at some seasons, frequently inclined towards relaxation of the unnatural and foreign tension.

Have you at any time paused to know why your native blithesomeness gets coloured, or, dimmed? If you have, you will have had the fortune to grow less moody at the end of such an analysis. If such a desire never found room in your consciousness, if no such pause were possible in your daily routine, let me have a chat with you in the matter. Listen! Whenever you feel a joy, you perceive a change in your constitution, inner as well as outer; a change for a sense of increase in both the spheres of your being. What is this increase owing to? A congenial part of your nature has been tapped and life flows down. This increased energy pervades and spreads out till it reaches the tips of your toes and fingers.

Here is an occasion for forgetting yourself for the nonce. You are elevated to a stage higher than your usual level.

But herein lurk the seeds of danger. You may be drawn out from your seat of glory and, quite oblivious of your true and permanent bliss, get immersed in your miry clothes. The sense and their objects may so stealthily stupefy and intoxicate you that, infatuated by the tinsel shine on them, you will inextricably revel with them, in the nights of bewildered and boisterous mirth. The bodies that have been granted for your use, to suit and serve you as fit instruments, win mastery over you and your progress will be surely retarded. Food should be dosed to them for their bare sustenance and not for their luxury. For when this unlucky day dawns

on you, woe to you. You cannot approach and control them. When the servant rules the master, who is to manage the affairs of the household which guides its movements with fear? Can you not imagine such a state of confusion and anarchy? Why then crown the monkey as king of beasts of the forest, in supercession of many a noble beast?

At this point the pin pricks. For some use or other, man slides down the inclined plane and pain is the drug placed on the path.

Pain produces depression; narrowness and general debility of body and mind. Pain induces and inculcates a sense of self-respect. A sure awareness slowly steals over the man. It rouses the sluggard to activity; it helps him perhaps against his near wish. It makes him shed down his pleasure-seeking tendencies and puts him on his guard. It shows him the necessity for self-examination, an examination that conduces to a knowledge of his real nature. He has then no faith in appearances. He dives deep into everything and in the long run sees every thing in its real proportions and strikes out agreeable harmony out of his surroundings.

Pain then is the inner side of pleasure. Pleasure starts and pain completes the process. They form the two sides resting upon joyfulness, the true nature of man.

Pleasure expands and pain contracts. This contraction is merely conservation of energy and on this strength the nature of the man spreads, and prepares him for future conflicts and future friendships. To grow is oft to suffer and to suffer means to be cheerful of nature, inasmuch as the man moves and works as a faithful servant who loves his work and performs it as his master's, and for his masters.

STRAY NOTES

Successful women were not always of irreproachable beauty or modelling. Thus the Princess d'Eooli of Louis XV's time was one-eyed, the slit of Montespan's mouth reached her ears, Muc de Maintenon, was thin. Da Valliere lame, Gabrielle d'Estrees one-armed, Anne de Boleyn six-fingered.

Pope Sixtus VI had six fingers; so Joseph has been pictured by Raphael in his picture of the marriage

of the Virgin to Joseph to have had six toes. This sixth sense is said to indicate the faculty of prophetic dreams. According to the New Testament Joseph received his instructions in dreams. It is said that the sixth sense will, in the coming generations, be the common property of mankind and will connote all that may be conveyed by what is known as the spiritual senses, *Gnanachakshus*.

The birds perform the most careful toilets of any creatures, and curiously enough, they carry on their own dainty little persons' aid to beauty" which few of us would suspect them of possessing. Cold cream and vaseline, Fuller's earth and pearl-powder, brilliantine and pomatum—all of these are in daily use among the birds, though few enjoy all of them at once. 'rue, mud serves for cold cream and vaseline, and, mostly common dust for pearl-powder and Fuller's earth; but the brilliantine is actually carried by the birds that use it in a small and handy reservoir on the upper surface of the tail.

Under this heading, an interview is published in which is announced the important news that "a solution of Nitro-Bacterine has been discovered the efficacy of which is not limited to leguminous plants, but which seems to affect beneficially all plants, from wheat to

onions, and from calceolarias to strawberries." Professor Bottomley thinks that "Nitro Bacterine not only expedites the growth, but enables the plant to keep on producing when otherwise it would have considered it had done its year's work and rested upon its laurels." Practical men, gardeners and agriculturists, will be immensely benefited by this interesting discovery which, from the descriptions given bids fair to become a veritable god-send to suffering agriculturists all over the world. We will keenly watch the further developments of the application of this solution by all experimenters.

Our readers are aware of the experiments conducted with remarkable success by Professor Bottomley introduced to the world by Mr. W. T. Stead of the "Review of Reviews." He (Prof. Bottomley) the head of the Botanical Department of King's College, London, has specially studied the nitrifying bacteria of the soil and obtained success proving of immense interest to the agricultural community. And Mr. Stead, "the hero of many forlorn hopes," as designated by a writer in the "World's Work" for November, recommended the farming world to him and our readers know, with what consequences.

Now comes forward another champion of the cause in the person of Mr. Robert H. Elliot, "the well-known originator of the Clifton Park system of farming." Mr. Elliot's situation is summarised in the following para:—

"The success of our agriculture depends in the first place, not, as the average farmer says on raising prices, but on the cheapening of production. Second, the cheapest food for stock is grass. Third, the cheapest manure for soil is a turf composed largely of deep-rooting plants. Finally, the cheapest, deepest, and best tillers, drainers and warmers of the soil are the roots of plants." Will poor India rise to the requirements of the hour and raise a Bottomley? or, some magnetiser of the soil?

NOTES AND COMMENTS.

Under the heading "Mental Assassination," there appears an instructive editorial article in the English weekly (of June 11) entitled *The Two Worlds*. While discussing the subject of secret assassination, the methods of Black Art, of the sorcerers, of the witches and wizards, are severely condemned. 'Absent treatment' in Hypnotism is adversely criticised. The practices of the New Thought need to be most carefully watched at its teachings, in regard to our mental powers, most carefully safeguarded from evilly-disposed and unscrupulous persons. In this connection the subject of slander is also treated as a form of mental assassination.

"There is, however, a form of mental assassination which is a real and horrible fact. The law calls it slander, morals define it as false witness against one's neighbour, socially it is called gossip, and children describe it as talebearing. A single word may ruin maid or mother, boy, youth or man, blast the reputation of a lifetime, send a man to jail or make him an outcast for the rest of his life. The childish gossip which is recklessly flung around in many circles is as murderous as a poison. Half words, hints and innuendoes, a shrug of the shoulders, and the deed is done.—Have nothing to do with it or them who indulge in it. Flee from them as you would from a pestilence; first, metaphorically, smiting them hip and thigh with your moral sword, and showing them that no more despicable creature crawls the green earth than the slanderer of his fellows, for in very truth he is a mental assassin, whose words are steeped in venom thrice poisoned with every evil tincture distilled from a hellish mind."

Increasing attention is being paid to India in Parliament. Indian questions in the British Parliament. The Midnapore enquiry has attracted much attention in England and the methods of the

Indian police are quite a revelation to the British public. Questions were asked in the House of Commons whether the Government was prepared to reconsider the cases of the unfortunate Bengal Deportees who were deported in December last, chiefly on the strength of the police evidence. For such evidence crumbled to pieces at the Calcutta High Court, when the learned judgment was given in the Midnapore Bomb case. Sir Henry Cotton, Mr. Mackarness and Dr Rutherford were persistent in eliciting answers from the Ministers on the question of the nine deportees. Though the answers were not all satisfactory, it is understood that the Government contemplates consideration of their (deportees) case on the 1st of July. It is still officially defended that besides the police evidence the Government of India had other evidences on which they had acted in enforcing the Regulation of deportation. Not only did Mr. Mackarness persist in putting a number of questions bearing on the subject but introduced a Bill amending the obsolete Regulation of 1818, whereby the private rights of British Indian subjects might be safeguarded and the specific offence might not only be defined in the Penal Code but might be mentioned in the warrant of arrest, and that once in three months the case of a deportee might be considered. The Bill was read for the first time in the House of Commons. Although the Bill does not seek to materially alter the obnoxious Regulation but endeavours to place it on the same footing as the Irish Coercion Act. Even such a slight modification of the law, when passed, will be deemed a boon to Indian public men who now are liable to be deported without any definite or specific charge or trial and detained as long as it was the pleasure of the Government to do so. Indian public will, therefore, feel thankful to Mr. Mackarness and other friends of India in

the House of Commons for the deep interest they evince in the welfare of India and for their earnest endeavours to do justice to their fellow subjects in the East.

The third week of June was a week of Conferences and Berhampore in Ganjam was the scene of public activities. The South Indian Industrial Conference was held on Wednesday, the 16th June, under the presidency of Mr. K. Perrazu Pantulu. The presidential address covered a very wide ground and included a variety of interesting topics—agriculture, sugar industry, horticulture, sericulture, cotton industry, manual training, and commercial education. Mr. Perrazu concluded his able address in these words:—"Of course, we leave no stone unturned to see that Government does its part in imparting to the people sound education and useful knowledge. It is true that Government has neglected much of its duty in this matter but have we done ours? Our motto shall be 'self-help.' The spirit of self-help is the root of all genuine growth in the individual, and exhibited in the lives of many, constitutes the true source of national vigour and strength." Mr. C. W. E. Cotton, I. C. S., Acting Director of Industries, delivered an instructive speech, and stated that "in attending this Conference my object is to obtain inspiration and encouragement from you rather than to thrust any of my own views upon your acceptance." Also he assured the delegates assembled how much he had at heart the industrial development of this great Presidency and added that he should gladly welcome and assimilate so far as it was consistent with the policy of Government any practical suggestion, or advice which they (those assembled) were willing to give him. Of the subjects dealt with at the Conference, the leading ones were Civil and Mechanical Engineering, Co-operation of Zamindars and landed proprietors, private enterprises,

Technical Education Fund, and Swadeshi Movement.

Following the Provincial Conference was held the Social Conference on Sunday, the 20th June, at Berhampore. Mr. V. Jogiah Pantulu as Chairman of the Reception Committee welcomed the delegates and the Hon. Mr. B. N. Sarma, as President of the Conference, delivered a brilliant address. It deserves to be read in its entirety. For it is so full of valuable information that no social reformer can afford to neglect its perusal. Eleven resolutions were passed at the sittings and they related to education of women, age of marriage, position of widows, inter-marriage and inter-dining, depressed classes, total abstinence and social purity, foreign travel, religious endowments and organised work.

The sixteenth Madras Provincial Conference held its sittings at Berhampore on the 17th, 18th and 19th June 1909, under the distinguished presidency of Rao Bahadur M. Adinarayana Iyah Garu. Mr. G. A. Raghava Row, as Chairman of the Reception Committee, welcomed the delegates and dwelt mainly on the subjects relating to the province and also touched upon the coming reforms under the new Indian Councils Act.

The Presidential Address deals with a variety of subjects and is a masterly presentation of lucid facts, all told with an authority and responsibility that official experience alone knows. Reform proposals, Decentralisation Commission and Land Revenue receive the most prominent attention. Other subjects dealt with are irrigation; high prices; education, liberal, industrial and technical; and religious endowments. As an expert in revenue matters, he handled in a very able manner the land revenue problem. The whole address ought to be read by all those interested in the cause of

Indian political reform. There was however one important omission in the address, namely, the treatment of Indians in South Africa. Sobriety and judgment, thoughtfulness and experience, and wisdom and counsel were displayed in the impressive address which concluded in the following words:—

"Before I close, I would like once again to bid you remember that, though a new and hopeful chapter in the history of the country is opening before us, we must not allow ourselves to be blinded by the glamour and vision of a distant and unrealized future, to the practical work of the present day. They are limitations which we cannot transgress without injuring the cause of the country, and there can be no progress without willing service and ungrudging obedience to discipline. Let us not forget that as we acquit ourselves in the new sphere of work opened to us, so shall we be judged. We carry in our hands not only our own individual reputations, but also the future destiny of our land. Traducers may sometimes cross our path, but if we continue to do our work in a spirit of unflinching rectitude, the voice of calumny can do us no harm. For the pride and arrogance of our exclusiveness we have paid the penalty in our long-endured humiliation. A new feeling of brotherhood and unity is throbbing in our veins. We must convert it into a living impulse of action. There are large masses of our countrymen who have a just cause of complaint against us for the injuries they have suffered from our neglect of them. We owe them reparation which cannot any longer be delayed. There can be no real political progress without a betterment of the social conditions, and this needs increasing recognition at our hands. I do not want to damp your ardour, but only to impress on you that there is a great deal of spade work to be done before we can lift our eyes to the visions of political emancipation we all cherish in our hearts. I believe as strongly as any of you that a glorious future awaits our hallowed land of *Aryavarta*. But the path of progress is not an easy one, and there are many obstacles in the way which must be steadily overcome and which

will tax all our strength. A spirit of unworldliness developed into a narrow groove has been the cause of our weakness in the past. That spirit, however, has always rested on the noble principle of self-sacrifice, which is our ancient heritage and which still continues to influence our daily life in a large measure. We must learn to apply it on a wider stage and in the service of an enlarged humanity. And if we face the problems confronting us with patience and in a spirit of large self-sacrifice, we may leave the future of the country to the high Providence which shapes our destinies, in the confident hope that this ancient land, which has survived so many trials, may yet achieve an honorable place in the sisterhood of nations, owing dutiful allegiance to the suzerainty of England."

In connection with the celebration of the second Co-operators' Day at Triplicane, Babu Ambicharan Ukil of the Indian Co-operative Union sent the following letter to Mr. S. Venkataramana Aiyar, B.A., B.L., of the Triplicane Co-operative Society.

"DEAR SIR.—It was with the greatest delight and interest that I perused the other day, your paper read at the celebration of the first Co-operators' Day in this City. I received the first copy through the kindness of our mutual friend and indefatigable Co-operator, Professor T. S. Subramania Aiyar, M. A., L.T. I venture to say that your unique celebration, repeated also this year, has come to stay as an inspiring and abiding institution to strengthen Co-operation all over India and mark the beginnings of a new era in recent Indian History. But let me congratulate you most of all, on the signal success you have attained in telling in a charming way the instructive story of the first days of the Co-operative movement in Madras. I quite agree with you that it was through the valiant efforts of yourself and other valuable colleagues, inspired as you doubtless were by the noble enthusiasm and example of Professor T. K. Hanumanta Rao, that the movement could be said to have made a real start in India. Your very kind references to my humble connection with it, I

must put down the unique virtues of charity and hospitality which are so conspicuous in the dear South, and of which I can speak with some degree of authority, as the very flattering remarks in reference to my poor self prove beyond doubt.

But at the same time I am averse to losing this opportunity of calling your attention, as the future historiographer of the movement in India, to a few facts more, which if made known to the public, will make the record more accurate.

The facts are these:—

I was present at both the meetings at Mr. Srinivasa Sastriar's house, the first of which was devoted to a little speech from me bringing to Madras the message of Co-operation as practised by the famous Rochdalers of England and, following them, in a humble way, by the Indian Pioneers of Calcutta. After that, there were some more lectures bearing on the same subject at Mylapore under the auspices of the Mylapore Club, at which the Hon'ble Mr. V. Krishnasawmy Aiyar was pleased to preside, and at the Triplicane Literary Society's premises at which Professor Swaminatha Aiyar, M. A., L. T., was good enough to occupy the chair.

It was decided after some discussion during my sojourn of over a month that a Co-operative Store of the Rochdale type should be started at Triplicane, beginning with the supply of groceries to members, but not declining to deal with others, if they conformed to the rule of cash dealings.

For the actual formation of the Society a meeting was held at the house of our good friend Mr. Srinivasa Sastriar, B. A., L. T., who was then the Head-master of the Triplicane High School.

The Presidential chair was generously bestowed on me, and rules were drafted by me similar to those of the Indian Pioneer's rules at the request

of the members present, although they were not afterwards required, as they were better advised later on.

The actual opening of the Stores could not be made at once or in my presence as most of you wished, as far as I remember, but the place and first officers, of course, all honorary, were however, selected in consultation with me, which marks a rare goodness in you. Further, the scheme delivering a series of Co-operative lectures was also mooted with me, and at the request of Professor T. K. Hanumanta Rao, B. A., L. T., I also drew up a scheme of the various lectures as I contemplated, a copy of which, I hope, can still be found in my bundle of Co-operative papers.

On the very first day of these lectures, arranged to be delivered at the Triplicane Literary Society's rooms, I was present and was even able to take part as one of the speakers, who came late, having had to arrange to leave for Calcutta the next day, as I was suddenly called to take the place of Professor of Philosophy at the Central Hindu College, Benares. Although I had so suddenly to return home, the glowing remembrance of the kindness, sincerity and hospitality of my Co-operative brethren of Triplicane assured me always that before long the Store would be an accomplished fact, and a unique and conspicuous fact too, which the rare enthusiasm and earnestness of my associates left little room for doubting.

But the last thought of all, I must confess, was the lingering and not very Co-operative desire to figure again as the voracious eater of the delicious sweets so nobly and equitably distributed by our good host Mr. Srinivasa Sastriar, after the opening day's proceedings were over, which were religiously devoted to Co-operative Society-making, in his hospitable house, where everything fit to grow and flourish takes root at once and thrives so rapidly."

BABU SURENDRANATH BANERJEA
AT THE IMPERIAL PRESS CONFERENCE

MY LORD AND GENTLEMEN,—In the observations which your Lordship was pleased to address to us, and which we all listened to with great interest and attention, and if I may add for myself, without impertinence, with very great admiration, you referred to the predominance of the English tongue. My Lord, nowhere is that predominance more marked than in my own country. The English language has been the means of uniting the varied races and religions, the peoples and complexities of our multiform civilisation, in the golden chains of indissoluble union. It is our *Lingua Franca* and common means of communication, north, south, east and west. All are bound together by the common medium of the English language. Under the influence of the English language and English literature—and in this matter I am not guilty of the slightest exaggeration when I say that in India the dry bones of the valley have become instinct with life—English language and literature have brought about the most stupendous transformation in the life-time of our generation. New ideas have taken possession of men's minds. New impulses have filled their hearts, and a new spirit is visible in the land. English language and English literature has communicated the promethean spark which has galvanised us into a new life. This is one of the most glorious achievements of the English race in the East. We had no newspapers before the establishment of British control. The first newspaper which was in India was published in 1817 and in Bengal. Thus, in this, as in other matters, I am proud to say that my Province has taken a lead. The Press has controlled the judgment, the conscience, the mind, and the religion of all India. Being of British origin, it partakes of the virtues and of the defects of its parentage. Its heredity is marked on every phase of the situation. There is no quality for which the Britisher—and when I speak of the Britisher I include his kinsman over the seas—there is no quality for which the Britisher is more noted than the variety

of his grumbling. He is a past master in the art, and, therefore, it is no wonder that that great authority, Sir William Hunter, has described the Native Press as "His Majesty's Opposition always in Opposition." I dissent from that view completely. On the contrary, we are often proud to support the Government and accord to it a whole-hearted measure of support. And, my Lord, if I may refer to a personal event, I hope and trust that I may be excused. The whole of the Indian press welcomed with enthusiasm and gratitude your Lordship's scheme of Reform on behalf of India. For we felt it to be a distinctly genuine effort on the part of the Government to associate the democracy with the administration of India. We did not, indeed, get all that we want. For instance, we wanted the power of the purse, but we did not get it. At the same time, we believe that it was a notable advance in the process of evolution, which is bound to give us a definite, effective, and real measure of self Government. We are not under any illusions. We knew perfectly well the limitations of the scheme. But the Government provided the machinery which would enable the Government to place itself in touch with popular opinion and would enable the representatives of the people to exercise an effective measure of indirect pressure on the Government, and, therefore, we felt that it was a scheme which ought to be welcomed. We felt that if we were patient and persevering we should in time get what we wanted and be admitted into the great Confederacy of Free States acknowledging England as their august mother. Here, at any rate, there was no opposition, but absolutely whole-hearted support. My Lord, the Indian Press is the youngest branch of the Imperial Press, and I claim for it that it is the promise of action of noble stock. God grant that it may increase in power, in strength, and in usefulness and responsibility, to the good credit of ourselves and the glory of the British Empire to which we all have the honour to belong.

THE ARYA

OLD SERIES:
VOL. VIII

MADRAS AUGUST 1909

NEW SERIES:
VOL. I
No. II

BLACK AND WHITE MAGIC IN THE EAST

BY ANNIE BESANT

A CERTAIN glamour, as the strange ways and secret things, hangs over the East, despite Cook's tourists and the many volumes issued by globe-trotters. And it is true that "East is East," however much the veneer of a foreign civilisation may hide from foreign eyes the ancient, inwrought patterns that belong to the East alone. Those who live as friend with friends among eastern peoples, who share their deeper views and hence can understand the overgrowth of superstitions, who take their attitude towards life, and hence can sympathise with the resultants in action among the more childlike and ignorant of the population—only those can see what there is of truth in the white and black magic which is a recognised constituent in eastern life.

A NATURAL SCIENCE

The philosophy that underlies alike white and black magic is simple enough. This physical world is not an isolated sphere, whirling through space with only its burden of minerals, vegetables, animals and men, its recognised and respectable inhabitants. Even this globe carries on it myriads of beings invisible to the normal eyes of men, 'elementals,' beings of the earth, the water, the fire, and the air, who mingle unseen with the human denizens, who shape the minerals, who guide vegetable evolution, who tend and modify animal types, and form the life

side of nature, embodying its forces, and serving as the consciousness of its laws. The fairies of Shakespeare, the brownies and elves of popular folk-lore, the little men of unsophisticated villagers—these are not the graceful empty fantasies of a child-humanity but are beings as real as the visible dwellers upon earth. And above these are wiser and stronger lives, who do not belong to the unseen races of earth and air, but who have their habit at in other worlds, indissolubly intermingled and interlocked with the physical. These also take a benevolent interest in human affairs, and may be reached by suitable methods, and they rule nature in a way comparable to the rule of a learned and capable scientist, but with an insight immensely greater than his, and consequently with a power that outvies his a myriad-fold. To the Eastern, all nature is instinct with life, with consciousness; its outer forms, to him, are but the garments of an ever diversifying life, and he sees the life peeping through every mask of matter, and is never surprised that it should manifest in unaccustomed ways. The 'miraculous' is to him the natural, because he only sees in it the intelligent action of living beings who control forces that he has not yet himself mastered, but forces that are as natural as those which he utilises every day. If he asks a 'Deva'—a non-human intelligence, an 'angel'—to do something for him that he cannot do for himself,

he asks it as a child would ask his father to give him a thing which is out of his own reach. If he sees a 'wise man' perform some unusual feat, he takes it for granted that he has learned to use some of the 'elemental' beings mentioned above, and is by no means disturbed by the phenomena manifested. He does not even regard such a wonder-worker with any special respect, unless his claim to respect is proved in some way quite other than the exhibition of power over elementals. Western people will never understand eastern life, unless they can appreciate intelligently and sympathetically, this view of nature universally held. From this standpoint magic, 'the great science' is purely a natural science, in which the human will, strengthened to a high degree, and directed by an enlightened intelligence, controls forces not generally understood, and works by methods unknown to the 'profane.'

THE WHITE MAGICIAN

In purely white magic, a long course of refined and rigorous temperance, verging on asceticism, has rendered the body at once sensitive and vigorous; prolonged and strenuous thinking (meditation) has increased the powers of the mind; and the will has been sedulously cultivated by exercise. The result of this triple training is the opening up of the finer senses, the power of intense concentration of thought, and the possession of an iron will. Thus is the white magician equipped. He will foretell the future, see events occurring at a distance, read thoughts, heal sickness, relieve distress, instruct those whom he regards as worthy, but will never make an exhibition of his skill for the satisfaction of idle curiosity. He will shew his pupils many things, that they may the better understand natural laws, but he will never work for money, nor accept any remuneration for the benefits he may bestow.

The ordinary wonder-worker in India may be described as a 'grey magician.' He is not

black, for he harms none; he is not white, for he works for money, and is ever ready to shew off his skill in return for rupees. He has two chief ways of working, by imposing a collective hallucination on the spectators, and by utilising the before-mentioned 'elementals' to fetch and carry for him. The first he uses for impossible feats, such as the basket-trick, when really performed; the second for the bringing of objects, for their disappearance or transport, etc. A third method is the use of certain sounds, of vibrations which cause unusual results.

FEATS OF GREY MAGIC

For instance, lately, a group of my personal friends allowed an Indian to perform his feats before them. Among other things he called to himself various small objects he had with him, arranging them at a certain distance and beckoning to them; a gentleman present not unnaturally thought that these little objects might be drawn along the ground by very thin threads or hairs. The Indian asked if the gentleman had a rupee in his pocket, if he would put it on the ground, and let him keep it if he could attract it to him. The gentleman consented, put down his rupee, and saw it slowly wobble itself along the floor to the beckoning hand of the magician.

On another occasion, I saw a man who had some elementals at his command, and who performed two real feats of magic. He was naked to the waist, and he stood on the bare floor of our verandah, in the middle of our circle, near a small table with which we had provided him; he placed on it a small box with three drawers, which he allowed us to handle at will, and a transparent glass bottle containing a spirituous liquor of some sort; he further asked for a small earthen vessel, and we gave him a common slop-basin. He collected (I think, three) small objects from our party, asked for a strip of cloth,

rolled them up tightly and put them in the slop-basin, into which he then poured his liquor; he asked if there was a well near, and, on being told that there was one in the back yard, he took out the roll and gave it to me, asking me to throw it down the well. Some one said that he had probably slipped out the watches, and he angrily seized the little parcel from my hand, and shook out of it the watches; he rolled them up again, muttering crossly, and returned them to me, and I walked away to the well and threw them in. One or two remained to guard the well; I walked back to where the magician was standing, also under guard of careful eyes. He raised one big bare arm into the air above his head, the hand open and empty; in another moment, the dripping packet was in the hand, and he rolled out the watches on the table. Such a feat done in the conjurer's own hall, with the conjurer dressed and removed from the spectators, might well have been a trick; but how could this half-naked Indian, in our verandah and with our table, standing in the middle of us in broad daylight, perform it as a trick? He then offered to bring us any thing that was in India; we chose a peculiar sweetmeat, only made in one place and that place over a hundred miles away; he pulled out a drawer of his cabinet, and began shovelling out the sweetmeat with both hands; he continued to do so till there was a pile much larger than the cabinet, and we stopped him. The sweets were those asked for, and we distributed them among the village children.

A well-known feat of grey magic, which I have not myself seen, but which was seen by a friend of mine a B. Sc., M. B., and B. D. of London University, is the 'rope trick.' This lady, in Durat was called by a friend to a window overlooking the street, and saw a man in the street who threw the end of a rope into the air, retaining the other end in his hand. The loose end, instead of falling down again, as a respectable rope should

have done, remained suspended, as though hooked to an invisible support. A small boy climbed up the rope, as up a pole, balanced himself on the top, and vanished. Presently he re-appeared on the ground and he and the man walked off.

THE TERRORS OF BLACK MAGIC

The practice of black magic is, unfortunately, not unusual; men, for a sum of money, will injure or destroy an enemy of the donor. The method is to secure something belonging to the intended victim, preferably a piece of his hair. Various unclean ingredients are collected, and an offering is made to some elemental of destruction, with appropriate Mantras—sequences of sounds, i. e., of vibrations. The vibratory wave is directed against the victim, and he dies. A servant of my own, a strong healthy young fellow, fell a victim to this nefarious art. He had taken the place of a discharged servant, who vowed to do him injury. One morning, he suddenly complained of feeling sick, and sat down; there was a violent rush of blood from his nose; he fell back, and was dead in twenty minutes, before the doctor we sent for had arrived. The doctor could give no explanation. From the nature of the death, we concluded it was a 'murder by magic, and later, the performer went to the bereaved father—the victim was an only son—and confessed with many tears that the murder was his work, but pleaded that he did not know against whom his murderous work was directed. The heart-broken father—who never recovered from the shock—forgave him, with the solid belief in divine law which is characteristic of the Indian.

Such things surround us, who live in India, who have our eyes open to the ideas and ways of our fellow-citizens, and who study what we do not at first understand, instead of deriding or despising it. Many powers have Nature locked away within her treasure-house, and the only keys to that

treasure-house are knowledge and will. Both White and Black Magicians possess these keys, and therefore the doors of the treasure-house swing open for both; the difference between the White and the Black Magician lies in motive and in action; the White works unselfishly to benefit others, and seeks nothing for himself; the Black works for his own ends, and injures others if it serves his own

purposes; the one works in union with the Principle of Love, the other in union with the Principle of Hate. And each reaps according to the seed which he has sown: to the one, an ever-increasing life and peace; to the other an ever-increasing change and turmoil, till he "learns the law which is good, and the insight which is Light."

THE FATE OF THE WORLD'S FOUR CONQUERORS

By J. C. RINGHAM

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"For the Flag," "Lest we forget" &c., &c.

GLANCING at the fate of the world's four conquerors, one is struck to see how they fell from their high estate, and perished miserably unmourned, except by a faithful few.

There was Alexander, well called "the Great," who after having climbed the dizzy heights of his ambition, and with his temple bound with the chaplets dipped in the blood of countless nations, looked down upon a conquered world, and wept that there was not another world for him to conquer, set a city on fire, and died in a scene of debauch.

Then look at Hannibal, after having, to the astonishment and consternation of Rome, passed the Alps; after having put to flight the armies of the "Mistress of the world," and stripped three bushels of golden rings from the fingers of her slaughtered knights, and made her very foundations quake, fled from his country, hated by those who had exultingly united his name to that of their god, and called him Hannibal, and died at last by poison, administered by his own hands, unlamented and unwept, in a foreign land.

Then look at Julius Cæsar, after having conquered eight-hundred cities, and dyed his garments in the blood of one-million of his countrymen, and having pursued to death the last of his enemies, and on earth, was miser-

ably assassinated by those he considered as his nearest friends, and in that very place the attainment of which had been his greatest ambition; thus it was that the stilettos of a band of miscreants robbed the world of its greatest man, for even Alexander, though more remarkable as a conqueror, did not possess the varied genius and practical sense of the Roman Dictator.

And look at Bonaparte, whose mandate Kings and Popes obeyed, after having filled the earth with the terror of his name, after having deluged Europe with tears and blood, and clothed the world in sackcloth, closed his days in lonely banishment, almost literally exiled from the world, yet where he could sometimes see his country's banner waving over the deep, but which would not or could not bring him out!

Thus those four men who, from the peculiar situation of their portraits, seem to stand as the representatives of all those whom the world call great—those four who, each in turn, made the earth tremble to the very centre by their simple tread—severally died, one by intoxication, or as some suppose, by poison, mingled with his wine; one of suicide: one assassinated by his supposed friends; and one a lonely exile. Truly in these cases, we may safely say "How the mighty are fallen!"

THE TEMPLES OF THE WEST COAST

I. CHENGANOOR

By R. KULATHU AIYAR

INDIA is the cradle of faith and also of faith-centres of the old magnificent days when the gods walked over this stumbling, muddy crest of Adi-sesha, the primeval serpent, the couch of Nārāyana playing above, below and within the waters of the manifested and the unmanifested; and further the emblem of will and wisdom. Faith in the things unseen is and becomes also the faith in the seen; the process being the overflow of the grace of those masters of the seen, who demonstrated the unseen in themselves and in their surroundings, and brought the lovers of only the seen to their knees and elevated them over their shoulders, so to-day, to enable them to get a glimpse of the unseen. To a master of the seen, there appears no unseen; for the seen and the unseen are one indeed, or, two aspects of one; or, a reflection, in a limited and non-responsive medium, of the Supreme Reality behind all appearances. This Reality once seen, all else is seen; merely because there is then nothing 'else' to the Seer. It becomes a dutiful servant of its own faithful servant, inasmuch as this faith in the unseen, the omnipresent, subdues through the evergreen, fragrant garlands of love, the so-called unseen Reality standing in bold relief over the dark background of the seen and empowers its possessor to raise mountains, to divert the course of rivers, to raise the physically dead, to conquer whole armies of formidable power, to leap over vast oceans; in short, to proclaim in the clearest voice the glory of the Parent, the lever upon which it works; the valve that closes upon the stiff-necked Intel-

lect, but readily recedes at the touch of molten emotion that becomes its surroundings on the first appearance of a tear over their face,—the seen, the outer aspect of the inner invisible. This train with activity between, shaking hands with both, completes the form of the Reality discernible in all gross forms. It is this form that the old sages have illustrated in themselves and that resides unknown in the common mass of humanity. This impersonal form of the Absolute Reality becomes, in its downward descent, the unfathomable vital energy with which manifestation has been saturated and which overflows its banks, so to speak. This Absolute Energy, this Brahma Sakti has not yet been fully known to man, as it can never be. Even the Mukta soaring in the highest heavens gets abashed at its sight.

This Brahma Sakti in gross forms is known as Jeevasakti which, like her parent, is triangular, of Sringataka form; otherwise described, it has three coils. In its full blossom it turns an ordinary person into an Avatara on earth; whereas in the ordinary person it lies coiled with its tail in the mouth. In such a position, it strangles the Jeeva whose innate identity of nature with its father in heaven is clouded as long as the last coil lasts. But when the Jeeva blooms, when the petals are burst asunder and the flower throws out its many hands towards the fructifying rays of the sun, this Sakti is in evidence of the all-pervading Brahma Sakti. As it has been said above, this Jeevasakti has three coils and these are Intellect, Emotion and Activity, or, in Sanskrit terminology, Inana, Ichcha and

Note:—In this series, with the kind help of our friends, the history of every sacred place of worship in Malabar, Travancore and other places will be published, as often as possible. Information, traditional and otherwise, will be laid before the public, who will in this wise be conveniently put in possession of the Puranic teaching on this subject, known under the name of Sthalapuranas. Friends in other parts of India will, it is hoped, take up this hint and work it out on behalf of the "Arya." Contributions on this head will be gratefully received.—Ed. "Arya"

Kriya. And this Sakti is otherwise understood by the wise as Faith. Through this faith a man can, Ganesha-like, destroy the magic figures of the Daityas—the passions of his mind. When godward applied, when it is realised in its right aspect, it is the supreme Sakti, over which sleeps Narayana. At this stage, the sages have agreed to name this Sakti as Adi-sesha, the first of those that stayed away, without entering into the regions beyond, the bliss eternal, solely to help the limping humanity on to their levels and yet higher. This picture of Narayana reposing on this Adi-sesha is very suggestive.

In every form of matter in this universe this picture can be seen reflected clearly to a trained eye. This triple-faced energy of the first Sesha has its counterpart in the nature of man and also in his physical body. In the latter it assumes the form of the mysterious Kundalini located in the Mooladhara Chakra, with its aspect of the electric power of transmuting the physical dress into physical gold and of opening the gates of the several stages of human development on to the holiest of the holies, while in the tenement of the flesh. The lower being but a puny reproduction of the higher, the higher powers of this Sakti, known in the loftiest realms as Brahma Sakti, are to be recognized through this Kundalini.

In man's nature this reflected Sakti appears as faith; for without emotion, intellect and power of faith is possible in any sense. How can this faith be developed in man, so as to enable him to destroy the chains forged by him round his feet?

This is an important question touching the practical philosophy of man's existence. The mouth of the serpent that is devouring its own tail should be separated and the hood raised aloft in its native glory hissing with the eternal bliss of having been separated into the bed of the Absolute. How to effect this separation?

Faith being the three folds of the serpent, viz., intellect, emotion and action; these aspects should be refined. In other words, the process of refinement lies in the other being weaned away from the lower pleasures of the body and the mind and thus the tail tasting insipid the serpent raises its head and perceives. Perceive it does the vain glamour and futility of the lower developments of itself and, slowly learning to realise its divine, higher nature, it recognises its master and looks beyond. Glancing beyond, it feels its energy benumbed and that its path lay through hate and fear, a species of hate. This hate hid in its heat, egoism and selfishness of a refined and elastic sort. So it goes to its old companions and finds that they had still some sparks of life left in them. Then it expands to empty them out into lesser and lesser outlets and in this attempt its eyes have been pinned to the lotus feet of Lakshmi, the goddess of Love. She is duly propitiated and through her grace it learns to love what it had long hated and to serve all in a spirit of disinterested Love. It soon finds that his friends who were in its younger days its welcome and unwelcome masters have become its dutiful and loyal servants. What happened to be lower ascend to the higher levels and the passions for selfishness become those for selflessness.

In this way, through the loving service of the divine humanity, this faith, this Jeeva-sakti, reaches the lotus feet of the Absolute Reality and now under the blessings of the Iswara of the solar system to which the Jeevasakti appertains, it spreads itself out proportionately to the wishes of the sleeper thereon, through certain stages of further advancement in spirituality which it is now foreign to our purpose to dwell on.

It will thus be clearly seen that through faith, well reasoned out faith, in the things unseen as well as in those seen (if such a distinction be necessary), makes a god of the man. Translated in the terms of our mythology, it corresponds to the Aditya.

which the Absolute ever reclines. Be it a fit of mythology or allegory, or an occult fact in nature and in man, this picture of Narayana shines out of our surroundings dark and bright, in every moment of our life on earth. Maker of his own environments, man with his veiled insight never fails to perceive only the tail of the serpent in its mouth. To remove the veil and then to separate the serpent's mouth from its tail is said to be possible for the fortunate few who see the whole picture everywhere in themselves, in their inner nature and in nature, their necessary surroundings, the reflection of his own character in his surroundings, just as Narayana has assumed this particular form for his present Universe, his surroundings, so must man, a miniature Narayana, should understand his own nature and the outside nature and make the part grow into its whole; in other words, the man must discern his own character as reflected in his surroundings and, turning them to his best advantage picture to himself the occult law of Narayana on the Serpent with its hood over his head and with Lakshmi at his feet.

To picture this is to use one's imagination scientifically, and to utilise this picture to advantage is made possible through faith alone. Faith being in itself a scientific use of the imagination. For without this faith, without this scientific use of the imagination, no meditation can be rendered useful; and meditation leads man to God.

To render the scientific use of the imagination possible, to cultivate the latent faith in man, our sages have devised several effective measures.

The most effective of such means is the voluminous literature popularly known as Puranas. In my opinion the Puranas form the most fruitful soil for the scientific use of the imagination and the prolific use of faith in one's own self and faith as reflected in one's surroundings.

Followers of Hindu Religion, we believe that the earth on which we tread is sacred and that, having two aspects, a spiritual and material one, she stands in close relationship with the other divine beings that course through the earth for its betterment. We hear of the highest Devas descending to earth occasionally. The lower Devas frequently get down into human bodies and help the crying man; the hungry mouth, the stumbling foot, &c. In those days when the Gods and the Rishis conversed freely with men, the latter in their unbounded sympathy for their fallen brethren, invoked the aid of the Devas, higher and lower and with the help of Mantras, established in fit spot divine coincidence between the earth and the Devas,—always with a view to enable man to discover in himself and out of himself the Sringataka form of Jeeva-sakti and also of Brahma Sakti, in other words, to render the scientific use of the Imagination, possible, to rouse to useful activity the sleeping faith in man.

This in brief is the origin of the sacred places scattered all over India. Every spot of earth has a Purana of its own and is closely connected with the personages of the great epics and Puranas of Vyasa. Sometimes it relates the travels of some king; the life and doings of a Bhakta frequently. Any person who intelligently and patiently reads with devotion any such Purana cannot but feel it to be the fittest spot for the use of the Imagination on scientific lines for the fit devotee whose duty, it is clear, ought to be to choose the place best suited for his temperament.

Faith then is another name for the scientific use of the Imagination which, in its beginnings at least, chimes in beautifully with a devotee's temperament, which in its turn is reflected in his surroundings prepared by himself for his growth, while on earth at a previous juncture.

The scientific use of one's Imagination is possible only in sacred spots, on earth, or, in

one's own heart. The former method being the easier of the two, a beginner should in the circumstances avail himself of the opportunities placed in his path by the all-wise sages and gods. These opportunities are everywhere in evidence on the face of the earth and they are no other than temples and sacred places.

Of these opportunities a would-be devotee should possess a knowledge enough for the scientific use of his imagination within himself. Such an opportunity is the temple of Siva and Parvati in Chenganoor in Central Travancore.

Chenganoor is a sanitarium; the Always of Central Travancore.

Derivation of the word:—Chem (red), kunu (rock) and oor (residence), owing to the nature of the soil. It is sometimes said to be the Malayalam translation of Chonachala (red hill). Two traditions are current among the populace; the one tracing the origin of the name to a sage, Chonashilan by name, who was doing penances there; and the second is a story of how a fisherman wrested from the waves of the ocean, the idol of the goddess that had slipped into the waters when it had been taken to Aratupuzha in the Karti-gapalli Taluk for Arott. Hence the name from *Chengam* meaning a fisherman. This caste has been given certain privileges of worship in the temple at the place and it gives offerings in the shape of money, known technically as *Kudalapanam*, from the fact that it is brought by the fishermen in a *Kudala*, a basket made of plantain leaves.

What the Purana says:—During the occasion of Mahadeva's Marriage with Parvati, a daughter of Himayavan (the lord of the Himalaya Mountains), all the sentient beings that roamed the vast lands south of the mountains were invited for the grand festivities. They responded and gathered in one spot for the purpose. This weight depressed the North. The proportionate upheaval of the South unsettled the mind of the Earth:

at her request Lord Siva sent sage Agastya of well-trying abilities, who sped southwards in haste and eagerness. But he saw that before he set his foot on the soil, he was spared the trouble of making the ground even. All his dreams as to the levelling of the lands having been set at rest, he prayed ardently to the Lord who appeared to him. The sage imploring that as he was not fortunate to witness the Lord's marriage with the beautiful daughter of the Mountains, owing to his travel southwards at His bidding, he must be given the happiness of seeing the Lord with his consort on the marriage occasion. This boon being granted, the sage next asked the Lord to stay where he was, for the sake of his devotees. The Lord consented and Parvati joined him. And both assumed the form most suitable to the young devotees.

It must be noted here that every sacred place of worship is also a sanitarium. The inner, divine harmony always beats sympathetically with the outer. The manifested presence of God, in other words, the perfect music of the spirit realised outside also creates a sanitarium in the physical universe, in nature.

The marriage of Siva with Parvati! When did it happen? Just at the time of the marriage? Not before? Before and after and ever after. Aye, the marriage happens at any time in response to the prayer of a Bhakta at any place. So Sage Agastya dedicated the place, this sanitarium for the physical body, to Siva and Parvati, so that with the sanitarium outside, a devotee may create the same state within him.

As to the upheaval of the South, it may refer to a geological cataclysm. Do the Gods engage themselves in their own festivities? Have they any such pleasure-seeking propensities? If they have, does the earth then go down for want of their help? Does she raise her in joy when the Gods assist her with their help? Who is this Agastya?

Was this the same that drank the mighty ocean in one sip out of his tiny palm?

This digression over,—Agastya, roaming soon after the God's installation in that locality, observes some beautiful damsels to the North. On his approach they, with bashful glances, cast smiles upon one another; and they were startled out of their modest silence by the sage's voice which brought the morning sun to their glossy cheeks. To the questions, 'who are you, my dear daughters of the earth,' 'who are you that you should sit here alone in this forest of fear and danger?' they said in reply, 'we are, reverend sire, the Rivers Ganga, Yamuna, Sarasvati, Narmada, Kaveri, &c. We, the dependants of our Lord Mahadeva, who has yielded to your prayer and has chosen, with our mother Parvati, to remain in one of his Vibhootis for the sake of humanity in this sacred spot, we are resolved to serve him here as elsewhere.' Agastya was much pleased with them and they entered the tank near by. Tradition has it that to bathe in this tank and worship him here confers the advantages of bathing in all the sacred rivers and worshipping the Lord in the Kailas.

The Purana of the place says further—every sacred spot in India is found in a Purana, or, oftentimes, has a Purana of its own, which links it to the big one. Ancient world geography which is yet to come into existence will certainly clear up many a cloud that now shadows many a secret of the earth—that a few days after Parvati's arrival to where her dear Lord happened then to be, she played the human woman's part and attained her puberty. The menstrual discharge fell on the earth, which was turned red. This circumstance accounts, according to some persons, for the laterite soil and the name Chenganoor.

The Temple.—Kootambalam is a building of a peculiar shape; in the front lies the five-storeyed tower built during the time of the

Nayanars. The temple and the tower were built by the famous Elaiyanur Peruntachan. Because of the continued management of the temple affairs by the Nayanars, a class of Nairs, whose descendants are to this day to be found in a certain house at Rani (Melatattu Nayanars), the temple is known as Nayanar Tiruchenganoor kovil. A Tamilian, by name Viralmentu Nayanar, was long living on the hill, worshipping the gods there and this fact accounts, in the opinion of some, for the name of the temple. Whatever the origin of the temple designation, it cannot be denied that its management was for a long period in the hands of the Nayanars.

The Management of the Temple.—The Nayanars fell into decline and the management was transferred to the Potti Chieftains. The managers were nine, 5 of them being the Anchupandarattils (Potti Adghans) and 4 Pottis. They appointed one Paramesvara Moottatu as their Karyasthan, who, as their agent, managed the temple affairs. As it so often happens, this deputy of the real managers grew into power every day and in virtue of the authority vested in him by the gift of a ring, he was feared by all and even the nine members of the Committee did not oppose him, when, from the plain Moottatu, he suddenly transformed himself into Paramesvara Pandarattil.

This arrogance of the Moottatu roused the jealousy of the Managing Committee, the chief of whom was the Vanjipuzha Pandarattil, who was secretly aiming at his Karyasthan. Everyone in Malabar knows the name of Rama Iyen Dalawah—a name with which to conjure everyone of Travancore into a loyal, grateful citizen. Who was this Ramaiyan? To the genius of this Ramaiyan Dalawa is due the credit of having organised for the first time an administrative machinery. When he happened to visit Chenganoor, the Vanjipuzha chief, to whose influence Ramaiyan had, it is said, owed his elevation, narrated the history of his Moottatu. In a

THE RIGHT ATTITUDE

FROM the hour which gave the time for the birth of man from the animal into the human kingdom, he has been observed to go round and round the hill of progress, along roads and by-paths, unknown generally and sometimes familiarised. Now running against thorns, now brushing them aside, here in agony for lightly grasping the nettle, and there capering for joy for having tightly held it, he gropes on onward into the dark realms of the Infinite Beyond. At every step on the path he has to face well defined difficulties of the finite, within whose clutches he moves, and which limits the freedom of his intelligence, a ray of the Infinite though it essentially is. The wry faces fortune makes at him, the pitfalls arranged for him by his own ignorance, the apathy evinced by his surroundings,—these push him up in the sunshine of mercy, seasoned with justice of the Higher Intelligences at the top levels of the hill.

Poor man! he does not for one moment pause to think how the well-intentioned and well-directed efforts of his drop down like a rope of sand, whereas the evil tendencies of another, his bystanding neighbour, bring success in a wink of the eye. Scarcely does he endeavour to deeply probe into the why also of such "injustices," and discrepancies introduced between man and man in respect of distribution of prizes. Providence is railed against oft and is made responsible for all the pains of man. Merciless God! God has no eyes!! God's displeasure on me!!! In such language does he vent his wrath; and contract himself his perishable nature by frivolous dissipation of his energy divine.

Pity it is,—a thousand pities—that the man suffers for a fault—a simple fault—that can be rectified easily and speedily. A change in the mental perspective will surely work wonders, in his own character, in his future and in the present surroundings.

The very daggers that caused his blood to flow from his heart may be turned into so many banners of his victory. Over what? Over his nether self, the self that makes for unrighteousness and sin. Unconsciously to himself, he has reaped the harvest of his "dolors." Not like the "seven dolors of Mary," but seven times each of his steps in life, has the man's field of evolution brought forth. And the harvest has been really splendid.

But man will not yet learn to take stock of the harvest and apply the required manure, or, medicine, so that the harvesting may turn out fuller and sooner and he may return home, ready to serve in joy. He is unfortunately counting the old lessons; and does not discern the wastage in time and energy consequent on his failure to advance.

His mental vision should hence be changed; and such a change is absolutely necessary for a man in all the walks of life and in all its stages. The trivialities of every-day occurrence are not to be set down as trivial, or, unworthy of attention; but should be respectfully treated. For they are as important and far-reaching in their results as the large concerns in the man's life, inasmuch as the line of action is determined by, and always depends upon, the so-called trivialities; and also because the mind cultivates a habit of looking at things in a special light. There, thus, grows in it a faculty, so to say, wherewith the world is spanned by it, ever with a purpose to get the most out of the least.

This view is often contaminated by considerations of utility and self, and causes much bleeding of the heart and worry.

The mind retraces at this point and seeks refuge in the inner chambers of the soul. Disgusted with the things on which it was hitherto fed, unaided by anything

outside, in the world, and bent upon finding the clue, the thread leading to its throne of gold, the mind feeds on itself.

This marks a very critical stage in its progress. Its quondam friends have been turned into foes. Though, in reality, the foes are true friends in that they have led it on on its road to peace, the mind has learnt to believe in its own strength and so sees, with suspicion, on things that contributed to its growth and strength—this is a natural outcome of its fear.

Closely following this comes on a certain blankness, born of despair. In the dark recesses of the soul—dark, because of the brightness yet unresponded to by the fickle and worried mind—shines a faint light. It is not that the light was not there already; but the perturbed mind was impotent to feel its presence and profit by it.

This is the lot of every human being worth the name. This fortune happens in its reality at irregular intervals, for humanity in the aggregate; and for man at particular stages of his life. And the light, being divine, asserts itself the more with each opening for its expression.

The foremost expression of this divine light results in the grant to the mind of a faculty of right seeing.

The world surrounding him is there all the same; but he alone has changed. How? He estimates things at their proper value. Objects that in the past seemed to be tinged at the centre with poison lose it and show forth the nectar they severally possess in their intrinsic essentials.

In the initial stages of such a process, there is no standard of vision, of perception; the standard being, indeed, reached at the culminating point in the future. Nevertheless, even the initial beginnings are characterised by a clear perception of the true—true to the advancing soul at all the steps—nature of things, material and spiritual. The man

really tries to distinguish the material from the spiritual and assimilates the latter. In the first place the man looks at things and examines them with the judicious eye, and, resolving upon their helpful characteristics, goes after such only and shuns those deemed by him inimical to his real, permanent interests. In the second step he views at them with a divine indifference, rather patience, and takes them as they come, irrespective of the gain, or, loss that accrues. For here, gain and loss have ceased to exist for him; everything being understood from the viewpoint of the spirit in man and in that sense, being and becoming an advantage and the condition of self-expression and self-fruition. At the third and last rung the world is seen at its heart, at the centre. Himself standing at the centre, he eyes at the centre of all. The worlds do not exist for him and all his existence is bliss unmixed while in the physical vehicle.

Now when he steps on the path, what is and ought to be, his preparation? The only condition of his success on his way is the trained mind. In the foregoing paras it has been made clear that on his mind, well trained in the doing of duties and well educated in estimating its own and the world's character, depends his freedom. He must try to see things in a light in which he may bask to improve in health. A man of the world he, indeed, is and, as such, he must begin—in earnestness. The wavering mind flows into the old channels and this tendency should be nipped and diverted into new ones. That is to say, it must pause on each incident, on each thought, word and deed; and see what it purports to say and to teach; what activities it rouses, or, responds to and what want it supplies, or, what good traits it accentuates. The trivial should not be opposed to the important, each must be given a fit place in the man's character; character advisedly—for the refinement thereof is the aim of man bent on self-illumination.

which presupposes the handling of the mind in a particular fashion. As he progresses, his responsibility increases. Each activity of his must be aimed at the full, ungrudging performance of his duties, without hope or fear; without motives of loss or gain. Whomsoever he happens to come into contact with, he must try and infuse in him a sense of duty, for duty's sake. He must try to feel just as his neighbour feels, and proceed to counsel him, or to encourage him in his station. He must behave for the pleasure or convenience or good of another, young or old. Even with an eye for the permanent—comparatively permanent—interests of whomsoever thrown on his way, he must, with kindness on his lips, with sincerity of purpose in his eyes, and with love, in his heart contrive to produce as much harmony in this world,—increasing in extent out of any proportion with his good deeds therefor—as he possibly can. Woe to the man who begins with a different attitude.

It has been already hinted at above that a man's success in life, here and hereafter, depends on himself, on how he conducts himself in his relationships to himself, and to the world abroad; and to the God in all. His conduct means and includes all his acts, mental, verbal and physical,—act of the body, of the tongue and of the mind; moral, or otherwise taking him to the motive side of each. So then his mind lying at the base of and inducing all his activities, his behaviour in life signifies the activity of his mind; in short, the right thoughts propelling right words and right deeds, the right attitude of the mind determines in brief the man's character and conduct.

Thus it will be seen that the right attitude is the most important in all the concerns of life. It may be summed up in a few words. A man ought to have, in all the details of his life on earth, this one idea very prominent before his mind's eye. "My acts must harmonize with the world which affects me

surely for good"—this idea should be the ruling ideal of the man and then he is safe and can be safely trusted. Though such an ideal is complex, it must be the *right attitude* for the sensible man, as it is highly practical, though a little difficult in the beginning. Anything less high will be futile. One imbued with the right attitude argues in this wise: "God is great. He is merciful. I am solely responsible for my surroundings, which are of my own choice, though now not understood in that light. In my previous birth, these very surroundings were arranged for me, by me alone, for my own development. I am a creature of my circumstances; yet can I master them, and yielding to them, harmonise myself with them. There is, I feel, some want in my character and this want has to be supplied by the present surroundings. Some good traits in my character have surely to be refined and deepened and utilised for the rest of the world and, therefore, to fret, to worry is beside the point and I am not then worthy of the divinity that I am intrinsically and that guides me always like a star. If my ill-informed mind betrays any cloven foot and allows in the corroding disgust for the things about me, I am undone. The mind, as it is, is the result of its past activities, and these activities set agoing in the past have created a line of action that marks at once my stage of unfoldment and the point also whence I have to begin to sow seeds. For this purpose I should live in the very surroundings that do not interest my untrained mind and should give it a direction that would produce the best results with the least exertion. The mind hitherto unruly and disobedient and also in the evil company of passions and many desires has now turned a new chapter. It is now my willing servant and I have been initiating it into the secrets of its own nature, its own workings and the inherent value of the objects, in and out, harmonizing it in

resolved to yield and, in the act of yielding up my cherished notions, I retain my individual independence, an element of my divine freedom. I will not act so hastily as before and I will patiently wait—wait for the favour of the surroundings: in other words, I will learn, nay, I have learnt now that patience lies in the background of my environment and shines through it. My environment appears to be full of wisdom, full of all the salutary lessons in spiritual alchemy, and I take a delight to move amidst the very things once deemed unwelcome. Truly have I changed and not they: My attitude towards the world, towards its contents had been one of selfish aims and ends, and disappointment and despair and brought various results. But now I have taken sides with my inner self, and in this light I have been trying to discern the self in the surroundings and for this reason my attitude is now one of joy at their presence. Everything around me wears a different costume, pleasant and teeming with unearthly reflections. Everything lies there in all its glory; but it has failed to affect me to any disagreeableness. All without a single exception have turned their backs upon me and I see the words, "friends divine" written on them. Indeed they were all in all to me, though their association cost me my wonted joyfulness and my speedy release. Then I learnt to grow indifferent to them. This did not help me a whit. I fought them in vain. With every blow I aimed at them, they increased their attacks and I had to fall breathless before them. Now I surrendered myself, i. e., my warring, belligerent self to the higher aspect, higher part thereof and peace was felt. I began to recognize that the world was brimful of souls bound, like unto myself for their appointed destination in several grades and

mindful, like the rest, of its own advancement. The feeling crept into my mind that an attempt of any one was largely determined and coloured by the attempts, similar or dissimilar, of the others and that in the salvation of myself account had to be taken of the other entities and that I cannot advance without raising the surrounding world to any appreciable degree. To save me I must try to invite upon my shoulders a proportionate burden of my world and lift it up or, I must be prepared to fall. I must behave in a way, so that what is known as pain by the unthinking world decreases in intent as well as in extent, so that again every man or woman gets harmonized with his or her circumstances; carrying away the honey and abandoning the flowers, and so that again each person recognises the condition of progress, viz., to empty oneself for the world to be filled by God.

In conclusion, I have been endeavouring to my utmost to possess the right attitude of mind in all matters—the attitude at the present stage differing in certain cases. I try to examine in me how the *Jnana*, *Ichcha* and *Kriya* aspects of mine get affected, for better or worse, by the same aspects manifesting themselves variously in the rest of mankind and to improve, in my own case, by refining them and raising them to a higher stratum, for their brighter manifestation in the surrounding atmosphere. In short, I have known what Sattva, Rajas and Tamas qualities are and how they function in man and the universe. Pigeonholing all activities into these three divisions, I taste the Sattvic part in all and add to it. This is my attitude towards man and universe—"Whatever is, is right."

NAMAH

THE POSITION OF DIRECTORS IN A LIMITED COMPANY

By. N. RAJAGOPALAN, F. I. S. A., L. A. A.

AN honourable member of a Legislative Council, very recently suggested to me in a half-humorous spirit, that Directors of a certain limited liability concern should pass an examination before being permitted to join the Board. Although his remarks are directed primarily towards Banking and Insurance Companies, the question raised is one of some importance in a general as well as specific sense. It cannot be gainsaid that a large number of persons holding Directorial positions fail to grasp the true import of their appointment, and while, as a body, doubtless, Directors are as conscientious as any other class of officials, the whole is leavened by the unwise action of the minority.

There is no need to catalogue offences, but we may, perhaps, be permitted to mention a few, by way of illustration.

There is the doling of meagre information to the shareholders, the absence of systematic supervision of transactions, the ignorance of the responsibility involved by a position equal to that of a trustee, the underhand profits made by jobbing and the conversion of information to their own use and in some cases, the use of knowledge not with the primary object of increasing their personal wealth, but for the purpose of bolstering up the shaky finances for the time being. There are Directors who issue ambiguous balance sheets which do not actually show the real state of affair, with unqualified certificates attached, and not until liquidation ensues do the shareholders discover the true position. It is to be regretted that Directors do not realise that it is their duty to do something more than keep within the law, and it behoves them to protect rather than to entrap that most artless set of innocents known as the investing public.

Some Directors would, of course, hold that they are not the servants of the shareholders, others would aver that they are; while probably the real truth is that, while in theory they are salaried servants, in practice they are to a large extent masters of the situation.

In judging this question, one must have regard to two classes of Directors—the one which merely holds a sufficient number of shares in the Company to satisfy the qualification clause in the Articles of Association; and the other, which holds practically the whole, or a preponderating number, of the total shares issued.

With regard to this latter class, it is pardonable if the doctrine of supremacy is upheld, although the real fact be that these officials are, in the circumstances stated, the servants of themselves! Here it is obvious that the position is very much that of a private business having the advantages of limited liability, and the knowledge and information to which the shareholder is so justly entitled may be gathered first-hand.

But in the majority of instances, where there are a large number of "outside" shareholders, and the Directors merely hold a sufficient number of shares necessary for qualification, the position becomes fraught with dangerous possibilities, should the Directors take the stand that they are not servants of the shareholders.

Although the minor offences of withholding information and the like are quite improper, it is the jobbing in and out that constitutes the more serious element.

This traffic in shares, based on information derived in the Directorial capacity, is undoubtedly a gross misuse of office, and one that cannot be too strongly held up to reprobation.

"SARVĒ JANĀH SUKHIÑO BHAVANTU"

It would probably be obvious that a Director, in virtue of his office, is in a position to acquire the most intimate knowledge of the Company's affairs, and under certain circumstances it is easily conceivable that this knowledge may be used as a very powerful lever for good or evil.

For instance, let us suppose that a Director of a Company learns, either during one of the Board meetings, or at some other time when visiting the offices, that a very large profit has been made. The report and accounts are due in, say, three weeks; the public are ignorant; the shareholders, likewise, are unaware of their good fortune. The Director then commences speculating—"buying for the rise" in his Company's shares, which will follow publication of the report.

Under circumstances not so rosy, it is easy to understand how Directors may unload their shares on an unsuspecting public at a time when disaster is impending.

The standard of commercial morality will probably never be very high, while human nature remains what it is; but if the abuse of position that is so rampant could be eradicated, much would have been done to raise the tone of business a little nearer the ideal.

It is absolutely essential that a wider application of Leman's Act, 1867, Life Assurance Companies Act of 1870 and the Companies Acts of 1900 and 1907 of England should be made in India, which, as your readers may be aware, were intended to suppress speculation in Bank shares, to restrict the starting of Companies by insolvent persons and protect the investors in shares of Joint-Stock Companies. This may be a Spartan remedy, but there can be no doubt that unless Directors generally realise more fully that they are trustees for shareholders—guardians, in fact, of their interests—some step will have to be taken to prevent the abuse of office that is now common.

"SARVĒ JANĀH SUKHIÑO BHAVANTU"

By DEWAN BAHADUR R. RAGOONATHA ROW, C. S. I.

"HE is a great man who looks upon the happiness or misery of every one as that of his own," says Stree Krishna. The word "Sarvatra" literally means, everywhere, that is, without reference to the nationality, religion, class, etc., of the other. I am not quite prepared to admit that the mass of Hindus are so bigoted as to consider this statement involves an impossibility, and that they may neglect with impunity, the mandate thereby conveyed. Laws are obeyed either from fear of punishment for disobeying them, or out of love to their maker. The former is not as desirable and good as the latter. The latter class of laws petrify their injunctions in the minds of the subjects, as they grow old it becomes their nature, while the former creates and encourages hide-and-seek system.

There is no word in the sacred language for "patriotism" in English; for an Aryan the world is his country and its inhabitant is his brother. He is commanded to pray every day for the happiness of all "SarvĒ Janas." Here no one is excluded. An Indian "must include in it every one of the different classes of inhabitants of whatever race or creed."

People can raise their capacity by various virtuous means. To expect one class to raise the capacity of another does not appear to be practical. The attempts made by some in some countries have given rise to lynch laws, while not fully accomplishing the creation of perfect equality between man and man. It is not the equality or superiority that solely contributes to the happiness of man. He is not an engine. Contribution to make one happy and make one less miserable or remove one's misery altogether, should be a religious object with every one. Elevate yourself to that state in which you can follow the heavenly precept above described, the others will be elevated to that height to which they could be and desire to be elevated, the goal being their happiness. Residence in a palace or in a shed makes not much difference in the happiness of the resident. Indeed the resident of a shed is often found happier. Just treatment of another, attempts to alleviate his miseries in the manner wished by him and a feeling that he is one of the children of "Our Father" like himself are what every one of us should practise.

A MODERN LIGHT-BRINGER

By K. G. SESA AIIYAR, B.A., B.L., M.R.A.S.

IN the following pages I have attempted an appreciation of a great lady who brought into the modern world the light of ancient wisdom. It was her privilege to bear aloft the torch of ancient Brahma Vidya, and flood the world with the effulgence of its truth and wisdom. It was the chosen work of her life to help the soul towards the higher life by bringing to it fresh access of spiritual light and strength from ancient sources. She was in very truth a light-bringer, who worked for the realisation of the brotherhood of man, and taught the world the real significance of life and the soul.

On the night of 31st July, 1831, amidst the ravages of a fell epidemic that had invaded her household, Helena Fadéeff, of the noble house of the Hahns, prematurely assailed by the pangs of delivery, gave birth to a girl; and as it was feared that the babe will not survive its birth long, the baptismal rite, according to the Greek Church to which the family belonged, was hastily performed, but even as the holy function was proceeding, a little girl, hardly three years old, who formed one of the circle that stood round the baptismal font with lighted tapers to keep the devil away in the outer darkness, slid down in drowsiness or fatigue to the floor and her taper which was too close to the flowing vesture of the priest sent up a tongue of fire which soon enveloped the holy man in flame, even before the babe had been completely reclaimed by his offices from the grasp of the devil. Thus, in a lurid hour, amidst death and lamentation, Helena Petrovna, the future Madame Blavatsky, was ushered into the world with a fiery omen. The environments in which she was born only reflected in miniature the conditions in the outer world at that period. Students of history are aware that Europe was then passing through a preternatural weather.

The spirit of revolution was then rampant everywhere. In July, 1830, just a year before the birth of this wonderful child, Paris had driven Charles X from the throne of France, to seek a dreary refuge in Holyrood Palace, in Edinburgh. By the close of that year the Belgians had thrown off the yoke of the Dutch, and the great powers of Europe had acknowledged the Independence of Belgium. The Poles whose country had long been divided among Russia, Austria and Prussia, rose to win back their lost father-land and their abolished institutions. Greece had just then become a new kingdom. In England, as the result of a great reform struggle, the first Reform Bill was actually passed by the House of Commons by a large majority in 1831, and the next year witnessed the completion of the second act of the English revolution, which placed the political power in the land in the hands of the middle classes. It was a time of freedom, when new life, new forces, and new energies were bursting the old conventional limits, and were fast causing a change to come over the spirit of the dream of society. It was a time when the waters of life had been deeply stirred; it was just the period when one would expect a new messenger with a mission to appear. If the historical period that formed the background to the picture of her advent was appropriate, the immediate surroundings in which Madame Blavatsky came into the world fitly symbolized the mission of her life, which was with the fire of Brahma Vidya to turn God-ward the human soul that 'in its rose-mesh' of Avidya felt 'pulled ever to the earth.'

As though illustrating the law of environment we find the spirit of the period of her birth asserting itself in her constitution; for we read that her nurse whose despair, it was, described her as 'possessed with the seven spirits of rebellion.' She seems to have

developed occult powers very early in life; for it is said that even in childhood she used to employ the elementals to frighten her attendants and to enjoy herself in the company of nature spirits. She was a strange, unruly girl, whom none dared cross, but everybody humoured, and she grew by what she fed on—her appetite for the occult and the mysterious. Her favourite study was occult and cabalistic literature, to which she afterwards added the sacred works of Brahminism and Buddhism. Her temperament, predilections and pursuits laid her but too open to super-physical influences, and in this fact is seen the explanation at once of her weakness and her strength.

Let us now pass to the next important act in her life. In a spirit of bravado, says the orthodox version of her story, because an angry governess taunted her that even an old man would not marry her; and, according to the Encyclopædia Britannica, as a means of emancipation from family ties; on 7th July, 1848, when she was 17, she married an old Russian official in Caucasia, General Nicephore Blavatsky by name—and after three months of nominal wifehood, she left him, to the evident advantage of both, and proceeded to her first training ground for the mission of her life—Egypt, where, in the distant past, the Fourth or Atlantean Race and the Fifth Root-race had effected a conflux. Perhaps this short-lived marriage was provoked by the taunt; perhaps, too, it was effected on purpose to secure emancipation from family control; but I conceive the event has a deeper significance. The Sanatana Dharma teaches us that marriage is the sacrament for the woman. She cannot become a consecrated soul unless she undergoes this purification. She qualifies herself for spiritual work and spiritual development only after this Samskara. For the proper discharge of the great spiritual work that was reserved for her, it was necessary that Madame Blavatsky should undergo the purification of the spirit

implied in marriage. This, to my mind, is the significance of the event. The intelligences that were at work behind her, knew the supreme efficacy of this Samskara, and hence they ordained the marriage; but as her soul was already highly evolved, no long period of probation was needed for her. Hence this nominal wifehood, which, while it had the effect of setting on her the requisite stamp of consecration, nevertheless, left her untrammelled to begin her appointed work as soon as she might be called on by the Master. It is interesting to note that the purification qualifying her to undertake the spiritual work of her life took place in 1848. The soul that took to itself a physical body in 1831, received the stamp of consecration in 1848. Surely one may well feel tempted to say there is a law working in this. Somebody has written—I think it is Coleridge—

As the sun,
Ere it is risen, sometimes paints its image
In the atmosphere, so often do the spirits
Of great events stride on before the events.

Tennyson expresses the same idea when he says:

Prefraction of events
Often rises ere they rise.

And everybody has heard of the oft-quoted line from Campbell,

Coming events cast their shadows before.

In accordance with this law, we may hold that the year 1831 was merely a presage of the later year 1848. For the year 1848 was emphatically a year of revolution all over Europe. Crowns were tottering and falling; kings were flying from their capitals; and people thought that the age of Cosmopolitan Democracy or Universal Republic had actually arrived. It was the year of Louis Philipp's escape from Paris to New-haven under the plebian name of Smith. It witnessed the flight of the Pope from Rome in the guise of a footman. The King of Prussia was compelled to take an oath to a new constitution. The Hungarians rose in

arms to free themselves from the yoke of Austria. The Emperor of Austria and the King of Naples had to flee from their capitals to escape the fury of their subjects. There was revolution in Spain, and there was revolution in Poland. In England, the Chartists mustered that year in Kensington, resolved to march through London on the House of Commons, with a monster petition in their hands containing five-million signatures, to compel Parliament to yield to their demands. I shall not glance at other continents, but shall only point out that in our own India, it was the year of the Second Sikh War. It was, it will be realised from what I have said, a memorable year, memorable, in the words of a historian, 'for the universal upheaval of the continental kingdoms in an earthquake of which the tremblings have not yet subsided.' It was in such a year that Madame Blavatsky had her *Samskara*, so essential before she could be called upon to do her chosen work—work which has produced in the world a mighty spiritual upheaval that has, with the march of time, steadily gathered intensity and volume, and has already embraced within its beneficent action India, Great Britain, France, Italy, Germany, Hungary, Russia, Finland, Scandinavia, Holland, the United States of America, Australia, New Zealand and Cuba—truly a magnificent area for a movement that sprang up barley 30 years ago.

We now come to the year that marks the turning point in her life, the 'Catastrophe,' to borrow Professor Moulton's expression, of her life's drama. We are now in 1851, when after wandering in various countries, Madame Blavatsky arrived in London. It was the so-called "year of peace"—the year in which the Great Exhibition was organized in London—the Metropolis of the world—by Prince Albert, in the hope that it would probably tend to promote peace and industry throughout the civilized world. Enthusiasts

were not wanting who thought that the great Exhibition held in Hyde Park in the now famous Crystal Palace, marked the advent of a millennium of peace, and that the nations would cease to fight, but rival one another in peaceful arts and pursuits and who thought, fondly no doubt, but still sincerely, that the dawn had actually come of the far-off period seen by the poet in his imaginative vision, when the war-drum shall throb no longer and the battleflags be furled, and "the kindly earth shall slumber lapt in universal law." How beautifully appropriate that in such a year, when thoughts of love and peace were in strong numbers floating in the air, Madame Blavatsky, who was destined to bring to the world the sweet message of universal brotherhood and spiritual peace, should meet with the great crisis in her life! It was a moonlight night in August 1851, and she was out for a stroll, when, on a sudden, near the Serpentine, there flashed on her vision for the very first time the Master of her dreams in actual bodily form! She would have rushed up to him; but he had already beckoned her to stay and had passed on. Next day, plunged in thought, she was strolling in Hyde Park—the chosen scene for the great Exhibition that was expected to usher in an era of universal peace—and there again he appeared, but this time he approached her and talked to her! "When the pupil is ready, the master appears" is an old saying; and at that moment the Master had appeared to Madame Blavatsky. The supreme moment of her life had come, and she heard the Master claim her there and then as the appointed instrument for the founding of the Theosophical Society. How well the time and the place suited the work that the Master then announced had been ordained for her! How well they harmonized with the call to organize a movement that was to irradiate the world with the light of the immortal sages of antiquity that shone in the glowing dawn of the times, and in its

pure and peerless effulgence make mankind realise the beauty and the reality of the soul, and its essential oneness with Isvara himself, and by illuminating the priceless truth of the Brotherhood of man, lead us to live a life of ever-increasing love and abiding peace!

In the words of Lowell—

Once to every man and nation comes the moment
to decide
In the cause of truth or falsehood, for the good or
evil side;

and to Madame Blavatsky that moment had come, and she made her choice without hesitation then and there. Her Master, after telling her what troubles and difficulties she would have to face, told her that, as a preparation, she would have to spend some years in the 'burnished and mysterious East.' This incident reminds one of what is stated to have occurred to Jacob Bohme, the shoemaker's apprentice. It is said that when he was at work one day, a mysterious stranger appeared, and on the lad going out to meet him, the stranger took him by the hand, and told him that there was important work in store for him, and advised him as to how he should prepare himself. Madame Blavatsky accepted the call, and the next few years of her life were spent in travel in various lands, to gather experience. In 1855, she reached Calcutta after a stay of two years in America; and then she proceeded to Kashmir, whence, under the guidance of a Tartar Shaman or monk, she penetrated into the 'forbidden land' of Tibet, where she remained for three years. In 1858, a year so very dear to all Indians—the year in which the great and good Queen Victoria was proclaimed Sovereign of India—Madame Blavatsky emerged from her Himalayan retreat. The next five years she spent in Russia; and during the latter part of this period, she suffered from a long and terrible illness, from which she came out, like molten gold from a crucible, freed from dross. She writes about this period: "The last vestiges of my psychophysical weakness are gone, to return no

more. I am cleansed and purified of that dreadful attraction to myself of stray spooks and ethereal affinities. I am free, free, thanks to those whom I now bless at every hour of my life."

This was followed by a veiled period of seven years, during which, we are told, she was with the Masters in Tibet, finishing 'the probation, the prelude' necessary to finally set her 'clear and safe in new light and new life'. This was a period of great moment in her life, when

The great intelligences fair
That range above our mortal state
In circle round the blessed gate
Received and gave her welcome there
And led her thro' the blissful climes,
And showed her in the fountain fresh
All knowledge that the soas of flesh
Shall gather in the cycled times.

The absence of all news about her during this period made her relations believe that she was dead; and to their immense relief news was brought to them in 1870 about her in a very strange and, to them, inexplicable manner. Madame Fadéeff, her aunt, writes: "I think in the year 1870 or soon after, I received a letter from the Being whom you call, I think, Koot Hoomi, which was brought to me in the most incomprehensible and mysterious way, in my house, by a messenger with an Asiatic face, who vanished before my eyes." The letter was written on Chinese rice-paper, and the envelope was also of the same material. Here is a portion of the letter:—

"The noble relations of H. P. Blavatsky have no cause to mourn. Their daughter and niece has not departed from this world. She lives and wishes to make known to those she loves that she is well, and feels very happy in the distant and unknown retreat she has chosen.....Let the ladies of her family comfort themselves. Before eighteen new moons have risen, she will have returned to her home."

The superscription on the envelope is "To the Honourable, very Honourable, Lady Nadejka Andrievna Fadéeff, Odessa." The handwriting in the letter and on the envelope is now identified as that of the Mahatma K. H. and the envelope bears the note in the handwriting of Madame Fadéeff, 'Received at Odessa, November 7th about Lelinka, probably from Tibet.' This is not the time or the occasion to inquire elaborately into the genuineness or the possibility of such a communication. If anybody doubts either the one or the other, I will only say he is not the first to do so. Madame Blavatsky has been freely charged by her traducers that she did not hesitate to play on the credulity of her followers by tricking and fooling them with supposed mysterious letters miraculously precipitated through space and other 'impossibilities.' The charges against her have been investigated, and it is a curious fact that though Dr. Hodgson, the clever Cambridge graduate, who was deputed by the Psychic Research Society to investigate the matter, pronounced it as his settled conviction that the phenomena were pure frauds and that Madame Blavatsky was a charlatan and a trickster, he lived to recant his original disbelief in super-physical phenomena, and to affirm in later life what he had originally denounced, thus proving in his own life that the heterodoxy of to-day becomes the orthodoxy of to-morrow. It is the old story of knowledge bowing ultimately to wisdom.

For she is earthly of the mind,
But Wisdom heavenly of the Soul.

Has it not been well said, 'Knowledge grows, but wisdom lingers'? Man is not wholly brain, as science fondly supposes: and science itself, with all its vanity and assumed self-sufficiency, is

But an exchange of ignorance for that
Which is another kind of ignorance.

Cut from love and faith, science is naught
More than some wild Pallas from the brain
Of Minerva who sprang all
From the brain of Jupiter.

A higher hand must make her mild,
If all be not in vain: and guide
Her footsteps, moving side by side
With wisdom, like the younger child.

Many an occurrence which a man of science laughs at as impossible, and denounces as violations of laws of nature—the physical laws that he has studied and known—will, to a being with super-physical powers be an ordinary matter of routine—common every-day occurrence, with nothing of the miraculous, nothing of the mysterious about it. Under test conditions the experiment has been successfully made of precipitating objects into closed receptacles, and of extracting objects from them without in either case opening them. Automatic writing is now admitted as a fact. If these are admitted, where is the miracle or mystery or impossibility in such a letter as Madame Fadéeff states she received, having been written and despatched in the way it is alleged to have been done? Suppose you believed that the messenger sent by the Mahatma K. H. was capable of moving in the fourth dimensional space—and there is no *a priori* difficulty in such a belief—would it not have been the easiest thing for him to have appeared before Madame Fadéeff in her room in what to her was an inexplicable manner, and suddenly vanished before her very eyes after delivering the letter? As regards the Mahatma K. H., in spite of the loud blast of trumpets that announced some years ago his collapse, we may take it that he yet exists; and the writing and despatch of a letter, such as the one we are now considering, would be but mere child's play to him. In the quaint language of Marcus Aurelius, 'to them that are sick of jaundice, honey seems bitter'; and can the defective sense-perception of the jaundiced man afford any justification for questioning the honesty of another, who, 'being in sound health, declares, what undoubtedly is the truth that honey is sweet?' With some of the nerved to do to-morrow what we learn to-day.

we should be very bold, indeed, to deny the possibility or the genuineness of the letter, so late in the day.

As announced in the letter H. P. B. returned to Odessa in 1872; and it is on this return home that she fell in with the false and fateful Coloumb. Shortly afterwards she proceeded under orders from her Master to America to seek out her companion in her mission, Col. H. S. Olcott of happy memory; and then on November 17th, 1875, as everybody knows, the Theosophical Society was formed at New York by Madame Blavatsky in conjunction with Col. Olcott, the latter becoming the President-founder. This is what the Encyclopædia Britannica has to say about this great event.—"In 1875, she (H. P. B.) conceived the plan of combining the spiritualistic control with the Buddhistic legends about Tibetan sages or wonder-working adepts. Henceforth she determined to exclude all control save that of two Tibetan adepts or 'Mahatmas' called respectively Koot Hoomi and Morya. The Mahatmas exhibited their 'astral' bodies to her, precipitated messages which reached her from the confines of Tibet in an instant of time, supplied her with sound doctrine, and incited her to perform tricks for the conversion of sceptics. At New York in October, 1875, with the aid of Col. Olcott, she definitely launched the 'Theosophical Society,' which was formed out of a group of disillusioned spiritualists, and had for its avowed objects to put down spiritualism, to convert the materialists, and to prove the existence of the Tibetan brothers. The Brahmanic and Buddhistic literatures supplied the Society with a technical vocabulary, and its doctrines were a curious amalgam of Egyptian Gnostic, Occultist, Indian and modern spiritualistic ideas and formulas." Then you have the entire account of the Theosophical Society—its origin, objects and work—as given in the latest edition of the Encyclopædia Britannica; and mind,

you have no other reference to it anywhere else in all the 33 volumes! To the Editors of the Encyclopædia Britannica—admittedly the greatest work of reference in the English language—the Theosophical Society, whose uplifting message is heard to-day from one end of the world to the other, deserved no further consideration. It did not even deserve a separate article in those stately tomes; for the extract I have quoted forms a portion of an account, barely a column and a half long of Madame Blavatsky, who, the writer takes pains to tell us, 'is stated to have been the daughter of Peter Hahn, a Russian officer!' And this account of the Society was published only in 1902! How very brief, and therewithal, how misleading, how ignorant! Joubert tells us that "ignorance which in matters of morals extenuates the crime is itself in intellectual matters a crime of the first order." What excuse can the writer in the Encyclopædia Britannica have for giving this ignorant and mischievously misleading account! The publications of the Society were as much available to him as to any other; and the work that the Society has been doing all the world over is an open page in the history of recent times. It is regrettable that in a work to which one almost instinctively turns for accurate information, this passage should occur as the only account of the Theosophical movement. "The two great banes of humanity," says Spinoza, 'are self-conceit and the laziness coming from self-conceit'; and, perhaps, that luminous statement will supply the clue to the occurrence of the strange account of the Theosophical Society in the columns of the Encyclopædia Britannica. Brevity may be the soul of wit, but heresilence would assuredly have been golden. Sympathy is the first essential in a critic, and the writer in the Encyclopædia Britannica does not suffer from that weakness at all! Matthew Arnold tells us that an open and clear mind, and a quick and flexible intelligence are not the essential characteristics of the spirit of the

British nation. This absence of openness of mind and of flexibility of intelligence explain the Englishman's proverbial aversion to ideas. And what is theosophy without its ideas and the ideals associated with those ideas? The English critic of theosophy needs to be told like the grandmother in one of Austin's poems:

"But the world has wondrously changed, granny, since the days when you were young. It thinks quite different thoughts from then, and speaks with a different tongue."

But enough. Let us not forget the most prominent teaching of theosophy. 'This transgressor,' to use the words of Marcus Aurelius, 'is our kinsman not by the same blood and seed but by participation of the same reason and the same divine particle.' He is our brother, and, as the Sanatana Dharma enjoins, let us return love for hate, and send in his direction and the direction of those whom he represents, in sufficient strength and volume, a wave of earnest, helpful thought that shall influence them to see, appreciate and benefit by the peace and love and beauty that dwell in the sweet and serene face of Theosophia, Brahma Vidya, that Madame Blavatsky has unveiled for us with the blessing of the Lords of Compassion, the merciful Masters of Wisdom. It may be remembered that at the time the Theosophical Society was founded, a mighty tide of materialism was sweeping over the West, which has not even now ebbed away, and the influences of which are noticeable not only in Western countries, but also in the East. The Theosophical Society was founded from a desire to check that movement of spiritual stagnation. Madame Blavatsky, who had already acquired a considerable knowledge of Eastern occultism, and had actual communication with the Tibetan Masters, had in that year begun her *'Isis Unveiled.'* She taught the results of her study and knowledge to Col. Olcott; and they were both convinced that if a fusion of Eastern

and Western thought were effected, momentous results could be obtained. They established the Theosophical Society, which at first was conceived as a 'protest against the demoralizing materialism of the day which was content to regard man as a 'magnetic mockery', a cunning cast of flesh and sinews, and which taught him as a sufficient philosophy of life:—'let us eat and drink and be merry, for to-morrow we die.' Was man then merely a finished and finite clod, untroubled by a spark, and was death the cessation of all life? Was there no God in man? And was the universe a framework with no picture to frame? And how about what the poet calls 'the second birth of death'? Do we not die to live? The founders of the Theosophical Society desired to supply an answer to these questions: and the express object of the Society originally, therefore, was to investigate occult problems, to study the psychic and other latent faculties that may exist in man, in the hope of securing evidence of the existence of the soul and its continuance beyond physical death. Within a year of the formation of the Society, however, this original object was relegated to a subordinate position, and two other objects were placed before it. First among these is, as every one knows, to form a nucleus of the universal brotherhood of humanity. This is the only object of the Society that every one who wishes to join it must accept and subscribe to. The Theosophical Society has no creed, no dogmas: and membership in it does not carry with it any belief in theosophic doctrines but an ethical unity and solidarity of humankind, a perfectly universal brotherhood lies at the root of Theosophy, and it is essential that all theosophists shall accept this principle and try to live up to it. Note it is the recognition of brotherhood that is made compulsory on every member, not equality. Brotherhood is not and can never mean equality or bringing all down to the same level. Brotherhood implies obligations as well as

rights, responsibilities as well as privileges, and the brotherhood that the T. S. would bring about is a brotherhood in which all will set more value by their duties and responsibilities than by their rights and privileges. The other two objects are really subservient to the realisation of this first object. In the attempt to realise the ideal of universal brotherhood, the diversity of religious beliefs has always stood in the way as a serious stumbling block; for, as Byron has cynically remarked, how often have people cut each other's throats for the love of God and in hatred of each other; but the guarantee of an over-ruling Providence rests in the unity of man's spiritual nature. In every age and race under varying conditions of organization and development, are found the same essential insights and tendencies, aspirations and demands. The study of comparative religion will show that the essential spiritual truths are the birth-right of man, that the cardinal virtues belong to all religions, and that every religion embodies the sacred personality of man and teaches the same high lessons of fate, freedom and providence, of inspiration and immortality, of practical duties and humanities. Hence the second object of the Society is to attempt a synthesis of the different faiths by encouraging the comparative study of the various religions and philosophies of the world which shall help mankind to live in peace, harmony and tolerance with one another. Only if religion serves to bind men together with ties of love and knowledge and tolerance, will it be true to its etymology? By pursuing the third object, we shall be able to realise to an ever-increasing extent, the true common wealth of man—how constantly we are exchanging with one another our bodies, wishes and thoughts and always we are building ourselves with the materials our neighbours supply.

In 1879 the head-quarters of the Theosophical Society were removed to Bombay and in

October of the same year, the *Theosophist* was started. In the latter part of 1882, Madame Blavatsky fell seriously ill at Bombay. The strain of ceaseless labour and travel and the base and incessant attacks of lying tongues produced a collapse; and in her illness she proceeded north to meet her occult guardians, and though she spent with them only two or three days, she returned restored to health. It was at the end of that year that the property at Adyar was purchased; and later it became the head-quarters of the Theosophical Society and the recognised home of its President.

It was after the removal of the head-quarters to Adyar and when Madame Blavatsky was away in London for the benefit of her health, that the shameful Coulomb incident occurred, and for the moment it threatened the collapse of the theosophical movement. The brunt of the storm and suffering fell, of course, on her, and her health completely broke down under it, and many thought the movement she had inaugurated would not survive this stab in the dark. But, what does Browning say?

What is our failure here but a triumph's evidence
For the fulness of the days? Have we withered or
agonised?

Why else was the pause prolonged but that singing
might issue thence?

Why rushed the discord in but that harmony
should be prized?

No doubt 'the world's coarse thumb and finger failed to plumb' the real nature of her work; and though she had been struck a cowardly blow, she fell but to rise again. In this dark time of sorrow and distress, the stream of ancient wisdom followed even more fully for her. She was then engaged on the *Secret Doctrine*; and the story of its completion is remarkable. The strenuous strain involved in writing that remarkable work broke her health completely. She was at this time with her friend Countess Wachtmeister, in Germany; and the doctors that were called in plainly told her that

there was no hope. Matters soon reached a crisis. Let the Countess, who was sitting up by her, tell the story:—I turned towards the bed in horror, and there I saw H. P. B. looking at me calmly with her clear, grey eyes, as she said, 'Countess, come here.' I flew to her side. 'What has happened, H. P. B., you look so different from what you did last night?' She replied, 'Yes, Master has been here; he gave me my choice that I might die and be free if I would, or might live and finish the *Secret Doctrine*. He told me how great would be my sufferings, and what a terrible time I would have before me in England (for I am to go there) but when I thought of those students to whom I shall be permitted to teach a few things, and of the Theosophical Society to which I have already given my heart's blood, I accepted the sacrifice.' Who does not bless that brave sacrifice? Everybody knows how the *Secret Doctrine* brought Mrs. Annie Besant into the Theosophical Society, of which she has now so worthily risen to be the chief or President. Madame Blavatsky's earthly career was now drawing to a close. The Theosophical Society had already become a fountain-head whence a steady stream of spirituality had begun to flow in various parts of the world. Her mission was ended; and on the 8th May, 1891, she passed away in London—where it will be remembered she received her original call for duty. Shall we repeat the lament of Shelley for his friend Keats, and cry adapting his words?

Alas! that all we loved of her should be
But for our grief as if it had not been,
And grief itself be mortal!

Ah no! among the truths that she has
brought us with the ancient wisdom is the
beautiful poem of the evolution or life history

as well as I that death is life, just as our daily, our momentarily dying body is none the less alive and ever recruiting new forces of existence. Without death, which is our crape-like churchyard word for change, for growth, there could be no prolongation of that which we call life... For myself, I deny death has an end of everything. Never say of me that I am dead!" From the words of man let us turn to the words of the Lord, Sri Krishna, for what does He say in verses 12 and 13 of the second discourse in the immortal Gita?

Nor I, nor thou, nor any one of these
Ever was not, nor ever will not be
For ever and for ever afterwards!
All that doth live, lives always! To man's frame
As there comes infancy and youth and age
So come these risings-up and layings down
Of other and of other life abodes,
Which the wise know and grieve not.

Her soul has only passed into a finer
region to be the

Breather of an ampler day
For ever nobler ends.

Joubert has well said: "The essence of life lies in thinking and being conscious of one's soul; and happiness is the sense of one's being good". Let us remember with gratitude the teacher whose one object was to help us to think nobly, to realise the beauty and the latent possibilities of our soul, and to be at peace with our fellowmen. Let us think of her with a pure heart, and she, that gave up her earthly life for her dear theosophy, will be to us

A voice to be heard in the darkness;
A flower to be seen in the snow.

She will answer our invocation if we live
at peace with our brother and give him the
love that is his due; for as the poet has well
said

is immense, which can be worked off only by sincere gratitude; "for" in the glowing words of Mr. Ernest Wood, "she it was who sounded once again, in the midst of grovelling superstition and stagnant materialism, the clarion note of freedom and knowledge—that man can understand the problems of death and birth, of pain and misery, and of bitter despond, and knowing, rise to heights beyond the normal human states to realms

where peace reigns; she it was who echoed once more, amid a social chaos founded on despair, that the world has its root in a divine love and wisdom which may be realised in the heart of man; she it was who pointed out to us again the long-hid steps whereby a man might climb to direct knowledge of unseen worlds, the steps all men will climb in good and fitting time." Aum Santi! Santi!! Santi!!!

"THE REALITY BEHIND THE SCREEN"

IN a recent article in the "CENTURY PATH" on a theory of gravitation, it was said that the phenomenal world, as it appears to our physical senses, is like an image thrown on a screen, and that the reality behind the screen escapes our ken. Religion has used the convenient "God" to include all that lies beyond the reach of our present faculties; while science has sometimes contented itself with the word "Unknowable" to include the same things. And this habit of mind has even intruded itself into the ideas of some students of Theosophy, who seem inclined to make the "One Reality" responsible for everything that we cannot discern or comprehend. Of course, in such a view, the "One Reality" is simply our old friend "God" over again. There is no need to jump at one bound from human consciousness to the "One Reality," without any intermediate steps. When, by transcending the limits of our physical senses and acquiring the power to use finer senses, we penetrate beyond the screen of the phenomenal world, we shall find another world, wherein we shall discover the causes of many

of the effects produced in the physical world. But these causes will, in their turn, also be the effects of other, still more recondite, causes. "Veil upon veil," as the poet sings. We can never reach absolute reality (short of becoming entirely absorbed in the Infinite); everything is real in a sense, and unreal in another sense. So the cause of the effect called "gravity" may be, in the last analysis, the "One Reality," but there is no sense in making It directly responsible and thus turning It into a personal God. Already, if we postulate an ether, we can get an explanation of the attraction of atoms, which otherwise is inexplicable. Thus we have a partial explanation; but we need more explanation to explain the ether itself.

We should not try to reach too far with our present outfit of senses and ideas because obviously a slight development in our faculties would present us with such an entirely new conception of the world that all our previous ideas would be upset. The road to knowledge lies through a perfecting of the means of knowing.—*Century Path*.

HEMACHANDRA, THE REFORMER

(A Novel of Social Reform)

By C. TIRUMALAYYA NAIDU, M. R. A. S.

CHAPTER I

RAMDRUG was once a famous city with its myriad attractions of natural scenery, ancient ruins, picturesque falls, and hoary shrines which, according to an existing tradition, dated back to the days of the Pandavas, who were said to have sojourned here during the period of their incognito life. The many and varied character of the ruins of temples found scattered there and the architectural and sculptural beauties which abounded in immensity pointed to a great fact which was associated with vast learning and wide culture. Huge columns of cast iron stood like spectres in the brilliant moonlight evidencing the relics of an ancient palace which all but crumbled, as the result of not only the ravages of time but also of the merciless rapacity of infuriated conquerors who had foresworn to leave no trace behind of the glories of ancient dynasties which, as it were, marked their pigmy victories. The monolithic inscriptions which were still faintly visible, dated back to a glorious reign of one of the most cultured princes, whose veneration for the arts bordered almost on a sort of fetish-worship. Traces of rural painting could be discovered which did the greatest credit to the artist who, without a knowledge of perspective, would execute figures so life-like and natural as to invoke the admiration of the most fastidious critics of the present day. Nothing could obliterate the frescoes on the walls which defied even time and the destructive propensities of relentless iconoclasts. Tombs of rulers that had seen better days but now overgrown with shrubbery and were the residential quarters of baser reptiles, were regarded by the wise as a desecration to enter and disturb the pious souls which haunted there. Not far off could be heard the wild murmur of water-falls which fall in torrents and which were frequently resorted to by the superstitious for a dip of their bodies. The sequestered caves adjoining were the undisturbed haunts of the pious who went there for peaceful contemplation in

their attempt to solve the riddles of the universe. Holy pilgrims paid their homage and wished in return for scraps of wisdom which was denied to them. But the real Bodhisatva could not but smile at the dense ignorance which believed that a mere secluded stay in dangerous ravines and out of the way caves could endow men with superhuman knowledge. But nature—peaceful nature—all round was no doubt helpful in promoting that bliss which the wise attain by seclusion. The romantic beauty of the whole scenery drew travellers from remote corners of the world, and lovers of antiquarian pursuit congregated there in large numbers to pick up the grains of knowledge that lay scattered there in deep ruins and deserted caves. There was a new interest created in the forgotten city which, after a lapse of years, was again peopled. The new city of Madanpur which arose not far from this, became the happy abode of the fashionable. The temple of Madangopal which gave the name to the place bore a sanctity which was only equalled by Varanasi on the Ganges. Like the latter, it was situated on the banks of the river Nila, which rose from the inaccessible heights of the far-off mountain range and rushed past the temple with the fury of a jealous wife and disappeared in the deep jungles farther away. But the temple itself was a most illuminating centre of attraction from the dewy morn to the shadowy night which the local epicures failed not to profit by. Devotees flocked to it, and cared not to stint their expenses so long as their spiritual requirements were satisfied. Everything was gathered at the spot which gratified the tastes not only of the vulgar and the unrefined, but also of that cultured class which hankers after lofty ideals and that pious mediocrity who hoped to appease the gods by innocent offerings and allow the public by external manifestations of devotion which were incompatible with the private life. The paraphernalia of the temple service included as a matter of course

inevitable Pujaries who easily wriggled themselves into the favour of the many devotees who thronged to place their humble oblations at the feet of the idol. Noisy trumpets and shrill conch-shells incessantly blown during worship served to invite the more worldly-minded from their work-a-day life and to increase the awful significance of the devout worship. But those boisterous demonstrations of the temple service had its attractive counterpart in the refined music of the Devadasies of the temple who sang and danced to the tune of instrumental accompaniment. A curious traditional peculiarity here was the utter exclusion of male singers, however great their proficiency may be, who were considered vile for bartering the knowledge of these great arts for filthy lucre. Professional women who ungrudgingly devoted their service to temples were in great requisition and catered to the mystical requirements of the refined and intelligent section of the visitors who were no prudes either by nature or education and who had as much right to an enjoyment of refined pleasures as the eager devotees, to the stunted spoonfuls of sacramental *agua* or to the sacerdotal refuse of offerings in the shape of pious but putrid dobs of indigestible conglomeration. Thus were the female singers enabled to attain a proficiency by constant practice and learning. It was no wonder, therefore, that Suvarnangi and Charukasi attained a fame which was the envy of their compeers. Music and dancing became really 'plastic arts' in their hands by their consummate handling and the peculiar artistic finish which marked them out as the hierarchs of the arts. Charukasi was a charming brunette with a vivacious countenance and pouting lips and a proud gait which easily singled her out from a crowd as a gem from a heap of rubbish. Her fawn-like eyes shone like orbs of night with a tell-tale expression as bewitching as it was shy. Though of a slender build, she had the appearance of robust health though not of masculine muscularity but still of the graceful curves of rounded muscles, which was always a pleasure to behold. But the most prominent feature of her coveted person was the luxuriant growth of her abundant hair which curled down to her knees like serpents set loose from their bondage. Above all her physical talents were the admiration

and delight of the discriminating public. Her faithful expression of graceful sentiments appeared as if nature had intended her to be her sole mouthpiece in that difficult art of *Abhinaya* which has stranded and is destined to strand many an aspirant to fame on the shores of despair and dejection. In brief, the arts of dancing and expression were studied by her to such perfection that even her common-place conversation was brimful of vivacious and sparkling mannerisms inseparable from finished elegance and studied repose and her very movements were expressive of that grace and beauty strikingly suggestive of refinement. Suvarnangi was of a different type altogether. She was of medium height, with a well-developed bust, handsome of figure, and with a dazzling white complexion which set off her pale blue eyes. The white pearls of her teeth set in the crimson flush of her rose-hued and betel-dyed gums were her pride and cast fragrance on all whom she smiled upon. Her faultless features were redolent of her adolescent youth which added to the peculiar lustre which made itself felt in every word of her speech and action. But all her physical charms were as nothing as compared with her heavenly voice which placed her as high above mortals as they were above the lower animals. From her early youth, she impressed every one with the mellifluous character of even her speaking which was musical in its very cadences. She evinced a precocious aptitude for singing and had the rare ability of immediately reproducing anything she had heard with an accuracy which astonished her teachers. Though the faultless beauty of her features impelled her mother to bring her up as a fit disciple in the terpsichorean art, still she herself was averse to it on the ground of the extraordinary physical exertion which it involved. She had an instructive belief that she would make a mark as a singer. Her sister, she would coquettishly remark, could better hook many an unwary dilettante by her superior powers of sentimental expression than herself with her known indifference to the masculine element. Their ways had thus parted and each justified her choice by the brilliant success which each had attained in her own way. At an early age, they appeared, in the rehearsal of their lessons, to teach their masters back by the admirably faultless

manner in which they were delivered. Charukasi then took her place as the foremost dancer of the day captivating every one with her learning, countenance and seductive charms. As the *prima donna* in the art of singing, Suvarnangi dazzled her audience with her powerful contralto voice and brought down the reluctant homage of the most jealous singers who were baffled by the unexpected turns she gave to the most hackneyed tunes which, if sung, by any other, could not but appear as dull and prosaic. Her chief charm was the ease and facility with which she executed the most difficult songs to the astonishment of many a cultivated singer who failed to attain to the height of effect even with his most extended repertory. Her genius, at an early stage, had easily eliminated those labyrinthian involutions of melodies which though strictly within the rigid canons of art, could not but be considered as aberrations unworthy of the divine art. No conventional laws could restrain the flights of genius which must have its scope in spite of the trammels imposed by exploded dogmas. To be able to listen to her voice was esteemed the rare fortune and to be charmed by her exquisite music was considered the mission of one's life. The better

cultured paid their willing obeisance to talent, and envy itself could not have put on its mask without being compelled to acknowledge the superiority of her intellect and the unequalled grandeur of her performances. But above all, her childish simplicity of manners and suave disposition singled her out as a being apart, uncontaminated by baser association and unfettered by social conventionalities. She led a life of serene tranquillity which was neither spoiled by fulsome flattery nor lost its equilibrium by the unmeaning travesties of the jealous or by the hatred of the ungratified profligate who approached her with sinister motives. She was so completely wedded to her art that her isolation from frivolous pursuits was construed into a haughty reserve by which she hardly deserved to be characterised. The more cynical attributed her seclusion to superciliousness but the genial warmth of her conversation soon dispelled such an idea and she pursued her life unruffled by the cavilling of captious critics but fully conscious of the dignified part she was destined to play by chastening and purifying it from the dross which ages of ignorance and prejudice had associated with the most ethereal of the arts.

HELPFUL THOUGHTS

WE sleep, but the loom of life never stops; the pattern which was weaving when the sun went down is weaving when it comes up to-morrow.

BEECHER.

Kill not—for Pitys' sake—and lest ye slay,
The meanest thing upon its upward way.

BUDDAH.

Enter the Path! There spring the healing
streamis
Quenching all thirst! There bloom the
immortal flowers
Carpeting all the way with joy! There
throng
Swiftest and sweetest hours!

BUDDHA.

Ah! Live we happily in sooth
Unangered 'mid the angry;
'Mid angry men let us unangered live.
Ah! Live we happily in sooth—
Unailing 'mid the ailing;
'Mid ailing men let us unailing live.
Ah! Live we happily in sooth—
We who have nothing;
Feeders on joy shall we be,
Even as the devas of splendour.
The greatest gain is health,
The greatest wealth content,
Confidence is the best of kin,
Nirvana happiness supreme.

A. T. EDMUNDS.

SOME TOPICS OF THE DAY

In the recent Government publication, Statistics of British India, Educational, we find the following short note on Reformatory Schools. The report has been compiled by the Director General of Commercial Intelligence, from annual reports on Reformatory Schools supplied by Local Governments and Administrations. It says, there are eight reformatory schools in British India with pupils numbering 1,125 at the end of 1906 as against 1,116 at the end of the previous year. Two of the schools are in Bengal and there is one each in Madras, Bombay, the United Provinces, the Central Provinces, Burma, and the Punjab. There were during the year 323 admissions and 305 discharges. About 65 per cent. of the boys were Hindus and 26 per cent. Muhammadans, which proportion corresponds with the proportion of Hindu and Muhammadan population in the country. Of the 1,125 remaining at the end of the year, as many as 1,021 were illiterate.

Of the boys discharged in the three years preceding, only 27.1 per cent were following the occupations taught in the schools and of these, agriculture engaged 13.5 per cent. The percentage of those following the occupations not taught in the schools was 31.3. This means that 31.3 per cent. were hardly benefited by the instruction in the schools. Of 9 per cent. unsatisfactory reports were received. This may mean that 9 per cent. have reverted to criminal life or something akin to it. Among them may be found the future robbers, thieves, swindlers and murderers. Again, 32 per cent. says the report, were unemployed, were with friends, had died or disappeared from observation. What is the meaning of saying that 32 per cent. were unemployed? If they have no honest means of livelihood, the inference is obvious. A portion of the 32 per cent. is supposed to be with friends. What does this mean? They are a burden on somebody which, again comes to this—that the reformatory schools have proved a failure in the reformatory school.

Probably, the percentage that has disappeared is leading a criminal life somewhere. Hence, if we take away the 27.1 per cent. that is

following the work taught in the reformatory schools, the rest 72.9 represent the percentage that the schools have failed to reclaim. That does not speak very high of the work done in these schools. The fact of the matter is, that we have reformatory schools, because we must have some such institutions. The Indian public is quite indifferent to the work going on under that grand name. Unless the fierce light of public criticism beats upon such institutions, the work done there is not likely to be of a higher order. Government does its duty to the best of its lights. Unless we take an interest in its work and go to its aid, the work in the reformatory schools is bound to be not satisfactory. Does any Indian politician find time, amidst his agitation for more privileges, to do such useful work, near at hand?

The note on female education has not a better tale to tell. The ratio of girls to boys under instruction is about 1 to 8. Ten years ago it was about 1 to 10. As regards creed, among Christians and Parsis, the ratio of girls to boys is about 1 to 2, among Buddhists and Brahmans about 1 to 7, and among Muhammadans and non-Brahmans about 1 to 9. As regards university education the number of girls in Arts Colleges is 160, a number greater than that in all other Colleges put together. The number of girls studying in Medical Colleges is 75. Of the girls attending schools for special education, numbering 5,330, as many as 1,061 or 20 per cent. were in Technical and Industrial Schools, of whom 35 were Europeans and Eurasians, 496 Native Christians, 417 Hindus, 74 Muhammadans, and 38 Buddhists. Of these 168 were at Medical schools, the majority of them being Native Christians.

We have given these numbers carefully for two reasons. First, they are all India statistics; and secondly, they clearly point to the advancement of women in various communities. If we leave out of consideration the European and Eurasian communities, the Native Christians come next and naturally the percentage of women receiving the Arts and professional education exceeds that of other

communities. It would be seen that the proportion of girls to boys receiving education in Muhammadan and non-Brahman communities is comparatively smaller than that in Brahman and Buddhist communities. This is a significant fact. The truth is, as in intellectual, so in social matters, the Brahman and Buddhist communities have not been slow to advance, slow to perceive the need for reform and make a practical attempt towards it.

We are just at the commencement of a great move from the established order, a move so pregnant with future possibilities and so necessary for the harmonious development of the whole Indian nation. Now-a-days, political activity has over-shadowed activity towards social elevation. Time was when social reform occupied the forefront of Indian thought. Now, we rarely hear anything of it. This is but natural.

The English Arts Colleges contain 72 per cent. of the total number of students undergoing university education. This is slightly less than the proportion ten years ago. The Oriental Arts Colleges shew a marked rise in the number of students in the last three years; and the number of Law-students has also slightly increased in the last decade. There are 500 more students at Medical Colleges than ten years ago, but the increase has not been rapid since 1901-02. In the Engineering Colleges the rise in the number of scholars has been large and steadily maintained.

Let us take, for example, the statistics of the successful candidates in the nearest year available, say, 1906-1907. 1,639 passed the Bachelor of Arts Examination and of these 8 were Europeans or Eurasians, 79 Native Christians, 876 Brahmans, 498 non-Brahmans, 113 Muhammadans, 57 Parsis and 8 others not falling under any of the above denominations. From these numbers it would be seen which community is forging ahead.

In the course of advanced scientific studies, the following numbers passed through the Bachelor of Science Examination. Of the total 33, 4 were Native Christians, 18 Brahmans, 8 non-Brahmans and 3 Parsis. It is significant to note neither Muhammadans, nor Europeans or Eurasians have attained to any distinction

in this branch of study. In the Law examination out of a total of 580, 314 were Brahmans, 210 non-Brahmans, 20 Muhammadans, 20 Parsis, 11 Native Christians, and only two Europeans or Eurasians. In the M. B. examination, out of a total of 15 successful candidates, 7 happened to be Brahmans, 7 non-Brahmans, and only one a Native Christian. The other communities are not represented. In the B. C. E., 11 again were Brahmans, 9 non Brahmans, 1 a Native Christian and 1 a Eurasian.

In Agriculture, the Brahman with his orthodox ideas falls behind. But even here, the number shows that this community is recognising the dignity of labour and is coming up. Of the total 67, 17 were Brahmans, 39 non-Brahmans, 17 Muhammadans, other communities being significant by non-representation. These numbers are useful as showing the trend of education and the advancement in various communities. They are the authentic data from which we can draw out inferences, upon which we can base our future calculations or work up any scheme of reform.

The following inferences are warranted by the above figures. The craze for literary study is yet in full swing. But technical studies are receiving an increased attention. What is wanted is a liberal support in this direction, and efficient institutions. For it is to this branch of study that we look for the future welfare of the country and its economic development. Of the various communities, the Brahmans are yet leading and the non-Brahmans are close at their heels. It is not a neck to neck race, but still the non-Brahman communities are doing their best to avail themselves of the new lights. The Muhammadans are yet comparatively in a backward condition. They are the spoilt children of a Mad Government. The greater the concessions, the less seems to be the inclination to avail themselves of them. To those who would look to a harmonious development of the Indian Nation the condition of this community must be a matter of no small concern. A backward community, composing of a very large number of individuals, is a drag on general progress.

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OUR DEPRESSED CLASSES

ONE of the most pressing problems of the day is the elevation of our depressed classes. From any point of view, ethical, social, political or economic, their present condition can neither be justified nor perpetuated any longer. In the July number of the *Modern Review*, Mr. Lala Lajpat Rai has opened the discussion of this important question. The problem, as presented by him, has certain noteworthy aspects. One may not so readily assent to his statement, "that the intellectual and moral status of a community cannot be appreciably raised without the co-operation of all the classes forming the community." A society does not advance *en masse*. The idea of progress does not permeate every part of it. Hence every society has in it various sections representing the rising scale in intellectual and moral progress. Every society has its Brahmans and its Pariahs, with the intervening parts representing the various intellectual and moral grades. This is a necessary condition, and one that cannot be obliterated by any degree of humanitarian effort. It is, however, the duty of the morally and intellectually advanced section to drag behind it those in the lower rungs. Progress in a society is the resultant of the advancing and retarding forces. Co-operation of the most backward classes is not necessary and cannot always be had; for, co-operation presupposes consciousness of the need for change

and an active effort; and this we rarely find in the lowest classes of society. In almost all cases it is the advanced section, feeling the drag, that lifts those far below them. At no time in the history of intellectual and moral upheaval in this country, do we find an active co-operation from the lowest castes. But there is no doubt that the result of the upheaval has always elevated them a step higher. In other words, the progress effected filters down in a decreasing ratio with the depth. The same phenomenon we find in other countries as well. Hence, it may not be accurate to state that no appreciable progress can be made without the co-operation of all classes in a society. Nor can we fully endorse the statement that the condition of our depressed classes is "a standing blot on our social organisation." As we have pointed out, depressed classes there will be and there must be in a society. There is no civilised country in the world which has not its depressed classes, be the cause religious or economical. The existence of a depressed class need not necessarily be a blot. The average moral and intellectual standard of a society is that of its middle classes, those at the base and the apex representing the two extremes. It is inaccurate to state that a Gladstone or Huxley represents the average Britisher, as it is sheer injustice to judge of the British moral and intellectual standard by that of a British

These, however, are small points of difference, which do not, in the least, detract from the value of Mr. Lajpat Rai's article. One aspect of the problem which he presents acquires no small force from the present political condition of the country. "At the present moment," he says, "the greatest strength of the Hindus consists in their number. It is true that intellectually and educationally, in trade and commerce, in brain and body, in mind and muscles, in the arts of peace and war, they are second to none. In their potentialities, too, they are inferior to none. But in their numerical strength lies that power which is not shared by any other community in this country." Is there any probability of our losing this numerical strength at the near or distant future? If the last census report can be depended upon, there are grounds for apprehension.

"During the ten years preceding the census of 1901, the Muhammadans increased by 9 per cent. and the Christians by nearly 28 per cent.....So long as Hinduism shows no decline from its present strength, caste will preserve its ancient reign, and nothing short of a great accession of strength to either Islam or Christianity can materially modify the social and religious future of India. Are there any signs of a tendency in this direction?The statistics of the last census show that during a decade of famine, the Muhammadans in India increased by 9 per cent., while the population, as a whole, rose only by 8 per cent. In Eastern Bengal, which has never been touched by real famine, though people on small incomes suffer from high prices, their rate of increase was 12·3 per cent. or nearly double that of the Hindus."

One of the chief causes contributing to the increase in the number of Moslems is said to be the influx from the Hindu communities

(1) Genuine religious conviction of the purity and simplicity of Islam, derived from study of the Muhammadan scriptures or from the preaching of the Maulvis who go round the villages. * * *

(4) Causes connected with taboos on food and drink and with various caste misdemeanours have also to be taken into account. Hindus in sickness and distress are tended by Muhammadans and take food and water from their hands; the caste excommunicates them and they join the ranks of a more merciful faith.

"In Southern India, whole castes have been impregnated to become Muhammadans, because the Brahmans would not allow them to enter Hindu temples and compelled them to worship outside. It is conceivable that other castes in other parts of India will some day realise that for the low-born Hindu the shortest road to success in life, whether as the bar or at the public service, may lie through the portals of Islam."

"To the animist haunted by a crowd of greedy and malevolent demons ever thirsting for blood, like the ghosts that flocked round Ulysses, Christianity opens a new world of love and hope. To the Pariah, the Man of the Dher and a host of other helots, it promises release from the most searching and relentless form of social tyranny—the tyranny of caste; it offers them independence, self-respect, education, advancement, a new life in an organised and progressive society. 'These people,' says Mr. Francis, writing of the Pariahs of the South, 'have little to learn by forsaking the creed of their forefathers. As long as they remain Hindus, they are daily and hourly made to feel that they are of commoner clay than their fellow-Hindus. Any attempts which they may make to educate themselves or their children are actively discouraged by the clerical who oppress them; caste restrictions prevent them from grasping the full, some, uncertain and undignified means of subsistence to which custom has condemned them; and taking to a handicraft or a trade: they are snubbed and repulsed on all public occasions; are refused admission even to the temples of their gods and can hope for no more helpful service of their joys and sorrows than the unkempt and unclean maiden of the paracheri with her very primitive notions of comfort and cleanliness."

Between these two religions, the Christians

There might be some who would be inclined to view the alarm raised as groundless. It would be said that other religions will be able to recruit only from our lowest castes. The twice-born castes and others higher advanced in civilisation will always remain staunch Hindus. But taking the rate of increase in the population of other communities and the steady drain from the depressed classes among the Hindus, the question comes fairly within the practical range of discussion. How shall we check the drain? Mr. Lajpat Rai does not contribute much to this part of the question. And, we admit the solution is not an easy one. There is no use of merely saying that "what stands in the way of progress in this direction, however, is the prejudice of the illiterate and the apathy of the educated classes." There are far more important issues underlying so thorough a social revolution as Mr. Lajpat Rai would advocate, than mere prejudice or apathy. The late Justice Ranade, than whom there never was a more ardent and sincere social reformer, could point out only four methods of approaching such social questions. The first method is what he described as the method of tradition, that is, of basing reform on the old texts. It is, I thought, that a liberal interpretation of the old texts would clothe the reforms with the authority and satisfy the conservatism. Oriental scholars of great eminence, like the Bhanderkar, came out with interpretations that supported the reform.

a social revolution of no small magnitude, that cannot be effected even in one generation. Shastraic interpretations would but lead to futile discussions. Appeals to the community's sense of right and wrong would be of very little avail. The power of long-formed habits and tendencies cannot be ignored. As Ranade says:

"The advice so frequently given that we have only to shake our bonds free and they will fall off themselves—is one which matured and larger experience seldom supports." "The true reformer has not to write upon a clean slate. His work is more often to complete half-written sentences. He has to produce the ideal out of the actual, and by the help of the actual. We have one continuous stream of life flowing past us, and we must accept as valid, the acts which were noted in the past, and on the principles of the past, and seek to turn the stream with a gentle bend here and a gentle bend there, to fructify the land; we cannot afford to dam it up altogether, or force it into a new channel."

Would Legislation help us? I believe not. Legislation might secure to the depressed class fresh rights. It might make the yoke of their masters less cruel. But it cannot secure to them a social status in Hindu society or raise them higher in the social scale.

Will education serve to raise them in our social scale? Some attempts have been made in this direction and are still being made. Some kind of primary education has been devised and is being imparted. The Christian Missionaries and Government are the two chief agencies that have taken up the work. In the case of the Missionaries, the condition of conferring the benefit on these castes is conversion and, therefore, the less these attempts succeed, the better from our standpoint. The efforts of Government have been slow. It has not succeeded in bringing education to the door of a great mass of higher castes. Compared with the population of this country, even the number receiving primary education is strikingly small. Although a good portion in towns has been receiving the benefit, a greater portion in the rural parts is yet beyond the fringe. Sometime ago, there was a

talk of free primary education. But we doubt whether Government would be willing to lay by for this useful purpose the necessary additional amount, when its administration is becoming more and more expensive. Even granting that it is able to make primary education reach the depressed castes even in the remote parts of the country and that private Hindu agencies work with them, the next question comes in, whether primary education would be of any use to raise them in the social scale of society. This may well be doubted. For example, a Pariah who can read and write will, in no way, be a better man in the eyes of an orthodox Hindu, and his education will serve him no purpose. Unless the education is of such a character that it will enable him to free himself from the shackles of his masters, his condition is not likely to be bettered and for this something higher than primary education is necessary. Next comes the consideration of technical education. This will make them more useful members of society and perhaps improve their income.

Government by extending its patronage to useful members of these castes can raise them up. For in this country State service carries with it certain respectability.

It would, therefore, be seen that the question of raising the social status of the depressed castes and preventing their entering the fold of other religions is not easily solved. We do not thereby advocate the principle of *laissez faire*. We are no doubt bound to make some active effort towards bettering the lot of our less fortunate brethren. But for anything effective we have to wait. The only means by which any appreciable improvement can be made is, imparting primary and technical education to the depressed castes, the two always going together. Often, it is poverty, more than an improvement of social status, that makes them desert their fold for other communities, for which they

have to pay a heavy price in many cases, and the poverty question cannot be solved in a day. So that, at present, it is primarily a question of spreading among them elementary and technical education, more than anything else. Time and the political vicissitudes of the future, should effect the rest. To call upon the superior castes to extend a hand of equal fellowship is neither practicable nor just. In no country, even where castes have been based not upon religion but upon other considerations, have we instances of those higher in the social scale descending to the level of those in the lower rungs of the social ladder. We have left unnoticed another aspect of the question. If the

depressed castes, from whose ranks we draw mainly the manual labour required for purposes of agriculture, find other occupations, another question of a greater magnitude arises. Already the emigration of these classes to the British Colonies, as coolies, has brought into forefront the question of scarcity of labour. Society will have to adjust itself to the changes that will be effected by these castes changing their time-honoured occupation. We have referred to this aspect of the question, as giving an idea of the complete revolution that society should undergo and the time required to effect it, if the principle of equal chances for all should replace the prevailing rule of caste by birth.

We must not turn back into the darkness, because the light from God's face rests upon a path of labour and sacrifice.—*Rufus Ellis.*

In shutting none out of our sympathy, in the willingness to help all and to be helped by all, we are here beginning, like children, to climb the foothills that lead us upward to immortality. We already breathe joyfully the air of the unseen kingdom.—*Lucy Larcom.*

Love others by ceasing to love yourself, and in doing so you will live intensely; for you will have within you not only your own life, but also the lives of all whom you bless, by love. That is the best religion, the life of Christ, the very life of God.—*Stopford A. Brooke.*

It is not enough to have the love and do the duty in silence. We live not by bread alone, but by every word that proceedeth out of the mouth of those we love. Out of the mouth—it is the spoken love that feeds. It is the kindness offered that furnishes the house.—*W. C. Gannett.*

He who, however limited may be his capacities, and however humble may be his social position, is true to the gift that is in him, and tries,

with such helps as he may have, to carry out the principles of religion and virtue in his daily conduct, has in him something akin to the touch of Christ, and is a fellow-worker with prophets and apostles, reformers and saints.—*Thomas Sadler.*

He who sits down in a dungeon which another has made has not such cause to bewail himself as he who sits down in dungeon which he has thus made for himself. Poverty and destitution are sad things; but there is no such poverty, there is no such destitution, as that of a covetous and wordly heart. Poverty is a sad thing; but there is no man so poor as he who is poor in his affections and virtues.—*Orville Dewey.*

Any man is educated who is so developed and trained that, drop him where you will in the world, he is able to master his circumstances and deal with the facts of life so as to build up in himself a noble manhood and be of service to those that are about him. That is what education means; that is what it is for. Knowledge of foreign tongues, a list of historic facts concerning the past, information poured into a man's brain—these things are not education. There are learned fools!—*Rev. Minot J. Savage.*

CO-OPERATIVE MOVEMENT AND MODERN INDIA

BY DR. D. S. R. RAO, M. A., M. B., CH. B. (EDIN.),

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IT is daily becoming more and more manifest that the struggle for survival among individuals as well as among nations has become keener with the advance of civilization and the consequent inter-communication between one country and another; and we have begun to learn during the past few years that for the preservation of our national existence and for the growth of our national wealth and prosperity, we should develop our industries, introduce improved methods of production into agriculture, raise the dignity of labour in the country, cheapen the rate of interest, and do everything which, however little it may be, will bring us nearer to our goal. The movement has already found practical expression in the revival of decaying industries, in the greater veneration in which our ancient arts are now being held, in the studies that are being pursued by our students in the far off Universities of the West and of the East, and the agitation for the political enfranchisement of the people. We have thus far realised the difficult position in which we are placed; we have learnt the necessity for work; and we have, in a few places, even begun to work in right earnest.

2. But there appears to be a danger ahead, a danger that we may be led by our admiration for everything Western to blindly imitate the system of industry carried on by the majority of the people in those parts of the world, without making the necessary modifications before we adopt that system. The text-books on economics which we read in our Colleges, the prominent position which the writers of these books hold in their own country, and our failure to grasp economic facts at first hand and by close observation, may lead us to thinking that

competition and competition alone is the high road to success, that for the development of our industries, work must be begun on competitive and individualistic lines, and that everything short of competition in industry will end in failure. For this is the opinion held by the great economists of the day, advocated by students of political economy in our own land, and followed in practice by many great pioneers of industry in Bombay and other parts of India. Therefore what we should try to do first is to consider the evils lurking behind competition in industry, to suggest the remedies for these evils, and to carry on our industry on these improved lines in future.

3. Every one is aware of the evils inherent in a system of industry where there is keen competition between capital and labour, and between one labourer and another. In the market for labour, the labourer who has no reserve to support during a period of unemployment, is at a disadvantage in bargaining when compared with the capitalist who buys his labour; the labourer becomes an ordinary commodity; he sells himself and his work to the smallest sum of wages, and the capitalist necessarily reaps all the profits from the industry. The labourer finds no encouragement to work; he cares very little for the quality of his product; he cares still less for the quantity of it; he is sure to neglect the implements he uses, and most frequently spoils them even; and in all probability—this is the greatest danger—strike work in season and out of season, and bring through his ignorance, loss upon himself, upon the community of which he is a member, and upon the employer who hires his labour. Industrial peace becomes a thing unknown to society; the class of labourers grows

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relatively poorer and poorer; their children and their children's children are left uneducated, are brought up in unhealthy rooms, are given no opportunity to rise to a good station in life or to bring out the latent possibilities in them. They are forsaken by society to die perhaps an ignoble death—treated during life like a machine, and left to die like the same. Society ultimately becomes rotten; it is divided into two classes separated by an impassable gulf, the few rich growing richer and the many poor growing poorer.

Such are the evils following the system of competition in industry. They are not imaginary, for a century of experience has shown how real they are. All the European countries suffered from such evils and now they are trying to find out remedies. Many remedies have been proposed—socialistic, communistic, and anarchistic, all revolutionary—but the best and the most practicable remedy is what is known as co-operation. There is not even the slightest doubt that co-operation is the best form of individual organisation, best suited to the needs of our country and the nature of our people.

4. No sermon is necessary to preach the merits of co-operation. On one side it possesses all the advantages claimed for competition, and it is devoid of all its disadvantages. We shall now see what it has done to the West and what it might do to our own land.

Our industries must be started with a view to advance the prosperity, not of one class but of all classes. In the market there should be no competition between capital and labour, for the labourer is sure to come out unsuccessful from such a market. What we should, therefore, do is this. In every industry to be started, the labourer must possess a right not only to the wages for which he has been hired, but also to a certain proportion of the net profits derived from industry. That is, the labourer must be made to see that the man who employs him

is not his antagonist, but his sympathiser; so that, the labourer might work with greater interest in the prosperity of the industry, and reap profits for the greater care he takes in using the implements and in raising the quality of the commodity he produces. The labourer must be guaranteed a portion of the net profits, so that he may for himself find out that it is to his own interest to increase these net profits, and to work with as little waste as possible. On the other hand, the employer has no necessity to spend very much of his time and money on the work of superintendence. A harmonious relationship is produced between the two parties, the product is increased, the labourer is prosperous and satisfied. This is the first advantage of co-operation.

5. This increased interest in the work may be further increased if the labourer himself becomes a shareholder in the concern, that is, if he himself becomes the capitalist. Out of the income going to the share of the labourer, he must be allowed to invest a certain portion in the industry, till, in the end, the larger portion of the capital invested in the industry becomes the property of the labourers. When such a state of things has been arrived at, the labourers, as a whole, become the capitalists, all antagonism between the parties is lost—for then there will be no parties—and the members co-operate with one another to work as hard as possible and increase production to the maximum limit; for, the welfare of industry, they now come to understand, is their own welfare. The labourer is no longer a machine, but has a soul in him to care for. This is the second advantage of co-operation, and from the experience of the West we may rest assured that the advantage is real.

6. These are not the only advantages to be derived from co-operation. The object of co-operation is not mere production of wealth; it is also the wholesome consumption

of it. The money income, earned by co-operators in an industry, may be spent through the ignorance of the labourers in evil ways or on unwholesome products of consumption. To prevent such things from happening, co-operation has a splendid scheme. Under co-operation, a certain amount of the labourers' income is compulsorily set apart for purposes of education. The labourers are given lessons in all subjects conducive to their welfare; their children are provided with education, so that by the time these enter life they may have a higher conception of their duty in life and be prepared to discharge it. This is the third advantage of co-operation. Education is gradually spread among the masses.

7. Not this alone. In every street of our towns we see numberless shops where articles of consumption are sold. In our eagerness to buy them as cheaply as possible we sacrifice the quality of the commodity. One shopkeeper allures us by means of an external show; another by his polite behaviour; a third by the number of extra comforts such as a punkah, or a chair he provides us in his shop; and so on. Overcome by these civilised forms of deceit, we buy articles injurious to our health at a cost much higher than their real cost of production. We not only spend money on articles which possess no real utility to us, money which might have been spent on more useful articles or in relieving the needy, but on articles injurious to us, thus bringing diseases upon us and becoming a prey to them.

Co-operation here comes to our help once more. The best remedy for such a state of things is the opening of a Co-operative Store. The consumers in a particular part of a town or in a village may combine together and open a shop where the best articles are to be sold to themselves, and not to any others. By thus doing they can purchase articles at wholesale prices, and articles suited to them. There is no deceit for they will be

the only sufferers from it; there is no necessity to undersell others, for their aim is not to reap profits but to raise the quality of the articles consumed. The establishment, therefore, of Co-operative Stores and the consumption of wholesome articles are the fourth advantage of co-operation.

8. When we consider how poor our country is and how uneducated our people are, co-operation becomes an immediate necessity. Agriculture has been the main source of livelihood for us, and even now it is the most important of our industries. But it is well known under how many disadvantages the industry is carried on in our country. To meet temporary difficulties, such as, the payment of land-tax or wages to servants; and to make permanent improvements in his lands, the cultivator has to borrow large sums of capital at a very high rate of interest which he cannot generally afford to do. The peasant proprietor, who is the pride of our country and who is at present in danger of being sacrificed to the avarice of the money-lender, must be helped if he is to preserve his ancient independence. Capital must be lent to him at a cheap rate, and he must be encouraged to make improvements on his lands. Land and Agricultural Banks and Co-operative Credit Societies must be opened everywhere, and capital distributed for productive purposes to the needy ryots.

Observers may have come across another important tendency at present in some parts of the presidency. It is the growth of the large landholders. With the money, the capitalist often lends to the peasant, he now buys his debtors' lands till, in the end, he becomes the proprietor of the larger portion of a village, and in some cases even of the village itself. What will follow under such a condition of things is too plain—and it will be plainer to students of history who have read of the Roman *latifundia* or the mediæval English *manor*. All the peasants

who were hitherto independent will be reduced to the position of serfs working on a 'manor.' Now no one may look with indifference at these tendencies; and the close observer will not fail to understand that Co-operative Agricultural Farming where there is no room for a capitalist landholder is the only remedy.

9. These are the main advantages of co-operation in industry. There are other aspects of it which will be dealt with later on. We, therefore, propose to start new industries, to encourage old ones and to make improvements in the condition of the people by means of co-operation. To open co-operative workshops of every description, to start co-operative stores for consumers, especially in unhealthy towns, to found rural and land banks of the German and the Italian type, to carry on agriculture on co-operative lines, it is necessary that all the people in the country should combine together and try what little they can do. The cause is sacred, and with a sacred heart the work must be begun.

10. It may be thought by many that the scheme, as a whole, is impracticable for it requires large sums of money to be invested, which the poor people of India are not prepared to do. There is not even the slightest difficulty on this point. One hundred householders living in a particular part of a town like Madras may easily start a Co-operative Store if only they are willing

to do it; if they are prepared to subscribe a rupee each, invest this sum of a hundred rupees in a Co-operative Store, and if they promise to buy from it their most essential necessities, instead of buying them from the so-called 'cheap shops,' a fair beginning may be made in co-operation. So also can an industry be started. A hundred men of the middle class, each subscribing a sum of ten Rupees, may bring to glorious life the decaying weaving industry in our rural parts.

They may extend this business gradually till it becomes a most profitable and successful concern. If only we remember that the beginnings in co-operation were made not by rich capitalists, but only by poor famishing labourers earning two or three shillings a week, we may conclude that there is no obstacle even in a country so poor as India. Industries, when started, are destined to be of small size. Like the child that develops into a man, these industries are sure to rise to prominence. Only we must work with our hearts in it; not be discouraged by the smallness of our beginning, or frightened at the vastness of the capitalistic shops.

So shall we do. With a belief in the greatness of man, and his capacity to overcome difficulties, shall we start industries on a co-operative basis. Nothing will deter us from doing this. We shall brave every difficulty, we shall overcome it; and then shall we stand as victors in a battle against competition and capitalism.

Never think yourself too insignificant or the thing too mean. You and it have an infinite capacity for absorbing, storing away, raying out glory.—J. F. W. Ware.

The souls that would really be richer in duty in some new position are precisely those who borrow no excuses from the old one, who even esteem it full of privileges, plenteous in occasions of good, frequent in divine appeals.—Martineau.

What a man can do best, that is the task given to him by God. What his neighbors most want, that is the path to which he should direct his talents. No scorn is to be tolerated toward those everyday duties which God has given to us.—R. L. Carpenter.

"The new dignity that comes to human life by regarding it in its true relation to the divine is a significant factor in its transformation. It lifts it from selfishness to service, from the passivity of desiring to be helped to the noble activity of desiring to help."

THE EARLY REMINISCENCES OF MY COLLEGE LIFE

BY V. RAMANUJAM PILLAI, B. A., L. T.

I WISH to record these reminiscences for I am conscious that they are full of meaning to those who wish to mould the minds of the youth of Southern India. They are of special import to us at present since India is going through a marvellous process of social, political and religious transformation. In this process of transformation, the College in which I was trained played no mean part. Future historians of Southern India, if ever the social and religious history of Southern India is written, will have to set apart a niche, *par excellence*, in their historical structure to that master-mind and master-soul which has dominated over the hopes and aspirations of thousands of the youth of South India for more than three decades.

It is not the record of that life only that I wish to chronicle in these pages, however fascinating and all-absorbing that life may be. I desire to record my College experiences in general although I may find it difficult to achieve the feat of recording this story of the *Ramayana* without making a due reference to the hero around whose personality the story centres.

Without further preamble let me begin. My reminiscences of the College extend far back to the Seventies. In 1877, the Free Church Mission Institution became transformed into the Cosmopolitan Christian College. I entered the school in the following year for admission into a class known as IIIrd Class, which is the highest class in the Lower School Department. It was the month of July when the south-west monsoon once more taught Madras that it should not be so dusty and dirty as it used to be in the burning months of April, May and June. What a pleasure it was for me to enter that Institution so auspiciously with my pious old father to guide me to my school, with two companions on either

side to share my hopes and aspirations in the arduous scholastic life on which I embarked, and with the south-west monsonic showers to bless us all and beautify the scene all around by allaying the dust which is the bane of Madras! What a pleasure it was to enter that building so well known as the scene of labours of one whose name was even then a household word in the City of Madras! Truly my heart rejoiced at the thought of beginning my scholastic career in an Institution known as the 'Miller School' which was represented to me as a popular Institution manned by devoted men at whose head was placed a man of love who was destined to capture the hearts of thousands of teachable minds of South India in years to come. The building was then an unpretentious one. It knew no towers, no halls worth speaking of, no galleries,—not even a separate lavatory. To my surprise, I found the lavatory contiguous to the Institution just below the present College Hall. There was only one stair-case with which I used to associate my ascent to the High School Department. There was no Fenn Hostel, nor was there a Society's Hall.

My old teacher Mr. Paramasivan whose masterly personality I can never forget and whose impressive teaching used to be our delight, occupied the building now tenanted by the Manager of the Hostel. Mr. Paramasivan had a Press of his own in his own cosy house and was a brilliant acquisition to the Mission.

Rev. R. M. Bauboo, also an old servant of the Mission, occupied a house adjoining the College and Rev. P. Rajagopal guarded the rear of the Institution on the side of Angappa Naik Street.

What a thorough transformation now? Hostel to the left, hostel to the right, and hostel behind; and it is His Majesty's

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thoroughway that prevented the redoubtable Doctor from erecting a hostel in front to serve as so many cannons to defend the Institution from pirate hostel-managers, running their lucrative concern with all the enthusiasm that mammon could inspire and all the fascinations of a town hostel.

What an enchanting structure was the school-building to me? A sanctuary of learning and culture with classes rising in gradations to heights, I knew not where! with teachers, Hindu, Christian and Mahomedan, to instil fear in me; and with Europeans whose whiteness indicated to me purity and whose demeanour was a source of inspiration and awe. The building itself had a purity of its own—a solitary structure facing the Esplanade that then extended from the sea-shore to the Ordnance Lines, opposite to the Pacheappa's. The only structure that faced the 'Miller School' was the Old Light House which stood in a stately form symbolizing the light emanating from the Free Church Mission Institution during day time. Now, alas! the world is too much with us! getting and spending, wrangling and settling, we lay waste our powers. What with the Restaurants, what with the Law Courts and the Lawyers' quarters, what with shops and merchants, the temple of learning has been invaded on all sides by worshippers of Power and Pelf and has, therefore, lost its ancient solitariness that added charm to the work of this Educational Missionary Institution. Even the sea is afar now—days even as our beloved Master is away from us on account of his bodily infirmity. I remember very well how a group of young men, of whom I was one, gathered together to go to the sea-shore and watch the steamer that was bringing our beloved Master from the far-off Scotland. We were standing by the side of a small pier constructed of wood that extended from the place along which the South Indian Railway lines are laid to fifty or sixty yards yonder. We

were waiting for hours together but were not guided by any elderly person as to the probable arrival of the steamer to its destination. We mistook every steamer that was nearing the shore to be our College property and at last returned disappointed. This was, I think, in the year 1878. For I write these reminiscences from the dim memory of the youthful past, and they pass through my mind as dim recollections of my earlier life as depicted by the poet in his "Intimations of Immortality."

But shortly after, we young men had the supreme pleasure of seeing our beloved Master in flesh and blood. We soon began to analyse his features. He was then only forty years old and therefore his features were not so furrowed with years. We noticed his benign face, the benignity of which my poor pen cannot attempt to paint. He stood as one born to command and addressed a few words to the boys close by. I was a humble spectator from a distance and feasted my eyes with the sight of one whom I longed to see.

Mr. Raghava Chetti was our Headmaster, —a stern man who was a source of awe to us all. We used, however, to take delight in his teaching, for his exposition was clear, and enunciation good. We used always to be reminded of the dignity of his position. He was a typical Headmaster, learned in the art of securing the co-operation of the teachers and the taught. Tactful and kind, he was kind to all and discharged his functions conscientiously. He died, to the regret of his numerous friends, in the year 1897.

His colleagues, whom I remember now, are Mr. Arunachala Sastri, Mr. Appasawmy Pillai, Mr. Subramania Iyer and Mr. Appasamy Iyer. Mr. Sastri eventually succeeded Mr. Chettiar and was until recently doing the work of Manager of the Brahmin Students' Home.

Mr. V. Raghava Chetti was an under-graduate, but was superior to an ordinary graduate in attainments. I may even say that he had all the instincts of a typical teacher. As a teacher he was impressive and earnest and as Headmaster he was a strict disciplinarian. With a cane in his hand he would go from class to class and inspire fear into the heart of every one, as one appointed as censor of morals and manners. I remember very well how he used to inspire fear in me by his personality and posture. A thick-set man, he would walk slowly and steadily in the department of his jurisdiction which was to him his proud scene of labour even as Rugby was for Arnold or as Uppingham School was for Thring. He was the lord of all that he surveyed and with him there was no one to dispute.

The school work will begin with prayer. And Mr. Murugesam—a Mudaliar convert of the Free Church Mission—who used to teach the Bible in the lower classes will invoke the aid of God on our behalf; and as he conducts his divine services of prayer and benediction.

Mr. Raghava Chetti will stand behind him in the same prayerful attitude so as to teach us the lesson that before the awful throne of God, "We are all one," with the same appetites, passions and longings. What a refreshing and wholesome institution—this communal prayer! Would that all educational institutions begin their daily task with prayers to the Most High to get renewed intellectual and moral strength from the Giver of all Good! In this respect, I must say, that Missionary Institutions are far ahead of other institutions which merely "nurse blind life within the brain" and which convert young men into mere thinking machines without a soul to love and aspire after higher things than what this sordid world can give. I am glad to find that Hindu institutions, like the Benares College, are pay-

ing special attention to the religious training of the Hindu youth. I am sure it will have its own reward to the measure of true religious spirit that is infused into the minds of the budding youth.

I still remember how our venerable master used to inaugurate his High School work day by day; how he used to read a chapter from the Bible and finish his prayer with words engraven on the tablets of my heart, to wit, "for the Saviour's sake;" how he used to register the number of students present at ten o'clock precisely and how he used to announce any interesting and important item in the programme of work for the day.

I very well remember how he used to stand like a tower before the clock in the High Hall and take a survey of his juvenile army and see whether his "dear" boys have arranged themselves in ranks and files; how his devoted teachers used to stand by his side so as to show to the school-world that they are his active co-operators in his life-work; how there used to be solemn silence before the prayers; and how the edified boys will reluctantly go to their class-rooms, reluctant to be away from their commanding and loving personality even for a time.

And I am sure that his worthy successor is following the traditions of this solemn work so systematically done by the Prince of Missionaries, the born leader of men, our seer, friend and guide.

The High School Hall, even as the one in the Lower School, got transformed; our old teachers we do not see now. Some of them left the institution to better their prospects materially. Alas, a few of them passed away after long and devoted service for their Master.

But the spirit of the College is there and that will not pass away even as the "Rock of Ages." It is the indwelling spirit of the

disciples of Him whom they worship as the Way, the Truth and the Life.

After a short course in the Lower School, I was translated into the regions above. Promotion days were days of great anxiety in those days; and I believe they still are. They were days of anxiety, especially to those who were not versatile enough to pass in all subjects.

To increase the anxiety, the venerable Principal of the High School will come with his big marks-book to read out the names of the boys qualified for promotion and seat them apart. Ah! How can I describe those moments! The whole year's work was crowded into them. A year blotted out of the page of life or a year added! So it seemed to us in those good old days. The list that he used to read to us was more important to us than the lists of passed candidates that hail from the University. For we hear of one or two candidates subsequently creeping into these lists in consequence of revision. But our Principal's list of promoted candidates knew no addition. Nor would the lists be pasted on any public notice board. Every name blessed by our Principal must be distinctly sounded by him, and his pronunciation used to have its own charm about it. Clear, rotund, and full, his pronunciation of the names of the boys he loved and for whom he spent his wealth and energy—nay—his all—used to be attractive and inspiring to us both because it was so clear and because it indicated his self-abnegating love.

I was so glad that I was promoted and that I would be no longer required to work sums in Colenso's Arithmetic, to read Morris's History of India and cram the rules in the Grammatical Primer by Dalglish. Mr. Raghava Chetti used to teach us "Royal Reader (junior)" in his own impressive way, and I remember how well he taught us "Excelsior." Indeed, 'Excelsior', was in my motto which helped me to climb up the

ladder of my educational cause in the School and the College.

When I was promoted to the Lower IV Class, now known as the Second Form, my joy knew no bounds. I became instantly conscious that I was thereby placed under the immediate supervision of that personality which even in those good old days was so dear and attractive to us. Add to this the new books that we are required to study. "Manual of Geography" published by that indefatigable writer Dr. Murdoch than whom I have not seen a more self-effacing personality; 'History of India,' then a novelty brought into being by Mr. Davis Sinclair, the popular Head of the Church of Scotland Institution; Arithmetic by Dr. Bernard Smith; and Euclid by Dr. Potts. What a splendid array of books in those days! Add to this, our kind and good teacher Mr. P. Tharyan, B.A., who used to love us even as his own sons and reflect the love of that dominant figure, the fountain-head of love. Patient, plodding and earnest, our teacher would not waste a minute and would utter 'nothing base' in the class. True to the traditions of his community, known for its simplicity, earnestness and sociableness, Mr. Tharyan was as attractive to us as teacher as he was as friend. I travelled with him to the Upper IV, little inclined to part with him as my friend and guide. But I was obliged to forego the pleasure and privilege of his tuition since his boys would not welcome me and showed visible signs of their jealousy. I then had to give up the Upper IV-A Class and enter the Upper IV-B Division manned by Mr. C. Venkataramanjulu Naidu, B.A., from whom I learnt the art of appreciating English idiom and phraseology. He was a brilliant teacher, but his defect was, that he had likes and dislikes in the class. A Telugu scholar, his knowledge of English was equally admirable. A commanding personality, we used to call him 'Dambachari' (a man of show) on account of his dress which appeared grand to us. He was a

conscientious and loyal worker. He would adopt the methods of teaching English so familiar to him through his and our master. He used to teach us the principle of sentence-construction clearly, so much so that we used to do justice to the questions put to us by our great master in his weekly class. He did not stay with us long, for he accepted a place out in the district of Nellore as Headmaster of the Venkatagiri High School where he served long and well. Alas! he is no more, and his figure I vividly remember even now.

In those days there was no such intermediate class between the Third Form and the Fifth Form. From the Upper IV Class we were promoted to the Pre-Matric Class as entrance to the Matric.

The Pre-Matric Class was an interesting class in many ways. Mr. Paramasivan was our Bible teacher. He was really a talented man. He used to teach us in an attractive and impressive way, and his pronunciation was clear and full. Would that our schools are stocked with teachers of his description! It is, indeed, regrettable to find how backward the present teachers—graduates of the fastidious University—are in the matter of writing and pronunciation.

Mr. Paramasivan was very sensitive about his dignity as the accredited servant of the Free Church Mission, of which he was one of the earliest converts. He would not attend the High School prayers conducted by our great master, questioning to himself:—Why should not I conduct those prayers? At any rate, he used to sit in the chair and wait for us until we participated in the daily prayer service and assembled in the class in due form. And what was more striking to us was that Mr. Paramasivan would not stand and thus pay homage to our great master when he used to enter the class and make enquiries about the absence and well-being of his 'dear' boys. He was haunted with the consciousness of his equality with his head in

official position. At any rate, this was our opinion and we might have been in the wrong. May it be so! Our class-teacher was Mr. Gopala Charlu, B. A., brother of the late Hon'ble Mr. P. Ananda Charlu. A neatly dressed gentleman, he will enter the class with the dignity of a born teacher. We liked his manners and his clear method of teaching. I remember even now how he used to insist upon our presenting to him neatly-written exercises and how he used to ask us to write our own analysis of the History of India that we studied under his careful supervision. As examples of neat analysis, he used to bring his own note-books wherein he used to analyse and compress his law studies in a neat and an attractive form. He is one of those who mistook, I dare to think, his vocation in life. He was cut out for a teacher, and had he continued his work as teacher, he might have won his laurels in the educational field and enlightened many a youth entrusted to his care. In South India we find many a man mistaking his vocation in life and resorting to courts of law to make their fancied fortune. Another notable instance of this kind is Mr. P. V. Ramaswami Raju, a scholar, a teacher, a poet. How popular he was as Headmaster of the Pachaiappa's High School, Conjeeveram! He had all the requisite qualifications to befit him for the noble work of teacher. His high principles, his strict disciplinary methods, his profound scholarship—all were in his favour. But he, too, was fascinated by the attractive profession of law, attractive because of the fruits of the Pagoda-tree which he wanted to pluck, and because of the social and political status which he wanted to obtain thereby. But he found that this tree—deceptive in its appearance, because of its fascination at a distance—does not yield its fruits to all. This tree is a peculiar tree which yields fruits only to its chosen few but to others it seems to say:—"You have not that peculiar talent

which alone can tempt me to yield my fruits. You have not got that push and pluck, that dash and daring, that quick wit and accommodability—which alone are the means of your success in the reaping of fruits from me." The nearer he reached the tree with his fervent appeals, the greater the accentuations of these peculiar qualifications set forth to him as the true test of success in the field of Mammon.

But we know that the direction of his impulses was otherwise. Mr. Raju would sooner compose an exquisite poem in San-

skrit and delight his readers with his erudition and skill than indulge in legal squibbles and quote "Modern laws and instances" to compass his immediate and lucrative ends. Had he only devoted his energy in the direction suggested by his own natural endowments, we would have not missed his grand epic poem in Sanskrit on the progress of the British Empire. But that was not to be. He left his work incomplete, and even the fragment of his grand poem has not seen the light of days.

(To be continued.)

To love truth for truth's sake is the principal part of human perfection and the seed-plot of all other virtues.—*John Locke*.

Every minute of our tranquillity is purchased with patience. It is the great sacrament of peace, the sanctuary of security, the herald and the badge of felicity.—*Vaughan*.

A handwriting on the tablets of our hearts proclaims that the service of others is our divinest freedom, and that the law of love is the charter of our liberty.—*George Brown*.

If you will be sure that the longing you feel for something better is not to end in disgrace when your call comes, you must now be gathering the ideas and aptitudes that will insure the place: Keep your whole life open and ready.—*Robert Collyer*.

While a healthy body helps to make a healthy soul, the reverse is yet more true. Mind lifts up, purifies, sustains the body. Mental and moral activity keeps the body healthy, strong, and young, preserves from decay, and renews life.—*James Freeman Clarke*.

We speak of the ministry of suffering, of disappointment, of sorrow, and speak truly; but

none of these ministers, not one, until they have been mastered. First our mastery, then their ministry. It is not the mere difficulty that exalts. It only gives the opportunity.—*W. C. Gannett*.

The inward influences and illuminations which come to us through those who have loved us are deeper than any that we can realise: they penetrate all our life, and assure us that there must be a fountain of life and love from which they and we are continually receiving strength to bear and to hope.—*F. D. Maurice*.

Be pure; be strong; be wise; be independent. Let the world go, if it is necessary that the world should go. Serve the world, but do not be the servant of the world. Make the world your servant by helping the world in every way in which you can minister to its life. Be brave; be strong.—*Phillips Brooks*.

True peace and rest lie not in outward things. There liveth no man on earth who may always have rest and peace without troubles and crosses. Wherefore yield thyself willingly to them, and seek only that true peace of the heart which none can take away from thee, that thou mayest overcome all assaults.—*Theologia Germanica*.

MORAL EDUCATION*

By A. RAMASESHAN, B. A.

THE question of introducing moral education in schools is engaging the serious attention of the whole educational world. The first note in this country was sounded by Mrs. Besant some years ago, and the present state of the country has given her a good opportunity to ride her hobby almost incessantly. But she is not likely to be listened to by the leaders of the Hindu community with any degree of attention, especially by those that are not members of the Theosophical Society. Her opinions clash with the Indian aspirations of the day. For example, her dictum placing the spiritual progress before every other has never found favour in this country and, among her own fold, there are many who dissent from that opinion. But what has helped most to detract from the value of her advice and work is her recent, unfortunate dabbling in Indian politics, arrogating to herself the authority of a spokesman for all India. This has not only raised a storm of disapprobation within her own society, but has also alienated the sympathy of that much larger portion of the educated Indian public outside the pale of the Theosophical Society. What has, however, given some prominence now to the question of moral education, is the recent International Moral Education Congress. To this might be added the anxiety of the Indian Government to introduce some kind of moral or religious education in Indian Schools and Colleges to check the alleged growing spirit of insubordination and disloyalty.

The problem of imparting moral or religious education in India is beset with many difficulties. Government is almost helpless in this direction. An alien Government, the members of which profess a religion different

from those of the country they rule, has to maintain an attitude of strict religious neutrality. Even supposing that Government, in the interests of the youths of this country, supports a course of religious education in public Schools and Colleges, a storm of protest is likely to be raised, by the Christian Divines and Missionaries in this country and the United Kingdom, against a Christian Government helping the spread of "heathen religions." Again, the Hindu moral code and, to a great extent, also the Muhammadan, are inextricably intertwined with religion, and to devise moral lessons without offending the religious beliefs and dogmas of various religions and their sub-sections is not an easy task. Granting that this can be done, an important question arises—whether moral lessons not based on strong religious belief would be of any use; if that would not be something like constructing a superstructure without a foundation. Moral lessons, without the sanction of religion, would be nothing but a set of dull rules of conduct, likely to fall flat on young minds.

I have pointed out some of the difficulties attending the problem of moral education in this country. In the course of practical work, many more would arise. Before pointing them out, I shall shortly sketch the course recommended by the Moral Instruction League in London. The instruction proceeds by means of set lessons or conversations definitely directed to moral subjects. The subjects of moral instruction comprise temperance (*i.e.* general self-control), courage, patience, prudence, perseverance, kindness, generosity, mercy, sincerity, truthfulness, modesty, conscientiousness, "industrious habits, justice, probity, right use of wealth, social service, duties of citizenship, respect

* Pamphlets issued by the Moral Instruction League.

MORAL EDUCATION

for various forms of religious belief and practice, co-operation, international fraternity, art and nature, ethical elements in history, biography and literature. Moral instruction is not fault-finding. It is not a body of precepts. It is not mainly negative, *i.e.*, it should not take the form of lessons on, or warnings against, faults, defects, and vices. On the other hand, it is not an encouragement of morbid introspection. It does not dwell on the discussion of philosophical or theological sanctions. But what is moral instruction? This is answered by the League in the following statements. It is an interesting presentation of the facts of the moral life. It shows, by judiciously selected instances, men, women and children engaged in active well-doing. It invests the deeds of heroism or self-subordination, and the candid or affectionate or magnanimous character, with dramatic attraction. It envelops the mean, egoistic, and cruel action with an atmosphere of coldness, depression and pity. It trains the judgment by reasoning and questioning. It draws its lessons from an unrestricted variety of sources, from the Bible, Buddha, Confucius, Mohammed, from history, general biography, general poetry, arts, legends, folk-lore, personal experience, current events and science. Its area is co-extensive with all ages and nations, that is, it takes contributions from the past and the present. It shows how conceptions of duty, relative to age and place, are realised in the lives of men and women in many varieties of circumstance. It thus indicates the fundamental moral unity of the human race.

The above ought to give the readers an idea of the course of moral instruction which the League is trying to introduce. Practical difficulties there are many. For example, in Japan, which has taken the lead in moral instruction in schools, teachers preach patriotism, heroism, manliness, self-sacrifice for country's cause and loyalty to their emperor. But an Indian teacher, who does

this, will be treading on dangerous ground. Illustrations from history will prove at times a double-edged weapon and an intelligent student can by a few pointed questions non-plus his teacher and demolish what the teacher has been laboriously inculcating. Current events are not always handy as useful instances, and a boy who can have access to newspapers will find enough in them to controvert his teacher's statements. Dwelling on the past greatness of India will arouse a spirit, not exactly what the Government wants. Exhortations based upon the achievements of modern European nations, of their warriors, empire-builders and statesmen will leave an effect on young minds, which will earn the learned pedagogue the swift reward of a summary dismissal. Above all, will the moral atmosphere of the school correspond to that of the home to which the student will betake straight from school or college? Neglect of home influence in calculating the moral impression produced in schools and colleges is likely to mislead us greatly. I commend to my readers the minutes of Telang and Ranade on religious and moral instruction, recorded in the Education Commission Report of 1882. They throw a lurid light on the difficulties in the way.

Anyhow, the subject is one of very great importance and is worth a trial. We are glad to see that some of our progressive Native States have begun the experiment, and we await the result with very great interest. The following account of the experiments carried on in Mysore and Baroda, given in the 11th Annual Report of the League, will be found worth reading:

"In March the Minister of Education of the Baroda State wrote requesting copies of the League's *Graduated Syllabus of Moral and Civic Instruction for Elementary Schools* for circulation among the schools of the State. The Minister at the same time ordered all the books issued for and recommended by the League.

"More significant action, however, was taken in November by another Native State, that of Mysore. The Government of His Highness the Maharaja has introduced Religious and Moral Instruction into the Government schools, the first thirty minutes of each school-day being devoted to it. On three of the days a moral discourse "common to pupils of all persuasions" is to be given, "based on a text taken from some religious, moral, historical, or literary book." On the other two days specific Religious Instruction is to be provided. The greater portion of the educational document introducing this reform is reproduced in the League's *Quarterly* for January, 1909. All the textbooks of the League have been "approved for adoption" in the schools on the recommendation of the Inspector-General. The Inspector-General's recommendation to his Government is a peculiarly able and high-toned document. The following passage is here reproduced:—

"The great difficulty at the outset is to teach religion to schoolboys of varying and conflicting persuasions, and to shape such teaching so as to form a harmonious and helpful combination with Moral Instruction..... But though the teaching of dogmas is abandoned, the cultivation of genuine religious feelings in connection with the rules of conduct should be aimed at by educationists. Even when education becomes purely secular, as opposed to the teaching of religious dogmas, the cultivation of such religious feelings with regard to the rules of conduct is not only desirable, but imperative..... Such secular education, which has necessarily been adopted in India, does not debar the imparting of ethical culture or the investing rules of conduct with the sentiment and authority of religious laws. This reconciliation between religion and morality is, to my mind, best conceived on the lines thought out by Matthew Arnold in his *Literature and Dogma*..... Rules of conduct become religious when there is "that habitual dwelling on them, that con-

stant turning them over in the mind, that near and lively experimental sense of their beneficence which communicates emotion to our thought of them, and thus incalculably heightens their power." It is in this heightened form of ethics that religion can be and should be taught in Indian schools, in spite of the innumerable dogmatic differences between the various systems of religion prevailing in India.

"Your Committee will watch, with close interest, this new experiment in education in India, and will give to the Mysore Government all the assistance which it is in their power to give. It is noteworthy that the two States referred to are both Native States. This movement, for reform is a Native Movement and, with native opinion behind it, it is not improbable that general reform, on the same lines, may be brought about throughout the whole of India. Your Committee are considering the possibility of this, and are seeking, mainly from native sources, for further information, with a view to approaching later, the India Office—should the proposals be found to have adequate native support behind them. It should be added that Mr. Subramanya Iyer, Headmaster of the Tumkur High School, Mysore, who is a member of the League, has been largely instrumental in bringing this reform about, having tested the kind of instruction proposed in his own school and having made a report to the Mysore Government on methods of imparting Religious and Moral Instruction in some of the schools of Southern India. As a result of his investigations, he came to the conclusion that such action as has now been taken by the Mysore Government could be taken with large hope of success."

We may sacrifice everything for truth, but we must not sacrifice truth for anything.

We have a right to throw away our lives for a truth, but we have no right to throw away a truth to save our lives.—Prof. George D. Herron. p.

For safety and for swiftness, for clear light and successful labour, there is nothing like the present. Practically speaking, the moment that is flying holds more of eternity than all our past; and the future holds none at all, and only becomes capable of holding any as it is manufactured piece meal into the present.—Faber.

BY N. NARASINGA RAO, B. A.

THE Rev. R. Roberts, Congregational Minister, late Chairman of the Bradford Educational Committee, contributed to the January number of the *Hibbert Journal* an article on "Jesus or Christ, an appeal for consistency." The question that seems to have occupied the mind of Mr. Roberts appears to us to be:—Was Jesus human or divine, was he man with the failings and limitations common to our humanity, or was he God, the unconditioned, all-knowing and all-pervading and all-powerful? He seems to have no quarrel with those who look upon Jesus as a man, but he takes serious objection to the claims made for him as being divine. He fails to understand what is termed the dual aspect (human and divine) of Christ's nature. A man and God Jesus cannot be, nor can he be God, for he is full of limitations, and "God is not so confined." In support of his contention, Mr. Roberts refers to Christ's belief in devils and in the possibility of their expulsion by exorcism, to the story of creation, with Adam as the beginning of mankind, Eve made out of the rib of Adam, to the tasting of the fruit of the forbidden tree bringing sin, and death and all our woe into the world, and to some other instances as showing the limitations in Christ's knowledge. He quotes Principal Griffith Jones, who says "He (Jesus) himself was the subject of a spiritual evolution" and also Dr. Fairbairn who admits the limitations to Jesus's knowledge. Mr. Roberts concludes by pointing out that if Jesus be God, then he is omnipotent yet limited in power, he is defective in knowledge though omniscient.

This article evoked a reply from the pen of Mr. G. K. Chesterton, in the July number of the same journal. He controverts at the very outset the distinction made by Mr. Roberts between Jesus and Christ, the first as the man,

the second as divine, or as the spiritual ideal. The distinction is, he says, unmeaning. Jesus Christ is one, even as Napoleon Bonaparte is one. The man Napoleon is not distinct from the Emperor Bonaparte. He then proceeds to give three final reasons, why the Gospels cannot be used for this purpose of proving the limitations of Jesus. The first is, that the Gospels do not contain 'a long sample of his connected thought', lost sayings, abrupt, ironical and symbolic, and therefore one cannot from the limited account of Jesus, found in the Gospels, deduce his limitations. Secondly, the moral nature of his sayings are defiant, visionary and even paradoxical. And thirdly, there are apparent contradictions in the Gospels. None of these shows His limitations. On the other hand, everything goes to show that he was an extraordinary being, mad he might seem to some, 'a megalomaniac like Nero, or a deliberate mystagogue like Cagliostro,' but surely one transcending 'the limits of human life.'

Professor Moulton follows with another reply to Mr. Roberts.

This controversy is of particular interest to the educated Hindu. The question that he often puts to himself is the same that Mr. Roberts asks, Is Jesus man or God? Mr. Chesterton in his reply misses the point raised by Mr. Roberts. While Mr. Roberts contends that Christ of the Gospels has limitations, which God cannot have, and so he falls below the level of God, Mr. Chesterton, on the other hand, tries to prove that Christ is more than man, an extraordinary being, "defying the limits of human life." Or in other words, while Mr. Roberts says Jesus is less than God, Mr. Chesterton answers, "no, he is more than man." This answer, we are sure, will fail to satisfy Mr. Roberts, nor does it help the Hindu who stands perplexed

between Christ of the Apostles' creed," the only Son of God, the Father Almighty"; of the Nicene creed, "the very God of very God, being of one substance with the Father," and of the so-called Athanasian creed, "Perfect God and Perfect Man." The solution of the problem is to be found not in the extreme position taken by Mr. Roberts, nor in that taken by Mr. Chesterton. The real significance of the life of Jesus the Christ or the Anointed one lies to us, in this, that Jesus of Nazareth was a man among men, like any of us, bounded by the limitations that limit our common humanity, but who, during his previous incarnations, had been gradually making spiritual evolution, and was incarnated for the last time before reaching the goal, to learn the last lessons he had yet to learn.

He trod the "narrow path" leading to the "strait gate" described in our books as being sharp as the edge of a razor, entered through the gate, marched on passing the four stages marked by Sree Sankara and Lord Buddha, till he was fit to learn the last lesson,

"The flames are dead!" we cry, as wintry cold
And Winter's sullen rain resolve to earth
The sweetest smiles that greet the Summer's
birth.

But still we know that from the golden mould
Another hope shall spring, a flower unfold,
The same, and yet another, can we then
Proclaim as dead the thing that lives again?

In yonder pool, once dark and bare, behold,
From fetid depths to sunlit air,
The trembling lotus, rising like a prayer!
O Soul, be brave! for Death is but a name!
From withered hopes all sodden deep in
tears,

A purer joy, a fairer hope appears—
Perchance a lotus, where in heart and name.

—Mary McNeil Fenollosa.

and break off the last fetter of ignorance that held him back from the highest realisation of atonement, the realisation of his oneness with the Universe. So Jesus began a man and became divine, a Saviour of humanity. So also the goal of humanity is divinity. We do not think it necessary to trace in detail the path to perfection trod by Jesus, which we reserve for another occasion. But for our purpose it is enough to point out that Jesus Christ was a man, who had almost completed his spiritual evolution and came to complete it in that life of his left to us in the Gospels.

In this view of Jesus, he is an example, an inspiring ideal for man to follow, but if we look upon him as God, surely God is no example for man.

"Since he is mortal, even as am I,
And yet so God-like, may not I control
My earthly nature, and lift up my soul
To Christ's, our perfect standard, if I try?

"I hold that he stands nearer to all men,
And fills a higher and more useful place,
Than when he wore a supernatural grace!—
What man has done, that man may do again."

As for thee,
That life thou hast is hidden from thine eyes;
And, when it yearns, thou—knowing not for
what—

Wouldest fain appease it with one grand, deep
joy,
One draught of passionate peace. But wilt
thou know

The other name of joy, the better name
Of peace? It is thy Father's name! Thy life
Yearns to its Source! The spirit thirsts for
God,

Even the living God!—Jean Ingelow.

For there is a perennial nobleness and even
sacredness in work. Were he never so
benighted, forgetful of his high calling, there is
always hope in a man that actually and
earnestly works.—Carlyle.

IN a village named Tindu Bilvam near the sacred Puri or Jagannath, Jayadev was born in a Brahmin family with the mantle of Sree Kristna Dvipayana, by the ordination of Providence. Though his parents owing to poverty were unable to perform his thread marriage at the proper age and throw open to him the portals of religious and scientific knowledge, still he instinctively imbibed the treasures of Shastras uninitiated and shone like the moon among stars in virtue of the grace of God with which he was replete. Just as Vedavyas of old, who sang much of Sree Kristna, his prototype Jayadev, greatly devoted as he was to the same incarnation, compiled a treatise called "Gita Govind," for the spiritual emancipation of the devotional public. Being struck with the extensive popularity of the publication of Jayadev and prejudicially affected at the unqualified praise bestowed on it by every one who came in contact, Satyaki, king of Jagannath, wrote another book on the same theme on similar lines and fired with the ambition that it should out-shine that of Jayadev, issued peremptory orders prohibiting the study of "Gita Govind." The elite of the place held a conclave and submitted, proceeding in a body to the king, that his composition could never so much as approach that of Jayadev in merit, that self-praise on his part was a thing to be strongly condemned, even as abuse of others was, according to the old adage *आमाशंसामरणं परमिदाचतत्समः*, and that his production would never, therefore, have preference with the Ruler of all and consequently with them.

The king thereon thought of a ruse and proposed to the congregation to place both the books before God Jagannath on a certain night and take his decision as final. With great glee the pundits acceded to the proposal, and the books were kept at the feet of

God Jagannath in the *sanctum sanctorum* of the temple. The doors were locked with the seal of the Sovereign, to be opened by him the next morning. Lo! how great was their astonishment, how inexpressible their joy and how unbounded their thanks to the Almighty, when, on entering the precincts, the learned found, the next morning, to the entire discomfiture of the king with them, Jayadev's book in its place and the other book thrown out of the compound. The king stood motionless before the idol with his head bent from a deep sense of humiliation. Later on with great effort he summed up all his courage and failing energy, and represented, in the presence of the literati, in piteous tones to the Ominiscient that His decision in favour of Jayadev had a tinge of partiality which ought not to be the case, and that he was prepared to lay himself as a sacrifice for the disgrace brought on him, if, in the meanwhile, he should not cast a glance of mercy on him. The Ocean of Mercy undefiled, taking compassion on the king, appeared before him in the midst of the assemblage, testified to the superiority of Gita Govind, and, as a palliative, ordered the incorporation of 24 slokas from the king's book into Jayadev's treatise to the satisfaction of the ruler and vanished to the wonder of all.

2. At that time, a female child was born to a wealthy Brahmin at Jagannath. She was given the significant name of Padmavati, on account of her beautiful lotus-eyes, and was betrothed by her parents to God Narayana. Many a suitor to her lovely hand had to go disappointed, when he heard she was promised to Sree Krishna. When proper time for the girl's marriage arrived and the maiden was in the full bloom of her lovely charms, God Jagannath appeared unto the Brahmin in his dream and directed him to give the girl to his dear *bhakta*, Jayadev, as nothing would please Him better than doing

His bidding. Accordingly, the Brahmin brought Jayadev down to his house as soon as the morning dawned, made an open secret of his mission, and joined the hand of his daughter in happy wedlock with that of Jayadev. He did this by decorating and bedecking her with all the jewels in his possession and making an ungrudging, free and conscientious gift of her to her husband. Jayadev was, ever since, taking rapid strides in the field of God-realisation, leading a peaceful and innocent life with his God-given consort. After some years, a foreign merchant, devoid of the vices of coveting another's wife and property, lying, unlicensed eating and drink, and possessed of the virtues of universal compassion, pity, belief in ancient love and faith in the service of the learned and Providence, was attracted to Jayadev and tarried with him for purposes of spiritual initiation. Jayadev, after a short period of probation, did the needful to his disciple and accompanied the latter, at his humble request, to his residence in another village to spend a few days with him in the performance of religious austerities for the spiritual welfare of both. After a month's sojourn, Jayadev expressed his desire to return home to Jaganath, whereupon the disciple, in obedience to the orders of his spiritual preceptor, made a car ready and without the knowledge of his *Guru*, who had vanquished all desire and was consequently averse to accepting worldly belongings, hoarded up valuable treasure in the shape of precious stones, in an unnoticed portion of the vehicle, with strict injunctions to two of his confidants to lead his master safe to his place and secretly hand over the wealth to his preceptor's wife. After due propitiation and benediction in return, he saw the *Guru* off. The two villains of servants were fired with the avarice of making the wealth all their own ever since they saw it, escorted Jayadev to a short distance and managed to take leave of him, one on the pretext of attending on his lonely,

pregnant wife, and the other to some urgent business. Thus running in advance and disguising themselves, they kept themselves in ambush on the way in a forest, attacked Jayadev on the approach of his car, made away with all the hidden wealth, and, finally, as if to reach the maximum of cruelty, cut his arms and legs and threw him in a waterless, ruined well, lest the incident should get out. Jayadev never spared a thought for his miserable plight, but was lost in introspection all the while. The ruler of Vindhya, happening to stop in the forest that night, was casually attracted by a brightness in the well and found a Mahatma (Jayadev, mutilated in body and muttering in deep tones the names of the Lord) engaged in penance. With reverential awe he got him out of the well as delicately as possible and felt very sorry for his helpless bodily condition. No sooner did Jayadev return to his consciousness of the external world, than the ruler interrogated him as to the cause of his deformity. To avoid all chances of punishment of his offenders at the hands of the king, as the result of the ire which may perhaps be kindled by an exposure of the truth, he coolly replied that his bodily defect was a natural one. The sobriety that characterised his statement resembled that of the famous daughter of Janaka, (Sita) who denied, contrary to truth, all molestation by Ekashi and other Rakshsa damsels of the household of Ravana. The king, however, was shrewd enough to conclude that seers of wisdom, like Jayadev, were the last to expose evil doers and conveying the august personage in a palanquin to his palace, appointed fifty persons to look to his comforts. The king broke the monotony of Jayadev's life by resorting to him for spiritual instruction now and then. The attendants were also right glad that the fortune of ministering to an apostle of God and thereby paving a means for their betterment befel them fortuitously and poured

forth their thanks in plenty to Providence. One day in the usual course of conversation the king put a query as to what constituted an easy means for salvation. Jayadev answered that no duty was higher than that of attending to the requirements of the manifold *Bhaktas* of the Lord and entitling oneself to their blessing whenever possible. There may perchance be some doubt in regard to those who seek for salvation directly at the hands of God, but absolute guarantee is vouchsafed for those who approach him through his own men.

“सिद्धिर्भवातिवानीवा संशयोच्युतसोविनां । न संशयोद्विस्तितद्भक्तापराचर्यास्वात्मनां ॥” Redemption is assured for such men. God's men are not to be discerned by their external form and demeanour, but by their internal frame of mind. It requires very great circumspection to find out the inner man before you approach an individual for spiritual advice. You must always proceed on the principle that all animated beings reflect the consciousness of God within and therefore are members of one constituted universal fraternity deserving equal treatment. Just as citizens show due respect to the heir-apparent (king's son) though he may be in a state of mental aberration and behave unmindful of his dignity, equally so should you be scrupulous in extending your cordiality and respect to people who, to all appearance, conduct themselves like madmen. Such disposition will always commend itself to the Almighty and will partake of His grace. You had better, therefore, be very discriminating in looking after the needs of God's men and supply the wants of guests, at first hand. ” The king was much delighted at this expostulation and gave practical effect to his preceptor's teaching. The two molesters of Jayadev being at large assumed the garb of Sadhus and called at the residence of the king in whose court Jayadev played an important part, little knowing that their

victim was there. Jayadev, whose business it was to introduce Sadhus to the king, observed a tremor passing through the frame of the visitors. This really was from a sense of fear at the accidental and unexpected sight of the victim of their cruelty, but which, in his usual simplicity, Jayadev mistook as indicating extreme meekness, and recommended them to the king for exceptionally hospitable treatment. The conductor took them to the Sovereign and communicated the bidding of the *Guru* to him. The pretenders consequently passed for really great men and were undeservedly honored. A hoard of treasure was presented to them, and they were requested to stop in the king's abode for a few days, and render wholesome the household and its members by the subtle influence of their sacred and holy bodies. But their conscience never allowed them any rest or composure, but pricked them to such an extent that they began to emaciate day by day with the imaginary fear preying on their hearts, fear of the retribution that might after all overtake them at the hands of the king by a betrayal of their crime, in spite of the cordiality extended to them in matter of food and beverage. Surprised, the king questioned his preceptor, Jayadev, as to the cause of their emaciation. Jayadev satisfied the king's curiosity by stating that his visitors were pursuing spiritual development and drawn away from sense objects their physique had broken down, that such people do not on that account permanently stay in a place and that, therefore, they should be sent away without further delay. The king accordingly begged pardon of the impostors for their needless detention and let them go immediately taking care to give them abundance of treasure in chariots and sending an escort to see them off safely. The false devotees took formal leave of Jayadev and were on their way in the midst of a desert, when a few of the subjects of the king, who followed them, questioned them as to the cause of the unusually warm reception

which met them at the hands of Jayadev, the like of which they had never seen before. The sinners with great glee answered:— "Jayadev was prime minister and we servants of the Raja of Avanti in days gone by. One day he committed heinous offence for which the king was so much offended that he ordered us to carry Jayadev to a lonely place and behead him. We, however, took compassion on him and let him go with the mere loss of his arms and legs. Ever since, we left the service of that king and are wandering from place to place not stopping anywhere permanently. In our rounds we happened to come to seek the bounty of your Sovereign. Jayadev recognised in us the saviours of his life and showed his gratitude by rewarding us amply in this wise." No sooner did they finish their utterance than the Goddess of Earth, not being able to bear the enormity of their deliberate falsehood, rent in twain crushing and burying them with their treasure in her bowels. The astounded and dumb-founded retinue of the king retraced their steps to the town with breakneck speed, and reported the strange occurrence to the king and Jayadev. The latter poured forth his supplications to Providence and prayed that the souls of the two rogues, who were no more, might rest in peace, even as His foes, Puthana, Kamsa and Sisupala merited redemption in spite of their cruel deeds. The Lord of Rukmani thereupon appeared before him, restored his lost arms and legs and vanished forthwith. Lost in wonderment at hearing the miraculous appearance and merciful act of God, at the instance of his *Guru*, the king prostrated himself before Jayadev and took him with the people of the realm to the scene of the catastrophe. To the astonishment, unspeakable and unexplainable, of the spectators, the miscreants were seen to issue out of the womb of the earth in seraphic form and brilliance and mount the celestial car, ready for them, to the canopy of Heaven. As the

vehicle started on its path to the abode of Bliss (Sreevaikuntam), the inmates thundered forth their thanks to Jayadev for their deliverance from the trammels of birth and death, in spite of their monstrosity towards him. The whole crowd sang the praise of Jayadev unstintedly and returned to the town highly impressed with his occult and superhuman powers. The king subsequently heard from the lips of Jayadev the history of his life from the beginning, and being convinced of the greatness of the man solicited the permission of his master to fetch his family from Jagannath with due pomp and grandeur. Jayadev assented to the proposal, and the king brought her from Jagannath with his force protecting the palanquin in which she was seated. She was overjoyed at the solicitude of her husband in sending for her after such a distance of time and spent her days in the faithful and incessant service of her lord. The king allowed her all the privileges and dignity of the royal household, and bade his wife to be unremitting in her attentions to the behests and commands of his preceptor's consort. On a certain day when Padmavati was seated on a high seat and the queen surrounded her with a bevy of lady attendants, a messenger brought a bulletin to the queen announcing the death of her brother and the voluntary ascension by his wife of the funeral pyre along with the corpse of her husband. The queen immensely lamented their death, and finding Padmavati keeping up her usual serene composure, asked her why she expressed no admiration for the heroic act of Suttée on the part of her brother's wife. Padmavati replied that the affinity between a husband and a wife partook of the nature of the relation between substance and shadow, and that in consequence the mere news of the death of the husband should have made life extinct that very moment in the case of her brother's wife. While that was so, she concluded that the

voluntary act of Suttée was no matter for exultation. The queen was cut to the quick by the remarkable pronouncement of her *Guru* and burned to test the sincerity of her observation at the earliest opportunity. One day when the king and Jayadev were out on circuit, the queen sent for the prime minister and arranged with him to send a messenger to her to say that Sree Jayadev had breathed his last. Accordingly, after some time, a lascar approached the queen, then in company with Padmavati, and intimated that Sree Jayadev, wending his way with the king in a forest, was suddenly pounced upon by a tiger and killed. As corroborative evidence, he further showed a cloth drenched in blood. Thereupon the queen began to shed crocodile tears. As soon as the dire news entered the ears of the chaste Padmavati, she at once closed her eyes in deep contemplation of her lord and fell dead on the spot. The author of the mischief thus found herself in a terrible predicament. In the meanwhile, the king returned to his head-quarters with Jayadev, and heard all about the tragic occurrence from the minister. Finding that no punishment, short of death, could adequately meet the offence committed by his delinquent wife and realising that the killing of a woman was the most heinous sin, the king resolved to sacrifice himself in expiation of the wife's crime, sent for the heir-apparent, enthroned him on the gadi (throne) after duly instructing him in the responsible duties of a ruler, kindled a big fire and, lastly, repaired to his master, Jayadev, to obtain his benediction before annihilation. Having prostrated himself before Jayadev, the king stood up and exclaimed, "O, Gem of a preceptor, I am the most cursed of mortals, being the cause of the death of your consort. I consider no expiation or *prayaschittam*, other than becoming a prey to fire, can atone for the excessive criminality and gravity of my offence. So I implore thee, take pity on me and bless my soul so as to obtain divine

grace." Sree Jayadev, who was ignorant of what had taken place in the palace, was taken aback by the words of the king and being apprised of the matter in entirety advised the king to desist from the execution of his ill-considered and foolish step of committing suicide, assuring him, at the same time, he would try to mend matters. Then, he accompanied the king to the spot where the body of his better-half devoid of life was and sang twenty-four *ashtapathies* (a kind of metrical, musical composition) in praise of the Almighty, dancing in devotion. "O God Jagannath," he appealed, "pray save this innocent monarch from the vain reproach which has fallen upon him unawares." God appeared on the scene and embraced Jayadev, exceedingly pleased with his great zeal and unflinching devotion. He brought back Padmavati to life, promised He would always look after the emancipation of those who sang the *ashtapathies* of Jayadev in earnest devotion and vanished. Padmavati woke up as if from a trance, came round her husband in humble obeisance and stood before him with folded hands awaiting his command. The celestials, from on high in the firmament, sent a down-pour of flowers in token of their pleasure at the happy union of Jayadev with his admirable consort. The king, with his family, resigned himself into the hands of his teacher and lord for merciful treatment and was the slave of his slaves, thence forward. The banya disciple heard of the miracle wrought by Jayadev and came to spend the remainder of his life in the personal service of the *Guru*. In course of time, the name and fame of Jayadev spread far and wide and his immortal Gita Govind became a household treatise.

I request the attention of the readers to the following lessons, which are exemplified in the history of Jayadev.

1. God is all-merciful.
2. Self-praise and abuse of others are equally to be condemned.
3. Tutelage under a preceptor is a necessary

precedent to religious emancipation. 4. Avarice leads to sin. 5. Contentment and resignation lead to peace. 6. Chastity unadorned is adorned the best. 7. Troubles and tribulations often visit those whom God

wants to make His own. 8. Always return good for evil. 9. Miracles are possibilities with those who have completely subdued the senses and have realised the universal Self. R. KRISHNASWAMI RAO, B.A.

"There has not been a better thing done in this country, in my opinion, than the establishment of co-operation, such as the successful co-operation of which Lancashire deserves the principal credit."—*The Right Hon. W. E. Gladstone, M. P.*

"I never yet met a man who had seriously forecast the means by which his fellow countrymen could be bettered, who did not detect the readiest means in co-operation. The kindest and most genial men have laboured for and advocated it; the shrewdest and most prudent have commended it; and if the mass of working men fairly grapple with the problem and undertake to work it out, the present progress of the English nation will be as nothing compared to its future."—*Prof. Thorold Rogers, M. P.* "I am convinced that co-operation is the most useful movement of the age, so far as the future of the working classes is concerned."—*Thomas Bart, M. P.*

"Our reasoning brings us to this conclusion, that what is known as co-operation—that is, the contribution by many workmen of their savings towards a common fund which they employ as capital and co-operate in turning to profit—constitutes the one and only solution of our present problem, the only means by which our labouring classes, as a whole, or even in any large numbers, can emerge from their condition of mere hand-to-mouth living and share in the gains and honours of advancing civilisation."—*Professor Cairnes' "Leading Principles," p. 245.*

"I look with great interest on the efforts of the working classes to raise themselves by co-operation. The movement is a good one, and the object aimed at must commend itself to the sympathy of every person who wishes to see the masses of the people elevated in the social scale."—*Richard Cobden.*

"The Co-operative Societies had arisen out of motives which do the highest honour to the operative class."—*The late Earl of Derby.*

"The co-operative system is a grand principle. It has produced great physical results, great moral results, and great social results."—*The Earl of Shaftsbury.*

"Co-operative Stores are breaking down the hard lines between the section of society which possesses property and the section which does not possess property."—*Goldwin Smith.*

"Our foremost thinkers have made us familiar with the ideas of co-operative banking, co-operative farming, and co-operative manufacturing villages, all of which must be thought out and worked out, before we have made England the best place for working men to live in the sun ever shone on."—*Thomas Hughes, M. P.*

"Of all the agencies which are at work to elevate those who labour with their hands, there is none so promising as the present co-operative movement."—*John Stuart Mill.*

"Co-operation is a regenerating principle that can elevate and ameliorate the mental, material and moral condition of the people."—*Ernest Jones.*

"The root principle of co-operation is that it attempts to identify the interests of capital and labour.

Here is an object, difficult, but worth working hard for, and fraught with many a blessing if it be attained."—*Marquis of Ripon.*

"Co-operation is a thing most excellent, to which everyone must wish well."—*W. E. Gladstone.*

"From the very earliest growth of the co-operative movement, I have watched it with a firm belief in its ultimate success."—*Earl of Derby.*

"I look on co-operators as the salt of the working men."—*Charles Kingsley.*

By C. TIRUMALAYYA NAIDU, M.R.A.S.

CHAPTER II

THIS was pre-eminently an age of reform. Tradition had been long receding, relinquishing her birthright to dogmatic self-assertion and overweening confidence in the present. Some old customs and some old usages were characterised by a dull monotony, which nothing but change could relieve. Agreeable change was the spice of life. At the best, it could easily give colour to the existing dogmas and transform them into new dispensations. New discoveries and useful inventions replaced weird mythologies and strange customs. Monotheism succeeded totemism; philosophy took the place of ancient superstition, and the advancement of science helped material prosperity. Reforms could thrive only on a soil which had been previously ploughed and fertilized by unceasing efforts of intelligence and systematic toils of unwearied workers in the cause of truth. But the peculiar significance of the age showed itself in the forced usurpation of the province of the preacher and the moralist by self-constituted reformers, to whose jaundiced eye everything looked topsyturvy and who saw, in the strenuous advocacy of the regeneration of society the pregnant possibilities of a more hopeful outlook for their own self-advancement. Philosophers were not tired of inculcating the moral worth of one living example, as compared with a thousand dead precepts. But it would not be too much to say, that no age was characterised by greater insincerity of purpose and hypocrisy, which the sole instruments of reform and the superficial kind of scholastic education only helped to foster. Where volubility was a merit, it followed that a system of conduct based on a mere dilettante exposition of principles, without a realisation of the practical significance underlying them, must be faulty in application, and this was conveniently ignored to suit the inconveniences of a class of social mountebanks who had latterly sprung up like mushrooms after rain. Two by-products of such a degenerate education were Rajkumar and Hemachandra. Though born in, and belonging to, places broadly

differing in customs and practices, their bond of friendship was strengthened by frequent and close companionship, mutual sympathy, identical interests, and above all—a silent but deep-rooted hatred of the existing social evils and an insatiable desire to reform society, not on rational or national lines, but on moral lines. Rajkumar was the spoiled son of a doting father. Vain and superstitious, and fond of flattery, he was always found in the company of ill-educated coxcombs, who earned their bread by pandering to vicious tastes. His education had not cured him of that priggishness, which is generally the result of unhealthy environments. A morbid restlessness led him to extravagances, which landed him in serious difficulties and compromising situations. Though not devoid of a sense of responsibility, his innate hauteur could not brook any kind of counsel calculated to reform his ways. But he was fortunate in having a guardian angel in his friend, Hemachandra, for whom he had a great regard and affection. The latter came of a poor family, well known for piety and vedic scholarship, which rescued them from deep oblivion and gave them a recognition in the village society. His grandfather was a great vedic reciter, at whose feet sat many an anxious youth. His own father was a great dramatic poet, whose verses were on the lips of every one. His veneration for ancient ideals did not, however, impede his freedom of action. His latitudinarian impulses were frequently a subject of comment in orthodox circles. He hated the slavish accommodation of the intellect to baneful practices, which were not founded on reason, but which received an unmeaning sanction from exploded customs. His inordinate passion for the fine arts was regarded as derogatory to one of his orthodox scholarship. But nothing could restrain him from expatiating, in season and out of season, on the desirability of cultivating the arts, which drew down the divine mercy and which were the delight of the gods. Ignorance was the true enemy of all art-progress. Enlightenment dissipated all prejudice and narrowness of conception.

Art-education was an integral part of civilising and harmonising study, without which the mind became a barren soil in which nothing useful could germinate. Hemachandra inherited these noble instincts of a noble father and early a passionate desire for music, which he considered the only solatium after the strenuous exertions of a prosaic life. The solidarity of his education was nowhere seen better than in his firm and uncompromising attitude in matters of reform, into which he threw himself heart and soul. A sincere devotion to truth and an unswerving honesty of purpose, which characterised his actions, were traits which did not escape the notice of every one that came in contact with him, not excluding the flippant Rajkumar, who was incapable of realising the tenacity with which he clung to them, in situations and on occasions where they could be relaxed with benefit. And, it was a wonder, how two such souls moving, as it were, on two entirely different planes, could have come on a common ground of friendship. But a true explanation could be found in the love for, and an instinctive appreciation of, art, and especially music, which predominated in both.

The festival in the temple of Madanagopal was this year heralded with unusual eclat, and drew forth crowds from all directions. A superstitious devotee was in his dream reminded by the great deity of the unfulfilment of a vow, which he had made during the dangerous illness of his only son, who had since recovered. This was enough to terrorise him into spending a large sum in feasts and festivities, during the approaching festival. People flocked to participate in the sumptuous enjoyments that were in store. Extensive feeding evoked the blessings of the poor, who were thus enabled to devote themselves completely to worship without a thought of work. The processions of the God during nights were a sight to see. The whole city was ablaze with torch-lights and bonfires, which converted the night into day. The triumphal arches and the artistic *pandals*, which greeted the processions with showers of flowers, added to the picturesqueness of the whole scene, which presented to the wondering eye a panorama of rare vision.

A rare galaxy of vedic reciters was invited to bless the occasion. Their sonorous and majestic recitals of hymns hushed all vain talk and could not but send a thrill through every fibre of the bystander, who listened to it with rapt attention and thrilling ecstasy. In the midst of this transformation scene, appeared the handsome-featured Charukesi, who, belonging to the service of the temple, was, at least on most important occasions, called upon to take part in processions, though at very great inconvenience and personal exertion. Her well-known 'pedal' dexterity was the means of attracting large crowds around her and when she went through even the ordinary forms of dancing, applauses burst forth from the admiring crowd. It was the fact of her unusual appearance in public that induced Rajakumar, and even Hemachandra from his self-imposed exclusion, to take a glimpse of her whose fame had placed her on the highest pinnacle of her art. In this surging mass of humanity, she was the cynosure of all eyes and particularly of those two friends who were ordinarily swayed so differently by different impulses. They could not but echo in the depths of their hearts the public sentiment which rightly gauged her worth and which paid a deserved homage to the genius of her who was destined by nature to be the embodiment of all that is good, graceful and seductive. Hemachandra was inwardly piqued at the thought of ignoring the services of such a talented woman on the ground of a pledge that he owed to his party of reform. Was not reform a little out-done when, as in this case, pledges were taken to forsake talent, because of its unhappy association with a degraded institution, which owed its existence to a condition of things for which no particular individual or class could reasonably be held responsible? What had she done to society that it should visit its odium upon her? She was perhaps more innocent than many an educated libertine, who transgresses all limits of decency under a system of make-believe, which exonerates the moral transgressor by merely laughing at his indiscretions, but which attempts to rigidly enforce canons of morality against the female, who is in most cases a victim to his wily

seductions. Was it consistent with reason? Was there no chance of delivery from this most outrageous conduct of the few towards the talented members of a class, to which they at least brought credit by practising an honourable profession, which, in the eyes of the Western nations, was as dignified and noble as any that society approved of? Such were the thoughts that agitated him at the moment. Could he not divest himself from trammels which were really self-imposed, he thought. Here was an amphibious existence.

which chained him on the one hand to pledges taken in ignorance and defiance of the more sober public feeling and sentiment, and which, on the other hand, his finer instincts prompted to avail for life's artistic enjoyment. The hilarity and glee, which marked the boisterous enjoyment of his friend, smote him to the quick, and he felt as if he were mocked by his very presence there, while people enjoyed themselves to the brim of their satisfaction.

(To be continued.)

And 'tis my faith that every flower
Enjoys the air it breathes.—Wordsworth.

The way to rise above the disappointment is to
fix our eyes not on others or our own failures,
but on the mark, and press toward that.—H. W.
Foote.

If instead of a gem, or even a flower, we cast
the gift of a beautiful thought into the heart of
a friend—that is giving as the angels give.—
George Macdonald.

"If there were a ladder, Mother,
Between the earth and sky,
As in the days of the Bible,
I would bid you all good-by,
And go through every country,
And search from town to town,
Till I had found the ladder,
With angels coming down."

"Ab, darling," said the mother,
"You need not wander so
To find the golden ladder
Where angels come and go.
Wherever gentle kindness
Or pitying love abounds,
There is a wondrous ladder,
With angels on the rounds."

Mrs. M. F. Butts.

Cause and effect, means and end, seed and
fruit, cannot be severed; for the effect already
blooms in the cause, the end pre-exists in the
means, the fruit in the seed.—Emerson.

Thought-influence upon the body.—All thought
arises from an inner source, and never from an
external one. It evolves outwardly. The stimu-
lating influence may be external, but the birth
of thought in a creation of any idea is of internal
origin. "As ye think, so shall ye be." The
power of thought must not be exaggerated, how-
ever, in regard to its effects upon the physical
body. One learns upon the other, and they are
inseparable. They are largely reciprocal. The
emotions may and do effect physical changes.
Anger, fear, joy and hatred give separate and
distinct physical evidence of expression. Not
alone are these perceptible to ordinary observa-
tion, but organic disturbance may take place.
The breathing and the heart-beat may be
increased or slowed. The nervous system may
become disturbed; trembling, spasms or rigidity
of the muscular system take place. The face
pales or flushes with its mantle of colour. The
secretions are increased, or dry up, and in
general there is a corresponding response to the
mental stimulation, depending on the intensity
and variety and accuracy with which these are
registered. That these emotions, and, in fact, all
mental activity effect and influence the offspring,
admits of no doubt.—Carlton Simon, M. A., in
"Health-Culture."

SOME TOPICS OF THE DAY

When death's dark stream I ferry o'er,
A time, that surely shall come,
In Heaven itself I'll ask no more
Than just an Indian welcome.

The above is a parody of Burns's Highland Welcome inscribed by Mr. Keir Hardie in the hotel book at Tuticorin, on the eve of his departure from India. It is a touching testimony to the well-known Indian hospitality towards strangers. When I talk of Indian hospitality, I do not refer to the fêtes, dinners and gorgeous displays of oriental splendour with which our Provincial Governors and our Viceroys are familiar, as guests of Indian princes and zemindars. Mostly they are official items; and more often an additional strain on an almost empty coffer. By Indian hospitality, I mean the loving self-sacrifice with which a poor Indian shares his only meal with a hungry stranger. Such instances are more often met with in our rural parts, to which the Western spirit of struggle for existence has not yet penetrated, than in our modern cities. Mr. Keir Hardie visited both mansions and huts, perhaps, more of the latter than the former. A representative of the struggling portion of the British humanity, he evinced a greater interest in examining the life in huts. And, no wonder that he pays so touching a tribute to the Indian spirit of hospitality. I think it was the late Swami Vivekananda who said that one can travel with an empty purse from the Himalayas to the Cape Camorin, a thing impossible in the West. An ingrained spirit of hospitality, coupled with a natural disposition to be charitable, has spared this country from the necessity of that odious institution of the West, called the Workhouse. We hear in these days much about organised charities and the premium to a life of indolence bred by "indiscriminate charity." But organised charity is a misnomer, unless we take to Workhouse system. Organised charities can relieve only a few, and there are evils inseparable from them which cannot be avoided by any degree of efficiency or organisation. The Indian spirit of hospitality and charity are some of the few fine

traits still left with us. I hope it will not become a rare sight, to find the master of the house look out for some hungry, forlorn brethren to share his meal before he sits at his leaf.

On the question of bringing about better relations between the rulers and the ruled in this country, Mr. Keir Hardie has made some pointed observations. "The colour line is being more rigidly drawn every year. 'Tis true 'tis pity, pity 'tis 'tis true." "For the moment the gulf between the British official and the Indian people is widening. I have fared sumptuously with princes, sat at the table and broken the bread of the educated middle class, and munched grain with the ryots, and the uniform, unvarying testimony has been the same in every case." Mr. Keir Hardie hits the nail right on the head when he says, that the question will have its quietus only "when Indian can meet European as a fully enfranchised equal and compel that respect which is his due; then, and not before, will race prejudice begin to die out and finally to disappear. So long as India is held in subjection, the growing alienation of the races is bound to continue with increasingly serious results upon the good government of the country." But this consummation is yet a vision and beyond the domain of practical discussion. Meanwhile, can nothing be done to draw closer the two races whom Providence has brought together? It is true that the vast difference in the habits, thoughts and avocations of the two races will stand for a long time as an insuperable barrier. It is also true, that for a long time to come an Indian cannot stand on a footing of political equality with an Englishman, despite the fact that both are citizens of the same Empire; and this sense of inferiority in the one and a consciousness of superiority in the other will keep up a certain degree of aloofness between the two. But in the interests of the happiness of the two great peoples, the present state cannot be

SOME TOPICS OF THE DAY

perpetuated for any length of time. An intimate social intercourse is an utter impossibility in the near future. But a kindlier feeling and mutual regard can bring the two nearer. There is much that an Englishman can learn in India and from the Indian people. For instance, nowhere has the problem of life been so steadily and strenuously studied as in India. In this country, an Englishman, with some anxiety to learn, has the best opportunity of studying a type of civilization quite different from his and cultivating the acquaintance of a people who are intellectually his superiors and whose ways of life and modes of thoughts are the practical illustrations of their unique civilization. In short, an Englishman can acquire a touch of the philosophic stoicism of the East, he so sadly needs, of patience, forbearance, godliness and the Christian principle of 'do unto others as you would others do unto you.' At the same time, there is much for an Indian to learn from his English friend. His speculative cast of mind would be tempered a bit by the practical turn of the English mind. His unworldliness would wear out. He might acquire a trifle of that dogged pertinacity with which an Englishman pursues a thing he has set his mind upon. What to do then, to get closer to each other? "A touch of human sympathy goes a long way in India," says Mr. Keir Hardie, "and pity that it should be so rare." Here is a valuable hint to our English friend. You lend a sympathetic ear to an Indian and he would lay bare his heart. You enter into his feelings and say a kind word, and a more grateful and trusting person you cannot find. But try to lord it over him and put on superior airs, he would stand aloof and leave you to your own self-conceit. To you he would never discover the inner recesses of his heart—to you he would be a sealed book for ever. All that is needed to draw the Indian closer is a touch of sympathy; and nobody would respond so readily to it as an Indian. It is the Englishman that should take the first step and get out of his insular habits. A sympathetic attitude and frame of mind will help much to relieve the present strain. The gulf may not be bridged; but the chasm may be considerably narrowed.

When the late Poet Laureate sang of the coming Millenium and the Parliament of Man, he could not have dreamt that humanity would be divided into two sharp divisions, the white and the coloured; and least of all could it have passed his mind, that the representatives of his own nation, assembled in the mother of all parliaments, would soon be obliged to give their assent to such a division. What else is the assent, which the British Houses of Parliament will soon be giving to the South African Union Bill, if it is not a recognition of colour-bar to rights of citizenship in the British Empire? Powerful voices were no doubt raised against lending the authority of the British Parliaments to such a manifestly wrong principle. But they only proved to be voices in the wilderness. Sir Charles Dilke pleaded in vain the cause of those who, on account of their colour or birth, would be denied the eligibility to sit in the Union Parliament. In vain did he point out that under the British régime the position of the natives of South Africa was growing worse. "At the beginning of the South African War," he said, "the country was told that one of its main objects, and certainly that the one predominant factor in any treaty of peace, would be the assertion of the Cape principle as against the Boer principle. Now the Boer principle dominated throughout the whole of South Africa. It should be said that the Cape was not a willing participant in this stigma upon the coloured races. There was hardly a representative man in the Cape who had not declared that nothing would induce him to consent to this colour-bar. But the Cape had yielded, and had yielded to some extent to force. It was commonly said at the beginning of the South African War that the Boer treatment of the natives was brutal. That was wholly without foundation. It was now known that the Boers were very kind to the native races—kinder than the British were—but the political ideals of the Boers and Britons in regard to the natives were entirely different. They all remembered the great declaration of Lord Milner, which was adopted by the Right hon. gentleman, the member for West Birmingham, that they would refuse to purchase

Colour-bar and
Citizenship

peace by leaving the coloured people in the position they were in before the war. But, looking at the matter with the utmost respect for South African opinion, he must say that they were now worsening the position in the future of the natives of South Africa. In the Cape there was a very interesting, coloured population, and members of it had risen to the highest positions. In the other Colonies the natives were principally tribal. But it was worthy of notice that while the natives had steadily risen in the Cape under the influence of the old British ideal, they had rather deteriorated in Natal, where there had been a departure from that ideal. One thing he desired particularly to point out, and that was that labour, both white and coloured, was entirely unrepresented at the Convention by which the scheme of Union was formulated. Every one must recognize that labour in South Africa would always be black. He did not wish to be an alarmist and he appreciated the grave responsibility of offering any opposition to those proposals, but he did not think it could be said they were strengthening the Imperial fabric, which contained 360,000,000 coloured people, by this exclusion of the blacks from the Union Parliament of South Africa."

To these arguments no convincing reply could be given either by the leader of the Opposition who lent his support to the Bill, or by the Prime Minister. Mr. Balfour was in his usual philosophic vein and after giving utterance to some grand sentiments and fine platitudes quietly shelved the question as of secondary importance. The Prime Minister was profuse in his regrets at the attitude of the South African white race, pleaded expediency as a reason for passing the Bill and wound up with the pious hope that soon the United Parliament of South Africa might find some means to remove the disability. If the mother-country was so afraid of its refractory child, it could at least have washed its hands of a measure that can on no ground be justified.

But, who would listen to him, in these days of rampant imperialism, with Kipling as the prophet, when Mr. Stead warns his countrymen against the stigma that would permanently attach to the fair name of British justice? "If the South African male whites," he wrote to the

Times, "wish to brand themselves with the stigma of imposing a colour-bar, let them do their work on their own responsibility, our hands ought not to bear the stain."

The passing of the South African Union Bill by the two Houses of Parliament would have a much wider effect. The evil would not be confined only to South Africa. As wisely pointed out by Sir Charles Dilke, the moral of it would sink deep into all other subject, coloured races in the British Empire and the number of them is not less than three-hundred and sixty millions. As Sir Harry Johnston points out, these are days when the incubus of the invincibility of the white race has been laid to rest and the dead bones of the East are stirring. That the white people always bring a liberal solution to the treatment of the coloured races, which at one time was regarded as an axiom, is greatly doubted; and there are men, like Mr. Harold Cox, men that can speak with authority, holding the opinion that under the ægis of the white race, the coloured races are getting worse and that racial antipathy is becoming marked. It is unfortunate, therefore, that at such a time, the British nation, in its Houses of Parliament, should have chosen to affirm the colour-bar. How melancholy it is, to read the words of the poet on the times of the late, good Queen!

"And statesmen at her Council met who knew the seasons

When to take occasion by the hand,
And make the bounds of freedom wider yet."

In this world of imperfections there is nothing like an unmixed blessing. Every advantage has its corresponding disadvantage. We have heard much of the blessings of modern civilisation. Every-day witnesses a new invention or a great discovery, and if the foreshadowing of Mr. H. G. Wells should come to pass, we shall very soon make a fairy-land of the earth. But there are many, not cynics by constitution, that hold that modern civilisation has in no way bettered man or contributed to his real happiness. Strange, economic conditions, ruthless struggle for existence, irreligion, impiety, physical and

moral deterioration—these are some of the effects laid, at the door of the present-day advancement. There is much truth in the contention of both the sides. The fact is, these are aspects of the same question, differing according to the stand-point from which the results are judged. Let us take a practical example. The manifold advantages of railways cannot be denied. They have stimulated trade, brought various peoples together and afforded conveniences too many to enumerate. But it is also true that in a railway journey there is greater danger to life than in travelling on foot or in our old-fashioned carriages drawn by animals. In a railway journey we almost entrust our lives to others and woe to us if they do not sufficiently realise their responsibility. What are railway accidents, if they are not instances in which men, responsible for the safe carriage of human lives, fail to exercise the necessary degree of care and circumspection? And, if any accident has been characterised as an *act of God*, after enacting the farce of an inquiry, it has always been due to an inclination to save the delinquents and screen them from justice. Hence, there is no doubt that the risk in railway journeys is much greater than in other modes of locomotion on land, but on this account nobody would condemn railways. For, the advantages out-balance the disadvantages. In the G. O. issued on railway accidents, we find the number of accidents, for the year ending 1908, went up to 153. 2,137 human lives were lost and 1,852 were injured, as against 1,834 killed, and 1,665 injured in the year previous. To the roll of the killed another 80 and to that of the injured another 390 have to be added, due to causes not connected with the movement of vehicles used exclusively upon railways. The largest number of accidents occurred on the East Indian Railway, which amounted to 39 in the year, the North-Western Railway records 22, the Great Indian Peninsula Railway 11, the Bengal-Nagpur 10, and the Madras and Southern Maharatta 8. The above figures are likely to cause some apprehension in the minds of those who have railway journeys to make frequently. It is no doubt a matter for regret that after more than fifty years of railway experience, accidents cannot be

further minimised and loss of human lives prevented. In India, anything affecting the reputation of vested interests, even though the public might be the chief sufferers, becomes a party question, even racial at times. What is convenience, if it is to be bought dearly, at the loss of the very life, to a better enjoyment of which it is supposed to contribute?

Elsewhere our readers will find the meaning and scope of moral education as defined by the Moral Education League. In consonance with these views a book on moral lessons for this country is in the press. Mr. Gould is the compiler and has, as his collaborators, Mr. Romesh Dutt and Mr. Ameer Ali. The illustrations in the book are chiefly derived from Hindu, Muhammadan, Buddhist, Sikh and Christian sources. It is not safe to attempt to forecast the effect of such education. Here is an attempt to dissociate moral education from religion. Whether mere rules of conduct, however richly illustrated with anecdotes from various sources, would take so good a hold on young minds, as religious sanction would, is a question too broad to be discussed here. God, as an abstract idea, will be too high for young minds. Good of the community is vague and meaningless for them. Any definite ideas of God will be detrimental to a uniform course of instruction attempted to be instituted in schools in this country. The Moral Instruction League has not adverted sufficiently to one aspect of Indian student life. It is quite unlike the school-life in the West. The influence of home-life predominates in this country, the boy spending only a few hours in the day in the school-room. Whether the moral atmosphere created in the school will be the same as that in which the boy spends a greater part of the day, is a question of no small importance. If they clash, which atmosphere will have the greater influence I need not say. The boy will then look upon the moral lessons in schools as nothing more than his geography or history lessons; and while well up with them, he may not sufficiently benefit by them. We may, at best, regard the

whole movement as an experiment worthy of a hearty trial. To hope much from it will be to court a keen disappointment.

"It is all a dream" is the usual way of saying that a thing is unreal, impossible or impracticable. But it would seem there is considerable virtue in dreaming, provided it is systematised.

At any rate, we Indians are believers in dreams. We try to read the future with its help; and at times, so superstitious are we that a bad dream gives us an uneasy day. Muhammadans also believe in dreams; and, in short, there is not one nation, even Christians included, that does not believe in some way or other in dreams. But nobody has ever thought of systematising dreams and making a regular business of it during hours of sleep. Cultivation of dreaming is the subject on which one Mr. H. J. Bax has something very plausible to say.

"The common assumption that the mind must have rest by entirely ceasing to act (which is the condition of sleep) is erroneous. The brain that absolutely ceases to act is as dead as the heart that ceases to beat. When we are asleep its work is certainly decreased, for the senses becoming practically dormant, are less active in carrying impressions. Nevertheless, the brain has to continue its function of controlling the bodily actions, but being free from the reception of sense impulses, it is able to assimilate the experiences of the waking condition. Hence our dreams are generally based on some striking incident of the previous day, and we frequently say that we were so excited over so-and-so yesterday that we dreamed about it all night.

To explain the triviality of most dreams, it must be remembered that during sleep the conscious will has no longer to command to control the thoughts, consequently there is nothing to prevent the unrestrained mind from running riot among the last received impressions, and skipping from one to another without any reasonable sequence. Is not this the manner of the drunken babbler? On the other hand, the trained mind will unconsciously pursue a regular train of reasoning to a logical conclusion.

Generally speaking, therefore, we carry on while asleep the same mode of thought we habitually do when awake. The mathematician solves his problems, the poet climbs the Parnassus, and the untrained thinker creates weird or absurd fantasies. But, unfortunately the very people who could obtain benefit from their dreams are those who will not, unless it is a particularly vivid impression like Coleridge's "Kubla Khan," or that of the student who rose in his dream, lighted a candle, and wrote out the solution of a problem which he had been, unable to solve the evening before. These things are looked upon as strange phenomena, and it is a mystery why they are not regarded as glimpses into a new world open for enquiry. Although the records of sensible and valuable dreams fill many volumes, they are but a tithe of those lost by wanton neglect.

Whatever opinion one may have on the subject, the fact remains that the mind is busy while we sleep, and that at present we refuse to receive the full benefit of its work. Assuming that sleep occupies eight hours daily, it means that for a third of our lives we practically allow our minds to produce weeds instead of cultivating them to produce something to more purpose.

The whole question can be summed up in a few words. The mind works while we sleep; at present that work is wasted. Would it not be wise at least to make the endeavour to turn it into useful channels?"

One of the means of obtaining perfect self-control over mind and body is exercise in the correct method of breathing. This may not come as a surprise upon us, but it seems to have produced no small impression upon the people in London, where the Swami Abhedananda explained it to them. The Swami holds a class there to which students flock for taking lessons; and the report goes that the number is fast going up. When some of these students were interviewed by the press representatives, the former seem to have given an emphatically

favourable view of the new teaching. Here is what the Swami himself told the representatives:—

"By proper breathing exercises," said the Swami, "a man may develop sufficient will-power to counteract even the forces of gravitation. For example, he could throw himself off a chair by merely willing to do so. He could also withdraw his subtle self, or what some call his 'astral self,' from his body while reclining on a couch, and literally stand aside and look at his body lying there. To suspend the action of the heart and pulse for some seconds is one of the simplest feats. I teach the fundamental principles of Christian Science, which have been taught in India for ages, with this difference, that scientific breathing, as opposed to mere faith, is the means I employ. Self-cure is easy by the religion of Vedanta, which means 'the end of wisdom.' For example, if a person has toothache or neuralgia, or other acute pain, it is possible by employing the correct breathing exercise to withdraw the mind's attention

entirely from the locality of the pain, thereby conquering it as completely as if an anæsthetic had been used. There is nothing that psychical societies have discovered which cannot be accomplished by following my method of breathing. All the student has to do is to practise half an hour twice a day, and perfect health of mind and body will result. By breathing exercises, I mean that process by which control of the motion of the lungs and nerve centres and command over the vital energy can be obtained. The Yogi declares that the practice of scientific breathing will bring whatever result is desired, whether physical, psychical, or spiritual."

The Swami attached no great importance to diet or temperance in food or drink, while smoking, he said, "did not matter." Given a well-trained will and a mastery over the rejuvenating art of breathing, all other things were of minor importance. The will became a sort of alchemist, that made everything minister to the best interests of the body and the highest interests of the mind.

By three methods we may learn wisdom: first, by reflection, which is the noblest; second, by imitation, which is the easiest; and third, by experience, which is the bitterest.—*Confucius*.

It is a phenomenon of frequent occurrence, particularly in past ages, that what we shall become is pictured by something which we have already been; and that what we have to obtain is represented as something which we have formerly lost.—*Fichte*.

I think sometimes that the world must have been especially created for the poor, and that particular allowances will be made for the rich, because they are born into such disadvantages, and with their wickednesses and their miseries, and with their spiritual dirt and meanness, subserve the highest growth and emancipation of the poor, that they may inherit both the earth and kingdom of heaven.—*George Macdonald*.

Tolstoy on Suicide.—The question is not correctly framed: "Has a person a right to take his own life?" In this matter there can be no question of right. We can only ask whether it is wise, and therefore moral—for wisdom and

morality are identical—to kill one's self. No, it is foolish, as foolish as it would be to cut the stalk of a plant that one wishes to destroy. The plant does not perish, but its growth becomes distorted. Life is indestructible; it is independent of time and space, and therefore death can only alter the form of life and destroy its manifestations in this world. But suppose I put an end to my life in this world. In the first place I do not know whether life in the next will be more agreeable; and in the second place, I deprive myself of the possibility of winning for myself all that may be attainable in this world. Besides,—and this is the main point—it is foolish for me to kill myself, because, by putting an end to my earthly life merely because it seems unpleasant, I show that I have a perverted view of the object of life. I assume its object to be enjoyment, while its real purpose should be the perfecting of my individuality (or ego) and the service of humanity in general. Suicide is, therefore, immoral. Our life is given to us to be used till its natural end, in the service of others. But the suicide enjoys life only so long as it is pleasant to him, whereas in all probability its usefulness is just beginning when it becomes unpleasant. Every task is disagreeable at first.—*Extract from a Letter*.

'Love and Peace' have been preached by all religions since the beginning of human existence. How the same religions, which were not tired of preaching the same, carried them out in practice has formed a subject for discussion among the learned. Many doctrines are ably preached but rarely followed by the preachers themselves and much less the common people for whom they are particularly intended. Fielding Hall, the author of *Soul of a People*, has a kind word to say about Buddhism. He says that the Buddhists of Burma have thoroughly assimilated the injunction of their master, "Love each other and live in peace." In the course of his exposition, he observes, 'no ravaged country has ever borne witness to the prowess of the followers of Buddha; no ordained men have poured out their blood in his name; no ruined women have cursed his name to high heavens. He and his faith are clean of the stain of blood. He was the Preacher of the Peace of Love, of Charity, of Compassion. So clear is his teaching that it can never be misunderstood. Burmese have sometimes waged war, but never in the name of their faith. They have never been able to prostitute its teachings to their own wants. Their souls are guiltless of hypocrisy.'

What is the essential nature of music? How it affects the body and soul through the body? These questions have been asked and re-asked in various forms without finding any true solution. Poets and musicians, from the earliest times to the days of Schopenhauer and Spencer, have been attempting an answer without success. But Prof. Sarron, a Flemish musician, has come forward with a theory which appears plausible on the face of it. His theory is 'that the normally constituted, sentient being has in his ear what are known as the 3,000 fibres

of corti, each of which is capable of responding to, on the average, some twenty-five different degrees of sound.' Ears which are highly sensitive are capable of distinguishing every one of the twenty-five degrees of sound. The common ears are not equally responsive. 'In persons with defective hearing, not more than from three to ten of the possible twenty-five sounds are distinguishable. The average musical ear, such as that of the common choir singer, can distinguish perhaps fifteen of the maximum.' An examination of normal human physiognomy shows that 'the aural or ear region of your head-piece is the widest part of that ornament, and that the upper and the lower parts, below it, incline to pointed shape. On this phenomenon is built the theory that man heard long before he saw, even as kittens and pups still hear long before they acquire the ability to see. A further deduction from this theory is that the earliest possible ascendant of the human species, as we know it, derived all his impressions from sound and none from sight. Consequently the ear is the most sensitive organ of the body, and that through which the physical or mental proportion of the brain is first affected. Had the eye been the organ which first came into use, we should be aesthetically as much affected by beautiful colours as we are by beautiful music'. According to this theory, we are the unconscious victims to 'a state of perpetual noise', which weighs upon us, who live on the globe, like a heavy atmosphere.' 'Nature's sounds, when harmonised into music, a strike upon the ear of man, travel to his brain, and relieve the unconsciously tired nervous system from the noise which is wearing it out.' In Prof. Sarron's opinion music is a relief from perpetual noise. Light or martial music relieves us, while sad music only adds to our burden. On this theory he would account for the bravery men show in going into battle to the sound of drum and pipe, why men and women become ecstatic or tearful at the opera and why children dance to the melodies of the barrel organ.'

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STUDIES IN BHAGAVAD-GEETA

BEPIN CHANDRA PAL

INTRODUCTORY

EVERY great book is the expression of some philosophy of life. It derives both its charm and its strength from this philosophy. A thorough grasp of this philosophy, is essential to a proper understanding of it.

Many people have woefully misunderstood the Bhagavad-Geeta, owing to their lack of this preliminary qualification. Some have found in it nothing but a very clever study in casuistry. Others have refused to concede any superior ethical value to its teachings. And, Bhagavad-Geeta does lend itself to these misunderstandings: what great book does not?

We rarely understand things as they really are in themselves, but only as they appear or appeal to us. We can never know that which we are not ourselves. All knowledge is, therefore, self-knowledge. Our inner and outer experiences are the one universal alphabet of our understanding. This is the explanation of all our honest differences of opinion. Our experiences vary; and interpreting the various facts of life in the light of our varied experiences, we naturally arrive at different conclusions. Indian teachers, therefore, always demanded a certain amount of previous experience and preparatory

training in their disciples, before they were initiated into the mysteries of their cult or philosophy.

The fundamental thing in a right study of the Bhagavad-Geeta, therefore, is an understanding of its basal philosophy. That philosophy cannot be learned from books. No philosophy, indeed, can be so learned. It must be acquired through actual experience. The dramatic setting of the Geeta indicates the nature of those experiences, through which this philosophy may be reached.

(i) THE PROBLEM OF ARJUNA

The problem of Arjuna is the problem of humanity. It is the problem of the attachment to the particular, under the shadow of universal Death. Both this attachment and this fear are matters of universal experience. Arjuna stands here for you and me. For we too have had, at one time or other of our life, to stand face to face with death. Death stood before Arjuna in the field of Kurukshetra. He appears before us in our homes, the scene, perhaps, of greater battles, the ceaseless battles of life and love. The conflict in Arjuna was also a universal conflict, it is the ever old and the ever new conflict between love and duty. It is an every-day problem in this world. It is not always a

conflict between right and wrong, this is indeed, a lower and simpler struggle, capable of a simple settlement, one way or the other; but the more complex conflict between the wrong appearing as right, and the right appearing as wrong. This is the real conflict in finer natures. Wrong, as wrong, would naturally repel a pure nature like Arjuna's; Right, as right, would directly receive his allegiance. But here, Wrong appears in the garb of Right, carnal Affection appears in the mendicant garb of holy Renunciation. It is not a loss of the inhibitive power of the will, that which lies at the root of most of our wrong-doing, but a loss of right discrimination, a more fundamental thing, with which Arjuna is troubled. The tragedy of Arjuna is the tragedy of higher natures. It is the universal tragedy of the spiritual life. And, it is, therefore, that his problem has such a vital meaning to humanity.

The dramatic setting of the Lay must be studied from this stand-point. It is only then that we are able to realise its wonderful fitness with the general teachings of this wonderful Book. Discard this setting, and the whole lesson becomes abstruse, and loses its vital personal reference to each reader. Owing to this dramatic setting, when reading the Geeta, we feel that it is not Arjuna, but we ourselves, who stand before the great Teacher. It is we who stand before Him, our guide, philosopher, and friend, hesitating between that which we would like to do, and that which is demanded of us by the great Social Order to which we belong. And with Arjuna, we cry out, in the anguish of our soul,—

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वं धर्मसंमूढचेताः
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेहं शाधि मां
त्वां प्रपन्नम् ॥

"My nature is overwhelmed with the fear of loss and bereavement; my understanding

is distracted, I know not what is right and what is wrong; tell me definitely which is good; I am your disciple, I have taken refuge in you, teach me."

The problem before Arjuna is not the problem of right and wrong as ordinarily understood. The conflict here is not between that which we call good and what we call evil. Arjuna really sees what is good. He clearly understands that even to live on charity, by begging from door to door, is better than securing sovereignty and wealth through a bloody contest with his own friends and relations.

गुरूनहत्वा हि महानुभावान् श्रेयोभोक्तुं भैक्ष्यमपीह
लोके । हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान्
रुधिरप्रदिग्धान् ॥

"It is better to live on what may be had by begging instead of killing one's elders. Not to think of the consequences of killing one's elder, in the world to come, objects of desire secured through this means, will have to be enjoyed even in this world as if they were stained with blood."

This is why Arjuna refused to fight. But the conflict here was really between what he thought to be right and what the social order to which he belonged demanded of him as his duty. It is the conflict between the individual and the Social Conscience. This conflict between the individual and the social whole to which he belongs, is an eternal conflict in humanity. It is a conflict which faces us to-day, as much as it faced Arjuna in his own time. Indeed, if any thing, this conflict is perhaps much keener to-day than it ever was before. The problem of Arjuna is a universal problem in ethics. Arjuna raises the fundamental issues of the sanction of ethics. Is what the individual thinks right really right? Is what we call our conscience the ultimate arbiter of what is right and what is wrong? In other words, is the sanction of morality a mere subjective sanction or has it any objective authority also? In

our intellectual life we always make a distinction between the objective and the subjective and accept nothing as true without an objective verification. It is this objective verification that constitutes the essential element of difference between facts and fancies, between truth and hallucination: that which is objectively verified is accepted as fact and truth, and that which lacks this verification is relegated to the realm of fancies and hallucinations. Generally speaking, we are not confused concerning this distinction between facts and fancies, between truth and hallucinations. But it is a very common confusion in our judgment of right and wrong. And, the reason of it is that we have a much feebler grasp of the character and conditions of our ethical life than we have of our intellectual life. But the same law is operative in both.

In our intellectual life, in the determination of what is true and what is false, we recognize that as we have within us what are called the categories of the understanding, the forms or moulds through which we are enabled to know things, so we have outside us what is called a natural order, independent of, but always corresponding to, these categories. It is the mutually corroborative testimony of the subjective forms and the objective facts of our knowledge which establishes the truth of things. And, this correspondence and co-relation between the forms of our thoughts and the objects of our knowledge, are due to the fact that the same Universal Reason which controls our subjective categories also reveals the objective world to us. Both the individual reason and the universal, natural order are manifestations of one and the same Mind. And, all truths, therefore, derive their ultimate sanction neither from the individual reason, uncorroborated by the natural order, nor by mere external existence, unilluminated by the light of individual reason, but from the mutually corroborative testimony of both, which is

really the testimony of Universal Reason which lies implicit in their mutual relations.

In our intellectual life the objective verification of our subjective ideas and notions are found, thus, in the objective natural order. This natural order really supplies the sanctions of truth. In our æsthetic life, this same natural order, viewed, not through the intellect, but through the emotions, supplies really that objective test of beauty to which either consciously or unconsciously we always submit all our æsthetic judgments. Both our intellectual and our æsthetic life have, thus, an objective sanction. Has our moral life any such sanction or not? This is really the problem of Arjuna. This is the fundamental ethical question raised in the Bhagavad-Geeta.

Arjuna stands here swayed by two conflicting currents of thoughts and emotions. On the one side is his individual conscience, inspired with the lofty ideal of absolute renunciation, the ideal of "Ahimsa Paramo Dharmah Bhikshāsanancha Jivitam," on the other is the demand of the social order to which he belongs, with its ideal of the duty of the warrior caste to stand firm in battle and fight one's enemies for the protection of one's rights or the assertion of one's sovereign authority. The individual conscience prompted Arjuna to adopt and pursue the ideal of another caste, namely, the Brahmins, and forsake the duties of his own. Absolutely considered, judged in the abstract, the Brahminical ideal is decidedly superior to that of the Kshātriya. But ethics is not concerned with abstract considerations. Our duties are determined by the concrete conditions and relations of our life. It is regulated, to use a modern phraseology, by each individual's station in life. And, in the social economy to which Arjuna belonged, a man's station in life was determined by Varnāśrama, his caste and his order. These castes were four, and each of these four castes had a definite place and function in

the social economy. The orders were also four, the student, the householder, the hermit, and the mendicant. And, these four orders joined, in the four stages of life which they represented, to the different castes, determined the duties of the individual in the social scheme to which Arjuna belonged. These were the outer sanctions of ethics in his time. And the problem of Arjuna was the result of the conflict between these social sanctions and this social authority on the one side, and his individual conceptions of right and duty on the other.

The dramatic setting of the Geeta, not only presents this fundamental ethical problem to us, but it also paints, with marvellous insight, the inner workings of the individual—conscience in its revolt against the social order. How subtle are the workings of Arjuna's mind! How his Kârpanya assumes the form of the lofty ideals of renunciation! Kârpanya is an abstract noun, meaning the quality and character of a Kripanah. And, a Kripanah is one who is unable to bear the least loss or bereavement. All men are of this type, until they know Brahman. The quality and character of the Kripanah is the result of want of discrimination between the ephemeral and the eternal. It is the common characteristic of all those who have not learnt to discriminate between the soul and the body, who identify the soul with the body. This identification of the soul with the body is the root-cause of all our sorrows and griefs. This is what lies behind our fear of death. It is this which overwhelmed Arjuna in the field of Kurukshetra. He was stricken down with the fear of loss and bereavement. He was not afraid of death. Indeed, he preferred death at the hands of his enemies, to killing them himself.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥

"If these children of Dhritarashtra" with arms in hand, were to kill me, disarmed and

unresisting, in this battle, even then it would be better for me.

This is not cowardice, in the ordinary sense of the term. Yet, in the view of the Geeta it is cowardice, though of a different and subtler kind. It is easy to face death. It is easy to sacrifice one's own life at the call of duty. But our love is dearer to us than our life; and it is a larger and harder sacrifice to renounce the claims of love for the sake of duty. Arjuna was unwilling to make this sacrifice. He was unwilling to kill his own people or see them killed, even in a righteous and honourable war. This was his trouble. This was his weakness. This was his temptation. But to all higher natures their weaknesses and temptations come to them not in their own proper garb, but in the garb of some lofty ideal or some sacred duty. So it was with Arjuna. His Kârpanya, his fear of loss and bereavement, came to him in the garb of the Brahminical ideal of Ahimsa Paramo Dharmah.

The problem of Arjuna was thus a good deal more than a mere ethical problem. The root-cause of his weakness was essentially spiritual. It was, due, as I have already said, to his want of right discrimination. The problem was in essence, though not in form, the fundamental problem of the Vedânta. It was really the problem of Brahma Jijnâsâ, inquiry concerning Brahman, only it is presented here not in the terms of philosophy or theology, but in those of ethics. It is Brahma Jijnâsâ in relation to the ethical life and not in relation to the intellectual or spiritual life, as it professedly is in the Vedânta. It is, therefore, that the Geeta is acknowledged by all schools of thought as summing up the fundamental teachings of the Upanishads. It is, therefore, counted as one of the three Prasthânas.

The fundamental philosophy of the Geeta, is, therefore, really the philosophy of the Upanishads. This philosophy has been

summed up in the Vedânta Sûtras, or the Sârîraka Sûtras, as they are usually called. The Sârîraka Sûtras have been the basis of more than one prominent school of Hindu thought; but all these schools are agreed upon one fundamental truth, namely, the essential unity of God and man. The nature of this unity has been variously apprehended by various schools, but has never been absolutely denied by any. The whole philosophy of the Bhagavad-Geeta is built upon this great truth. It is, therefore, regarded as an authoritative exposition of the general philosophy of the Vedânta. The commentators of the Geeta have, therefore, belonged to all the Vedântic schools. Indeed, no one has tried to offer any new commentary on the Vedânta, building up a new philosophy thereby, without at the same time seeking to offer an interpretation of the teachings of the Bhagavad-Geeta on the lines of his special philosophy. We have, thus, side by side with Sankara's Sârîraka Bhâshya, his great Geeta Bhâshya also. We have similarly an interpretation of the teachings of the Geeta from Ramanujâchârya, along with his Bhâshya of the Vedânta. But all these schools are essentially theistic and monistic, the difference between them being that while some have sought to establish absolute monism or Visuddhâdvaitism, denying all differentiation in the ultimate Reality, others have sought to establish the truth of qualified monism or Visishtâdvaitism, positing an element of eternal self-differentiation in the Absolute. But neither of these rival schools has denied that Jiva and Brahman are essentially one. And, this fundamental fact must always be borne in mind in studying the Bhagavad Geeta.

But though essentially one with Brahman, man does not know his high origin, nature, and destiny. This want of knowledge is the cause of all his sins and miseries. To

remove this ignorance, is the object of all true philosophy. This is the object of the Geeta. It is this ignorance of the self of itself, which is the cause of bondage. The removal of this ignorance leads directly to salvation or Moksha. The Geeta having this illumination as its object, is, therefore, counted among true scriptures. For, the definition of scripture, in Hindu exegesis, is Moksha-Pratipâdakam Sâstram,—that which establishes Moksha, or salvation, is Sastra, or Scripture. There are three scriptures of this character, the Upanishads, the Sârîraka Sûtras, and the Bhagavad-Geeta; and these three are, therefore, called the Prasthânâ-trayas. The object of all these is the removal of that ignorance which is the cause of bondage, by leading the self to truly know itself.

This ignorance is due to want of discrimination. The self, being essentially the same as Brahman, and therefore, eternally self-illuminated and self-realised, does not, however, know itself, and it is this want of right discrimination, which leads it to identify itself with the not-self. The self is not the body, for instance; but it always identifies itself with the body. This wrong notion is the root of all its sins and sufferings. It is this wrong notion which creates all our sense of loss and bereavement. It is our sufferings again that lead to our search after true knowledge. All philosophy is born of man's search after the eternal and the infinite. This infinite is sought sometimes as happiness, sometimes as salvation, but, consciously or unconsciously, it is the one eternal object of all philosophy. The problem of pain, the problem of misery, the problem of death and bereavement, a universal problem in humanity,—it is this which from time immemorial has given birth to Indian philosophy and Indian religion. The sense of pain, the sense of death which brings home to man the impermanence and

unreality of this phenomenal world, this has been the strongest sense in the Indo-Aryan. Religion grew out of the sense of sin in the legalistic Semitic races. This sense of sin dominates even Christianity owing to its Semitic origin. But it is the sense of pain and misery, caused by the transitory nature of life and the things that constitute its value and attraction to us, that has been the dominant sense in all Indian systems, including even Buddhism which is so closely akin, in its credal character and its strong ethical note, to Christianity. This is what starts the problem of Arjuna. How to avoid this universal pain and misery, how to conquer death, how to attain the Permanent and the Eternal in this fleeting world, this is the problem of the Geeta, as it is of every other Indian system.

The dramatic setting of the book brings this problem home to us in a way in which no abstract disquisition would ever expect to do. It invests the whole teaching with an almost personal interest, such as nothing else could have done. The problem of death, though a universal problem, assumes a strange aspect in the field of battle. Here

What thinking does.—We continually people the space in which we live with pictures of the thoughts we think, which have as tangible an effect upon the inner atmosphere by which we are surrounded as the aroma of a bunch of violets or mignonettes has upon the outer air, and is just as perceivable to our inner perceptions.—*Ethne.*

Nature the Focus.—It is the business of the artist to second nature; it is the work of the historian to record nature.—*Justin Winsor.*

If a man would enjoy the freedom of the higher planes, the fruits of the spirit, he must

we see, as we rarely see anywhere else, death walking in the midst of life, and life mingling almost imperceptibly with death. Here there is no slow process of dissolution. Here there is no gradual ebbing away of life,—no slow change from consciousness through semi-consciousness and unconsciousness, to death. The very suddenness with which death strikes the living in the field of battle, raises questions which natural processes of death do not so easily raise. The human personality so strong, so active at one moment and the very next disappearing into nothingness, raises doubts even of the reality of death itself. Consequently, a more effective dramatic setting could hardly be conceived to a disquisition on life, death, and immortality. The problem of Arjuna in the field of Kurukshetra, which leads to the exposition of the divine philosophy of the Geeta, instead of making the story incredibly unnatural, invests it with a reality and a practical personal interest such as are achieved only by the highest works of art. Not merely as philosophy but even as a work of art the Bhagavad-Geeta can, therefore, claim a very high position in the literature of the world.

pay the price. There is no royal road.—*H. W. Dresser.*

Let the world beware when a Thinker comes into it.—*R. W. Emerson.*

There are six theories of Evolution propounded in scientific circles—the Darwinian, the Lamarckian, the Monistic, the Agnostic, the Neo-Lamarckian, and the Theistic. They by no means agree.

Prayer as a means to effect a private end is but selfishness and an imperfect conception. Genuine prayer is in what we are doing.

PROFESSOR K. SUNDARARAMA AIYAR, M. A.

THE great aim of Sri Sankaracharya's life and mission was to establish the Sruti—and the Sruti alone—as the basis of all true doctrine regarding Reality—the Brahman. While the senses and reasoning give us our knowledge concerning matter (Anátman), the Veda alone can give us a correct knowledge of the Atman, the Absolute Existence, Reality, the One only without a second. What is the Sruti? What is the Veda? Much misconception prevails on the subject. Some suppose that the Veda means the writings of certain men called Rishis; others, again, hold that it is the name given to certain records in the Akasa which can be read or sensed by the enlightened vision of a trained Yogi and are then translated into language. These are not the views of Indian Vedantists. The Veda is by them usually explained as *Sabda* (i. e. sounds), giving expression to certain words and sentences. It is these sounds—the words and sentences pronounced by the human voice and intended ultimately as a means of training man to acquire a knowledge of supersensuous existence, and to know himself as the true and sole Reality—that have claimed the reverence and absorbed the attention of the Aryas for all time. To them the Veda, (i. e. certain sounds)—certain words and sentences—is the source of all knowledge concerning the Brahman and all its manifestations, and concerning the practical means for the deliverance of the living soul or man (Jiva) from the recurring cycle of births and deaths by the realisation of his identity with Brahman.

The sources of knowledge are reducible to three:—(1) sensuous perception, (2) the methods of reasoning concerning what we know by sensuous perception, and (3) *sabda*, or instruction conveyed by the human voice by the use of words and sentences. *Upadesa* is the technical name for this third and last

mode of acquiring knowledge, and it is independent of the others. No doubt the voice of a teacher has to appeal to our sense of hearing; but it has an importance all its own,—for it is not simply like the sound of winds, waves, or birds, but consists of collocations of words and sentences conveying knowledge which has an important bearing on human destiny. It cannot be denied that a large amount of knowledge, which is important to each individual human being, can only be acquired in this way, and in no other. Such is the experience of all human beings, and it is a thing we have all of us to feel thankful for. If we are left to our unaided resources and deprived of the knowledge which is made available to us from the lips of others, it is certain that all of us would be placed in a position far from enviable and far different from what we now are. Sri Sankaracharya says:—"Our knowledge of objects cannot be such as to prove efficient for the gaining of our purposes unless it is properly taught to us by one who knows." Not only is it impossible that each man can gain all the knowledge he can when left to his unaided resources, but it is also likely that such imperfect knowledge as he has of objects may lead him into snares and pitfalls,—into impulses and acts which might endanger his future prosperity. For example, if we see a new and unknown herb before us, how are we to know whether the use of it will prove beneficial or injurious to us, unless we are taught what its properties are by those who know of them. Of course, we can make our own experiments. But experiments may bring us serious and disastrous consequences, and even put an end to life itself. Certainly, science advances by experiments like these which are, or may be, fraught with dangerous consequences

to the individual inquirer. But is it necessary that all of us must be making experiments and incurring dangers, and none should avail himself in any case of the instruction available from those who know? Moreover, there are some kinds of knowledge—even of the ordinary secular kind—which we can never know by any amount of observation and experiment. For example, how is a man to know who his father is, except by the oral communication of knowledge? So, it is clear that knowledge, valuable and indispensable to us, can only be often gained by oral communication from others—even such knowledge as is purely secular and having no bearing on our spiritual destiny. If we now turn to the knowledge of the soul and its value for man in the determination of his future fate, we find that we must have recourse to instruction (*Upadesa* or *Apta-vachana*) from those who know, and that there is no means of arriving at an independent and unaided knowledge of the world of the spirit. The processes of observation and experimentation, such as are here possible and prescribed, are perfectly unintelligible without the aid of *Upadesa*; and, if they are independently pursued, they can only bring ruin and disaster.

The sounds are the words and sentences, by which the knowledge of the spirit and of the spiritual worlds is acquired from the Veda—the *Sruti*, or sound *par excellence*. They and their appropriate meanings are to be learned from the teacher (*Acharya*), and only when so learned, can they be free from doubts and mistakes—for both the words and their meanings are transmitted by the tradition preserved by the succession of teachers. This tradition is what is known to the student of Indian religion and philosophy as *Sampradaya*. Sri Sankaracharya, in many places, appeals to the authority of the teachers before him (*Purvacharyas*) as *Sampradaya-vids* or knowers of the tradition. In

particular, he quotes the views and writings of Sri Gaudapadacharya, his *Parama-guru* (teacher's teacher). Moreover, in his *Gita-bhashya*, he emphatically condemns those who seek to know the Veda independently of the established tradition in the following significant and memorable words:—"Whatever their mastery of all other branches of knowledge, those who do not know the *Sampradaya* must be discarded in the same way as we discard all ignorant and perverse people." Also he says in the same place that "they are themselves ignorant people, and they also mislead others." This Vedic *Sampradaya* or tradition goes back from teacher to teacher till it reaches "the teacher of the earliest teachers,"—*Isvara*. *Isvara* is not only the creator of the universe after each *Pralaya* (dissolution), but he communicates the *Sruti* with its true interpretation to *Hiranyagarbha* or *Brahma*—the first-born—who, in his turn, communicates them to others and uses his knowledge for his own purposes and for the carrying on of his own duties. The *Yoga Sutra*s define *Isvara* as "the teacher of the earliest teachers," for he is eternal and unaffected by the changes of time and place. He is the eternally existing Person, for while *Srishti* (creation) follows *Pralaya* (destruction) and *Pralaya* follows *Srishti* in endless succession, *Isvara* remains for ever the lord and sustainer of the universe in all its various stages and forms; and as each act of creation and manifestation recurs, he manifests the Veda (which exists with him in *Pralaya* like the rest of the universe) to the mind of *Hiranyagarbha*. The succession of words and sentences constituting the Veda is thus eternal,—it has no human author, and, therefore, it has no beginnings. In the technical language of the Hindu philosophers, the Veda is *aparashya* and *anadi*. It has, like the universe of which it forms a part, always existed; and it has not been composed by an ordinary human author.

The question has been raised whether it is absolutely necessary that the very words of the Veda must be used to convey the spiritual knowledge of which the Veda treats. Cannot the same knowledge be conveyed by other words and sentences, whether in the Sanskrit or other language? No doubt this is possible, but not in all cases. What we maintain is that the Vedic Mantras are so peculiar in their constitution and collocation that they alone can produce the effects intended, and no other. If the object in view were simply to convey a certain amount of information or knowledge to the senses and intellect of man, it is a matter of indifference whether the words of the Veda are used, or any others. But the object of the Veda is, in many cases, not confined to this; and, in others, the object is very different. In the *Karma-kanda*, the main purpose of a Vedic injunction (*chodana*) is to produce some *apurva* or *adrishta*—some unseen, unknowable effect in the supersensuous worlds or in the mind and heart of a Deva, or the Supreme Lord Himself which, in the fulness of time, is to fructify and bring in some pleasure or avert some pain to the agent. This unseen effect—this *adrishta*—is either not produced at all, or is sometimes—as in the case of *Indra-satru*—the very reverse of beneficial to the agent; if mistakes in *Svara* (intonation) or *Varna* (letters) are committed. Nor is it altogether unreasonable to maintain that such mistakes are calculated to bring about serious consequences. For, every schoolboy knows that the meaning of a sentence—for example, "he will gladly purchase your house"—changes according as the emphasis changes from word to word, even though the sentence remains the same; and change of meaning implies change in result. But, as Sri Sankaracharya points out, we need not be altogether guided by sensuous experience in matters relating to the spiritual world. If what the *Sastra* teaches is

contradictory to our experience of the life of the world, there need be no room for surprise,—for no one need go to the *Sastra* for what one can gain from such experience or by ratiocination. We have, for these various reasons, every justification for holding that the *Sruti* alone can give knowledge of certain kinds, or enable us to attain to certain results. This does not mean at the same time that there are no cases whatever where Vedic words and sentences and others cannot convey the same meaning. For the Veda, also, sometimes may treat of purely secular matters. But these do not form its special province. In technical language, the Veda, in such cases, merely makes *anuvada*, and has no *tatparya*. Its special province is to treat of matters beyond the range of sensuous perception and to train the human mind for the world beyond and for its gifts and joys.

Nor are we left to rely solely upon authority for our belief that the Veda alone can give us knowledge and experience of the supersensuous world. It can be made a matter of personal realisation,—granted certain preliminaries. First, we must have a teacher—a *Guru*—who is himself a *Jnani*, a man of personal realisation. Only a burning lamp can light another. A lamp can also diffuse light round it so as to make objects distinguishable. So far as human beings fulfil this function, they are only useful to themselves, and gain personal ends only. But all human beings are centres of illumination for others similar to themselves and can make them burn too, and so become centres of illumination. For, the *Atman* is One and shines in all human hearts. Even without self-realisation, the *Atman* enlighteneth up the whole world for man. But what is wanted for us all is to realise that we are the *Atman*, and none other. The *Guru*, alone, can enable us to do this, and he does this, first, by means of *mantras* which purify the heart of man

and enable it to reach nearer and nearer the goal of personal experience. *Secondly*, different *mantras* are needed for different *adhikaris* or men in different stages of spiritual development, if they are to be of real help. All cannot have the same *mantras* whatever be their stage of development. Such *mantras* as all use are fit only for producing certain ordinary unseen (*apūrva*, *adrishta*) effects, and not for present

realisation. Until, therefore, the proper grade of development is reached, and until the proper *mantra* and training is given by the true *Guru*, no personal realisation can be had. Religion, till then, can only be a matter of intellectual assent and belief. But, given the requisite conditions, as just stated, it becomes a personal experience, and no longer rests on authority and personal belief or trust.

Our Lord took his apostles aside when they were fatigued, and said, "Let us rest a while." He never drove his over-tired faculties. When tired, "he sat by the well." He used to go and rest in the house of Martha and Mary. He tells us all to let to-morrow take care of itself, and merely to meet the evil of the present day. Real foresight consists in reserving our own forces. If we labour with anxiety about the future, we destroy that strength which will enable us to meet the future.—*Ullathorne*.

Men have mourned their whole life through
One good deed's delay;
Do at once what you've to do—
Time doth pass away.—*From the German*.

Use hospitality one to another without grudging.—*I. Peter, iv. 11*.

Epidemics of Opinion.—There are epidemics of opinion as well as of disease, and they prevail at least as much among the well-educated as among the uneducated classes of society.—*Sir Benjamin Brodie*.

Real Existence.—We are led to the inference that what we call the material universe is but

the manifestation of infinite Deity to our finite minds. Obviously, on this view, Matter—the only thing to which materialists concede real existence—is simply an orderly phantasmagoria; as God and the soul—which materialists regard as mere fictions of the imagination—are the only conception that answer to real existences.—*John Fiske*.

If you want enemies, excel others; if friends, let others excel you.—*Colton*.

Garrison Justifying Plain Speaking.—I am aware that many object to the severity of my language; but is there not cause for severity? I will be as harsh as Truth, and as uncompromising as Justice. On this subject I do not wish to think or speak or write with moderation. No! No! Tell a man whose house is on fire to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to extricate gradually her babe from the fire into which it has fallen, but urge me not to use moderation in a cause like the present. I am in earnest. I will not equivocate. I will not excuse. I will not retreat a single inch. I know I am right and I will be heard. The apathy of the people is enough to make every statue leap from its pedestal, and to hasten the resurrection of the dead.

B. VENKOBÄ RAO

FEW things seem more important at the present day than the development of Hand-Loom Weaving Industry in our country. A million-and-a-half of the population of the presidency are absolutely dependent on this industry for their means of subsistence. The social evils, which its decay has led to, are simply appalling. In Madura, the land of the birth of their cotton trade, the weaver of the Savrashtia community have been driven to the abject condition of having to take to other walks of life, and in the inevitable hard struggle to make both ends meet, women have taken to questionable ways of living, and men to vagrancy of a despicable character. There are about 4,000 of these undesirables, loafing about in a most indecent fashion and congregating in places which more fitly can pass for brothels. These are hard words, but fact is fact, and they cannot be minced. The more favoured and educated classes have yet to realise how much they have made themselves responsible for the social disturbances, which the loss of our great industry has brought about. The economic drain on the country consists of 360 lakhs of Rupees a year, which is four times the salaries of all European officials put together. This point is well worth the attention of all of our Congress men. They have placed the drain on the Indian resources caused by the employment of Europeans in the administration, in the forefront of our political agitation; but this drain is nothing compared to the drain caused by the loss of our industries and of cotton trade in particular. No nation can ever hope to build its greatness by Government service alone. On the other hand, that greatness must owe its inception to, and must be maintained by, the development of its mechanical industries. The cotton weaving in our country has now reached a stage at which academical discussion should be altogether out of the question. The possibilities of hand-loom weaving are great. These may be taken as amply demonstrated by the Government Factory at Salem, the workshop opened and worked by the Madura Industrial Association, Mr. Petty Theagaroya Chettiar's Institution at Tondiarpet, the Manuman Factory at

Narayanavaram, and several others of the kind. The discussion ought rather to range about the ways and means of making these institutions successful and of holding their own against the pernicious effects of power-looms. To those who still may be disposed to take a most pessimistic view of the situation, the following figures may afford food for serious reflection. The economic aspect of the question, being the most important point for consideration in all industrial matters, the figures will indicate whether it is not possible to make cloths as fine and durable and as cheap as the imported stuff. The cloths ordinarily in use being made of 60 s. counts, for warp and 50 s. for weft, the calculations are accordingly restricted to weaving cloths of these counts.

For 30 yards length of warp 54" wide at 60 ends per inch of 60 s.—3240 ends.

Calculating at 840 yards a hank, we have 28 ends of 30 yards each and 3240 ends will make $\frac{3240}{28}$ or 115 hanks of yarn.

Similarly for weft, at 60 picks per inch, the number of threads required for weaving 30 yards will be $30 \times 3 \times 12 \times 60$, and as each hank consists of 840 yards which will make 560 threads of 54" each—we get $\frac{30 \times 3 \times 12 \times 60}{560} = 116$ hanks.

We can add 2 per cent. for wastage—the quantity of yarn required for warp will be 118 hanks and for weft—119 hanks.

With a further margin for wastage we might calculate the quantity of yarn required at 120 each.

	RS.	A.	P.
The cost will then be for 120 hanks of 60 s.	2	1	0
The cost will then be for 120 hanks of 50 s.	1	14	0
Cooly for warping and sizing 120 hanks	0	13	6
Cooly for reeling 120 hanks of weft	0	3	0
Charges for dressing, beaming, piecing and fitting in the loom.	0	4	0
Cooly for weaving at 0-2-0 per yard	3	12	0

	RS.	A.	P.
Allowance for depreciation of reeds and healds ...	...	0	3 6
Total charges for making 30 yards of cloth ...	...	9	3 0
i.e., cost per yard $\frac{147}{80}$ annas or 0 4 11			

The Manchester mulls imported in the country are ordinarily sold for 0-5-3 per yard, so that it will be seen that it is possible to make hand-made mulls of 60 s. counts for less than the price of foreign machine-made cloths, and even suffering that the capitalists and the middle-men have to make their profits and can only sell at 0-5-6 per yard, the extra 3 pies per yard demanded for country-made cloths will be more than counterbalanced by the extra durability of the cloth incidental to hand-loom weaving. There can be little doubt that hand-loom cloths are much more durable than the mill-woven fabrics, and the superiority of the former consists in the simple fact that extra care and attention are bestowed in the process of "sizing". The native method of sizing has been admitted to be superior to that in use in mills, and this is why in spite of the increased wear in weaving in permitting country-loom, the warps stand the friction.

It will also be apparent from the figures quoted that I have made a very liberal margin for wastage of yarn and at the same time allowed very liberal wages for the different processes which go to make up the cloths. It is possible to reduce the wastage and also the wages for warping, reeling and weaving. The wastage can be avoided as the boys and girls, entrusted with bobbin and pern winding, acquire experience and dexterity in handling. Improved machines can be brought into use for warping, reeling and weaving, without at the same time stinting the wages allowed to the workmen. The ordinary process of warping by passing the yarn over the iron pegs fixed in a rectangular frame, the most in common use in Madura and elsewhere, can only give an outturn of 60 hanks a day for a woman and the remuneration for the work is two annas. This work can be increased twenty fold by the use of a machine which would take 20 threads at a time instead of one, or in the country rectangular frame. The charge for making warps can then be

brought down considerably, at least to a sixth of the amount at present paid. Again, by having warps longer than 30 yards we can effect considerable savings in the amount of warps demanded for looming, piecing, beaming and sizing. The use of fly-shuttles in ordinary plain weaving can increase the outturn cent. per cent. The weaving competition, held within the last three or four years in Madras and elsewhere, has proved beyond the possibility of doubt that where in country looms a man can weave ordinarily two yards of cloth, he can, in the fly-shuttle looms, turn out not less than six yards for eight hours of steady, honest work. In the country-loom a man can only earn 0-4-6 a day for working in 60 s. counts, but he can be allowed nine annas a day for working in fly-shuttle loom. This can give us a saving of 33 per cent. in the wages for weaving. So the possible reduction that can fairly be expected in the cost of manufacture can be reckoned as follows:—

	RS.	AS.	P.
In warping and sizing ...	...	0	5 0
In other miscellaneous charges ...	...	0	3 6
In weaving ...	...	1	6 6
Total savings ...	1	14	6

The wear and tear consequent on the increased friction in the working of fly-shuttle loom will be greater and making a larger allowance for depreciation and renewal of reeds, healds, shuttles, etc., at double the original amount, the net savings will be Rs. 1-7-6, and it is possible, therefore, to reduce the cost price of 30 yards of cloth to Rs. 7-11-6 or 0-4-1 per yard.

The cost of yarn quoted above is at the retail price at which it is sold in the bazaars, and as the yarn in its transit from the spinners in England to weavers in India has to pass through half-a-dozen hands, who act as brokers in trade, the commission charged by each in the sale of yarn goes into its retail price. It is possible to save these commissions and over-charges by making arrangements to get yarn direct from the spinners, and distributing them to weavers. There is good deal of scope for activity in this direction. There are Associations in almost every District Head-quarters, and a Central Committee at Madras can import directly from the spinners and supply through District Associations, which are affiliated to

it. An organisation of this kind is very much needed at the present day, and if this can be arranged for, it is possible that the cost of yarn can be brought down. There are different varieties of yarn of the same count offered for sale in the bazaars, some of which do not stand the ordinary test, and cloths made of them contrast very unfavourably with others in the market. This is a fraud that many a yarn merchant practises with impunity, and the helpless weaver has necessarily to submit himself to the situation.

I think I have shown enough to dispel some at least, if not all, doubts about the possibilities of hand-loom weaving. I have given figures to show what the cost of making cloths of ordinary kind amounts to and how this cost can be sensibly reduced at the present day. But the prices demanded for country-made cloths may seem almost prohibitive and discouragement from entering into any enterprise of this sort or for going in for country-made cloths for use. I have compared the prices of reeling at different places, and give below the rates which I have taken from newspaper quotations and published price lists. These prices are for 60 s. counts—mulls, 54 inches wide.

	RS.	AS.	P.
The Salem Government Weaving Factory ...	0	7	2 per yd.
The Hanuman Weaving Factory ...	0	7	0 "
The Modern Industrial Association ...	0	6	6 "
Buchireddipalayam Weaving Factory, Nellore District ...	0	6	8 "

As between the four factories, the prices range within a difference of 2 to 8 pies per yard, but, compared with the cost of production, the prices are 50 per cent. over the covering prices. Although the Indian mind is not yet fully trained to the advantage of looking to small profits and quick returns and the tradition is to over-charge, it should be said that there are a number of other circumstances which would seem to justify this over-charge of 50 per cent.

In the first place, our Indian workmen are very irregular in their attendance, unsteady, and dishonest in their dealings with their employers. They cannot be counted upon to do a day's honest work for a fair rate of wages. If employed on daily wages at stipulated

rates, ten to one they do not turn out the requisite quantity of work, and, if employed on piece-work and paid according to quantity of work turned out, they demand the same rate which they get for working in country looms, and the introduction of the fly-shuttle loom is in that case no advantage to the employer. In addition to the exorbitant demand of wages, they insist upon advances of a lump sum being made to them and an employer who can retain the weaver in his service, till the advance is worked out, will, indeed, be a fortunate man. The demand for advances increases with the duration of employment, and, when it grows into a heavy debt, the weaver invariably tries to run away to some other place, there beginning to play the same game over again. The loss on this account to the employer is very heavy but this is not at all. Most of these fellows are addicted to petty pilfering. Small quantities of yarn, silk, gold or silver threads, as are given to them to be used in weaving, will be secreted and sold away for small sums. This is their *perquisites*, and the loss to the employer on this account also is heavy. Again, the yarn given out to reelers and warpers diminish in quantity by unnecessary and fearful wastage by careless handling and in most cases small quantities are secreted and sold for their private gain. The loss on this account is another heavy item. Then, for the dishonest practices of our workmen, the employer has necessarily to recoup himself by making an over-charge on the cloth he offers for sale. The consumer is practically paying for the sons of the workmen; and while the latter does not possess the forethought and prudence required to make his trade flourishing and thereby secure a competency for himself, the former is discouraged from going in for swadeshi—country made-goods on account of the heavy price demanded, which possibly is beyond the means of the masses. The conditions of labour, prevailing at the present day in South India in particular, are really such as to present serious obstacles to the future development of cotton trade. Unlike other industries, weaving is an art in which only skilled workmen can be employed. These skilled workmen are, as a general rule, overbearing in their demands and, as a class, are unreliable. The employers are absolutely at the mercy of the workmen and have always

to keep them in good humour for fear of desertion and consequent loss of business. Their standard of living is so low that they can always manage to scrape a few annas in some way or other to keep the wolf out of the door. In Madura, dyeing has largely superseded weaving and the places, that were formerly occupied by the looms, are now converted into dye-baths and working tubs. Women have taken to bleaching, and it seems almost a pity that those fair fingers, which a few years ago were engaged in ornamental embroidery and fancy weaving, are now besmeared with chemical and vegetable dye-stuff, which corrode and, introduce poison into, the skin of the palm, and into the system. Any one that has seen the women work in the process of bleaching, with their cloths tucked above the knees, their feet treading the yarn in the tub and with a baby in the arms, cannot fail to be moved by the pitiable condition which the women folk of the Savrashtta community have been reduced to, by the loss of the cotton trade, and the consequent loss of protection of their husbands and other relation. At the same time, it should be said that the betterment of their condition socially, morally and materially, seems almost a hopeless task. They are most conservative and suspicious by nature; they would rather be content with bare necessities, until hard driven to harder conditions of struggle for existence, than accept honest labour in workshops. The misdoings of the individual capitalists, who have hitherto been taking improper advantage of the necessities of the men and women of the weaver community, have operated as a great fear against freely accepting employment out of their own houses, while the petty pilfering to which they have been addicted by habit have prevented the capitalists from entrusting yarn and other materials to be taken out of their place of business for reeling, warping or other processes. It is idle to think of reviving the cottage industry first, because there will be no scope for improving the surroundings of the weaver, which is anything but satisfactory. Secondly we never could stop their temptation to steal and substitute low-priced yarn for high priced ones except under proper supervision on payment of adequate wage which can only be done under a factory system; and, thirdly, if the industry is at all to

improve, there are a number of processes connected with weaving in which amalgamation and division of labour, possible only in large workshops or factories, have to be freely resorted to so as to lessen the cost of production.

The cottage industry being altogether out of the question, the only hope of success lies in the organisation of workshops and small factories. The management should be undertaken by men who can look ahead and be above the temptation of immediate profits—much less personal sordid gains. The first thing to do will be to secure the confidence of the weaving population and this, of course, cannot be brought about all at once, and it will be the work of decades. In the meanwhile we cannot let these foolish people starve themselves and starve the industry, of which they were the earliest founders. The well-being of the nation and the best interests of the society imperatively demand that there should be no additions to the ranks of vagrants, vagabonds, prostitutes and brothel-keepers. On the other hand, every consideration of social purity and prosperity requires that individuals belonging to their ranks should be reclaimed and put to honest means of livelihood. Nor can we allow our workmen, skilled or unskilled, to go out of the country to distant lands to fight their battle with other races for bare existence. Agriculture has greatly suffered by the labouring classes emigrating to other countries, and the bitter experience should not be repeated in the next important industry, the hand-loom weaving. Power-looms may bring riches to the few, but it will not give contentment and peace to the masses. The socialistic side of the question can never be separated from any consideration of the economic problem of India.

The duty that lies before us is, therefore, very plain. So far as the public is concerned, they should take sufficient interest in the organisation and successful development of hand-loom workshops and factories. They should raise sufficient funds to keep these concerns going and devote more attention to the social side of reclaiming the fallen creatures and prevent others from falling. On the other hand, it is essential that the management should adhere to the strictest principles of economy and cheapen the cost of production. With mutual co-operation

and assistance, great results may be looked to in the near future. The policy of drift and the arrogance of self-sufficiency are the two great stumbling blocks in the progress of the

country, and if only our public men can shake these off, we shall not have to sigh at the greatness of Japan. Work, and not tall talk, should be the order of the day.

RAMANUJA AND VAISHNAVISM

DEWAN BAHADUR R. RAGHUNATHA ROW

THE lecture of Professor M. Rangacharya on "Ramanuja and Vaishnavism" gives a history of the religions prevalent in our country. All may not agree with the statements made and conclusions arrived at by the lecturer, but all must admit that the lecture is worth being considered and studied by those who are religiously disposed.

The world moves on either of the two springs, viz., fear or love. The first is liable to fade in the long run and even to break in certain circumstances: but love increases as it advances and will never cease to bear the world dependent on it.

The Rig-Veda, the oldest record of our religion, inculcates Love to God and Him through this creation.

At the beginning of the world, people were happy under the influence of Love to God through His creatures.

In the north, Vishnu; and in the south, Siva, were the names used to represent God. Both of them, though really two names of one and the same, had to be worshipped through love. Buddha preached love to creatures. Sankaracharya said that nothing but love to God would enable one to reach

the goal. Ramanujacharya said the same thing with greater emphasis. His Prapathi is nothing else than Bakti Parakashta (extreme).

This essence of religion should be taught to us very frequently at greater intervals in fewer words.

We are much indebted to Professor Rangacharya and Mr. A. Gopalachari for this eminent entertainment to us, when it was much needed.

I entirely agree with Babu Govind Dass's view expressed in the *Indian Review*, for October 1909, that "never has been a break in the tradition; and the world-ringing promise, uttered on that memorable battle-field, has been literally fulfilled and India has never been kept disconsolate and in the dark for want of redeemers. The spirit of Sree Krishna has been born again and again, times unnumbered, for the guidance of the tottering feet of his children and the upholding of the Dharma—though alas!, the band of faithful disciples, who would uphold the banner of faith and righteousness against the overwhelming rush of materiality and worldliness, has been so small"—India is destined to meet in future. His disciples in this Kaly-Yoog.

A smile sits ever serene upon the face of wisdom.

The True, the Good and the Excellent are always simple. Error is elaborate.—Goethe.

There is an idiom in truth beyond the limitation of falsehood.

The superior power or executive officer must preside over everything, to promote harmony of action and control all those individual parts of which the whole is composed. Some head must

preside over life and all its functions, the same as the monarch does over the realm, or the president over the republic. Nor can this body be without its head centre. Life must have its presiding officer to issue orders, to keep this machinery in existence and in good running order, repair damages and keep all functions running until they can run no longer. This work is specifically commissioned for the express purpose of resisting and assisting to cure all forms of disease, and prolong life to its greatest possible extent. The curative principle is based on the power wielded by the mind over the body and each of its parts. —M. F. Rodermund, M. D.

THE PHILOSOPHY OF VEGETARIANISM OR A PLEA FOR UNIVERSAL BENEVOLENCE

T. LAKSHMANA PILLAI, B. A.

EVERY ethical truth has a philosophical basis. The highest truth that philosophy can show is that all souls have a common origin. From the lowest, protoplasm, to the highest, man, all souls have proceeded from a common Ocean-soul. Each begets its kind; consciousness cannot proceed from anything less than consciousness; and spirit cannot proceed from anything but spirit. Though all souls, in the beginning, have proceeded from the same source, they are all in different stages of development. The evolution theory of the West would strongly support this view and the same theory is said to have been enunciated, though not so systematically reasoned out, by the ancient Hindus. In the course of the long and eventful march of time, it is but accidental that some souls should find themselves in a higher stage of development than others, for, all souls, through a longer or shorter period of time, are bound to attain development. The universal spirit itself takes these forms, and the millions of creatures, that are found in a cubic inch of water, are but the phenomena of that sublime spirit passing into the condition of nature. A huge current is every moment passing from the unmanifested region of spirit into the embodied or manifested condition, and the great cycle of evolution is thus started, which slowly progresses towards its culmination and the souls are ultimately absorbed into the Ocean-soul, and this grand process of spirit-evolution is repeated without end.

From the point of view of the creator, therefore, all souls are equal. The differences are from the point of view of the created souls. In the same way as the ideas of 'high' and 'low,' from the point of view of the inhabitants of the earth, have no meaning when viewed from the stand-point of other worlds than ours, our conventional differences have no place in the mind of the creator. A small generalization of ours is that all men are essentially equal, and this truth has been accepted by some great philosophers, fought out by some great nations, and carried into practice by a few social reformers. The

ideas of universal human brotherhood and human liberty have been evolved out of this idea of the essential equality of all men. Witness the French Revolution, the abolition of slavery, and the enfranchisement of the Negroes.

The greater portion of the world, however, has not risen to a large generalization, viz., that there is a brotherhood, not only among men, but also among all sentient creatures. This truth is still behind the veil. It requires one further stretch of thought to bring you face to face with that generalization. It requires a subtler and a loftier view, and a wider heart, to grasp that truth, and to carry it out in all the affairs of the world. It has, however, been seen and felt by high souls like Buddha, by lofty thinkers like Seneca and Emerson, and Advaites like Sree Sankaracharya and Thayumanasvami. It arises from a perception of the truth that the universal spirit itself fills all souls, that God cannot be God if he is not omnipresent in spirit. Universal brotherhood is an ideal towards which the world is progressing, and an ideal which can be reached by the whole world only after the lapse of ages. The work of the regeneration of humanity after this ideal must, however, go on slowly, but steadily, and at the hands of men who have a clear vision of the truth. The truth of the essential equality of sentient beings is but dimly seen by men, because the sphere of their ordinary thought and feeling is so narrow, being circumscribed by their daily and monotonous round of habits and customs, established during many ages.

"Thinking," as Emerson says, "is the hardest task for man." The masses generally do not care to think, but content themselves with following either thinkers, or leaders of men who are not thinkers. Look at the revolution caused by the thought of one great soul like Buddha! It is thought that rules the world. When thought is sufficiently strong, it is impregnated with feeling; and feeling, when it is sufficiently strong, slowly passes into action. Since the world began, the less thinking men have been the

most barbarous. Then again, the nation that is led by leaders, who are not thinkers, exhibit all phases of action which are not characterized by thought. When thought is developed to its utmost degree, when it rises above the grovelling concerns of life to a loftier plane, it cannot fail to perceive high philosophical truths, such as the brotherhood of all sentient beings. Among men of thought, who have been either the leaders of the vegetarian movement, or have been strict vegetarians in a non-vegetarian age, we may mention the following names:—Buddha, Mahavira, Tiruvalluvar, Asoka, Pythagoras, Seneca, Plutarch, Porphyry, Newton, Shelly, Pitman, Henry S. Salt.

Advaita philosophy is the highest representative of all the schools of thought. It makes the widest generalisations. It rises to the loftiest heights of thought. It embraces, in one magnificent sweep, the whole world of spirit and matter. It enunciates that God or the universal soul fills all organisms. The very omnipresence, as I have already said of such a being as God, requires this assumption. We cannot conceive God as filling one portion of the universe and vacating the other portion. Advaita philosophy recognises this and works the idea out among all its tenets, at least, it ought to do so, if it is true to itself. Without this fundamental truth, Advaita would be nothing. Examine the following verse by Sree Sankaracharya, who is, perhaps, one of the highest propounders of the Advaita philosophy.

What is the meaning? It is that the universal spirit fills all living creatures, and he adds that he who realises this truth, be he a Brahmin or a Chandala, is his guru. He who has not perceived this truth has not reached the summit of philosophy. It is because we do not perceive a truth clearly and strongly that we are not able to attach our feeling to it and to pass it into our sphere of action. Those, then, that perceived this highest truth have always inculcated benevolence towards all creatures, human or other. It is from a perception of this truth that sayings like "Do unto others as thou wouldst be done by," "Thou shalt not kill," and others, have sprung into existence. And, once these truths are clearly seen, and once their foundations are scrutinized and resolutely fixed, men cannot fail to entertain

kindly feelings towards all creatures and live the lives of benefactors. These truths are also the foundations of universal justice.

Now that the idea of justice has been referred to, the preliminary question of the "rights of animals" demands a solution. The doctrine of "rights," as formulated by Herbert Spencer, is briefly as follows:—"A sense of justice which marks the boundary line where acquiescence ceases, and resistance begins; a demand for freedom to live one's own life, subject to the necessity of respecting the equal freedom of other people." "Every man," he says, "is free to do that which he wills, provided he infringes not the equal liberty of any other man."

Mr. Henry S. Salt, the author of "Animal's Rights" and other works on Vegetarianism, takes up the question, whether the lower animals have "rights." After an elaborate enquiry into the subject, he comes to the conclusion that animals undoubtedly have rights, if men have. He takes a historical survey of the progress of humanitarianism, and proves how the rights of animals, dimly perceived in the historic past, have slowly, but steadily, come to receive clear and indubitable recognition at the hands of civilized nations; "at first partially and tentatively by English Law, and the animals, included in the ill-treatment of cattle bill, commonly known as Martin's Act of 1822, (a memorable date in the history of human legislation), ceased to be the mere property of their owners; moreover, the Act has been several times supplemented and extended during the past half century." "It is scarcely possible," adds Mr. Salt, "in the face of this legislation to maintain that 'rights' are a privilege with which none but human beings can be invested; for if some animals are already included within the pale of protection, why should not more and more be so included in future?" What Mr. Salt calls a most impressive passage from Schopenhauer may be here quoted:—

"The unpardonable forgetfulness in which the lower animals have hitherto been left by the moralists of Europe is well known. It is pretended that the beasts have no rights. They persuade themselves that our conduct in regard to them has nothing to do with morals, or (to speak the language of their morality) that we have no duties towards animals, a doctrine revolting, gross, and barbarous, peculiar to the West, and having its root in Judaism. In philosophy, however, it is made to rest upon a hypothesis, admitted, in despite of evidence itself, of an absolute difference between man and beast. It is

Descartes who has proclaimed it in the clearest and most decisive manner; and, in fact, it was a necessary consequence of his errors. The Cartesian-Leibnitzian-Wolfian philosophy, with the assistance of entirely abstract notions, has built up the rational psychology, and constructed an immortal *anima rationalis*: but, visibly, the world of beasts, with its very natural claims, stood up against this exclusive monopoly—this brevet of immortality decreed to man alone—and, silently, nature did what she always does in such cases—she protested. Our philosophers, feeling their scientific conscience quite disturbed, were forced to attempt to consolidate their rational psychology by the aid of empiricism. They, therefore, set themselves to work to hollow out between man and beast an enormous abyss, of an immeasurable width; by this they wish to prove to us, in contempt of evidence, an impassable difference."

"The fallacious idea," continues Mr. Salt, "that the lives of animals have 'no moral purposes is at root connected with these religious and philosophical pretensions which Schopenhauer so powerfully condemns. To live one's own life—to realise one's true self—is the highest moral purpose of man and animal alike; and that animals possess their due measure of this sense of individuality is scarcely open to doubt. 'We have seen,' says Darwin, 'that the senses and intuitions, the various emotions and faculties, such as love, memory, attention, curiosity, imitation, reason, etc., of which man boasts, may be found in an incipient, or even sometimes in a well-developed condition, in the lower animals.' Not less emphatic is the testimony of the Rev. J. G. WOOD, who, speaking from a great experience, gives it as his opinion that 'the manner in which we ignore individuality in the lower animals is simply astounding.' He claims for them a future life, because he is 'quite sure that most of the cruelties, which are perpetrated on the animals, are due to the habit of considering them as mere machines without susceptibilities, without reason, and without the capacity of a future."

Human justice assumes that all men are on a par in the plane of feeling. Pleasure and pain, physically speaking, are alike to all. Feeling includes emotion and sensation. Justice assumes that all men have equal liberties, have equal right to live, and are equally entitled to exemption from unnecessary infliction of pain, mental or bodily. It is upon a recognition of this truth that all legislation is based, and all human codes set before them the realisation of this object, namely, the prevention of the infliction of wanton injuries upon men. But the codes, except in the legislative measures already alluded to, seem to ignore the case of the dumb millions and leave them entirely at the mercy of those who come in contact with them. This is because of the limited scope of human activities and feelings, because the exertion necessary to maintain human peace seems too great to let man direct his attention to the case of the dumb creatures. Add to these causes, his natural indolence, and his habitual forgetfulness, or ignorance, of what is going on around him.

He is content to work for and secure his own peace and happiness, no matter how enormous the sacrifices are. As a consequence, these brute creatures, man's fellows in creation, endowed with the susceptibility to feel pleasure and pain, and the same love of peace and life, are subjected to all sorts of treatment, dictated by the freaks and caprices, the moods and temper, the spleen and bitterness of humanity.

The rights of lower creatures are not recognized, except in so far as they contribute to man's well-being, and generally they are set aside or heedlessly trodden under foot. Nothing is left to control human nature in its relation to the brute creatures, except the limitations which man himself is disposed to put upon it. People think that absolutely no justice is due to the brute creation. This is the result of immemorial and utter ignorance, and it is beset with the gravest miseries to which that creation can be subject.

Let us now examine whether the physical constitution of brute creatures is similar to that of man, and, if so, whether they are not entitled by that constitution to the same immunity from pain. In man, there is the nervous system, of which the two important constituents are the afferent and efferent nerves. The efferent nerves are those which proceed from the brain towards the surface of the body, and their function is to carry impressions from the brain to the muscles, so as to stimulate muscular action. All our physical activities are traceable to the action of these nerves. The afferent nerves are those which carry impressions from the outer world to the brain, called sensation. Most of the sensations are characterized by the feelings of pleasure and pain, of various kinds and degrees. The nervous system of animals does not present any difference in these respects, nature having constituted them in the same way, and expecting the same sort of treatment being accorded to them. The susceptibility to pleasure and pain is, therefore, the same in animals as in man. The similarity of organization argues nature's design for similarity of rights. So far as these feelings are concerned, therefore, they are entitled to that same consideration and respect as are accorded to man. There is no nervous system in the vegetables, there is no susceptibility in them to feel

pleasure and pain. Therefore, they are not entitled to the same consideration as is given to human beings and as is due to the animals. If there is any design in nature and if any thing is to be inferred from that design, surely the existence of the nervous system in animals shows a design, which must prove conclusively the necessity for treating them with consideration. The same justice, therefore, that is claimed by man on his own behalf, is due to the brutes, though it is not claimed by them. Justice is not denied to man, because he does not claim it. Freedom was not denied to the slaves, because they did not claim it, nor even because they were incapable of giving expression to it. Seeing that the susceptibility to feel pleasure and pain is the same in the brute creation as in human beings, it follows indubitably and irresistibly that the brutes stand on the very same platform, in regard to their physical rights, as man.

There are several stand-points from which the question of vegetarianism can be approached:—(i) the philosophical, including the ethical; (ii) the medical, including the chemical; (iii) the aspect of flesh-eating in relation to the drink problem; (iv) the theosophical stand-point; (v) the economical stand-point, and so on. Now, I maintain that all the other points of view are distinctly inferior to the philosophical and ethical, sympathetic point of view, for the simple reason that no other object is aimed at by it than the prevention of pain, and the preservation of the peace of mind and body of the animals. I repeat that no object can be higher. There is as much difference between that, and being a vegetarian on any of the other utilitarian grounds, as between loving truth for its own sake, and loving truth because it is best policy. I am asking you to look at the question from the point of view of the vast amount of carnage and misery, that man

is daily producing in respect of dumb, innocent creatures, without at all looking to the gain, physical or financial, which you will derive by being a vegetarian. Have we ever seriously thought about this matter, and about the deadening and degrading effects which the slaughter of animals necessarily produces? The physiological or medical vegetarians would espouse the cause of vegetarianism, because to be a vegetarian increases your strength, or rids you of so many diseases, or lengthens your life. The economist vegetarian would advocate vegetarianism, for the reason that it leads to cheaper living. The Theosophist would say that being a flesh-eater would retard your present spiritual advancement, and delay your future spiritual evolution. My appeal is direct to your heart, to your sympathies as fellow-creatures, to your mercies as human-beings. My stand-point, that is the ethical stand-point, is that to be a vegetarian saves all the pain, and the cruelty, and the blood-shed which would otherwise be caused in the sentient world, of which we form a part and in respect of our lower fellow-creatures, who in due time are destined to develop powers like ourselves. It is a simple question of justice. I say, do not kill or encourage the killing by our habits, of any animals, for the plain reason that they are your fellow-creatures, that they are created by the same God who created you, that they have a common origin with yourself in the universal soul, that they share equal rights with you in the matter of self-preservation, and that you have no right to sacrifice other lives for keeping up your own. However unable I may be to do full justice to the subject, I claim a positive superiority in respect of the purity and simple majesty of the stand-point from which I desire you to view the question.

(To be continued)

A Russian author defines humour as an "Invisible tear seen through a visible." He considers the dialogue with the Syrophœnician woman in the Gospels as a play on wit, and declares that pleasantry, repartee, satire, ridicule, irony, invective, all were used by Jesus for the furtherance of his master-motive of advancing the Kingdom of Heaven in the earth.

Success and Failure.—That is failure when a man's idea ruins him, when he is dwarfed and killed by it; but when he is growing by it, ever true to it, and does not lose it by any partial or immediate failures, that is success, whatever it seems to the world.—A. Bronson Alcott

THE GOD OF THE ZOIST

J. MANGIAH, B.A., L.T., OF H. H. THE NIZAM'S EDUCATIONAL DEPARTMENT

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THE distinctive merit of this creed consists in the attempt to reach the goal of human existence and aspiration directly. The most ambitious of schemes for man has been placed in nearly as few and forcible words as possible.

The steps for reaching the goal have been very clearly indicated, and the whole scheme is practical and select.

The scheme hits on a broad world-principle. In these days of scientific advancement, steering clear of polemic questions at the root of religious convention, in a work which has the practical salvation of man as the goal, is a decided proof of wisdom.

The serious thinker of the present day has been wishing for a universal religion. Rather than the distracting differences in religion, as framed by founders thereof in different regions of the world for different communities, which thwart the honest attempts at reaching the truth of the universe by an earnest worker, a creed, which sums up the essentials of all religion, would be quite a Godsend. Differences in the conception and methods of reaching truth there are, quite pardonably and very respectably too; but that these necessary differences should have given rise to fundamental differences in creeds and raised barriers, often of enmity, between any two sister religions, is quite a deplorable feature of the working of time on the innocent rudiments. The differences in original founders of religions are pardonable in view of the age in which they lived and other personal considerations; but the later embellishments are far from being so, in view of the havoc they are often causing on innocent societies in this human family. The spirit of the original founders being grasped, the recent workings, to be worthy of the beginning, should keep within the pale of the original conception, or progress in useful directions.

The human intellect, being lost in sloth, ignorance, and mean and selfish war among creeds, is not as fruitful of good results as when applied to steady work after an ideal.

That such a universal religion is desirable would be evident to all; but going to the details of any religion to extract the essence therefrom and pronounce parts such as may harmlessly be otherwise, would start all controversy about questions of Cosmology, Cosmogony, and Metaphysics. One is lost there and stands just where he is.

Rather than this, such a creed which leaves all other convention gracefully untouched and formulates clearly only what is necessary for the attainment of the most important end as a scientific process, is wise and useful.

In thus leaving untouched, what is the implication to be gathered about the God and the religion of the Zoist? The one answer which can be triumphantly returned is, it is the inquirer's God and the inquirer's religion. What is the aim of the Zoist, to put a practical question? Whatever is the inquirer's aim.

For the attainment of anything systematically, a plan is necessary. The plan of the Zoist is one of the available plans. You would reach your goal in his way if you would follow him.

The Zoist affirms that it is only a question of sooner or later reaching the goal or not.

The "Zoist asks you", What do you desire most? Health, Wealth, Beauty, Happiness, Knowledge, or all? Without waiting for your answer, he affirms, whatever you ask for will be yours. "You can get only what you desire. What you desire most, is your God in this world. With some it is money, with some woman, with some it is happiness, and so on, different with different men. The fact is scientifically proved. Beasts do not

enter the mouth of a sleeping lion. Your real God is only as you can conceive him after yourself, whatever he may be according to the religion of which you say you are an adherent. What all you wish, your own, you generally give to your God. You wish for yourself, what you think it is possible and good for you to get. All that is good and all that is possible to attain in beauty, wealth, knowledge, power, and other attributes is therefore your goal, and if you would ever become anything, you would only become that; because by your nature and exertion you are trying to get only that. So the chances are, for you to get that rather than any other. What you wish to get, ardently desire, or worship, is your God. God is your best ideal, endowed with all attributes best and worthy of attainment according to you. So, your God is in effect different from that of another, though in theory or principle he is the same, viz., the sum or essence of all that is good. What is good and possible is different with you. Even so, as your experience and judgment differs from another's, does your highest aim, which is the God you worship or your highest conception. The object of your love and desire, the theme of your song, the object of your worship, the centre of your heart's affection, is your God and your highest aim.

This is the scientific God of the Zoist, as of all men. The Zoist has worked on this principle and in the precincts of it. What has been already said should simply help the inquirer in reconciling the Zoist to every religion and identifying him with the inquirer; as identity or unity is after all the goal of the Zoist, and also of every one professing a religion.

That the Zoist's creed has the strong and scientific basis of all idealistic creeds points to the irrefutable desirability of seeking to the means to merge all creeds into a universal creed. That the war between reason and belief should also be brought to a close just where all opposition is merged in perfect agreement and love of an all-encompassing religion is a consummation much to be desired.

That science should ring with eloquent anthems of praise of a dignity which has been hitherto concentrated in the heart of

enraptured poetry; that right philosophy should hold the balance of a universal religion between both science and poetry or reason and belief by doing what is really useful in the light of the laws of the eternal Providence, is a just prayer for the relief of the misguided masses.

There can be no salvation of matter unless it is properly wedded to the spirit, nor any earthly understanding of the spirit unless it bends and yields to an earthly purpose, which is after all the most important of purposes. Though the God of the Zoist yields to an earthly purpose to answer the needs of a particular class of men, he is not a ponderer to the materialist. He is an abiding influence. It was something after this that my loved friend, Dr. Charles Cuthbert Hall, a sweet voice from America, brought us a veritable message from America and the Christian world. His import is even higher:—He was asking for a nobler and more spiritual interpretation of the Christian consciousness and scriptures.

The Theosophical Society, which is actuated by the most practical of aims, has set on foot a work which combines in respectable proportions matter and spirit. The world family, which is, all praise to that and other allied grand conceptions of the Theosophical Society, the field of its work, demands that the Society's work should be suited to the condition of the field, to be productive of results all desirable.

That the question of practical betterment of human condition might engage the attention of thinkers, and that easy and clear methods free of controversial questions and consistent with philosophy might be adopted to guide the mind of the new age, are clearly suggested by the powerful God of the Zoist, though the God does not find a place in his book.

To a new age, which is tired of time-worn ways and phrases, the new thought must inculcate such proposals. When the passion is for new things, as the age is new, the old itself must appear in a new form to work a new purpose, though it is really the old one. This is a fact unmistakably suggested by the Zoist's creed, and this is a very useful suggestion to all workers for human good.

THE CHILDREN'S REGATTA

MARY SKINNER, OF HARLES'DEN, N. W.

B RILLIANT sunshine on the sea. The long-delayed summer air awakening to a glow of activity, every capacity for appreciation and enjoyment. A gay throng, more than half children in years, every one a child in enthusiasm. A rectangular expanse of water, with a broad sandy path running round its four sides, rustic seats, at intervals set back to a grassy slope, the whole enclosed by an invisible fence which in no way intercepts the breezes from any quarter. Gay as the gayest of parterres are the grassy banks, where instead of flowers flash the bright colours of ladies' dresses and parasols and glow the laughing eyes of girls and boys as they look to the set of the snowy sails of innumerable toy-yachts. Just beyond in the straight line of our vision is the blue and opal sky where the real, but fairy-like boats of the fishermen glide in graceful fashion, and the gulls wheel in mid-air in a gray-blue haze or poise daintily on the surface of invisible wavelets.

Perhaps this square rood of earth's surface holds as much undiluted joy as any spot of the same size has ever held outside Paradise. It is the children's Regatta. The model yacht pond has been for days the scene of anxious trial races; now, the day of proof and reward has come and what a day it is! A light breeze is flowing from the S.-W. just enough to flutter the string of flags which flaunts gaily over the approach to the sunk enclosure of the pond, just enough to fan the gossamer head-dress of the mothers who are here in fête-attire, to puff out the sails of the miniature craft, to kiss the glowing cheeks and sun-gilded looks of the happy youngsters.

It is the most purely merry scene! There is no self-seeking, no straining after effect, no self-conscious bidding for admiration or heart-burning jealousy of rivalry in dress, only an unadulterated delight begot of the simple joy of loving and being loved, of service and of eager sympathy. Are we not all children? And the spirit and joy of the child, what are they but the very spirit and joy of Heaven?

Probably about a hundred model-yachts of all size are brought together spick-and-span for the most part, here and there a veteran with weather-darkened sails and scratched paint all alike gay with distinctive racing

colours and proudly watched over by their owners. It is doubtful whether those bare-legged mariners, whose years number anything between five and fifteen years, are more keen than the busy flannel-clad men who race hither and thither, sometimes with a white pocket-handkerchief, hastily hung under the hat to temper the scorching rays of the sun. Chatting and laughing are the on-lookers, serious and grave the starters, some of them appealing to 'Daddy' to make sure the rudder is rightly set. At the official whistle six fairy-like craft dip their brows in the glittering water;

'Once across and back' runs the official announcement; at the second whistle little hands let go, and away to seek its fortune speeds each small argosy. One swift glance to see the course the boats are making, then helter-skelter round the path to the other side rush the important little men and women to meet their ships.

"Oh, will it come safely? Will it be first?" If only we could hurry it on! "See, it turns aside. If only we could touch the rudder!" Little hands are wrung and waved up and down in excitement. Those two will surely collide. No, they have passed, and we breathe freely again. Ah! here they come into the bank. The first and second boats 'go about'; the first is well ahead, but alas! there is one coming from the opposite direction and no intentness of wishing or watching can avert the inevitable. "Columbia" and "Veda" have touched; locked together, they seem to waltz round and round; but no, they part again and once more all is plain sailing; back to the goal trip the eager owners; the whistle shrills; a three-mastered schooner-rigged beauty has outsailed all her rivals—even the two lateen-rigged ones that carried themselves so jauntily—and a victorious girl bears the "King Edward" triumphantly to her mother.

Race follows race. Now there are more than a dozen starting together, two or three must drop out this heat or else collisions will be frequent. But the owners are happy and good-natured about it. A tiny tot, who has certainly not seen more than five summers, proudly hails his boat the winner, for did it not "go out and come back right home of its own

accord?" The light wind freshens, and the ten or more boats dotted about on the course bend over quickly to the N.-E. and the unexpected impetus brings them up in knots two here, three together there and there. Then follows, a general sense of blank dismay. Surely, a catastrophe is imminent. The plucky captains are ready to take the chances of the game; and though some faces look slightly troubled in a few seconds, the collided vessels bow and part and go their several ways. A cheer shows the tension of feeling relieved among interested spectators. We, who are not boys and girls—nor even fathers and mothers—we share with the rest the hopes and fears and thrilling joy of success. Those fishermen, too, are looking on with a zest no less keen. Are not they the builders of the craft, and is not the glory also theirs?

By and bye, the last race is over; even the very last extra has been decided. The judges have awarded the consolation prizes. And the happy triumphant throng adjourn to the Pier for the ceremony of Prize-distribution. Motor cars which have been waiting

carry off some of the victors, but the most of them are happy heroes in the midst of happy family tea-parties; whilst even those who have won no prizes are gay and gracious. Have they not had their own Regatta? And there are days of sunshine and competition yet to come. Days too of profitable employment for the fishermen whose skill and industry thus find employment in bleak wintry days, when tempests rage and imprison them ashore; days wherein those quaint wooden huts, adorned outside with devices from many climes, will be within stored with a rich profusion of finely balanced craft, smart cutter and schooner and dainty yawl in readiness for enterprising purchasers another year.

So, the bright days bequeathe their harvests; we forget about the waiting time. Some of the garnered store can be reckoned in solid cash. But who shall equate or measure the intangible good which has come to all of us who, for one glorious afternoon, have become even as little children.

LET US REMEMBER

J. C. RINGHAM OF LINCOLN

October 1st 1873

Sir Edwin Henry Landseer, who may certainly claim the very highest rank among animal painters, died.

October 2nd 1780

Major John Andre hanged for going as a spy through the present United States, during the War of Independence, by order of General Washington.

October 3rd 1691

The famous Treaty of Limerick—by which the resistance of the Irish to the government of William III. was terminated, and the latter established as undisputed Sovereign of the three kingdoms—signed.

October 4th 1535

The printing of the first complete English Bible—translated by Miles Coverdale—was completed. It was ordered by Henry VIII. to be laid in the choir of all churches "for every man that will to look and read therein."

October 5th 1635

Thomas, or "Old," Parr, a remarkable Englishman, who lived in the reigns of ten

kings and queens—Edwards V. and VI., Richard III., Henrys VII. and VIII., Edward VI., Queens Mary and Elizabeth, James I., and Charles I.—died at the vast age of 152 years and 9 months, and was buried in Westminster Abbey.

October 6th 1907

Lord Brompton—better known as Mr. Justice Hawkins—died at the age of 90.

October 7th 1849

Edgar Allan Poe—the American critic, novelist, and poet, author of "The Raven"—died at Baltimore.

October 8th 1829

Gorge Stephenson won the competition for £500 for the best locomotive, with the "Rocket," which attained a maximum speed of 29 miles an hour.

October 9th 1547

Megriel de Cervantes Saavedra—the author of "Don Quixote"—born.

October 10th 1731

Henry Cavendish—the "Newton of Chemistry"—born.

A. RAMASESHAN, B. A.

October 11th 1797

Admiral Duncan defeated the Dutch fleet off Camperdown, in the (to use the emphatic language of the Broughtonian school) second stand-up fight of the war; capturing the Admiral—de Winter—and 11 ships.

October 12th 1845

Mrs. Elizabeth Fry, a member of the Society of Friends—the Prison Reformer—died at Ramsgate.

October 13th 1908

Mrs. Travers Symons, a suffragist, rushed into the House of Commons, and half way up the floor towards the mace shouting, "Leave off discussing the children's kill and attend to the women first;" she was quickly seized and carried out by an attendant.

October 14th 1788

James Taylor, experimented successfully the power of steam to move vessels on Loch Dalswinton, Duffrieshire.

October 15th 1582

The Gregorian or reformed Calendar introduced by Pope Gregory XIII. to rectify the errors arising through the inaccuracy of the Julian method of reckoning, which had been in force since the time of Julius Cæsar.

October 16th 1664

The Admiral's Regiment, 1200 strong, ordered to be formed for the sea service—commencement of the Marines.

October 17th 1880

Christrandsand—the largest town on the southern shores of Norway—nearly totally destroyed by fire.

October 18th 1905

King Edward VII. opened the Kingsway and Aldwych which connects the northern and southern portions of London.

October 19th 1747

The famous actor, David Garrick, made his first public appearance on the stage—his success was immediate, and his representation of Richard III. took the town by storm.

October 20th 1870

Michael William Balfe, the well-known musician—composer of "the Bohemian Girl"—died at Rowney Abbey, Herefordshire.

October 21st 1805

The British fleet under Admiral Lord Nelson (who was killed) defeated the Franco-Spanish fleet under Admiral Villeneuve and Gravina, off Cape Trafalgar, capturing and burning nine French and nine Spanish vessels.

October 22nd 1707

Admiral Sir Clondesley Shovel wrecked on the rocks of Scilly, with three other vessels with nearly all hands on board—only the captain and 24 men of one of them escaping.

October 23rd 1822

Thomas Telford—one of the most distinguished of our civil engineers—died.

October 24th 1852

Daniel Webster—the distinguished American statesman and orator—died.

October 25th 1854

The battle of Balaclava, famous for the charge of the British Light Cavalry Brigade, and the less famous, but equally gallant and more useful, charge of the Heavy Cavalry Brigade; as well as the repulse of the Russian Cavalry by the 93rd Highlanders—"the thin red line"—fought.

October 26th 1860

Meeting of Victor Emmanuel of Piedmont and Garibaldi, the liberator of Italy.

October 27th 1870

Marshal Bazaine and a French army of 130,000 men surrendered Metz—the great fortress regarded as almost impregnable—to the German army.

October 28th 1900

Alfred the Great—King of England—died at Wilton.

October 29th 1900

The City of London Imperial Volunteers (C. I. V.'s), returned from South Africa, when London welcomed them back with the utmost enthusiasm.

October 30th 1883

Two alarming explosions of dynamite on the District and the Metropolitan Railway lines—one between Charing Cross and Westminster; and the other near Fread Street.

October 31st 1620

John Evelyn, well known from his "Diary"—born, he wrote several works on horticulture, architecture, and general literature.

The present state of feelings between our Moderates and Nationalists has a close resemblance to the tension that existed between the "Stop the War" party and "War to the Bitter End Party," during the last South African War. We all remember what a sorrowful spectacle the British democracy presented at that time to the on-lookers. The "Stop the War Party" were characterised as traitors to their country, were characterised as traitors to their country, as unprincipled men that had been bought over by the Boer money, and as a degenerate class that could not stand the necessary horrors of war. Men, like Mr. Stead, who happened to address meetings against the War, were called names, abused, hit with rotten eggs and, on many occasions, roughly handled also. The opposers of the War were not slow to retaliate. The War was denounced as the mischief of the British and foreign capitalists in South Africa. The Government in power was accused of using the resources of the Empire to secure larger dividends to the capitalists, of being a helpless tool in their hands and of sacrificing two young republics and many valuable English lives for the sake of a band of unscrupulous speculators, who had drawn men in power into the meshes of their shady transactions. All would agree that both the versions were exaggerated, statements and some of them, especially, those levelled against the "Stop the War Party," were unfounded. None the less, it would be granted that the political atmosphere of England has always been more healthy than that of all other Western countries and America. When two large sections of a people hold conflicting views on a subject, especially the well-being and safety of the society to which the parties belong, the difference of opinion is likely to find expression in strong language. Calm and reasoned criticism of principles and methods gives way to vituperative denunciations, when the feeling is intense. This is the light in which we should look upon the occasional pleasantries exchanged between our Moderates and Nationalists. The one calls the other visionaries, mischief-makers, disturbers of public peace and enemies to progressive and peaceful advancement,

sowing discord among communities and leading astray our young men from their legitimate duty of "mugging up class notes." This has provoked a retort no less vehement. The Nationalists characterise the Moderates as "easy-chair politicians," tuft-hunters, and place-seekers, panders to the whims of the powers-that-be and traitors to their own motherland. At times, when one or two of either party figure largely in the public horizon, they become the centre of attack and vituperative brickbats are aimed at them. Such things are incidental to party warfare; and this is the view I would take of the incidents in the recent Ganapati Mela celebrated in Poona. It is true that Mr. Gokhale came in for a large share of abuse, not of a dignified kind. But what surprises me more is that a meeting should have been held to denounce the billingsgate hurled at him and vindicate his honor, on the score of entering an emphatic protest against an occasion, like the Ganapati Mela, being used to serve a party warfare. Unpopularity, abuse, and misrepresentation are some of the penalties that public men have, at times, to pay. Messrs. Gladstone, Bright, Chamberlain and others in our own generation were no exceptions. But I have not read of meetings held to vindicate their honor.

The object of those pursuing such low tactics is best frustrated by taking no notice of them. Assuredly, one of the greatest Indians of the day, Mr. Gokhale, who has through thick and thin served his country honestly and steadfastly, after his own light, requires no such vindication. The meeting convened in Poona has only provoked an undesirable discussion, increased the tension between the two parties, and served to amuse our Anglo-Indian journalists.

Perhaps, the most notable utterance of the month, far more important than all the speeches of our high-placed officials put together, is that of Mr. Ghoklae on students and politics. With almost all the ideas therein, I am sure every one would find himself in perfect agreement. The speech is characterised, as usual, by lucidity of exposition and profoundness of thought.

Students and Politics

But the subject is one of a kind that admits of a variety of opinions. To that ultra-conservative section of us, who would not let students utter even the word, "politics," his answer is plain. "To the Indian student, on the other hand," he says, "Indian politics is only a struggle in which his countrymen are engaged on behalf of their motherland with a body of foreign officials, representing the rule of another nation. There is no room here even for the elders for any feeling of responsibility, in regard to the administration of the country, and for our young men who find no restraining consideration in their path, politics necessarily resolves itself into a mere matter of patriotic sentiment. An interest in politics is to the Indian student the same thing as an interest in his country. And to such interest, all that is earnest, all that is self-respecting, all that is chivalrous, all that is patriotic in his nature is continually impelling him. England herself has introduced into this country ideas which preach to us the dignity and high worth of patriotism, of freedom, of self-government, and which tell us of the contempt which, in the eyes of all self-governing people, covers those who accept the subjection in a slavish spirit." To those, that would allow a philosophical study of politics by students, but would not let them approach current politics as too exciting, and baneful in its influence, he says that the present policy of "treating politics and especially current politics as a dangerous and in some respects even a forbidden subject has only resulted in depriving the students of that guidance to which they are entitled at the hands of their teachers in forming sound views on important questions. To leave them thus to their own devices amidst the perplexities of a difficult situation is to neglect a plain duty towards them at a critical period in their lives, and the consequences of this neglect have been and are bound to be serious and far-reaching."

But when he comes to discuss the question of students and political agitation, he is not so clear or convincing. Mr. Gokhale distinguishes between two kinds of political agitation—agitation directed towards the people for the purpose of educating and organising the public feeling and public opinion in political matters and that directed towards the Government in order to bring

the pressure of that feeling or opinion to bear upon the authorities. In neither of them would Mr. Gokhale give the students a place. Where is the harm if our students are present in meetings, held to inform the public of the state of the country or the effects of a certain measure? Is there a better method of educating them in current questions affecting the country? Even in the second class of meetings, agitation to bring pressure to bear upon Government, our students have a place, but only as passive spectators. The fact is, Mr. Gokhale's classification of agitation in this country is a distinction without a difference. If, indeed, speeches on platforms can bring pressure to bear upon Government, the first class of agitation is as much a pressure producing one as the second. Take the first class of agitation, which is supposed to be purely educative. Has it not a pressure-producing side? In most of our educative meetings adverse criticisms are passed on the policy or administration of our Government. Creating public opinion and public feeling and thereby producing a feeling of disapprobation of the policy or measures of Government—is it not a pressure producing agitation, an agitation most disapproved of by Government? Again, have not the pressure-producing meetings an educative aspect? Do we simply condemn the Government without explaining the situation and adducing reasons, facts and figures? If both the agitations have the educating aspect and if in both of them we do nothing but express approbation or disapprobation of Government's policy or measure, where is the objection against students attending these meetings? It is in such meetings that a student can understand the real bearing of the questions discussed and form an idea of the public feeling on them. If by the study of current politics by students Mr. Gokhale means the study of facts and figures in cold print, within the four walls of a room, and formation of opinions in a particular groove cut out by the teachers guiding them, I fear there will be many who would dissent from him. Such a course will drive away many from the study of politics; and the formation of the desired opinions would never in most cases be achieved.

Again, let us examine what "participation in agitation" means. In England and other

European countries, as well as in Municipal politics in India, participation in agitation has a wider meaning. It means not only taking part in meetings held to express certain views, but also exercising certain rights by means of which these views can be brought to bear upon the policy or measures of the authorities concerned. It is then that there is anything like a real "participation in agitation." But, Municipal politics aside, how do we all participate in agitations? By speech-making, by saying "aye" or "nay" in our meetings, by a show of hands or by clapping them. Of course, a young man, who has come to learn, should not make a speech. But where is the objection to his presence at such gatherings, even "if" he should be impelled to say "aye" or "nay" or add to the deafening applause, so long as we admit him only as a spectator in meetings convened to memorialise the Government? The only means by which the students can be excluded from certain class of meetings is by adopting a constitution. On the other hand, by indiscriminately excluding the students, who can be allowed to remain as passive spectators in some meetings and active participants in others, we would be depriving them of a valuable training and education, so necessary in their case. For, on them would devolve, sooner or later, the duty of carrying on agitations, from which we would so religiously exclude them now.

Participation in agitation, with regard to students, has, however, received a strange interpretation in this country? Is wearing a Swadesi and rejecting a Bedesi cloth a participation in agitation? Asking a friend of yours not to go in for Manchester goods or going bare-headed or bare-footed or fasting on the Partition Day in Bengal—is that participation in agitation? Honouring a man who has been condemned by Government, is that, again, participation in agitation? It is not participation in agitation if a number of students should unfasten the horse and draw the carriage of a European District Collector in appreciation of valuable services done by him; but it is participation, and a reprehensible one too, to honour in the same manner an Indian who has been stirring up public opinion against the policy or measures of the Government. To go a step further, perhaps, no noise will be made or no notice taken of, if, for

example, Mr. Gokhale were so honored by students, richly as he would deserve it; but if any of those, whose views the Government condemns, should receive a like ovation, that is participation in agitation. This is what our students cannot understand.

The fact is, much has been made of the students' presence in public meetings. They have been invested with an importance, which they have neither solicited, nor deserved. And, the act of certain indiscreet or foolish or over-zealous principals have brought the student question into unnecessary prominence. Add to this, the practice of discrediting our public meetings by the Anglo-Indian newspapers on the score of a number of students having been present, we have the reason why the student question looms so large in the public mind and engages the unnecessary attention of our Government. I would say, "let them alone." They are the most well-behaved of that class. By the adoption of a wise constitution for our political meetings, we can give them their place, while affording them the necessary training for active exercise of future citizenship. Then, I am sure, nothing more will be heard of them.

Here is another instance of advocating unnecessary interference with students, a fatuous policy which defeats its own end. In Ceylon, it seems, a "Students' National Movement" has been started. The object, it is said, is to awaken a national spirit among the students. A deputation has been elected to wait upon the students of the several Colleges and Schools in Colombo, in order to explain to them the objects of the movement and induce them to join it.

Now, what is meant by national spirit and how it is to be inculcated are not stated. Probably, the originators themselves have not an exact idea of the national spirit; nor have they formulated any course of procedure. Hence nobody yet knows what kind of movement it will be and how it will affect the students concerned. But, the word, "national spirit," is a red rag to our Anglo-Indian journalists; and forthwith there appears a leading article, in the *Ceylon Morning Leader*, condemning the movement

A call to muzzle
the students in
Ceylon

and warning the Government against unknown dangers lurking under it. Reference is made to the difficulties experienced by the Government of India in tackling the student problem, because it made "the mistake of being too slow to intervene" and of acting at "a stage when the matter had developed into a problem requiring stern and harsh action." *Principii obsta*; if not the result will be disastrous. Therefore, continues the *Morning Leader*, "let the police look into these preposterous proceedings and these 'deputations' which are being organized and check the folly at its start. It is not a wise thing to allow babes to wield lighted torches. The resulting conflagration is none the less serious because it happened to be started by a child. We should like, at the same time, to address a similar word of warning to School Managers and Principals of all educational institutions. They owe a duty to parents and to children in this matter, and theirs is the responsibility of protecting the little ones of the community from improper influences. We look to them to be on their guard and to give a fitting reception to the threatened deputations which are about to be unleashed."

Evidently, the *Ceylon Morning Leader* is not an alarmist. It has only delivered itself of a warning message to the Government. It then proceeds to enunciate the right principles of culture of young minds, which, for scientific value and profundity of wisdom, has never yet been surpassed by any current treatise on pedagogics. "The proper method of awakening any sort of spirit in a child is, as Mark Twain said, at his mother's knee or across his father's. The teaching given in the former methods sinks into the mind; that given in the latter sinks in a more painful manner into another place; the result is, in both cases, equally wholesome." We should note, in the above beautiful exposition, that no differentiation is made among students, no attention paid to the degree of culture or the standard of intellect. A student is a student for all that, and the only way of awakening any spirit in him is at his mother's knee or across his father's. Deputations, meetings and discussions are unwholesome and seditious. This is the sort of falutin that has brought the student problem needlessly to the forefront and prevented its right solution. In

our anxiety for the wholesome up-bringing of the rising generation, we are trying to make a recluse of the student, unmindful of the fact that we would be doing him the greatest injury and our country no small harm.

History supports the view that different communities can be welded into a homogeneous whole with the idea of a common country as the binding force. Social and religious differences can give place to considerations of mutual welfare, especially when these communities are obliged to live side by side, under one government which holds the balance of justice even regardless of class, color or creed. A brotherly feeling, a spirit of nationality, and united action for common weal can thus be developed. These have been the basic principles of work that is being done by our Indian leaders. To a certain extent, these latitudinarian principles received a shock by the attitude of the All-India Moslem League. Instead of the broader principle of communities co-operating towards a common end, the narrower one of each community standing as a unit by itself and working for its own advancement has been openly proclaimed; and the enunciation of such a narrow principle has received no small encouragement. Much as one should regret the abandonment of a higher principle of action, there is no other go for other communities but to close up their ranks and work for such communal advancement, if they are not to be effaced, always keeping the door open for the straying sheep to return to wisdom and re-enter the fold. This is the trend of thought that has brought about the Punjab Hindu Conference. It is no militant organisation. It does not aim at strengthening the Hindu community at the expense of others. But it seeks to consolidate the Hindu ranks and infuse the Hindu spirit from top to bottom. The Hindu community counts the largest number in India. At present, the higher idea, which the Hindu leaders have been following, has not evoked any response from the next largest community and other smaller groups in India. The apathy of the Hindu community has caused desertion from its ranks to others which have been trying to strengthen their numbers. The indifference

to the condition of the depressed classes has been the cause of a large number of defections and has given a proselytising impetus in other communities. Ere long, this steady depletion might tell upon the strength of the Hindus; for, in their number lies mainly their strength. Are there not common elements in the Hindu idea, and Hindu culture which can knit together the various sections and weld it into a nation, a nation with a literature, a system of thought, a communal sentiment, a civilisation, all its own? "Are we to believe", says Lala Lajput Rai, "that there is nothing in Hinduism which can equally raise the admiration, the enthusiasm, and the love of all those who go by the name of Hindus? Are we to assume that the expressions, 'Hindu culture', 'Hindu civilisation' and 'Hindu thought' are meaningless and devoid of any sense? Are we to conclude that there is no such thing as Hindu Literature? What do lawyers then mean by the word Hindu Law, and what do the Western savants intimate by 'Hindu History' and 'Sacred Books of the Hindus'? Do these people impose upon the world by giving a common name to a literature which contains nothing common and by advertising it under false pretences? If the different schools of religious thought, sects and *Sampradayas*, that exist amongst the Hindus, have nothing in common, then why call them 'Hindu Sects' and 'Hindu Schools'? Surely, the very use of the word Hindu in making it a distinctive appellation, and thus excluding everything non-Hindu from its meaning, signifies the existence of something common which must be substantial and tangible in order to justify so extensive a use of the term. It may be that the Hindus by themselves cannot form a nation in the modern sense of the term, but that is only a play on words. Modern nations are political units. A political unit ordinarily includes all the peoples who live under one common political system and form a State. The word nation and state when thus considered are practically interchangeable phrases. That is the sense in which the expression is used in connection with the proceedings of the body called the 'Indian National Congress.' That is, no doubt, one use of the word and the one which is commonly adopted in modern political literature. But that is

not the only sense in which it or can be used. In fact, the German word "Nation" did not necessarily signify a political nation or a State. In that language it connoted what is generally conveyed by the English expression "people," implying a community possessing a certain civilization and culture."

"The want of a common language need not make us despair" says Mr. Lajput Rai. So long as a line of the Sanskrit language exists, it will be said that there is a common language. For, its literature is the fountain head of Hindu scripture, Hindu systems of thought and Hindu ideals and sentiments. The latter-day individualism, born of persistent and interested assertion that a Hindu unity is impossible, is against the spirit of the Ancient Scriptures. The Vedic Mantras breathe the spirit of social unity, and social unity must and will lead to political homogeneity.

"No brother hate his brother, no sister to sister be unkind, unanimous, with one intent, speak ye your speech in friendliness." Atharva, III, 30, 3.

"May the purpose be common; common the assembly, common the mind; so be your thoughts united. I lay before you a common object; and worship with your common oblation."—Rig. X, 191, 3.

"Work together, speak together, let your minds be all alike."—Rig. X, 191, 2.

"May your decisions be unanimous, your minds being of one accord. May the thoughts of all be united so that there may be a happy agreement among all."—Rig. X, 191, 4.

"Help one another, assist one another in your tasks. Be all one-minded and carry out what I say."—Yajr. XII, 88.

"One-minded with his mother, let the son be loyal to his sire. Let the wife, calm and gentle, speak words as honey to her lord."—Atharva, III, 30, 2.

"Intelligent, submissive, rest united friendly and kind, sharing each other's labours. Come speaking sweetly to each other. I make you one-intentioned and one-minded."—Atharva, III, 30, 5.

"Let what you drink, your shape of food be common, together with the common bond I bind you. Serve Agni, gather round him like spokes about the chariot's nave."—Atharva, III, 30, 6.

These injunctions are clear. To the Hindus, they are the words of God. There is no mistaking them. They breathe the spirit of a complete unity, a brotherhood linked in bonds for more strong and enduring than any that serve to consolidate other communities of the world.

Granting that the present movement leads to the consummation of unifying the Hindu race, what is it that we expect as the result? Mr. Lajput Rai would say, the unity of all communities! This statement might be surprising. It may be asked, how the development and consolidation of each community would lead to the fusion of all. Mr. Lajput Rai says, the consciousness of the real strength of each community and its ability to stand alone should ultimately pave the way to mutual adjustment for the sake of the common weal. One community dare not slight another, because all are equally strong and the interest of each would suggest a concerted action for mutual welfare. The foundation of coherence is, therefore, consciousness of individual strength.

This is the line of argument and thought suggested by Mr. Lajput Rai's speech in the conference. I am sure it would commend itself to all communities and infuse an earnest desire for communal development. The ideal is there—the brotherhood of Indian communities knit together by a bond of common country and common government. But the means of attainment differs from the what has been hitherto followed. Mere appeal to unity has failed to produce the desired effect. Consciousness of mutual strength is the only basis on which a lasting brotherhood can be built up. On questions of detail there is likely to be a difference of opinion. Different parts of the country would require different methods of developing the unity of the Hindus. The work ought to begin from the lowest rungs of the social ladder in some places. But the final achievement is only a question of time. The principle is sound, the ideal is great and elevating and in the present mood of the people, this movement, begun in the Punjab, has, I am sure, a bright future.

The assassination of Prince Ito removes a towering personality from the political world of the Far East. One of the brilliant band of patriots and statesmen,

who have made modern Japan, his sudden removal, by the hand of an insensate assassin, at a critical period of the Far East development, leaves a gap that cannot be filled up for generations to come. Both from Japanese and Korean points of view the loss is an irreparable one. In his death, Japan has lost a sincere patriot and a statesman and thinker of transcendent ability. From the Korean point of view, that unfortunate country has lost the only man who could have restored order and good government with minimum severity and saved it the humiliation of foreign occupation, followed sooner or later by geographical effacement. The consolidation of the yellow race is an idea that has dawned on the minds of all far-seeing statesmen in the Far East. That huge leviathan, China, though still a prey to foreign interference is just bestirring itself. On Japan has fallen the duty of maintaining the integrity of the Far Eastern Empires and Kingdoms. The geographical position of Korea is of no small importance to the safety of Japan. Its coastline, in the hands of one of the European Powers, would become a standing menace to Japan. On the other hand, Korea has been helpless. With its archaic form of Government, with an undisciplined army, rather a rabble, ignorant of modern art of war and devoid of modern equipments of man-slaughter, and with a people living in primitive simplicity and left to themselves to manage their own affairs as best they can, it was bound to pass into the hands of any strong power, exploiting those regions for territory and trade. Japan has an abiding interest in the integrity of the Korean kingdom. But it was evident from the aggressive machinations of Russia, that it would not be left undisturbed. Hence, the policy of Japan, to take Korea under its ægis. The thoughtful portion of the Koreans acquiesced in Japanese domination as the least of all evils. Here was a country, not only able to look after itself, but also to guarantee the internal, peaceful development of the Korean kingdom. It could understand the people better, sympathise with their feelings and sentiments, and respect their traditions, customs and religion. Japan was not, however, left alone to manage Korea, although after the Russo-Japanese War, Korea was practically handed over to

it. There are enough empire-builders abroad from Europe, who would complicate the situation with sinister ends in view. They have kept up an agitation among the less informed of the Koreans against Japanese occupation. They have raised the cry of Korea for Koreans, prevented order being restored, maligned Japan and kept a portion of the Korean people in a state of perpetual insurrection. Prince Ito was the man chosen by the Emperor to grapple with the Korean problem. How he had been struggling to evolve order out of the Korean chaos is a matter of history. A life, full of strenuous work, disinterested devotion to country, and noble achievements, has its end characterised by tragic greatness. And, is it not a penalty that great lives have to pay? What greater honor is there to him than that he consecrated his life to his country and his Emperor, nay even paid with it, to his enduring glory and the glory of the race to which he belonged?

Prince Ito was born in September 1841 at Kumage, in the province of Cho-Shin, otherwise Nagato in south-west Japan. By birth a Samurai, he spent his boyhood in studies suitable to his station in life and became proficient in the military exercises which were prescribed for the retainer of the feudal barons. From the time of Commodore Perry's arrival in 1853, his aspirations were directed into a new channel. The study and adaptation of foreign methods to the needs of Japan became his steady aim in life. In this he was associated with many of his fellow-claismen, whose names have become a by-word in Japan. Yamagata, Kido Takasugi, Yamao, Inouye Kaoru and many others were his fellow students in the military and political systems of Occidental nations. How Ito and the young patriots escaped abroad with the help of Glover & Co., and what work he did for his country on his return twelve months later, are known to all who have a passing acquaintance with the history of the little Island Empire. Ito soon became the chosen man of the Emperor. He steadily rose to power. He was selected to take a most active part in the mission to visit America and Europe, there to gather information on matters of vital importance to the nation and in December of 1871 the party, headed by Prince Iwakura, started from Yokohama for San Francisco.

Although he was four times the prime-minister, the fame of Ito will rest on the invaluable work he accomplished for Japan in the framing of a constitution, based on his researches into European history and contemporary politics. His work as prime-minister in the newly formed Government needs no recounting here, in this short notice of his career. I will just quote a few lines from a biographical sketch of Ito by Mr. J. Morris, than whom there is not a better English authority on Japan and its makers. "In his grand conception of a reformed and reinvigorated Japan, under a written constitution and codified laws based upon the best that could be gleaned of Occidental modes of procedure, Marquis Ito was instrumental in conferring upon his country a series of benefits such as by no ordinary combination of fortuitous circumstances could have obtained in the life-time of an individual, however exalted. His early visit to the Occident afforded him an insight into methods of Government which had borne the test of time, and by his accurate judgment and skilful interpretation of the demands of a people who were yearning for enlightenment and freedom, he gauged to perfection the possibilities of a wholesale adaptation of Western arts and sciences to the requirements of his own land. Among the lessons learned in the course of an extended tour through Europe and America by the Iwakura Embassy in 1872, had been the imperative need of adopting measures of defence against the even then palpably inimical designs of Russia in regard to Japan's position. If the travellers had been deeply impressed with the power and wealth of the Occidental nations, they were not less convinced by what they saw of the need of an efficient system of national protection by sea and land. In his representations to his sovereign the future Premier dwelt then, there is reason to believe, on the advantages of a policy of preparation for eventualities such as in recent times has borne good fruit in a hundred ways. It is to the Marquis Ito Hirobun-i, more than to any other individual statesman, that the honour belongs of having brought his country, subject to the guidance of a wise and revered monarch, through a period of unexampled peril in respect of its domestic condition, and of frequent crises in its foreign relations. Troubles have lately arisen owing

to the action of one of the Great Powers, and for which Japan is in no sense to be held responsible, by which the efficiency of her naval and military organisations was for a year and a half subjected to the most severe tests, but the final results were of a

character to still further elevate the status of the country among the nations of the earth and to confirm its claim to consideration as the most potent, enlightened, and progressive of any in the Orient."

BEWARE THE GULF OF TIME!

C. S. NARASIMHA ROW, F. T. S., F. L. S.

BEHOLD within the Bridge of Life,
The Gulf of Time between,
The whirling waves that rage about,
Bad blood and deadly spleen!
Behold the bubbling passions wild
Eddying round thy Life,
The Cyclone of thy weals and woes
That wreck thee in thy strife!
Behold the evil sprites abroad
That cheer and jeer betimes,
Between the gulf meandering flows
Through all terrestrial climes!
Through hills and dales, and vales and meads
Through all the thick and thin,
Eternal void of stain it flows
Untouched by earthly Sin.
Behold the motley flock ahead
Like stricken deers bewail;
Not one immaculate lamb between
Well clad in snowwhite veil!
How man and beast from dawn to dusk
They trudge in th' beaten ruts,
Unmindful of th' events in store
Like vain, voracious gluts!
Anon the Cock the morning breaks,
And the Morning Star ahead,
And all the torpors drop their dross,
And bestir for their bread!
While thus a rigmarole is Life
Beguiled by a pantomime,
What help is there to save our lives
From being engulfed by Time?
Like a ruthless tyrant ever flows
The gulf of Time between,
The Vice and the Wise deluded stare
At Earth and Heaven unseen.
Above like Cobwebs thick with th' worm
The Moon with clouds enwrapped,
The twinkling orbs serene and bright
Like glittering trouts o'erlapped,

With beginnings void of head or tail
An aimless end we claim,
When half the way we space and creep
We ween 'tis bootless game;
And when we halt and look below
We find a fathomless deep,
Ourselves verging the dubious brink,
Surging a precipice steep.
Behold below, and right and left
The yawning gulf of Time,
Above the slippery Bridge of Life,
Where lives effort to climb,
An uphill task, a thankless feat
Towards a nebulous clime,
Where Souls with sins thick laden sigh,
And weep o'er the spoilt time.
The Bridge winding with the Limpid Gulf
Lengthen the wearied march,
And foaming stage the fretful band
Beleaguered by the Torch—
The torch of the Sun scorching from 'bove
Now light the languid gaze,
Then guide them thro' the tangled web
Of Life and its mirage!
Thus on the Bridge of Life you see
The stricken souls of God,
Like wounded stags, and limping lambs
Their way for Judgment plod.
Looking into the gulf of Time
Their faces sad with sin,
They recur to their Conscience foul
Their wrongs to friend and kin
They wanton did during their life;
Now raise their lip and pray,
Then close their eyes, and flap their cheeks
Renew their weary way.
Thus see each Soul how fair or foul
It claims a common clime;
But all at last in one deluge
Are lost in the Gulf of Time!

THE HAND OF GOD AND OTHER POSTHUMOUS ESSAYS.

By Grant Allen. (Published by Watts & Co., 17, Johnson's Court, Fleet Street, London, E. C.)

The latest addition to the Rationalistic Press Association series is "The Hand of God and other Posthumous Essays" by Mr. Grant Allen. This book was intended by the author to be a companion volume to his famous work, "The Evolution of the Idea of God"—an enquiry into the origin of religions. Those who study this work cannot but admire the patient, laborious, life-long search he has made for the discovery of the origin of religion, and the vast wealth of interesting material he has gleaned and garnered for us in this work. With consummate skill he chooses, and arranges this mighty mass of material into a coherent whole. The work itself, like many others of its kind, is the outcome of that general awakening of the national conscience of the people of Europe, so characteristic of the middle of the century we have left behind. There was a general searching into the foundations of things, social, political and religious. Grant Allen belonged to this period, and his book bears the impress of the period to which he belonged.

There are different theories about the origin of religion. Disgust for sacerdotalism and the revolt against priestly domination, conceived religion as the handiwork of self-seeking priests, forgetting that the priests did not make religion, and that religion is much older than any form of priesthood. There are others again, who base religion on some primitive revelation made to man. Others there are, who discard all the theories of priestly invention and of primitive revelation, and find its source in Animism, so ably elaborated in Taylor's *Primitive Culture*. There are those of, what we may term, Herbert Spencer's School, who discover the origin of religion in ancestral worship. And some, like Professor Max Müller, find its origin in the "innate sense of Infinity," in the finite man yearning, blindly and unconsciously it may be, but nevertheless unceasingly, towards the infinite. Such are some of the sources of religion. But the one question which Mr. Grant Allen puts to himself is "by what successive steps did men come to frame for themselves the conception of a deity" or what first suggested to the mind of man the notion of deity in the abstract? He answers that in its origin the conception of a God is nothing more than that of a dead man regarded as a still surviving ghost or a spirit, and endowed with increased or supernatural powers and qualities. How he arrives at this conclusion is traced for us in his *Evolution of the Idea of God*. He draws his material from the earliest beliefs of savages about gods, and their making about the dead men at 1 of the worship of the corpse, their ghosts and their shades. Worship of stones, trees and rivers also furnish him with ample material.

But before proceeding further, it is necessary we should understand in what sense he uses the word religion. He says that religion is essentially practical, whereas

Mythology and its later philosophical development, theology, is essentially theoretical. Religion concerns itself with worship, theology with the object of worship. Grant Allen concludes that deity is the dead deified. That religion is corpse-worship transferred to God, "The Hand of God" is primarily an essay on the origin of this phase, but, in reality, it is a further disquisition on the same subject, viz., that religion has corpse-worship as its basis. He traces what may be termed the uses of the dead; first for the purpose of worship the corpse is preserved; then for conjuring and witchcraft. For instance, the Venetians brought over the body of St. Mark from Alexandria fraudulently, for they believed that it brought safety to the State. Again, the body of St. Roch, the great plague stayer, was stolen by the Venetians from its tomb at Montpelier, to stop the plague that was then raging at Venice. The preservation of the whole body was such an inconvenient affair, but the hand was found specially most useful for conjuring and witchcraft. The Irish maid thought that the hand of a corpse dipped into the milk-pails made the milk stronger and the cream richer. The hand of a corpse had also healing properties. The Negro population of Barbados resort to the touch of a corpse's hand for swellings and chronic pains. Later on, during the middle ages, the hand was the symbol of public peace, and was displayed over the gates of cities. We are told that a hand still remains over the chief gate of York, in England, as a mark that the burgesses lived under the immediate protection of the Hand of God. Adoration of the hand became common; it was the symbol of God as in Islam; it was the symbol of peace; it was the symbol of justice. In the Old Testament one often reads of "the hand is sore against us"; "the hand of the god was very heavy there." Gradually this symbol found its way into painting and sculpture, and the most familiar example is that given us in the five mosaic of the sixth century on the semi-dome of the apse in St. Apollinare in Classe at Ravenna representing the Transfiguration. In it over the jewelled Cross, which represents Christ, is a hand issuing from the clouds—the Hand of God encouraging the transfigured Saviour. "From that date forth," tells us Mr. Grant Allen, "the Hand of God becomes a recognised common place of Christian iconography."

The worship of death, "the second posthumous essay aims at proving that corpse-worship," is the proper protoplasm of religion; the main elements of sacred ritual take their rise in the worship of the corpse. Here again a mass of material is gathered about the habits of the savages in the disposal of their dead. The Koori of Guinea hang their dead over a fire, burning day and night, for months, at the feet and the head of the corpse. The New Ealedonians bury their dead up to the head and after ten days twist off the head and preserve it for worship. Food and liquor are offered to them. In some tribes women sometimes cut all their hair off as a sign of mourning and throw it on the scaffold or in

or into the grave. Men, as among the Australian Natives, tear out part of their beards and throw them on the corpse. A mummy is dressed in all the clothes and ornaments it possessed when living. From these and hundred others of such illustrations, Mr. Grant Allen tries to show that these marks of love, affection and veneration shown to the dead, have been transferred to God; and thus corpse-worship is the basis of religious worship.

As one reads through the pages of these books, and the mass of material collected therein, one feels silenced, but not convinced. The plain man feels, that there is an error somewhere, some important data omitted or fact unrecognised which omission, when supplied, will fill up the sense of want and vacancy which creeps slowly but strongly on the reader. Mr. Grant Allen himself does not claim for his work anything more than an attempt at a reconciliation between the conflicting school of humanists and animists. He says, "I do not hold dogmatically to all or to a single one of the ideas I have now expressed. My book is no more than a summary of probabilities."

It appears to us that the views of Grant Allen, that the origin of the conception of God is in a dead man regarded as alive, and the origin of worship takes its rise in corpse-worship, are correct as far as they go but surely they can be pressed further backwards, than what he has done. If a dead man regarded as living is the basis of the conception of God, if "deity begins with a deified man," if "the spirits of the dead are the gods of the living," then it follows that the first mystery, the first problem that found the infant humanity, is what is death, what is its work when it has touched a living being? This is an eternal problem, as fresh to-day as it was at the dawn of humanity, and, perhaps, as well solved now as then. The loved one is dead. The savage finds there is no movement, no speech, no response. He thinks the dead one went to sleep—so close alike is sleep to death—and expects him to wake up. So waits a day, or two, weeks pass, the dead man does not wake up. He takes no food though the best be offered. The corpse begins to stink, and then it is put away. The living might dream of their dear dead. This gives the first idea that the dead might yet live, though not visible to the waking man. This is, it seems to us, the utmost the savage mind could climb to. How comes in the idea of "increased or supernatural powers and qualities" ascribed to the dead man? A powerful man dead, might be considered powerful even after the death. How the conception dawns that death adds to the powers of one who is dead, is not clear. Again, if the dead are the gods of the living, then each family will have its own god, and, what is more, the same dead man cannot continue to be the god of the family always. As the members of the family change and the memory of the dead man deified wanes, new gods might be set up, and the old itself might be said to have died. And no dead man continues to be god to his own family or much less to his tribe for any length of time.

The phrase "dead man deified" points out, in itself, the flaw in this theory of the origin of the idea of God. Deified, or made into, or raised to the level of, a God, pre-supposes the possession by the savage mind of some sort of conception of a being higher than or at least different from man. The origin of the idea of God has therefore to be sought for, not in the dead man, but in the idea of the vague something beyond and above man. How did the savage get that idea of that something to the level of which he wanted to raise the dead man? The idea of a deity should exist before anything could be deified.

Again it is said that "the dead man was regarded as a still surviving spirit or ghost." The idea of a 'still surviving spirit or ghost' is, no doubt, a natural idea to us who have been taught from our childhood that God is a spirit; but it is hard to understand how the idea of a spirit ever entered the minds of the savage. Moreover, "the very idea of death itself as a universal ordinance is unknown to him," says Andrew Lang. The gods of the savage are not "spirits," but what may be termed the "undefined eternal being."

Again, how the idea of a god was evolved out of the idea of the ghost of a dead man is to us shrouded in mystery. Links are missing, and, we fear, they are likely never to be found; for the idea of a ghost does not at all appear to be linked to the idea of God. There are again gods who have never been human. The Banks' Islanders of Melanisia believe in the existence of Beings who were never human. As Dr. Brinton points out, "it came to pass that the idea of God was linked to the Heavens long 'ere man asked himself, 'Are the Heavens material and God spiritual'?"

The contention that the gods of the dead are the gods of the living takes its origin in the polytheistic. But there are some like the Andamanese who are as monotheistic as the Christians. And they have never come under the monotheistic influence of the Christian or the Muhammadan religions, which, in some places, have had their influence. The missionaries often found the savages had used names as "Father," "Ancient of Heaven," "Maker of All." The man who studied the Andamanese language and lived with them for eleven years tells us that "the Andamanese turn out to be quite embarrassingly rich in the higher elements of faith. They have not only a profoundly philosophic religion, but an excessively absurd mythology like the Australian blacks, the Greeks and other peoples." Their God Puluga is never born and is immortal. He created all except evil. He knows the thoughts of men. He is angered by 'yuhla' (i.e.) sin or wrong-doing such as falsehood, theft, murder, adultery and assault. He is pitiful, and, at times, deigns to afford relief. Thus the Andamanese God could not be said to have been evolved out of the ghost of a dead man. "Come from what germ he may, Jehovah or Allah does not come from a ghost, but it comes from the Supreme Beings of non-ancestor-worshipping peoples," says Mr. Andrew Lang. We shall

not enter the question which this view leaves open. While Mr. Lang denies the ghost theory, he leaves open the question, how did the non-ancestor-worshipping peoples get the idea of Supreme Beings. We have thus tried to show that the dead could not be the gods of the living.

Turning our attention to the second of Mr. Grant Allen's posthumous essays—"The Worship of Death," we have not much to say for it may be granted that corpse-worship is the protoplasm of religious worship. But we will ask the readers of Mr. Grant Allen's book to remember that the religious worship might be traced back at least by one step from the stinking corpse to the living man. For, any love, reverence and respect that was shown to the dead remains of a man, cannot be different from what it is shown to him when alive. Thus we will put it, that it is not corpse-worship but the living-man put it, that it is the basis of all religious worship. For worship that is the basis of all religious worship, from the highest conception that growing humanity had, from time to time, of God, is the highest it had of one of its own members. What worship you offer to your best and most respected member is what you offer to your God.

After the consideration we have been able to give to the subject, we are disposed to think that the God-instinct, if we may call it so, is, as natural in the human breast, be it that of a savage, as hunger and thirst are the natural cravings of the physical body. Men eat not because books of physiology have taught them food is necessary to sustain life, but because they are hungry. Though many savages like the Greenlanders were thought to possess no idea of a god, yet a closer acquaintance with them has shown that they, too, had some conception of a Supreme Being. The grand phenomena of nature, the glorious sunrises, the beautiful sunsets, the mighty mountain-shaking thunder, and the rock-splitting lightning. These could not but have impressed the infant mind of the savage with a vague idea of some Being who was pouring rain from the Heavens, or blowing his tempest in thunder, or riding the winter storm. In this idea may be found the germ or "the quaint or majestic foreshadowings" of a Supreme Being. To this idea may have been added the ancient wisdom of some great one vaguely believed in like Mungana of the Australian Kurnai, who lived on earth and ruled and left amongst others the following rules, to listen to and obey the old men, to share what they have with their friends, not to interfere with girls or married women. It is curious that such high standard of ethics is often seen side by side with the grossest ritualism. The ethical purity of the latter is high compared with their bloody ritualism. Could the latter be the corruption or degeneration of a higher teaching? Mr. Tylor himself is not prepared to throw out this degeneration-theory, this mutilated and perverted remains of a higher teaching. Miss Kingsley says "The Bantu gives one, accustomed to the Negro, the impression that he once had the same

set of ideas, but has forgotten half of them." Some tribes have a vague tradition of some great teacher, before a great flood, who has left some teachings. It is believed by some that the teachings of Taoism, are of the race that peopled the Atlantic, the Continent which is believed to have existed where the waves of the Atlantic now roll. There are some magnificent works of architecture which require an amount of skill and knowledge which the savages are not credited with. There are, as we have seen, ethical teachings of an order which the savage could not have reached. These considerations lend support to the reflection, that now and again, more frequently, perhaps, when humanity was more in its infancy than now, the Great One walked the earth, a savage amongst brother savages, to help, to guide and to lift them out of savagery. It appears to us that the religious instinct implanted in the human breast has been slowly and silently struggling through the long night of ignorance and barbarism to express itself more and more fully. And we know that the whole march of the world's civilisation has been an earnest march often through fire and sword, through fears and tears, through doubts and despair, through countless mistakes, now advancing, now receding and yet an unceasing march, for the realisation of a knowledge of Him, who is the creator and the creation, and whose ever-changing, but never-ending, manifestation is this universe and all in it.

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HOW SHALL WE ESCAPE.

By Count Leo Tolstol. (Published by The Free Age Press, London).

The Free Age Press have published an English translation of a letter under the above title addressed by Leo Tolstol to working men. The letter begins by giving an account of the modern conditions of labour. As it is, the labourers overwork themselves everywhere while the idle, i.e., the well-to-do classes, enjoy. The poor must spare no pains to provide for the pleasures of the rich. What may this be due to? The ejection of the labouring classes from their lands is mainly responsible for this state of affairs. When once dispossessed of their lands, they migrate to commercial centres where the burden of general taxation coupled with the high prices charged for the necessities of life tend in no small measure to make their lot miserable. In villages men live half famished, in increasing toil and privations—slaves of the landowners. In towns and factories, working men live generation after generation physically and morally depraved by dull, monotonous, unhealthy and unnatural labour—slaves of the capitalists. In such circumstances a speedy solution of the labour question becomes imperative. At first sight it would appear that deliverance from land slavery is easily attainable, if only the people be brought to recognise clearly the significance of the self-evident truth that all men have the same claims to use the land quite as freely as they use the air on the sunlight. In fact, the land is as much a common

property as the air or the sunlight. Governments are the only institutions that can, with the greatest chances of success, put this principle into practice; but we know how absurd it is to expect them to move in this direction, if only we remember that the landowners form the bulk of officials. Again, exemption from taxation is out of the question also; for all Governments owe their stability to taxation alone, and the adoption of any measure aiming at its abolition would ultimately result in their own extinction. Rather it would be in the interests of Government to perpetuate the slavery of the workmen by (1) permitting the landed property to accumulate in the hands of the non-labouring landowners, (2) imposing direct and indirect taxes and (3) ensuring the protection of capitalist property. It would thus be seen that Government is the fountain-head of all this evil; and it is at this stage that we find that violence is preached as the only possible weapon that promises salvation to the labourers, when it is directed against the State. Fortunately for us, this view is confined to a limited few; and the majority turn away in abhorrence from taking such a course, as it is opposed to all sanctions of religion and morality. Moreover, murder as a means to political, social or economic end has never succeeded in any age or in any country; and any organised effort to overthrow the existing Government is not half as easy as it was during the 17th century in England or the 18th century in Germany. All spasmodic attempts at revolution at the present day are doomed to fail miserably so long as the Government have at their back a mighty army completely equipped with all the destructive machines of modern invention. The strength of modern Government consists in the maintenance of military forces. And a way out of the whole difficulty suggests itself here. Let each private individual refuse to enter military service, and the day of emancipation of the labouring classes is not far off. But how far the people are prepared to follow this dictum is quite another matter.

THE MESSAGE OF THE EAST.

By Dr. A. K. Kumaraswami (Published by Messrs. Ganesh & Co., Georgetown, Madras)

The British occupation of India has thrown together two different civilizations, somewhat opposite but complimentary in their tendencies. The aggressive nature of the Western civilization is such that while we easily recognise the visible marks left by it on Indian thought and culture, the influence of the East on the West remains sufficiently obscure. To what extent India is indebted to England for her material advancement is too well known to need repetition here. And what has she to offer to the West in return? This is the question which Dr. A. K. Kumaraswami sets himself to answer in his brochure under the above title. The process of the Indianisation of the West has been imperceptibly active for a long while so that there is hardly any branch of Western culture at this day that does not bear the impress of the Eastern wisdom. The 'new Theology' and the Theosophical movement are mainly the outcome of an alliance between the Eastern and the Western philosophy. Meanwhile can the West expect anything from the East as regards art? Western science has carried its analysis of the concrete to such startling lengths that the corruption of art may be said to be already complete; and consequently the aims of science and art are very often miserably confused. Again, the development of the powers of observation and investigation

has been encouraged beyond their legitimate limits so that all creative originality in art is well nigh extinct to-day. And it is not unnatural if, at this critical juncture, some section of Western artists and musicians should turn hopefully to the East for some new light. Modern European art is mostly, if not wholly, realistic and consists of the development of the imitative faculty to a high degree. But realism cannot be regarded as the final end of art; for it tends most often to rouse desire leading towards self-satisfaction. Thus the realistic presentation of objects as the demerit of drawing us "away from aesthetic contemplation to the sphere of individual willing." By merely looking at a landscape picture a person may be tempted to seek for self-enjoyment of the place which corresponds to the picture he sees. And the awakening of such desire is not after all what art ought to aim at; and it is just at this point that the East offers her message "The kingdom of God is within you. Thou art Buddha. Thou art that." "As the message of the West has been one of diversity, analysis and the separate self, so the message of the East is one of the unity of all life, of synthesis and the universal self." Oriental artists never recognised the reproduction of nature in her varying forms as the ideal to follow; for any attempt at an exact and faithful delineation of nature is not only impossible but unnecessary. And ideal art must endeavour to bring out the true significance of the external manifestations of nature rather than merely attempt an imperfect portrayal of them. A great artist aims not so much at an accurate representation of the empirical reality as at reflecting a picture of such reality as is found within himself thereby transcending the limits of space and time. The works of a born artist are always the result of inspiration and it is this characteristic that best secures for his productions a permanence that defies all time-limits. "The message of the East is then that there exist a greater beauty and truth than that of this phenomenal world; and that the artist . . . must imitate the beauty which is in Heaven rather than its imperfect reflection in individual physical forms. And where are these greater beauty and truth to be found? The Kingdom of Heaven is within you."

But how about India? How does she deliver this message to the West? In the concluding chapter of the book we are led to a consideration of the position of Modern India in the world of art. In India all art-productions worth the name have become a thing of the past. Modern India is more or less a complete bankrupt as regards art and has not accomplished anything of great merit of which she can be proud. Why is this so? The explanation for this lies in the fact that we have not been alive to the finer influences of Western culture. It is only the vulgar and superficial features of Western life that we have set before us as the ideal. Modern Indian life is strongly marked by a servile imitation of everything that is Western. We have come to prefer artificiality to truth. Our taste for music has become vitiated beyond all measure by a craze for the lifeless and mechanical music of the gramophone. Our architecture consists of an inadequate and unworthy imitation of an English suburban villa. The profession of the Indian craftsman is rendered precarious, since his life depends largely upon the uncertain patronage of the tourists. In these circumstances it is high time that we awoke and realised the enormity of the evils that surround us. "I have often thought that India, politically and economically helpless, but with a large, but in her inmost soul, scarcely an ideal to be scorned or to live or die, and by the ideas of modern commercialism, will never compensate humanity for India with its knowledge of beauty."

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