

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.] THURSDAY OCTOBER 24, 1918. [No. 1.

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For *bona fide* students Rs. 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

VOL. III.

A Vision Of India.

YAIGAI—II.

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

But though thy waters through God-opened
doors
Did flow with swift and strong resistless
might
That trees uproots despite their strength
and height
A palmleaf swam against thy downward
course
With strange and wondrous awe-inspiring
force,
No wonder that this feat did seem so light
To it bright-winged for soaring upward
flight
As its words went to e'en the cosmic source.
Nay, those true words did e'en our worldly
heart
Upon their wings did take towards His
Throne
In glory set in highest paradise.
Forgotten is our petty worldly part
And soaring through the skies with splend.
ours sown
Our souls rejoicing see God's mysteries.



THURSDAY EVENING 24, OCT., 1918.

Our Purpose and Its Prosecution.

Today this journalistic venture of ours enters on its second year, and we thank our readers and our helpers of every sort and degree for the support they have extended to us. Our heart flows towards them all in a fervid stream of thankfulness for their encouragement of our endeavour and purpose, and we feel so far encouraged that we have resolved to continue further our efforts in the cause of the eternal wisdom of the Rishis of our Holy Motherland and of the progress of our people towards their goal of national self-expression and national self-determination as one of the self-conscious and self-respecting partners of a great and glorious Empire. In prosecuting our purpose and endeavours, we have never adopted an apologetic tone, and never felt the need of it. For, though we have long been a subject people, we have never been subjugated and conquered by foreign invaders and hosts in the sense in which subjugation and conquest by foreigners are usually understood. Moreover, India has never stood up for empire for its own sake, but has only lived to uphold the banner of Dharma—of the Sanatana Dharma, the eternal wisdom,—for the benefit of the entire universe of jivas. The eternally glorious Swami Vivekananda once exclaimed in passionate, but befitting, language:—"India is the land to which all souls must come wending

their way to God." It is not to be supposed, however, that the Holy People and their world-old culture are purely passive in their aims and purpose, and that we do not care for that economic well-being and political strength without which no civilisation can endure and the spirit of man is apt to fall into the condition of abject servility and helplessness which is inimical to all self-consciousness and self-respect. The Wisdom of our sages is so sublime in its rationality, so enchanting in its truth, and so glorious in all that it promises and fulfils, that even when the Holy Land and the Holy People are, under the inexorable laws of their collective Karma, placed under subjection to a foreign suzerain, they can never suffer the total eclipse or extinction which is inevitable to all purely material entities, potencies, and paramountcies. Various new organisations, religious and semi-religious, from abroad have been also unsparing in their endeavours to shatter and destroy the social fabric entrusted to the care of the people of the Motherland. Still, as an able and thoughtful Christian Missionary has had to avow, however reluctantly, "the fact remains that the organism which we can trace three thousands of years is still living." Without the permanent preservation of our social organism, it is impossible to offer to the universe of souls (jivas), when each of them is ripe for liberation from samsara from environment and embodiment needed for the spiritual advance towards, and the true realisation of the Supreme Self under the saving guidance of one of the gracious and enlightened saviours or Gurus who take their incarnation among the Holy People. "India's gift to the world is the Light

Spiritual," said Swami Vivekananda. But rare indeed is the living soul sufficiently advanced in its course of spiritual evolution which can realise the transcendent glory and infinite enchantment of the light of the supreme Self or Atman. The blessed Bhagavan says, "स महात्मा सुदुर्लभः" "Such a great soul is very hard to find" (Bhagavad-Gita, VII 19). He alone is the pure-minded man of perfect devotion, and enlightenment, known as *jivan-mukta*, liberated even while living in a human body amidst his fellow-men on Earth; and, in all likelihood, there is perhaps one such in a million of the people of the Holy Land. Such being the aim and intent of the social fabric permanently associated with the Sanatana Dharma, we have ever deemed it our *pride* and *privilege* to *vindicate* both against the attacks which are in these days thoughtlessly and foolishly levelled at them by men who have never taken the pains to get at the truth from the right sources of knowledge.

Our work has been one, as just stated above, of *proud vindication*, not of *abject apology*. For, leaving out of consideration for a moment the state of affairs in our own motherland, what do we see elsewhere? Both the religion of science and the dogmas of the Churches abroad offer to men in the West nothing but the actualities of the hour with its ceaseless struggle for supremacy among the nations and the resulting unethical, unsatisfying morality consisting in "the strength of the strong and the cunning of the weak." The Western world is, as we have seen, wallowing in the mire of lust, hatred, malice, and unrighteousness, and tossed about in the deadly waters of aggressive and merciless

strife. Some years ago, the thinking men of the West tried pessimism as a remedy for the evils which were even then threatening Western society. A thoughtful writer in the *Quarterly Review* (1902) pointed out how then "the thinking world is gradually recovering from the temporary aberration resulting from the spread of materialistic modes of thought." and that "it may be put down to the credit of pessimism that it has brought into prominence the tragic side of life, and thus combines with other salutary agencies to purify, elevate, and strengthen those emotions of sympathy and compassion which animate the sense of altruistic duty." Western pessimism derived its inspiration from Buddhism. But India's true religion is not Buddhism. Though the latter was born here, it really could not find its permanent abode and home in the Holy Land. According to the Veda and Vedanta, the Atman is pure bliss (Ananda), and it can be realised by the practical processes of *bhakti*, *dhyana*, *yoga* as systematised by the Rishis. No doubt, the Advaita-Vedantin says that the world of matter is *mithya* (मिथ्या). But this word means for him not illusion, but phenomenal existence—that which is transitory, अशाश्वतं (Gita, VIII-15), and therefore unsatisfying and full of sorrow. Still, for him, life on earth is the best of all,—for the reason that it alone offers the best of all possible means for the attainment of the eternal life of peace and freedom, the bliss of immortality, the realisation of the Atman. Here, then, is the balm needed for men, West or East, to redress the wrongs and remove the miseries of all who are in bondage to the heartlessness of millionairism, militarism, and material-

ism. The late Mr. W. T. Stead expressed the hope that "the materialism which dominates the Western world may some day have its corrective in the purified spiritual philosophy which has its home in India." The writer in the *Quarterly Review* already quoted also hoped that "the deep-level thought of the Indian sages may do much to spiritualise the too material life of Europeans." Hence, we have no reason to assume a tone of apology in the fulfilment of our chosen task of vindicating our fabric of society and the Dharma for whose sake it exists and which alone can lead to the freedom and bliss of the Atman. It is the calmness and confidence begotten of true soul-enlightenment—"mystic, inward"—the possession of which made the Rishis proclaim the Vedic Dharma and its social ideals and institutions, and theirs is the inspiration which has been as a pole-star guiding us all along.

We have also been privileged to consistently support the cause which our Congress leaders have steadily worked for during the prolonged and sustained agitation of a generation. There are some who think that a country in which there are so many castes and creeds cannot become a nation and so cannot be trusted to exercise the functions of modern responsible and democratic government. To them we make a gift of what was said by Mr. W. T. Stead regarding the United States:—"I have never seen any country where people are so free as in America, and also so caste-ridden again as in America." The late gifted lady, Sister Nivedita, whose sympathetic imagination and keen insight enabled her to understand the Hindus in a manner which no other person

hailing from the West, whether man or woman, can lay claim to, has said of both Hindus and Mohammedans in India:—"With all alike, love of home, pride of race, idealism of woman, is a passion. With every one, devotion to India as India, finds some characteristic expression." Mr. E. B. Havell has said of the Hindu:—"His ideal of government was essentially democratic." Moreover, our society is based on resignation, not exploitation, as its ideal,—on the conception of duty of service not on that of right or privilege. Each caste is to live and thrive by the exercise of its own calling or Svadharma, and not to encroach on that of any other. Hence, under an equitable distribution of occupation, all were equally indispensable to the prosperity of the state. No social function was high, none was low, in the eye of the true Hindu, and so we regard the Hindu social ideal as essentially democratic. True equality is the Hindu ideal, and so we have not had here that combination of wealth, power, and culture which we see in Europe and which is productive of both class hatred in the same country, and international strife and hatred leading to wars innumerable among the different nations and countries in the West. Hence we hold that India is a true nation and a true democracy, and that the new principle of self-determination and responsible government, is sure to succeed when once set going. We shall give our warm and unwavering support to our Congress leaders in the future, as we have done during the past year. We cannot, however, support any sectional movement, clique, or cave of Adullam such as finds favour with certain superior persons from time to time. To us the

cause of the Mother-land is the most sacred of all, and no true son of hers can stop and rest contented with anything short of truly national and responsible government. We shall ever continue to lay to heart the unquestionable fact pointed out by Lord Morley that "no Indian was unfitted as such to fulfil the highest duties of citizenship and the highest responsibilities of government." This is but the bare truth, and so we must continue to cry out for, and claim persistently, our birthright of national self-government within the Empire till it is conceded to us.

Dharma and Unity shall continue to be our watchwords in the future as during the past year. We shall ever hold aloft the ideal of friendly co-operation which has ever been the characteristic of all communities included within the ancient social organism of the Holy People of Bharata-Mata. Brahmins or Non-Brahmins, —all are alike the children of Bharatishvari, our Holy and Divine Mother. and let us work together so that all conflicts and hatreds may cease. Let us all co-operate not only to preserve all the gains and glories of the past, but to restore to the Indians in general, and Hindus in particular, their rightful place among the self-governing and self-respecting communities of the Empire.

A Wise Looker-On.

Mr. William Archer writes in the *Fortnightly Review* for August 1918, regarding the Indian Reform Report, entirely from the point of view of an outsider who wishes to be just and responsive to the conditions and demands of progress in India. The

result is just what one would expect from such a critic. Though he says some things to which we cannot agree, his performance is one which commands respect by its remarkable insight and sympathy. We have no doubt that it will be read with interest both in England and in India, and will serve the cause of Indian progress in its own way and measure.

Mr. Archer begins by casting a glance at a "curious little book,"—viz., Mr. George M. Chesney's "India Under Experiment." From what we learn of it from Mr. Archer's account in his article in the *Fortnightly Review*, it seems to be a very "curious" book, indeed. We are told that Mr. Chesney's view is that all the mischief in India at present and "the seed of the climax to which we are now approaching" has sprung out of the coming of the phrase, "India for the Indians." The long series of aberrations and alterations in government culminating in the Montagu-Chelmsford inquiry and report is due to what Mr. Archer humorously calls, "that maleficent Mantra,"—for so it appears to Mr. George M. Chesney's perturbed spirit. Mr. Chesney's soul would have been gratified and content if India had remained "a sort of sleeping Beauty" for the admiring gaze of the interested globe-trotter,—or, rather, continued for ever what she is at present, one of those "vacant spaces" of the earth to be treated and transformed by its bureaucratic administrators on the well-known principle which Mr. Archer calls "India for the British." The United States, for instance, offers a good example of such treatment and transformation, and the mouth of men of the stamp of Mr. Chesney must surely water at the prospect suggested

by following a similar course in India. Mr. Archer says:—"He obviously thinks that we made a fatal mistake in ever introducing Western ideas and Western education into India." Mr. Archer also informs us that this is "a view which he shares with many other people." We may ask,—who introduced "Western ideas and Western education" into Japan or China? Mr. Chesney holds that "Lord Ripon's popular policy of the early eighties" and "the different measures that have been introduced with the object of popularising the Government during the last forty years" are responsible for "the agitation that led to the formation of the National Congress, whose whole tone has been more or less vehement condemnation of the existing order of things." Evidently, Mr. Chesney is of opinion that India must ever be content to remain the exploiting-ground for British and Anglo-Indian administrators, merchants, planters, and settlers. That India should aspire after a free civilisation of her own and the status of a self-respecting national power among the Communities of the Empire is a thought for which he has no stomach. But India has ever possessed a civilisation which, while it adorns human life and invests it with the most exalted of all purposes can never fall into the abyss of eternal death and oblivion. The spirit and genius of our people remains, in spite of the vicissitudes and misfortunes of fifty generations and more. The oldest of all ruling families now existing are to be found in India; our type of culture has unique features which entitle it to respectful consideration for ever, and render it capable of serving the divine purposes for ever; our women have a

grace, sweetness, and gentleness which enables them to make the Hindu home a temple of peace and sanctity for which there is no rival among the world's communities; the Indian mind is,—in the words of Mr. H. G. Wells—"a mind of singular richness and wonderful delicacy and gentleness." So long as we produce men who can appreciate our culture and its fruits, there is no fear of our being enforced into the abyss of ruin and losing "our place on the sun." We may, therefore, rest content to treat effusions like Mr. George M. Chesney's with the contempt they deserve.

It is more pleasing to pass on to what Mr. William Archer himself has to say regarding the Reform Report. His concluding words are worth quoting, for they sum up all he has to say:—"Many fine intelligences have doubtless contributed to it; but in its form we cannot but see the influence of one powerful organising brain. A scheme presented in such masterly fashion may have flaws here and there, but can scarcely be suspected of radical inadequacy or incompetence." Mr. Archer well says:—"Time spent in the careful scrutiny and sifting of the proposals will not be time wasted. The one thing unthinkable is that the Report should be put to sleep in some sequestered pigeon-hole." We have no fear that this will happen, or will be allowed to happen. India is no longer willing to remain inarticulate, in fact she never was or could be, as we have shown frequently and even as we write those who would attribute to us a condition of coma preceding final dissolution or only a state of mediocrity resembling the semi-barbaric mediævalism now extinct in Europe are only misled by

the outside calm of passivity which our Indian spiritual culture has always been content to impose on itself like the national deity, Siva, who has ever ruled the faithful from his abode on the Himalayas.

Mr. Archer says of the Reform Scheme that it builds "from above", for in India sovereignty resides in the Central Government which delegates certain of its powers to the provincial governments which again delegate certain of their functions to the legislative councils with elected majorities. The scheme is subject to revision at intervals. The Government of India is the sole authority for deciding all constitutional questions. The ministers in charge of "transferred subjects" in the provinces are not to resign on an adverse vote of the Legislature, but are subject to removal by the constituencies at the next dissolution. Here is one of the possible "flaws" to which Mr. Archer refers in his criticism. He says of this arrangement in the Montagu-Chelmsford scheme:—"The extreme attenuation of responsibility involved in the suggested makeshift is surely a flaw in the structure. It carries caution to the pitch of timidity." Our whole complaint—the complaint of the Congress party—has been that the Viceroy and the Secretary of State have been too cautious, that "timidity" has ever dogged the footsteps of every one who has taken up the reform of Indian government. All have proceeded on the assumption there is no electorate in India which can be trusted to realise the value of a vote. Mr. Montagu and Lord Chelmsford have even gone a step further and declared that "nobody in India is yet familiar with the obligations imposed by tenure of

office at the will of a representative assembly." Mr. Archer puts the position of affairs in India in a nutshell when he says:—"a vote is an idle plaything if it only entitles a man to appoint somebody to advise somebody else who is under no obligation to pay the slightest heed to the advice. This is the system which has hitherto prevailed in India both before and after the Morley-Minto reforms." He says further in the most well-thought language:—"Very narrow electorates returned representatives to Councils in which nominated majorities rendered the will of the government paramount. The elected members could, under certain restrictions, discuss and criticise Government measures, ask questions, and move resolutions. But their will was powerless except when it happened to chime with that of the Government, and, though they were not quite without indirect influence, the general unreality of the whole proceedings was calculated rather to exasperate than to allay the impatience of all who realised the true meaning of democracy." We think that this passage gives the reason why all attempts at reform have hitherto failed, and the Civil Service bureaucracy reigns supreme in India. Under the Montagu-Chelmsford scheme, the same state of things will continue. An irresponsible bureaucracy will continue to rule in India. Hence, we hold that that scheme can be no step towards the accepted goal of responsible government. Any system must be "unsatisfying and irritating" which continues to invite counsel and criticism only to over-rule them." Mr. Archer evidently feels that this will be true of the political conditions in

India under the Reform scheme of the Montagu-Chelmsford Report. He feels this, but does not wish to be sure of it,—for the first condition of safety is that the transference of effective control should be gradual and cautious." But Lord Morley has only recently said :—"No Indian was unfitted as such to fulfil the highest duties of citizenship and the highest responsibilities of government." The Morley-Minto Reforms failed, because they did not recognise the fitness of Indians for self-government which Lord Morley now proclaims. The same will be the fate of the present scheme, if wiser counsels do not prevail. Let us hope that the British Parliament will be enabled to rise to the occasion and satisfy the claims and aspiration of the Indian people, by conceding what Mr. Gladstone pleaded for more than a generation back,—“a real, living representation of the people of India,” and a system of self-rule in which the Governments, whether of the Viceroy of India or that of the provincial Governors, will be under an “obligation” to heed the advice tendered by the representatives of the people.

Notes and Comments.

Mrs. Flora Annie Steel is reported to have said :—"When I see a Brahmin gentleman teaching in a sweepers' school, I will consider responsible government." When this foolish statement appeared in the London *Times*, a former Bombay civilian, Mr. R. A. Lamb promptly replied :—"Eight years ago, I saw Brahmin gentlemen and ladies teaching in a school for untouchables which had for scholars only Mhars, Mangs, and Sweepers. This was in Poona, &c." Mr. Lamb concluded by saying :—"It seems a pity

that in discussing a grave case there should be such empty rhetoric."

The Anglo-Indian journal, *The Madras Mail*, calls this "a particular instance to the contrary." There are many other "instances,"—even in this Presidency. Our contemporary himself admits later on that "there are many more such instances, &c." But we do not see why the existence of *untouchables* or other social divisions should stand in the way of effecting improvements in the system of governing India. If in America or South Africa, negroes and whites enjoy equal political privileges, in spite of social inequalities separating them, why not the same hold good in India. Slavery existed only recently in England and other European Countries, and yet they enjoyed self-government and a system of election to Parliament. What our contemporary is pleased to call "agrestic serfdom" here is associated with full personal freedom and rights of property under the existing system of rule, and we have none of the incidents of serfdom or slavery as known till recently in Western countries.

That Anglo-Indian organs like *The Madras Mail* catch at straws like those above-mentioned shows how feeble is their attempt to put back the clock in India. If "certain parts" of South India are still maintaining certain old customs, why should the world stand still in regard, especially, to government? Why should Anglo-Indians who, as a body, are more full of bigotry and class feeling than any caste-Hindu be permitted to exploit the resources of India or prevent enlightened Indian opinion from influencing Indian methods of administration? The hypocrisy that prompts Anglo-Indian opponents of Indian reform in all their activities here or in England is being found out, and that is a distinct gain to the cause of truth and freedom.

Mr. Clemenceau, speaking in regard to Austria's peace overtures, is reported to have said :—"The most terrible account from one people to another has been

opened. It shall be paid." President Wilson, too, in replying to Germany's overtures insists that the Central Powers should "immediately withdraw their forces everywhere from invaded territory." England—we mean public opinion there—demands that no peace should be concluded until retribution is exacted in full measure,—some papers even insisting that "for each wasted Allied town a German town shall be destroyed or expropriated. We trust that these are not merely passing ebullitions of angry feeling. The time for making peace is, we believe, not yet. Why should the Allies not have the satisfaction of repeating in Germany the victorious advance which the latter had been hitherto boasting of in France, Italy, and Belgium? The Germans are evidently laying a trap, but President Wilson is too great and too shrewd a man to yield to the blandishments of the unspeakable German.

Mr. E. B. Osborn writes in the *July* Number of "*The Nineteenth Century and After*" as follows :—"The Englishman has a genius for entering into the minds of Non-European stocks, savage or semi-civilised or decadent, and for gaining their confidence." That is exactly what we in India find not to be true, and complain about. The Englishman keeps aloof altogether, and regards himself as a person dropped from another world altogether. The English people have devised certain principles of government which are of universal application, and they are entitled to great credit for this achievement. It is these principles that the Englishman applies wherever he spreads. So British rule succeeds at first, but the process of progress stops at a certain stage. It is then that confidence fails, but man lives by hope. "Hope springs eternal in the human breast," says an English poet. This has been our experience in India in the past. We hope for better things in the future. We hope that the Anglo-Saxons of today will not abandon their traditions, but continue to pursue the process of progress which has been successful in keeping Indians cheerful and hopeful.

Mr. Osborn divides "Non-European stocks" into three classes—savage, semi-civilised, and decadent. The implication is that European stocks alone are civilised. The world has now seen by actual experience of its working somewhat of the truth regarding the boasted civilisation of the "European stocks" as such. We, Indians, would fain be saved from it for all time. We should like to know how Mr. Osborn and others of his kind, who pride themselves upon possessing "a genius for entering into the minds of Non-European stocks," regard Indians—whether they regard them as "savage, or semi-civilised, or decadent." According to Mr. Osborn, there is no fourth class of "Non-Europeans." He is pleased to say of himself :—"Lancastrian myself, I never knew a Lancashire textile worker who was not well aware of the importance of India to his own individual welfare. He also writes at length of "our control of the tropics," and of its being "the greatest of all our Imperial assets." We trust also that he and his Lancashire textile workers will also recognise "the importance of India" to the Indian people's welfare, and how it can be made a far more valuable Imperial asset than it is by pursuing a policy which will look more to the welfare of Indians than to the utilising of its resources for the welfare of the "textile workers" of Lancashire. We fear, however, that, as he does not consider our people civilised, but includes us among the "savage, semi-civilised, and decadent," he will regard the "control of the tropics"—and India also, as a tropical region—from the point of view to which all Western exploitationists are accustomed. But the Indians of today are resolved not to be content to take themselves at the estimate formed of them by men of Mr. Osborn's stamp. They think they have a mission to their own sacred land, and also to the world at large, and to the race to which they belong and which has left a rich heritage behind of infinite value to guard and profit by. "Non-European" as our "stock" is, it does not belong to the "savage, semi-civilised, and decadent" people of the world.

Our Anglo-Indian contemporary *The Madras Mail*, in its issue of October 11, ascribed the stationing of soldiers and sepoy in Madura to the desire to convey to an irresponsible population the wholesome reminder that in the last resort the mailed fist does underlie the velvet glove, "—or, in more simple language, to the desire 'to provide against the deaths of more policemen.'" We perfectly agree that peace and order must be preserved. But, in times of public excitement we expect the Government to act in such a manner as to restore the normal calm, not to take fright and add to the prevailing panic. The citizens of Madura have ever been noted for their high culture and public spirit. The name, Madura, is one to conjure with in South India. It evokes associations similar to those which have, in Europe, gathered round ancient Athens, Bologna or Salamanca in the Middle Ages, and Oxford or Cambridge in Modern England. Our Contemporary's reference to "a district never distinguished for its passivity" is quite out of place in this connection. The town of Madura has ever been a seat of learning, culture and enlightenment. To confound or associate it with riotous rural centres like Kamuthi where Shanar-Maravar squabbles occurred in the past shows only the resources of Anglo-Indian bigotry and prejudice. The citizens of Madura have never been known to be a fanatic lot or given to crime. They have ever been *peaceful*, if not "passive", and so the "resort to the mailed fist" before the necessity for it is proved is sure to evoke painful feelings and leave sore memories in the minds of honourable and loyal men. The government might have waited to see if there was any possibility of further agitation or disturbance. No case seems to be made out for "the necessary precaution" that our Contemporary speaks of. South India

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "The Hindu Message", Srirangam.

at least deserves more consideration than the authorities seem inclined to show. Still we will wait and see.

The Development of Art in the East and West.

The subject is a very wide one and it is well-nigh impossible to treat of it with any adequacy within the short space of a magazine article. What could be done is only to treat the subject in its broadest outline touching only on the prime tendencies and characteristics of the successive ages. Throughout this article the art of the East and the West will be treated of side by side and the comparison obviously would refer only to the tendencies and influences modifying art and not to any chronological synchrony.

The influences bearing upon the activities—industrial or artistic—of man are very large in number. The arts and industries of a particular age are to a large extent modified and determined by the environment and the social, political and religious conditions governing that age. The nature and characteristics of an art or industry change in unison with the changes in environment and the conditions dominating society. This is as true of one country as it is of another. Everywhere whether in the East or in the West we can see the modifying influences of surrounding forces at work on the literature and art of the particular country. It is owing to these influences that the art of one nation differs from that of another nation and that the art of the same nation at a particular period is different from that of another period. Thus it is that the art of the more philosophically and spiritually minded East differs from that of the more materialistic and mundane West. Thus it is that the art of the gay and sunny South, Italy and Spain, differs from that of the cold and sombre North countries.

Primitive art definitely proves the influences of environment. The remains of prehistoric art found at Cogul in Spain and in the Mirzapur and Singampur districts of India bear a remarkable resemblance to each other and the subjects of these paintings are mostly hunting scenes with rude but vigorous and spirited drawings of human beings and animals. The reason why pre-his-

toric man was so interested in hunting scenes and animals is to be sought for in the circumstances which surrounded him. The struggle for existence was very keen with him and he was continuously at war with the huge wild animals which circled round him and his one aim was to establish the supremacy of man over the animal kingdom. No wonder then that his drawings are chiefly concerned with hunting scenes and animals, subjects which were of absorbing interest to him. Another and a more probable reason is that the earliest races of mankind show a very strong belief in magic and charms and there is every reason to believe that these pre-historic drawings of hunting scenes represent magic charms used to subdue the animals depicted to be so hunted.

There is a long leap over many years from these prehistoric times before we can meet with any paintings of whose date we may be tolerably certain. At present we have not discovered any paintings representative of these intervening years. Probably the constant migrations of the great nations and the unsettled nature of the times left little time for any other occupation except that of finding new lands for the tribes to comfortably establish themselves in. Seeking a home was a more necessary business than indulging in art and literature. Probably also the ravages of time may have destroyed what little evidence of art there may have existed of this far removed age.

When finally we reach definite historic period we are at once struck at finding religion as the dominating influence and art, music and architecture serving as the chaste handmaids of religion. The people had found their respective homes and had formed themselves into distinct nationalities. Having settled down, their thoughts naturally turned towards reflecting on the Almighty who so mysteriously ordained things. The age was one of intense religious activity incomparable with any other age since. The great religions of the world arose now. It was Buddhism in the East and Christianity in the West that were governing men's minds. The educative and propaganda work which religion necessitated gave rise to many arts and industries. We may almost trace the origin of painting, sculpture, music and drama to the needs of religion. The people of

this period were illiterate and unable to understand the mysteries of religion except through pictures and pageants. So we find the priests readily resorting to painting as the one means of effectively interesting and educating their flock.

As a result pictorial art in the West till the 16th or 17th century was mainly religious. Paintings were chiefly concerned with the lives of the Saviour and the Saints or the Legends and Miracles found in the Bible. The sacred and secular pageants had an enormous influence on the development of pictorial art in the West.

In the East we find Buddhists resorting to the same means for propagating their religion. The wall paintings of Ajanta notably reveal this. The subjects of these paintings are almost exclusively Buddhist and are all associated with the Jatakas or stories concerning the life of the Buddha. The pictorial illuminated scrolls found in Buddhist temples in Nepal and other places show the same purpose. When Brahmanism succeeded Buddhism painting declined but the new religion utilised sculpture and architecture and gave us some of the finest examples in both.

As the prime utility which paintings served were as channels of spreading the religious tenets we may very well see that the people were interested in art not as art but in the subject-matter which it represented. So when art *per se* was not interesting the men who created it were equally not 'artists' in our sense of the word. They were craftsmen belonging to a guild. This is especially so in the case of the Buddhist artists. They were priests as well as artists. The artists were members for the time being of the local brotherhood for which they served either as decorators or sculptors. A third characteristic we have to note is that the aim of these pictures was to appeal to the popular mind. It was 'popular art' in every sense of the word.

A change of circumstances came over and consequentially a change also came over the nature of art. The Renaissance in Europe and the establishment of the Moghul rule in India had tremendous consequences on the development of art in each country.

The Renaissance opened men's minds to the forgotten glories of classic times. The study of the classics revealed to the eyes of

men the beauty of the Nature which surrounded them but which they were unable to perceive through the thick mist of Mediaevalism. The Renaissance melted away this mist and discovered to the people a new world brighter and more beautiful than ever. The people clamoured for naturalism and realism in art. Man and Nature mattered more than God and Religion. Hence religion was pushed back to a secondary place and with it religious pictures also. A school of Catholic painters arose interested in the physical world and diverting the eyes of the people from the spiritual to the material.

A second great change due to the Renaissance was that the interest of the people shifted from the subject of the paintings to the paintings themselves. It was no longer the matter but the manner of painting that interested the people. The question which concerned them was no longer *what* the picture represented but *how* the picture was painted.

This led to a third change. It was no longer the common man who was appealed to. The picture lost its popular appeal and became a work of art to understand which special, primarily classical knowledge was necessary. From now art ceased to interest the multitude. The rich were the patrons and accumulators of art treasures and the early craftsmen gave place to "artists" adored and enriched by nobles who vied with each other in securing their services.

In India the Mohammedan invasion disrupted the land for a time but with the establishment of Mogul rule an unprecedented development of art took place. Side by side with Mogul art we have to note the existence of Rajput paintings also. The latter was the indigenous art of India and a direct descendant of the Ajanta school. The Rajput artists formed part of the village craftsmen. This identification of the painter with the people had another consequence. The painter being one of the people his paintings reflected largely the customs and beliefs of the mass. Further the Rajput School was the representative of the new Hindu religion which supplanted Buddhism.

The Mogul rule almost resembles the Renaissance in its introduction of a new art, architecture, religion and literature. The

fillip which it gave to Eastern art almost equalled the one given by the Renaissance to Western art. There were also fundamental differences which it is needless to go into now. In their patronage of artists the Mogul kings very much resembled the French and Italian nobles of the Renaissance period. The artists—Mahomedans as well as Hindus—formed part of the king's retinue. They were courtiers living with the king in his palace. Naturally their paintings largely deal with the life and activities of the court. The Mogul artists were almost the first to introduce profane subject into Eastern art. Their art in the main is material and not spiritual in its conception. Religion had almost nothing to do with Mogul artists. Another result of the artists being connected with the court was that having to paint a large number of courtiers and nobles they excelled in portraiture as never before they did.

The 'French art' introduced by the Renaissance declined very soon and the causes for the decline are again to be sought for in the social conditions of the age. The licentiousness and artificiality which permeated society before the Revolution did away with genuine art and the art that was produced had a sentimentalism and a false ideal about it. Addison, Steele and Johnson appeared as the saviours of society while Hogarth, Reynolds and others rescued art from degradation, and elevated it to its natural glory.

In India the establishment of British rule brought into existence a new civilisation. Popular mind was captivated by the life, literature and art of Europe. The indigenous art has, as a result, almost gone out of existence. The people have not yet sufficiently absorbed the new civilisation to produce a genuine art of the Western type. Meanwhile the growing nationalism augurs well for the rejuvenation of the indigenous art.

The state of art at the present day in the West is in a chaos due to the many influences which are bearing on it now. The growing contact with the Orient, especially Japan, has tended to create a new type called "The Impressionists" while the increasing adoption of photography and cinematography have each their influence on the art of the age. No less but perhaps a more potent

influence will be the present great war. At the time though the war is the only necessary business of the day there is no doubt that after the restoration of peace its effect upon the characteristics and ideals of art will be as great as they would be beneficial.

TRAJAN.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA II.

(continued.)

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

The Lord said :

Thou grieveest for those that should not be grieved for and yet thou speakest seeming words of wisdom. The really wise who have attained the knowledge of the soul do not grieve for the living or for the dead.

NOTES :

1. Arjuna's grief and illusion have led to his abandoning his plain duty and trying to do what is not his duty but the duty of an ascetic. So long as grief and illusion haunt us, they would mislead us away from the path of duty and would make us work with motives even if we are in the path of duty. Hence in this verse the Lord goes to the basic evils and removes them. The teaching of Arjuna was merely an occasion to give the blessed gospel to all the world. Sri Sankaracharya says further that only *gnana* is the means to liberation.

2. Nilakantha speaks of the twenty verses beginning with this verse thus. ब्रह्मविद्यासूत्रभूतः विशया श्लोकैः He says that Arjuna had two illusions.

1. That the soul was destroyed when the body was killed.

2. That his duty of righteous war was an *adharma*. By these twenty verses the first illusion was removed. Madhusoodana thinks that the first illusion was shared by Arjuna with the rest of man kind and that

the second illusion was peculiar to himself. There is no room for grief as the soul is eternal.

3. अशोच्यान— This means that he grieved in respect of that which, being eternal should not be grieved for. The Sruthi says: जीवापेतं वाव किलदं म्रियते नाजीवो म्रियते ।

4. प्रज्ञावादांश्च— Some take it to mean that Arjuna spoke words of wisdom but did not act wisely. Others take it to mean that what he said was only seemingly wise. Madhusoodana splits up the word into प्रज्ञा+अवादान् words which the wise would not utter.) (Both the meanings express two different aspects of the same thing.

4. गतासून Sri Ramanuja takes this to mean bodies अगतासून च Sri Ramanuja takes this to mean souls.

This lays stress on the fact that the body is mortal and not worth grieving for and that the soul is immortal and not to be grieved for at all. दुर्लभो मानुषो देहो देहिनां क्षणभंगुरुः ।

5. पण्डिता Those learned in the science of the soul. Sri Sankaracharya says: पंडात्मविषया बुद्धिः येषां ते हि पण्डिताः ।

6. Sri Madhwa takes च in अगतासूंश्च to mean इव Then the verse would mean that just as no one grieves for the living so no one should grieve for the dead, knowing the eternal nature of the soul.

(To be continued.)

Olla Podrida.

I was reading recently Max Muller's *My Autobiography*. I give here three precious ideas culled therefrom as they are very important in this fussy self-laudatory age. In one place he says: "Shall we ever, as long as there are newspapers, have peace again—peace between the great nations of the world, and peace at home between contending parties, and peace in our mornings at home which are now so worthlessly broken in upon, nay, swallowed up by those paper-giants, most unwelcome yet irresistible callers, just when we want to settle down to a quiet days' work?"

How true, and yet how irremediable? Half the strifes of the world are due to the words of hatred being given an undue inflation and a disproportionate publication and currency. What might have been a mere social pinprick becomes a festering gangrene. What might have been a mere diplomatic bluff becomes a world-war. One who might have been a mere word-spouter becomes the soul of a political assembly having the destiny and happiness of the world in his hands. This is an unsuspected—or rather deliberately ignored—side of the majesty of the Fourth Estate.

Max Muller says further : " This Monument and society-mania is indeed becoming very objectionable, for if for some time there has been no room for tombs and statues in Westminster Abbey, there will soon be no room for them in the streets of London There is a curious race of people, who, as soon as a man of any note dies, are ready to found anything for him—a monument, a picture, a school, a prize, a society—to keep alive his memory. Of course these societies want presidents, members of council, committees, secretaries, etc , and at last subscriptions also..... Those who are asked to subscribe to such testimonials know how disagreeable it is to decline to give at least their name, deeply as they feel that in giving it they are offending against all the rules of historical perspective." How perfectly this applies to the mania now prevalent in our society. In memorials and other celebrations (including birthday celebrations) we lay waste our powers. The worst of it is, that the petty mediocrities of today shut out from our sight the great and real benefactors of the race. I may recommend for popular acceptance his proposal that no memorial or celebration shall be begun till 100 years after the death of a person. In another place he says: " Great wars went on in India but they were left to be fought by the warriors by profession..... And what applies to military struggles seems to me to apply to all struggles—political, religious, social, commercial, and even literary. Let those who love to fight, fight ; but let

others who are fond of quiet work go on undisturbed in their own special callings... All I plead for, as a scholar and a thinker, is freedom from canvassing, from letter-reading and letter-writing, from committees, deputations, meetings, public dinners-and all the rest." But in modern India we are yet to realise this. Every man wants to be known to fame as a "practical man" But who is a "practical man?" There are various kinds of practical men. But our society now worships only one kind of practical men and hence all, whether fitted or not for that kind of life, try to make themselves practical men in that line.

Another idea that he gives us is this “Majorities, mere numerical majorities, by which the world is governed now, strike me as mere brute force, though to argue against them is no doubt as foolish as arguing against a railway train that is going to crush you.” But these are days when the utterance of this heresy will lead to our being shut up in a lunatic asylum. Has not W. C. Walker said: “Democracy is a jewel too precious to be appreciated fully by the mean and vulgar or those of small and narrow minds?”

At the recent Madras non-Brahmin Conference a speaker (or singer ?) supported a resolution by singing some verses of his own composition. The Madras Mail says about this : " A new terror will be added to the reporting of public meetings in this Presidency if speakers entrusted with the moving, seconding, or supporting of resolutions insist upon singing as well as speaking." Perhaps the speaker wanted to add to the harmony of the gathering.

The President of the Humanitarian Conference has protested against the Dussereh sacrifice of animals. Will he kindly protest also against the daily slaughter of animals for human consumption and the frequent slaughter of men for the consumption of the spirit of militarism?

SCRUTATOR.

Correspondence.

Super-mendicancy.

Sama, Dana, Bheda, and Danda are the well-recognised means of approach to human purposes. Here we are viewing Sama and Dana, not as ends in themselves, categorical imperatives, but as means merely. We do not view Danda, as the Germans view it, as an end in itself.

view it, as an end in itself. Indian politicians have generally employed only Sama and Dana. They have well-nigh expended themselves in soft speech. They have employed to death the formula: "A soft answer turneth away wrath". Curiously in politics the mendicant has to give, to commit Dana, to make gifts and seduce, to resort to bribery. Quite recently a challenge was flung in the Delhi Council, that a further gift alone could evidence Indian's fitness for reforms. And the majority salaamed the challenger, and offered the bribe.

The third means Bheda has been infinitely more employed, and more successfully employed, and against us, than by us. Dissension has been most successfully promoted in our ranks. No doubt we have been almost shameless in our adulations of any Englishman or Englishwoman who should stray into our camp. But it is not our voluntary engineering that first brings them to our camp, it is some mishap that befell them in their own camp, that set them straying, and we thereafter try our best to preserve them to us by demoralising and debasing tactics. And after all this sacrifice, even of national self-respect, after all this repeated taking of mere *conje* ourselves and administering of pucca rice and sweets and halva and palaces and *karpurabharathi* to others, we discover we have got only a disguised friend in our ranks, a likely prosecution witness in our sedition cases, one who rejoices exceedingly in our flatteries, but is vexed with the slightest of criticisms, who cannot tolerate scrutiny because it leads to discovery, who would have us meekly tolerate perpetual somersaults.

As regards Danda, that has been most successfully employed against us. British Danda in the horizon, or behind the horizon or even in historical text-books, is enough to keep us good boys, and very good boys. Those few reckless fellows among us who have employed the Danda have hit themselves and our and their fellow-countrymen far more fiercely than they hit others. And in view of the contemporary exhibition of demoniacal forces the Indian Danda is out of the reckoning.

is out of the reckoning. Recently, however, neither of these four means have been much employed, but a boisterous something which is neither of these. The new agitation cannot conciliate, it only provokes the opponent. For a few months it looked like Dana, or give-and-take: "Give reforms, and take men". But it was taken as bluff, or taken as Danda, and it did not tell. This agitation was taken, is taken by our opponents as a means designed by us towards the prime means of Danda, as an impulsion towards the revolutionary spirit. And since it was taken as an oblique invocation to Danda on our part, our opponents flourished their cudgels, and silenced or confined or otherwise disposed of some of the most active and hold suspended their sword of Damocles over the rest.

Thus everything has been a fiasco. After the disclosure of the announced reforms by Salem Vija-

raghavachariar, it is idle to contend that the reforms are worth anything, except as furnishing platforms for public agitation.

But the employment on an ambitious scale of Bheda on our behalf, has just been bruited. An appeal to President Wilson is of this nature. While Sama and Dana are an ordinary political mendicant's means this Bheda is super-mendicancy. Instead of begging at home, within the Empire, we beg abroad. By doing so we at once cease to benefit ourselves by any Sama and Dana. This may no doubt serve to spread the fame and satisfy the vanity of our foremost beggars; but of what other avail it can be, I do not see. We would be killing whatever goodwill the Britain in the depths of his mind may have for us, while we are not sure of having Mr. Wilson's word in our behalf. In all our President Wilson's manifold declarations, has he ever even mentioned the name India?

India has been described to him as a land where caste-tyranny prevails. And it would be against his democratic principles to connive passively or actively at the permitting of self-determination to so inchoate a nationality. Just as he most actively urges the laying in the dust of all Hohenzollern and monarchical dynasties in Germany, he would lay down as a pre-condition of his favouring interference, the abolition of caste. And that would be unanswerably reasonable from his point of view. Very diverse would be the answers received from India for the demand of such a condition precedent. And Mr. Wilson would be very right from his point of view, to refuse to interfere, to rest absolutely satisfied with such meagre reforms as have been composed by Mr. Montagu and Lord Chelmsford. The spirit of the knight-errant is very deep and relentless in him; and he would be speechless before the Britisher and Dr. Nair who would argue that Britain is necessary to protect the Brahmin against the Non-Brahmin. Why? The Times of India has said that Lord Willingdon is necessary in Madras to protect the Brahmin and the Non-Brahmin against each other. Hon. Mr. Patel would want the assistance of a practically Britishers' legislature to protect Hindu reformers against orthodoxy: and the Hindu Message itself would want the British sovereign constitution to protect the orthodox against the iconoclasts.

All this chaos brings to light the fact that the real problem has never been viewed radically. Guru Nanak slept with his foot against the Kaaba in Mecca; the Moslems wrathfully roused him up, and demanded fiercely why he did so thrust his legs against the spot where God was; Nanak coolly besought of them, "Point to me where God is not, that I may avoid the sacrilege"; and they were speechless.

So it may well be asked where the sphere or even the spot of activity or even passivity is, where the power or the influence or the pressure of Government is not implicitly or explicitly operating. Quite rightly—notwithstanding my countrymen's most emphatic protests—Aryasamaj, Ramakrishna Mission, Swadeshi Steam Navigation Company, physical exercise gymnasia, Debating Clubs, enthusiastic students, sannyanis, picture of Swami Vivekananda, Bhagavat Gita,—~~everything~~ moral, material, intellectual, physical, industrial, religious, striving and thriving, is suspect; for every activity and passivity is governmental or anti-governmental; and whatever is striving, is opposed to the established

order of things, which is unnatural, the imposition of one nation over another.

Religion is not safe, since the Government declared neutrality; religion is neuter, non-living, dead. The Government did not declare the safety of religion from itself, it declared the safety of itself from religion. The Government of a nation profoundly uninterested in religion did not want to keep religion living by attacking it, but prudently let it die slow unperceived death. The British Government in India would not have been safe for ten months, if they had dealt superciliously with the native Indian religions. The Indian nation would not have decayed, would then not have perished by the drug of indifferentism.

Dr. Subramania Iyer, who derives his religion and re-derives his politics from Mrs. Besant, may choose to derive his country's political emancipation from President Wilson. An athletic politician could not do that. Our politics have been too far divorced from religion; and both have been inept in consequence. Our Gurus, our Swamis, our Acharyas and all should hypnotise the nation and the spirit of Swami Vivekananda should be imbibed in its entirety. If we go to America at all, we should go as Swami Vivekananda did, as conquerors, not as meek supplicants for favours.

Cochin, V. MAHALINGA IYER, M.A.

The Week.

A London Message dated 15th inst. says:—The Indian Editors today were guests of the Ministry of Information. They were taken a flight in an aeroplane over the Metropolis ascending 3000 feet and were much impressed by the experience. They later visited the House of Lords and were entertained to supper by the Institute of Journalists.

The All-India Conference of the Moderate Party will be held in Bombay on the 1st and 2nd of Novr. Suitable arrangements have been made, for the accommodation of the delegates in healthy localities. The charges fixed by the executive committee are as follows:—(a) Rs. 10 per day for a member requiring hotel accommodation in the English style; (b) Rs. 3 per day for a member living in Indian style.

We understand that Mrs. Besant has filed a suit in the Original jurisdiction of the High Court of Madras against the Madras Mail for Rs. 1,00,000 damages in respect of the attack against the Home Rule movement which appeared in the issue of the 18th inst. in the Madras Mail.

It has been brought to the notice of the Government that electric wiring at present carried out in this Presidency is frequently unsatisfactory and is consequently a source of danger to the premises concerned. With a view to enable the public to secure for such work the services of qualified men, the Government have decided to institute an examination for the grant of certificates of competency to electric wiremen. The Government trust that the scheme will meet with the co-operation of the public and that only certificated men will be employed in future. All vacancies for electric wiremen in the service of the Government will from November next, be filled only by candidates possessing certificates of competency.

It is notified that the Second All-India Music Conference will hold its sittings at Delhi on the 14th to 16 Decr. 1918.

R. Ramaswamy, a Brahmin lad of 19 applied for a Typist post in the District Court of South Arcot. The applicant has the necessary qualification for the post, and the following endorsement of the Dt Judge Mr. S. G. Roberts on the application speaks for itself and needs no comment. "Returned. If the applicant knows of a Sudra who has read with him and passed the same examinations, the Dt. Judge will be happy to register that man's name"

The Madras Members of the All-India Congress Committee have sent a letter to Mr. C. P. Ramaswamy Iyer, one of the Secretaries of the Congress urging the election of Pandit Madan Mohan Malaviya as President of the next National Congress to be held at Delhi.

We very much regret to hear the death of Mr. Krishna Nataraja son of the Editor, Indian Social Reformer, who succumbed to the prevailing epidemic of influenza while working heart and soul for the relief of the sufferers from the same fell disease in Bombay.

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Vani Vilas Press, Srirangam.

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.]

THURSDAY OCTOBER 31, 1918.

[No. 2.]

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

A Vision Of India.

TAMRAPARNI.

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

O Tamraparni fair! Thy maiden grace
Doth shine upon my gladdened eyes from far
Like Kanthimathi's sweet compassion's star
Upon the world's adoring grateful gaze.
Thy cool sweet touch and soft caressing ways
Do quench my passion's ceaseless inner war
With gentle peace and brightly doth unbar
The inner gate whence come Love's Heavenly
ays.

At Banatheertham like an arrow swift
Let loose from God's bright bow of Love
divine

You come and at the Kalyan waterfall
Thy waters leap auspicious to uplift
Man's sinful race which doth in joy resign
At Papanasam sweet its sinful brawl.



The Hindu Message

THURSDAY EVENING 31. OCT., 1918.

The "Madras Mail" on Indian Reform—I.

The Anglo-Indian mind continues to be intensely agitated over the question of Indian reform. The community has long wielded power in India, so long, indeed that it was led to regard itself as "*Heaven-born*." Hence, the dawn of a new era in India in which the power is to pass, however slowly, to the people of India is most unwelcome to it. This fact is well brought out in a long leading article of two columns in the "Madras Mail" of the 12th Oct. in which the question of "Reform and the future" is discussed with a bitterness of prejudice and disregard of truth which, while it is without precedent even in the journalistic annals of this Community, shows clearly that the present situation is one which is by no means welcome to it and which it can only attempt to avert by frantic and fanatic endeavours to misrepresent it in such a way as to misguide all sections of its clientele here and in England. This very circumstance is one of hopeful augury for the cause which it is attempting to discredit and overthrow, and is a sign to reformers in India to persevere in their cause and to redouble their efforts till it is won. At the same time, we think it worth our while to expose the absurdities and misrepresentations with which the effusion teems from start to finish, with a view to make Indians realise that we have to deal with enemies who

are so venomously opposed to their progress that they will not stick at anything which will help their own cause. Our contemporary divides what he has to say under *three* heads, and we will also follow the same division in our reply.

I "From the Known to the Unknown." According to our Anglo-Indian contemporary, the Known is "British rule," and the Unknown is "what has been called self-rule," and he deprecates the passage from the Known to the Unknown, on the ground that a certain Memorandum of the South Indian Liberal Federation "recently presented to the Madras Government" says that the choice of the "people of India" would "fall unhesitatingly on the former." Our contemporary has the shameless audacity to accept the claim of this *unknown* association to speak on behalf of "the people of India." This association evidently represents a few individuals—a *very small fraction*, at best, of the Non-Brahmins of South India. Some of the most important sections of that Community have frequently repudiated the sayings and doings of this association or "federation," so-called, which after all is only kept going by the efforts of a very few individuals. In other Presidencies, the divisions which have been noisily proclaimed here and encouraged from purely selfish aims by the Anglo-Indian Community are absolutely non-existent. There is practical unanimity on the question of reform. Even the "Moderates," so-called, are agreed that the principle of division into "reserved" and "transferred" subjects must be applied to the Government of India, and not simply to the Provincial Governments. There

are only minor differences of opinion between the Nationalists who recently assembled and spoke out in the special Congress, and those who kept aloof out of the fear that the reforms promised in the Montagu-Chelmsford Report would be withheld, if we expressed our disapproval of them and asked for more concessions. It is absurd, therefore,—if not also foolish and false—on the part of any association in South India to speak on behalf of "the people of India" at large. But, even here, the largest and most important castes of the non-Brahmins have repudiated the principles and claims of the South Indian Liberal Federation. We have no doubt that, when the two Committees now appointed by the Government to inquire and report on the question of the franchise &c., get to work, the pretensions of this wonderful association will be unmasked and its claim to speak on behalf of "the people of India" will be repudiated.

Our contemporary's next point in this connection is that the proposals of reform now made, or those improved ones asked for by Indian opinion as represented by the Congress, are "revolutionary both in intention and effect." But the Cabinet and Parliament of Great Britain have conceded to India its claim for "responsible government," and early steps have to be taken towards satisfying the present claims which the illustrious statesmen who have compiled the Reform Report have investigated on the spot and found acceptable at least to a fairly large extent. To the Anglo-Indian mind, any change which will displace, to however small an extent, that community from its present positions of influence and affluence is "revolu-

tionary." But it ought to know that this position is altogether untenable. Of course, our contemporary hopes to frustrate the cause of reform through the medium of "the reserves of opposition that have been brought up,"—the South Indian Liberal Federation, and others set up in order to thwart or arrest the advancing tide and force of Indian public opinion. But that hope is a forlorn hope, and it has already got discredited.

Our contemporary speaks in the most disingenuous manner when it quotes with seeming approval the opinion of its *proteges* of the South Indian Liberal Federation that, under the reform scheme to be introduced, the power will pass into the hands of the so-called "Brahmin oligarchy," or that "the Brahminical doctrines of Varnasrama Dharma" will form the basis of the Indian administration of the future. In the *first* place, it is easy to prove that the Brahmins have *never* been an organised community. *Secondly* the principles of Dharma for which they once stood are now replaced by British principles and methods of government, and nobody has ever proposed or claimed that they should be enforced by the state in India. The Hindus form only a part of the Indian people today. There are seventy millions of Mohammedans in the land, and the "protestant" sects of India are daily increasing in number and importance. Even the orthodox Hindus cannot be shown to desire that they want to introduce their ancient system of polity into Modern India and so our Anglo-Indian contemporary and his *proteges* are only tilting at wind-mills. Moreover, the elective system, so far as it has been introduced in local government,

shows that there is nothing at all like a Brahmin monopoly of seats on the various rural and municipal boards now exercising their limited powers in various localities. The Brahmins form a small minority of the Indian people. In this Presidency, in particular, they form an infinitesimal fraction of the population. Moreover, even in public offices, their numbers have largely dwindled down at the present day, and their influence and prestige in public estimation and public life have become inconsiderable or even infinitesimal. When the elective system is introduced under the reform scheme, Brahmin voters will be very few. And, if the principle of communal representation is accepted, they can have only their own allotted number of representatives, and so all fear of the power in the land passing into their hands will be absolutely ungrounded. This bogey of a "Brahmin oligarchy" is the interested creation of the mind of the Anglo-Indian exploiter who wishes to keep India bound hand and foot and enslaved to serve his earth-hunger in India.

How disingenuous the Anglo-Indian mind can be when dealing with the question of reform is clear from the statement made in the article we are reviewing that the Montagu-Chelmsford scheme "emphasises distinctions of caste and creed." That scheme is opposed to communal representation, and therefore is not in favour of the recognition of caste or creed as a determining factor in any scheme of Indian representation. The authors of the Report say at p. 148:—"Indian lovers of their country would be the first to admit that India generally has not yet acquired the citizen spirit, and if we are really to lead her to self-

government we must do all that we possibly can to call it forth in her people. Division by creeds and classes means the creation of political camps organised against each other, and teaches men to think as partisans and not as citizens; and it is difficult to see how the change from the system to national representation is ever to occur. The British Government is often accused as dividing men in order to govern them. But, if it unnecessarily divides them at the very moment when it professes to start them on the road to governing themselves it will find it difficult to meet the charge of being hypocritical or short-sighted." We have quoted this long extract to show that our Anglo-Indian contemporary acts in a manner which is most reprehensible and insincere when he says that the scheme of reform outlined in their report by Mr. Montagu and Lord Chelmsford "emphasises distinctions of caste and creed." For more than a generation past—especially since the commencement of the working of the National Congress on a broad and cosmopolitan basis of Indian Nationality, all sections of the Indian people have ceased to emphasize distinctions of caste or creed in all public matters. At such a time, it is extremely cruel and selfish on the part of the Anglo-Indian community and one unworthy of their boasted superiority in culture to encourage the recrudescence of sectional and communal selfishness among certain foolish Indians simply out of a desire to frustrate the reform scheme and to advance their own interests as commercial exploiters and seekers of the loaves and fishes of public office in India. We have no doubt that the attempt to fan the dying embers of caste or creed

fanaticism will fail, and that the essential unity and solidarity underlying the ancient Hindu social organisation will unfailingly assert itself in the efforts now being made to found an Indian nation which will soon obtain for itself the respect and recognition of the sister-communities of the Empire.

Nairism.

Nairism is doomed, if it is not already dead. Dr. Nair himself is alive, but he leads a forlorn cause. Dr. Nair is at the headquarters of the Empire, but he has leagued himself with the discredited gang of Sydenhamites. The debate in the House of Commons showed the strength of the support which the cause of freedom for India is receiving in every quarter which counts within the United Kingdom. In the Lords, too, where the forces of obscurantism usually gather for their last stand, there were many who raised their voices on behalf of the liberation of India from the oppressive yoke of bureaucratic ascendancy. No doubt Lord Curzon, who is a member of the War Cabinet, said that the Cabinet "had not yet received the information to enable them to make up their minds,"—and he enumerated four sources of such information, *viz.*, the local governments in India, the Government of India, "important sections of the religious communities in India," and, lastly, important associations in Great Britain itself. We know what the Government of India itself will say, for Lord Chelmsford, one of the authors of the Reform Report is at its head. As for the local governments, the Viceroy and the Secretary of State

had held a Conference of all the Indian local satraps before drawing up their Report. No religious communities in India had any interest in separating themselves from the hopes and aspirations of the people and their leaders assembled in the National Congress. In every country in the world the priests have generally moved with the people, and there is every reason to anticipate that the heads of all Indian religious communities will move forward with the aspirations of the secular leaders. The Indo-British Association will, of course, attempt to block the way, but its leader is Lord Sydenham who, during the five years he stayed in India, was kept blindfolded by the bureaucratic members of his Executive Council and so never knew the real India which counts in the work-day world. Otherwise, he would not have referred to "the working classes of India, who represented the majority of the people of India" as opponents of Indian reform. The working-classes have suffered most from the bureaucratic rule of the past, for the unemployed and under-employed daily increase in India. The blows that fall on them come, they know not whence. At least that was the case hitherto. But times are changing. The vernacular press and platform have both for several years been active and recently a Labour organisation has been begun. Lord Sydenham can get no help from this quarter. Lord Sydenham, also, mentions the Sedition Report of the Rowlatt Committee. But we feel certain that it will only strengthen the cause of India's freedom. For what sedition exists in India is the work of misguided youths, few in number and not led by any Indian of

any importance or influence, and is confined to a very small part of one province only in India. Indian anarchism, whether it attacks person or property, is really no movement worth notice, and it is already dying. It has absolutely no political significance, and it is absolutely unsuited to the genius of the Indian people and their noble traditions of spirituality and the solidarity of the human race. The Hindu doctrines of Karma and Re-incarnation link the entire human race and even the universe of life together into an organic whole. The anarchist idea, if at all it exists anywhere in India, must have been imported from abroad, and is already dying out. For the influence of the Congress organisation is spreading everywhere, and the Congress is sworn to achieve its aims by purely constitutional agitation and is led by men of culture, character, and lofty disinterested patriotism who will command respect wherever their aims and methods are known. If Lord Sydenham and his minute and unconsidered following can be of no account, then Lord Curzon can really give little help or none to Dr. Nair. Moreover, Lord Curzon expressly stated in his speech in the Lords that the Cabinet of which he was a Member had sanctioned the appointment of two Committees to deal with the question of the electorate and the franchise in India. The principle of reform may be said to be fairly accepted everywhere, and any controversy or conflict will only gather round points of detail. Even the special Congress session dealt only with what we consider to be matters of detail,—the only exception being the demand for the extension to the Government of India of the principles

of the division into reserved and transferred subjects. The only question, then, for which Dr. Nair is staying in England—apart, of course, from his health for which we, at least, can cheerfully express our best wishes—is that of communal representation. That, too, is a question of detail which will have to be dealt with by the Committee that has been formed or is forming and will soon begin its work in India. It was a stroke of skilful political fencing on the part of Mr. Montagu and the Viceroy to have decided—and also induced the Cabinet to decide—to have this question fought out in India before a competent Committee, instead of taking it before the supreme tribunal of the British Parliament which ought to be called on to calmly consider and decide after full discussion what reform will satisfy the eager desire for self-determination and self-expression which prevails among Indians all over the land.

We have very little sympathy for the view that it is the British electors who chiefly count in the final decision of the reform question in India. It is no longer the United Kingdom, but the Empire at large that must decide the questions affecting the Empire. The United Kingdom must still for a long time continue the chief source of inspiration and influence in determining Imperial policy, but it cannot act without obtaining the counsel and consent of the rest of the Empire. Already, the Empire Cabinet is playing a considerable part in matters of Imperial concern. That part is bound to grow as time passes, and then the public opinion of each dominion, state, or country within the empire will have to be reckoned in deciding matters

of local importance at least. Even in the present question of reform, India's united voice and demand in any particular detail will surely obtain the recognition and hearing to which it is entitled; and if India is united, as it is not, in regard to the present scheme or any other as a whole, we are certain that such a united demand will be conceded. Hence, Indian leaders must organise public opinion in India as their most important and urgent duty, and only attach a less amount of value to agitation in England. Dr. Nair's continued stay in England seems to disturb some minds a good deal here. But we are told that, at the wonderful gathering of Members of Parliament about which Reuter wired to India, only fifteen were present. Moreover, he is, we are informed, to return to India soon. The question of communal representation about which alone he seems to have concerned himself will as we have said, be decided here in India, and not in the platforms of the United Kingdom. Hence, we have no hesitation in holding that Nairism is dead, so far at least as the reform scheme goes. Nairism can only thrive on disunion, class hatred, and national self-abasement. Flunkeyism, whether in the individual or the community, smacks of the nether world where Satan's fallen hosts thrive and hatch conspiracies and rebellions against Heaven's gracious and merciful dispensations. We are privileged to witness the promise or dawn of a new epoch of freedom and peace in the world, and Nairism must die in dishonour and disgrace before the advance of the effulgence of divine justice and righteousness through the coming triumph of the nations of the

world which are fighting strenuously to overthrow the enemies of the British Empire and all the principles and ideals which are upheld by the modern Congregation of Satan in Europe and Western Asia.

Notes and Comments.

A writer in the August number of the *Fortnightly Review* puts in a strong plea for education of a practical kind. The article is signed "Fabricius," and will well pay perusal. The education given must be such as to teach the young "to think correctly and, before all, to work conscientiously, and to love work." "The greatest economic success has fallen not to the nations which are naturally most gifted for trade but to the perhaps less gifted, but best educated nations." "Natural ability alone is becoming of secondary importance in a world of highly-trained specialists." Even men naturally well-endowed can only attain to perfection in their callings by long-continued training; and in almost all cases the training continues all through life, though education may have been finished early enough in their career. "Fabricius" further points out that not only are schools required to train the young, but also "other agencies which instruct and lead the grown-up people in after years." "Only a well-informed and well-educated nation could be happy, prosperous, and free." Of all the nations, the Americans have promoted higher education in all the scientific and practical courses of branches of knowledge with the highest enthusiasm and energy. It is no wonder that, on the day when they entered the war, Germany's fate was decided once for all. In fact even when England declared war against Germany, the fate of the latter may be said to have been settled. England and America are the most and best educated among the nations. India must follow their example. The late Mr. Gokhale pinned his faith on free, universal, and compulsory education as the greatest of India's needs. Since he left us, there has been none to agitate for the cause with

the same ability, tact, energy and persistence.

Sir Oliver Lodge recently said:—"My private conviction is that in an ideal University course the first degree would be a general B.A., including the elements of natural science among its subjects, and that specialisation should not begin till after the B.A., stage of general education has been reached. Then graduates might begin to branch off to B.Sc. or M.B. or B. Litt. Such a scheme has not been thought feasible at present, but something of the kind I believe will come." All our graduates here should be taught the elements of natural science. It is a pity that, in this Presidency, specialisation begins too early, and is continued throughout the student's career at College. Perhaps this is the reason why in this Presidency students rarely or never make a mark in their so-called special studies. A change is very desirable, and let us hope that wise counsels will prevail. "Specialisation should not begin too soon."

Sir Oliver Lodge says, referring to the three Rs:—"Before even the reading and writing of the mother-tongue comes the speaking of it; and I believe that adequate attention is seldom given to this immensely important art. I do not mean the art of oratory, I mean the simple faculty of being able to express our thoughts." If this is true of a country like England, how much more so is it of South India. Here very few educated men can express themselves lucidly and clearly in their mother-tongue. Most of them cannot write their letters in Tamil for want of power to express their thoughts. They prefer to carry on their correspondence in English. This is the case even in regard to correspondence between the members of the family. Most of our graduates fail miserably when even speaking familiarly to friends in Tamil. They cannot complete a single sentence without the free commingling of English words. The result is a jargon of which they must be truly ashamed. We may mention once a strange incident in our experience. We

were once walking with a great and renowned Tamil Pandit, and on our way we met a modern young gentleman who, we believe, was an old pupil of the latter. The young man knew well that the Pandit had no acquaintance with the English language, and yet he began to talk English to the Pandit. The moment our educated men open their mouths, English words come out almost involuntarily and thoughtlessly.

It has been said of the England of the pre-War period:—"On all sides there was an increasing materialism—an absorption in the good things of life, without any correspondence of national and civic duty." Unless every individual of the community feels that he has to serve the state, it is impossible that a modern nationality can maintain itself against others. In India, at least one-half of the population is unable to find the bare elements of subsistence or is just able to do so. Moreover, the number of people who rarely engage in any kind of useful activity is some thing too horrible to think of. Unless they are interested in public life and the needs of their country, they will pass through life without doing anything useful to themselves or to others. India is, indeed, the land of spirituality. But even here there has been an unmentionable decline. On every side, we find ourselves manacled and unable to move. Unless a great industrial revival is accomplished, this people must necessarily sink still lower in the abyss than even now. The elements of science and some one practical art or handicraft must be taught to every Indian, before there can be a national revival even of moderate dimensions. The educational system must be rapidly changed to suit these elementary needs, at least.

Very few people realise how much mischief travellers and explorers do by their accounts of what they see during their travels and explorations. These accounts suggest schemes and policies to statesmen, and merchants, and philanthropists, and in the end bring about conflicts and aggressions. It is in this way that the old-world quiet

of Asia has been disturbed by, and the partition of Africa and America has been effected among, the aggressive and turbulent peoples of the temperate zone. The peoples of Asia have been the greatest sufferers. For, they live and endure only to be exploited and governed, while the original inhabitants of Africa and America are unable to maintain themselves against European "penetration" or conquest and colonisation, and soon disappear out of the land which was once their own. Asiatics only survive like birds left slowly to die when robbed of their beautiful plumage. Theirs is the tragic fate and drama of living on and *knowing* what should be done to regain their status of prosperity without being able to *do* it. When once their resources and organisation have passed into other's hands, it is difficult—and humanly impossible—to recover them.

All the present war troubles of Europe and the rest of the world are due to the fact that the brutal Huns, finding no openings for colonial, mercantile, and philanthropic aggression in Africa or America, resolved to extend their disinterested powers of peaceful and forceful penetrations to Europe itself—to the Balkan region and the Ottoman-ruled south-eastern corner of Europe together with Asia Minor which was also subject to Ottoman rule. More than 70 years ago Roscher, the economist made the suggestion that, whenever the Turkish Sultan's inheritance were divided among the European states and nations Germany should secure Asia Minor for her share. In 1886, also, Sprenger, the Orientalist, pointed that Asiatic Turkey "offered the most magnificent field for colonisation," and that if Germany seized this domain before the Cossacks lay hold on it she will have secured the best share in the partition of the earth." The Balkan region lay on the path, and must, therefore be seized. Bismarck used to say that "the whole of the Balkans was not worth the bones of a single Pomeranian grenadier." But his successors had their earth-hunger to satisfy. When once their avarice was roused by the suggestions of German economists and travellers

and Orientalists, they began to make the military preparations for gaining their territorial aims. The result is that millions of lives—not only Pomeranian and German, but French, Russian, British, Balkan, and Turk—have been sacrificed. Germany's adventure has proved a failure. But what a supreme glory and gain would it have proved to Germany, if it had succeeded. This thought led to the war.

Olla Podrida.

The grim Russian humorists—I cannot bring myself to call them patriots or statesmen—have resolved to despatch Grand Duke Nicholas to keep company with his Royal master. They are outdoing even themselves. But we should not criticise civilised Europe.

Just look at the G. N. Barnes's meeting at Glasgow. He was met by a wonderful combination of cheers, booing, and hissing. But that is the great feature of that wonderful birth of the twentieth century—the democratic audience. We must be proud of it and so we are. A group of discharged soldiers rushed the platform and then there was a roar of voices and nothing more.

At about the same time there was the meeting at Plumstead Common addressed by Mr. Ramsay Macdonald. Here is an accurate description of it as found in the dailies of the last week. "A great many arguments took place, many of which ended in blows. There were dozens of animated groups of persons on the common and these would now and again come into contact and eventually to blows." What a beautiful and accurate phrase that sums up our vaunted modern life: "Come into contact and eventually to blows." Free speech, indeed!

In India the Theosophical lodges are banishing untouchability by votes. We don't want any slum work, educative and sanitary work, religious work etc., among the depressed classes hereafter. Suppress the societies working on these lines. We

will banish depression by expressions and especially by voting. Kumbakonam has led the way. It is something to know that Kumbakonam leads in any matter. Well done, Kumbakonam!

Mr. C. Jinarajadasa has made and proclaimed two great discoveries at Trivandrum: I. He does not like Varnashrama Dharma upholders: II. God has revealed himself newly in October 1918 as Brother-Man. Believe and be saved.

Did you read about the flying hospitals? This is the latest in aviation. It perhaps takes the patients sooner to heaven.

Major W. E. Mc Kschnie writes in the Statesman: "It (Influenza) is thus a disease of crowded communities, of cities, of buss, railway, and tram riders; of church, schools, and theatre goers; of stuffy living rooms and bed rooms." But all this means civilisation. Shall we have civilisation with influenza or no-civilisation with no-influenza? Certainly the former.

SCRUTATOR.

The Bhagavad Gita.

With an English Exposition
By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA II.

(continued.)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतःपरं ॥ १२ ॥

Never was there a time when I and you and these things were not. Neither shall there be a time when all of us shall cease to be.

NOTES:

1. This is a telling statement of the soul being different from the body and being immortal. The body had a time when it was not, and there will be a time when it will not be. The nature of the soul is quite different.

2. The Lord gives the instance of God for purposes of comparison and shows that the human soul is eternal in the same sense as the Oversoul.

3. The Dwaita and the Vishistadwaita schools of thought rely on this verse as proving the multiplicity of souls and their separateness from God, as God, Arjuna, and the kings are referred to separately. But the context shows that the Lord is teaching here the eternity of the soul and its separateness from the body and not with the relations between the soul and the Oversoul. I shall deal later on with the inter-relatedness of the three schools of thought and state what in my humble opinion, are the real and apparent points of difference between them and show that the present attempts to demonstrate their utter irreconcilableness have a basis of prejudice rather than a basis of reason or fact.

4. Sri Sankaracharya says that the plural is used here to show that the seeming difference is due to difference of bodies. देहभेदानुवृत्त्या बहुवचनं नात्मभेदाभिप्रायेण ।

5. If the verse is to be taken literally so as to justify the affirmation that the souls are separate, can we argue logically and say that the soldiers have no souls because they are omitted in the verse while the leaders are mentioned, and that the Lord is in no sense superior to us as He and the souls are mentioned as being alike? The Lord is dealing with the truth of things beginning from Arjuna's point of view and we find a natural development of ideas throughout the Chapter.

6. Mr. C. M. Padmanabhachariar asks: Why should not the Lord say that all are one and that there is no duality? "Was He deficient in expression, and did He teach dualism when He meant monism and leave Arjuna to twist His words and distil or evolve monism out of them?" The fact is that the Lord did not come into the world to propound this or that school of philosophy but to give us a full, unitive vision of truth. It is only our mental prejudice that incites us to make each stanza sing to the tune of our preconceived views.

7. One argument advanced against the adwaitist position is that if all are one, how could there be teacher, teaching, and pupil? All these exist in the phenomenal plane though not in the noumenon. Does the Adwaitin deny the efficacy of scripture or the grace and omnipotence of the Lord? Indeed he says; ईश्वरानुग्रहादेव पुंसामद्वैतवासना Only through the *Maharajyopadesa* by God does Mukti come. Only he affirms that there is a luminous blessed counterpart of the state of deep sleep where all elements of diverseness are merged in *Sachchidananda* just as the followers of the other schools of thought affirm that there is a luminous blessed counterpart of the variegated diverseness of the world of our waking moments, in which death the vanquisher of bodies has no power over the realm of pure souls living in the radiance of the smile of the Eternal Lover and Beloved.

8. In fact many of the arguments and counter-arguments advanced on both sides have a basis of verbal difference and not a difference of thought. Sri Ramanuja asks, if the soul is the image and reflection of the Oversoul, would any one be so foolish to hold speech with his own image for the purpose of teaching? This is straining the conception of the image too far. In the world of phenomena there are elements of likeness and elements of difference between God and the human soul. The likeness is in the possession of चैतन्य The unlikeness is in the infiniteness of love and wisdom in God's case and in the finiteness of love and wisdom in our case. In the case of the image of our body in a mirror, does either the body or the image possess any चैतन्य (consciousness)? Does it follow that because no one will teach an image and no image can benefit by teaching, the Lord cannot teach the human soul and the human soul cannot be taught by Him?

(To be continued.)

"And let the Ape and Tiger dye."

I come in for your congratulations. There is something after all in a name. Imagine me under any other name, and at once I feel small, grow stunted in denotation, become limited. But under the name of Tiger, I may be anything; a beetle or a butterfly, a vegetable or a mineral, a man or a beast. As one who has always loved liberty, I am in entire accord with the eternal fitness of things that has enabled me to-day to take shelter under the ample and accommodating name of Tiger.

No life-history is complete without a reference to the herald's office; and in the case of Royalty it is the one thing essential. I am—in spite of the claim of the fast disappearing race of my heedless cousin of Kathiawar—the Royal Beast par excellence. For all that, I am rather ashamed of owning my present-day relatives. My uncle Grimalkin has turned out a rat-catcher; as for my cousin pussy, she drinks so much milk that she has quite turned all her ancestral blood into the very milk of human kindness. They are good in their way, but still they cannot take rank with me, me of the eldest branch and the direct descent of the noble house of "Crouchin jungle." No doubt my race had spread far and wide in days of yore and I may have to this day cousins of some removes in the other continents of the old and the new worlds. But still it is this land—my old ancestral land—this land only that can form, mature and bring to perfection the original characteristics and traits of my old noble race. And what is a fact—however strange it may seem to be—when my trans oceanic cousins come over here, they deteriorate, showing clearly that this country is made for me and I am made for this country. Any way I am an important personage and it won't do to ignore me. I am quite aware I don't have quite a good odor everywhere. (Some persons are inconveniently slow in the matter of acquired tastes.) I shall presently prove that my rivals have their own claws to grind when they growl against me.

First and foremost against me is the Policeman. By nature, you know, we tigers are not gregarious. We royal ones

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
Price per copy Annas 4 only.
For 50 copies Rs. 10 only.

will banish depression by expressions and especially by voting. Kumbakonam has led the way. It is something to know that Kumbakonam leads in any matter. Well done, Kumbakonam!

Mr. C. Jinarajadasa has made and proclaimed two great discoveries at Trivandrum: I. He does not like Varnashrama Dharma upholders: II. God has revealed himself newly in October 1918 as Brother-Man. Believe and be saved.

Did you read about the flying hospitals? This is the latest in aviation. It perhaps takes the patients sooner to heaven.

Major W. E. Mc Kschmie writes in the Statesman: "It (Influenza) is thus a disease of crowded communities, of cities, of buss, railway, and tram riders; of church, schools, and theatre goers; of stuffy living rooms and bed rooms." But all this means civilisation. Shall we have civilisation with influenza or no-civilisation with no-influenza? Certainly the former.

SCRUTATOR.

The Bhagavad Gita.

With an English Exposition
By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA II.

(continued.)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपः ।

न चैव न भविष्यामः सर्वे वयमतः परं ॥ १२ ॥

Never was there a time when I and you and these things were not. Neither shall there be a time when all of us shall cease to be.

NOTES:

1. This is a telling statement of the soul being different from the body and being immortal. The body had a time when it was not, and there will be a time when it will not be. The nature of the soul is quite different.

2. The Lord gives the instance of God for purposes of comparison and shows that the human soul is eternal in the same sense as the Oversoul.

3. The Dwaita and the Vishistadwaita schools of thought rely on this verse as proving the multiplicity of souls and their separateness from God, as God, Arjuna, and the kings are referred to separately. But the context shows that the Lord is teaching here the eternity of the soul and its separateness from the body and not with the relations between the soul and the Oversoul. I shall deal later on with the inter-relatedness of the three schools of thought and state what in my humble opinion, are the real and apparent points of difference between them and show that the present attempts to demonstrate their utter irreconcilableness have a basis of prejudice rather than a basis of reason or fact.

4. Sri Sankaracharya says that the plural is used here to show that the seeming difference is due to difference of bodies. देहभेदानुवृत्त्या बहुवचनं नात्मभेदाभिप्रायेण ।

5. If the verse is to be taken literally so as to justify the affirmation that the souls are separate, can we argue logically and say that the soldiers have no souls because they are omitted in the verse while the leaders are mentioned, and that the Lord is in no sense superior to us as He and the souls are mentioned as being alike? The Lord is dealing with the truth of things beginning from Arjuna's point of view and we find a natural development of ideas throughout the Chapter.

6. Mr. C. M. Padmanabhachariar asks: Why should not the Lord say that all are one and that there is no duality? "Was He deficient in expression, and did He teach dualism when He meant monism and leave Arjuna to twist His words and distil or evolve monism out of them?" The fact is that the Lord did not come into the world to propound this or that school of philosophy but to give us a full, unitive vision of truth. It is only our mental prejudice that incites us to make each stanza sing to the tune of our preconceived views.

7. One argument advanced against the adwaitist position is that if all are one, how could there be teacher, teaching, and pupil? All these exist in the phenomenal plane though not in the noumenon. Does the Adwaitin deny the efficacy of scripture or the grace and omnipotence of the Lord? Indeed he says; ईश्वरानुग्रहादेव पुंसामद्वैतवासना Only through the *Mahavakyopadesa* by God does Mukti come. Only he affirms that there is a luminous blessed counterpart of the state of deep sleep where all elements of diverseness are merged in *Sachchidananda* just as the followers of the other schools of thought affirm that there is a luminous blessed counterpart of the variegated diverseness of the world of our waking moments, in which death the vanquisher of bodies has no power over the realm of pure souls living in the radiance of the smile of the Eternal Lover and Beloved.

8. In fact many of the arguments and counter-arguments advanced on both sides have a basis of verbal difference and not a difference of thought. Sri Ramanuja asks, if the soul is the image and reflection of the Oversoul, would any one be so foolish to hold speech with his own image for the purpose of teaching? This is straining the conception of the image too far. In the world of phenomena there are elements of likeness and elements of difference between God and the human soul. The likeness is in the possession of चैतन्य The unlikeness is in the infiniteness of love and wisdom in God's case and in the finiteness of love and wisdom in our case. In the case of the image of our body in a mirror, does either the body or the image possess any चैतन्य (consciousness)? Does it follow that because no one will teach an image and no image can benefit by teaching, the Lord cannot teach the human soul and the human soul cannot be taught by Him?

(To be continued.)

Our Social-Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
Price per copy Annas 4 only,
For 50 copies Rs. 10 only.

"And let the Ape and Tiger dye."

I come in for your congratulations. There is something after all in a name. Imagine me under any other name, and at once I feel small, grow stunted in denotation, become limited. But under the name of Tiger, I may be anything; a beetle or a butterfly, a vegetable or a mineral, a man or a beast. As one who has always loved liberty, I am in entire accord with the eternal fitness of things that has enabled me to-day to take shelter under the ample and accommodating name of Tiger.

No life-history is complete without a reference to the herald's office; and in the case of Royalty it is the one thing essential. I am—in spite of the claim of the fast disappearing race of my beardless cousin of Kathiawar—the Royal Beast par excellence. For all that, I am rather ashamed of owning my present-day relatives. My uncle Grimalkin has turned out a rat-catcher; as for my cousin pussy, she drinks so much milk that she has quite turned all her ancestral blood into the very milk of human kindness. They are good in their way, but still they cannot take rank with me, me of the eldest branch and the direct descent of the noble house of "Crouchinjungle." No doubt my race had spread far and wide in days of yore and I may have to this day cousins of some removes in the other continents of the old and the new worlds. But still it is this land—my old ancestral land—this land only that can form, mature and bring to perfection the original characteristics and traits of my old noble race. And what is a fact—however strange it may seem to be—when my trans oceanic cousins come over here, they deteriorate, showing clearly that this country is made for me and I am made for this country. Any way I am an important personage and it won't do to ignore me. I am quite aware I don't have quite a good odor everywhere. (Some persons are inconveniently slow in the matter of acquired tastes.) I shall presently prove that my rivals have their own claws to grind when they growl against me.

First and foremost against me is the Policeman. By nature, you know, we tigers are not gregarious. We royal ones

never make ourselves too common and familiar; once a year some two or three of us or at most four,—quite a family party—get an airing. On such occasions, for this sin, namely, that we live among civilised humans, we have to allow the guardians of peace to mix with us. And many other unnatural things we have to do that go against our very grain. For instance I never before thought of drinking water when I could get blood. The other day, however, I was paraded through the streets in the hot sun and (you know, light is one of the dearest things we hate), I felt very thirsty; the more so as I was compelled to dance and show off my paces. In fact, in the absence of blood, I almost made up my mind to drink even water. There are kind ones even among the humans; knowing something of the nature of my thirst, one shop-keeper on the roadside handed me a bottle—I thought of blood. But, (would you believe it?) the keeper of peace thought that it was his due and emptied it in his mouth. And yet they say there was a hero at Zutphen—but then that kind man was wounded, dying and covered with blood—there lies the point. I had to content myself with a soda—the taste, pah! cannot leave the mouth before I drink the warm blood of three hundred fat goats. Not only are our original tastes perverted under compulsion, but in an underhand manner our very health is undermined.

Another of our patrons was a baker; and I believe he had stored all stale and unsaleable bread for our benefit. I was as hungry as a tiger alone can be hungry, that has seen other animals having their fill. The fellow gave me some bread, which, no sooner did I put in my mouth than I choked and this history might never have been written but for the fact that a thief who came that way, followed by a constable took it from my very teeth. I did not show fight—on the other hand, I felt almost thankful and could have hugged him then and there but for the probable blend of colour, to our mutual disadvantage. Again, without an embrace with a thug, are not we tigers sufficiently blackened and besmirched?

We royal beasts can and do show our gratitude to those that feed us by licking their hands. Nature has however so arranged our tongues that we bleed where we only

intend to soften and smoothen. And yet there are people who opine that one tongue is not enough for us? Surely there is no accounting for tastes. (*De gustibus non desputandum*).

Our habits are nocturnal. So also are those of our rivals. I have already mentioned the thief and the constable. The next was, if anything, worse than either; it was a woman; surely not of the genus house-wife but a veritable virago—large hands able to lift a hogshead of wine, with chest and stomach to match, supported on two pillars of legs whereon the cannon-ball would have rebounded like a rubber ball; nose and eyes and mouth so charming! Every man in the street, at her approach ran away—presumably to dress himself in a finer style the better to attract her. But somehow the lady was absorbed in her own dress and now and again had to look to her adjustments; (one has to be careful with so many admiring eyes around.) I had no fear of her; for she could not drink or eat, lest she should spoil her lips. But as a counter-attraction she did me as much harm as anyone else.

I have heard it said somewhere:—‘Oh God, save us from our friends!’ As a cub, I thought it was the roar of some ungrateful human. Now I know better. A few tried to become tigers, but not having the courage became drummers. We tigers are a set of musical people; even my uncle the rat-catcher, weak though he is, is famous for this talent. In his range, he is almost superhuman. Can you think that with our ears, they can hear sounds you cannot hear, be they however soft; with a mobility which you humans could not with all your diligence acquire in a generation; with a voice that can call echoes from the hills and forests; do you think, with our strength of throats and our fineness of touch, we cannot appreciate and understand music? You could not be more mistaken in your life. My greatest annoyance proved my friends the drummers; what a sound these empty skins make! It is wonderful. Many a fat bull, too heavy to lift have I killed before my stale-bread days and they fell under my paw with but one groan. But these empty drums! My ears have almost grown deaf with their clamour. Nor this the only discord. Another party came with a number of the Nawab's dancing girls.

I wonder what hair oil they use. It may be useful for strengthening my whiskers and beard. I know one of the girls was just having a promising growth of young robust hair upon her upper lip. (This oil is slippery.) I was thinking of the servile imitations of these humans. One of this party was carrying some sort of ‘Musical instrument’; ‘Harm-any-one’ was the name I think. It had white teeth and black stripes like myself and the first and the last teeth produced only low and deep growls. But after all the teeth were all shaky; is this an improvement?

All things aforesaid may have convinced you that we tigers are a set of respectable creatures. Those that wantonly synchronise their public appearance along with us do so not so much to benefit themselves as to prevent and pervert popular praise from reaching those that deserve the same. All the tigers know this but since evolution began, so many changes have been made, that, instead of fat flocks and fair cows, these tigers have come to think of nothing but clothes. And thereby hangs a tale or by the tail hang the clothes. Adaptability is the condition of survival; and thanks to science, our tails, though severed from us, still survive!

In its onward path civilization passes from nudity to non-sartorial ornament followed by clothing and super-clothing. And only in so far as art has supplied the appendages, which nature has discarded as superfluous, can civilization be said to have advanced. Can any one blame us poor tigers then, if we go now dancing about for various kinds of cloths? Once a year, we tigers that have justified our existence go to the metropolis for clothing ourselves. We may be foolish in this. How then could you justify those that clothe themselves with extra finery. Those that pretend to come only to see us clothed in particular clothes? (I hear some tiger growling that a particularly grisly forest-growler has said all this before.) We tigers respect one another's preserves and I shall leave that track; the jungle is wide enough for all of us!

When things go against our inborn nature, there is a pang. I told you about our nocturnal habits. In marshy lands, overgrown with rank grass or dense forests, wherein the sun would think twice before

making up his mind to penetrate, with serpents and crocodiles for our neighbours, and with the eternally silly sheep and timorous deer for our subjects, we used to hold our own in our Royal Homes of Bengal as Head Quarters. But alas! we wanted to imitate the sheep and the cattle in their gregariousness, having forgotten the punishment thereof: the fleece, nay even the skin is taken off our backs and we are given, under lucky circumstances, only clothes to wear! “Better, (I hear you mutter) than the cattle and the sheep!” Yes, but what of our Royal Lineage?

Surely, nature is stronger than clothes! Some cotton, wool or silk! Recently some tigers cultivated the arts of gregarious life and thought their original greatness could be achieved by roaring aloud and in chorus. There were young tigers, old tigers, tigers from the Royal Zoo and tigers from the wilds of unexplored forests, tigers with tails and without, with full teeth, foul teeth, false teeth, and no teeth; in short all kinds of tigers. There were roars but not a bite of flesh or a drop of blood. There were a few sheep and some goats but wisely they were dressed as ‘shikaris’ to keep the tigers in awe. The tigers said they represented the keepers of the Zoos, the shepherds, the domestic cats and all the lesser members of our tribe, on one stipulation, that no tiger sans-stripes should ever be allowed to come within ear shot of the council chamber. The other members of our family having not yet cultivated gregarious habits (though they would deny this strongly) may wait in the outer court. They are profane. On behalf of these weaker ones I say this; that, unlike poets, we tigers (of the striped variety) are made, not born.—And, that the public may not have any fear of us, we have arranged that a shepherd or keeper of the Zoo should be our leader.

I am hungry and I think so are you too. We tigers, let me assure you, are really a good lot. We are of noble birth. Undaunted, in the hour of danger, quick in our silent motion, with teeth and claws and stomach of steel, we were a noble race. We had taken (and given) many stripes of honours, horizontal, vertical, parallel and inclined, stars, stripes and spots, all to differentiate and unify us. Only, a slave, out of spite, blasted our fair name. I refer to that story about the boy who cried:

'Tiger, Tiger.' The truth of the matter is yet untold. Let me tell you, as my great-grandfather told my father of pious memory, and have done.

"The boy called me again and again. He being only a boy (and we tigers do not much care for them; and we have seen them and see so many of them; now a days they are too much in evidence) I did not pay much attention. And, there was no need for my going there. I saw many other shepherds from the neighbourhood running to assist him whatever his need might have been. But on the third day, he cried out, louder than ever; and, strangely enough, nobody came to his help. My royal heart was melted to pity and though I was burning with hunger, I went to his aid. But when I asked him what he wanted of me, the stupid boy could not say anything, but chattered. Finally I learnt that he called me only to make fun of the shepherds. Humour and horse-play, we serious creatures, hate. But after this, I felt instinctively the boy's fate at the hands of the shepherds that had been fooled more than once. My hunger suggested a means of saving the boy and I safely stowed him in."

For a tiger, I have said enough. I am reconciled to stale bread and spoilt soda-water. I have even learnt to stand a sour lemon. But even at the risk of being shot I have appeared before the public to beg for a piece of cloth marked R. B. (Royal Bengal), from the powers that be; for at present I go by the rather common-place name of

M. T. (MOHARRAM TIGER)

Dharma--XIV.

[BY K. G. NATESA SASTRI, Vaidya Visarad]

We shall now turn our attention to the passage given last time. If you admit that the validity of every Pramana is of itself at the outset, how can that validity be afterwards destroyed by another Pramana which comes later. The former as well as the latter Pramanas are both equally valid on account of their *Bodhakatva* which is स्वतः, and hence the former knowledge can rightly destroy the latter which had no existence simultaneously with the first. When once you admit validity to be स्वतः, there can

be no destruction of the one by the other". To this the *mimamsaka* replies "नष्ट दोषः" which means "It is not fallacious to hold so" because at the outset the former knowledge has become valid owing to its *Bodhakatva*, and the second knowledge arises only by suppressing the former and hence in the result the former becomes contradicted. This is explained by the passage उत्सर्गतः पूर्वस्यापि प्रामाण्यं प्राप्तमेव, अपवादभूतेन तूत्तरेण बाध्यमानं तदप्रमाणं भवति." The next question is "why not the former contradicts the latter?" To this the *mimamsakas* reply—"This cannot be maintained, for that which arises only by destroying another is called बाधक and that which is destroyed is "बाध्य." The पूर्वज्ञान or "former knowledge" cannot and does not arise by obstructing the rise of the "latter knowledge" for the latter had no existence at all at the time of the birth of the "former knowledge". How can it then destroy another which is not? On the other hand the "latter knowledge" cannot rise without destroying the former, and its validity being स्वतः on account of its inherent *Bodhakatva* becomes *Pramana* and also contradicts the former. Say they:—

यदि यद्वाधमानमवभासते तत्तस्य बाधकमभिधीयते; न चानागतोत्तरवाधरूपेण पूर्वमेव भासते, उत्तरं तु पूर्वज्ञान-बाधमन्तरेणानुत्पद्यमानं तस्य बाधकं भवति तच्च स्वत एव प्रमाणमिति न काचिदनवस्था" इति—The "first knowledge" that what we see in front of us is silver cannot destroy the knowledge that it is the *mother-of-pearl* for we do not possess at that time the knowledge of the *mother-of-pearl* but the second knowledge, which comes to our mind only after the first knowledge,—the knowledge that it is the *mother-of-pearl*—can rightly destroy the knowledge of silver. For the second knowledge arises only by making us understand that the object in front of us is not silver but it is the *mother-of-pearl*. We clearly see that the second knowledge is the *Badhaka* or destroyer of the first knowledge. On this the Buddhists ask—"The illustration of the 'mother-of-pearl' only proves one of the three varieties of *Apramanya* the मिथ्यात्व portion and we do not demur to accept it. But how can *doshajñana* which is the second knowledge destroy the former knowledge. The *doshajñana* simply makes

us understand that there are faults in the source; It does not thereby say anything about the validity or otherwise of the former knowledge just as the knowledge of the *mother-of-pearl* did in regard to the knowledge of silver. And hence it is idle to maintain that *Apramanya* arises out of faults in the source. This is shown by the passage:— "ननु नेदं रजतमित्यादिना परेण पूर्वस्य बाधो युक्तो विषयैक्यात्, दोषज्ञानं तु कारणदोषविषयत्वेन पूर्वस्माद्विनिष्यम्, कथं तेन पूर्वज्ञानप्रामाण्यताऽपीयेत" इति.

We have already explained the purport of this passage. The *Mimamsakas* reply thus:— सत्यमेवम्; तथापि अर्थान् तुल्यतामासाद्य बाधो भवति, दोषाणामयथार्थज्ञानहेतुत्वात्। which means "yes; but in the result the *doshajñana* ends by destroying the former knowledge, for the faults in the source gives us a false knowledge of the real object. In the example "कापली हि पीतं शङ्खं जानाति" the impression that the conch-shell is yellow arises owing to the jaundiced condition of the eyes; and this *jnana* though at the time seems real, yet when we later on come to know that the eyes are affected with jaundice that knowledge makes us understand that yellowness is not the real colour of shell. And thus we see that the *doshajñana* or the idea that there are faults in the source practically ends in contradicting the previous knowledge: This is explained by the passage:—

"शङ्खं पीतमिदमिति ज्ञाने जाते परस्व ज्ञानकारणदोषेऽवगतेऽर्थात् पीतिमा शङ्खस्य प्रतिक्रियो भवति" इति. The Buddhists next ask whether the second knowledge invariably contradicts the former knowledge to which the *Mimamsaka* replies that it is not. Only when the बाधकज्ञान arises in the second knowledge or any faults are known to be in the source of the first knowledge the second knowledge destroys the former. But if the *Badhaka jñana* of the second knowledge is again contradicted by a third knowledge the first knowledge is not destroyed but is strengthened. And this need not be construed as leading us to infinite absurdity for, all knowledges being valid by themselves, the right knowledge generally becomes known in the beginning and the second and third knowledges are mere aids for strengthening the original knowledge as they arise concerning the first. Hence no flaw can be

said to arise from our holding that *Pramanya* of every *Pramana* is स्वतः. That vigorous champion of *Purvamimamsa*, Kumarila Bhatta sums up the discussion thus:—

"पौरुषेये द्वयं दृष्टं दोषाभावो गुणस्तथा।

प्रामाण्यं तत्र गुणतो नैव स्यादनवस्थिते ॥ १ ॥

तस्मादुपेक्ष्यो दोषाणामभावस्तदभावतः।

अप्रामाण्यद्वयासत्वात्तेनोत्सर्गोऽनपोदितः ॥ २ ॥

तस्माद्दृढं यदुत्पन्नं न विसंवादमृच्छति।

ज्ञानान्तरेण विज्ञानं तत्प्रमाणं प्रतीयताम् ॥ ३ ॥

चोदनाजनिता बुद्धिः प्रमाणं दोषवर्जितैः।

कारणैर्जन्यमानत्वाद्भिन्नाऽतोक्त्यक्षबुद्धिवत् ॥ ४ ॥

Reviews of Books.

"Ladies' Liberty" or "மகளியலர் சுதந்திரம்." By Conjeeveram VASUDEVA AIYAR, 2-13, Adam Street, Mylapore. Price As. 6—pp. 55.

This little Tamil book is a well-written plea for the ideal of Hindu womanhood. It points out what importance Hindu women have in the home and society,—how they enjoy every legitimate kind of freedom and influence and how it is calculated to promote harmony, happiness, purity, and love. In all ages, Hindu women have preserved the qualities of simplicity, serenity, and sweetness, and have thereby shone forth as the guardian-angels and household-gods of the Hindus. The mother of the Universe herself incarnate as Sita lighted up for our women the path of duty, love, and light which is to lead up to Heaven's throne of grace. Hence our women as well as our society at large have everything to gain by being loyal to that ideal, and everything to lose by unwisely abandoning it. For every man, the fateful hour comes when he has to pass the gate of death, leaving behind all earth's gifts and glories; and only the gains and graces of the spirit can follow him beyond. Our women's Dharma is calculated to help them and us—men, also—in achieving the perfection of the spirit, without losing what is of value here for the gaining of life's true purpose and goal. The author brings out these points in admirable Tamil in this timely little book, and he is entitled to much credit for bringing his ample knowledge of our ancient literature to bear on his subject in a manner fully worthy of its present importance.

The Week.

We understand that Rai Sahib V. T. Krishnamachariar, Under-Secretary to Government in the Local and Municipal Department, has been placed on special duty to report on the question of the extension of franchise in Municipal areas.

The news of the death of the Hon'ble Mr. K. R. V. Krishna Rao, Zamindar of Polavaram, will be received with keen regret throughout the Presidency. Mr. Krishna Rao was an enlightened Zamindar, an ardent Congressman, and an earnest public worker. He did excellent work in the local Legislative Council during the last six years and in his death we have lost a public-spirited Indian whose advocacy of the people's grievances, relating especially to land revenue administration, was as able and influential as it was well informed.

H. E. H. THE NIZAM has granted a firman or charter to the Osmania University—about which some little speculation has been rife—which was opened on the 6th October current synchronizing with the 1st Mohorrum, Hegira 1337. The objects of the University are to teach religion, moral, science, philosophy, natural science, history, medicine, law, agriculture, commercial and other higher scientific subjects, industrial and research work. The outstanding peculiarity of the University—and it is a most healthy sign that H. E. Highness has determined to make a departure which from a national point of view is a very important one—that the entire medium of instruction will be Urdu with English as a compulsory second language. The preference given to English over the Vernaculars has had a distinctly denationalizing tendency in India and it is satisfactory that the Princes and publicists in this country are making some attempt to stem this process by drawing attention to the absolute necessity of Indian communities learning in a thorough manner their mother-tongues. Sir Asutosh Mukerji, in his presidential address at the Mysore University, advanced an eloquent and convincing plea for the preferential study of the Vernaculars.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

SRI NARAYANA GURU AND THE CASTE QUESTION.

Sir,
In your issue of the 5th September 1918 an unfortunate error has crept into your otherwise good "Notes and Comments." The report about the celebration of the birthday of Sri Narayana Guru in the Hindu of 26th August last was a very short one and the sentence referred to stood a little bit ambiguous. What the sentence meant really to convey was that the Chairman of the meeting, Mr. Justice Sadasivier, had an idea of "making all graduates into one caste." This will be clear if the report is read once again. "New India" of the same date publishes an almost verbatim report of the Chairman's speech. He spoke about a "Caste of Graduates" with reference to a portion of Mr. P. Natarajan's lecture on "The Swami and the Caste Question" in which he narrated the following:—

Some time after conversation turned on "Caste as a Dharma". Some one mentioned the famous sloka in the Gita where Krishna says

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागश्च।
The swami said that the meaning of this was easy enough: "I have divided mankind into four different kinds on a basis of Guna or temperament and Karma or occupation." If one has no preconceived ideas about caste one can easily find that this statement cannot support the hereditary and peculiar observance found in our own time. To make this clear in his own characteristically humorous way, he asked me if we could not consider all the Deputy Collectors of Madras as one caste, all the Vakils another and so on. He further observed that originally caste had only some such basis. I could not help smiling at this summary disposal of this hair-splitting problem and remarked in despair that the orthodox community would not interpret the sloka in that fashion. On this he suddenly turned to me and asked if Mohomedans and Christians would accept the Gita? He thus held the mirror to my own foolishness and slavery of spirit so characteristic of many a down-trodden Indian who have no faith in themselves but whose attention is fixed on others.

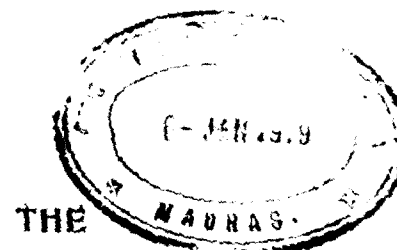
The Chairman of the meeting also added that he soon found the thing was impracticable. The Swami also meant it only as an argument and we won't be justified in saying that he is thinking of an endeavour to make all graduates into one caste, as was averred in the issue of the date mentioned.

As a reply to Scrutator's parenthetical query in the same issue I may be permitted to add that it was the Swami's numerous disciples and admirers that called and even now call him "Sri Narayana Guru" and that very deservedly.

Madras

P. GANGADHARAN.

Printed and Published by T. K. Balasubrahmanya Aiyar D. A. at the Sri Vani Vilas Press, Srirangam.



"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

Vol. 3.] THURSDAY NOVEMBER 7, 1918. [No. 3.

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs. 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.



A Vision Of India.

TANRAPARNI—II.

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

From there thy waters flow through rocky bed

Now flowing northwards and now flowing east,

And bring to waiting man the golden feast
By which the frame and soul alike are fed.

I feel thy waters flowing overhead

Like words of blessing from a holy priest

And as I rise I feel that from the heart

In Man I rise and reach true angelhead

And standing on the bridge in this sweet town

Where acceptres bright with love and crown.

ed by art.

My soul the universe with joy did greet

I feel how petty are the joy and frown

Of life, unless like thine shall be our part—

So fair yet pure, so restful yet so fleet.

The Hindu Message

THURSDAY EVENING 7, NOV., 1918.

Progressive Mysore.

Mysore offers a model of what India will be when its administration is entrusted to Indian hands. Sir M. Visvesvarayya is the worthy successor of the eminent statesmen who have been at the helm of the state since the accession of the late Maharaja Chamarajendra Wodeyar to the throne of Mysore more than thirty-five years ago. When the rendition of Mysore was brought about after nearly half-a-century of bureaucratic Anglo-Indian administration, it was not simply a few "departments" that were "transferred" to Indian administrators, but the whole. No doubt was felt whether the native ruler and his ministers or other heads of departments would prove equal to the task entrusted to them. The entire administration was transferred to Indian hands and things have gone on wonderfully well ever since. None of the troubles which distract the Anglo-Indian administrators or the people of British India have ever cast a shadow of disfigurement over the annals of steady progress which year after year the Indian administrators of Mysore have been able to present to the world. There have been no caste-squabbles, no non-Brahmin associations, no Nairisms, no Hindu Moslem riots, no anarchist conspiracies or robberies, no revolutionary "Samities," no Swadesi or boycott movements, and no factious or partisan opposition and disturbance to trouble those entrusted with the

carrying on of the administration. Here is the explanation of the persistent cry and aspiration for self-government which is being heard all over India,—of the insistent demand that a distinct step should be taken now which will lead to the granting of responsible government in full measure within a stated interval of time. The feeling is almost universal that the British suzerainty must be confined to the administration of foreign affairs, of the army and navy, and of the general control and watch over affairs so that no serious mistake is made by the Indian Ministry. A Government like what America has conceded to the Philippine Islanders or even something more advanced has long been overdue here. There can be no doubt of the success of a large and liberal advance towards responsible government, if we take note of, and understand aright, the full significance of the success of Indian administration in Mysore and other Indian states.

Sir M. Visvesvarayya's administration of Mysore has been brilliantly successful during these several years past. From the beginning he has fully perceived that the developing of the material resources of his country is the prime necessity of its people. He claims and rightly, the credit of having "educated the people to the importance of economic development,"—that "the work of developing the material resources is making good progress." The work has taken various forms,—building new railways, extending hydro-electric works, constructing irrigation works, restoring and repairing minor tanks, utilising forest and mineral wealth, &c. Various other schemes are also under investigation and will be undertaken

by Government as soon as they are ripe. The Government has also spent two lakhs in what the Dewan calls "training people for economic work." The Dewan has therefore, every right to call on "the people themselves to attempt large scale production and start industries and manufactures on a co-operative or a joint-stock basis." We think that Mysore, under the guidance of its enlightened Dewan, is about to enter on a career of propriety resulting from the cheap supply of raw materials and the production of manufactured articles out of them through the adoption of improved methods and the employment of skilled and trained artisans. The Dewan feels sure that "it will not be difficult to double or even treble production within a decade and create the additional wealth which the country so sorely needs." The Dewan has especially had in view *schemes of organisation* for economic work, and he assures us that "a scheme to enlist the services of a large number of workers in the activities connected with education, agriculture, industries, and commerce has been sanctioned and is making fair progress." Progress Committees have been appointed for each unit area, and arrangements are about to be made for carrying on propaganda work through the agents of each such committee and also for ascertaining and supplying the wants of the population of each of such unit rural areas.

The Government of the Dewan has been mindful of the advantage arising from the better political and civic training of the people. Hence new powers have been conferred on the citizens of Mysore State in the constitution or re-constitution of the Re-

presentative Assembly, the Legislative Assembly, and the Economic Conference. The District and Taluk Conferences have been organised in order to educate the people in the duties of citizenship. Also a new local self-government scheme has been brought into operation, and Sir M. Visvesvarayya claims that it will "offer special opportunities of service to large classes of the population."

Under the head of Finance, the Dewan says that a new Income-Tax is to be levied at the rate of 3 to 6 pies in the Rupee, only on non-agricultural incomes exceeding Rs. 1,200 per annum. The poor and middle classes are thus excluded from its operation. Three crores have been also spent on productive public works; and this policy will be continued in future "by raising loans, if necessary." Not only are loans to be raised on the credit of the Government by the State, but the credit of the Government is to be lent to enable local bodies, private syndicates, and corporations to obtain loans.

As regards Education, the University is being strengthened and developed, compulsory education is being provided for both boys and girls in a larger measure than before, sericulture and horticulture have been encouraged, the Sandal Oil Factories have been working well, an Iron Scheme has been taken up, and the co-operative movement has made a large and notable advance.

The Dewan made an interesting statement, giving instances of how the Mysore government has been attempting to raise the standards of progress among the people. One is an attempt to induce each family in every village to practise thrift and to lay by enough

food grains or money so that it may in times of deficient rainfall escape the risk and suffering of starvation. Another is to induce each family in the village to send a larger number of its boys to school, and to increase the number of its inmates who are to train themselves for, and get engaged in, industry. Here is a combination of parental, with modern, government which is specially suited to the simple temperament and tastes of a tropical people. The Dewan is also endeavouring to double the agricultural produce of the state in 10 years.

The Dewan's Government is also endeavouring to carry on work which he reckons as "civic and social," and distinct from what is ordinarily classed as administrative or economic. Its object is "to train the people to become good citizens and good members of society." It is proposed by means of a special organisation, to spread among the people of Mysore a knowledge of literature, art, culture, manners and morals, to inculcate habits of discipline and loyalty to the sovereign, love of country and spirit of service, to introduce reformed social customs, to elevate the backward and depressed classes, and generally to enable the people to imbibe the spirit of progress and attain to higher standards of capacity culture, and work.

The Mysore Government and the able Indian statesman at its head are clearly working for definite aims and for the rapid elevation of their state, and already in several directions they are in advance of British India. There is no heaven-sent bureaucracy, and no need for constant public agitation in order to induce it to attend to the interests of the people and the

needs of progress. The Government and the people labour with one accord; and each recognises that, unless they advance together, it will be impossible for the people of Mysore to preserve themselves and prosper in the midst of the universal strife among the Communities of the world.

There is another portion of the Dewan's address before the representative assembly of Mysore which is worthy of notice on account of its great importance. Sir M. Visvesvarayya fully recognises that the interests and progress of Mysore are bound up with those of the continent of India as a whole, and desires that the state and people of Mysore should be directly represented in the Imperial Council of India. This is an important matter, and we propose to deal with it separately in a subsequent issue. We notice that the Dewan speaks cautiously and deals in vague generalities, instead of making any specific proposals. He asks for the representation of Mysore in the Council of the Government of India only in respect of "matters of common concern,"—i. e., matters which affect the people of both British India and the Native States. We think that there are many considerations which will stand in the way of the carrying out of proposals, and all these must be weighed carefully before any practical and workable scheme can be hit upon. We fear there are insuperable difficulties in the way, but they may be overcome. It is necessary to deal with the matter

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "The Hindu Message", Bangalore.

calmly and from various points of view, in order to reconcile conflicting interests, and there is hardly any use in laying down vague general propositions and maxims or indulging in sentimental aspirations after a unity which it would be difficult to achieve in practice under the conditions of India today.

The Secessionist Conference.

It is a matter of deep regret and grave concern to us that a great leader and staunch patriot of India like Babu Surendra Nath Bannerjee should have thought it necessary to secede from the Congress and even form a party of secessionists who are in future to take their own course apart from, and even in opposition to, the Congress. And, yet, there seems hardly to be any justifiable ground or necessity for all this trouble and ado. For, in his speech as President of the so-called Moderate Conference he said in reference to the Montagu-Chelmsford scheme of Indian reform:—"We press for modifications and expansion upon the lines of the Message of the 20th Aug. 1917. Specially, do we urge this view in connection with the Government of India." Had Mr. Bannerjee attended the Special Session of Congress recently held and expressed these views, he could have easily persuaded the Congress to stop at this point and not advanced further with those who are called *Extremists*, if any such exist in India or at least among the Indians. No one who relies upon constitutional and legal methods for the carrying out of his political aims can justly be called an *extremist*. It is only those who are prepared to bring about a revolution that can deserve to be de-

nounced as *Extremists*. We regret that a man of Mr. Bannerjee's standing and reputation as an Indian statesman should have allowed himself the untrained *license* of using such an unparliamentary expression against those who recognised him as their leader till recently and with whose aims and Methods he has been well acquainted during a long course of years. Of course no one can say that he does not differ from those who still adhere to the Congress and wish to preserve it as our National institution for achieving our goal of self-Government within the Empire. Mr. Bannerjee himself states where he differs as follows:—"I will say this,—that, if unfortunately no advance is made, I trust this will not be case,—even then we shall be ready to accept the scheme as an improvement upon the existing state of things and an advance (it may be only a small advance) towards responsible Government." He says further:—"The *Extremist* leaders would reject the scheme unless the fundamental changes which they have suggested were embodied in the proposals." While we are prepared to say with Mr. Bannerjee that we, Indians, must accept whatever "improvement on the existing state of things" we can secure from our rulers—whether more or less than what the Montagu-Chelmsford scheme offers—as a concession for the present, we must continue our political agitation and the education and organisation thereby gained in the future. Moreover, Mr. Bannerjee and those whom he leads are strangely enough content to ignore the fact testified to by no less a man than Lord Morley that "no Indian was unfitted as such to fulfil the highest duties of citizenship and the highest responsibilities."

of Government." If Congressmen are not prepared to accept the "advance" made by the Montagu-Chelmsford proposals—and even Mr. Bannerjee says that it is "*only a small advance*"—it is because they realise the fact stated by Lord Morley (in the above quotation from one of his recent utterances) far more vividly than Mr. Bannerjee and his party seem to do. No doubt, all will recognise the need of probation and training in the practice of the art of self-government. But we have had already a great deal of training and probation, though we *may* want more. But the *only* right way of training us further is to entrust us with the actual duties and responsibilities of self-government. Self-government is an organism, and cannot be divided, drawn, and quartered, as the Montagu-Chelmsford scheme proposes to do. Mr. Bannerjee speaks of "prolonged preparation and laborious apprenticeship." That we have had during the last half a century of co-operation with the Government and instruction in the science and art of government as carried on in the West. What is now wanted is a transfer of the government during a probationary period to Indians, and the offering of guidance through the Viceroy and the provincial satraps. The Viceroy and the Satraps will, of course, have the right, not only of offering advice to their Ministers, but also of vetoing, once at least or even more than once, the measures adopted by them with the consent and counsel of the Legislature. Why training and apprenticeship should be understood to mean that which is given piece-meal and in one department after another is what we do not perceive! We rather think that

it is the most effective method of preventing the period of apprenticeship from yielding the fruit we seek from it. For, responsibility for government will be felt only when it is borne in full. It is hard to imagine such a thing as responsibility for a portion of the business of government, just as it is absurd to entrust the responsibility for the health of different limbs in the human frame to different physicians. What Congressists seek is responsibility for Indian government as a whole, subject to all the safeguards needed against errors or failures due to a noviciate and probation. Let the period during which the safeguards provided for exist and are actively exercised, be made as long as possible; let the Viceroys and the Provincial Governors be entrusted with ample powers of amendment, alteration, veto, counsel, correction, suspension, dismissal of ministers, &c. But let the institution of self-government be set up once for all. The precautions and safeguards above-mentioned may be made to last till the British people and parliament are in a position to feel their confidence in the Indian people and their leaders in the measure which they deem adequate for the goal they have in view. Moreover it must be remembered that, in every department of the government and in the administration of the Indian empire or the provincial governments as a whole, not only Indians, but the British in India and the Anglo-Indian community, will always, work in co-operation and coalescence,—and thus the spirit of the administration will be modern and Western. Look for instance, at the administration of Mysore. Here is an object-lesson in

what India under self-government will be. Much nonsense is spoken as to the dangers likely to beset India when it is deprived of the benefits of what is called "British rule." The rule of India under a system of self-rule will be *British* quite as much as it is now—*British in aims and methods and to a fair extent also in personnel*. When we claim self-government, what we mean is that the interests of India should be the paramount consideration, subject, of course, to the unity and safety of the Empire of which we will ever remain a part. No one imagines or desires that the British element will be kept out of the personnel of the Indian administration, either as a whole or in any of its departments. The self-determination of India has no exclusive reference whatever to the question of personnel, but only to the aims and methods of its administration, as defined above.

It is a thousand pities that Mr. Bannarjee and his followers have failed to see that the concession of piece-meal self-government will always be a serious impediment to rapid progress towards the goal of self-government in full. After years of persistent agitation, and chiefly owing to the exigencies arising from the occurrence of a world-wide war on a scale unprecedented in human annals, we have had this providential dispensation and opportunity for making an advance in Indian government. We do not, and cannot, foresee the possibilities of the future,—the courses of public opinion in Great Britain and British dominions in times future,—the cross-currents and under-currents which might become formed and determine the aims and methods of public policy in regard to the rela-

tions of Great Britain towards its dominions or dependencies or both. Our present fortune is in our hands, and the opportunity is one which may not occur again. We think that Mr. Bannerjee and his associates are moved to take their present course by the fear and apprehension that even the offer now made under the Montagu-Chelmsford scheme may, if it is rejected be with drawn. But, are they sure that this scheme at least is safe? It is the British Parliament that will have to judge what amount and kind of self-government should be given to India. No bill has yet been drafted for placing before Parliament when it next meets. When once the measure is before Parliament, it is then that we can know how Parliament will decide, and under what impulses or on what grounds? It is then, that we shall find what importance will attach to the voice of a United India. We do not care one jot about what Mr. Bannerjee calls the Centre Wing, or the Left Wing, of the Nationalist party in India. What we want is that the voice of United India should go forth. Mr. Bannerjee, in spite of his great experience and unquestioned patriotism, is *not* working for the securing of the expression of the true spirit of India,—of all India,—in all its authoritative Unity and Concord. India disunited means India discredited, distrusted, depressed, degraded, and distressed.

Our Present Situation, Social and Religious

BY

G. Ramachandra Aiyar B.A., B.L.

Price per copy Rs. 2 only.

Notes and Comments.

The Hindus always settle the sources of knowledge, and then frame their doctrine accordingly. Of course, the methods of reasoning are used in order to settle the doctrine and give it exactitude. But the sources from which they gather their knowledge are the Vedas and the Smritis. Hence, even when the Hindus differ in their interpretations of their sources of knowledge (or *pramanas*), their differences get restricted within a narrow range, for there is always available a reference to the genuine and sacred sources of their religion in order to test what is sound doctrine and what is not.—

Such an advantage is not available to Mrs. Besant, who seeks to give spiritual instruction to her flock in South India and elsewhere. In her Weekly Supplement to the "New India" of the 19th October last, she speaks of "Man's life in three worlds," and says that man "lives normally in the heaven-world, consuming the food he had brought there, and then, when again hungry he plunges down through the air into the lake we call the physical world where he gathers his food, experience, &c." Men live as men here on earth, and there is not the slightest proof that men "live normally"—or even abnormally—elsewhere. When the *jivas* go elsewhere, they shed their human body, and so cannot be called men. If by *man* Mrs. Besant means *jiva*, then there is no need to say that he lives only in "three worlds" nor is there any proof that he lives "normally" in the heaven-world. He lives wherever Karma takes him, and so it is not right to say that he lives "normally" in the heaven-world.

We are informed that Theosophical Society is interested in the matter (i.e., in what is called by a correspondent of *New India*, "the anti-touchability campaign") and through its Lodges has begun to express its opinion. How are untouchables to be lifted? The answer is,—touch them, and they will be saved. The Pulayars, Pariahs, &c., "should be allowed access to the houses of high-caste Hindus, with the ordinary hygienic restrictions, &c." Of

course, theosophists and others who are so minded can touch the untouchables and give them access to their houses. But we think that this alone will not help to raise these people. Such measures are usually lumped together under the high-sounding name of "Social uplift." But what these classes or castes require is better dwellings, more work, and elementary knowledge. It is the economic condition that determines the fates of nations, societies, and social groups. The future not only of untouchables, but also of the touchables, in India will depend on their economic gains or losses. The Brahmins are finding it more and more difficult to adjust themselves to the present economic conditions, and so are losing touch with their ancient ideals and getting rapidly transformed. Our sages have predicted that Brahmins (and also Kshatriyas and Vaisyas) will die out of the land in course of time in the Kali-yuga. Already we see signs of the fulfilment of this prophesy. The reason is that the old economic status of the Brahmins is no longer available to them. They have to enter into competition with others, and this will in the end result in getting them transformed beyond all recognition,—even in destroying their existence as an integral part of Hindu or Indian Society. Similarly, a transformation or "uplift" of the "untouchables" can best be achieved by purely economic changes and agencies. We entirely agree with the following from *Capital*:—"Agriculture seems to offer the widest and most promising future to the man of no caste, if introduced under suitable conditions as have been found in Egypt for the past 40 years." But our wonderful reformers want "reform," not "a promising future," for these people. And why? Our readers ought to know.

Prof. Ramanadha Aiyar is an educationist of experience, and so his words are sure to carry some weight. But we regret that he should have compared the ancient system of education with the modern to the disadvantage of the former. We think he has not gone fully into the subject, as he ought to have done. It is wrong to say

"that in the pathshalas more memorising was attempted to." If "more" here is a mistake for "mere," the Professor's view will be even more mistaken. We trust that the report correctly represents him, though the sentence quoted is un-English and so could not have been spoken by the Professor. The Professor ought to have carefully distinguished between the aims of the two systems. The aim of the Indian system was *spiritual*, and the precepts of the Vedas had to be followed. The Indian system did not require the Brahmin student to get up everything by heart. The Vedas had to be got up by heart, for the Vedas themselves enjoined the frequent repetition of them as an acquisition tending to spiritual improvement up to a certain point. But the students were also required to know the meaning of what they studied. It is wrong also to say, as the Professor said, that "the weakest teacher in the modern system would compare favourably with the best specimens of the earlier schools." This is a gross exaggeration. The modern teacher certainly knows some things which may not be known to the teacher under the ancient system. But we can say with confidence that even the best modern teacher can never attain to the completeness of knowledge and the solidity and profundity of the best teacher under the ancient system. The ancient system is now in its decline,—in fact the decline is now fearfully rapid, and we cannot at all judge of the system as it was even 20 or 30 years ago from what remains of it. The late Mahamahopadhyaya Raju Sastriar was a very great teacher, and his students were several of them like himself great teachers and great scholars. The great merit of ancient system was the paying of serious attention to the capacities and requirements of each student, and this great merit can never belong to the modern system. The system now existing may be suited to these democratic days, but it cannot on that account be over-estimated beyond its true worth. The ancient system had marked merit which entitle it to our respect, and under that system India produced some of the greatest ornaments of the human race. In fact their name is legion.

India can always be proud of teachers like Badarayana, Sankaracharya, Ramanujacharya, Vachiaspati Suresvara, Amalanda, Appayya Dikshita, Vidyaranya, Vedanta Desika, &c. We do not think that any modern Indian teacher in this Presidency—not even the redoubtable Professor K. B. Ramanadha Aiyar—can compare as a teacher with these giants of former epochs of Indian culture. Even in the present time, we have had eminent Indian teachers like Raju Sastriar, Ramasubba Sastriar, &c., the products of the old system of training. The modern system of training has a very great value of its own, and it is best suited to this democratic age. But we have no hesitation in saying that it can never approach the ancient system in its individual attention to the requirements of each pupil in the perfection of the training and knowledge it imparted to the best minds which came under its influence and operation.

We read in a Madras Anglo-Indian paper:—"A motorcar would be a luxury for a lawyer who peregrinates between his office and the Court, whereas, it is a necessity to a doctor who daily visits a score or so of patients far and near." So far as the doctor is concerned, there can be no quarrel. But the lawyer will demur to the statement that a motorcar is to him a luxury. In Madras, a lawyer without a motor-car hardly counts as one of the big guns, and a motor-car is one of the things indispensable for a rising lawyer. Without it, practice will go down to some extent at least, perhaps sensibly. Among an earlier generation of lawyers, an idea was once common that a lawyer without a couple of diamond ear-rings would not count. We are not sure that the present generation has outlived this idea. The motor-car, however now reigns supreme among a lawyer's necessary accessories. It fills a large place even among other's equipments. Our Madras contemporary thinks first of the lawyers, because the Anglo-Indian is terribly in dread of the "Vakil Raj," otherwise called "the oligarchy of Brahmin lawyers."

The same journal remarks in, the same issue:—"The actual birth does not count, the conditions surrounding one's advent into the world are the things that matter." Against this we set forth Lord Beaconsfield's view:—"Progress and reaction are but words to mystify the millions. *All is race.*" Heredity and environment are both equally important factors in the determination of the facts and fortunes of men,—both nations and individuals. If "birth does not count", why is the Anglo-Indian community whom our contemporary represents so much exercised about the predominance; so called, of "the Brahmin oligarchy" in South India? The "conditions surrounding" men vary from time to time. It is the race-quality that helps in adjusting the individual and the conditions to each other. When race-quality fails, the conditions, rapidly overpower the community. Or, when a superior race enters the field, the conditions, though remaining the same, do not count. Of course, the conditions also help heredity and race-quality. But, Lord Beaconsfield spoke one of the greatest of all truths when he said that "all is race." Race is the element that counts in determining what men are and what is to be their destiny on earth. "Man is the architect of his own fortune", as the saying goes.

Olla Podrida.

What news shall I give my readers in this issue? I do not know. The world is getting dull, my masters. I shall yet give you some curious bits of news. In the issue of the *Madras Mail* dated 30-10-18 the Editor thinks that the attempt to uphold the Indian systems of medicine is a part of the Varnashrama Dharma movement which again is an attempt to maintain the Brahmin domination as against the lower classes. These three things have no more connection with each other than they have with the man in the moon. But nowadays people have rather the sense of importance than the importance of sense. The Ayurvedic system of medicine is as good in its way as the Western system is good in its way. It is as much a

science as the latter. If you prefer to have it the other way the latter is as little of a science as the former. In any event the indigenous systems of medicine include also the unani system which has nothing to do with the Varnashrama Dharma. What has Ayurveda either to do with Varnashrama? No doubt the great text books of Ayurveda say that a life according to Dharma is a vital means of health. But that is not what the Editor has in his mind. He wants to kill the Ayurveda, and Varnashrama comes in as a handy weapon. What, again, has Varnashrama—to do with Brahmin domination? The four castes have no more gradations of greatness than the four quarters of the globe have. But what has truth to do with advocacy—and especially the advocacy of a bad cause?

A correspondent writing to the *New India* on 30-10-18 says that the Congress League has resolved to open Hindu temples to Panchamas and proceeds to demonstrate the wisdom of the resolution. I suppose that the C. L. will similarly arrange everything on the basis of reason. Will it kindly explain the reason for allotting an excessive percentage to Mahomedans in the matter of representation. The fact is that in matters social and political, the ideal of minimising friction and the considerations of expediency are more important than the dictates of abstract reason. Nobody will try to build new and great temples for Panchamas. But all will rush at the same gate and show their kinship of blood by spilling blood.

It seems that in Detroit there is an electric automatic coin-testing machine, which tests 2,90,000 coins and more *per diem*, picks out bad and battered coins and sorts, counts, rolls, and wraps the other coins. All this saves time—to do what?

Professor A. Keith said recently at the Scientific Products Exhibition that 13 persons out of 1,000 go up to the Universities for education in Germany, while 5 persons do so in England, and concludes:

"England, the wealthiest country in the world is the worst in her neglect of science." India! do not lose your immemorial and prescriptive right to the bottom place in the matter of education. Enter your caveat before Mr. Keith and retrieve your reputation.

There is however one bit of reassuring news in matters educational. The consort of H. H. The Raja of Cochin has opened the Trichur Educational Exhibition.

Mr. G. T. Necholas is reported to have said in his recent book: "If there is anything certain in his world it is the fact that today a nation can only be *victorious* if it concentrates all its strength upon the peaceful rivalries of life, and with that object endeavours to present the world with peace." What beautiful words? So efficiency in the peaceful rivalries of life is for the purpose of victory in the stormy rivalries death, and even in peace the rivalries must remain. The iron hand within the velvet of glove—that is the symbol of the modern Western civilisation.

45,000 railwaymen are suffering from Influenza in Germany. That, I suppose, is the real reason for Germany's becoming a slow coach. In India influenza is here, there, and everywhere. Its power is so great that schools and courts have been closed in its honour. By the bye is influenza derived from Influence? I am in the questioning mood this time.

In the last week's correspondence the correspondent supports Sri Narayana Guru's (?) interpretation that the Gita stanza चतुर्वर्ण्यं मया सृष्टं पुनश्च विभागः is against "the hereditary and peculiar observance found in overtime." I suppose, that according to him caste will vary many times a day and will appear and disappear with change of professions and habits like the events in transformation scenes. That may be Sri Narayana Guru's view and the view of those who have dubbed him so. But we find ourselves unable to accept that it was Sri Narayana's view. The correspondent does not seem to like Scrutator's

parenthetical inquiry but Scrutator is as much entitled to question the deservedness of the Guru's appellation as the correspondent is entitled to assert it.

SCRUTATOR.

The Economic Aspect of the Montagu-Chelmsford Reform Scheme.

BY PRAMATHA NATH BOSE.

I

In the announcement of August 20th 1917, the goal of the political aspiration of India is declared to be the "progressive realisation of responsible Government." In the Montagu-Chelmsford reform scheme, it is further defined as a "Central Government increasingly representative of and responsible to the people." I take this to mean that the people would be given control over the finance and the executive side of the Government when they are adequately represented on the Legislative Councils; otherwise "responsible Government" would be quite meaningless.

As much would depend upon how matters shape themselves in the future, the august authors have not found it possible to state the amount of representation that would be needed for the control, and the limit of time within which it is likely to be achieved. In order to judge of the economic aspect of the scheme, however, it is essential that we should have some idea, however vague, of the time-limit.

There are some data which enable us to form such a rough idea indirectly. Almost ever since the establishment of British Rule, its exclusive policy in regard to the higher appointments has been protested against by various British administrators, and as long ago as 1835, a statute was passed which provided that no native of India nor any natural born subject of His Majesty resident therein shall by reason only of his religion, place of birth, descent, colour, or any of them, be disabled from holding any place, office, or employment under the said Government." The noble sentiment of this statute has been reiterated in official documents of which the most authoritative is the proclamation issued by Her Majesty, Queen Victoria, in 1858 when she assumed the

direct Government of British India. Yet, it is only now that it is definitely stated by the illustrious authors, "that for all the public services for which there is recruitment in England open to Europeans and Indians alike," "a definite percentage of recruitment" is to be made in India. There is, I believe, at least one very important service—the Police—recruitment for which in England is not open to Indians. So it seems the higher grades of this department are not to be recruited in India at all. Besides, there is no idea given in regard to the Indian percentage of recruitment in services other than the Civil Service. Thirty-three per cent. of the posts in this service is to be recruited for in India now, and this percentage is to "be increased by $1\frac{1}{2}$ per cent. annually until the periodic Commission is to be appointed which will examine the whole subject." As the present Indian percentage in the Indian Civil Service is only 8.5 per cent., this means that about 1931, when the first Parliamentary Commission is likely to meet, about 25½ per cent. of the Indian Civil Service will be composed of Indians, assuming the average annual vacancies to be 60. The percentage will be a little higher, probably 27, if we take into account the number of Indians who enter that service through open competition in England. This is all one can safely reckon upon at present, for the next Parliamentary Commission may find it expedient to reduce the percentage of Indian recruitment, or may even stop it for a while.

It should be observed, in passing, that this recruitment of 33 per cent. appears to have been grossly misunderstood in some quarters. Even a veteran Indian politician of forty years' experience is reported to have said at a recent meeting:

"Now mark the great advance that is made there. At the present moment we are about 10 per cent. of the entire Civil Service. (A voice, 8 per cent.) I stand corrected. I think it is 8 per cent. Now I ask you to mark the great advance that is made here. The report says that 33 per cent. of the appointments in higher Civil Service should be given to Indians (applause) immediately. From 8 per cent. to 33 per cent. is, you must all admit, a great leap in advance. Nor is this all. Every year there will be an increase of one-and-a-half per cent. So that in ten

years this advance of 33 per cent. will mount unto no less than 48 per cent. (applause)."

The truth is, as we have stated above, that in ten years the percentage will be about 27. It may be noted that Indian recruitment similar to what is proposed by the august authors has been attempted before now. The most noteworthy of these attempts was the creation of the Statutory Civil Service. But they failed. The way in which the illustrious authors propose to remove one cause of the failure—the differential scale of pay—is ingenious. They think, quite rightly, that the "standard scales for all services should be fixed with reference to Indians recruited in India at rates sufficient to attract the best men available." But, "for persons recruited by reason of special qualifications obtained in Europe an extra allowance should be given to compensate them for the drawbacks and expenses of expatriation." It remains to be seen whether the extra allowance would not, in practice, be construed as higher pay, and whether the officers recruited in India would have the same status and enjoy the same opportunities of acquiring administrative experience as those recruited in England.

The authors rightly observe, that "it is a great weakness of public life in India to-day that it contains so few men who have found opportunity for practical experience of the problems of administration." They say further, that "it will henceforth be accepted as the duty of the European officers in the service of India to do all that lies in their power to fit Indians to take their places beside them." I am afraid, unless there is a sudden development of the altruistic sentiment to an enormous extent, of which there is no sign as yet, the majority of the European officers will find it extremely difficult to rid themselves of the bias of self-interest and of education and environment and fulfil the desire of the benevolent authors.

Now, as a preliminary step for the acquisition of administrative experience needed for Responsible Government the higher services should be Indianised to the extent of at least 60 per cent. Considering the drawbacks and difficulties of the matter, and taking the most optimistic view possible, one could hardly expect the attainment of this percentage before the concluding quarter of

the current century, that is about a century-and-a-half from the date of the Statute of 1833.

In regard to Responsible Representative Government in India such as is suggested by the august authors, the weight of authoritative opinion has hitherto been strongly against it. There are some Western thinkers who consider Representative Government to be a failure in the West.

"The professional politics of America," says Dr. Jacks, "are corrupt and debased to an extraordinary degree. . . . As things now are America is not a self-governing country except in name. The power behind the government is the political machine, which is controlled by the 'bosses' and has become a veritable tyranny. The machine is a contrivance of remarkable ingenuity which can only be compared with the inventions of Edison, and its object is simply that of depriving free men of free use of their votes. I came in contact everywhere with men who groan under its tyranny."

In Great Britain, Mr. H. G. Wells observes:

"We do not have any Elections any more: we have Rejections. What really happens at a general election is that the party at a general election is that the party organisation—obscure and secretive conclaves with entirely mysterious funds—appoint about twelve hundred men to be our rulers, and all that we, we so-called *self-governing* people, are permitted to do is, in a muddled angry way, to strike off the names of about half of these selected gentlemen." "It is pathetic, I think," says Mr. Balfour, "to hear that so many of the most earnest men in modern Europe regard the representative system as almost played out—perhaps I am putting that too strongly, but not, I think, much too strongly—and as fit now only for Turkey or China."

There are others who without committing themselves to any opinion about the success or failure of the Parliamentary system in the West consider it quite unsuitable for India. She has never had such a rare combination of culture, philosophy, experience and liberality in a Secretary of State as in Lord Morley. Yet he declared emphatically:

"If my existence, either officially or corporally, were prolonged twenty times longer than either of them is likely to be Parliamentary system in India is not the goal to which I, for one moment, would aspire."

"Is it conceivable," asks Lord Crew, "that any time an Indian Empire could exist on the lines of Australia and New Zealand, with no British officials and troops, no tie of creed or of blood replacing those material bonds?" "In India," says Lord Sydenham, "constitution-making is not studied, and I have been sometimes surprised to see colonial self-government advocated as a simple and natural development capable of early realization. I wonder if those who hold these views have any idea of what colonial self-government means."

Now, if going with the current of authoritative opinion it takes the Indians at least a century-and-a-half to obtain a reasonable share in the administration, how long would it take them to attain the goal of self-government going against such opinion? Taking the most favourable view of the matter and assuming a change in the current in the near future, I do not think it can possibly take less than two centuries, which gives us the minimum time-limit.

This conjectural conclusion is confirmed by an important consideration. Whatever the form of Government, whether representative or not, whether monarchical or republican, there can be no really responsible Government unless the people have a certain amount of fighting capacity. The development of this capacity is needed not only to resist foreign aggression, but also to extort rights, and to prevent any one section of the community from becoming too powerful. While human nature continues to be what it is, physical force, or at least the show of it, will remain a very important factor of politics, perhaps more important than representation. The English people are fairly well represented on their Government. Yet even the cultured ladies of England had recourse to physical force—nay, to even brutal methods—to wrest what they consider to be their rights from Government.

Now our people owing to the Arms Act and various other causes have to a great extent lost the fighting capacity, and it is now confined to certain small sections of the community. Its restoration is necessary for Indian autonomy. But the august authors have not made any provision for adequate military training. The solution of the military problem is likely to take a long time.

To those Indian political leaders who want to expedite the consummation of Indian autonomy, the next periodic Parliamentary Commission might very plausibly urge, that they must see that the people are properly represented before they could recommend it, for otherwise it would be the substitution of one oligarchy by another; that the proportion of representation which obtains in the United Kingdom should be taken as the requisite minimum; that there nearly a fifth of the population are qualified electors; and that India must wait until she could furnish the same proportions of eligible voters.

The Commission might further urge, addressing our political leaders:

"It is a well-known fact that your people are not generally imbued with the Western political spirit. It is confined to a very small section of them who are educated on Western lines; and unless election is to be a monumental sham, it would be extremely difficult to get together two million qualified voters at the outside now, that is to say about one-seventieth of the total population, for the whole of British India. This is the result of a century or so of English education. Making allowance for the fact that it is spreading much more rapidly now, it would take at least eight centuries to raise the proportion to that of the United Kingdom."

This gives us some idea, though extremely vague, of the maximum limit of time.

I venture to think, that before starting the Indian people on such a long, and, as we shall see later on, such a costly pilgrimage to the shrine of self-government, the august authors of the Reform Scheme should have made a searching inquiry in to their economic condition to see whether they could stand the journey, whether very large numbers of them might not perish of starvation on the way. Such an inquiry does not appear to have ever been made, or if it has been made, the results have not been published. The complaint of Sir Louis Mallet (who was for a long time Permanent Under-Secretary of State for India) that "if there is any one thing which is wanting in any investigation of Indian problems, it is an approach to trustworthy and generally accepted facts," and that he found a strong repugnance to the adoption of any adequate measures for the collection of a comprehensive and well digested set of

facts" still holds true. Even such facts as are in the possession of Government they appear to be unwilling to make public. In 1876, Mr. Dadabhai Naoroji made some elaborate calculations from which he deduced the annual average income of an Indian to be only Rs. 20. In 1882, Lord Cromer calculated that income to be Rs. 27 from data collected in a minute by Sir D. Barbour. Mr. Naoroji after repeated attempts failed to secure the publication of the data. The average annual income which Lord Cromer allows the people of India is small enough. But it is curious that a civilized and highly expensive Government—probably the most expensive in the world considering especially the material condition of the people—should not possess or publish reliable well digested data for judging accurately whether that income had been larger or smaller before 1880, or whether it has been increasing or diminishing since. Yet, it is certainly very important that we should know this. For if the impoverishment of the Indian people which has been noted by various observers, English as well as Indian, almost ever since the establishment of British Rule is still going on—and there are experienced well-informed authorities who are of the opinion that it is—an immediate measure for relieving the stringency of the economic situation is imperative, and not a constitutional reform realisable in the remotest future.

The economic condition of the people is the crux of Indian politics. Those of my Neo-Indian brethren who are striving for the control of the Government are actuated by various motives. I have no doubt that some are influenced by ambition, greed, or vanity. But I have also no doubt there are some who are actuated by selfless benevolence. They are so deeply impressed by the impoverishment of the multitude, that they wish to have the necessary power soon to better their condition. I must say, their ideas as to how this is to be done are at present of a most nebulous character. But there is no question of their goodness and sincerity.

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
Price per copy Annas 4 only,
For 50 copies Rs. 10 only.

Gleanings.

Vernaculars for the M.A. Degree.

BY SIR RABINDRANATH TAGORE.

[The following letter was written by Sir Rabindranath Tagore to a correspondent, and is published with the latter's permission Ed., M.R.]

It is needless to say that it has given me great delight to learn of Sir Ashutosh's proposal for introducing Indian vernaculars in the university for the M.A. But at the same time I must frankly admit the misgivings I feel owing to my natural distrust of the spirit of teaching that dominates our university education. Vernacular literature, at least in Bengal, has flourished in spite of its being ignored by the higher branches of our educational organisation. It carried no prospect of reward for its votaries from the Government, nor, in its first stages, any acknowledgment even from our own people. This neglect has been a blessing in disguise, for thus our language and literature have had the opportunity of natural growth, unhampered by worldly temptation, or imposition of outside authority. Our literary language is still in a fluid stage, it is continually trying to adapt itself to new accessions of thought and emotion and to the constant progress in our national life. Necessarily the changes in our life and ideas are more rapid than they are in the countries whose influences are contributing to build the modern epoch of our renaissance. And, therefore, our language, the principal instrument for shaping and storing our ideals, should be allowed to remain much more plastic than it need be in the future when standards have already been formed which can afford a surer basis for our progress.

But I have found that the direct influence which the Calcutta University wields over our language is not strengthening and vitalising, but pedantic and narrow. It tries to perpetuate the anachronism of preserving the Pundit-made Bengali swathed in grammar-wrappings borrowed from a dead language. It is every day becoming a more formidable obstacle in the way of our boys' acquiring that mastery of their mother tongue which is of life and literature. The artificial language of a learned mediocrity, inert and formal, ponderous and didactic, devoid of the least breath of creative vitality,

is forced upon our boys at the most receptive period of their life. I know this, because I have to connive, myself, at a kind of intellectual infanticide when my own students try to drown the natural spontaneity of their expression under some stagnant formalism. It is the old man of the sea, keeping his fatal hold upon the youth of our country. And this makes me apprehensive lest the stamping of death's seal upon our living language should be performed on a magnified scale by our university as its final act of tyranny at the last hour of its direct authority.

In the modern European universities the medium of instruction being the vernacular, the students in receiving, recording and communicating their lessons perpetually come into intimate touch with it, making its acquaintance where it is not slavishly domineered over by one particular sect of academicians. The personalities of various authors, the individualities of their styles, the revelation of the living power of their language are constantly and closely brought to their minds—and therefore all that they need for their final degrees is a knowledge of the history and morphology of their mother-tongues. But our students have not the same opportunity, excepting in their private studies and according to their private tastes. And therefore their minds are more liable to come under the influence of some inflexible standard of language manufactured by pedagogues and not given birth to by the genius of artists. I assert once again that those who, from their position of authority, have the power and the wish to help our language in the unfolding of its possibilities, must know that in its present stage freedom of movement is of more vital necessity than fixedness of forms.

Being an outsider I feel reluctant to make any suggestions, knowing that they may prove unpractical. But as that will not cause an additional injury to my reputation, I make bold to offer you at least one suggestion. The candidates for the M.A. degree in the vernaculars should not be compelled to attend classes, because in the first place, that would be an insuperable obstacle to a great number of students, including ladies who have entered the married state; secondly the facility of studying Bengali under the most favorable conditions cannot

be limited to one particular institution, and the research work which should comprehend different dialects and folk literature can best be carried out outside the class; and lastly, if such freedom be given to the students, the danger of imposing upon their minds the dead uniformity of some artificial standard will be obviated. For the same reason, the university should not make any attempt, by prescribing definite text-books, to impose or even authoritatively suggest any particular line of thought to the students, leaving each to take up the study of any prescribed subject,—grammar, philology, or whatever it may be, along the line best suited to his individual temperament, judging of the result according to the quantity of conscientious work done and the quality of the thought processes employed.

Modern Review.

The Inter-Caste Marriage Bill.

A NOTE BY B. RAMESVARA IYAR, B.A.

The Hon. Mr. V. J. Patel's attempt to reform Hindu Society by a stroke of the pen is fraught with grave danger to that society. Readers of the luminous articles of the Hindu Message need no reminder to bring home to their minds the vital truth that the social structure of the Hindus is indissolubly connected with the Hindu religion which scarcely lays much store by the pleasures which the satisfaction of the lower success is expected to afford to the human being. The Hindu ideal of matrimony is quite different from the ideals which assign to the marriage no higher sanctity than that of a pure civil contract enforceable by man-made laws. The purity and the integrity of the different strata of Hindu Society depend upon the married couple being selected from the particular stratum whose members possess more or less the same degree of intellectual and spiritual culture, as the result of evolution, by successive births according to the Hindu belief and the smritis and the ordinances as well as the *acharas* which obtain among the Hindus have duly recognised the importance of this truth. Men like Messrs. Bupendranath Basu, and V. J. Patel do not seem to attach much weight to the importance of this aspect of the question.

They seem to live and move and have their being in the purely material world whose real betterment, which they undoubtedly have much at heart, can only be really ensured if it could be made to rest on a really religious basis. The momentary pleasure enjoyed by the senses by one cohabiting with an other of an unequal intellectual and spiritual culture can scarcely be said to confer lasting benefit to either of the parties. On the other hand the effects of such a step are bound to manifest themselves insidiously in the deterioration of the superior nature without improving the inferior one for the obvious reason that development is an uphill work—requiring hard and earnest endeavour while degradation is an exceedingly easy process. The jealous guarding of the racial purity and the maintenance of the high spiritual ideals of the Hindus is a far higher consideration than the creating of facilities to erratic pairs to live as man and wife and the attempt to sacrifice the former consideration for the creation of the aforesaid facilities is one which cannot commend itself to a true born Hindu. Ample scope being already available for renegades to act as they please in these respects, I would deprecate any fresh attempt at a further undesirable expansion of the existing chaotic state by a mischievous piece of legislation.

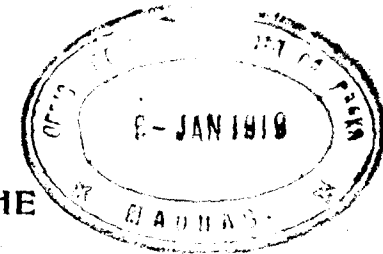
The Week.

India's share in bringing about the surrender of Turkey is fully recognised here. For example, the *Daily Chronicle* says:—We ought not to forget the very great part which India played in this achievement. It would hardly be too much to say of the later stages that British India has conquered Turkey.

We are glad to learn that Lokamanya Tilak and party reached London on 30th October, all enjoying good health. Barrister Baptista received the party at London.

The Commons has passed the second reading of the Bill enabling women to become Members of Parliament without any age qualification.

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Yani Vilas Press, Srirangam.



"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.] THURSDAY NOVEMBER 14, 1918. [No. 4.

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

VOL. III.

A Vision Of India.

TAMRAPARNI—III.

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

Thrice blessed art thou amidst the sacred streams
Of India as the holy gospel says
That in the perfect fullness of the days
The gracious Lord when He most fitting deems
To drive from souls sin's fascinating dreams
And reestablish well the reign of grace
And Dharma pure to guide man's erring ways
And bring to fruition His world-saving schemes
Will take His birth in an auspicious hour
By thy sweet waters in a village fair
And veil His Might divine in human form
And vanquish hatred by loves' sovereign power
And teach men how by righteous life and prayer
To reach Love's star above swift Passion's storm.



The Hindu Message

THURSDAY EVENING 14, NOV., 1918

The Kaiser's Abdication.

There will not be extended to the Kaiser anywhere even a particle of that sympathy which is usually felt when misfortune befalls those who have been born in the purple and occupied a position of exalted pre-eminence and power in the eyes of the world. For, he of set purpose, set into motion the forces and agencies which were to work for the fulfilment of his aims and ambitions and place him at the summit of human greatness,—at the position of the universal arbiter and lord of Europe, if not of the entire earth itself. He encouraged only such writers and teachers of youth as propagated his doctrines regarding the imperial destiny of the German people and their master and sovereign, the Kaiser. He had those doctrines so taught in the German schools and Colleges and universities as to fire German youth with the hopes and aspirations of universal Empire which he entertained and to convert them in time into fit instruments in his hands when the time was ripe for him to undertake his campaigns and conquests abroad. He adopted and vigorously carried out during several years the policy and measures, economic, commercial, military and naval, which were to place in his hands the powerful and efficient instruments needed to enable him to embark on his well-planned course of universal aggression and conquest. The German army was turned into the most fierce and fright-

ful engine of military force that has ever been conceived or brought into action on a field of battle. The German Navy was second only to that of the British and was daily advancing in its extent and capabilities till it should attain to a position of equality with it. It was well said that *Kaiser, Kultur, and Krupp* were the inseparably associated trio which were to determine once for all within a few years the future of Europe and the entire earth and all mankind, and to place the German Empire and people in a position of unquestioned ascendancy over all of them.

Having placed such ideals before his people and having conceived and completed all the plans and measures needed for the fulfilment of his ambitions, the German Emperor—the most soaring of the world's idealists—was waiting for a suitable opportunity for taking the field at the head of the wonderful engine and marvellous organisation he had raised. Meanwhile he had caught both Austria and Italy within his toils by the cunning and fascination of his trained diplomatists. They became enthusiastic members of the Triple Alliance of the Central European Powers, and were to be ready and prepared to follow him at his beck and call whenever he chose to declare war against the other states and powers of Europe.

He gave the world many instances of his preparedness to embark on his mission when the suitable opportunity offered for it. His browbeating of the Chinese Government and his spoliation of Wei-ha-wai, his lead of the European concert for the suppression of the Boxer rebellion, his notorious telegram to President Kruger, his browbeating

of France during the Moroccan crisis still fresh in our recollection, &c., were all intended to prepare the mind of Europe and, in fact, of all mankind for the achievement of his magnificent array of victories over land and sea whenever they occurred. The bumptious tone which he assumed in reproving Prince Ching, the Chinese envoy, when he went to Berlin to offer apology on behalf of the late Chinese Emperor for the murder of the German Ambassador by a thoughtless Peking mob was another exhibition of preternatural conceit and consciousness of pre-eminent power of which the world did not fail to take due notice.

It was at such a juncture that the untoward incident at Serajevo occurred in 1914, and gave the German Emperor the opportunity for which he had long been waiting. Austria could have, by negotiations, obtained every satisfaction which was needed to allay the irritation and compensate for the insult and injury caused to her. There were not wanting the great personages or Powers ready to offer their good offices for securing to her the reparation she needed or deserved. But the Kaiser and his minions were at the back of the aged and imbecile Francis Joseph and his foolish advisers who had already become the German's willing tools. Austria—and then Germany, as a matter of course—declared war against Russia and France, her ally. The one error committed which ought not to have been and which has made the well-laid plans and which has made the well-laid plans of Germany "gangagley" was committed under the promptings of the arch enemy,—viz., the violation of the neutrality of Belgium. It brought England in to the war and on that

day, the Kaiser's cause was lost. The declaration of war by England on August 4th, 1914 was the fatal event which was to prove the Kaiser's eternal ruin and disgrace. The Kaiser might, at one moment, have escaped the fate which has fallen him. When the Russian debacle and the revolution following on it occurred, events seemed to be preparing for a turn in his favour. But the fatal bumptiousness and conceit which had been the Kaiser's moving impulse to his activities and plans of aggression induced him to provoke and defy America to his threat of unrestricted submarinism. He found a Tartar in Dr. Wilson, and America's ready entry into the field sealed his fate for ever.

We are fully conscious of the magnificent courage of the German soldiers on the battlefield and of the brilliant and marvellous strategy of the greatest masters of warfare in modern times which the German generals have shown themselves to be. For four years, they have led their armies with skill and success, and they have on the whole had a victorious career. But what little admiration they are entitled to for their strategy and their organisation and their victories they have lost by their savage and barbarous atrocities on land and sea. We are conscious that belligerents are apt to give exaggerated accounts of the doings of their enemies. Still we have little doubt that, from what we have read of the happenings in Belgium and France, the Germans have been guilty of horrors by which they have disgraced themselves for ever in the eyes of human civilisation and culture. This opinion we can only alter or modify when a thorough

inquiry has been made after the conclusion of peace and resulted in exonerating the German army and its commanders and generals. We think there is little chance of the happening of such a vindication, and till then we are entitled to hold the opinion we have formed.

From what we have said above, it will be easy to see that William, the German Kaiser, has proved one of the most ambitious men in history, perhaps the most ambitious of all. He conceived the plan of making himself the supreme head and potentate of all Europe and even of the entire earth, and he laid his plans well and thoroughly in order to gain his object. Had he waited another 10 years and made his organisation still more perfect we do not know what might have happened. As it is, he came at one time very near to the accomplishment of his aim. It was fortunate that England under her great Minister Mr. Asquith, early realised the danger to the Empire resulting from the German declaration of war against France and Russia. From that moment William's game was lost. What hope still remained to him became futile when he foolishly provoked America in the way already mentioned and brought her, too, into the fighting line to make up for the dropping out of Russia from it owing to her Revolution and misfortunes. William's witless ambition made him play for the grandest of all stakes, and he has proved as he deserved to do, the most lamentable

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "The Hindu Message", Srirangam.

and shameful of all failures. That, we think, will be the judgment of history on the most sinister and bumptious of the small men who have attempted to play a great part in the world's affairs.

Sir John Hewett on Indian Reform—I.

The "sundried bureaucrat" is a character well-known to us in India,—in fact, we see it here, there, everywhere. It is the divinity enthroned in India,—like a Kali or Siva in its *Ghora* or terrific aspect. Add to its well-marked and well-known harsh and dark features, the characteristics of a Rip Van Winkle,—and we have the typical Indian Civil Servant in his retirement. Such a person we have in Sir John Hewett, and he has come out with a criticism of the Montagu-Chelmsford Scheme of Indian Reform. *The Madras Mail* calls his paper a "weighty criticism." We shall offer a criticism of this "weighty criticism" in order to see whether the "weight" of the pamphlet in which the criticism is offered is worth at least the value of the paper expended in its production. We are not surprised that our Anglo-Indian contemporary in Madras does not call it a *valuable* criticism, but only a *weighty* one. Weight and value do not always go together, and it can surprise no one to find that they do not co-exist in a criticism offered by a retired Indian Civilian like Sir John Hewett.

In the first place, Sir John Hewett says of the pronouncement of the 20th August 1917 that he "regrets that such a pronouncement was made when the pre-occupations of the war were engaging every one's interest." All sorts of announcements and even

resolves were and are being made daily in Great Britain as to what is going to be done by the English people and Government after the war. If we take any English magazine or newspaper, we shall find that all sorts of topics and affairs continue to engage men's attention in Great Britain. The life of the nation has gone on, even though the war has been its chief interest and concern. Irish affairs of all kinds, Irish Home Rule schemes, and Irish rebellions have frequently engaged the attention of the Ministry. The present and future of Mesopotamia and Palestine have engaged the attention of the Government, as also the concerns of the Empire of all kinds which came up before the Imperial Conference or Cabinet which only recently assembled in London. The maximum—"Business as usual"—was proclaimed immediately after the declaration of war against Germany, and it has been steadily adhered to, though of course the varying phases and fortunes of the war might have, to some extent at least, influenced the amount and kind of attention paid to the "business" of the Empire and of the British Isles from time to time. Why Indian "business" and administration should have been attended to as usual, but only the demand for self-government and responsible government must be ignored, only the heart of a retired Indian Civilian can imagine. Moreover, the Viceroy of India must have been consulted by the British Ministry before making the announcement of the 20th August 1917, and both the Ministry at the centre of the Empire and the Government of India resolved in concert that the time had come for making the announcement and could not be postponed. Sir

John Hewett ought to have been able to see, if he had had the vision needed for it, that the announcement would not have been made if there had been no necessity for it. Every schoolboy knows why the announcement had become unavoidable. The conditions which had led to its being made are or ought by this time to be, a part of the mental equipment of every one who has even a superficial knowledge of the affairs of the Empire and of the world. The preparations which have daily to be made for the prosecution of the war and all other "pre-occupation" entailed by it could not stand in the way. But Sir John is evidently unaware of them, owing to his profound sleep in retirement after bearing the burdens of his bureaucratic labours and regime in India. He rouses himself now, or is roused, to a perception of what has transpired in the world. There is at least the Indo-British Association to do its self imposed task of preventing the march of events in India, and so Sir John Hewett might well have continued his slumbers without any serious consequences to the cause he advocates. Still,—he has chosen to come forward and has to be reckoned with.

Sir John Hewett lays down the first proposition that "that form of government (*i.e.*, responsible government) will only be suitable for India when it has become the best form of government for the people, and they have become fit for it." A government must be set up and brought into working order if the people are to suit themselves to it. We have had the present government of India for some time. Would the people have suited themselves to it or become fit

for it, if it had not been set up here by our present rulers? *Secondly*, Sir John Hewett says:—"The scheme seems to proceed at a much faster rate than that announcement (of the 20th August 1917) contemplated. Our reply is that retired Civilians like Sir John are no longer in touch with the present conditions in India, and so the scheme "seems" to concede much. The truth is that every one in India is satisfied that it does not go far enough, and we have no doubt that important changes and improvements will be introduced when the British Ministry and Parliament take up the question in right earnest and deal with it in the spirit of practical statesmanship. *Thirdly*, Sir John lays down that "British rule cannot be administered through Indianised services." Here is the real secret of the opposition of men like Sir John Hewett. He frankly declares that the scheme proposes to "hand over the Legislative Councils to the educated classes" and that, therefore, "the chief elements of British rule must inevitably be eliminated." But he forgets that the "education" received by the educated classes has now been in existence for over two generations and has completely transformed their aims, aspirations, ideals, and methods of life and work. Moreover, it is the educated classes that have largely shared in the work of legislation and administration. The bureaucratic civilian official enjoys all the honours and emoluments of office, and enjoys also the enviable position of "assuming the god" whose very nod is enough to transform the entire Indian world over which he is set like some Roman dictator by the fiat of almighty Providence. No scheme of reform can "suit"

India which does not enable "educated Indians" to share the work of initiative in Indian legislation and administration with Englishmen. So long as the latter alone rule India as bureaucrats and dispense gifts to us in the spirit of an almighty providence, India is bound to suffer the economic and moral ruin which has gone on for years. Bureaucratic administration and economic exploitation are the two great evils of the present system of rule, and the agitation of more than a generation past is directed towards the getting rid of them. Sir John Hewett and others of his ilk may be assured that the spirit of Indian administration will remain *British*, even though Indians will more largely than hitherto share in the work of initiating Government's measures. Sir John Hewett says that Indians will "rule according to their own methods, and not according to ours." Our reply is that their *methods* will remain the same, but their *aims* will be different. For, in Indian economics, the aim of Indians will be to assist the growth of Indian industries, while Indian bureaucratic rule wants to help the foreign manufacturer to dump the land with the cheap products of Western industry. The Indian bureaucrat long allowed even the Germans and Austrians to profit at the expense of the Indian manufacturer. If this one fact is remembered and its true significance realised, all fairminded men will be convinced that the present rule is *not*, and has not been *British*. In this connection, we may mention a fact within our personal experience. In 1886, a German came to Kumbakonam to study the conditions of Indian dyeing industry, and the result was to destroy

it by the introductions of cheap aniline dyes within a few years. Had Indian administration been "*Indianised*" not bureaucratic, the German exploiter would have been expelled. The truth is that the Civil Service administrators of India have not justified the trust reposed in them by the British people and Parliament. Hence, the time has come for them to make way for a system which will seek to advance Indian interests. The Indian people feel confident that a democratic system of rule can alone save them. Autocracy has failed all over the world, and the autocracy of the Indian bureaucrat has proved the most miserable and the most unendurable of all forms of autocratic rule. The Indian people wish to take their place among the self-governing Communities of the Empire, and to have the same opportunities as they have for self-determination and for self-expression.

Notes and Comments.

Mrs. Besant, speaking at Guntur, is reported to have said (*vide The Hindu*, dated November 6 1918) that "spirituality was the road of her greatness and out of her religion grew a sense of her unity as a nation. The revival of the different religions was only a sign of her awakening." All these are important statements, and are worth a critical examination. They are often bandied about in the course of discussions now constantly proceeding and are differently understood by different men and schools of opinion in the land. There is much misunderstanding abroad, and cross-currents of opinion and practice exist and bring about conflict of feeling and interest.

What is "spirituality"? Is it the same or different from the "religion" which she immediately speaks of? The former is called the "road" to greatness, and the latter is said to have brought about "sense

of unity." How are the four ideas—religion, spirituality, a sense of unity, and greatness—to be arranged in order of causation? In the absence of explanations of each of these terms and of the filiation of ideas conveyed, it is difficult to understand the mind of the speaker. One whom different men follow on different grounds places the same set of ideas before them from one and the same platform. But large, vague and disconnected or disaffiliated statements like these when placed in juxtaposition and sent into circulation through the medium of newspapers, can only cause confusion and misunderstanding.

When Mrs. Besant says that "the revival of the different religions was only a sign of her awakening," she evidently refers to her (India's) oft-repeated claim that Theosophy or occultism is the common foundation of all religions, and that through the labours of the Theosophical Society, the truths of occultism have been made known to the world in the form of lectures, tracts and books,—and also that certain individuals of various Indian religions have joined the Society or come under its influence. But these are a few in number,—only a very few. The large majority of English-educated men keep strictly aloof from the society and its studies or efforts. The Pundits of India have repudiated the methods and principles of Theosophists, and the masses of our people know nothing of them. Where, then, is the "*awakening*," spoken of by Mrs. Besant as due to Indian religious revival? Mrs. Besant ought to be careful against making random statements like those which get into currency and do much harm to the cause of truth and common sense.

Women in Great Britain have not only become voters, but are also soon to become M. P's. Several millions of voters will thus be added to those having the suffrage. Everywhere women will be enabled to secure election as M. P's. The conservative and phlegmatic Britons who long opposed the admission of women as voters

or M. P.'s has, out of gratitude for their services during the war, sanctioned it. The Indian people, too, will owe their first steps in political freedom to their war services. So both British women and the Indian people who are peaceful by instinct and also by evolution owe to war their higher their political rights. Will they use their newly-gained rights for the promotion of peace or War? Who will answer, and how and on what grounds?

It seems a pity that, in the strife of the forum, the past gains of women's evolution should be wantonly sacrificed. The Hindu sages separated altogether the sphere of women's work from that of man's and this has conduced to peace. But the Kali age is one of strife, and men and women are equally found to welcome opportunities of entering into competition for the same objects and aims. Our sages' predictions regarding the tendencies of events are fulfilled, but the loss to the human race will be great. The wilder section of the modern Indian groups of women will soon begin to cry out for votes and seats in the Indian Legislature, supported by our reformers and philosophers. Already the chatter boxes and scolds are out into the air screeching and scowling at our men's ways and views.

So long as the Western jingo is abroad we can have no rest, the world will have no peace. Herr von Kulmann—what a name, unpronounceable and unmentionable?—said in June:—"We desire to have oversea possessions corresponding to our greatness, wealth, and proved colonising capacities. We wish to have the possibility of freedom for carrying our trade on the free sea to all continents." The "free sea" proved our ruin. Let each sea be reserved for the land which it surrounds, and then all trouble will cease among nations. The Frenchman has coined the phrase, "*the bete humaine*," and the leading French novelist of the day frankly treats man as a beast, nothing more nor less. The unspeakable German with his boast of the "mailed fist" is a brute, but he will attempt to become

human if he is confined to "Mitteleuropa." Our sages wisely confined us to the area between the "abode of snow" and the southern sea,—and thereby they made us men. All other communities in the world have to learn the same lesson, if they wish to discard "the ape and the tiger" in man. Let us hope the German colonies will be reserved to the natives who have long inhabited them. This is true civilisation. *Sarajya, Svadesa, Svadharma*, and so on. Let no one poach on his neighbours preserves; let all have self-determination. This is wisdom. This is truth. This is the essence of the wisdom and truth that we call Sanatana Dharma. If once again colonial aggression and exploitation schemes are to be permitted, then will come on in due time another Armageddon, and a repetition of trouble for humanity.

A writer in an English review says of man's soul:—"It is more probable that that which is to survive for all time should have existed for all time than that it should have a finite beginning." This is the most elementary fact in the Vedanta. Sri Krishna taught it to Arjuna in the battle-field of Kurukshetra, and the Hindus have never lost sight of it. Buddhism attempted to overthrow it by teaching the philosophy of change,—by teaching that there no eternal self, but was defeated and driven out of India. The Christian idea that the human soul "is propagated directly from Adam who contained within himself the mental as well as the physical germ of all humanity" is now dead and buried,—for the same writer says:—"the existence and consequently the paternity of Adam having been now regretfully discredited by his most respectable theological descendants." But how are we to account for the growing interest of Europe in Buddhism? Even in England we are assured that "a large number of people are very much interested in Buddhism." We can easily understand why there is an "excellent literature on the subject Buddhism" in German. After the coming downfall, it would, we trust, be some consolation to the Kaiser and his brutes that they are not everlasting souls,

but dying and transient *skandhas* or confections or collocations of particles of matter. It would be easy to find missionaries in India who would be glad to serve under the future government of Germany as teachers of Buddhism. Of late there has been a good deal of Buddhist preaching in South India, and we ought to be able to send forth competent men to Germany and offer to its people the gospel of redemption they will soon need,—the truths regarding the origin of sorrow, the extinction of sorrow, &c.

The organ of the Madras Zemindars says:—"The Special Congress and the Moderate Congress (?) may pass resolutions, but it is the opinion of the people that must count." Whence to obtain "the opinion of the people?" The Zemindars have the *Aristocrat* at least to help them. What does the editor of the *Aristocrat* suggest as the proper organ for knowing "the opinion of the people"? He says that "the Non-Brahmins have declared passive resistance." Everywhere our people—both Non-Brahmins and non-non-Brahmins are dying of hunger and disease,—and all who do so are to be congratulated,—for not only "they will not appear before the Franchise Committee" in pursuance of their resolution in favour of passive resistance, but they will not put up with any measure of political reform. Their "opinion" has been once for all declared, however, at least to their own satisfaction, and it "must count" in the right quarter.

Olla Podrida.

Fortunately for us the rains have come down in plenty and are washing off influenza into the seas. We hope that the waves will not wash it ashore again. A correspondent to the *Pioneer* says that the universal epidemic of influenza may be due to the poisoning of the atmosphere by the continued gassing during these five years of war. But when has war taken note of remote results? It is blind to everything except to the immediate results. It can never see beyond its nose especially because whatever its breath falls upon is blasted.

How did the rains come? The Mahomedans assembled at the Egmore tank in solemn prayer would say that the rains came in answer to their prayer. Is it so?

Meantime events are moving fast in Europe. King Boris has fled. King Karl has moved out with furniture, food, money, and jewels, providing against a rainy day. Tisza has been shot. Thrones and crowns and sceptres and other shining emblems and insignia of royalties, sub-royalties, sub-sub-royalties, etc. etc. etc. are tumbling down and

"In the dust are equal made
With the poor crooked scythe and spade"

The Moderate Conference has come and gone. The Editor of *New India* has held up to ridicule the description of the Moderate Party as the Central wing. We have mixed phrases as we have other things mixed up in these days. We therefore mind central wings and terminal centres. The value of news as purveyed in newspapers may be gauged from the A. B. P.'s caustic comment that many leading men attended the conference by telegrams and a correspondent's description that the conference was attended by a microscopic minority, that those who sat in the subjects Committee were "a pack of callow youths," and that a strange story is going round that the resolutions were all cooked up elsewhere. Is this an immoderate estimate of the moderate conference?

Next we have the Railway Conference. If railways confer and trains meet, what follows? A casualty list. Hereafter let each train keep to its own line. Why should there be this spirit of Conference even among trains?

The hackney carriage drivers of Delhi have gone on strike. That I suppose is because strikes have become hackneyed now all over the world.

My friends, the A. P. I has thought it fit to wire for our information that Coorebbai, the wife of a mendicant named Premadas, was robbed of jewels worth Rs. 2470 and cash to the extent of Rs. 979. What does the wise man say? Beg, borrow or steal? Premdas did the first two things and an unknown friend of his did the last.

The *Feast of youth* has come out. Where are the youth? By the bye I have got a doubt. Which is the Feast? Who is the youth? Is the feast the dainty dish of newspaper boom set before the youth?

The Madura T. S. decreed on 6-11-1918 the abolition of untouchableness. The Indorestate has attained the beatitudes of civil marriage and divorce (the glory of motion and the vision of sudden death. Mr. Chunilal Mukerjee lectured on 10-11-1918 at Madras on "Divine Love" How it works at the Upasana Mandir." On the same day *Manava Dharma* (a new dharma newly discovered) was expounded at Washermanpet just as *Brahma Dharma* was expounded at Georgetown. The National Prayer Union prayed with all its might at 29 (Upstairs) Strotten Muthayya Mudali Street. Yet scoffers say that India is backward.

I forgot to tell you that the Bombay Municipal Corporation is going to have women councillors.

The latest in aviation is an aeroplane controlled by wireless on the ground. It is crewless, weird, mysterious.

SCRUTATOR.

Our Present Situation, Social and Religious

BY

G. Ramachandra Aiyar B.A., B.L.

Price per copy Rs. 2 only.

The Bhagavad Gita.

With an English Exposition
By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA II.

(continued.)

देहि नोऽस्मिन् यथा देहे कौमारे शैवने जरा ।

तथा देहान्तरप्राप्तिर्भीरस्तत्र न मुह्यति ॥

As the soul has in this same body the states of childhood, youth, and old age, even so it gets another embodiment. The wise have no illusions in this matter.

NOTES:

1. This is a very important verse and hence this is the proper occasion for the consideration of the nature and excellences of the Indian doctrines of the immortality of the soul and of the reincarnation or transmigration of the soul. Some religions teach transmigration but not immortality; others teach immortality but not transmigration; and yet others recognise and teach both but not the soul's *Sachchidananda swarupa*. Our religion with its full unitive vision of truth has taught us all these three blessed truths,

2. Sri Sankaracharya says that this verse shows by reasoning the truth of the immortality of the soul as stated in the previous verse.

3. देहि नः The word itself shows that the soul is the lord of the body and that the body is its object of ownership. The affix इति denotes this.

4. The singular in देहि नः is explained by some Advaitic commentators as showing that there is no plurality of souls just as the plurals used in the previous verse are explained by some Vishishtadvaitic commentators as showing the plurality of souls. Both the attempts are due to misplaced and misdirected zeal. This is not the context dealing with the Oversoul and its relations to the soul: That portion of the doctrine comes later. Here the Lord combats Arjuna's initial and basic

misconception in regard to the nature of the soul.

5. Sri Madhusoodana points out that the Lokayatikas say that there is no soul apart from the body, that even in ordinary parlance we say, "I am stout" or "I am fair" indicating thereby that the soul and the body are not separate, that we talk of Devadatta's death and not the death of Devadatta's body, that hence doubts arise as to the separateness of the soul and the body and as to the certainty of the soul not dying with the body, and that hence the Lord has given us the truth contained in this verse to dispel such doubts.

6. The Lord has given in this verse one of the most telling proofs of the separateness of the soul from the body and of the certainty of its not dying with the body. The body of a child, the body of the same child as youth, and the body of the same child as an old man appear to all as utterly separate and diverse. Yet the man himself realises that he is the same and can never be convinced to the contrary, despite what his images, or photographs, or portraits may show or what his friends and observers may say. The three states (अवस्थात्रय) of childhood, youth, and old age are non-simultaneous and contrary to one another (परस्परविरुद्ध). But the same personality feels: "I was the son of Devadatta I am now the father of Yajna-Datta." If the sense of personality in the body of the child was a necessary result or effect or even concomitant of that state of childhood, there could not be this प्रत्यभिज्ञा or awareness of identity of personality. That sense of personality would have made room for an utterly different sense of personality appropriate to the body of youth or to the body of old age. There cannot be the link of memory if there is diverseness of personalities, any more than I can remember what you experience. Can you eat sugar and I revive the memory of its taste in me? Hence this telling illustration brings home to our minds with all the emphatic power of self-revelation the great truth of the separateness of the soul from the body and its continuity and immortality as opposed to

the disconnectedness and mortality of bodies. A new body should not create doubts in our minds about the soul's immortality any more than the diverse bodies of childhood, youth, and old age can cause such a doubt in our minds.

(To be continued).

The Economic Aspect of the Montagu-Chelmsford Reform Scheme.

BY PRAMATHA NATH BOSR.

II

The complexity of the machinery of the Government and its expenditure have been increasing apace. In 10 years, between 1901-2 and 1911-12, it rose from £59,681,619 to £78,895,416. The machinery is only a means to an end and that end is, or should be, the welfare of the people. The value of the machinery is to be tested by the amount of its contribution to that welfare. I know of no truth which is more obvious, but which, nevertheless, is more disregarded in Governmental circles, and in circles in any way connected with the Government. The expenditure of the Municipality of the town I am living in (Ranchi) has gone up in ten years from Rs. 71,038 to Rs. 1,37,100, and the incidence of taxation has risen from one Rupee, one anna and ten pies to two rupees, three annas and two pies per head. But the death-rate has been increasing as steadily as the expenditure and the taxation. The operations of our Municipality exemplify in a small scale those of the Government.

I have got a garden in which irrigation is effected by a rather ingenious, though somewhat primitive, lever arrangement called *Latha*. If I substitute a hand-pump for it, and then have a steam-pump and go on increasing the machinery, I would no doubt get kudos in some quarters as being very progressive and up-to-date. But unless I could afford to keep a show garden, it would behove me to consider whether the investments on the machinery would be remunerative, at least in the near future. The consideration would be much more imperative if I held the garden in trust for a community of poor people who depended for

their subsistence upon it. Our Government, however, goes on lavishly spending the hard-earned money of the multitude upon the expansion of its multifarious departments without apparently making any inquiry as to whether the departments are doing them any good or not, whether while the machinery of the administration is being expanded and amplified after the Western fashion, the vast economic gulf which separates them from the Westerner is being bridged or not. The Government with its numberless departments and the prosperous classes of new India consisting of zamindars, lawyers, money-lenders, etc., may be compared to an immense reservoir fed by various channels through which flow the resources of the people. For the betterment of their condition one of two things is necessary—either the supply at the head must be increased, or the tank must be made shallower.

We have no indication of either in the Report under review. The announcement that in all the services now recruited from England there is to be "a fixed percentage of recruitment in India increasing annually" is certainly welcome. But whether it will give any economic relief will depend upon (1) whether the numerical strength of the services is to be increased or not; (2) the amount of the "expatriation allowance" to officers recruited in England; and (3) the aggregate amount of the extra pension of Rs. 1,000 suggested for services other than the Indian Civil Service. It is possible that the economic relief afforded by Indian recruitment may be more than counter-balanced by increase in the number of appointments and by extra expenditure under (2) and (3). Besides, the Scheme carries within it the seed of increased taxation. The political leaders of New India have for sometime past been very keen on Education and Sanitation, especially the former. A bill for compulsory education was introduced into the Imperial Council sometime ago, and attempts towards it are being made in the Provincial Councils. Now both Education (except collegiate education) and Sanitation are among the transferred subjects. Funds for them, however, would be available only after satisfying the claims of the Government of India and of the Provincial Government in regard to Reserved Subjects. The Indian political

leaders would not have the funds needed for the spread of education and for carrying out any comprehensive scheme of sanitation without having recourse to taxation.

Confining ourselves to education alone, let us see what this means. As we have seen above, a century of education on Western lines has produced not more than two millions of people imbued with the Western political spirit, and that at the present rate of educational progress it would take at least eight centuries to raise a respectable number of more or less qualified voters. In order to cut short the probationary period of Indian autonomy, the Provincial Councils would make vigorous efforts to spread Western education. I have elsewhere ("Illusions of New India") dwelt upon the baneful results of the propagation of such education. But assuming its desirability on political grounds, let us see what the acceleration of its speed means. The expenditure on education provided from public funds derived by taxation now aggregates over £ 4,000,000. For the accomplishment of the object of our political leaders to anything approaching tolerable satisfaction the expenditure would have to be increased very largely. The extra expenditure would have to be raised by taxation, which means that the incidence of taxation per head would have to be vastly increased. But there is a considerable body of weighty opinion that the limit of the capacity of our people to bear taxation has long since been reached. Sir C. A. Elliott observed when he was Settlement Officer, North-Western Provinces: "I do not hesitate to say that half our agricultural population never know from year's end to year's end what it is to have their hunger fully satisfied." Sir W. Hunter said in 1879, that "the fundamental difficulty of bringing relief to the Deccan peasantry is that the Government assessment does not leave enough food to the cultivator to support himself and his family throughout the year." He estimated that at least a fifth of our population lived on the brink of starvation. We have no evidence to show that matters have improved since the days of Elliott and Hunter. On the contrary, the greater frequency of famines, the enhanced indebtedness of the peasantry, and the increased ravages of disease tend to show that they have been going from bad to worse, and that

the vitality of our people has been steadily diminishing. Any considerable addition to taxation would mean their bleeding to such an extent as to leave but little blood in them to enjoy Responsible Government when they get it. The Government would then be responsible to a community of paupers and imbeciles preyed upon by tax-gatherers and usurers.

We thus see there is no prospect of any attenuation of the capacity of the reservoir which is fed by the resources of the people. On the contrary, it is likely to be considerably deepened. Let us see what chance there is of augmentation of supply at the head. One of the measures strongly advocated by good many of my Neo Indian compatriots is the adoption of a protective tariff for the development of Indian industries by Indian agency. But the august authors point out, and quite rightly, that the effect of tariff would be, "that these industries will be largely financed by foreign capital attracted by the tariff." It is not foreign capital only that would be attracted, but foreign agency also, and the result of tariff would be enhanced drain on the resources of the people for the benefit of foreigners. Foreign capital would be welcome only if it could be utilised by native agency. But there is no chance of that, as foreigners are not only immensely wealthier, but are also vastly superior in technical and commercial experience.

The illustrious authors are conscious of the importance of the question "whether the general level of well-being could not be materially raised by the development of industries," and they devote one whole section to its discussion (pages 156-160). They appear to depend upon the following measures as calculated to bring this about:—

1. "That the Government must admit and shoulder its responsibility for furthering the industrial development of the country."
2. Extension of technical education, and "expansion of the technical services of the country."
3. "Provision of increased facilities for banking and credit."
4. Spread of education which is needed "to inculcate a higher standard of living among labourers, and "so to secure a continuous supply" of labour.

As a matter of fact, Government has already admitted its responsibility and been trying during the last three or four decades to further industrial development. As long ago as 1881, Lord Ripon said in his address to the Delhi Municipality: "Yes, gentlemen, we do desire to avail ourselves of native industry to the utmost possible extent..... it is a part of our policy that we should endeavour to encourage industry and develop it to the utmost of our power." Since Lord Ripon's time promotion of indigenous industry has been the declared policy of the Government, and Lord Curzon instituted scholarships for the technical education of Indians abroad. During the last two decades private effort has enthusiastically co-operated with that of the Government, and various institutions for scientific and technical education have sprung up maintained by the State and by the munificence of public-spirited individuals. Besides, hundreds of our young men have been receiving technical training in Europe, America and Japan. But the result so far has been highly disappointing. Industrial development has, indeed, been going on apace lately especially in regard to mineral resources, but it has been effected mainly by foreign capital and foreign agency. That the betterment of the material condition of India chiefly depends upon her industrial development by indigenous agency is now generally recognised by my countrymen. And I know many with whom this recognition has not been confined to speeches and writings, but has been translated into action. But except in the Bombay Presidency, their endeavours have generally ended in failure. I have in my "Illusions of New India" (Ch. IV) tried to probe the causes of this failure. The most important among them is want of capital. Outside the Bombay Presidency there is but little of it available for industrial ventures on modern methods. The hoarded wealth of India is now a myth. Western enterprise has been attended by numerous failures. In mining ventures I doubt if even ten per cent. of the propositions taken up prove successful. But the Westerners being immensely wealthy the loss is but little felt by them. What the loss of a few lakhs is to them, that of a few hundreds is to Indians. Industrial development on up-to-date methods is mainly a question of capital. How can a community

the average annual income of whose members does not exceed two pounds compete successfully on equal terms with one the average income of whose members is more than twenty-one times as much and who, besides, have three quarters of a century of technical knowledge at their back, and are endowed with superior industrial qualities the result of the operation of physical and other causes for many long centuries?

Extension of technical education would no doubt provide employment for a number of young men in the technical services of the Government and in the subordinate establishments of the industries conducted by foreigners. But, under existing conditions, we cannot reasonably expect any large measure of industrial development by indigenous agency. The authors say they have been assured "that Indian capital will be forthcoming once it is realised that it can be invested with security and profit in India; a purpose that will be furthered by the provision of increased facilities for banking and credit." I think the increased facilities would benefit the Westerners a great deal more than the Indians. The jute mills and the coal mines of Bengal, the petroleum wells of Burma, and various other industries have demonstrated that capital can be invested in them with as much security and profit as can be expected from any industries on modern methods. No Government could carry the demonstration further or guarantee greater security or larger profit; yet, how much Indian capital has been invested in them? Government has for sometime past been in a way pioneering two of our largest industries, mining and agriculture, through the Geological Survey and the Agricultural Departments. But whatever benefit has accrued from them has been derived mainly by foreigners. There is no question of the potentialities of Indian industry. But their development by foreign capital and foreign agency adds but little to the wealth of the country.

(To be continued.)

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
Price per copy Annas 4 only,
For 50 copies Rs. 10 only.

Answers to Questions by the University Commission (Calcutta).

(BY A MADRAS PROFESSOR).

[Note.—The answers to the questions are not given in the order in which the questions are issued. The continuity of my answers depends, therefore, on the order that I have adopted in setting forth the answers.]

QUESTION I

The existing system of University Education affords opportunity only for a barely intellectual and theoretical training and even that only in certain directions. Although the standard of certain University examinations in Madras is exceptionally high, a pass in such examinations does nothing more than merely entitle a person to a certain diploma, which is, in most cases, of no use whatever in the public life of the holder of the diploma. It is not enough if University Education gives training to a person upto a certain stage, then to lose sight of him for all time. Under the present system of University Education in this Presidency, the University plays a very minor and almost unimportant part in the real making of our men. We want not merely thinkers, but also strong men who will be ready to translate their best and highest thoughts into action. We get a sort of intellectual training, no doubt, but it has no relation to actual life. University training has thus no human interest at present attaching to it. The lack of human interest in it specially exhibits itself in the most injurious effects of the present mode of conducting examinations. My answer to later questions will further deal with these points.

QUESTION VI

For service to and advancement of India, if that is really the aim of University Education on its practical side, as it ought to be, we should have not merely the sciences and literature taught in our Universities, but we must have practical training given to students in all departments of human activity, from Divinity and statesmanship down to the capacity to till lands scientifically and grow corn on a large scale by the use of scientific methods and appliances. A University need not necessarily confine itself merely to theoretical training in

sciences and arts, and need not necessarily have only a cultural value. The word culture itself involves a practical application of the theoretical knowledge.

The needs of India are exactly the needs of any other civilised country in the world, and if India cannot get the highest possible theoretical culture and the best possible practical training in all departments of life under British suzerainty, she can never hope to get it in the future. We want a combination of thoroughly British methods of training with the American methods of organised co-operation in all lines of activity. But we must be saved from the methods of Japan, which have taken away all the stamp of genuine nationality in the Japanese people.

It is said generally that "East is East and West is West," that the Britisher is essentially practical, while the Indian is by nature and tradition reflective. This is absolutely false, in my opinion. The Indian is and can be as practical as a Britisher, if proper training and sufficient opportunities are given to him, while the Britisher has also shown high thinking powers. In fact, the general trend of nineteenth century thought in England has been towards a close approach to the transcendental mysticism and the practical spirituality of the true Indian thinker. It is no use, therefore, drawing sharp divisions in human nature and throwing nations into compartments. At one time in the past, the Britisher was a simple agriculturist, as an average Indian is today, while at one time, the Indian was the greatest spiritual teacher, statesman and manufacturer, as the Englishman is today. All that is required is a broad view of the question of University Education, and an identification of the work of a University with the true worth by a nation.

QUESTION VII

1. The University then must have courses of instruction in applied science and technology, including not merely engineering, agriculture, and commercial science, but also the science of statesmanship, Divinity (in relation to the great religions of India—Hinduism, Mahommedanism and Christianity). The University must throughout in its course have three distinct aims in giving instruction:

1. all round culture on an average scale upto a certain standard.
2. provision for higher and advanced theoretical work and investigation.
3. practical training in all the main walks of life, political, industrial and spiritual.

[Answers to 2 and 3 under VII are contained in this.]

University diplomas must be the only criteria for all public service and should be quite enough for all purposes, if the University is only as comprehensive in its scope and working as has been stated, in my answer to questions I, VI and VII. I am opposed to so called special Tests, departmental examinations and competitive examinations being tacked on to a long and trying University career, in the name of efficiency. It is not the want of qualification or efficiency that is bar now to the really high tone of public service and in fact to the real progress and advancement of learning on the bright lines, but it is a sham method of doing things that has permeated every department of life in every stage of it from the earliest to the latest. The moral tone of the whole business of life has to rise considerably; and this could be effected only by making the University a living force and organisation, instead of merely an examining body or even a so-called teaching University, the latest fashionable substitute for the former.

(To be continued.)

Gleanings.

The search for God.

BY MAHARSHI DEVENDRANATH TAGORE.

God is not perceived by the eyes, but we see the manifestation of His spirit of wisdom in the spirit of man.

"He is not perceived by the eyes, nor through speech, nor any of our organs, nor by austerities, nor any deeds."

Only the mind, purified by wisdom in meditation, finds Him who is without parts."

He is not heard by the organs of hearing, yet we are able to hear His commands.

He is beyond all our senses, yet we can experience the truth and grace of His nature

and quench our thirst with His immortal love.

Thus it is true that our senses cannot apprehend Him, yet the relation of our spirit to Him is deep and intimate. By purifying the mind with wisdom in meditation we can perceive Him directly in our soul.

When we feel that He is watching over us in love, and that His eyes of love are gazing into ours, then we know inwardly that we are one with Him. As His nature is one of love, so ours is also.

If we look on Him with indifference then we cannot understand His love. But if we seek Him with the longing of pure love, then a new image of beauty will rise before our mind.

Love cannot fulfil its own nature unless there is some one to love. The love, with which God loves us, is the same as that which draws our own souls to Him. He gives us the fulness of His love, and the meaning of our own life is fulfilled if we are able to give Him one drop of our love in return.

Like the tender love of a mother for her child, so the love of God refreshes the whole world and the heart of every man. He sees in each one of us a separate individual to love and satisfies the hunger for love in each individual heart. If the world had contained but one individual, then that one person would have been the sole possessor of the kingdom of His love. And so wonderful is His love that, even among the countless souls of men, He still regards each one as the complete owner of His love's kingdom.

An earthly king cannot recognise, even by sight, the different subjects of his realm. But the Father of the world takes into His embrace of love every son of this boundless universe and makes each one His very own.

We come into this world understanding nothing. At one time we were unconscious, like clods of earth, enveloped in darkness. But as we saw the light, love came and caught us in its embrace. What attraction was there in us, at that time, that any one should care for us? Yet, long before we were born, God had sent love into the heart of the mother and that love shielded us from all danger. God gave us milk from our mother's breast and love from our mother's heart. We did not ask for His love, it came

of itself and possessed us. Long before we loved Him, He was our Father and our Mother and our all. Now that we have come to know and love Him, He is the same Lover and will remain eternally the same.

Our part is to feel, ever more clearly, the breadth of God's love, and to give, ever more freely, our own love in return. With His love He has initiated us into the sacred service of the world through suffering and pain. Even now, we are becoming ready to dwell with Him in the eternal fulness of His love.

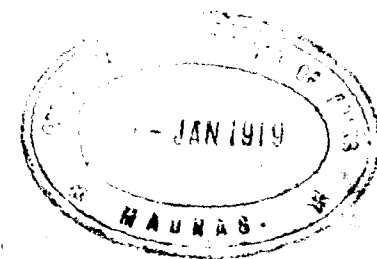
God has prepared His answer to our prayers even before we have uttered them. He has dispensed for us all the things we desire even before we have consciously desired them. The width of His love is incomparably greater than this narrow world. Here, in this life, the things from which we expect most benefit disappoint us. Even those who most care for us give us cruel suffering. Only by resting upon the unchanging love of God can we get beyond the hardness and the cruelty of the world. Weak, selfish men, each intent upon his own interest, not considering the needs of others,—such a world as this cannot bring us deliverance.

But in the deep realisation of God's presence there is peace. He has satisfied the longing for love in our hearts by the gift of His own love. We may receive in the world all kinds of blows which give us pain, but in His presence there is peace. We know from experience that we have to return again and again from those to whom we go for the satisfaction of our earthly love to the one life-long Companion. In dependence on Him we are free.

He is our Supreme Friend, the God who is worthy of our worship, the Fulfilment of all our desires.

O God, fill our hearts to the full with Thine eternal love, so that we may ever gaze upon Thy face and be united with Thy sovereign will. Chasten us a thousand times if we transgress against Thee; only forsake us not. Oh dearest Friend, without Thee life is meaningless and void.

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Vani Vilas Press, Srirangam.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.]

THURSDAY NOVEMBER 21, 1918.

[No. 5.]

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs. 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager, and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

A Vision Of India.

NAIMISARANYA

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

O holy forest where the sages pure
Secure from life's pollutions, self-withdrawn
From passion's stormy night to virtue's
dawn
And freed by Dharma from sin's tempting lure
Around him sat whose words did them assure
That love redeems the souls held deep in
paw
By sin till they by grace divine are drawn
To His fair feet which are life's sovereign cure.
He spoke in words which flowed in honeyed
stream
In sweet Purānas full of Godly lore
That showed life's purpose and its source
and goal.
They said in Joy to him: "From passion's
dream
We wake through thee and gladly Godwards
soar
Rejoicing in the raptures of the soul."

The Hindu Message

THURSDAY EVENING 21, NOV., 1918.

The Madras Mail and Mr. Srinivasa Rao.

Government officials should, we think, keep aloof from all current political discussions. Both Europeans and Indians as a rule wisely follow this course. The exceptions are very rare, and we are thankful that it is so. It is clear that no Government servant can venture to write a work condemning the constitution, policy, or measures of Government. No Government will tolerate it, and any official who does it will promptly receive his order of dismissal. We think that Government should not similarly, without specially obtaining its permission, allow any official in its service to discuss current political topics, parties, or opinions. The position in which a Government servant places himself by writing such a work is one which is sure to cause misunderstanding, and he must necessarily do harm. For, if he supports the Government's policy or measures, it is difficult for any one—even for the writer himself—to be quite sure that he will not be, even unconsciously, be swayed by bias in favour of his employer. There will surely be many who will misunderstand him, or at least fail to understand him as he wishes to be. This is not surely a position in which Government should like any of its servants to place himself. It will also do Government itself harm. For, many will be inclined or induced to feel that the Government is one which

requires such interested special pleading from its servants. Moreover, if such a person receives any lift or rewards, many will attribute it not to his meritorious service, but to his literary support. For all these reasons, we are of opinion that an official who takes it upon himself to write an apology for Government or discusses current political questions or opinions does little good either to himself or to the Government he serves. Of course, these views do not apply to the head of a department or other official specially appointed either as a member of the Legislative Council or otherwise to depend or explain Government's policy or measures against the strictures passed on them within the walls of the Council Chamber or outside.

Holding these views, we need not say that we do not approve of the publication—or revised publication—of a work like Mr. Srinivasa Rao's "The Crisis in India,"—if we are to judge of it, as we do at present, from what *The Madras Mail* says of it in its issue of October 23rd last. The extracts given by our Anglo-Indian contemporary in his article on the book show that the author (who is a District Judge) is a gentleman who brings to his self-imposed task stubborn prejudices against men of various views and schools of thought and action from whom he differs. The judicial temperament which attempts to see an adversary's position in its proper light is one which is opposed as the poles to Mr. Srinivasa Rao's. For instance, he says:—"The difference between Moderates and Extremists lies, first, in their attitude towards the British Government, and secondly in their methods." As

regards the attitude to Government, our contemporary quotes only what he says of the Moderates:—"The attitude of the Moderates is one of unquestionable loyalty." This evidently implies that this is not the case with those whom Mr. Srinivasa Rao calls Extremists. This, we think, is both offensive and untrue. The Government itself has never questioned the loyalty of the supporters of the Congress. Mr. Srinivasa Rao says:—"It is a part of their (the Moderates') creed that India cannot get on without the British Government for a day; on the other hand the Extremists think no great harm would befall the country if British rule should cease this moment." This is not at all true. For, even the most ardent Home Ruler does not think that any possible Home Rule administration can take charge at present either of India's foreign policy or the army and navy. Moreover, no Home Ruler wishes to exclude Europeans in India from any Home Rule administration which he wishes or may wish to see formed. Furthermore, the Indians who support the Congress do not wish to have responsible government introduced into the land "this moment," as Mr. Srinivasa Rao avers without knowing fully what he is speaking about. They want to go through a process of probation and preparation, and want also that the definite steps to be taken towards responsible government should be laid down and that they should be taken at the stated intervals. All this has been made repeatedly clear. At the same time, India is ever to continue a part of the British Empire. So, even though India secures self-government after the period of preparation is passed through, it will continue

to be a British dominion in which the British will continue to live, and thrive, and partake in the administration. Such are the ideals of Congressmen and even of avowed Home Rulers.

Again, Mr. Srinivasa Rao says:—"As between a European oligarchy and a Brahmin oligarchy, if a choice has to be made by the people, they would unhesitatingly vote for the European. The Brahmin oligarchy means perpetuation of caste. It means subjection of women to the thralldom of ages. It means for millions of the depressed classes not much hope of redemption." The Congress has always advocated a wide and thorough system of popular representation. Besides, it has adopted the principle of communal representation. Hence, it is clear that Indian public opinion is not at all in favour of setting up what Mr. Srinivasa Rao calls "a Brahmin oligarchy." There has never prevailed in India at any period of its history an administration by "a Brahmin oligarchy." Especially, since the country passed under British rule and even under the earlier Mohammedan rule, no "Brahmin oligarchy" has or could have exercised power. Hence, if caste, subjection of women, or millions of depressed classes remain in the land, it is due not to the "Brahmin oligarchy," but to other causes. Hence, Mr. Srinivasa Rao's dread of a Brahmin oligarchy is either a fiction of his perverted imagination or a clever device of an ingenious brain.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "The Hindu Message," Srirangam.

to exalt himself in the estimation of others as a wonderfully civilised man who, has by Heaven's choice, been placed in a position to attain to a wonderful condition of mental and spiritual exaltation above all the Indians of his time and generation.

Further, Mr. Srinivasa Rao holds forth as one of the profoundest political thinkers of the age. He says:—"We cannot have democracy and caste. The one or the other must go." Ignorance can go no further. For, the late Mr. W. J. Stead has well said:—"I have never seen any country where people are so free as in America, and also so caste-ridden again as in America." Besides, the Hindu institution of caste is one which has never failed to adjust itself to the conditions of each age. Even under the ideal conditions of the remote past, Mr. E. B. Havell says of the Hindu:—"His ideal of government was essentially democratic." Hence, the institution of caste has existed under all the changes and revolution India has passed through. The Western exploitationist in India uses caste as a weapon in order to prevent the setting up of a progressive form of national government in India which will prevent him from pursuing his course of self-aggrandisement. If Indians like Mr. Srinivasa Rao join the British party of class ascendancy in its aggression, we can surely understand them aright. *The Madras Mail* say of him:—"Though himself a Brahmin, the writer has no illusions about what would happen under a Brahmin or Vakil Raj." Mr. Srinivasa Rao was himself long a Vakil, and it was the fact of his belonging to the Vakil Raj that secured to him his place as a District

Judge. It is a wonder that he should aspire to be courted by men like this Anglo-Indian editor, who at heart despise him for being a lawyer who acts as the proverbial evil bird which fouls its own nest. It is indeed a wonder of the age that a man of Mr. Srinivasa Rao's high culture and high position should allow himself to be inveigled into this unenviable and ugly position of being regarded as a fit object for being sacrificed at the altar of the Anglo-Indian god of aggressive exploitation. If at least he had gained from this fierce godlet filled with earth-hunger the favour and the concession of *not* being regarded as one of the dreadful and dreaded "Brahmin or Vakil Raj" he might count it as an advantage or achievement of some kind to be proud of during what remains of his career here. But even this is denied to him, for *The Madras Mail* speaks of him "as a Brahmin himself." But Mr. Srinivasa Rao has evidently no qualms of conscience on this score. For, he ought to know as he does not *seem* to, that his "Brahmin oligarchy" is a pure creation of his own prolific imagination. There has never been, as there is not now, a Brahmin oligarchy. Mr. Srinivasa Rao ought to know enough of Indian history to be sure of this unquestionable fact.

The Depressed Classes and the Reforms.

Our Anglo-Indian contemporary *The Madras Mail*, has again in its issue of Saturday November 2nd dipped his pen in—poisoned gall of a deep and dark dye in his frantic opposition to reform. He has not spared a shred of an argument and no possible device which can be of use in order to defend and

maintain the self-seeking system of exploitation which has long consigned India to mercantile robbery and the gradual decline of moral force and stamina. All have failed. The only available shaft left which appears to him efficient for this purpose is the existence of the so-called "depressed classes,"—the "Namasudras" in Bengal, Panchamas in Madras, and elsewhere. We can speak only of the Panchamas in Madras with the knowledge which every Hindu in contact with them possesses. We are quite certain that we can honestly and emphatically repudiate all the statements made by our contemporary regarding the treatment of them by the caste-communities of the South of India in the past. Though they were, no doubt, "untouchable," still their position was far higher than that of "the negro slave of America or the agrestic serf of feudal Europe" to which our contemporary compares it (*cide* issue of November 8th last). We have had among them saints like Naudanar and Tiruppanai Alwar whom even Brahmins have worshipped—and worship still to-day—almost like the divine being himself. We have had among them writers like Tiruvalluvar who have written works which are regarded as almost on a level with the Veda and on which Brahmins and others have exhausted the resources of their learning in order to produce commentaries worthy of their greatness. In Malabar, we have been made personally aware of cases in which Tiyyas have been enabled to gain their Sanskrit learning from Brahmins and others belonging to the upper castes. The polluted classes in this Presidency lived in close and friendly relations with the higher castes, and there never was the oppression and ~~contempt~~ and even hatred—which marked the relation between the upper castes and the serfs in Mediaeval Europe and which did not fail to produce risings and revolts on occasions. No doubt, the polluted classes had to live at a distance from the caste population. But it is absurd to say that there was any slavery on one side or oppression on the other. Even on the social side, the relations, as may be seen in villages even now, cannot be at all described as one of alienation due to oppression. Very often it is the Panchama who acts as the priest who, on behalf of the upper castes including the Brahmin, offers propitiation and worship to the ancient village or sylvan deity which is the common object of devotion to all,—both the castemen and the casteless. Men of all castes, including Brahmins, have never been ashamed to make dedicatory offerings to, and to worship, these deities which have Panchama priests. Moreover, at all caste festivals as well as on all occasions of domestic importance, the Panchamas in the service of the Hindu land owner used to receive presents and courtesies of various kinds. All these facts stated above are undeniable and must serve to demonstrate the fact that the ancient relation between the Hindu castes, and Panchamas of South India was one which was far different from and far superior to, that prevailing between the European serf and his feudal lord in mediaeval times. We defy our Anglo-Indian enemies of Indian progress to produce anything like the picture outlined above. If there is objection to the proposal to grant house-sites to Panchama labourers, it is because the Tanjore Mirasdars

apprehend that, under the existing conditions, in which political power rests with foreigners resident in India, they will lose even the small amount of hold which they have on their agricultural labourers. The latter, when they are declared full owners of their present sites, will take up service under any one who can give them better remuneration for their labour, and thus the landlord will find it impossible to cultivate his lands and pay the Government taxes which are ever rising with each re-settlement.

The very fact that our Anglo-Indian contemporary speaks only of "Brahmin tyranny" of these casteless classes and of "Brahmin oligarchy," and not of the "tyranny" of non-Brahmins over them—even though the latter occupy the same position as the Brahmins in regard to the depressed classes—shows that our contemporary only cares to use the depressed classes a peg on which to make hang his opposition to the scheme now to the fore, of lessening the irresponsible and tyrannical power now exercised by the Anglo-Indian community, official and non-official, in India. Excepting the Christian missionaries who have been influenced in all they do for the casteless people of South India by their theological and propagandistic zeal and not by any genuine humanitarian feeling, what has the non-official mercantile community of Anglo-Indians done to advance educational, social, or economic progress among the Panchamas? We have not heard of any real interest on the part of the Anglo-Indians or "Indo-British"—as the new name of Sydenham coinage goes in ameliorating the economic, social, or political condition of the Panchamas. Hence,

we unhesitatingly declare that their present professions of interest are simply dictated by the desire to overthrow the present movement for freedom and progress in India politics which has grown, chiefly in consequence of the sympathy of the British people in the struggles for freedom of a people who have shared with them the burdens and labours needed to conquer the barbaric hordes of the enemies of the Empire.

Of course, the Namasudras in Bengal and the "Non-Brahmins," so-called, in Madras speak of the possible transfer of power in the future to the Brahmins,—for the Anglo-Indians, who have gained a hold on them for their own purposes and by means which are far from honest or decent, have made them speak so. But the truth has been exposed to the world, and will soon unfailingly have its effect. When the Indian deputations which will soon be sent over to England begin their work, Nairism and its Anglo-Indian sponsors and inspirers will stand fully exposed, and the truth known in all its fullness and naked reality. From that time forth, the mendacities now spread abroad by the enemies of India will lose even their present scanty currency, and their authors will have their reward in lasting ignominy and exposure for all time.

Even in the *Madras Mail* lucubration now under criticism, our Anglo-Indian contemporary speaks bitterly of the Indian Congress leaders as "those who would weaken the British character of the services,"—i.e., the administrative departments—in India. We have repeatedly pointed out that all modern Indians are as sure of their desire to maintain the British character

of the services as any members of the community which *The Madras Mail* represents. They do not even desire to get rid altogether of the British personnel of the Indian services, for which alone our Anglo-Indian contemporary cares. Modern Indians only care to see their people advance in power and confidence till they regain their self-respect among the self-governing Communities of the Empire. They cannot have then self-respect without securing self-consciousness and self-determination. All civilised Indians of today are thoroughly convinced of this unquestionable fact. It is only those who, while appearing in externals like advanced men, are stultifying themselves by condemning the advance of India in self-respect and towards freedom and self-expression, that still are under obscurantist influences appropriate to those "early civilisations" of which our Anglo-Indian contemporary, *The Madras Mail*, speaks. India, as we have shown above, was never associated with any features of such "early civilisation." Neither the caste system nor the Indian Communities beyond the system had any of the characteristics of an "early civilisation" which our contemporary, out of purely selfish aims of political dominance and aggressive exploitation of Indian resources, seeks to foist on Hindu civilisation, past or present, in order to throw discredit on it. Our ancient institutions, now in decline owing to Western influences of an insidiously antagonistic character, had altogether a different import and basis,—the progress of man in what may be called the achievement and realisation of the spirit of man. It will not be possible for the Anglo-Indian mind

with its characteristic leanings and failings to comprehend the full significance of this statement. But, nevertheless, the fact remains, and India stands justified and vindicated before the bar of true enlightenment in the light of the facts stated above regarding her society ideals, usages, and institutions.

Notes and Comments.

The Very Reverend The Dean of St. Paul's—Mr. W. R. Inge—says, in an article on "The Indictment Against Christianity" in the January number of the "Quarterly Review," that "secular civilisation is so brutal, or so servile, that the religious life can only be led in seclusion from it." Nothing can show better how Christianity has failed to influence social and state ideals and activities. In India, on the other hand, religion was made to pervade the entire life of society and the state, Dharma was superior to all other considerations which were purely secular, and both state and society were bound by its commandments. Our greatest sages and saints were the Gurus of our sovereigns and statesmen, and they placed the eternal interests of men—the state, society, family, or individual—above the purely secular interests of the world. Hence, the Hindu religion and people have had constantly to remain in an attitude of rupture, struggle, and antagonism with the standards of spirituality and morality prevailing or possible among the pagan and non-Aryan communities and nations among the world. But now the time has come when we, too, are compelled—and in fact we have long been compelled—to banish Dharma from secular, state, and even social life. With us, too, it has now become true that "the religious life can only be led in seclusion" from secular civilisation, or state and social life. No wonder that in Modern India, as elsewhere and especially in the Western world, the strife of warring interests has become prominent in public life. Mr. Inge says:—"This war has grievously stained the reputation of Europe." Public

life in Modern India is also getting estranged from the ideals of purity, simplicity, and sincerity for which the Hindus have always been noted and which they owed to their religious ideals and training.

Dean Inge writes:—"When we speak of Christianity as a factor in human life, we must not identify it with the opinions or actions of the multitudes who are nominally Christians. We must not even identify it without qualification with the types of character exhibited by those who try to frame their lives in accordance with its precepts." This second sentence is, indeed, a strange one. If even those who try to frame their lives in accordance with its precepts are unable to develop or exhibit a type of character which can be accepted as, or identified with what is, truly Christian, then it is no wonder that Mr. Inge is unable to regard with approval "the opinions or actions of the multitudes who are nominally Christians" to whom he refers in the first sentence. We thus see that both "the multitudes" and the upper or inner few who pass as Christians have failed to make Christianity a fruitful "factor in human life." It is no wonder that the social and secular life of the West is "brutal" and "servile."

The Venerable Dean contents and consoles himself with the absurd and unsatisfying ineptitude,—“Christianity is a spiritual dynamic, which has very little to do with the mechanism of social life.” He is simply trifling with a matter of serious import when he speaks of “the mechanism of social life.” Mechanism or no mechanism, he must plainly confess that Christianity as a spiritual force or dynamic has ceased to influence the social and secular life, whether of the multitudes or those in the upper ranks of life who pass as Christians. Sri Krishna says, on the other hand,—(IX. 30, 31)—

अपि चेत्सुदुराचारो भजते मामन्य भाक् ।

साधुरेव समन्तव्यः सम्यग्व्यवसितो हि सः ।

क्षिप्रं भवति धर्मात्मा शशच्छां ति निगच्छति ।

“Even if a man who is very bad in his morals has devout faith in me and

worships me without fixing his mind on any one else, he must certainly be deemed to be good in conduct (even though he was not such before), for his heart has become fixed on the truth. So he soon has his mind turned towards morally right conduct (Dharma), and soon attains lasting peace.”

The example of Arjuna is decisive here. As soon as his doubts were removed and he was convinced that Sri Krishna was the Supreme Being and began to have faith in Him and worship him as such, he entered upon his Kshatriya duty of fighting with his enemies before him, regardless of all consequences. Hence, the moment Hindu religion becomes a real spiritual dynamic with any one, it must at once transform him into a scrupulous adherent of Dharma, and therefore transform his relations to social, secular, and state life. That the Venerable Dean Inge has to assert that “Christianity is a spiritual dynamic, which has very little to do with the mechanism of social life” is a sad avowal of its failure as an ethical force and is a cruel indictment against its spiritual efficacy.

According to Dean Inge, the Christian society reached its highest standard of virtue during the persecutions of the second century; it was “the golden age of the Church” and of “the Christian society.” He says:—“Great importance was laid on truth, integrity in business, and sexual purity. The human body must be kept holy, as the temple of God. Revenge was forbidden, and injustice was endured with meekness and pardon.” “For a short time, the artificial selection effected by the persecutions kept the Church pure; and from the happy pictures which we can construct of this period we can judge what a really Christian society would be like.” We see, then, there can be no “really Christian society” in an age of civilisation and of tolerance accompanying the growth of culture and refinement. There can be no “really Christian society” without being artificially propped by the persecution and violence which are charac-

teristic of a people and age immersed in barbarism. Christianity and civilisation cannot co-exist,—i.e., civilisation as understood in the West.

Dean Inge says further:—"The repudiation of the Christian ethical standard has been equally thorough in commercial competition. The present condition of industry is such that a heavy premium is offered to mere cupidity; the fraternal social life which Christianity enjoins is often literally impossible except at the cost of economic suicide; in a competitive system a business man, is the very force of circumstances, a warrior, though war is an enemy of love and destructive of Christian society. When the object of bargaining is to give as little and gain as much as possible, the Christian standard of values has been rejected as completely as it was by Machiavelli himself. The competition between two parties to a bargain is often a competition in unserviceableness. Money is usually made by creating a local and temporary monopoly, which enables the vendor to squeeze the purchaser. In all such transactions, one man's gain is another man's loss. This state of things, the evils of which are almost universally organised and deplored, marks the end of the glorification of productive industry which was one result of the Reformation."

With regard to the above, the position of Hinduism is that, while there is nothing immoral in competition itself, the man disciplined in Dharma will not even in industry and bargaining, allow self-interest to absorb his mind so much that it will be quiescent when the other party suffers any real injury. The function of Dharma is to soften the working of natural laws, and make social man contented, peaceable, and happy. It is impossible to make human society realise Utopian ideals in the actual daily routine of life. But, if Dharma is a living spiritual force affecting the individual's mind and ideal of life, it will not fail to influence the operation of natural law in the sphere of economics and social life will progressively tend towards higher ethical standards. Hindu society was

based on the ideal of renunciation, and hence we see that the caste system, as it was actually working in ancient times, broke the force of competition in social practice. Each caste confined itself to its own function in society and hence knowledge, wealth, authority, and business capacity did not tend to become concentrated in the same hands, as in modern societies. The evils of economic war which Dean Inge deplors in the above extract never prevailed in the Hindu India of the past and are entirely due to the influence of modern civilisation. We are glad that Dean Inge acknowledges that modern economic war and its evils are "one result of the Reformation." And yet we frequently notice that Christian writers proclaim at the top of their voices that the Reformation movement was in reality a return to the pure and primitive age of Christianity when the prevailing social and spiritual ideals were still influenced by the inspiration and example of the redeeming Christ, and not simply by the traditions regarding him which were recorded in a later age by the writers known as the Evangelists of the Gospel.

Dean Inge says:—"The immunity from militarism hitherto enjoyed by Britain and the United States was a fortunate accident, not a proof of higher morality." In both countries, it has been supposed that peace is the greatest interest of the democracy. For, productive industry can only flourish in what are called "the piping times of peace," and it is only productive industry that can furnish work and wages to the industrious workman of the Democracy. But, what is the truth regarding the love of peace and the peace of love supposed to be a characteristic of the productive and industrial life of modern democracies? Let the venerable Dean Inge speak for himself:—"The money-making life has of late become more and more frankly predatory and anti-social. The great trusts, and the arts of the company-promoter can hardly be said to perform any social service; they exist levy tribute on the public. We may therefore say that, though war between the leading

cularly of Asia and Africa. But does it benefit the latter? Do they become healthier? Decidedly not. The mill hands of Bombay who, some time back were described by the *Times of India* as Bombay's slaves, and who are what the authors would like the factory and mine labourers of other parts of India to be, or certainly from all accounts much more miserable than any section of their congeners out in the country.

It would probably be urged that 'Bombay's slaves' are no worse than similar workmen in England, and that, in the interests of the community, it may be desirable to sacrifice the happiness and crush the manhood of a section of it. Certainly, from the strictly material standpoint, the formation of an industrial class in the modern sense has added very largely to the wealth and material prosperity of England. But would the creation of a similar class in India add appreciably to her wealth? I think not, and for the following reasons.

First, most of the large industries in India (including Burma) are owned and managed by Europeans, and I have elsewhere ('The Illusions of New India,' Ch. IV) shown, that, under present condition, they would always remain overwhelmingly non-Indian. So their profits would mainly go out of the country and the high emoluments of management would be chiefly shared by non-Indians.

Secondly, India, unlike England, is mainly agricultural and will always remain so. Agriculture being the main source of the wealth of the country, anything which interferes with its development is much to be deplored. At present the people who work in industrial concerns may, and sometimes do on their return to their homes devote a portion of their savings to such development. But that would not be the case if they were enticed away from land altogether by urban 'comforts.' The propagandists of 'uplift' and of so-called 'education' have succeeded in manufacturing a good number of the most resourceful and intelligent of our cultivating class into clerks and lawyers. If the propagandists of industrialism succeed in converting any considerable section of them into adjuncts of the industrial machinery, they might well exclaim—Save us from our friends.

Thirdly, there are some cottage industries notably the weaving industry, which though

decadent, still maintain a struggling existence. Attempts are being made to enable them to hold their own by the introduction of improved appliances. If industrialisation after the Western fashion be carried to any considerable extent such attempts would fail, and the decadence of cottage industries instead of being arrested, would be accelerated; directly, by the 'industrialised' like the 'educated' people ceasing to patronise the products of cottage industries, and indirectly, by their frittering away upon unsubstantial 'comforts' and brummagem fineries, resources which might have gone towards the development of indigenous industry by indigenous agency. In fact 'elevation' of the standard of living and through industrialisation, under existing conditions, would I am inclined to think, tend, on the whole, to impoverish rather than to enrich the Indian people. I have all my life been an advocate of technical education in India and of industrial development by indigenous agency, and I am not so blindly partial to cottage industries as to think that unsupplemented by power industries they would be able to stem the tide of foreign imports. But I would not, at the same time, take any steps which would be detrimental to the interests of industries."

Forced, premature change in the standard of living has been doing incalculable mischief.

"Impoverishment is a comparative term. If one having comparatively more money than before, has yet less for his wants, he is certainly poorer. I do not think I am exaggerating when I say that the great majority of our middle class (including the well-to-do peasantry and artisans) have been impoverished in this sense. The candle burns at both ends. Their resources (though in many cases increased by high wages) are exhausted on the one hand by the inordinate enhancement of the prices of indigenous necessities, and on the other by the so called "elevation" of the standard of living which is enlarging their wants. Even incomes which formerly would have been regarded as opulence are now hardly deemed to be bare competence. While milk and the various preparations of milk which form our principal articles of nutrition suited to the climate have become so very dear that the great majority of our middle class cannot afford to get them in sufficient quantity for bare subsistence,

they have to spend comparatively large sums upon the gratification of the new tastes which have sprung up for clothing, shoes, socks, etc., and for amusements and games, such as theatrical performances, circuses, cinemas, billiards, football, tennis, etc., which have superseded the much less expensive indigenous amusements and games. For, the average man blindly follows the prevailing fashion; and with him show counts for more than substance, and the ornamental prevails over the useful."

Industrial development by indigenous agency is the only way in which a Government can most effectively help the material advancement of its subjects. Unfortunately our Government is so situated that, I am afraid, it cannot do that. If this is the truth, as I am strongly inclined to think it is, the sooner it is recognised the better would it be for all parties. Facts must be taken as actual, and it would be best for my Neo-Indian brethren not to delude themselves with hopes, which, reason tells us, can never be realised.†

III

There is a hope held out by the illustrious authors, that the "castle-in-the air" character of the Legislative bodies is to be removed by broad-basing it upon local self-government. The principle which is to govern it has been laid down in the following formula:—

"There should be, as far as possible, complete popular control in local bodies, and the largest possible independence for them of outside control."

Everything would depend upon the interpretation which, in practice, is put upon the qualifications, "as far as possible," and "the largest possible."

As I have said elsewhere,† "from time immemorial, the village has been the Soul of India, and until the establishment of British Rule enjoyed a very large measure

* "Survival of Hindu Civilization, Part I, The Impoverishment of India and its Remedy," pp. 32-33.

† My criticism here has been destructive. I may say, however, that I have suggested a solution of the Industrial problem in my "Impoverishment of India and its Remedy."

‡ "Give the People back their own" (an open letter to His Excellency the Viceroy).

of self-government. The villages managed their own affairs relating to law, education, police, sanitation, public works, etc., in a way which was well suited to their social and material condition. Village self-government was the one vital thing in the country which not only kept society together but made it prosperous despite the divisions of caste and despite the misrule of tyrannically and viciously disposed despots, whether Hindu, Buddhist or Mahomedan. The Central Government might be dead and rotten to the core, but that did not seriously affect the village life."

Village self-government is not a new thing for India; it is not a boon to be conferred but a right to be restored, not a generous gift, but a just reparation of a grave injury, not a new structure but an old one to be rehabilitated.

"Village self-government raises no question of the Indian domination of the kith and kin of the British Government, of the substitution of one oligarchy by another, of the suitability or unsuitability of the Western Parliamentary system, and of the attainment of the qualifications requisite for it, and I see no very serious objection to its being granted at once."*

Village Councils would afford a strong foundation for the building up of the structure of Responsible Government. Representatives of the Village Councils could be sent to the Circle Councils, and thence to the District Boards, and from these Boards to the Provincial Councils. The problem of Representation would thus be solved without much difficulty.

If, however, the Bengal Village Self-Government Bill, which has been quite recently introduced into the Bengal Legislative Council apparently based on the principle enunciated above, is an indication of the sort of self-government which the Village Councils are to be endowed with, they would, I am afraid, partake more or less of the make-believe character of the Legislative Councils. We cannot have any better indication. The latest views of the Government of India are reflected in it, and it has been introduced by the Indian Member of the Executive Council of Bengal, an ex-President

* "Give the People Back their own," P. 35.

of the Indian National Congress, who was the first Indian Member of the Executive Council of the Government of India.

The following extracts from an article which I contributed to a recent issue of the *Modern Review* (June, 1918) criticising the Bill will give an idea of the sort of Village Councils which the Bill proposes to establish:—

"It is undoubtedly necessary that Government should exercise a certain amount of control over the village committees. But self-government to be successful must be real, and the control should be so exercised that the committees may feel it as little as possible, and that their sense of responsibility may not be impaired. Too much supervision, too many rules and regulations, and too rigid observance of these would deprive them of the amount of freedom, initiative, prestige and responsibility which is essential for the success of the measure.

The Dafadars and Chaukidars will be the most important, if not the only servants of the village. They are, of course, to be controlled by the village committee, and are enjoined to obey its orders in regard to keeping watch in the village, and in regard to other matters connected with their duties (clauses 22 and 26 ix). These duties, however, are prescribed (clause 26) in such a manner that they could be performed independently, without any reference whatever to the committee. Their allegiance would apparently be divided between three masters—the nearest police officer, the circle officer (representing the District Magistrate), and the village committee. And as their appointment, punishment, and dismissal, and the determination of their pay and equipment would rest with the officials (clauses 23, 24 and 25), it is not difficult to predict whom they would try to please and who would really control them. The 'self-government' of the village committee would thus become a high-sounding, solemn sham. No capable, self-respecting man would desire the position of a 'master' who has but nominal authority over his servants.

Maximum of authority and minimum of control should be the fundamental principle of genuine local self-government. The village committee, however, has, as we have just seen, been entrusted with the minimum of

authority, and has, as we shall presently see, been burdened with the maximum of control, and control too of a most undesirable character. The control is vested partly in the circle boards and partly in the District Magistrate. In both cases it would practically be in the hands of the circle officers, who are, I believe, usually, if not invariably, young Sub-Deputy Magistrates. This conclusion is confirmed by Sir Satyendra Prasanna Sinha's statement 'that is intended that the new system should be introduced gradually in districts where the circle system has been introduced, and circle officers are available to assist the village committee. The 'assistance' would virtually mean control. Man, as ordinarily constituted, is fond of the exercise of power; and the younger and more energetic he is, the more marked is this fondness. Actuated by it, if not, in some cases, by any baser motive the Sub-Deputies and possibly also the Sub-Inspectors of the nearest police stations, to whom also the Chaukidars and Dafadars would be partly subordinate, would, I have but little doubt, often needlessly meddle with the work of the village committees and hamper it. In fact the 'assistance' would, I am afraid, be often rendered in such a manner as to make the village committee the lowest and the most subservient link of the official chain, and 'self-government' a farce. An exceptionally broad-minded, sympathetic, energetic and experienced District Magistrate would no doubt keep his subordinates in check. But such officers are rare. Besides, under the present system of administration, the man is generally swallowed up in the machine and even the best of district officers would not have much scope for freedom and initiative. For, cut and dry rules would be framed by government 'regulating the powers and duties of village committees in regard to sanitation, conservancy, drainage, buildings, roads, bridges and water-supply,' and 'in regard

Our Present Situation, Social and Religious.

BY

G. Ramachandra Aiyar B.A., B.L.

Price per copy Rs. 2 only.

Answers to Questions by the University Commission (Calcutta).

(BY A MADRAS PROFESSOR).

[Note.—The answers to the questions are not given in the order in which the questions are issued. The continuity of my answers depends, therefore, on the order that I have adopted in setting forth the answers.]

(continued.)

QUESTION XVI

The Indian student is now working with the Damoclean sword of examinations ever over his head, and in a dry atmosphere in which he finds no worthy opportunities in practical life, after passing the various examinations. The present system of University Education no doubt creates enough of intellectual curiosity in the Indian student, but the *shrewd* Indian student brushes aside that curiosity at once, because it will not pay him. The Indian student has *capacity* and *will* to work unostentatiously and intelligently in any department of knowledge, but he has the problem of life always staring in his face. I know that various students have thus gone into oblivion. I know also that several absolutely inferior students have worked up to glory by pretence and sham work. The number of students of intellectual curiosity for the advancement of learning and for the progress of the country at the present time in India, could be counted on one's fingers. The present University system of education cannot be said to have given birth to no intellectual curiosity at all, but then the forces of *sham* and *moral weakness* in the life of the country are killing this curiosity at the very birth.

The problems of life relating to India and the world could be solved only by men who have *character*, added to *training*. There is much talk of *character* being the very aim of education, but it is so only in talk, and perhaps also on paper to a great extent. My own experience is that in the last decade or fifteen years, there has been a steadily growing fall in the *character* of our students, why of our leading men and elders as well, so that, now, the so-called training given to our students in the University is merely

to schools and dispensaries,' etc. (clause III, 2i), and the function of the district officers would be to see that the rules are observed—a function which would be usually performed by their subordinates the Sub-Deputies."

"Government proposes to overcome 'the evils which menace health and life' and which have been gradually growing in enormity and intensity by the expansion of the Sanitary Department so that the Sanitary Commissioner may have 'a large executive agency' to see that the 'model rules of village hygiene' framed by Government are carried into practice. And the money required for 'the sanitation, conservancy, drainage and water-supply of the village, for the establishment, repair, maintenance or management of primary schools and dispensaries, for any other local works likely to promote the health, comfort, and convenience of the public,' as well as 'for the salaries and equipment of the Dafadars and Chaukidars, and the salary of the Secretary (if any),' is to be raised by taxing the villagers (clause 38 of the Bengal Village Self-Government Bill).

It is not difficult to predict, that in the great majority of cases, especially if the principles underlying the Bengal bill be applied to all other parts of India, this method of financing the proposed Village Committees would be productive of great hardship, would, in fact, lead to increased impoverishment and consequent further decrease of vitality and aggravation of the evils which menace health and life."

The economic problem is the most pressing and the most immediate of all the problems with which we are confronted to-day. More food or more nourishing food is the most urgent need of ninety per cent. of our people. The Montagu-Chelmsford Scheme not only does not hold out any prospect of their being able to obtain it, but, on the contrary, as it is likely to lead to largely increased taxation, it is calculated to add to the heavy load of their misery.

HINDU MESSAGE

VOL. I.

OCTOBER 1917—APRIL 1918.

Bound in Cloth Price Rs. 3 only.

turning out to use an extreme expression, intellectual humbugs, who have their eyes always pointed towards immediate purposes and selfish gains, and not at all, except in very rare cases, towards the calls of duty or the needs of the nation. It is a pity that it is so. How to remedy this state of affairs passes one's comprehension. My own view is that *the Universities in India should be based on spirituality*; That is to say, the University must have *two distinct functions* :—

1. of training students for material life and
2. of maintaining and developing their traditional spiritual life.

No religion is superior and no religion is inferior, at least as we understand religion at the present time, after the great Herbert Spencer, Tennyson and Carlyle have spoken to us even in these materialistic centuries. Every student must *live* his religion and religion must really *bind* men, as the word itself implies.

I do not believe in the so-called moral and religious instruction in schools and colleges, at fixed hours, nor do I believe in the teaching of religion, as a mere department of knowledge, like Mathematics or Philosophy, as the Benares Hindu University has proposed to do. The University in India must have two sides to it always, a *Home section* and a *culture section*, if I may so name them for purposes of reasoning. In the "Home section" the students must lead their *natural* home lives in accordance with the dictates of their *own* religions, and in the "culture section", we must have all sides of *culture*, theoretical and practical. So far as the Hindu are concerned, I have a scheme of my own for such a University College, but I do not expect to have any opportunity of putting my scheme in to practice.

QUESTION XIV

The above answers to Questions I, VI, VII, XV, and XVI indicate my own answer

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.

Price per copy Annas 4 only,
For 50 copies Rs. 10 only.

to questions XIV and V. The Government will be connected with the University as its very patron and life, if my scheme is taken up by the Government. If the Government takes no part in the organisation of such a University, and if the Government leaves it to the people, then the Government has its usual ultimate control over the University, to see that such a University works in co-operation with the government as established by law. A University of the sort referred to by me must and can be established and worked successfully only by the government; and such a University must really form part of the government.

QUESTION V

Every College established in accordance with the aims set forth above may be a University by itself. Instead of several Colleges being controlled by a central University, we had better have several Universities *co-operating* for purposes of mutual improvement in all the sides of the life of the University. When several Colleges are tacked on as tails to a central University, there is absolutely no connection between the ideals and the ideas of the central University and the *practical* modes of instruction and training obtaining in the colleges under its control. On paper alone the connection exists. True life in a University is possible only if it *starts, conducts and ends* its *own* ideals and only if it has its *own* power to organise and conduct its work, *with independence*.

A Central University Board of advice, composed *merely* of the Boards of control of the various Universities, all the members bring *actually* engaged in educational work, will be able to act as a beautiful advising body to the individual Universities, and also as a body responsible to the government in all matters relating to educational policy and administration. The Central Board will be a corporate body which will always have a *living* connection with the various University colleges and will easily be able to arrange all necessary details.

(To be continued.)

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Vani Vilas Press, Srirangam.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.]

THURSDAY NOVEMBER 28, 1918.

[No. 6.]

- The Hindu Message stands for
- (1) The Maintenance of British supremacy with self-government for India,
 - (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
 - (3) Education of the Hindus as an integral part of the Indian Nation,
 - (4) Advancement of Material prosperity on a spiritual basis and
 - (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For *bona fide* students Rs. 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All *business* communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

A Vision Of India.

DANDAKARANYA.

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

Here shone the forest where His lotus feet
Did wander far and wide o'er stone and thorn
To us her Dharma's shining golden morn
Where Sin had ruled the world from iron seat.
Sri Rama God incarnate, and the sweet
True Sita fair, and Lakshman pledged and sworn
To daily vigil glad from night to morn—
With grace my yearning inner vision greet.
Though in thy place great toiling towns have grown
Where men with restless hearts and joyless eyes
Have pelf and power and fame their godlets made
And find relief in war from daily groan,
Faint echoes of thy days bring paradise
When War served Righteousness and Love ruled Trade,



The Hindu Message

THURSDAY EVENING 28, NOV., 1918.

The Proposed Madura Inquiry.

We have hitherto refrained, and on purpose, from making any comments on the disturbance in Madura and the incidents that happened in connection with it. After perusing Mr. Paddison's reports to Government and the Hon'ble Mr. Davidson's speeches on behalf of the Government in the Madras Legislative Council, we are fully convinced that a case for a public inquiry by a competent judicial officer has been fully made out. It may be that at present we have not yet been able to pitch on any person who can be reasonably suspected, or accused, of firing the fatal shot. But this cannot be made a reason for not making such an inquiry. The inquiry should be made, *firstly*, because all the evidence available has not been put *publicly* before Mr. Paddison at the enquiry conducted by him. *Secondly*, though Mr. Paddison is a highly respected officer and has made a careful and searching inquiry, his conclusions are weakened by assumptions which cannot be accepted without being sifted. One of such assumptions is that "this was not an accidental shot which went off by accident while a man was loading and killed a constable whereupon all the other men thinking that the order to fire had been given fired also." It is not stated that the constables who fired made any such statement, and we do not see why they should not be examined and cross-examined *publicly*, so

as to give them an opportunity of stating what they actually did or intended to do. Mr. Paddison himself says that there was "practically no cross examination of any of the witnesses." Further, in his speech in the Legislative Council, the Hon'ble Mr. Davidson said that "so far as the police people were concerned, there was the question of self-defence." If the police fired in self defence, then the theory that "an accidental shot went off while a man was loading and killed a constable" must be abandoned. *Thirdly*, if Mr. Paddison was not able to "get any independent evidence though (he) endeavoured to do so," it should not be assumed that a judicial officer from another District absolutely unconnected with the proceedings adopted by the Government officers concerned in dealing with the disturbances would not be able to secure such evidence when the public are convinced that a conclusion which they can accept as valuable would be reached, and that in accordance with the accepted rules and formalities of a proper public enquiry.

We will now deal with the arguments advanced against the enquiry by the Hon'ble Mr. Davidson in his speech on behalf of the Government. *First*, he says that "another inquiry would not contribute to the public peace in the locality." In one of his reports, Mr. Paddison says:—"A great majority in the crowd are not interested in the case in any way. They (the weavers) said they came to it as a sort of tamasha. However, undoubtedly, a certain percentage came there to make trouble." This shows that the Hon'ble Mr. Davidson's statement that a further enquiry "would not contribute to the

public peace" is unfounded. The Indian public are generally peaceful, and do not wish to interfere in public matters. The few—rather, "a certain percentage," to use Mr. Paddison's words—who "give trouble" are such persons as those who wantonly threw stones on the occasion of this disturbance in Madura. They are simply foolish persons—usually boys or ignorant imbeciles—who are of no account and who have not the least idea of what is meant by "public peace" or "making trouble." It is strange, indeed, that we should be told that the policemen in an Indian town took fright at the mere pelting of stones from an unknown quarter or quarters in a big crowd. It is certainly strange to be told that Indian policemen would fire at a crowd simply because they got excited by the pelting of stones, or that they fired because one policeman, while loading his musket, sent off an accidental shot. The pelting of stones where a crowd assembles or even a procession passes by is a very common incident of daily life in India, and it usually ceases as soon as respectable persons utter words of protest and remonstrance. To argue that a crowd is excited, or disorderly, or riotous, simply because there is a pelting of stones by a few persons out of wantonness or idiotic imbecility cannot be easily accepted by Indians at least, for we know our countrymen and their impulses well. There is absolutely no justification for the statement that, if an inquiry is instituted, there would be danger to the public peace in Madura. *Secondly*, The Hon'ble Mr. Davidson says:—"Another inquiry was opposed to the principle of policy." This is a vague statement, and carries no definite idea

to the mind. Mr. Davidson justifies it by saying that "the Government had done what best they could in the matter." We have already explained why the entire public in this Presidency are of a contrary opinion. The fact that this is the trend of public opinion even in remote places in this Presidency was fully brought about in the debate in the Legislative Council, and this is certainly an occasion, if ever there was one, in which Government should satisfy enlightened public opinion,—opinion, too, which is almost entirely unanimous. This, we think, is a test case showing how, in a democratic age, the Indian bureaucracy places itself against the trend of public opinion and public sentiment and has, therefore, become an anachronism which unnecessarily encumbers the ground and operates as a bar to public progress and public tranquillity. *Thirdly*, the Hon'ble Mr. Davidson speaks of "the absence of any definite and clear idea as to who was the accused." To this the reply is that, if an enquiry of the kind now demanded were made, there is every likelihood of obtaining such a "definite and clear idea."

So long as the Government is made to believe that it "has done its best," the present public dissatisfaction will remain. Government seems to have no clear idea of the feeling of the public in regard to this matter. There is an idea abroad throughout the land that the Indian people do not enjoy all the recognised rights of British subjects, and that the Government is not dissatisfied, as it ought to be, that such is the case. This idea found expression at the special session of Congress recently held in the resolution which formulated a demand

for a "declaration of rights" for the Indian people. Nothing can be more unsatisfactory than that the Indian people should, even after the part they have played in the shielding of the Empire of Great Britain against its determined and implacable foes, still be asking for the elementary rights of ordinary citizenship. Some Hon'ble Members of the Madras Legislature pleaded for the enquiry on the mere ground of expediency or simply because that "it would do no harm." We think that this kind of trifling with Government or with public interests will never do. In our view, the country demands an inquiry, and Government ought to satisfy it as the demand is based on considerations of necessity and justice.

India, The War, and Nairism.

On the 1st November last, Reuter telegraphed to the Indian press:—"India's share in bringing about the surrender of Turkey is fully recognised here. For example, the *Daily Chronicle* says:—"We ought not to forget the very great part which India played in this achievement. It would be hardly too much to say of the later stages that British India has conquered Turkey. On the 2nd, too, Reuter wired that Lord Burnham, presiding at the reception of the Indian editors by the Empire Press Union, said:—"The fact that Turkey was out of the war was very largely due to the magnificent qualities shown by the Indian army in the field. India's comradeship in this war of ideals must have a profound effect upon her future relations with the rest of the Empire." The Empire is, also, fully aware of the glory earned by the valiant Indian

forces fighting against German troops and carrying terror among them at the Western front. But political memories are usually short, especially in an age crowded with great events and full of the hurry of life. If we fail to avail ourselves of this opening of the heart of England and the Dominions and to press our claims for freedom and responsible government in this nick of time, we shall have only ourselves to blame.

What is most wanted in the country is the large-hearted enthusiasm that comes from unity of purpose. All petty aims must be discarded, all obsequiousness and servility must be left behind, for ever,—if we are to win our place among the self-respecting and self-governing communities of the Empire. Political unity must become a passion with all educated men, patriotism a religion. Till very recently, the Hindu Community believed itself—as it indeed was—a homogeneous community, and did not want sectional representation. But Nairism has come into South India as a disturbing force making for a degrading and unprogressive spirit of disunion and caste jealousy. It has scattered for ever the Hindu homogeneity of ages and has made the Hindu Community the laughing-stock of the world. What is worse, it has made a portion of the Hindu Community a willing and subservient slave to the selfish designs and aims of the bureaucracy which is now in power in India and which is making frantic efforts to prevent its threatened loss or decline of power under the coming reform of government. Though only a very small part of the non-Brahmin Communities or castes follow the leadership of Dr. Nair and Rao Bahadur

Theagaraja Chetty, a consciousness of division of interest has been created among numbers of educated men within these two years. For what gain has this mischief been done?

Rao Bahadur Theagaraja Chetty, speaking at a Madras meeting a few months back, proclaimed that he had made the wonderful achievement of "smashing the political domination of the Brahmins." His idea seems to be that the holding of a number of appointments in the Government service constitutes "political domination." In our view, nothing has brought about the deterioration of the Brahmins in self-respect so much as the business of quill-driving and the position of subordination to the head of an office, especially under a representative of the heaven-born Civil Service. Nothing, in our view, can be more senseless than to speak of the Brahmins or others as possessing, in the present circumstances of the country the remotest chance of securing anything at all resembling real "political domination." Political power and domination are obtained only as the result of self-sacrificing devotion to principles and the devising and working of institutions which are calculated to advance popular ideals and public welfare. The Brahmins disdained, under the Hindu rulers of the past, to draw monthly pay and work in public offices. But they directed the policies of those rulers as ministers, and they also laid down the law in accordance with the injunctions of the *Risikis* who revealed the Dharma. It was then that they can be said to have exercised "political domination." When the ancient days of Hindu supremacy passed, the Brahmins lost what political power they possessed.

After the establishment and growth of the ~~British system~~ of education and the acceptance by the people of India (including the Brahmins) of the political ideas and institutions of the West as the best of all under their present conditions, it is absurd to say that the Brahmins have enjoyed any kind of political influence or prestige in the land. For some time after the establishment of British rule, they continued, as they had been for ages previously, a class devoted to religion, law, and philosophic enquiry, but they became poor and resourceless for want of patrons like their old Hindu chiefs and Kings. Hence, when the British government introduced the present system of English education and placed before them the opportunities of making a living by the holding of appointments in the service of the state, they availed themselves of both. But, though individuals have acquired wealth as *Vakils* or big officials, many Brahmin families have become ruined by the loss of their ancestral property as small landowners which their traditional learning and piety had gained for them by the encouragement and patronage they received under the old Hindu Kings. From what we have said so far, it will be easy to see that the Brahmins of today have neither political power—for political power in India is wielded by the bureaucracy—nor excepting a few *Vakils* or big officials, any wealth worth speaking of. Both Brahmins and non-Brahmins have equally no political power, and both are generally poor and eke out a hand-to-mouth existence.

The leading Anglo-Indian organ in this Presidency, *The Madras Mail*, has indulged in much rejoicing at

what it calls "the recent developments which have resulted in a cleavage of the Indian body politic and the formation of three parties." Besides the Congress and the Secessionists, he mentions "the party of the Right or the Conservatives, composed of the European and Anglo-Indian communities, the non-Brahmins, and most of the so called 'backward' classes and minorities." As regards the non-Brahmins, only a microscopic minority of the Hindus have any sympathy for the political creed with which Dr. Nair and others have associated themselves as leaders, though it may, if it is allowed to develop itself, lead, in the long run, to religious and social disruption. The 'backward' classes, or depressed classes as they are often called, cannot stand in the way of the political advancement of a country in which they form a small fraction of the population. Moreover, their emancipation and elevation is a question of time. Much will depend on their own efforts and their own leaders, as we see from the rapid march of the Tiyas along the path of improvement. It must, also, be remembered that the new Indian democracy of the future will be able to do a good deal more for their progress and prosperity than the bureaucracy now in power. They owe their present awakening to the efforts of more than one missionary agency from abroad and to the reaction caused in Hindu society by those efforts than to any concern and interest felt for them by the bureaucracy now in power. We think also that our Anglo-Indian contemporary has included them in the party of the Right, purely out of regard for what is known as political tactics. For, the very mention of a concern

for the backward or depressed classes smacks of philanthropy, raises the party which professes to feel it above the category of ordinary mortals, and secures to its representations a claim on the respectful attention of the authorities in the land. For these reasons we are quite certain that no one who is impartially minded will be misled by the inclusion of the non-Brahmins and depressed classes in the so-called *third party* or the party of the Right. This party is exclusively composed of Europeans and Anglo-Indians and is the party of ascendancy which is mainly composed of individuals who are mere birds of passage and look upon the land they live in as a mere field for exploration and exploitation. They have no permanent stake in the land, and they only play their part in fruitless attempts to set back the clock of progress. They played a similar part during a time of transition like this in Canada, and then they ceased to have any importance in the living world. Here, too, they will share a like fate and fortune, and the bureaucratic government which they wish to continue in India cannot fail to see that its time is up and that a better form of government must take its place.

For India has played, even before this war came on, her part—the best she could—in saving the Empire during the South African crisis. Now again, during this memorable crisis which, in our view, is the most fateful of all in England's glorious history and is sure to make this Empire of hers the one great power on earth for long æons of time at present within human ken,—India has contributed freely to the glories and successes gained thus far over these unspeakable

Notes and Comments.

German hosts. The Empire, as we have said, fully recognises these great services. Now, then, is the time for the Indian nation and people to reap their full reward. If the promoters of Nairism stand in the way, Nairism will doubtless stand condemned in the eyes of all civilised mankind. No party of "Right" or "Conservatives", self-styled, can stand in the way of the winning of right over wrong, of freedom against slavery, of light against darkness. Dr. Nair, too, is a journalist and editor. What a contrast his reception is to that accorded to other Indian editors now the guests of His Imperial Majesty's Ministers! The greatest man of the nineteenth century—the late W. E. Gladstone—once, speaking in the House of Commons, drew a graphic picture of how the great movement of freedom was ever moving onward in all its majesty and might. Of the apostles of Nairism would realise this fact, they would join hands with all who are at this crisis fighting the battle of India's progress in freedom in order that she might take her place on a footing of equality with all true citizens of the Empire. Lord Burnham truly said that "India's comradeship in this war of ideals must have a profound effect upon her future relations with the rest of the Empire." The so-called Moderates, the apostles of Nairism, and the "Conservative gang,"—each and every one of these factions is engaged in the task of glorifying the forces of obscurantism and retrogression against the march of India's glorious sun of progress towards the goal of freedom. Who can resist the resistless effulgence and might of the Light of the East.

The Indian Press delegates now in England have received some lionising and also a certain number of entertainments from men or organisations wielding power in English political life. Still, it is an undoubted fact that the Indian press exercises precious little power over the Indian administration. It certainly has a good deal of influence in forming public opinion, but the bureaucracy which rules is not amenable to the control of public opinion. Hence, public opinion is set at naught and is even treated with contempt; and the Press which helps to form it receives ill-treatment too, of various kinds from various quarters.

In England, it makes and unmakes Ministers. It is well known that Mr. Lloyd-George owes his present position entirely to the support of the great newspaper proprietor and controller, Lord Northcliffe. Lord Rothermere, brother of Lord Northcliffe, also owns a newspaper. The relations between the Ministry and the brothers are said to be very close and confidential. Both have held public offices, and they have made and unmade important officers of state. Writers in the Press like Mr. A. G. Gardiner have declared that Government by Parliament no longer exists in England but only Government by the Press. The same thing was said in the House of Commons itself by no less a man than Mr. Austen Chamberlain. Even in past days people used to say that the party caucus had usurped the functions of the Parliament, for it was in constant touch with the Cabinet and influenced its policy and its patronage. But, after the war, party feeling and party allegiance have been reduced to insignificance under a Coalition Government. Hence, the Press, as the agency which influences public opinion in favour of, or in opposition, to the measures of Government, has great power and control over the Ministry. But even in ordinary times, the power of the Press is great for the reason that it helps to form the public opinion. As already said, this is true even in India. Still, the

Press exists, we fear, only by the sufferance of Government, often provokes nothing but contempt from it, and is subject to pains and penalties of various kinds. The journalist in India has to live in constant dread of prosecution and persecution, and he is more often to be pitied for undertaking a profession and business so full of difficulties and dangers.

We are not surprised to hear that there is abroad a new interest in spiritualism. The havoc of war has deprived fathers of their sons, and wives of their husbands. Men and women are anxious to receive tidings of their lost dear ones from the unseen world beyond. So there is a rush for seances in which mediums bring messages from the dead to comfort the living who mourn their loss. Heaven lies open, and all that is wanted is a sovereign or guinea or more to obtain a glimpse of it from those who have mastered the science of spiritualism and are able to have a peep into it.

Christ had himself risen from the dead, and had also raised others. St. Paul, too, had performed a similar feat. Even at the crucifixion, the bodies of several saints had risen and were seen by many people in Jerusalem. The prophet Elijah had restored life to the dead. In the early Christian Church, there prevailed a widespread belief that the day of judgment was at hand and we think some words of Jesus as recorded in the New Testament justify the entertaining of such a belief and hope. There is nothing, therefore, surprising in the fact that many Christian people in England believe that news can be obtained of the dead from people who can penetrate beyond the veil.

It is all very well to believe in immortality, and to desire to have news of the dear ones who have departed from us. But would any one like to live for ever? Old men are known to become sick of life, and wish for death. This is because, as age advances physical sufferings and ailments increase. In Hinduism, however, svarga is described in terms which make men

hanker after the Elysian life there. Hence, many perform *Yagas* in order to attain to Svarga. Similar is the Mohammedan conception of Paradise. In Hinduism, we have also the lokas of Vishnu, Siva, and Brahma where the life to be lived is purer, and also happy without the grossness attaching to Svarga. Good and pious Hindus, therefore, follow the path of *bhakti* which leads to those worlds. Though no Hindus would like to live for ever in this world, they generally like to prepare themselves to deserve the happiness that awaits those who gain the worlds above-mentioned, and thus the conception of the soul's immortality is one not disagreeable to minds brought up in Hindu beliefs and conceptions regarding the future world. The religion of Christ is not so favourably situated in regard to this question, and hence we find that much curiosity is awakened when spiritualistic mediums are brought forward and information is promised regarding the future life of the dear ones who have passed beyond the gate of death. In Hinduism, on the other hand, the Puranas contain ample information regarding the nature of the life in various future worlds and the preparation needed to get to them. Nothing is uncertain or obscure, and so not many will be found among Hindus who will care for the messages to be gained from spiritual seances or even for "rents in the veil of Isis" such as were proclaimed or encouraged in certain well-known quarters in South India a few years back. The numbers of Hindus who give them credence or even care for them are few, and they lose all interest in them after a time.

In this connection, it is worth while noting that, in Hinduism, religion and life are wedded together in daily and hourly commingling of the most intimate kind—so intimate, indeed, that we fail to realise that there is a distinction between them. The love of God brings in self-cultivation, and both lead to self-mastery. The self-discipline that religion brings us does not make us regard the desires, impulses, and duties that get associated with

us in life as obstacles in our way to spiritual perfection. The Hindu Grihastha has no need to sacrifice anything he loves well within the family or the state, to look upon what he values and holds dear as something to be thrown to the wolves in order that he may grow in the love of God. The true Grihastha who has been all his life a good neighbour, a good friend, a good husband, a good pater familias, and weaves his love of god and his meditations on Him into their proper places in the beautiful framework of his life is certainly one whom Hinduism regards as acceptable to Heaven. Our Isvara is a loving God, not a jealous Being who demands from the Hindu householder a self-immolation which is to result in making him isolated, cynical, and joyless. It is through love—love that fills our own life and the life of all with whom we get associated—that enriches the human mind and fills it with the gladness and beauty that make for unity and peace.

Look at the Yogi * * * Yajnavalkya, as he is depicted in the great Upanishad called Brihadaranyaka. His relations to his two wives, Maitreyi and Katyayani form an idyllic picture of happiness and full of the charm of homely simplicity and loving harmony. Especially, the kinship of soul with soul exhibited in his relations to Maitreyi is an ideal which is even now, not rare in the Hindu home. No doubt, the time comes or may come when the Hindu of Yajnavalkya's type has to leave all that is joyful and beautiful in life if he means to soar into the *Ananda* which is above the limitations of the life of the world. But this does not mean either that the preparation for it in the life of the Hindu home is full of what is forbiddingly or inhumanly ascetic, or that the meditative life which is to absorb the last stage of the Hindu's career in the world as a Sannyasi is such as to prevent him from the possibility of rendering loving service to those kindred spirits among men who wish to tread the path which is to lead to spiritual perfection. The Indian idea of renunciation is nothing like what the modern mind conceives it. The Hindu householder does not renounce his home

even as the Kaiser renounces his throne after making his country and the world a veritable den of lasting hatred and misery. The perfection of joy and peace which the Hindu Sannyasin's life presents is exemplified in such celebrities of a not remote past as Sadasiva-Brahmendra, and in the lives of contemporaries who have only recently passed away like Bhaskarananda of Benares or Sri Ramakrishna Paramahansa. Theirs is the love which is the perfect fruit of knowledge,—of knowledge which sweetly harmonises with the joy of courage and of hope and continues to pour that joy into every human life to which is accorded the blessing of coming into contact with it.

The Montagu-Chelmsford Reform Scheme and Indian Nationhood.

(BY PRAMATHA NATH BOSE.)

"We believe profoundly," say the illustrious authors, that the time has now come when the sheltered existence which we have given India cannot be prolonged without damage to her national life; that we have a richer gift for her people than any that we have yet bestowed on them; that nationhood within the Empire represents something better than anything India has hitherto attained; that the placid, pathetic contentment of the masses is not the soil on which such Indian nationhood will grow, and in deliberately disturbing it we are working for her highest good.

145. If then our faith is right, what are the conditions of success? Obviously there is much to change. The habits of generations have to be softened if not overcome; we have to call forth capacity and self-reliance in place of helplessness; nationhood in place of caste or communal feeling.

That the sheltered existence has been highly detrimental not only to national, but to all life is unquestionable; and the present helplessness of our people is as unquestionably pathetic. But there is hardly any doubt that the main reason of this helplessness is the extinction, under British Rule, of the village self-government which they had enjoyed for untold centuries, and which

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager. "The Hindu Message", Vizianagaram.

had been maintained even by the worst despots, Hindu or Mahomedan. Village Self-government was the principal institution which kept up the vitality of the people and made them self-reliant and, in a large measure, independent of the central government. The villagers settled their disputes through the Panchayets, and managed their police, education, sanitation etc. Under British Rule over-centralisation has led to rigid autocracy and consequent diminution of the spirit of self-help. As Mr. R. H. Elliott observes (*Fraser's Magazine*, April, 1872), "in former times there existed in India-reigning powers that lived on the resources of the people, but...the internal management of affairs was left to the village communities, and the people had the power of modifying their customs in accordance with what seemed to them to be expedient. Now this power we have entirely taken away from them, and not only have we done this but we thrust our meddling nose into all the details of life, and refine here and reform there, and always it must be remembered, with increased and unceasing taxation,.....and we need hardly add that the results of this entire deprivation of free action are altogether deadly and destructive to the very existence of the most valuable powers of man."

One would have thought that the first step towards the revival of the spirit of self-reliance would be the restoration of the Village Self-government. Government recognises its importance, but, as I have shewn elsewhere,* the way in which it proposes to re-establish it is not only not likely to do much good, but, on the contrary, is likely to do much harm.

The authors wish to call forth "nationhood in place of caste or communal feeling." The implication is that the Indians hitherto have not been a nation and, have been actuated solely by caste or communal feeling. It is far from correct. That the Hindus have for thousands of years been a nation is a well-known fact of history. Apart from the geographical unity of their country—one of the most important factors of nationhood—which is daily brought to the recollection of large numbers of them when performing

their ablutions,† they are held together by various practices and sentiments and ideals which are common to them all. They all visit the same places of pilgrimage scattered all over the country from Hardwar to Rameswara, and have numerous traditions and festivals which are common to them. The reverence which is paid to their great men like Sankaracharya, Chaitanya and Kabir is not confined within any particular province. The Ramayana and the Mahabharata are as popular in Northern as in Southern India; and the Bhagavat-gita is studied with equal eagerness by the cultured all over the country. However diverse and multitudinous the sects, the Vedantist creed forms the foundation of them all and unites them; and sects apparently antagonistic have existed in India without giving rise to anything like the intensity of persecution which the Jews in Europe have suffered at the hands of the Christians, and the different sects of Christianity—Catholics, Covenanters, Puritans, Huguenots, Lutherans etc.—have suffered at the hands of one another.

The nationhood of the Hindus though based upon geographical and cultural unity was not without political significance. Moslem aggression was resisted bravely though unsuccessfully; and the oppressive enactments of despotic sovereigns were often strongly opposed by all classes of the Hindus. The tyrant Aurangzeb forbade the Hindus to ride in palanquins without permission, and called upon them to pay heavier taxes than the Mahomedans. But the opposition which such measures evoked shook the foundations of the empire which had been built up by the enlightened and tolerant policy of his predecessors and ultimately destroyed it. The Hindus all round Delhi assembled in vast numbers to pray for the recall of the Jezia. But the Emperor would not heed their complaints. One day, when he went to public prayer at the great mosque on the Sabbath, a vast multitude of Hindus thronged the road from the palace to the mosque, with the object of seeking relief. All kinds of shopkeepers from the Urdubazar and mechanics and workmen

† The mantra recited by them is: "Hail! O Ganges, Jamuna, Godavari, Sarasvati, Narmada, Sindhu and Kaveri come and approach these waters."

* "The Economic Aspect of the Montagu-Chelmsford Reform Scheme."

left off work and pressed into the way. "The infidel inhabitants of the city and the country round" says the orthodox Khafi Khan, "made great opposition to the payment of the Jezia. There was not a district where the people, with the help of *Fauj-dars*, did not make disturbances and resistance."

The culture of the Hindus survived the loss of their political independence. It not only presented an impenetrable front of opposition to the disintegrating influences of Mahomedan invasion, but also in course of time captured the Moslem mind and largely influenced Moslem culture and Moslem administration.

Settled in India the Mahomedans by degrees became considerably Hinduised. The zeal for the propagation of Islam abated. The blind bigotry of the Moslem was gradually tempered by the philosophic culture of the Hindu, and Hindu influence on the religion and government of the Moslem gradually became more and more marked. Mahomedanism also influenced the Hindus as is evidenced by the remarkable anticaste movements carried on by reformers like Ramananda, Chaitanya, Kabir and Nanak.

"The brightest period of the Mahomedan Empire was unquestionably the period between the accession of Akbar and the deposition of Shah Jehan, and it was during that period that the Hindu influence was the strongest. Akbar and his most cultured Mahomedan courtiers—the brothers Faizi and Abul Fazl,—were greatly under Hindu influence. Abul Fazl, in fact, was held by some of his contemporaries to be a Hindu. Akbar held the Hindu belief that it was wrong to kill cows and interdicted the use of beef*. Two of Akbar's wives were Hindus; and Jehangir had ten wives, of whom no less than six were of Hindu descent. Shah Jehan was the offspring of one of these. He had more of Hindu than of Mahomedan blood in him. It is said of Akbar that from his youth he was accustomed to perform the *Homa* (a Hindu ceremony) from his affection to the Hindu princesses of his harem. These princesses gained so great an ascendancy over him, that he foreswore not only beef, but also garlic, onions and the wearing of a beard. "He had also introduced," says the orthodox Badaoni "though modified by his peculiar views, Hindu customs and heresies into the court assemblies, and introduced them still in order to please and gain the good-will of the Hindus."

The pro-Hindu policy of Akbar was continued by Jehangir and Shah Jehan. The contest between Dara and Aurangzeb was really a contest between

* The Emperor Nasiruddin forbade the killing of oxen. "Forishka speaks of him as practising idolatry like the Hindus, so that the Koran was occasionally placed as a stool and sat upon."

enlightenment and bigotry, between a pro-Hindu and an anti-Hindu policy. Dara belonged to the school of Akbar. He wrote a book attempting to reconcile the Hindu and Mahomedan doctrines. He had translation made of fifty *Upanishads* into Persian. Like Akbar, he was considered an apostate. He is said to have been constantly in the society of Brahman, Jogis and Sanyasis, and to have considered the Vedas as the word of the God. Instead of the Mahomedan, he adopted the Hindu name (*Prabhu*) for God, and had it engraved in Hindi upon rings: "It became manifest," says the author of Alamgir-nama, "that if Dara Suko obtained the throne and established his power, the foundation of the faith would be in danger. Aurangzeb was a bigot such as orthodox Mahomedans had long been looking for; they advocated his cause, as the Hindus did that of his older brother. The cause of orthodox Islam triumphed. But the triumph was only temporary ending with the reign of Aurangzeb."

The Hindus did not sink into political nonentity even in those parts which directly owned Mahomedan sway. They were admitted into situations of trust and responsibility. They commanded armies, governed kingdoms, and acted as ministers under Mahomedan kings."

The cultural assimilation of the Mahomedans with the Hindus, led to the establishment of concord between them to a considerable extent, and they gradually came near forming one nation. On one memorable occasion they acted as such. Such a high authority as Lord Canning testified to the fact that the Sepoy War was not a mere military mutiny, but that behind it there were political motives.

(To be continued.)

The Three Ds.

[BY K. S. RAMASWAMI SASTRI B.A., B.L.]

A famous passage in the *Upanishads* viz तदेतदेवैषा देवी वागनुवदति स्तनयितुर्देव इति राम्य दत्त दयध्वम् tells us what are the qualities which enable us to realise the Highest and thereby attain the real glory and joy of life. It means: "This is what the Heavenly Voice thunders forth, Da, Da, Da, viz. attain self-control, attain renunciation, attain compassion." I shall deal here with the import of this passage in the light of our great philosophical and religious ideas. I have taken this passage specially because it combines beauty and brevity and can be easily remembered by us and applied to life in all its fullness. The first of the three words contained in this famous passage is

* "Epochs of civilization," pp. 77-79.

Dama. *Dama* means the control of the mind and the senses. Ordinarily *Dama* is used in our religious books to indicate the control of the senses and *Sama* is used to indicate the control of the mind. In the above said passages however, *Dama* is obviously used to include both forms of control. In India the spiritual ideal is kept in due harmony with the ideal of legitimate worldly enjoyment, and is followed and glorified not because the repression of the senses is an end in itself, but because it is the only gate through which we can attain "the unshadowed light and the untainted bliss" of God. Our conception of the senses is different from the Western conception and must never be forgotten by us if we are to realise the fulness of the Indian thought about the matter. We regard the senses as the instruments given by God for rising through them into the life beyond the senses. From the point of view of the Absolute however, the knowledge acquired through the senses is only a process of the refraction of the white light of the Absolute through the prism of Maya. We regard the senses as presided over by certain deities whose propitiousness depends upon our purity and *Dharmic* life. The inter-relations of the body, the senses, the mind, and the soul are admirably brought out in a famous passage in the *Katha-Upanishad*. Such being our lofty conception of the senses, we can well realise the importance of *Dama*. The means to attain it are a life of loyalty to Dharma, worship and meditation, concentration, and a general spirit of reposefulness and peace (*santi*). Our lower tendencies have to be turned back and overcome by intensifying our higher tendencies and by seeking the guidance of good men and the grace of the Lord. Realising as we do that the senses and the mind are the God-given means of rising to the life beyond the senses, it is no wonder that the spiritual science of India has given such a prominent place in its scheme of life to *Dama* as the steady guidance and control of the senses.

It is only the man that has attained *Dama* that will be really fit for *Dana* (giving in a glad spirit of renunciation). The man of desires will not give gladly or will give, if at all, only out of a desire for fame and glory. Our holy books ask us to give in gladness and abundance because we must regard

those who seek our help or hospitality as gods and the act of giving is an act of worship of the Lord and an act of obedience to His Commandments. The spirit of the gift is of even greater importance than the gift. This spirit of loving charity has been one of the distinguishing traits of the Hindu race like the spirit of devout worship of God. Further, the maintenance of our traits of charity and devotion is the sole means of preserving national unity. The attempt to achieve unity by a careful balancing of conflicting interests is like making a pyramid stand on its head. Which is the better method—intensifying conflicting interests and then trying to achieve rest by a balanced conflict of forces or minimising conflict and building up the sense of unity from within—from the heart? The growing spirit of disunion has to be checked. It is the result of an economic malady and a spiritual malady. If you try to heal the economic malady by political and social and industrial work, it will not by itself bring about union and the efficiency born of union so long as the spiritual malady is there. It is by, and only by, our preserving our *Dharmic* life and *Dama* and attaining to the blessedness of *Dana* or the giving of ourselves in a proper spirit of renunciation that we can attain to real and lasting unity.

We have to rise finally through *Dama* and *Dana* to *Daya* (love and compassion). We find the fulfilment of ourselves in love, for God is Love and Love is God. In the *Lalita Sahasranama* the *Devi* is called प्रेमरूपा (She whose Form is Love). The man who has not attained the control of the senses by *Dharmic* life and the spirit of *Dana* or renunciation will be usually found to be a hypocrite when he holds forth about compassion and love. It is on the altar of the heart washed pure by the Ganga of self-control and decked with the flowers of renunciation that the sacred lamp of love will shine with a steady light and dispel the

Our Present Situation, Social and Religious

BY

G. Ramachandra Aiyar B.A., B.L.

Price per copy Rs. 2 only.

darkness of our lives. The Yoga sutras describe that the ideal of *Ahimsa* is realised only when the man so radiates love from him that natural enemies lose their enmity through the magnetism of his love and tenderness. *Daya* embraces the whole of creation and not merely the kingdom of man in a passion of love and tenderness. Our Beloved Lord Sri Krishna has summed up the ideal forms in the beautiful and gracious last stanza in chapter XI of the Gita.

मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

(He who does work for attaining My grace and for My sake, who regards me as the Highest to be attained, who is devoted to me, who is unattached to the objects of desire, and who has no hatred for any one in the world—he attains Me.)

Such is the significance of this great passage in our holy books. Its application to the conditions of life in modern India is quite clear on a moment's reflection. Our individual and social miseries, the ravages of famine and disease, and the more dreadful ravages of disunion and hate are due to our ignorance of these three Ds. In fact we are getting more and more attached to another triad of Ds—Drink, Dice, and Dancers. Social service of the older and the newer types has to be preserved and perfected. Now a-days social service of the older type has been killed by neglect and social service of the newer type is more skilled in self-advertisement and conference-holding than in self-forgetfulness and self-sacrifice and steady unostentatious work. Our body is depleted of energy by our loss of *Dharmic* life and of *Dama*; our society is depleted of manhood by unfaith and by conversion to alien faiths through loss of the spirit of devotion and *Dana*; and our souls are depleted of their true blessedness by the loss of our spirit of *Daya*. Our lives should be made strong and pure and happy by *Dharma* and *Dama*. Our society must be rendered strong and united and happy by Devotion and *Dana*. Our souls have to reattain blessedness by acquisition of *Daya*. Now-a-days we ill-treat the indigent and ridicule the *sanyasins*. So beggars have been degraded into thieves and *sanyasins* have ceased to be. If there is not a general spirit

of *Dama* in individuals as the root, could there be the golden fruit of true *sanyasa*? Certainly not. We want a poor law for shutting up our beggars so that they may not offend our eyes. You may have any suitable modern organisations you like if they will not impoverish your souls. Do not encourage the profession of begging. But in the case of helpless and the infirm, the workless and the *Sadhus*, do not shut them in public asylums but receive them into the God-given asylum of your hearts. How can you preserve the sweetness of love and service and renunciation there if you give them law but not love? We must educate our *Sadhus* so that they may as once before carry the message of the scriptures in popular songs, in simple words, and above all in their very looks and their very life. They will educate the masses more easily and better than under the legislative schemes of free and compulsory education which are as futile as they are costly. Remember the three golden keys that open the three doors which lead from one into another and finally into the innermost shrine of God-love and God-realisation.—*Dama*, *Dana*, and *Daya*.

In this connection we must not forget that in the sixteenth chapter of the Gita the Lord has given us these three precious words as forming the most important of the elements of the Heavenly Treasure (*Daivi Sampat*). The verses are as follow and should be engraved in letters of gold on the tablets of our hearts.

अभयं सत्यसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति संपदं दैवीमभिजातस्य भारत ॥

HINDU MESSAGE

VOL. I.

OCTOBER 1917—APRIL 1918.

Bound in Cloth Price Rs. 3 only.

A Note on the War.

(By B. RAMESVARA IYAH B.A.)

The terrible war which wrought such havoc for a period of 4 years, 3 months and 10 days has happily terminated. These four long years passed as four yugas of intense agony to the natives of the earth. The immediate and visible cause of this victory was the persevering efforts of the Allies assisted by the American armies which at last have forced the Kaiser to abdicate his kingdom and flee to a foreign state as a refugee. But to the Vedantin who looks beyond the surface of things and tries to find out the deeper and remoter causes it is plain that the earth hunger and reckless cupidity of the western nations whose ideals of material civilisation untempered by the eternal and stern realities of life as propounded by our Vedantic seers and sages, was the real cause of this war. In other words the transgression of Dharma could not but bring about its retribution in this terrible form, and I for one am terribly reminded of the saying of the Lord in the Gita "मयैवैत निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन्" "These Kurus have already been killed by me; O Arjuna be thou but the immediate cause." The Lord declared that He Himself had (invisibly) ordained the destruction of the enemies (evidently as a punishment for their transgression of the eternal laws of Dharma). Arjuna the fighter and slayer of the enemy was only the visible cause. Arjuna may be compared to a spark of fire thrown accidentally into a gun-powder magazine resulting in a terrific explosion. The transgression of the laws of Dharma by the enemy may be compared to the nature of the combustible ingredients contained in the powder itself. It seems to me that this Vedantic truth has been bitterly brought home to all the nations of the world in general, and to the belligerent powers in particular, as the prime lesson of the war. The Biblical saying "Righteousness exalteth a nation" points to the same eternal truth, and statesmen of ripe intellect and experience like Asquith, Lloyd George and Woodrow Wilson have reiterated it in their speeches.

An attempt is being made by all the civilised leading powers of the world to concert

measures which will have the effect of rendering a repetition of such a war impossible in the future. A League of nations is proposed to be established to form a sort of supreme tribunal and arbitrator of the disputes of nations. So far as human intelligence goes, the attempt is a laudable one carrying with it the best wishes of every right-thinking man for its success. But a Vedantin can only say that its success can be ensured only to the extent to which the different nations forming the league are prepared in their own lives to act up to the eternal Laws of Dharma. If they expect that other nations should respect their independence of thought and action and the desire to conserve and develop liberal popular institutions, they in their turn must bear a similar sympathetic attitude towards the progress of other nations who are equally desirous of maintaining their own self-respect and dignity. "आत्मवत्सर्वभूतानि यः पश्यति स पश्यति" "He sees really who sees others as himself" is an important Vedantic truth which is implied in the Biblical saying "Love thy neighbour as thyself." The realisation of this truth coupled with the realisation of the insufficiency of mere material wealth and civilisation to make for man's real happiness here and hereafter, constitute a *sine qua non* for the achievement of success in any attempt to bring about lasting peace, and I can only offer my fervent prayer to the great Creator, Preserver and Destroyer to bless the great statesmen who are going to concert measures to bring about a lasting peace with the requisite Viveka and Vairagya so that they may succeed in formulating a scheme which, freed from racial prejudices and national bias, will be in strict conformity with the eternal laws of Dharma.

Olla Podrida.

A few days ago, before the news of the German capitulation was flashed over the world by wire and by wireless, Davis, an American Dentist, gave us two illuminating truths about the Germans. He said that they were eating awful black bread with goose grease. This explains their mental condition. Especially the goose grease has been the all-sufficient and all-

efficient cause. He said also that they were very thin, quite different from the well-fed well-groomed people who made the world poor to make themselves rich and who starved the world to gorge themselves. It seems that their clothes are hanging loose about them now. Time's revenges are sure though slow.

India has had fine doings of late. The Theosophical Society has finished 43 years of life and celebrated the Founder's day a few days ago. There is a tremendous power of inventiveness nowadays in India. The inventiveness takes the form of finding ever-new and ever-increasing opportunities to spout on public platforms, and deluge the world with high-sounding talk. Mrs. A. B. made three valuable statements.

I. The Elder Brothers of humanity have been at the back of the wars of the world.

Query. Who are these Elder Brothers? Are they to be Elder Brothers for ever and prevent the Younger Brothers from having a chance in the shaping of the world?

II. "The Russian woman whom the world was not worthy to receive."

Query. What has suddenly gone wrong with the world which was at one time fit to receive the Incarnations of God, and great saints and sages and seers and prophets and now seems to have become unworthy to receive "the Russian woman"?

III. Narada has inspired the present war.

Query. Since when has Narada given up his purity and piety and healing power of love and saving power of song?

The Depressed Classes Mission also celebrated its anniversary on the same day. Anniversaries, anniversaries, anniversaries everywhere! The poor daily visitor—viz., the day—is uncared for. Nothing is done to make him happy by getting from him his precious dower of service and love for the millions. But the pompous humbug who is an annual visitor—viz., the anniver-

sary carries off all the honours and enslaves all imaginations.

A few days ago, when announcing Mrs. A. B.'s candidature for Parliament, there is a cryptic sentence in *New India*. "The money has been found." May we know to what extent candidature there is a costly affair? "Every door is barred with gold and opens but to golden keys." Is it so?

At Trichinopoly the scouts displayed (what?) a few days ago. They built bridges on bare ground, rescued people from sham fires, turned thieves into scouts and achieved signal (or signalling is it?) triumphs. The scouting principles are good but the scouts of today use scouting as a herald of social reform and a camp follower of the political campaign.

But I have put off to the last the news that must have been given first and foremost. I beg pardon for this. At Triplicane there is to be great inter-caste marriage. Nowadays marriages are announced with all the solemnity of battles—probably because both are engagements. The marriage is to be according to Arya Samaj rites and between a Brahman and a Velama Kshatriya. Pandit A. Somanatha Sastri is to officiate. The Advocate-general is to preside. There are to be two speakers on the occasion. Oratory has not only swamped public life but has now invaded, nay inundated, private life. Uncurtained lectures have to prepare the way for curtain lectures. The god of fire was the only president before and chanting priests were the only speakers. Now an Advocate-general presides and two word-spouters are the speakers. The newspapers are all-pervasive and all-powerful nowadays and have compelled the abdication of God. There is no God but the Editor and the stenographer is His only prophet. The joys of fame are all in the gracious hands of the newspaper-god.

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
Price per copy Annas 4 only,
For 50 copies Rs. 10 only.

'Why, man, he doth bestride the narrow world
Like a Colossus; and we petty men
Walk under his huge legs, and peep about
To find ourselves dishonourable graves.'

SCRUTATOR.

Answers to Questions by the University Commission (Calcutta).

(BY A MADRAS PROFESSOR).

[Note.—The answers to the questions are not given in the order in which the questions are issued. The continuity of my answers depends, therefore, on the order that I have adopted in setting forth the answers.]

(continued.)

QUESTION IX

This method of organising University life will at one stroke get rid of this great bugbear of *examinations*. Examinations are always *necessary*, but all the point of their usefulness or unusefulness arises only from the way in which they are conducted. Teaching in the present system of education is not merely subordinated to examinations, but in fact, teaching is in most cases given only through dictated notes, annotated editions, catechisms, cooked up summaries &c.

All these will disappear if the students of each college have to imbibe only the culture that is imparted to them by their own teachers. It may be said that notes &c. supplement the work of teachers, but as a matter of fact, in most cases, now, teachers supplement the notes &c., if they can, or they merely identify themselves with notes and catechisms. One main reason for the lack of *moral* tone among students at present, is that they *seem* to court the teacher, while they in fact *woo* and *wed* the annotations and catechisms. The teacher figures only as a paid agency for the glory of an Institution. There is no such thing as the heart or the head of a student responding to the heart or the head of a teacher at present. How can there be then that personal contact between the teacher and the taught, and how can *character* in the young student be formed by the *character* of the teacher? The

present system has left the students to create their own ideals of life and to work in their own way, and the teachers, to spare themselves trouble and interest, if they can safely do so. Young teachers begin with very good book ideals, and soon get into the groove and become clubmen or gamblers or any men, except *teachers*. That *halo* which ought to surround a *true* teacher goes and he becomes soon *hollow*, and the very atmosphere about the teacher becomes depressed, discouraging and nauseous. The teacher ever thinks of his *low pay* and *prospects*, forgets all that nobility of his profession taught to him in the four walls of the training class, and sheds round the students the well-germinated seeds of his own discontent, in most cases. The examination system, as it is now established, must have all these effects in a growing degree, as time goes on.

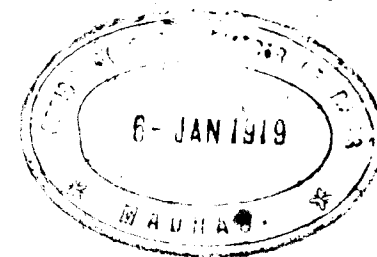
My view is that each University College must define the scope of its own teaching, during a year and its own examinations. In my own opinion, finishing a subject in a year or in two years is not so important, as giving *real* and *substantial* instruction in the subject during every *hour* of teaching. This depends indeed upon the *worth* of the teacher. But the lack of worthy teachers is not made up for by the fixing of ten books in each subject for a grand examination at the end of two years of so-called study, ranging over a series of days, cutting short the lives of students, directly and indirectly.

QUESTION X

As long as this system of University Education continues, the present system of examinations is the only best method, for avoiding various abuses which will surely creep in, if the existing methods of conducting examinations are given up, although there are many evils and abuses even now, in the way in which examinations are conducted. The very system is *lifeless* and takes away life from the students. The remedy, in my opinion, lies only in ending it, in the way, I have suggested.

(To be continued.)

Printed and Published by T. K. Balasubrahmanya
Aiyar B. A. at the Sri Vani Vilas Press, Srirangam.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.] THURSDAY DECEMBER 5, 1918. [No. 7.

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

A Vision Of India.

The TRIBUTE of EARTH & OCEAN
By K. S. Ramaswami Sastri, B.A., B.L.

The restless sleepless wrathful changeful seas
That scorn man's seeking hands and wreck
his might
And hide their treasures from the human
sight
Bring tribute pearls and corals thee to please.
The hidden gold from earth's womb seeks
release
To shine upon thy maidens' limbs in light.
The iron yearns in grim imperial fight
To guard thy shores and bring thee wealth's
increase.
But brightest shines Golconda's glorious gem
With coruscations like an earth-born star
Outshining heaven's constellated floor
And flames unmatched in sovereign's diadem
With splendour great which Time can never
mar—
The king of precious stones bright Kohinoor.

The Hindu Message

THURSDAY EVENING 5, DEC., 1918.

An American Example.

India was once—not in ancient times only, but even a century back—one of the greatest manufacturing countries of the world, if not also the foremost among them. It has gradually declined and fallen from this position of pre-eminence, because a ruinous free-trade policy has long been in existence and never been abandoned or modified, even after its immeasurable evils have been seen and pointed out. Not only the manufacturers of Great Britain and the dominions of the British Empire, but even outsiders like Germans, Austrians, Americans, and others were freely allowed to compete in the Indian market. Whenever the Indian leaders or even Englishmen who saw the evils of free-trade pointed out to Government how Indians were losing their manufactures and Indian workmen were deprived of work and wages, the champions of the Indian bureaucracy replied that India was essentially an agricultural country and that, if agriculture was fully developed, she could supply the whole world with her agricultural products, that this would make up for the loss of her manufactures through foreign competition, and that there must be an international distribution or division of functions, as there was an internal one within each country's boundaries. They pointed out also that the working of economic laws and forces was inexorable and must be submitted to. The rise of America and Germany to

greatness and wealth through restrictions on foreign trade and even the granting of bounties for domestic industry showed how fallacious and foolish were the views of the champions of free trade, and also that many who supported the policy of free trade for India were governed entirely by the motive of self-aggrandisement through the exploitation of India. All this time, however, there were not wanting men who trotted out the absurd idea that India must look only to the development of agriculture for her own place in the industrial economy of the nations of the world.

It would be interesting to know if at least the Indian government has done all it could for the development of the agricultural resources of India. Of course we do not say that nothing has been done. There is a Department of Agriculture, and there are engaged a few experts who have been endeavouring to spread a knowledge of improved processes; a few colleges have also been founded for imparting scientific knowledge of agriculture. A few experiments have also been made here and there by the opening of experimental farms, or by encouraging private efforts. But, has anything been done at all proportionate to the importance of the subject, anything which will compensate for the enormous industrial losses sustained through the forcing of free trade in the interests of Western manufacturers of all nationalities,—anything like what American administrations and governments have done for the development of agriculture in America? If it is true that India is essentially an agricultural country and that its interests are permanently bound up with the efficiency and productiveness of

its agriculture, then the Government must set no limits to its own efforts for the advance of agricultural improvements of all kinds, especially in the direction of having all sorts of improvements adopted by the Indian people throughout the land so that, day by day and year by year, the quantity and quality of Indian production may be the greatest possible, and also grow more and more without anything like stoppage.

If we take note what the American Government has been doing, we shall be able easily to understand whether there is anything like it at all to compare with it here.

The Agricultural Department at Washington has a large number of laboratories attached to it, in which investigations are being carried on, bearing in one way or another on problems in agriculture. Much research work is done in the State experiment stations, and efforts are therein made to bring to the notice of farmers the important scientific methods of cultivation, manures, &c. For instance, while in 1884, the amount of sugar made from sugar-beet in the United States was only 300 tons, in the last year the beet crop yielded 400,000 tons. The amount of sugar made from sugar-cane was only 300,000 tons. A map showing the regions in which the temperature conditions were favourable to the growth of the sugar-beet was prepared; seed of the sugar-beet was prepared; seed was then issued to farmers in various districts, together with directions how it was to be dealt with; and the produce was subsequently examined for sugar. In this way it was determined where the beet could be grown successfully, and the advantages of its cultivation were also made clear to the

farmers. The Department not only educates the farmers by distributing literature among them, but also encourages and helps them in every possible way. Another branch of work is that relating to the nutrition of man. In the Wesleyan University, Middletown, Conn., a large respiration chamber has been erected and brought to a remarkable state of perfection. It is possible for a man to live within this chamber for days or even weeks, and for account to be kept during the whole time not only of the products of respiration, but also of the amount of heat given out and the oxygen consumed, with a degree of accuracy equal to that with which ordinary analyses are carried out in a laboratory. These investigations are of far-reaching importance, and touch very closely on the domain of household economics.—The Department also carried on scientific research work on geological problems. There is also a Bureau of Standards established in connection with the Department. The Department employs nearly 10,000 scientific experts and investigators. In 1910, the Department issued 1988 publications which together contained 42,503 pages. The entire literature came to 25,190,469 copies. In this way, an immense amount of useful agricultural information has been disseminated among American farmers. In order to improve cultivation among the backward and illiterate Negroes, the Department has engaged "coloured" lecturers and demonstrators especially trained for the purpose. The Negroes are said to be "extremely suspicious of white men when they come offering them advice gratuitously." In the South, there are more than 75,000 farmers receiving direct instruction on

their farms from nearly 450 agents of the Department. It is through their boys that farms are made to follow better methods of farming. "When a farmer's boy has been enlisted in a corn club and produced on his father's farm an acre of corn yielding from 50 to 200 bushels at a cost of not more than 30 cents a bushel, the farm is no longer sceptical about improved farm methods." In 1909, there were 10543 boys enrolled in these clubs. In 1910, the number increased to 46,225. Boys have not only broken the records in corn-production, but have achieved the same extraordinary results with cotton, potatoes, onions, and other crops. The Department has also, through its Bureau of Chemistry, made exhaustive investigations relating to the adulteration of food and to the effect of the various preservatives used on the human system. These experiments are carried on not only by chemical analysis made in the laboratory, but also by practical experiments upon men.

The anonymous writer, "*Fabricius*" in the *Fortnightly Review* to whom we are indebted for the above facts writes:—"A University has a two-fold purpose: research and tuition. The United States Department of Agriculture acts like a gigantic University". He also says of England:—"The English educational system is grossly inefficient. It does not adequately prepare people for the struggle of life". He quotes Professor Huxley:—"We

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager "*The Hindu Message*", Srirangam.

study in these days not to know but to pass, the consequence being that we pass and don't know,"—and concludes by saying that "British education is largely a sham which creates sham experts and sham leaders".

If these things are true of England, how much are they true in India, where the existing system of education is rotten to the core. Our system is the most unfitted of all for practical life. Sir Thomas Holland said in the recent Convocation address:—"If Universities are to retain their value in any civilised and developing country, they must, like business men, adapt their methods to the growing needs of the Community. To what extent the Universities, by moulding the form of education can contribute to the cause of industrial progress will depend on their recognition of the fact that practical appreciation of the physical sciences is of fundamental importance to every modern form of industry". He says of the Madras University: "This University has failed to keep up with the requirements of the times." What we want is qualified technical men to improve agriculture and industry. Had Government and University devoted their attention to this matter, they would have helped to produce thousands and tens of thousands of men who would be prepared to assist in the development of agriculture and industries. The present system of education has run on what the leading Anglo-Indian journal in this Presidency has called "purely literary lines." The same journal says,—"there must be created what for lack of a better phrase, we may call an industrial atmosphere in the land,"

How can we create an industrial atmosphere," if our University and the Government combine to turn out men with a purely literary education. Our University confers Degrees in science, but they only know the principles of science. They know no technical processes, nor can they work them out so as to give results under the present conditions of the world's market. So long as there is no national and popular government in India, the present condition of decline must remain, and that is why Indian leaders are bent on securing such a change as can be relied upon to arrest our national degeneracy and ruin.

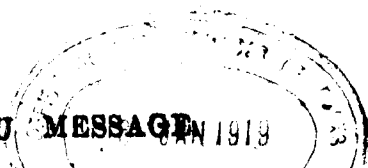
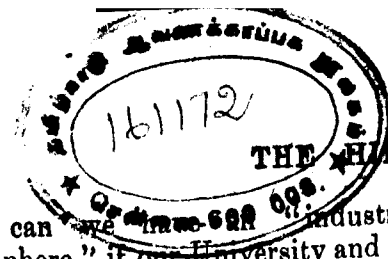
Notes and Comments.

Mrs. Besant claims that everything that takes place in the world is due to the Mahatmas. She also attributes the War and triumph of the Allies to them. In her address on Sunday, Novr. 17th 1918, she said:—"Behind the Kings and Emperors, there stand the Elder Brothers of Mankind, the Rishis, who order all things for the ultimate good of man." Not a shadow of proof has been offered by the Theosophical Society to show that these Mahatmas are doing any good to the world. They could have prevented this terrible war, which has wrought so much disaster already and still threatens so much evil by its after-effects. At least the Theosophical Society which claimed to have been founded at their instance might have prevented the disastrous struggle, if its attempt to promote "universal brotherhood" had succeeded in any measure. At least, in India, at the present day, these wonderful "Elder Brothers" might have prevented the secession of the so-called Moderates from the Congress of which their protegee, Mrs. Besant herself, is the President. The Adyar set or group of promoters of Universal Brotherhood might, at least, have utilised their proximity to us in South India to prevent the mischief of Nairism and the

growth of ill-will and petty jealousies among certain sections or individuals of South India. Mrs. Besant and the Society she leads have not been able to show that they have achieved any success in these directions. There is hardly anything gained by saying that the "Elder Brothers" are working for "the ultimate good of man." This any one may claim for himself, and he will be as convincing as she is when she makes the claim on behalf of her "Elder Brothers of Mankind."

Mrs. Besant informs that "Vaivasvata Manu is here, guiding all work and shaping the future. He wears an Indian body &c." The same thing has been said by Theosophists of Olcott, Blavatsky, Subba Rao, &c. But they have taken care not to point out the bodies they wear in the world, so that we may watch their progress and form our ideas and expectations regarding them. So many years have passed since we were informed of their wearing Indian bodies, and yet no one knows where they are and what they are doing. Several years ago we were informed that the expected Maitreya would be among us in ten years, and that he would be entering or "covering" the body of Alcyone. All who remember the exciting days when Alcyone was made so much of in Benares, Madras and elsewhere may be thankful that the proceedings of the Madras Courts have resulted in diverting the energies of leading theosophists into the fruitful channels of practical life. So long as the Indian Civil Service bureaucracy continues to cumber the ground, the labours of our politicians, whatever the impulses and circumstances under which they were brought into the arena of Indian politics, may not bear much fruit, or any at all. But, as our late eminent political leader Mr. Gokhale, once said, the present generation of workers labour and fail in order that their successors may labour and win. But our country cannot afford to throw away honest men and honest labour in such a barren soil as theosophy. Its barrenness has been fully demonstrated. Now-a-days the older theosophical workers indulge in some little talk about theosophy, occultism,

52
22/11/16
216.2



and Mahatmas, on occasions; but Mrs. Besant and others are known to the living world and are of any account to it only by their political work.

It is very strange that Mrs. Besant should speak of "Italy which won its glory, coming into the struggle." Italy gained little of glory either by her coming into the struggle or by the manner in which she fought while it lasted. Austria would have wiped out Italy and the Italians, but for the generous and timely help rendered by France and England. And then Italy did not join these great nations of Europe as soon as they unfurled the banner of freedom for the small nations and communities therein. She waited till she felt assured that the first onslaught of the fierce German barbarians had proved a failure,—till, in fact, she felt assured that the German assurance of easy and rapid victory was a vain boast and an empty dream. Her only object in entering into the war was to secure a coveted territory which she had long claimed as her own and which had long been in Austrian occupation. Many of the world's communities have sacrificed their all and staked their all in this titanic struggle for freedom against force. But Italy can have no claim for a place among them. We do not grudge Italy what she will gain by joining the French and the English against Germany. But we cannot allow Mrs. Besant or her Mahatmic inspiration to claim for Italy any "glory" for either "coming into the struggle" against Germany or for the manner in which she has played her part in carrying it on.

The Hon'ble Mr. Justice Sadasivier said at the recent Depressed Classes Mission anniversary:—"Though some Brahmanas might show hostility to the movement, being clever people they did not reveal hostility to it." To this, it is easy to make an effective retort. Some Brahmanas, being clever people, support this movement. For, they can gain credit for being very liberal-minded and advanced. These are very rich people, and make money by thousands and tens of thousands,

and it is easy to throw a few rupees—a hundred or even some hundreds annually—in return for all these substantial advantages. The world will always find out who are "clever," and who are not. We have known many "clever people" who take great pains to show that they are not such, and among them are some who join every so-called liberal movement from abroad, and who miss no opportunity to throw as much dirt as they can on others simply because they also are clever enough to find out these truly "clever people" and expose their pretensions.

At the Theosophical anniversary referred to already, Mrs. Besant made the astounding statement that "the Republic of the United States is the work of the same great Hierarchy,"—the Mahatmas or Rishis, as she now calls them. Any student of American history knows how the ancient tribal nations of America were destroyed by the perpetration of atrocities and horrors before which all the barbarities of the present war pale. That the Rishis or Mahatmas of Mrs. Besant should have allowed those abominations in order that the Republic may be founded shows that they were not actuated by mercy or compassion for those ancient Americans many of whom were simple and good people. Moreover, no history yet written has recorded how these Mahatmas or their agents worked for the foundation of the Republic of America. Mrs. Besant we suppose, obtained her information through further "rents in the Veil of Isis." It is surprising how gullible people are apt to become when they have resolved to place their intellect at the disposal of the President of the Theosophical Society.

Speaking at the Theosophical anniversary, Dr. Subramania Iyer would not allow himself to be beaten by Mrs. Besant. That he owes much to her is clear, for he too adopts the same line of thinking. He wants us to believe that Dr. Wilson's declarations of principles for the future ordering of the world and his proposals for a new League of Nations for the preservation of peace are due to the influence of

"occult causes" and "have been generated by the unseen guardians of humanity and are finding expression through the work of our Society." Dr. Subramania Iyer says:—"We, theosophists, know this for truth." Then, why did not Theosophists proclaim the fact before Dr. Wilson put forth his declarations of policy before the world? It is impossible to make the thinking world take such statements on mere trust. Theosophists are doing their Society more a disservice than a service by making such wild and random statements regarding themselves or the prophets of "occultism" who are said to remain "unseen," and to work for the good of humanity. When the Theosophical Society was transferred to India by Colonel Olcott and Madame Blavatsky, we used to hear all sorts of claims put forward on behalf of "occultism." But they got discredited, and were abandoned. Now once more, theosophists are playing the same game. In fact, the same tactics are frequently resorted to, and with the same result. Who does not remember the Alcyone sensation of a few years back? It played its part, and died out. Occultism and Mahatmaism are dead and gone—as much as the megatherium or the pre-Vedic age of human history.

The Montagu-Chelmsford Reform Scheme and Indian Nationhood.

(BY PRAMATHA NATH BOSE.)

(Concluded.)

Until lately, there was considerable amity not only between the multifarious castes and sects of the Hindus, but also between them and the Mahomedans. This fact, which is essential for real nationhood, has been noticed by various observers. Speaking of the Hindus and Mahomedans in the Deccan, Hamilton observes in his *East India Gazetteer* (published 1828). "There is a considerable Mahomedan population in the countries subject to the Nizam, but those of the lower classes, who are cultivators, have nearly adopted all the manners and customs of the Hindus." In Rangpur district (Bengal) he noticed that "the two religions

are on the most friendly terms, and mutually apply to the deities or saints of the other, when they imagine that application to their own will be ineffectual." Speaking generally of Hindustan he observes: "for almost a century past, the Mahomedans have evinced much deference to the prejudices of their Hindu neighbours, and strong predilection towards many of their ceremonies." Dr. Taylor writing in 1839 says in his *Topography of Dacca*: "Religious quarrels between the Hindus and Mahomedans are of rare occurrence. These two classes live in perfect peace and concord, and a majority of the individuals belonging to them have even overcome their prejudices so far as to smoke from the same hookah."

The authors want to call forth nationhood and extinguish caste or communal feeling. In the first place, it should be observed, that nationhood is a growth and not a manufacture. The growth takes many a long century and is the result of a multiplicity of causes, physical, intellectual and moral. What the authors probably mean is that they wish to strengthen the bonds of Indian nationhood and make it more complete, because the idea of the creation of a new Indian nation that would be anything but the caricature of one is too absurd to be entertained by thoughtful men.

I must say, when the authors talk of calling forth the Indian Nationhood, they echo what is frequently said by my Neo-Indian compatriots. Some of our political leaders give vent to ideas and use expressions which justify foreigners to think that an Indian nation is only now being built up. Nothing is farther from the truth. The idea of the small body of Western educated Indians forming a real Indian nation is as ludicrous as it is absurd. As a matter of fact their education creates a gulf between them and the Indian nation. In the words of Dr. A. K. Coomaraswamy, "it destroys in the great majority of those upon whom it is inflicted, all capacity for the appreciation of Indian culture." Speak to the ordinary graduate of an Indian University, or a student from Ceylon, of the ideals of the Mahabharata—he will hasten to display his knowledge of Shakespeare; talk to him of religious philosophy—you find that he is an atheist of the crude type common in Europe, a generation ago, and that not only

has he no religion, but he is as lacking in philosophy as the average Englishman; talk to him of Indian music—he will produce a gramophone or a harmonium, and inflict upon you one or both; talk to him of Indian dress or jewellery he will tell you that they are uncivilised or barbaric; talk to him of Indian art—it is news to him that such a thing exists; ask him to translate a letter written in his own mother-tongue—he does not know it. He is indeed a stranger in his own land." Dr. Coomaraswamy has in view the extreme product of English education, and just now earnest attempts are being made to bridge the gulf between old and new India. Nevertheless what he says is substantially correct.

Indian nationhood was especially weak in one point. The Village Self-government was not linked up with the Central Government. This was a very serious defect to which may be attributed many of the ills which have befallen India. Had rural Self-government been maintained and this defect remedied the bonds of Indian nationhood would have been strengthened, and India would now have been a strong nation. But the village Self-government was killed, consciously or unconsciously, and so imperceptibly that new India took but little notice of the fact until quite recently.

At the same time, as I have said elsewhere "English education first initiated the Hindus into a historical literature which showed how the people had come to be a great political power among several of the most civilized nations of the West; how they had wrested important privileges from unwilling tyrants; how they had risen against despots, deposed them, nay even executed them and established republican forms of government.... It was with English education, that the Hindus imbibed the idea of a national representative government. They came to know that the sovereign of the great British Empire could not get a single penny unless the representatives of the people voted it; that the great Englishmen, who in India set up or deposed, rewarded or punished kings ruling over large territories were accountable for their deeds to those representatives and that one of those magnates had actually been arraigned before a tribunal of justice for his misdeeds in India. They had known of emperors summarily punishing erring governors; but the idea of the people or their representatives having any voice in such matters was quite new to them. The growth of democracy in the West was quite a revelation to them; and it made a powerful impression. Writing as early as 1888, twenty years after the establishment of the first English school in Bengal, Sir C Trevelyan recognised in the educated youth of that province a strong

■ "A History of Hindu Civilization under British Rule," Vol. III, 55-58.

desire for representative form of Government... Coming from the North-Western Province to Bengal, he was struck by the remarkable difference in the political attitude of the better class people in the two provinces. In the former, where English education had scarcely penetrated yet, the people had no other idea of political betterment than the absolute expulsion of the English; in Bengal, on the other hand, where English education had already made some progress, some form of representative national assembly was held up as the ideal. "No doubt, both the schemes of national improvement [the sudden and absolute expulsion of the English, and the gradual formation of a national representative assembly]," says Trevelyan, "suppose the termination of the English rule; but while that event is the beginning of the one, it is only the conclusion of the other. In one, the sudden and violent overthrow of our Government is a necessary preliminary; in the other, a long continuance of our administration, and the gradual withdrawal of it as the people became fit to govern themselves, are equally indispensable."

With the progress of English education, the idea of representative government has taken deep root in the Neo-Indian mind. But that does not indicate the birth of an Indian nation.

Secondly, Let us see how the authors propose to "call forth nationhood." The London *Spectator* observes in a recent article. "Our Government have an extra-ordinary aptitude for throwing down apples of discord... But the Montagu Report throws down a whole orchard crop." "Divide et impera" has never been the declared policy of our Government. On the contrary, it is professed to be the promotion of concord among the various castes and sects of the Indian community. As a matter of fact, however, measures have been adopted by them which have had the effect not of promoting good feeling, but of sowing dissension, not of strengthening the national bond, but of weakening it. I have given above the testimony of British observers to the existence of a strong feeling of amity between the Hindus and the Mahomedans in the earlier years of British Rule. Coming down to more recent times, Sir James Meston, late Lieutenant-Governor of the United Provinces observed:

"From time immemorial Hindus and Mahomedans have lived together at Ajodhya and Fyzabad in peace and amity. As a symbol of this unity you see Mahomedans worshipping at Babar's mosque and Hindus paying adoration at the shrine of Ram-chandra's birthplace within a few yards of each other and within the same enclosure

wall. Cannot these brotherly relations be resumed and maintained?"

Sir James Meston's observations hold good for other parts of India also as is testified by the recent increase of cow-killing riots of which one seldom heard before.

I myself quite remember the time when there was considerable concord among the Hindus and Mahomedans, and among the various castes of the former, when there was a well-recognised place for them all in social and religious festivities, and when the spirit of mutual social service pervaded them. Now there is discord everywhere, and the perverse cult of "canst thou kill me or can I kill thee" has been permeating all sections of the community.

The causes which have led to this lamentable state of things would be strongly reinforced by communal representation. I must say in justice to the illustrious authors that, in this respect, the leaders of the Indian National Congress showed the way; and the justness of their criticism on the way in which the political union between Hindus and Muslims was achieved in December, 1916, cannot be disputed. The Hindu and Muslim leaders sacrificed permanent to temporary, national to communal interests. The authors are quite justified in thinking that "so long as the two communities entertain anything like their present views as to the separateness of their interests," they cannot achieve "unity of purpose or community of interest." They strongly condemn communal representation as a very serious hindrance to the development of the self-governing principle. Yet they suggest that it should be granted to the Muhammadans and the Sikhs. This is like piling faggots on fire while bewailing its destructive effects. The argument they adduce for the step they recommend is very fallacious. "The Muhammadans" they say "regard separate representation and communal electorates as their only adequate safeguards. But apart from a pledge which we must honour until we are released from it, we are bound to see that the community secures adequate representation in the new Councils. How can we say to them that we regard the decision of 1909 as mistaken, that its retention is incompatible with progress towards responsible government, that its

reversal will eventually be to their benefit; and that for these reasons we have decided to go back on it?"

The circumstances under which separate electorates were granted to the Muslims in 1909 were quite different from those of the present year. The Morley-Minto Reforms did not contemplate Parliamentary Responsible Government. The Legislative Councils were expanded, but their advisory character remained unchanged; and communal representation on advisory councils cannot do much harm if any. But the scheme formulated by our authors professes to lead to Responsible Parliamentary Government; and they themselves show that communal representation would be suicidal to it and to the nationhood they want to call forth. I see no valid reason why they are bound to see that the Muhammadans should secure "adequate representation in the new Councils" any more than Panchamas, the Kols, the Khasias or other sections of the Indian nation, why they cannot tell the Muslims, that the decision of 1909, if not mistaken, was arrived at under conditions entirely different from the present; that "its retention is incompatible with progress towards responsible government," as they know full well it is, and "that its reversal will eventually be to their benefit," as they must firmly believe it will be. In fact, not to say so shows a want of moral courage which one does not expect to find in men of the calibre of our authors. What would one say of a parent who knowing very well that a certain thing would be highly injurious to his children still gives it to them simply because they clamour for it?

Special representation is also recommended for the Sikhs apparently on the ground that "they supply a gallant and valuable element to the Indian Army." The authors are fully aware of the enormity of the evils of communal representation. Yet they give it to the Sikhs as a reward for their good services! There are other communities who have already begun to agitate, and will not cease to agitate until they get the same right as the Muslims and the Sikhs. Thus class will be set against class, and sect against sect in a way hitherto unknown in India. "Call forth nationhood" indeed? On the contrary the nation that was would be disintegrated in no time. Where would

the British nation be if the Catholics, the Protestants, the Labourites, the Highlanders &c, were granted separate electorates, though in Great Britain the consideration that the successful party will exercise the functions of Responsible Government would have a wholesome influence on all of them—an influence which will be wanting in India no one knows for how long; Communal representation would be the surest way of killing what national life there still is in India, and of making true Responsible Government an impossibility.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA II.

(continued.)

7. Let us now pursue the investigation of the nature of the soul further. The Lord Himself in the 22nd stanza gives us the telling illustration of the casting off of old clothes and the wearing of new and different garments to enable us to realise the truth of the immortality of the soul and its permanence amidst the diversity of impermanent bodies. In the *Santi Parva* of the Mahabharata we have the equally forcible illustration of a man giving up one rented house and taking up another.

यथा हि पुरुषः शालां पुनः संप्रविशेन्नवाम् ।

एवं जीवः शरीराणि तानि तानि प्रपश्यते ।

वेदान्पुराणानुसृत्य नवान्संप्रतिपश्यते ॥

8. The unity of Self-consciousness (प्रत्यभिज्ञा) being thus indisputable the taking on of a fresh embodiment after death is no breach in its continuity any more than the occupation of a new house or wearing of a new cloth or the passing from childhood to youth and from youth to old age.

9. There are some religions that declare the post-existence of the soul but not its pre-existence. If the line is thus continuous forward, despite the shadow of death, what reason is there for denying its continuity backward, despite the shadow of

birth? The line of consciousness that is revealed in this birth is that luminous portion between the shadow-point of birth and the shadow-point of death. Hence it is that Shakespeare declares that "our little life is rounded with a sleep." If there is a waking beyond the sleep of death, why was there not a waking beyond the sleep of birth? It is irrational to postulate the post-existence of the soul and deny its pre-existence.

10. The interrogation of Death as the holder of the key of life was made for all time and for the benefit of the world for ever by Nachiketas and the *Kathopanishad* has given us the precious answer. Nachiketas pressed Yama for an answer and said:

देवैरत्रापि विचिकित्सितं किल

त्वं न मृत्यो यत्र सुविज्ञेयमात्थ ।

वक्ता चास्य लाङ्गन्यो न लभ्यो

नान्यो वरस्तुल्य एतस्य कश्चित् ॥

Yama replies: नैपातर्केण मतिरापनेया and then declares in golden words:

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।

महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥

The nature of the soul and the means of the attainment of self-realisation are then declared by Yama in words that contain the quintessence of beauty and wisdom.

11. What do we see in the world of nature? Insentient. Now a mere combination of insentient elements can never produce sentience. Hence the sentient soul cannot be a multiplicity but is a unity, cannot be an effect but is a cause. The insentient cosmos is in a state of perpetual flux but the unitive sentient entity of soul is unchanging and eternal.

12. I shall now deal with the other proofs of the immortality of the soul. In the world of sentience we have an infinite variety of aptitudes and endowments and powers. If life is the gift of a new and special act of creation by God or if it is the accidental result of a fortuitous combination of atoms, why should not all men have similar powers, fortunes, durations of lives etc? He who in the unscientific language of the West which boasts itself on its scientific greatness is called a prodigy is merely one who has, by intensity of

effort attained great powers in other births and brings those *Vidyas* with him "trailing clouds of glory as he comes." In the *Kumarasambhava* Canto I, the greatest poet of India shows this in a beautiful verse.

तां हंसमालाः शरदीव गङ्गां

महोषधिं नक्तमिवात्मभासः ।

स्थिरोपदेशामुपदेशकाले

प्रेमादरे प्राक्तनजन्मविद्याः ॥

(To be continued)

Olla Podrida.

Sir Thomas Holland in his recent convocation address told us that "science is not the monopoly of Europe." Is it a wish or a prophecy? Whatever it be, we can never get on until we make it a realised fact. Nowadays we have no eyes for our real needs but are like babies crying for the moon.

The newspapers are now hard up for news, now that the war is ended and the congress is not yet come. *The Hindu* tells us in its issue dated 21st November 1918 that a cow in Mylapore gave birth to four calves.

The great inter-caste marriage has taken place and saved India from looking small in the presence of the only True God of our age—Individualism. The modern age knows only sub-diaphragm centres of unity but not the supra-diaphragm centres.

In *New India* dated 23rd November a correspondent gave us the wonderful story of a devotee at Bijapur displaying rare learning during moods of trance and says that at such times the devotee's unconscious words showed that the *Vayuverata* held conversation with him. Without seeing and verifying this, Mrs. A. B. adds an editorial note that this is a mediumistic phenomenon and that some mind on the other side is using the devotee's body. The modern spiritualist is always on the other side and never here or above. To him dead men always tell tales. What he wants is a survival of his present mentality so that he may though discarnate peer into parliament and restaurant and drink eloquence and wine, of course spiri-

tually and not spirituously. He does not want the realisation of the true spiritual nature.

A correspondent to the *Madras Mail* in its issue dated 26-11-1918 demands at the pen's point the surrender of caste privileges in India. Mrs. A. B. is quoted in *New India* dated 27-11-18 as having made the same demand at the tongue's point in 1913. Both drag the *Samurai* into the discussion and say that the *Samurai* had the hereditary right of cutting people down in the street and voluntarily gave up that privilege to make Japan the great armed nation of today. Therefore—say the correspondent of to-day and Mrs. A. B. of 1913, the Brahmins should lay down the crown of privilege and wear the deathless crown of self-sacrifice. Then India is to go down on her knees and request the Brahmins wearing the new crown to sweep the country from end to end with tides of swelling eloquence and finally after washing everybody off into the seas get themselves also washed off. What a glorious consummation devoutly to be wished! But what are the wonderful privileges?

The scouts have made their reappearance with their lotus and their star.

The recent anti-Patel meeting in Madras displayed the temper of Madras very well. Some rowdies got in and would not let the meeting go on. The *New India* says that the meeting had a happy end. Does it mean that the dissolution of the meeting was a happy end? The Editor as well as the leaders of the disturbers of the meeting have protested against the meeting being called a public meeting as a section of the public was in favour of the Bill. The Special Congress was seceded from by the Moderates. Did it therefore cease to be a public assembly? Public means also a portion of the public. The pitiful logic of the editor and others of her persuasion is matched only by the utter lack of self-control exhibited by the rowdies. The Mahamedans have called a public meeting of those who are opposed to Mr. Yakub Hasan's bill. I am sure that

the Mahomedan Community has better sense than ours has. The Mahomedans study religion and then imbibe modern civilisation. We take to the wine of Western education too early and exhibit drunken antics everywhere. Will our Hindu Community ever regain its sobriety and readiness?

SCRUTATOR.

The Inter-Caste Marriage Bill.

A PROTEST PUBLIC MEETING AT
PATNA CITY.

Great Enthusiasm.

On Friday evening under the Presidency of the Maharaja Bahadur of Darbhanga a very largely attended public meeting was held in Fulauriganj, Chowk, Patna City. The grounds were gaily decorated with Union Jacks, plantain trees, and several beautiful Shamianas canopied the whole ground. There were also triumphal arches mottoes, flowers, garlands, etc., to make the decorations complete.

The arrangements were really excellent and the announcement that renowned speakers like Swami Dayanandji, Pandit Gopinath, Pandit Bishun Dutt Sharma, Pandi K. P. Chatterji, were to address the meeting and that the premier noblemen of Behar headed by the Maharaja Bahadurs of Darbhanga, and Hathwa would take part in the proceedings raised great interest in the people who came from all directions. Before the proceedings commenced some very high class Hindu musicians entertained the audience with sweet, patriotic, and religious songs with the accompaniment of musical instruments. The music went on for nearly an hour and the whole audience was charmed by the songs. Professor Bulkan Bhagat was the first singer. Babu Ramgopal Singh Choudhary, Pandit Gopinath of the Punjab and several others arrived long before the proceedings commenced and listened to the music and looked to the arrangement. Among those present we found Pandit Ugranath Jha, Pandit Balgobinda Malaviya, Pandit Janak Tewari B. A. Babu Sona Singh Choudhury, Pandit Paresb Nath Kabyatirtha, Babu Krishna Prasad Singh Choudhury, Rai Brajaraj Krishna, B. L.,

Babu Gopinath Singh Choudhury, Pandit Rampananda Dwivedi, Pandit Shewprasad Pandey, Pandit Ramdhani Missir, Rajkumar Janaknandan Singh of Sheohar, Babu Raghunandan Singh, Babu Baidhyanath Marwari, Pandit Basudeo Yagnik, Pandit Saligram Gupta, Mr. Rangaswami Iyer, Rai Bahadur Radha Krishna Jalan and others.

As soon as the Maharaja Bahadur of Darbhanga and the Maharaja Bahadur of Hathwa made their appearance the whole audience stood up and cheered them.

The music now stopped and some Sanskrit verses were recited by Pandit Harbangsha Misra Kabyatirtha. He described in Hindi verses the deplorable condition of the Hindu society and eulogised the services of the Maharaja Bahadur to the Hindu Society and religion. He also pointed out the gross wrong which would be done to Hindusthan if the Patel Marriage Bill was ever incorporated in the Indian Statute Book.

Another song accompanied by instrumental music by Mr. Ramkripal followed. It was highly appreciated.

The young Maharaja Bahadur of Hathwa who was received with cheers was the first speaker. He first recited some Sanskrit slokas and then said that the Sanatan religion was in danger and it was in the fitness of things that at that time a man like the Maharaja Bahadur of Darbhanga (cheers) who had done so much for the Hindu Society and religion should preside over the meeting. (Cheers.)

Rai Brajaraj Krishna, B. L. seconded the proposal. He said that when the Maharaja Bahadur of Darbhanga was present no one else could preside over such a meeting as he was the fittest man to have the honour. As there were very eminent speakers present to address the meeting he would not stand between them and the meeting. (Cheers.)

The Maharaja Bahadur of Darbhanga then occupied the presidential chair amidst cheers and read out his speech in Hindi. He described in detail to what sorrowful state the Hindu Society would be thrown if the Patel Intercaste Marriage Bill was passed into law. Just as he began to read the speech he was garlanded amidst cheers by Pt. Balgobinda Malaviya.

Resolution I.

That this meeting of the followers of Varnashrama Dharma assembled at Patna expresses their humble and loyal congratulations to His Majesty the King-Emperor on the termination of the war and the victorious triumphs which have crowned the Allied Arms and further requests His Honour the Lieutenant-Governor to ask His Excellency the Viceroy to tender their respectful duty to His Imperial Majesty.

The first resolution was put from the chair and carried with shouts of 'Victory to the British Empire, 'Victory to King George' etc.

Resolution II.

(a) That this meeting of the orthodox Hindus does hereby emphatically protest against the inter-caste Marriage Bill introduced by the Hon. Mr. Patel in the Supreme Legislative Council on the following among other grounds:—

(i) That the marriage contemplated in the Bill is utterly repugnant to Hindu ideas and sentiments and directly in contravention of Hindu religion and its customs and traditions and utterly opposed to Varnashrama Dharma—the inviolable and immutable hereditary division into castes which is the very foundation of the Sanatana Dharma and ensures the purity of blood and descent of members of each caste through the principle of heredity which is vitally necessary to preserve their spiritual character.

(ii) That the Hindu society has hitherto been governed in the matter of succession, sanskaras or sacraments and such other matters solely by the injunction of its Shastras as explained and adopted by its Dharmacharyas and has never recognised, and can never recognise, any extraneous authority about them, but this Bill, introduces for the first time, the dangerous principle of bringing Hindu society under the authority of the Legislative Council in matters of religious practices, customs and traditions. This meeting therefore emphatically declares that the passing of this Bill is outside the province of the Legislative Council and also against the principle of religious neutrality to which our Government is pledged.

(b) That the Bill, in the opinion of this meeting not only aims at interfering with the Hindu religion but is meant to destroy the very foundation thereof and its introduction in the Council has naturally created great alarm and consternation among Hindus and no time should be lost to drop the Bill altogether to allay Hindu popular feeling.

The second resolution was proposed by Babu Ramgopal Singh Choudhury. In doing so he spoke in Hindi. He said that inter-caste marriages among the Hindus were both illegal and irreligious, but the Hon. Mr. Patel wanted to make those marriages legal. If it was passed the Varnashrama Dharma would be nowhere. Now there was no mixture of blood among the Hindus but if the Bill was passed there would be an impurity of blood among the Hindus, and

their religion which was the oldest religion in existence would be gone. A Brahmin would then be allowed to marry a Chamarin and the children of the couple would be entitled to worship family Gods. The Bill had been opposed everywhere and they too are sending their protest to the authorities.

Babu Kaliprasanna Chatterji, the well-known Bengalee journalist and publicist, seconded Babu Ramgopal Singh Choudhury in a flowery Hindi speech. He said that the Hindu religion allowed the Brahmin to keep his individuality intact and the Kshatrya to keep his proud titles and distinctions in his own caste. But Mr. Patel cared not for religion or caste and said that religion or caste did not affect him. The Hindu religion which had survived all the other old religions and the Hindu race which had survived all other races were both in danger. If a Brahmin is fascinated by the beauty of a Mehtar woman—in Punjab they are actually beautiful (laughter)—he cannot marry her now as the law does not allow it but if the Bill of Mr. Patel is passed nothing can prevent the marriage.

Mr. Patel also spoke of "individual hardship" but one who wanted to marry promiscuously was not a Hindu and what did the Hindu society care for such an individual? Their bounden duty was to protest against the Bill from all sides and shake the country and the society to its foundations by their strong and united protest.

There could not be a more insulting measure than the proposed Bill and he hoped that it would not be allowed to be passed (cheers).

Swami Dayanandaji (a Bengalee) who wore the *Gerua* garb of a Sanyasi was the next speaker. He first sweetly recited some Sanskrit Slokas. He then spoke in Hindi. He said that the College students were all generally made to feel for their motherland, but the religion was neglected. Ram Chandra ruled for eleven thousand years and during this period there was no widow, there was no death of a son before the father's death; there was actually no lamentable event at all; that was really progress and improvement. When Ramachandra was taking away his wife after the marriage after breaking the bow of Siva, he was challenged by Parasuram to fight with

him. But Ramachandra refused saying that he would not fight a Brahmin. Arjuna at one time refused to fight because thousands of men might be killed and thus he would be helpful in bringing in debauchery which would again give rise to half breeds. Were Ramachandra, Sri Krishna and Arjuna fools and traitors? Half-breeds could not exist long as a nation. The Hindu religion was not based on blind faith but on science and wisdom. The Manusamhita lays down marriages between the same caste only, as marriages were not sensual acts for the Hindus but religious acts for the propagation of children. The final marriage was union with God Almighty; the love between the husband and the wife was only the preliminary training for the love between men and women and the great God. There could not be any true love between two unequal parties though there could be a sensual contract and connection. Whenever there was an admixture of blood the society was sure to be ruined. The Varnashrama Dharma was based on science, experience and wisdom and not on any arbitrary action of anybody. The four Varnas were needed in the society and the distinctions were to be found even among the Gods in Heaven. Horse represented the Sathva guna and the ass represented the Tamo guna. Their mixture brought the mule but the mule as a different class could not exist.

It had been said in the Sastras by the Rishis that a race of half-breeds could not exist and this had been supported by the up-to-date science.

The old nations and nationalities are all gone but the Hindu nation and religion were still alive. If they brought in inter-caste marriages there would be no love and no union between the married couples even, not to speak of the nation itself. The speaker therefore asked everybody to protest strongly against the passing of the Bill. He, therefore, heartily supported the second resolution which was read by the President again and carried with acclamation.

Resolution III.

That in order to safeguard the religious rights and privileges of Hindus in future, it is absolutely necessary that it should be laid down in Statute that any question affecting the Varnashrama Dharma or any other religion shall never come up

before any Legislative Body in any shape as such questions are beyond the jurisdiction of the Legislative Council.

Pandit Gangabishun Sharma, Kabyatirtha was the next speaker. He said that the Kurus in spite of their great warriors and wealth were defeated by Pandavas who had Sri Krishna and the right on their side; so the British Nation had won the war against the Germans because the British had the right on their side; and the Germans who had big guns and other war implements were defeated because they were in the wrong. The British Nation had with them the thirty crores of Hindus and these Hindus had survived all castes and nationalities because they had the caste system. It was fortunate that men like the Maharaja Bahadurs of Darbhanga and Hathwa were there to guard their religion. The Christian Missionaries had so far failed to convert any Hindu because the Hindus were all followers of the Sanatan Dharma which had the Varnashrama Dharma.

Pandit Gopinath said that it was a very happy augury that the war had ended and it was now time that they should strongly protest against the passing of the Patel Marriage Bill. Mr. Patel who was quite unknown in India had earned a cheap notoriety by introducing the Inter-caste Marriage Bill. So long as they followed the Hindu religion they could not help strongly opposing the passing of the Inter-caste Marriage Bill. The President Maharaja Bahadur of Darbhanga had spoken on the Varnashrama Dharma in Calcutta and men like Sir Gurudas Bannerjee supported him.

In England a conference of Christian Missionaries was held and a highly placed Missionary said that the great caste system was the great bulwark against the spread of Christianity. Even a Sudra will not agree to give his daughter in marriage to a Brahmin as the Sudra too had the pride of his caste. The government had no power to interfere with our religion. It could not make a Brahman of a Chandala. On the occasion of the introduction of the Marriage Bill it had been declared that the Government had an open mind but the Bill ought not to have been allowed to be introduced at all. He did not care for the honourables like Patels. The Government could not interfere with their religious rites. The Government could

not force us to offer pindas through issues begotten of intercaste marriages. Other Patels might rise and want it to be enacted that all temples should be made hospitals as the ringing of bells and the blowing of conch-shells were of no use (laughter). In our temples all the caste could go and worship but if half-breeds were introduced the whole society would be ruined. They should therefore unite together and protest against the Inter-caste Marriage Bill.

He then announced that another meeting would be held on Saturday at the same place.

The speaker declared that he was most enthusiastically loyal to the British Rule but he could not believe that the Bill would be allowed to be passed. Individual hardships referred to by Babu Kaliprasanna Chatterji was too comprehensive as any married lady might ask to marry again a man whom she may take a fancy for and plead individual hardship. The Arya Samajists too, had strongly protested against the Bill as Swami Dayananda had said that marriages should be between persons of the same caste.

A gentleman now protested that the Patel Bill was not against the Arya Samaj.

Pandit Gopinath continuing said that the caste system alone had helped the Government in getting so many soldiers to fight the cause of the Government. If the Bill was passed and inter-marriages allowed the fighting races would be nowhere. Therefore for religious, social, and political reasons the Bill should not be passed.

Babu Kaliprasanna Chatterji here said that in the next meeting only those who were against the Bill would be welcome to speak.

Pandit Gopinath said that opponents could hold a meeting of their own.

He then supported the third resolution which was carried with acclamation.

Resolution IV.

That a copy of the Resolutions under the signature of the President, be sent to the Government of Bihar and Orissa.

Babu Raghunandan Prasad Singh proposed that the Resolutions should be forwarded by the President to the Government. He said that the issue of inter-caste marriages could on no account be allowed to inherit the

properties of their ancestors. In every religious ceremony the Hindus had to make offering to their six previous ancestors of both sexes. The resolution was seconded by Rajkumar Sirijanandan Singh.

With a vote of thanks to the Chair proposed by Babu Ramgopal Singh Choudhury the meeting dispersed after 8 p. m.

PROTEST MEETING AT CHUPRA.

A mass meeting of the Hindu Community of Saran District was held to-day the 13th November 1918 at 5 p. m. in the Chapra Town Hall to consider the Bill introduced by Mr. Patel called the Hindu Marriage Validating Bill and it was unanimously resolved.

1. That the Bill if passed into Law will be against the real feelings and sentiments of the Hindu Community.

2. That the Hindu Community of this (Saran) district begs respectfully to strongly oppose the Bill.

3. That the Hindu Community of this district further prays that the Government will not allow such a Bill which is expected to create dissatisfaction to a large majority of people to be passed into Law.

4. That a copy of these resolutions be sent to the District Officer, Commissioner of the Division, to the Local Government, and to the Governor General in Council and the Express, the Leader, the Searchlight, the Patrika, and the Statesman.

[Express.]

Answers to Questions by the University Commission (Calcutta).

(BY A MADRAS PROFESSOR)

(continued.)

[Note.—The answers to the questions are not given in the order in which the questions are issued. The continuity of my answers depends, therefore, on the order that I have adopted in setting forth the answers.]

Question No. 1.

1. For two reasons I think that English should be the medium of instruction in our

Universities, from the lowest possible standard.

1. English is the *state* language and so as high efficiency as possible in that language should be aimed at.
2. A great deal of modern culture is communicated through the English language and any amount of translation of this culture into vernacular expression is not, even if it were physically possible, likely to bring out the *spirit* of the original. If any one will undertake to translate into exact vernacular language, "*In Memoriam*" of Tennyson, or "*Ode on the Intimation of Immortality*" of Wordsworth or "*Sartor Resartus*" of Carlyle, I shall give up this position of mine. It is as difficult to translate these into Vernaculars, as it is difficult to translate Vernacular or Sanskrit Epics or books into exact English. Each language has its own genius. In the case of some scientific publications perhaps, it may be possible, but the money and the energy spent upon translating English books into the various vernaculars of India may better be spent for better purposes.

We may imbibe culture through the English Language and use our ideas for the enrichment of our Vernacular Literatures. But to speak of merely translating books at prodigious expense is sheer waste in my opinion, however *patriotic* the desire may appear to be.

We must accept existing conditions and work. We have no hatred for the English Language. By learning the English language and getting our culture through that language, we do not in the least become English in our lives, unless we choose to change our modes of life and thought.

In my opinion, English *must* be the medium of instruction in schools and colleges, as far as possible. Of course when teaching the Vernacular languages and literatures, the vernaculars alone should be used. In teaching Sanskrit, the Vernacular of the locality alone should be used. What holds good for instruction holds good also for examinations.

ii. At present, the students who enter the University have not got an adequate knowledge of English. This is in my opinion due to the following causes:—

1. The abuse, in most cases, of the direct method of teaching English, in the lower standards. The method is good on paper and in theory, but it cannot work successfully in this country and it is not wanted also.
2. The non-use of English in teaching subjects, like History, Geography, and Science, which must as far as possible be taught in English, say, at least above the second form.
3. The use of Vernaculars by some teachers even in teaching English Texts in the Higher standards. Open translation in the class must be slowly discarded in the Higher classes—say, from the second form upwards.
4. The unduly low standard in English for the School Final Examination.
5. The somewhat high standard of English now fixed for the Intermediate Examination.

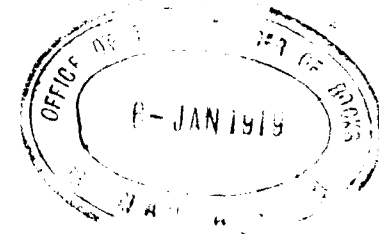
I do think that apart from mere literary training, a certain amount of specific training should be given in the *conscious* use by students of rules of grammar in their compositions.

Excessive use of grammar is a less evil, in my opinion, than the non-use of grammar in the teaching of a foreign language, like English.

In general, my view is that, except in teaching the Vernacular languages and literatures and in the teaching of Sanskrit with the aid of the Vernaculars, English must be the medium of instruction and examination in all subjects, at least above the Second Form. The excessive sympathy felt by some educationists for the delicacy of young brains is in my opinion, misplaced. *Fads cannot answer to facts.*

(To be continued.)

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Vani Vilas Press, Srirangam.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.]

THURSDAY DECEMBER 12, 1918.

[No. 8.]

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For *bona fide* students Rs. 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

VOL. III.



Here shone the dreaming peace of hermitage
Where great Vasishta rapt in Godward thought
Away from towns where souls are sold and bought
His mind on life's deep problems did engage.
He helped the sceptred kings with counsel sage
But their large gifts of wealth he never sought.
To all his Pupils true he gladly taught
Sweet blessed truths from heart's unwritten page.
Here when a mighty king with earthly power
Full vain of all his pomp of war array
To seize the heavenly bow did try in war,
Vasishta's staff in that most fateful hour
Did hold sin's arrogance and might at bay,
And he above that storm shone like a star.

up no new role or mission which the cessation of war has forced on his attention. From his accession to the British throne, he has proclaimed to his people throughout the dominions in his Empire the urgent need of a closer union of hearts and cultivation of broader sympathies than ever before was found possible. He has visited the people of all the British Colonies and every part of this Indian continent, and his mission everywhere has proved the harbinger of peace, concord, and advancing prosperity. We, his Indian subjects, owe our present hopeful and cheerful prospects entirely to his gracious proclamation of a policy of "sympathy" with our aspirations after national self-respect and self-government. Since his memorable visit to India our record has been one of continuous progress, and now the time of fruition seems close at hand. The same has been the case with the British Colonies throughout the globe. They and we in India owe it largely to King George that the part played by both in over-throwing the enemies of the Empire has been so efficient, heroic, and honourable. Hence, we unhesitatingly declare that His Imperial Majesty is playing no new role when he pleads for a larger and closer "union of hearts and identity of interests" between the French and the British peoples. The old rivalry and opposition between the two peoples has now receded into the dreamland of a distant past. King George's noble and illustrious father was the first to endeavour to teach the French to recognise their identity of interests with the British. His efforts happily succeeded, and the present visit of King George has been happily described as a "solemn consecration"

of the Alliance which the illustrious Edward helped to inaugurate. King George's Mission to France, however, is also, destined to prove the inauguration of a *world-wide movement* of peace and harmony of which we have already spoken, and hence is an event of the utmost importance in the future history of humanity,—an event whose significance can only be seen in the light of events occurring not only in the present crisis as a sequel of the war now ended, but of those which will occur both in the near and remote future.

Democracy in India, and Elsewhere.

A fear is expressed in some quarters that the introduction of a democratic reform—even on the moderate lines outlined in the Montagu-Chelmsford Report—will result in bringing into power an oligarchy, and one, too, which will be solely and wholly Brahmin in composition. It is chiefly to guard against such a ruinous possibility that those non-Brahmins who follow the lead of Dr. Nair and Rao Bahadur Theagaraja Chettiar want communal representation. Similar views are held by the organ which represents the interests of the Anglo-Indian community: *The Madras Mail*. Some vocal members belonging to the communities known as Depressed Classes have also made a demand for communal representation. For ourselves, we are of opinion that there is a wide demand for communal representation everywhere in the Presidency, and we think that the Government will be wise in recognising it and should thereby secure the success of their Reform Scheme. Moreover, we

hold that communal representation or representation by castes and sub-castes is not at all inconsistent with the democratic principles which are in the ascendant all over the modern world. It is because we hold this view that we are ourselves in favour of communal representation being granted in order to satisfy the prevailing public feeling in its favour. At the same time we do not share the fear expressed in some quarters that, if communal representation is withheld, the democratic changes about to be introduced under the reform scheme now on the anvil, will bring into power in the Provincial or Central Government a form of oligarchy different from that prevailing under the forms of democracy prevailing in Western lands. Those who say that a Brahmin oligarchy will be placed in power when the reforms are introduced know well that no such thing will happen, and we have frequently shown in these columns that such a thing as an exclusive Brahmin oligarchy has never held the reins of government in India, and has never been possible in India and it is a sheer impossibility at the present day when education is not a monopoly of any class or caste in India. We hold that, if some kind of mixed oligarchy composed of representative men from all communities is placed in power, it is nothing to be wondered at. For, no democratic state can exist which can altogether free itself from the association of oligarchical elements in its government. In fact no government can exist in a state, however democratic in its basis and aims, which is not carried on by some form of oligarchy. The accepted principle of democracy is contained in the famous statement

of the American Declaration of Independence that "government derives its just powers from the consent of the governed." It has no doubt, been held that, even in autocratic, aristocratic or oligarchic governments, the consent of the governed—implied, if not express—necessarily exists. For, as Sir William Temple holds, "power arising from strength is always with those who are governed, who are many." If the many are dissatisfied, they can always overthrow those who wield authority as a last resort; and so those few or the one who wield authority must necessarily in more or less degree, consult the will of the governed. The difference between democracy and other forms of government lies in the following features. *First*, the consent of the governed is implied in the latter, while it is explicit in avowedly democratic government. *Secondly* government in democracies is likely almost always to exercise its powers justly and so as not to favour any party or section of the people.

The question for consideration now is whether the principle of equality exists and is carried to its fullest extent in the democratic states, or is even possible. Have all the inhabitants of democratic states an equal voice in carrying on their affairs? We hold that such a thing does not exist, nor is it possible. While there is no doubt the people possess power, they cannot all wield power *equally* in any democratic state. The exercise of power must necessarily be vested in a few, and all cannot *equally* participate in the *work* of government. Such equal participation can only exist in communities which are—to use the words of a well-known living writer,—"*minute, primitively*

The Hindu Message

THURSDAY EVENING 12, DEC., 1918.

His Majesty's French Visit.

There has yet been on earth among men no greater advocate and promoter of international amity and good-will than His Gracious Majesty our King-Emperor. Though he certainly owes his inspiration to his illustrious father, his career as the head and representative of the British Empire shows that the promotion of harmony and sympathy is his special mission to the Empire of which he is the heaven-appointed ruler; and in the transformation which the world is to undergo in the near future in consequence of the world war now fairly over, these world-principles of human nature in its loftier and deeper reaches are surely destined to play a conspicuous part. The present universally respected President of the United States has frequently placed before the civilised world his proposal for the formation of a League of Nations in order to prevent the barbarity of war among civilised men, and his views and sentiments have been echoed by the foremost representatives of Great Britain and France—Mr. Lloyd-George and M. Clemenceau, their respective Prime Ministers. Politicians everywhere of every creed and grade, and the Press throughout the civilised world have always welcomed Dr. Wilson's proposal with enthusiasm. The world of civilised humanity has now been compelled to recognise that the old system of Alliances and Ententes has not been

for the good of the human race, and that it must be displaced by something more comprehensive and all-embracing. The World-War has given a new aspect to the entire order of the universe consisting of the relations between peoples, states, and communities. As civilised men and their leaders realise this fact more and more, all states and nations will unfailingly perceive that their common interest is *Peace*,—not war, and will combine into a larger whole,—*viz.*, the international community or League of Nations. The beginning of the formation of such a league or community comprising all civilised men (and by implication all others) has already been made by the recognition of the principles of international law and the establishment of international courts. All writers on international law have laid down that it is not law in the true sense of the term as it has *no force* behind it and consequently international tribunals cannot compel the attendance of parties or enforce their awards. Still, we have witnessed the fact that, where nations and communities are so inclined, they accept even disagreeable decrees of international arbitration courts and proceed to give effect to them,—witness, for instance, the *Alabama* award. Moreover, great jurists have combated the notion that states—*i. e.*, individual states—at least are not based on the principle of force. Whether or not there is such a thing as a “real will,” “good will,” “rational will” among men, we shall find that there is such a thing as a common will, express or implied, and that, without being based on it, no state or political community can subsist for any measurable period of time. If we apply this idea to our present topic,

—*viz.*, international law,—we shall find that, even if international law can have no basis of force to stand on, it can stand on the basis of a common will among all civilised states and men. That is if *all* civilised men and states are determined that the principles of international law shall govern the mutual relations of states, there will be no difficulty in conferring on it the character of a true law. For, then, the force needed as a sure basis for law will exist and can easily be applied against any party who sets at naught a decision of the properly-constituted tribunal.

From the remarks we have made above it will be easy to see that the work of the leaders of civilised mankind in the immediate future is to find a basis for the creation of an International Alliance among the nations, great and small which flourish today and are not fallen beyond redemption. His Imperial Majesty the King-Emperor has, it may be said, already begun this great work by his visit to France. The splendid reception given by the President and People of the great Republic may be said to be the forging of the first link in the chain which is to bind the world's peoples into the future Peace League of the world. King George dwelt on the manner in which the British Empire and the French Republic had borne manfully the burdens and horrors of more than four years of war and devastation by the barbarous and implacable enemy, and how this had brought about “a union of hearts and identity of interests and a trust which would ever grow closer and contribute materially to the consolidation of peace and advancement of civilisation.” Nothing could more truly indicate the trend of the

future policy of the world's future than our King-Emperor's gracious words spoken on this memorable occasion. For, hitherto, the boasted civilisation of the Western world was one which never deserved the name. It was a civilisation based on the primeval forest law of combat, and therefore was no better than the triumph of the *bete humaine*, of the animal in man. It was a dismal gospel which the late eminent scientist, Charles Darwin, proclaimed when, improving on the words of the Bible, he uttered the ten memorable words:—“Marry, multiply, let the strongest live, and the weakest die.” King George is the first to take advantage of the present armistice to proclaim a nobler ideal for the future of humanity. “The union of hearts and identity of interests” which he proclaimed at Paris was certainly not meant to be confined to the mutual-intercourse of the British and French peoples, but to be extended to the civilised world. Even the Germans, if they showed themselves in the future to be capable of better things than the brutes they have been so far, might enjoy the privileges of admission within the magic circle of civilisation. But, at first, they must remain beyond the pale, owing to the blood-thirsty and predatory instincts which they have displayed in the War and which have marked them out as savages worse than brutes. Their redemption must come, of course, from within, and it will be long in coming. But the world cannot wait till then, and our gracious King-Emperor is the first to inaugurate the new movement for union among mankind.

We must not forget that His Imperial and Gracious Majesty is here taking

simple in their conditions, and isolated." As communities increase in size and the conditions of life become more complex, the work of government must get entrusted to those who possess trained powers of judgment so as to provide for the meeting of all exigencies that might arise. This will become more and more true of the complex societies of the present and future of civilised humanity. Actual power must necessarily vest in an organised few who alone possess the trained judgment needed to deal with situations as they arise in accordance with the manner in which they comprehend the relation of cause and effect existing between those situations and the measures needed, or taken, in dealing with them. Such organised groups of men who wield power and carry out the measures needed to carry on the functions of the state are necessarily of an oligarchical character. Even in the smaller bodies connected with trade and business, it has been found necessary to bring into existence an organisation more or less oligarchic in character for the efficient conduct of affairs,—for example, trade unions, sailors' unions, &c. No doubt syndicalism is attempting to substitute the principle of direct action by labour for representation in the carrying on and control of industry. But syndicalism is still more or less of an aspiration. In actual practice, organised syndicalism is unable to avoid having recourse to oligarchical elements of some kind or other in order to effectuate its aims. The actual conduct of business as an organisation must be carried on by the few who take part in it. This is only more clearly exemplified in the administration of states; it can be easily exemplified from the

history of the working of democratic states, both in Europe and America. In revolutionary France, when Robespierre and his followers ruled, the Paris Clubs set up what was but a practical tyranny. In the United States, the Negroes, emigrants, and illiterates still are prevented by various means and devices from exercising the franchise. The representative system of government in England has remained and must remain an elective oligarchy, in spite of the democratic franchise, lately extended by the legislature to women. Moreover, we have to take into account the system of checks and balances under which the Cabinet is enabled to exercise the entire power of the Government—to remain accepted as what has been happily termed the *hyphen* of the Constitution. Lastly, in the United States, the judges are made the ultimate tribunal for deciding what is truly valid under the Constitution and so take their place above the Legislature. Their decision stands till the holding of a Constitutional Convention. This latter—the Constitutional Convention itself—is an oligarchical device which acts as a check on democracy. Many other such devices exist, and are unavoidable in the practical working of government.

The lesson we in India have to learn is that some kind of oligarchy must actually exercise power under the most extended system of popular franchise that can be devised. The newly educated classes must be invested with a large share in the administration. Even if the Brahmins are excluded from it, the various non-Brahmin Castes and communities will supply the men who will constitute the governing oligarchy. Hence, we have no hesitation in

condemning as unscrupulously mendacious the statement that the granting of the reforms proposed will be of no advantage to the Indian people, but only to a Brahmin oligarchy is the creation of the Anglo-Indian or Nairite imagination. Under the "wide" system of franchise contemplated by the authors of the Reform Report, the people of India alone will influence the measures of the Government, and they alone will determine the personnel of both the Indian executive and the Indian legislature. And all who, out of personal or factional motives, oppose the inevitable granting of the power of self-determination to the Indian people are not only bound to fail, but will stand condemned as slavish knee-crookers or unprincipled self-seekers at the bar of history.

Notes and Comments.

Mr. W. S. Lilly writes in *The Nineteenth Century and After* for September 1918 as follows regarding the precepts of Jesus:—"It does not seem to be so much as suspected that admonitions addressed by the Master for the guidance of the disciples who followed his wanderings in Palestine may be inapplicable to the conditions of Modern European life; that the regulations governing a small communistic community in Jerusalem nineteen hundred years ago may not suffice for the conduct of those who in the twentieth century London bear the name of Christian—in many cases, it must be remembered, with slight warrant." After all, the truth is dawning on the minds of Christians that Jesus spoke only for his disciples, and not for mankind at large. Many Christian writers and critics of the Bible have declared as spurious the passage in which Jesus admonishes his disciples to preach his doctrines and precepts to all men. We firmly believe that no set of

doctrines or precepts can be suitable to all men for all time.

The Indian sages take their firm stand on the doctrine of *Adhikara*. Doctrines and precepts differ for the same people according to their status in life at different times, and for different people, also, even though they may live at the same time, for the same reason. Moreover, Hindu sages hold that men in different ages or epochs are different in their inclinations and environments, and even for such differences they have provided in their Dharma regulations. Of course, we should not suppose that there are no absolutely true Dharmas at all—true for all men and for all time. If the grace of the Supreme Personal Deity is to be gained, it can only be gained by *Bhakti* or *Anurāga* (unlimited love of Isvara). If the Supreme Self transcending all personality is to be realised, it can only be done through the methods of meditation practised under the instruction of a Guru leading to the dissolution of mind (*Manolaya*),—and so on.

We must not be understood also as saying there are no universal, necessary, or absolute truths of the moral order in Christianity. What we mean is that Christianity is to be distinguished from the precepts of Jesus. Jesus never claimed to teach all mankind, but proclaimed that his mission was to the lost sheep of Israel. As time went on, the fathers and guides of the Christian Church borrowed from Greek or Roman thinkers and moralists whatever truths or precepts they wanted for the development of their religion or ethics. They also drew freely from the natural reason of man whatever precepts or doctrines they needed in the new circumstances in which they found themselves. Mr. Lilly claims that vengeance against wrong-doers is one of the eternal moral laws founded upon natural reason, that punishment is involved in the transgression of the moral law. The Hindus are saved from this logical conclusion of the reason by their doctrine of *Adhikara*. The natural or the rational man will certainly resort to vengeance or punish-

ment as the law of life for him. But the spiritual man who seeks liberation from the bondage of samsara will rather adopt the rule of mercy and compassion for all beings—towards men and even animals. According to the *Yoga Sastra*, where a Yogi practices universal compassion for all beings, even brutes will lose their natural craving for the flesh of their prey. The moral law varies for the higher man and for the lower. This is known as the relativity of the laws of ethics. So long as the higher laws of ethics are not practised in the relations of men towards each other, the earth must remain a veritable hell as it has been for centuries on centuries in history.

An English ecclesiastical dignitary writes as follows regarding religions:—“Diversity is not only a sign, but a spring of their life. The lower a religion the more apparent are its uniformities; the higher a religion the more conspicuous its diversities. Necessarily so. Because the lower it is, the less thinking it provokes and requires; the higher it is, the more thinking it encourages and stimulates. And wherever thinking enters diversity follows.” The various forms of Vedic religion are all due to hard thinking on the problems raised and solved by the Vedanta. Badarayana's aphorisms known as the *Sariraka Mimamsa* are the sublime results of the application of the highest dialectical power ever reached by a human mind to the solution of the riddle of existence as solved by the Rishis of the Upanishads. The Bhashyakaras of the various schools and their followers who became devoted to the promulgation and defence of their systems (or *siddhantas*) have applied their powers of reasoning—at the highest altitude ever reached by the human mind—to the production of immortal works which are, and will remain, a joy for ever. The diversities of Vedantic doctrine even now enthusiastically followed only prove that the religion of the Veda is nonpareil as a living source of inspiration for the human spirit in India.

We have also a corresponding diversity in the organisation, discipline, and administration of the Mutts which have become devoted to the promulgation and defence of the several schools of Vedic religion in India. Any attempt to destroy this diversity either of discipline or doctrine or even to reconcile them by some artificial method of explanation might check freedom of thought and spiritual enthusiasm and easily prove a retrograde measure without any corresponding social advantage.

But should the exclusiveness extend even to such matters as social relations among Brahmins? Such exclusiveness does not seem to have always existed, or at least to have been carried to the extravagant lengths which have become a normal feature of the Brahminical society for several centuries past. It has resulted in destroying the unity of Brahmin society and the union of hearts which alone can give us strength to cope with the many social troubles which are looming on the horizon or have already begun to distract our minds in a manner unknown before. We think, also, that many persons belonging to each of the Vedic schools among us delight in their exclusiveness from an egotistic sense of superiority derived from the idea that they have a monopoly of the true doctrine concerning reality as revealed in the Upanishads from “the satisfaction of our lower human nature in thinking we ourselves are always right and others who differ from us always wrong.” After all, our divine sources of spirituality are the same, and the true doctrine of the Veda and Vedanta can be one only. This consideration must teach us humility and freedom from prejudice towards those from whom we differ. Neither the *Srutis* nor the *Smritis* contemplate any social separation among the Brahmins originating

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager “The Hindu Message”, Srirangam.

in language, sectarian interest, ecclesiastical authority, and so on. The time has come for all Brahmins to endeavour to meet socially on a common platform so as to promote the practice of Sri Krishna's divine command that all his devotees should join together in the loving worship and glorification of Him.

Communication between certain persons similarly constituted without resorting to the use of sense organs and by the influence of mind on mind is what is called *telepathy*. It may never become a matter of scientific treatment and precise determination for the simple reason that no experiments are possible in matters which concern persons who bring with them into the world personal peculiarities or developments which defy all established methods of inquiry. Moreover, it is by no means certain that the establishment of methods of communication of mind with mind will necessarily add to the sum-total of human happiness. In Europe and America, many gifted men have discovered the secrets of nature and have applied them to the invention of various wonderful products, machines, &c. Has the world been made happier or the reverse? We think there can be no doubt about the answer,—especially to those who have witnessed the perpetrating of barbarities on an unprecedented scale during the war just closed by peoples professing to be the most advanced and civilised in the world. There is always a danger in prying into nature and obtaining a knowledge of its secrets by men who have not controlled their lower passions and emotions. It is this knowledge that induced the ancient Hindus to value more the methods of *Yoga* or controlling the tendencies and modifications of the mind than the methods of controlling nature. It is well-known that the *Bhagavad-Gita* distinguishes between men of *Daiva-sampat* and men of *Asurarsampat*. It is only to the former that the secrets of nature and the machinery invented by those who possess a knowledge of them can be safely entrusted. The Germans who have shown themselves to be possessed of *Asura-sampat* with their

barbarous ideal of *Kultur* have used their knowledge of scientific laws and their powers of mechanical invention only to make the world and existence on it a curse to mankind. We cannot, therefore, hail with pleasure the advent of a day when telepathy will become a recognised and established means of communication between mind and mind. For, then, the tyranny of man over man will be enhanced a thousand-fold more than what it is today, and life on earth will become a veritable hell.

The Bhagavad Gita.

With an English Exposition
By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA II.

(continued.)

13. Let us now take up the method of the analysis of our daily consciousness—The method is called the method of *अन्वयव्यतिरेक* (similarity and difference). Every day we pass through the three *avasthas* (states of consciousness) known as जाग्रत, स्वप्न, and सुषुप्ति (the waking state, the state of dream, and the state of deep sleep). Each is marked off from the next by a well-marked line of difference, and the realm of each excludes the realms of the others. But disparate and disconnected as they are, there is a unifying principle of consciousness which by its inter-linkings of experience and memory connects them like an all-embracing sea connecting the disconnected islands of the ocean. On waking up after deep sleep the sleeper says सुखमहमस्वाप्सं न किञ्चिदवेदिषम् (I slept happily and I knew nothing then). Thus the ever-wakeful witness साक्षी is there watching the dance of life in the waking state, the reflex activity of the mind in the dreamful state, and the sheath of deep nescience that soothes and renews the tired elements of mind and body in the state of deep sleep. Hence it is clear that there is a principle in man that is separate

viso that in so doing, it encroach not the pre-determined liberties and rights of other nations. In short, 'Competition' has failed in practice and the only hope for mankind is in Co-operation.

* *

THE PHILOSOPHY OF HATE.

Germany began by envying and hating Russia in the early period of the War. Hate was cultivated in Germany as a noble passion; something like the present hate against the Brahmin in India. Then the formula came to be "Gott Strafe England" and "America" was afterwards added. Lissauer's Hymn of Hate procured him "The Red Eagle of the Second Class." (We fear India is not without a parallel). Hate like some other things comes home to roost. Neither a man nor a nation can live by abuse alone.

If there is any one lesson of the European War which is more important than any other for us to remember it is this: that no nation can escape the effects of its own evil deeds. Whether only some party in power did work the evil, whether under compulsion only the unthinking masses made common cause with the ruling classes and killed and butchered their fellowmen, whether it was only that smug snug self-satisfaction supported the war from the safest, softest easy chair, the responsibility for the crime none can escape. War for War's sake, the profession of arms as a national industry has been weighed and found wanting.

* *

PEACE AND WAR.

Now that the war is over, we have to remember what Kidd has forcibly taught us in his Social Evolution namely—The subtle influences of peace do more to kill a nation out than even the most sanguinary wars. Byron tells us of the luxuriant harvest which grew out of Waterloo and so may a poet prophecy the double crop which poor Belgium might reap sometime hence; but the instruments of denationalisation that sneakily creep in the midst of the rose gardens of our youth—smoke and drink, the self-seeking profiteering of our merchants, the unfeeling speculation of our Zamindars, the corruption of those in power and authority, the shameless hunting for honours and titles which characterise the public life of those that ought to know better, the partialities of potentates for persons of their own caste and

worse than all, the belief that such a state of things is only natural, these are the enemies we have to contend with. And these are not easily put down; no shots from machine guns, no poison gasses, no submarinism avail here. But conscience, the voice God, must fight the battle alone. To ignore the existence of evil is not to cure it; if the disease is allowed and its diagnosis only forbidden, the odds are against national well-being. We need not discuss whether the evils are of eastern or western origin. Enough to know that the evils are there and that they should be removed.

The crying need then of the moment is that the people should begin to 'think'; at present there are so many leaders in India that it is a matter of some difficulty to find out whom it would be well to follow. It is a wise nation that knows its own leader. One person is convinced that as soon as the caste system is given up (what is there to give up) the millennium would come. Another is equally certain that by increasing school fees and teaching English phonetics, the result can be achieved, with better success. A third thinks that the regeneration of India is to be ensured only by chimney-smoke and the three and a half per cents. A fourth is of opinion that all this is unnecessary; only we should drive away all the Brahmins from India, and the thing is done. But every one of them agrees that their individual pay should be increased and if possible that he should be placed at the head of his special department—for the benefit of India. Let it be remembered there is no hypocrisy here—none at all. A long unbroken association of ideas explains the case. The interest of the country is the interest of the people. Ergo my own self-aggrandisement is adding to my country's wealth. To be, even in one's own self-estimation, the Saviour of one's own country would be worth something, were the phenomenon a little less common!

* *

THE PHILOSOPHY OF ACTION.

But wishing is not having. Strife must go before enjoyment and if the truth be told, striving in itself contains an element of joy. Striving, doing, achieving, these are the only steps for rational government. Self-determination, if merely a political cry faintly echoing the amorphous inarticulate mutterings

of modern Europe, the plea for self determination must fail in India as elsewhere. For after all the form of government is not the real thing. But the men who make the nation—it is they that count. Freedom may be a license to make a beast of oneself—to drink, debauch and go to the devil. But this is no government, much less self-government. We are not playing with the word; when vested interests are sacrificed for common good and when habits which make a man a brute are rendered impossible, when the strength of social opinion acts in itself as a deterrent of venal habits, when life and property of persons are safe-guarded without at the same time building temples for mammon worship—it is then and then only that self-government can be achieved. But can mere legislature do it? No. Therefore must the people do it for themselves. And the best government therefore would be that which enables the people to achieve their own purer ideals most freely and most easily. There is no royal road to national integrity and no short-cut for race-regeneration. We should steadily keep on ever-watchful for the snares of flattery, insinuation and self-interest, into any of which we may easily fall if we but swerve from the strait path of rectitude and self-sacrifice. The man of the world who thinks himself a perfect psychologist that could play upon the feelings of others what stops he pleases, may at last find himself in the wrong as did the Ex-Kaiser. Nations are not built upon political expediency but on the solid virtues and capacities of the men who make them up. We must therefore live our simple and unostentatious life of utter hardihood. Deaf to the insinuations of our enemies, more so to the cajolings of our foolish friends, we must set our hearts upon our ideals and work for them. No passivity, no heartless apathy is of any use. For not by favour or fortune are nations maintained, but by enduring qualities of head and heart, by their preparedness against surprise, by their sympathy with the fallen, by the love of justice and fair play, by their inherent capacity to strive after the highest ideals, by the power of reverence—not by pampered effeminacy or by circumstances of material wealth, not by the lying tactics of long-headed diplomats but by the living faith of the people in the Fatherhood of God and the

Brotherhood of Man. When religion permeates our every-day life in our hearts and homes and becomes our daily bread, then only are we a nation. Alpha.

Olla Podrida.

As already anticipated by me, the Mahomedans of Madras conducted their public meeting of protest against the bill introduced by Mr. Yakub Hasan in a sober and orderly fashion. The wreckers of the Hindu meeting not content with breaking up the meeting are adding insult to injury by raising a huge outcry in the Madras papers about "printed falsehoods" perpetrated by calling the meeting a public meeting and say that they have saved the reputation of Madras by refusing to allow the meeting to go on under the name of the public of Madras. These are days of free speech, are they? No. These are days of free speech by rowdy and braggart majorities and of tearful muzzled silence of minorities.

In a recent lecture by Professor T. B. Rajagopalan on 'Democracy' he said that the ideal of democracy was to make each individual "a law unto himself." So the new gospel is that each man is to be a law unto himself. But the old gospel was that each man was to be a realisation of the law of God. That was certainly the higher ideal. Now comes Mr. C. Jinarajadasa and tells us of a *divine democracy*. He tells us that caste should go but the *asramas* should remain. So of Varnasramadharma he would grant pardon to *asrama* but would hang *Varna*. For which act of clemency we as in duty bound shall ever pray for more lectures from his mellifluous tongue.

The American naval programme—which is a purely peace programme (?)—is that America should complete by the end of 1920, 350 submarine chasers, 112 patrol boats, 40 submarines, 50 mine sweepers, 25 tugs, 5 dreadnoughts, and 350 destroyers. So each nation must be armed to the teeth and must spend upon armaments its last pie of money got from the world by

from the daily procession of the three states. Life is a mere succession of days. Therefore if the soul is beyond the limitations of the day it is equally beyond the limitations of life and death. In the famous पञ्चदशी Sri Vidyanaraya says well:

शब्दस्पर्शादयो वेद्या वैचित्र्याज्जागरे पृथक् ।
ततो विभक्ता तत्संविदैकरूपा न भिद्यते ॥
तथा स्वप्नेऽत्र वेद्यं तु न स्थिरं जागरे स्थिरम् ।
तद्भेदाऽतस्तयोः संविदैकरूपा न भिद्यते ॥
सुप्तोत्थितस्य यौषुप्ततमो बोधो भवेत्स्मृतिः ।
सा चावबुद्धविषयावबुद्धं तत्तदा तमः ॥
स बोधो विषयाद्विज्ञो न बोधात्स्वप्नबोधवत् ।
एवं स्थानत्रयेऽप्येका संवित्तद्भिन्नान्तरे ॥
मासाद्विद्युगकल्पेषु गतागाम्येध्वनेकधा ।
नोदेति नास्तेत्येका संविदेया स्वयंप्रभा ॥

14. Again it is a part of the human experience that vague memories of past births cast their shadow or radiance athwart the present state of our being. Keen observers who do not go through life as a mere place of business or of amusement have realised and recorded this fact again and again. The most supremely beautiful statement of this fact is that which occurs in Kalidasa's world-famous stanza in *Sakuntala*:

रम्याणि वीक्ष्य मधुरांश्च निशम्य शब्दान्
पर्युत्सुकी भवति यत्सुखितोऽपि जन्तुः ।
तच्चेतसा स्मरति नूनमबोधपूर्वं
भावस्थिराणि जननान्तरसौहृदानि ॥

I may mention here a few famous passages in English poetry bearing on this vital and precious truth.

Wordsworth says:

"Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star

Hath had elsewhere its setting
And cometh from afar.
Not in entire forgetfulness
Nor in utter nakedness
But trailing clouds of glory do we

come."

Tennyson says in *In Memoriam*.

"The days have vanished, tone and tint,
And yet perhaps the boarding sense
Gives out at times, he knows not
whence,

A little flash, a mystic hint."
In one of the most beautiful sonnets in the sonnet-sequence entitled *The House of Life* D. G. Rossetti says:

"O born with me somewhere that men
forget
And though in years of sight and sound
unmet

Known for my soul's birth-partner
well enough."
(To be continued.)

"Nations by themselves are made."

A study of the conditions in Germany immediately before the war and during three years of it suggests many analogies with the existing conditions in India at the present date. And we do not feel like apologising in presenting our readers with some rambling thoughts induced thereby. The details of German life and character are taken from Mr. Gerard's book 'My four Years in Germany.' Mr. Gerard was the late American Ambassador at the Court of Berlin.

The Political Bankruptcy of the Central powers of Europe now stands confessed. And yet were we blind to the sequel now in the making and soon to follow we should be culpable of misjudging a people whose imagination is poetic and whose passions are strong. At the very outset let us confess that the people of Germany were in the wrong and deserve all the punishment that Heaven in the fulness of Time has been pleased to visit upon them through the well-merited success of the Allied Arms. Slaughter of the innocents, violation of women, enslaving of the Belgians, torpedoing merchant vessels and slaughtering well-meaning nations and the proud display of a total disregard of all international arbitration, these are crimes to be fully atoned for. Those that sow the wind must reap the whirlwind; It is but bare justice. Yet still those who conquer but to save, have to remember the exact position of the people of Germany before the war.

The German who was not by birth of the higher castes of Germany could never aspire to be anything higher than a common soldier. His voice was not heard in the Council of the State. Both the Church and the State worked for the maintenance of the Supremacy of fighting powers, Military and Naval. The Social system is made to adjust itself to the procrustean bed of militarism and even school children are brought up under careful supervision to a reverence and awe of the military heroes past and present. Women bear and share the titles of their husbands and a young woman cares more for an impoverished army officer with a "Von" before his name and prefers him to a Dr. with ten thousand Dollars a year. There is a regular "Rat" ladder in Germany i.e. of titles and poor benedict finds himself eternally nagged if he fails to become some kind of "Rat."

Every department of social and civil Life is directly under Government control and almost all the Executive officials are from the militant Prussian Class. Royalty can invite themselves to any function. The Railways except some 60 miles are all state-owned; the Prussian officials could only be tried in Special and Secret Courts. Of course criticism is almost impossible and if some of the new Social Democrats are occasionally heard in the Reichstag, it is only a cry in the wilderness. Again the Newspapers are mostly controlled if not owned by the State. And many papers are the property of Concerns like Krupps who are interested in War and the manufacture of munitions. There is no such thing as a real public opinion or a National Conscience in Germany.

The system of decorations which brings all sorts and conditions of men together once in a year, has a superficial semblance of democracy. On this occasion the cook who has invented a new dish and a hero who has submarined an enemy craft, a butler of 25 years' faithful service and a diplomat who has added a Colony to the Empire, all rub shoulders with one another. But the appearance is deceitful. For, blue ribbons are given at the sacrifice of votes. All except the Industrial peoples of the Town and the Peasants in the Country, both struggling to make both ends meet, are caught by this fever of 'Ordnung'.

To the outsider the German is a very brave man but in Germany the common German works through fear. This is due to the land system of Germany which tends to bias in favour of the military ruling class. There is no law of primogeniture and no peasant-proprietorship. Under the system of 'Majorats' large landed estates are owned by the high caste proprietors who find it easy to get the maximum of work for the minimum of wages from their tenants, who but sometime before had been the born serfs on their lands. The hard work of the women in the fields brutalises their nature and produces more wage-earners thus driving wages down. The apparently kind system of 'Insurance against unemployment' often enslaves the men to the land practically as serfs.

The list of self-made men in Germany is small indeed. It will be seen from what has been said about the various kinds of people in Germany that there are only two classes from whom any movement for the liberalisation of the people can originate. The Kaufman class (i.e. the merchants) generally have the advantage of foreign travel and know something of the outside world. If they occasionally feel the shortcomings of their political system they more often feel the enormous profits, that low wages and long hours ensure them and it is no wonder that they keep their own counsel. The Social Democrats have not met with any success, as they demand the abolition of the monarchy and the establishment of a republic as part of their Programme.

The war then was the work of the military autocracy and the aftermath of war affects all the classes; but there is no escape from it. Willingly or unwillingly, consciously or unconsciously, those that have set at naught the fundamental laws of all civilisation cannot expect little mercy or consideration. It is not merely the thirst of vain-glory or the pride of victory which denies Germany any opportunities of further lawlessness, but the supreme necessity to succour small nations all the world over in their efforts to realise their own ideals, unhampered and unafraid. The time has come when vested interests must make room for national enterprise and when the genius of every nation must be allowed free scope for self-expression and so fulfil its own destiny,—with the one pre-

the spoliations of commerce and exploitation—For what purpose? Why, only to preserve the peace of the world. The only means to live and let live is to kill and die.

Russia is chaos. * * * Thousands are dying by the roadside. "Numbers of horses are dying of starvation in the streets of Moscow. The people continue to eat horses and dogs." What effect this interment of horses and dogs in men's stomachs will have on their minds we cannot say. But we shall wait and see.

Sometime ago there was a strike of the street sweepers in Holborn (London). So women were pressed into the service to do the work. The strikers and their women-kind pelted the substitutes with mud and succeeded in keeping the streets dirty and filthy. The Editor of *New India* asks: "While such disgraceful things like pelting women with mud go on in London, which our rulers would like us to believe is the centre of civilisation, are we to be blamed if we shrug our shoulders and prefer our own civilisation, the product of countless centuries, to the recent and obviously crude brand we find in many western countries?"

We also are improving fast. The Editor of *New India* says in the issue dated 29th November that one named Kamala says that there is a Society for the protection of the rights of wives and that a resolution is to be passed by it that man should cook and woman should agitate. The Editor is much agitated by it and says: "In these days positively anything may happen." He then proceeds with charming inconsistency to advocate Mr. Patel's bill. We shall ask him in his own words: "Are we expected to understand that the ideas of our Editor may take formidable shape sometime in the future, and drop with violence on an astonished India?"

Why should not man cook and woman agitate? Man has known cooking and is even now cooking. Woman has been delivering certain lectures and has never forgotten the fine art of agitation. Only

her audience will be larger in numbers. Man has been playing with firearms and now it is the fire's turn and it will claim his standing before it as a cook.

Mr. C. Tejpal pleads in the same issue of *New India* for crematoria and undertakers and says that these will co-operate with Patel's Bill to kill caste. So Patel's Bill is a kind of crematorium and is similar to the work of an undertaker. Truth will out sometimes at least.

These are not the only evidences of Indian progress. The Women's Indian association at Kumbakonam believes that the time has come for women in India to take their place in politics and it demands the Franchise Committee to include women in the scheme of reforms. Vellore and Coimbatore also have demanded the same at the tongue's point. So also Egmore. *Abala abhivardhani Samaj* also has thundered forth. Why do women call themselves *abalas*? Let them put an *s* before the word. Chittore, Ootacamund, and Delhi also have similarly bombarded Lord Southborough.

The Boy scouts * * * and others have celebrated the fortieth birthday of G. S. A. at Madras, Madanapalle, Tirupathur, and other places for doing something which no one else has done in India—delivering public addresses and writing articles on education. The Boy scouts have made also six important announcements. Did you read them?

Mrs. Hope is the * * * rival candidate to Mr. Asquith for the constituency of East Fife. It is a case of forlorn hope, I suppose.

SCRUTATOR.

The Inter-Caste Marriage Bill. Indian Marriages.

The proposal which forms the basis of the Hindu Marriage Bill, introduced by the Hon'ble Mr. V. J. Patel in the Imperial Legislative Council has, not unnaturally, evoked a storm of protest from amongst the orthodox. The position is one which is not

generally understood, since what most people, unacquainted with Indian social institutions, imagine is that this reform is mainly concerned with the legitimisation of marriages, as between one Hindu caste or sub-caste and another. Were this, the social aspect of the question, the most prominent consideration, Mr. Patel's Bill—or for that matter Mr. Basu's—would not have raised the storm of protest it has done. What is actually involved is the difficult and intricate question of inheritance under Hindu law; since such a measure would practically undermine the whole system in existence. Hindu laws of marriage and inheritance present a wide diversity, varying from matriarchal system which has been in vogue from the earliest times in Malabar, to the strictest form of the patriarchate, based on what is generally known as the joint family, prevailing in its most rigid form in Southern India. Both these extremes are essentially communal in their basis, founded as they are in the one case on the *tarwad* or matriarchal group, in the other of the joint family. The question involved in most of the measures proposed by Social Reformers for the legitimisation of marriages, as between one caste group and another, strikes at the basis of this communal arrangement; and it is here that the root of the trouble lies. As things stand to-day there is nothing to prevent a Hindu of one caste from marrying into another—or for that matter out of Hinduism altogether—but the contract must be made either under the rites of the *Arya-Samaj* or *Brahma-Samaj*—or alternatively under the Civil Marriage Act. But all such contracts involve virtually a renunciation, so far as the offspring of the union are concerned, of all rights under the Hindu law of inheritance. In fact marriage under the Civil Marriage Act involves an explicit renunciation of such rights. There is nothing which orthodox Hindus or Mahomedans resent more strongly than any attempt to interfere with their religious usages; witness the great volume of opposition evoked in connection with the Age of Consent measure; and more recently in connection with Mr. Yakub Hasan's Bill for the registration of Muslim marriages and divorces.

The stand taken by the orthodox community in Madras is based on the theory

that marriage among Hindus is essentially a religious sacrament and not a civil contract, and that the proposed reform, "in the garb of an innocent and permissive measure, aims to cut at the root of the sacred and immemorial institution of caste; and it is altogether unnecessary and uncalled for and mischievous in effect, and is sure to give rise to numerous difficulties, religious, social and legal, besides disturbing the peace of many a Hindu home and giving room for unequal and objectionable alliances, not in the least conducive to the happiness or well-being of the married couple or their kith and kin, and they, therefore, solemnly and emphatically protest against the Bill being passed into law." This, one may say without fear of contradiction, represents the view of the vast majority of Hindus, including also many who in other respects would generally be considered Progressives. A point especially made by Dewan Bahadur Ramanujam Chetty at yesterday's meeting at the Gokhale Hall was that the proposed measure is calculated, in effect, to enable people who, by their own voluntary acts, have placed themselves outside the pale of orthodox Hindu society, yet "to claim all the privileges of Hindu society." "What these men primarily aim at," he said, "is the ancestral property;" and this is exactly what orthodox Hindus object to. That there is another side of the question is obvious from the vigorous protest made by the Social Reformers at a previous meeting referred to, when the latter insisted that the resolution opposing Mr. Patel's Bill should not be described as emanating from "the Hindu citizens of Madras" but from "some Hindu citizens of Madras." We are inclined, however, to think that these reformers are very much in the minority. The bulk of opinion is against reform in this direction, and whatever opinions social theorists may hold, we fancy that the task the reformers have set before themselves is one beyond their power, in the near future at any rate. As we pointed out the other day, the time is not yet ripe for such a reform, and he would be a bold legislator who would face the enormous complications resulting from an attempt to reconcile the contemplated innovation with the already appalling complexities of the Hindu law of inheritance.

The Madras Mail.

Gleanings.

The Complacent English; or,
Why He is Happy.

AN IRISHMAN'S NOTES ON THE SAXON
TEMPERAMENT.

The Englishman has a passion for liberty, and cares little for equality, fraternity, or any of the ideals which are the glory of the French intellect. He is, indeed, so entirely without the faculty of ideas that even his feeling for liberty has never become an idea or a doctrine; he has no intellectual cognisance of it; it is merely his habit, a something which from long use has grown into him and become part almost of his physiology: it is in his blood and in his bones, and remains by him always, keeping vigilant watch and ward. But it is for himself alone; it is not for universal application; it is not his philosophy. To me, a Frenchman is always like a student; either as he is when he works diligently at his studies, or as he is when he plays truant, breaks away from discipline, and defies his teachers. An Englishman, on the other hand, is a person untutored, who has never been either to school or to college; he has neither the attractiveness of the diligent student nor the excesses of the rebel student. He is still almost what he was when he came first from his Maker's hands.

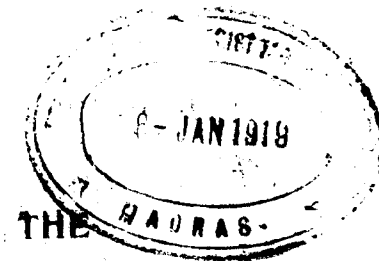
He is given to much self-contemplation in its various forms of self-complacency, self-examination, self-condemnation, and self-exultation. He talks continually of himself; deprived of that subject and of what is akin to it, he is a silent man. Not to be the subject of conversation, neither to be praised nor abused, is to him a disconcerting experience. He is not vain; it is merely that his occupation is gone. The Americans are too busy with their own growing fortunes to remember his existence, and for that reason he is, in New York, either so gentle and sad or so peppery and quarrelsome as to be quite unrecognisable. He is no longer himself. In his own country he is an unwearied egotist. When pleased, it is with himself; when displeased, it is still with himself. With his neighbours he is often sulky; yet his worst quarrels are with himself, and therefore the hardest to reconcile. His variations are variations, not of ideas, but of mood. The French live in a ferment

of opinion; it is their atmosphere—man contending against man with noise, vociferation, oratory, and much action and movement. Among the English there is always the silence of inward communing, the stillness of a people overweighted with meditation. In France, new schools of art and movements in literature are the triumphs or—it may be—eccentricities and freaks of the logical process. In England such movements mean the welcome or unwelcome emergence into light of a new species. French impressionism was ushered into the world with loud argument. Turner's art was something inscrutable and mysterious, the expression of a temperament that did not argue and looked for no converts. Under any strong excitement, the Englishman withdraws into himself as into the security of his own home. The Frenchman, on the contrary, gets away from himself into the world of friends and ideas and starts a propaganda to embrace the world.

The Frenchman is a gentleman; his is the finer instinct, the finer training, and the finer intelligence; wanting these, the Englishman has to be taught by the cumbrous methods of reward and punishment; he learns under the whip, and becomes more like a well-trained animal than a reasonable human being. Yet such is the blessedness of mere habit—even he ends by doing quite cheerfully what he learned most unwillingly. Legality, hard-and-fast rules that must not be broken, and that are interpreted in the narrowest spirit, depressing enough in all conscience although they be, are to him an enjoyment and a matter of incessant thought; since, if they circumscribe, they also define and secure the spaces of personal liberty. They are his substitute for ideas, and, if they excite no enthusiasm and are some of them admittedly bad, all the same, he makes it his glad duty to obey them. Outside these laws, he is intractable and inclined to be surly, quarrels with his neighbours, and is jealous and suspicious of his rights as a dog with a bone. Yet the Englishman is not unhappy. He has the happiness of a perpetual self-complacency.

M. A. B.

Printed and Published by T. K. Balasubrahmanya
Aiyar B. A. at the Sri Vani Vilas Press, Srirangam.



"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.] THURSDAY DECEMBER 19, 1918. [No. 9.

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs. 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

VOL. III.

A Vision Of India.

VISWAMITRA'S HERMITAGE
By K. S. Ramaswami Sastri, B.A., B.L.

Self-risen from his dreams of earthly power
The might and impotence of which had been
By him in fulness felt; with anguish keen
At wasted life, and mindful of each hour,
Though lured by Passion's call in Beauty's
bower,
By anger swift at conduct low or mean,
He used each feeling on this earthly scene
To build on high the soul's white lofty tower
From whose bright tops he saw with deep
delight
The sweeping worlds by Thought Divine
controlled
In self-fulfilment of its righteous laws,
Ah! here he saw the Self-Effulgent Light
With dual forms sky-blue and molten gold,
Incarnate Grace, the First and Causeless
Cause!

The Hindu Message

THURSDAY EVENING 19, DEC., 1918.

Language or Religion?

Common interest has been found in modern times to be the strongest bond in the formation of states. But some means must be found for the promotion of common interest. Of all the means available, language is the simplest and the most useful, as it is also the least productive of the conflict of feelings. For instance, there are many who wish to make Hindi the common medium of language for all Modern Indians and thereby to help forward their future national union and strength. This proposal, as we have seen, has not provoked much of passion or resentment among those who do not readily accede to it. Many think that Hindustani is already widely known and current in all parts of India; and others hold that English has already become the *lingua franca* between all provinces, and peoples in the continent, as is shown by the annual meetings of the Indian National Congress, and that, therefore, we need not take seriously the advocates of the claims of its proposed rivals. A common language is needed for the strengthening of the bonds of national union; and that which is most widely understood among all parts of the territory inhabited by the people of a national state will serve best as the common medium of communication for promoting national union and strength. Even if the language is not one which belongs by birthright to the people as a whole or any section of it, its adoption

as the common medium for state purposes does not provoke passion, resentment, opposition, or disturbance. If it is a creation of the people themselves, the chances of its serving the purposes in view are at least as good as, and may be even better than, those of one imported from abroad. In India, however, where we and our rulers have to co-operate in all state matters, English, so far as our present conditions go, will and must be accepted as the best and the most serviceable of all the common media of speech available for the provinces and people of India in promoting national unity and national aims.

Religion, on the other hand, acts as a dissipating and disintegrating force. Each man thinks his own religion or sect the only one which proclaims the truth. This is especially the case with those professing what are known as Founded Religions,—i.e., those monotheistic religions which were first proclaimed by a divine personage or prophet. Of these, the most important are Christianity and Mohammedanism. To some extent, Buddhism, too comes under this category, though it is, in essence, atheistic and agnostic. Every propagandistic religion is more or less intolerant of others, and hence is productive of dissension and hatred among men. On the other hand, religions which, though believing in one Supreme Personal God postulate also the belief in a hierarchy of lesser gods who preside over the powers and phenomena of nature, do not show the same intolerance or enmity towards the professors of other faiths. This tolerance is still more characteristic of polytheistic religions which do not believe in a Supreme Personal God. Such religions are regarded with a

good deal of contempt by the professors of the Founded Religions already mentioned, but their practice of tolerance and their goodwill to the professors of other creeds makes for social peace, national unity, and harmony among men. For our own part, we prefer such tolerant creeds, whether wholly or partially associated with the belief in Monotheism to those which are aggressively and intolerantly monotheistic and which bring on social disharmony, national or international conflicts, and even world-wars. It may be that religion itself is no longer responsible for the inauguration of military strife or trade competition, but it certainly leads to initial disturbance through the causing of religious or social dissensions and finally brings on even war and its attendant evils and disasters.

We have made these remarks with a view to show that the Turanian movement among the Turks and their attempts to bring their Turkish Kinsmen of Khiva and Bokhara who are also Turanian in language into the same political allegiance as their own is one which deserves to succeed, as it would free the latter from the Russian yoke. It is likely also that the Turkish-speaking people of Kazan would join the Turanian movement, as also their Tartar Kinsmen settled in Dobrutza. Now that Turkey in Europe will be lost to the Turks who have long misruled it, the Turks can compensate themselves by adding Khiva, Bokhara, Kazan, and Dobrutza, if they can induce their Turanian Kinsmen there to join a Pan-Turanian movement among all Turkish-speaking people in these regions. Several Indian Sacred books speak of the *Turushkas* as a great

and powerful race or people of common speech and origin. They still survive the revolutions of ages, and can easily be brought together to form a new Turkish or Turanian Empire-state. Language will prove a bond of union, and language is here, as in several other cases, an indication of a common racial bond. Even the Magyar is Turanian by speech. No doubt there are dialectical differences, but a common aspiration and a common allegiance will prove strong enough in due course to bring about an assimilation of the different Turkish or Turanian dialects. Already there has been a proposal among the promoters of Turanianism to purify the Turkish language by the elimination of all words of foreign origin. The purified national language will doubtless easily spread in Khiva, Bokhara, Kazan, Dobrutza and elsewhere when brought into the same political connection.

Religion, on the other hand, will only prove a prolific source of dissension and contention, as it has done everywhere. For instance, the Turks who are Sunnis by sect and Persians who of the Shiah sect have never been able to come to a rapprochement, though belonging to the same Mohammedan religion. "No love is lost between the Shiah and Sunnis." The Arabs, too, are staunch Mohammedans and have always resisted the Turanian party, especially, after the latter began to proclaim that "Islam was a semitic creed with which the Turks had nothing to do." When the great World War commenced, the Arabs revolted from their Turkish allegiance and connexion, and the Turkish army and its generals have been unable to compel or persuade them to return to it. Some of

the Moslem leaders of the Pan-Turanian movement once hoped to be able to strengthen it by appealing to Moslem sympathy, but this hope proved vain, as was seen in the case of Abdul Hamid when he raised the standard of Pan-Islam. The Arabs, the Senussi, and several even of those who were zealous Moslems among his own subjects either looked on with indifference or even denounced his attempt.

The general trend of the remarks we have made above receives ample illustration from the fact that, in modern India, we are asking for the making of provinces on the basis of language, and not on that of religion. Men of all religions and sects can unite on the basis of language and the kinship which it implies, in more or less degree, in almost all cases, at least in the past history of humanity. Religion on the other hand, in India as elsewhere has proved ever a source of discord, and will continue to be so to the end of time. Moreover it is evident to all that it is the introduction of secular English education that has brought to Indians in all parts of the Continent a new bond of union through the common medium of the English language. Without English as a medium of communication between leading men in all parts of India, the Congress movement would never have attained its present dimensions or done its work of political consolidation in India within the short span of its life extending but to a generation. Even now there are, it is said, some staunch Christians—not only missionaries, but even officials, who are Britons—who think that if, when the English occupied various parts of the Indian Continent, "all the population had been ordered to accept

some form of Christianity, the whole peninsula might by this time have been Christian." We think this would have proved the ruin of British domination in India. It is England's policy of religious toleration that has made Indians of all creeds and castes attached to her rule. It is, again, her educational policy that has made English the *lingua franca* of India and has developed the sentiment and movement of Indian nationality and has made the name of Great Britain honoured as a benefactor of India for all time.

The late Sir Gurudas Banerjee.

All true Hindus—all true Hindus who can understand the aims and methods of Hindu culture and civilisation and who have the grit needed to maintain Hindu ideals in their daily life—will deeply regret the passing away of this great and good man. Born on the 26th of January 1844, he died on the 2nd December 1918. He thus lived to the ripe age of 75, retaining his talents and powers to the last and commanding esteem everywhere. His English culture was of the highest order, and yet he has ever been faithful to the true Hindu religion, and rigidly followed the ceremonials and usage of the Brahminical caste to which he belonged. In this country, at the present day, high-placed and successful Brahmins usually succumb to the tyranny of the environment and are led away by false ideals and alluring personalities from abroad which, crowding upon the scene here in rapid succession, attempt to overshadow and destroy the spiritual ideals—"the wisdom wedded to reason"—of our holy

and unique religion. The majority of our educated men are unaware of the fact that truth as proclaimed in the Veda and Vedanta, is supernatural and supra-rational, and can only be realised by the methods of meditation which, though often taught in our sacred books and authorities, can only be understood and practised when truly revealed and guided by an enlightened Guru. Partly owing to the prevalence of the superficial Bhakti religion of the masses and partly owing to the fact that the English who rule over us care only for the gains and glories of the material life of the world around us, the present generation and its modernised leaders who swarm everywhere have no sympathy with, and condemn without knowing or understanding, the world-old culture and the fundamental institutions and rituals which have ever been associated with Hinduism. Sir Gurudas Banerjee as we said above, had gained the highest modern culture. Even as a student, he always took the first place among the successful candidates in the F.A., B.A., M.A., B.L., examinations, and as a man of the world and as a lawyer, he occupied a most eminent position among his contemporaries and competitors. After his enrolment as a High Court Vakil at Calcutta, he first joined the Mofussil bar at Berhampur where, within a very short time, he rose to the front rank and gained an extensive practice. He later joined the Calcutta High Court Bar, and here again his great talents and knowledge of law enabled him to gain a foremost place among the successful lawyers of his time. Honours and triumphs came to him in rapid succession. The Calcutta University

conferred on him the degree of Doctor of Laws. He became a Member of the Legislative Council of Bengal. Shortly after, he was appointed a Judge of the High Court. For several years, too, he filled the office of Vice-Chancellor of the Calcutta University. It is stated that, from his retirement from the Bench in February 1904 on completing his sixtieth year down to the date of his last illness in October last, he took an active interest in the affairs of the Calcutta University and in every public movement calculated to advance the welfare of all his Indian fellow-citizens. In the midst of all these activities, he found time to carry on studies and investigations in the various subjects which had ever been his fascination, viz., mathematics, law, religion, and education, and he brought out from time to time various elaborate works on several subjects and topics of interest to his countrymen. What we have said thus far shows that he attained to great distinction and achieved numerous successes in various branches of secular life in his time;—successes which were not behind those of any of the men who have distinguished themselves within the last 40 years in any part of India. And yet, he preserved to the fullest extent his faith in the religion and culture of his Hindu forefathers, and his grit and firmness were such that no teachers, hailing from abroad, or prophets who have risen in abundance on our own soil, like mushrooms after a rainy night, have ever been able to make him swerve by a hair's breadth from those Hindu usages, rituals, and methods of meditation which have combined to shed lustre on our past and religion and have conferred on

German Biblical critics largely brought into fashion the critical method of attacking the text in order to discredit the religion itself. The war which has produced a hatred of German methods and ideals everywhere is likely also to produce a reaction against this *very German* method of criticism. If it does, it will do us much good in India. Modern Oriental scholars have largely adopted the German critical method of discrediting Indian sacred texts and have thus tried to do Hinduism a great deal of harm. If in the Mahabharata, Ramayana, or even in the holy Veda or Vedanta itself, there is a passage here or there which is shown to be interpolated, does it show that the book is not genuine, or is only a modern production? Take for instance Manu Smriti. In all parts of the Indian continent, the text used and studied today is almost the same; and so it must be the same as was used before the dispersion of the Brahmin caste all over India. The same is true of the Mahabharata and the Veda or Vedanta. Hence, the text, as a whole is genuine, and nothing is to be gained by discrediting it. Moreover, as a living writer in one of the current magazines has said:—"There is also a growing feeling that it is unscientific to dismiss as incredible what is called the Miraculous, and once again the historical value of Tradition is coming to be recognised." Let us hope this will set our new men a-thinking. The prejudice everywhere against our doctrines of Yoga and Karma is something which grows day by day, for both of them require practical daily and devoted observance for a long term of years before they can produce any effect. The ordinary man of the world wants easy and rapid success in all he undertakes. He also cares little for what does not bring him value in wealth and fame. But religion in India is intended to secure none of these, but something which is inner and purely personal, viz., the purity and spirituality which leads to the goal of existence and liberation from Samsara. Hence, our traditions are denounced as relating to what is miraculous and incredible. If a change takes place in the West, then the modernised Indian will change, too. The

latter has lost his birthright of individuality and grit, and is a mere flunkey or a slave whose intellect has lost its virility and power of self-determination.

The man of the world, whenever he fails, turns towards religion and its custodians, and attributes all the blame to them. It never occurs to him that his failure might be due to his neglect of their precepts and admonitions. A writer in one of the current Monthlies says:—"Doubtless it is difficult to believe that the Churches in the past have done their duty. Had they done it, war would not be possible." For many years and decades before the War, not only the Churches but men of wisdom and foresight all over the world warned the nations of Europe against their policy of annually increasing their military and naval armaments. States, statesmen, and rulers ignored these warnings, and now the world has to suffer ruin for their crimes and follies.

Mrs. Fawcett has lived to see the triumph of the cause for which she has worked all her life—the political emancipation of British women. Not only have women gained votes at elections, but also the right to sit as members in Parliament. What the advocacy and agitation of several decades failed to accomplish has been achieved by the work which British women did to help to win the war. What the policy and wisdom of British statesmen refused, their gratitude has forced them to give. Anyhow the squalors and horrors of the disgraceful war of the sexes which went on for half a century or more in England has happily ended,—but the triumph of women is *not* due to the triumph of a principle or a policy, but to the German brute's attempt to conquer the world for his barbaric despotism.

These circumstances, however, do not weigh with Indian social revolutionists and degenerates. Because in England women enjoy the same privileges as men, therefore India must follow her example. Even Hindu women have begun to cry out loudly for votes and for seats in our new

Councils. In England, a woman gets the vote if she is the wife of a local elector,—a rule for which there is, in our view at least, no reason in natural or divine law. But democracy, the only god which the modern world worships, wills the equality of women and men, and so the sex-bar must be abandoned.

We are in sympathy with Mrs. Fawcett when she demands that, when once women are employed to do the same work as men, "the principle of equal pay for equal value" must govern the determination of their wages. It may be that women are weaker, or more frequently absent from work, or less skilled in certain kinds of work than men. But all this has nothing to do with the adoption of the just principle above stated. To deny the payment of equal remuneration for equal value is to reduce women to serfdom, or—what is worse—to pull down the standard of living among them and even the standard of character to be aimed at by women. The war has made women politically as free as men, it has also made them industrially free. Hence, it will be impossible to refuse to them the principle of "equal pay for equal value." But, what if women are themselves prepared to accept less pay for equal value in order to ensure work by underbidding men? Of course, women will everywhere either join workmen's organisations, or found their own. These organisations will, we trust, prevent all such selfish aims or methods of work, and thus ensure the safe and successful working of the principle which Mrs. Fawcett justly advocates in the payment of women's work.

If the Turkish Pan-Turanians can reconcile themselves to the abandonment of the profession of Islam as a religion, we do not see why the European peoples who claim to be Aryans should not abandon their profession of Christianity. Mr. Edwin Pears, writing in the *Contemporary Review* for October 1918, says:—"The Turanian party proclaimed that Islam was a Semitic creed with which the Turks had nothing to do." Similarly, we can say

with truth that the Christ's religion is a Semitic creed with which European "Aryans" have nothing to do. Heine once said of John Bull that "his Christian spiritualism is only traditional hypocrisy." No truly Aryan mind or temper can put up with the intolerable dogmas of Christian Monotheism, or indeed with any kind of dogmas having their basis in historical or biographical fictions and assumptions which are based on the traditions of an ancient and primitive people. In India, too, we have traditions, but our traditions exercise no such tyranny over the human mind as those of Christianity do. We can always reason regarding our traditions, and no one is bound to accept all of them as true for all time. Our sacred authorities themselves proclaim certain Dharmas for some Yugas and others for others. Besides they proclaim the distinction between *samanya* (universal) and *visesha* (particular) Dharmas. The former are more or less purely ethical, and hold for all conditions of men, of time, and of place; the latter have only a restricted scope in all these respects. The Hindu doctrine of Adhikara adjusts the yoke of Hindu Dharma so as to make it fair and tolerable for all. If Europeans, then, are truly Aryans, let them free themselves, first, from the alien yoke of Semitic Christianity and revert to the pure Arya-Dharma in any of its living forms.

There is an idea abroad that the Indian Nationalist must, if he wishes to preserve his character for self-consistency and self-respect, support the absurd proposals of the Hon'ble Mr. Patel's Inter-Caste Marriage Bill. This foolish idea must now be abandoned. We learn from a Poona paper that "Mr. Tilak's vernacular paper has been delivering virulent and envenomed onslaughts against this measure and its supporter. The Bill is represented as opposed to the genius of the Hindu religion and the public are called upon to protest against it in no uncertain terms." "According to it, the inter-marriages between Brahmanas and others, 'right down to the Chandalas,' which the Bill seeks to validate will deal not only a

our land and people the distinction of being the true Holy Land and the true Holy People of the world. His ethical nature, too, which was fed on Indian inspiration, was, also, remarkably high and strikingly exhibited on all occasions. For, as the Senior Government Pleader said before the Judges of the Calcutta High Court, "In private life he was a man of wide sympathies. He always acted strictly up to the high standard of morality which he preached to his students, and never swerved from the path of rectitude. To know him was to love him and to adore him." The Chief Justice also said;—"His life was noted for simplicity and sincerity." He ever stood firm to the call of duty, while at the same time he never claimed credit to himself for what he had been or done at any time. It has been well said of him by a legal journal:—"The dazzling light of Western enlightenment did not dim in his mind the softer, more steady and sedate illumination of ancient Hindu culture which promotes in its votaries a constant desire to be true to one's duty in all the details of one's private and public life, to hurt nobody and to live in peace with the world and one's own conscience." Nothing can be better put, and nothing can describe more truly the great man and the great Hindu who has passed away, whom the Indian world cannot replace by any one else at the present day.

It is well to state definitely the source from which he derived the impulse to all that was great and good in him. That source was the model Hindu home where he was born and received his early training,—the home which has now become almost a ruin owing to the numerous mischiefs

which are abroad. In his childhood, his father would take him in his lap and recite the sacred verses from the *Bhagavad-Gita*, and even as a child Sir Gurudas learned "to lisp the sacred numbers." As his father died early, Sir Gurudas owed all the training he got to his mother. The Hindu Matron—not the wild modern woman who pants for fame on the platform and in the polling-booth or council-chamber, but the model Hindu housewife who calmly fulfils all the functions allotted to her in the home and finds in the reverence of her husband and the happiness of her children her true crown of glory—is the tutelary deity and the guardian angel whom all true Hindus delight to worship even as the Mother of the Universe Herself. Sir Gurudas's mother is said to have sedulously endeavoured to teach her son examples of virtue and piety, and furnished in herself a living model of purity, goodness, devotion to duty, and unflinching and imperturbable cheerfulness. We are assured that Sir Gurudas "never forgot the debt he owed to his mother's loving care and guidance, and it was a source of great joy to him to adore her as a household goddess which a good Hindu mother always is in the eyes of her dutiful children."

We may fitly mention here what we have heard from the late eminent lawyer and Judge of south India—Mr. C. R. Pattabhirama Aiyar, who resembled Sir Gurudas Bannerjee in most respects and who, had his life been spared, might have been to South India what Sir Gurudas was to Bengal. When Sir Gurudas Bannerjee came to Madras and stayed with Mr. Justice Kumaraswami Sastri, Pattabhirama Iyer paid him a visit and was received

with great kindness and courtesy by the great man and great Judge, as Sir Gurudas even then was. In the course of the interview, the visitor asked Sir Gurudas how he had become known everywhere as an orthodox and pious Hindu. His reply that he bathed daily in the Ganges before 5, A. M. that he unfailingly performed his Sandhyavandanam and Gayatri-japa, and that his first daily duty was to prostrate himself at the feet of his mother and once to go round her (in *pradakshinam*) with loving reverence. Nothing can explain better to a Hindu of the classic or standard type what sort of man Sir Gurudas Bannerjee was and whence he derived the impulse and inspiration to all that he was and did during his fruitful, valuable and honoured career in the world. The impact of Western ideals and modes of life is threatening to destroy all that is valuable in our Indian home and public life; and in South India, especially, we are fated to see disturbance, conceit, rudeness, rowdyism, flunkeyism stalking abroad everywhere and putting forth pretensions of all kinds in the name of progress. At such a time and place like this, we trust that the loss of so great and good a Hindu as Sir Gurudas Bannerji will be compensated to us in some measure by bringing prominently before us the life which he lived and the ideals which influenced him throughout his career. The Chief Justice of the High Court, Calcutta, said of him:—"He was a complete master of the English language. His speeches were remarkable for the fluency and the style which he employed and which I have always admired."—"He was a man of great accomplishment and a great Sanskrit

scholar." "In the truest sense of the word he was a perfect gentleman." He held a position, which was perhaps unique in the society of Bengal and his place will be very hard to fill." All true Hindus must be proud to have had so great a man among them. The lustre of his personality and life will long glow in the hearts of men, and we feel sure that his name and character will be "an echo and a light unto eternity."

Notes and Comments.

A living writer says that the ideal to aim at in an educational system is "to combine the wonderful appreciation for the use and beauty of material which the old craftsmen possessed with the opportunities for production which the modern machine gives, and so lead in a new era of beautiful everyday things." So long as Western countries abuse machinery to multiply products which they do not require simply in order to ruin the industries of India and other Eastern countries, how can they combine the use and beauty of material with the production of the everyday things they require for themselves? Their own standard of taste suffers, and even those who have a taste for things of beauty have to be content to use shoddy goods of all kinds. Just as European nations have had to pay for their exploitation of Eastern peoples by the springing up of mutual hatred and devastation by war, so they have had to pay for their selfish use of machinery in the making of unnecessary goods solely with a view to the dumping of Eastern markets; and the price they have paid is the deterioration of the sense of artistic taste. "Good taste is very closely related to goodness,"—is a saying which has much truth in it. But, in the modern world, goodness does not pay—at least in the large majority of cases. Brute force and diplomatic cunning alone pay, and no wonder that goodness and beauty in taste are left uncared for.

death-blow to the caste-system, but also necessarily annul the restrictions of *casta* and *pravarā*, laid down by the Smritis. That the advocates of the Bill want to destroy Hinduism is clear from the fact that they avow, as does the Editor of the Poona English Weekly from which we have quoted above, that they do not rest the case for inter-caste marriages on the Scripture texts and, therefore, are not concerned to produce any. Sri Krishna's precept to all Hindus is— "In distinguishing between what is right and wrong in conduct, the Śāstra is your source of knowledge," and there is no other. No true Hindu can afford to discard either the blessed Bhagavan or his blessed Gita, simply to oblige the modern revolutionary of Mr. Patel's school who refers to follow his own irrational "reason" in matters relating to conduct and to tilt at windmills in the manner of the national hero of Spain.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI, B.A., B.L.

(The substance of the lectures now being delivered at the Students' Sanatana

Dharma Sabha, Trichinopoly.)

ADHYAYA II.

(continued.)

15. In the Brahma Sūtras we have the 54th Sūtra in Adhyaya III Pada III which has given us the last and final and perfect word on this topic.

व्यतिरेकस्त्वद्रात्रामादिव्याप्तौ व्यतिरेकः ।

Sri Sankaracharya has given us a very subtle and convincing piece of reasoning in his famous *bhashya* on this sūtra. If by reason of the fact that the faculties of the soul are visible only during the existence of the body you say that they are only effects and resultant of physical causes, then the same body remains even after death. The cause being there, the effect must be there even after death, if your theory of cause and effect be true. Form etc. are physical qualities (देहधर्माः). They are sensed equally well during life as well as after death. If the soul and its faculties

be physical qualities like form etc., why are they not realised as existent even after death? Further the purely physical qualities are capable of being sensed by others. Is any one able to sense another's *chaitanya* or memory etc.? Again, as the *Atma Dharma* are not realisable after death though they are realised during life we must conclude that they are not physical results but only temporary concomitants. Does the mere fact that they exist while the body exists justify us in concluding that they cannot exist when this body ceases to exist? No. They can attach themselves to another body. Hence there is no justification for claiming for the opposite hypothesis the dignity of a proven truth. We may well ask those who assert that consciousness is only a resultant of the physical elements, how can consciousness be a quality of the elements which are objects of consciousness? How can the subject be a resultant of the object? If consciousness be a result of physical causes it cannot in the nature of things be aware of them. How can anything act upon itself? स्वात्मनि क्रियाधिरोधः । Fire cannot burn itself though it can burn other things. No circus performer can ever stand on his own shoulders. It is impossible that the resultant of physical causes can be conscious of the causes or of the other physical effects. Can one form be aware of another? Can one sound recognise other sounds? Can anger be conscious of the sweetness of honey or even of its own sweetness? The existence of a subjective consciousness to which the material elements and their products are objects leads to the inevitable conclusion that they are utterly separate and divergent from it. The two entities are as far apart as light and darkness. तमःप्रकाशवत् विद्वदस्वभावयोः is the description that we have of them in the famous Adhyaya Bhashya of Sri Sankaracharya. We realise that our self is consciousness. Hence it must be separate from the body. It is permanent because its character and content are same and uniform. नित्यत्वं बाधलब्धेः ऐक्यव्यात्. The fact of consciousness that the same personality saw and felt in a particular way before demonstrates

this clearly. The link of memory is possible only because of this identity of consciousness (प्रत्यभिज्ञा). The argument that utterly demolishes the theory that consciousness is a physical product or resultant is thus stated by the Bhashyakara. We have consciousness in action when the body exists and when lamp etc., are existing. For instance we see an object when we use our eyes and when there is a lamp to illumine the object. Are we therefore to say that consciousness is a product of the lamp or an attribute of the lamp? Hence the fact that perception does not take place when there is no body but takes place only when there is a body cannot justify us in saying that consciousness is an attribute of the body. We may with equal reason say that because perception takes place when there is a lamp and does not take place when there is no lamp it is an attribute of the lamp. Co-existence is no ground for concluding in favour of a relation of cause and effect. As a matter of fact the co-operation of the body is not necessary for perception. In a state of dream we have manifoldness of perception without the co-operation of the body. Hence it is clear that the soul is separate from the body and is not a resultant or effect of physical causes and has a different origin, life, and destiny from the body which is its physical sheath.

(To be continued.)

Olla Podrida.

In *New India* dated 9th December 1918 the scouts have given us very important news. They are to appear only in shirts and shorts, and they should have only green scarfs and turbans and must wear sandals or shoes but not boots.

The same paper tells us about the doings of the scouts at Benares. The Editor describes the girl scouts and says that "the girl scouts in dark green saris looked very workmanlike and carried out their evolutions admirably." So it is a creditable thing for women to be workmanlike.

One of these days some one may derive 'woman' from 'workman.'

We have in the same issue a description of a drama performed by the boy scouts of Benares. The drama was full of fires, fire engines, thieves, broken bones, bandages, and signalings. It was full of unrelieved and unparalleled heroism.

In the recent issue of *New India* a member of the League of Liberal Brahmanas shows his liberalism by abusing the orthodox men as degenerate biological specimens. This is liberalism, is it? We live and learn.

Russia is continuing her victorious campaign against princes and princesses. Prince Cristoff and his sisters, and Prince and Princess Sviatopolkmiraki have been sent to keep company with the Czar.

Recent papers tell us about the burial of 956 victims of the recent anti-jewish Pogrom. Yet people talk of modern civilisation.

At the recent Pro-Patel meeting in Madras Srimathi Alamelmangamma stated with charming irrelevancy two wonderful truths. As Mrs. Sarojini married a Naidu she was made a Devi. As the Raja of Pudukota married an Australian woman he is very popular in his state. But it is not polite to contradict a woman.

Mysore Mussulmans are congratulating everybody in Mysore on the appointment of the first non-Brahmana Dewan. The record has been broken!!! Hurrah! So Mussulmans are non-brahmanas, is it?

The newspapers have now given us full details about the Bolshevik atrocities in regard to the family of the Czar. The Tsar and his family were asked to line up against a wall and shot. The murderers granted the Tsar's petition to hold the Tsarina in his arms before being sent to heaven. The petition was graciously granted. Several members of the royal family were compelled to jump down a

mine shaft to meet their fate. This is civilisation I suppose!

The Dharmika Brahmana Sangha has resolved to take the untouchables everywhere and have deputed a gentleman to prove the touchability of the latter. But who are the real untouchables?

President Wilson has resolved 'as a *quid pro quo* for woman's splendid promptness and service in the war-time to give her a full share in the mimic wars of politics during peace time.

SCRUTATOR.

Dharma—XV.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

Let us now turn our attention to the summing up of the great Bhattacharya given last time. He says (1) Two things are seen in *Pramanas* which have a human origin (a) Absence of faults and (b) Presence of merits; but from this it should not be assumed that *Pramanya* or *Validity* arises out of merits, because of its *unstability*. (2) The Presence of merits simply operates in making us understand the absence of faults and as there are no faults those two kinds of *Apramanya* or *Invalidity* viz., the *mithyatva* and *Samsaya* or Doubts cannot legitimately arise and when the source is thus freed from faults it is able to impart its natural *Validity* on account of its *Bodhakatva*. (3) Hence when once a certain knowledge becomes firmly established, it cannot be overthrown by another knowledge and hence the *Validity* of every *Pramana* becomes of itself at the outset and (4) the knowledge generated by *Chodana* or *imperative injunction* of the Vedas must therefore be held to be *valid* for that knowledge has been imparted to us by the Vedas which are faultless sources of *Pramana* just as knowledges arising out of faultless *ratiocination*, 'sayings of the revered' and actual perceptions, become valid.

We saw already that the validity of every *Pramana* is *स्वतः*, and hence the Vedas also are *valid* on account of their ability to impart knowledge. That saintly Sabaraswami says "न च स्वर्गकामो यजेतेत्यतो वच-

नात् सन्दिग्धमवगम्यते, भवति वा स्वर्गो न वा भवतीति ॥ न च निश्चितमवगम्यमानमिदं मिथ्या स्यात्; यो हि जनिता प्रध्वंसते नैतदेवमिति, स मिथ्या-प्रत्ययः ॥ न चैष कालान्तरे, पुरुषान्तरे, अवस्थान्तरे, देशान्तरे वा विपर्ययति; यस्मादवितथः" इति ॥

The Passage means:—The moment the sentence, "Let one desirous of *swarga* perform *yaga*" is read, we get a knowledge of the passage that the *yaga* is the means to obtain *swarga*. There is no ambiguity as to the purport of the passage. Nor does any doubt arise whether the passage contemplates the existence of *swarga* or not. It is clear from the passage that *swarga* or heaven is the object to be secured and *yaga* the means to secure it. That this is the decisive purport of the passage cannot be questioned nor can it be ignored as unreal. That which arises and perishes, such as the phantoms of dreams etc. can naturally be considered as unreal; But the purport of this passage does not change. It cannot be maintained that the passage 'स्वर्गकामो यजेत' meant one thing in ancient days and now means another thing. It neither changes according to the times, nor according to the idiosyncracies of men, nor according to the different ages of men, for example it cannot mean one thing in youth and another thing in old age, nor does it change in its purport in different countries. And hence what is conveyed by the passage is real. "Men trained in the Western mode of thinking may somewhat be bewildered by this argument of Sabaraswami and hence a little explanation is necessary. The argument arose in this wise; The Buddhists declared that *Chodana* is no *pramana* at all for *Chodana* is a Vedic passage and as you orthodox men maintain that the Vedas have no author at all it follows that, on your own finding, they must be considered as the incoherent utterances of mad men and hence they are not of authority. To this the Saintly Sabaraswami retorts that simply because we hold that no human authorship can be traced to the Vedas it does not necessarily follow that the Vedas are *invalid* for the *validity* of any *pramana* or "source of knowledge" rests not upon the authorship or any other extraneous matter, but upon its intrinsic ability to impart knowledge; and this has been elaborately dealt with before. Nor can it be maintained that they are incoherent sayings

for there is cogency in the Vedic passages. The passage 'स्वर्गकामो यजेत' points out clearly the goal to be attained and the means by the help of which we can reach the goal. Wherein lies the incoherency supposed to exist in the Vedas? Surely no where. Hence it follows that since the *Validity* of any *pramana* is *स्वतः* on account of its inherent ability to impart knowledge and as the Vedic passages also are known to impart their purport the moment we hear them, they also must be accepted as *Pramanas* on matters to which they relate. This is what is meant by Sabaraswami in his reply to the Buddhists. By this the sage Sabaraswami, being a merciless logician drives the Buddhists to a corner and compels them to state what is exactly in their mind. What they mean is that as the Vedas have no professed author or authors surely they must have been the work of some anonymous writer or writers who do not want to come before the public and proclaim their names, but who want to trade upon the credulity of the people and thus drown them in quagmire. This is exactly what the go-ahead reformer of the type of the Hon'ble V. J. Patel, Srinivasa Sastri etc., think of the Vedas. Mrs. Besant will now see that the argument of the Buddhists of old tallies exactly with those of her, when she declares that 'every *sruti* must pass through the fire of criticism'. She will now learn that the ancient Sabara Swami, one of her soulless commentators, had already done exactly what she now wants us to do and the result is unfortunately fatal to her cause in the field of religion. Perhaps she may have a different code of common sense with whose help she will avert the danger to her cause. But to return to our topic. The learned Sabara replies that *Validity* does not rest with the author or authors and our not knowing the name etc., of the authors cannot bar the legitimate rise of *bodhakatva* of the Vedic passages and as long as the source from which the Vedas have emanated, is not known, you have no business to assume anything which will be prejudicial to the legitimate springing up of the *bodhakatva* of the Vedas. You are perfectly at liberty to assume anything in regard to the source of the Vedas. That is a different question which we shall deal with in the 5th and the 8th *Adhikaranas* but here we

cannot allow you to maintain that the passages of the Vedas convey incoherent ideas for no such thing can be shown to exist in them. This is what the sage Sabara maintains in the passage given above.

We have seen that the Vedic passages are perfectly coherent in imparting their purport and as their sources cannot be shown to contain faults their *Pramanya* or *Validity* cannot be questioned.

The Buddhists now turn and ask that if the Vedas can be thus maintained to be of absolute authority it follows that the *injunctions* of our Lord Buddha are superior to your Vedas in every respect, for His words also are equally valid in imparting knowledge and secondly we know the source to be Buddha the Lord who is *sarvagnya* or *omniscient*, whereas the Vedas have this defect that their source is not known. To this the learned Sabara replies—"यत्तु लौकिकं वचनं तच्चेत् प्रत्ययितात् पुरुषादिन्द्रियविषयं वाऽवितथमेव तत् ॥ अथाप्रत्ययितात् पुरुषादिन्द्रियविषयं वा तत् पुरुषबुद्धिप्रभवमप्रमाणं, अशक्यं हि तत् पुरुषेण ज्ञातुं तत् वचनात्" इति । An important and interesting principle of interpretation is enunciated in this passage by the learned commentator of Bhagavan Jaimini, which is worth understanding. The passage means:—"If the words emerge from any worldly source, that is from sentient beings we can very well accept them as *valid* provided that they emanate from persons on whom we have confidence and whose sincerity cannot be questioned or they relate to matters that admit of an examination by our five senses viz., *Perception*, *Inference* etc. On the other hand if those words emanate from unreliable persons or if they relate to matters that cannot be brought within the sphere of our *Indriyas* or instruments of knowledge, they are not valid and must be rejected, for it is impossible for a man to know and understand beyond what his senses can reach except with the help of words.

We shall deal with this further next time.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager "The Hindu Message", Srirangam.

Short Story.

Tony Shorecomb's Motor Car.

The car arrived, all French-grey paint, varnish, and nickel nicknacks, and sat on a flat truck in the station of our little town, sneering at the mediæval Cape-carts, Scotch-carts, and ox-wagons, fully conscious that it was the first of its kind in the land.

Tony Shorecomb, dressed the part, took the world and the other man's wife round the thing, on personally conducted tours, showed them the bonnet, the generator, the Stepney, the sparking plugs, the refrigerating-plant, and the wireless installation. He invited all the girls out for joy-rides in the near future, and generally made himself interesting and beloved.

At noon they off-loaded it, and wheeled it round in front of the hotel.

Shorecomb graciously permitted admirers to stand him drinks at lunch, and in the fullness of his heart said he would give her a little run after coffee.

The glad tidings sped round the village.

He picked Bob St. John, of the Bland Mine, to accompany him on the trial trip, on the strength of Bob's vaunted acquaintanceship with a man who had seen the Gordon Bennett, and also from the familiar way in which Bob talked about shaftings, cams, pulleys, etc., which were generally presumed to be bits of machinery.

The world and his lady friend turned up to see the sport; the Mayor himself came forth, carrying the Corporation with him. The black convict gung, engaged in rolling the tennis-courts, ran away from the Basuto guard (who shrieked "Murder!" and shot himself violently in the foot), and lined along the railway fence, clattering like a parliament of baboons.

The Mayor made a short speech, in which the expressions "new era of locomotion" (cheers) and "pioneer of progress" (hearty applause) were noticeable.

Tony Shorecomb pulled on a pair of gauntlet fencing-gloves, reversed his now plaid cap, gripped the steering-wheel, and had his photograph taken by the station-master.

"Give her a twist, Bob," said he, and Bob wound the crank with all his might.

The Mayor cracked a bottle of champagne over the thing's bows, strong men cheered, girls waved pretty pocky-bankys.

Bob wound and wound.

Four convicts fell over the fence from sheer excitement, the Basuto guard gave a murderer his rifle to hold, and climbed a tree for a better view.

The Mayor started out on another speech, but nobody listened to him, so severe was the tension.

Bob wound and wound and wound.

A flag was broken out at the police-camp, the station-master took three snapshots of his own waistcoat on the same plate, the convict let off the guard's rifle by mistake, and winged a yellow dog, who lay down and wept bitterly.

Bob wound and wound and wound, and saying he'd be damned if he'd wind any more, staggered into the hotel bar, to be revived by the barmaid, who loved him for his curly hair.

There was a noticeable falling off in the applause after that.

One or two muscular men tried their hands at winding, but with no better results than Bob St. John, whom they joined, one by one, in the bar.

Somebody suggested that it was hardly a white man's job, this winding, so a nigger spectator was pressed into service. After a half an hour's hard work, he, too, abandoned the game, saying that the tune was long time coming—the simple savage evidently mistook the machine for a musical box.

Shorecomb appeared worried. He twisted all the thing's handles, turned on all the taps, pulled all the stops, and played on the loud and soft pedals, but nothing stirred.

He got overboard, opened the thing's lid, and stared at its entrails for some time, without making the least impression on them.

The Mayor remarked on the heat of the sun, and rolled home, taking the Corporation with him.

The world and his affinity, remembering shadier haunts, went likewise.

The girls recollected that there was a tennis-match at four-thirty, and tripped home to get their racquets and powder their noses.

The Basuto guard descended from his tree, mustered the convicts, sternly rebuked them for ungentlemanly behaviour, and herded them back to the court rollers.

It was then that Shorecomb remembered the handbook that Bob St. John had in his shirt-bosom.

Bob, on the strict understanding that there was no more winding to do, was separated from the bar, and told to look and see what the tome had to say about it.

In the first place, it was evident something was wrong, and when anything is wrong with a motor-car, you must lie on your back underneath it—in all the comic pictures the motorist is always shown lying on his back under the motor.

Shorecomb, therefore, reposed on his shoulder-blades under the car, enjoying a worm's-eye view of its mysterious organisms, a steady drip of oil trickling over his forehead, stray dogs sniffing his ankles, while Bob reclined on the back-seat and read him likely extracts out of the handbook.

The girls came, played their tennis, and went home again; the convicts slouched back to their cells; men emptied out of stores and offices, paused to enquire if Shorecomb hadn't "milked it yet," and went into the hotel for sundowners.

The innocent stars looked down upon the scene, and winked their innocent eyes.

This was evening of the first day.

On the morn of the second day they wired the motor expert in Bulawayo for advice, but he was away shooting for the week: they wired the expert in Mafeking, but he was drunk for the week-end.

On the morning of the third day they had gutted the handbook pretty thoroughly—read chapters on radiators, differentials, carburettors, gears and clutches; read how to vulcanise tyres, fake speedometers, and back-chat policemen; but still the motor remained adamant.

Said Shorecomb who was growing a trifle bored with the restricted scenery under that car—said Shorecomb:—

"Read the blessed book right through from 'Here beginneth' to 'Amen'—read every blessed comma, dash, and full stop; don't miss a blessed word of it."

Bob cleared his husky throat, and started at the title, the author's name (pausing for some moments to curse that gentleman heartily), and the publisher's address.

About two lines down the first page he came on the word "petrol," and paused, for

Tony Shorecomb was stealthily wriggling out from under the machine.

"What's the matter?" Bob inquired. "What!—I s'pose you put petrol in the confounded thing, didn't you?"

"Shss!" whispered Tony, his finger to his lips. "Don't bawl like that; they'll hear you. One can't think of everything, you know."

M. A. B.

Mr. V. J. Patel's Marriage Bill.

CONDEMNATION AND PROTEST.

In a crowded public meeting under the auspices of Sri Vani Vilas Union and Reading Room, Vishnampet, Tirueattupalli, the following resolution was unanimously passed—That this Public meeting is strongly of opinion that Mr. V. J. Patel's Marriage Bill is a menace to Hindu social institutions and religion and appeals to the Government to preserve strict neutrality with regard to our socio religious affairs.

V. R. RANGA ROW,
Secretary.

A public meeting was held on Sunday last at the big mantapam in Kapaleswara Temple, Sannadi Street, Mylapore, to protest against the Hon'ble Mr. Patel's intercaste Marriage Bill. The meeting was very largely attended and was presided over by Mr. A. Panchapagesa Iyer. Speeches were made against the Bill by Sir V. C. Desikachariar, Mr. T. Subramania Moodalliar, Mr. Rajaratana Moodalliar and the Chairman, and the meeting adopted a resolution condemning the Bill and urging that the present caste marriage was the only form conducive to the maintenance of the purity of Hindu society.

A PROTEST FROM DARBHANGA.

Calcutta, 10th Dec.—A Darbhanga correspondent telegraphs:—The followers of the

Our Present Situation, Social and Religious

BY

G. Ramachandra Aiyar B.A., B.L.

Price per copy Rs. 2 only.

Varnashrama Dharma of Darbhanga district met at a public meeting under the presidency of the Maharajah Saheb to consider Mr. Patel's Bill. The President, in his address, said that the Bill will effect an irreparable injury to the lasting and permanent interests of Hinduism. The Bill, if passed, will mean the beginning of the end of our religion, the precipitation of the decadence of whatever constituted the essence of Hinduism. He said that the Hindus should not only take steps to oppose the present Bill, but to ensure the formation of an organisation which will protect the interest of the Hindus and make Bills of this nature impossible. It was no time for lethargy. The Hindus should come forward and show to the world that the call of Dharma finds them fully prepared and organised. They should show that they would not allow any interference or encroachment on the sacred preserves of their religion.

Resolutions were then passed, and there were many speakers on each of them. The first expressed the humble congratulation of the meeting to H. M. the King-Emperor on the termination of the war; the second expressed their emphatic protest against the Bill, as it would cause the entire disruption of the Hindu society, deal a death blow to the Varnashrama Dharma and is in contradiction to the pledge of religious neutrality.

Professor Ramamurty, who was present, speaking on the second resolution, said that it was necessary to preserve the Chatur Varnas of the Vedas. Every Hindu would oppose the Bill. A system which was responsible for the supremacy of India in ancient days in all matters, intellectual, spiritual and moral, should not be lightly disturbed. The central principle of the caste system was hereditary, which guaranteed that the professions and duties were allocated according to the best natural aptitude.

Trichinopoly, December 10.—At a meeting held recently under the auspices of the Vidwat Dharma Sabha and Patasala Trichinopoly by the Orthodox section of the members of the Hindu community with Mr. A. Sankariah B.A.F.M.U., in the chair it was unanimously resolved that the inter-caste Marriage Bill proposed to be introduced in the Imperial Council by the Hon. Mr. Patel

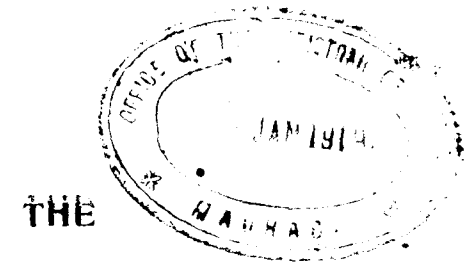
is un-Hindu and revolutionary in its scope and character.

An influential meeting of Hindus was held in Calcutta last evening (16th instant) to protest against Mr. Patel's Inter-Caste Marriage Bill. The Maharaja of Durbhanga presided. Among those who took part in the proceedings were the Maharajas of Dinajpur, Nadia, Cossimbazar, Rajas Bun, Behari, Kaper, Jiroilal Goswami, Rishi Case Law, Jagat Kishore Acharji and Peay Mohan Mukerji and several members and Pandits. A committee was formed to draft a memorial to be submitted to the Viceroy protesting against the Bill.

THE HINDU SABHA AT PATNA.

The Hindu Sabha which was held here on Friday last under the Presidentship of the Maharaja Bahadur of Durbhanga was a magnificent success. The audience numbered over 2,000 and the whole of the proceedings was a plain indication of the fact that the passing of Mr. Patel's Marriage Bill will create consternation all over the Hindu world and will be accompanied by a popular agitation on an unprecedented scale. The Hindu clings to his religious ideals with a tenacity which is proverbial. Any measure that aims at the destruction of the caste system is bound to give rise to the deepest dissatisfaction; for the caste system, as was rightly pointed out at the meeting, is the very foundation of Hindu society. The Government is pledged to a policy of strict neutrality in religious matters. The people's faith in the British sense of justice will be much shaken if it does not hasten to withdraw all sympathy with unpopular proposals. Such a measure ought to be strongly discounted. Meetings are being held all over the country to record the protests of the Hindu community against the Bill, but these meetings are but a very inadequate indication of the intensity of public indignation which lies behind those protests. The consequence of such legislation will be disastrous; and the Government will be very ill-advised if it lends any countenance to the sinister proposal of Mr. Patel.

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Vani Vilas Press, Srirangam.



“HINDU MESSAGE”

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.]

THURSDAY DECEMBER 26, 1918.

[No. 10.]

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

A Vision Of India.

BHARADWAJA'S ASRAMA.
By K. S. Ramaswami Sastri, B.A., B.L.

And here Bhar'dwaja's Asram smiling shone
Where slowly moving up devotion's height
He saw the Effulgent and Supernal Light
Which dispels grief and sin by its bright dawn.
His love compelled the tiger and the awn
To cease their hatred by compassion's might.
He gave to pupils true a second sight
To see upon heart's lotus brood the Swan.
Towards his life's harmonious perfect close
He had as his lifelong devotion's fruit
In his small hut the touch of Rama's feet—
Which was the fragrance of his prayer's rose,
The song divine from his sweet worship's lute.
The sun which did his love's true vigils greet



The Hindu Message

THURSDAY EVENING 26, DEC., 1918.

H. E. Lord Chelmsford at the Calcutta University.

His Excellency the Viceroy, who is the Chancellor of the University of Calcutta, presided at the year's Convocation on Monday the 16th inst. and delivered a speech which is in consonance with all that we know of him already as one whole-heartedly devoted to the discharge of his duties and to what he conceives to be the true interests of the people of this country. He devoted his speech mainly to two topics of general interest,—*first*, to the problems of education that have to be faced under the existing conditions of the country; *secondly*, to an exhortation to the new graduates regarding what he considered the lessons of the war,—lessons which have to be borne in mind by Indian youths in all parts of the country in order that they might be enabled “to tackle the problems of life honestly and effectively.” He also referred casually to some other topics.

As regards education, His Excellency held that “education lies at the root of most of our difficulties, and if we are to advance surely along the path of constitutional reform, we must see to it that we put our educational system on the soundest basis.” His Excellency referred to the historical fact that our Indian Universities were all founded on the model of the London University,—that our Universities began by being affiliating and examining bodies, and only later on—

a great many years later,—they grafted upon themselves the function of teaching. His Excellency said:—“Such a material change could not be effected from within, that external help was necessary if true reform was to be effected on right lines.” It is clearly to secure such help that the Sadler Commission has been appointed. What reforms the Commission has proposed is unknown to the public as yet. Evidently His Excellency anticipates some opposition. Otherwise we do not see why he should already feel the need to “ask those who feel constrained to take up an attitude of dissent to weigh carefully the questions at issue as a whole before they make up their minds.” One thing is certain,—*viz.*, that His Excellency is intensely earnest on the question of University Reform. For he informed his audience that, “if the members of the Commission are unanimous in their main recommendations I shall lose no time in giving effect to them.” For, “it would be futile to appoint a Commission of such strength and eminence and then pigeonhole their suggestions.” The *main* difficulty to be faced not only in Bengal, but throughout the country is,—not that “one governing body” is not competent to undertake the control and care of many thousands of students and hundreds of affiliated institutions, though this matter is certainly deserving of serious and anxious consideration,—but, that they have been compelled during half a century and more to “follow purely literary courses which lead only to legal and clerical careers.” For all the half-a-century and more that our Indian Universities have lasted since their foundation, the absurdity and evil

effects of this policy have been pointed out by discerning men, Indian and European; and still there has been on the part of the bureaucracy, which has been responsible for Indian administration and which has gained the reputation of being “heaven-born,” no consciousness of the need of a change and therefore no desire of making an attempt at reform and reconstruction. His Excellency seems to justify the bureaucracy when he says that the reform and reconstruction “could not be effected from within.” New Universities arose in Great Britain and were built on a model better suited to modern requirements. Our rulers here could have either introduced reforms into the existing University,—or, if that were not possible, they might have founded a new University in a provincial town like Trichinopoly or Madura on an improved model like what the Birmingham, Manchester, or Glasgow University has been since its foundation. The truth is that the bureaucracy has never been able to rise above the old mediæval creed that “trade follows the flag.” The British flag has even allowed the brutal Germans to dump their cheap bounty-fed goods in the Indian markets to the ruin of Indian weavers and others. We feel quite sure that it is the war that has melted the hearts of our rulers to some extent, and we have moreover to acknowledge our indebtedness to the statesmanship and foresight of His Excellency the Viceroy himself. We trust that, now at least, the Calcutta and all other Indian Universities will be fully overhauled and adapted to the new conditions and requirements of the present age. The purely literary studies and degrees must be reduced

to their deserved insignificance. The technical studies and degrees must gain a corresponding advance in the patronage of the government and the public, and everyone desirous of acquiring his livelihood without becoming a lawyer or clerk must be given the opportunity of learning some kind of business or industry so as to lead a life of honourable usefulness. His Excellency said that “the time is ripe for reform in this matter.” We think that the same has been true for at least 30 years, and it would be surprising if he learns how even attempts made by the Indian public to make small beginnings in technical education have been thwarted and the funds subscribed by them cruelly diverted for other purposes,—witness, for example, how the Victoria Jubilee Technical Institute Fund subscribed by the people of Tanjore District in 1887 was diverted to the building of a Hostel in connection with a Government educational institution in that District.

His Excellency also referred to the work of the Industrial Commission. He said:—“We want Indian men, and not Indian men only as labourers, but as leaders who will turn their attention to industrial enterprise and equip themselves for a great industrial regeneration in India. We want to divert some of the great stream of students which now pours into channels leading only to the clerical and legal professions into channels which will lead to industrial and commercial enterprise.” His Excellency rightly stated,—“It is men that we want to do this thing. If the men are forthcoming there will be no difficulty about money.” The men have never been wanting in a country

so populous as ours. What they have asked for in vain is the training in Western methods of work and organisation. The objection hurled against the Indian demand has uniformly been that India has no capital, and British capital cannot be found to help purely Indian organisation of industry. Especially has it been stated that, as the administration passes more largely into Indian hands or under Indian initiative even though still largely manned and conducted by Europeans, European Capital will feel more shy than ever in seeking opportunities of investment in India. At last we have His Excellency Lord Chelmsford's refreshing candour in making the acknowledgment that no such catastrophe will happen. He said, "Capital will go where it sees possibilities of advantageous use. I have every confidence that we shall see this industrial renaissance come about, and where could it be more fitly inaugurated than in this, the premier University in India?" If technical education be pushed forward and if it is given to the highest standard attainable and necessary, there will be no difficulty in the employment to any extent of the capital available to us. For, when once our men are equipped with the training they need, their knowledge and energy will easily find the outlet they need and provide the necessary organisation for utilising the resources which are available to them. His Excellency waits "to obtain" our co-operation. We say that it has long been assured to our rulers,—for at least over a generation, if not even for the last half a century.

His Excellency then proceeded to address an exhortation to "the graduates before him regarding "the lessons

of the war," as he called them. He first dwelt on the evils of the German temper and view of life. He said that their system of education and even their national life became "tainted by false aspirations and visions." He summed these up in the phrase,—“the subordination of all knowledge to the service of lawless force.” This is a lesson which some of our new men perhaps need,—not only in Calcutta, but even in South India, where we have had the pain to witness the use of violence and the barbarism which rejoices at it for the advancement of petty partisan or sectional interests. His Excellency very rightly and thoughtfully said:—“Maintain the peace, but maintain also the common rights of man.” In the second place, His Excellency advocated the importance of what he called “the sense of discipline.” To Indian minds, this exhortation must carry an instantaneous appeal and acquiescence. The Indian doctrine of Karma is nothing but a gospel of discipline leading to *Chitta suddhi*,—the freeing of the mind of selfish ideals and irrational impulses. His Excellency put forth the example of the British army for imitation, and in our view there can be none nobler or worthier of imitation. “Unity, discipline, and I may add, loyalty have been the instruments through which the good cause has triumphed,” said His Excellency, referring to the immortal work done by the British Army in the battle-fields of France and Belgium. We trust that Indians young and old, will for ever bear this noble exhortation in mind, and go forward to achieve the work of national progress and elevation in India. Indians are generally lacking in all these three

essential qualities which contribute to national elevation. Their imperfection in these respects is due, chiefly, to the absence of opportunities for their display in the pursuit of great public and national aims. His Excellency himself said that those qualities were “not to be acquired in a day nor without serious and consistent endeavour,”—and that “whether in Europe or in India.” It is with Indians of young age that the future of their great and holy land lies. Let them lay to heart His Excellency's concluding words of wise admonition,—“I can assure you that especially in the plastic period of youth no daily occurrence is too trivial, no action is too small for the gradual welding together of that superlatively important fabric of human character.” His Excellency also significantly placed before the Indian graduates the inspiring example of the life of the eminent Indian just departed,—Sir Gurudas Banerjee.

Mrs. Besant and Her Admirers.

Mrs. Besant expresses her “gratitude” for the “warm appreciation” of her work and leadership expressed by a meeting of her admirers at the Gokhale Hall on Saturday, the 14th inst. The Hall is her own creation, and her statue is appropriately placed there. Excepting the venerable Indian statesman in the Chair whose gracious and dignified courtesy can only be equalled by his commanding intellectual power, and two or three others, the audience was composed mainly of theosophists,—if we are to judge from the list of names given in the *New India* report. Dr. Subramania Iyer said that “she made up her mind to catch him (i. e., Mr.

C. P. Ramaswami Iyer) and she verily did it.” We dare say that she has similarly “caught” many another Indian fish in her net. The wonder is that so few have been caught, as we can see from the absence of most of the well-known Madras men, young and old, from so important a meeting. Those that were present spoke very warmly of Mrs. Besant's career,—so warmly as immediately to call forth her “gratitude,” and a promise to “strive” in the future to improve upon her “poor best in the past.” Still, one ought not to fail to note the fact that there was a striking and significant absence of interest in the occasion among the people of Madras and its leading men. It is well to understand the phenomenon, and its value and meaning for India.

The two great and fruitful ideas for which Indian religion and civilisation have stood during all the immense epochs of past time are peace (*santi*) and freedom from the bondage of material life (*mukti*). In fact we may say that the two ideas are one, and can sum up both into a single one, viz., the peace of liberation. Our social organisation which is altogether unique in the world has withstood the storms and blows which have vehemently struck against it in never-ending succession in the course of ages. Mrs. Besant herself once described what she called “her work in India” as “an attempt to reinvigorate the ancient Aryan ideals as against those of Western civilisation, and to inspire Indians with aspiration towards spiritual evolution as against the desire for material progress. Simplicity in material life and richness in intellectual and spiritual life have been the burden of my song in all parts of

India, and I am trying to win the noblest of the Brahman type to abandon the race for political and social rewards and to devote themselves to a loftier task—the spiritual regeneration of their country." And again:—"If I refuse to work in a field (*i. e.*, social and political life) to which so many are giving unselfish labour, it is because I honestly believe that the future of India, the greatness of India, and the happiness of her people can never be secured by political methods, but only by the revival of her philosophy and religion. To this, therefore, I must give all my energies, and I must refuse to spread them over other fields. She also used to end all her works with the formula and aspiration,—“Peace to all beings.” All this longing for spiritual peace and regeneration are of the past. Like her work for *secularism* in England before she came out to India, her work for Indian *spiritualism* and spiritual peace has vanished into the void.

What has she achieved during the last six years? In the *first* place, the Indian National Congress had worked during many years,—not without success. For we had had two stages of progress,—*first*, Lord Cross's Bill, and *secondly*, Lord Morley's Reform Bill. Mrs. Besant's entry into politics and the foundation of the Home Rule organisation are believed to have greatly advanced the Indian national cause. Her admirers claim that India owes to her what the venerable Chairman who unveiled her statue at the Gokhale Hall, called “the Proclamation of August 20, of 1917.” We beg to differ, and are inclined to attribute it to the share which India has taken along with Great Britain and

her Colonies and Dominions in undergoing the common sacrifices and enduring the common hardships of the world-war now happily ended. Let us pass for the present over this difference in the interpretation of recent events, and look at the result of Mrs. Besant's entry into the field of Indian politics with the unfurling of the flag of Home Rule. What we are actually going to get from the British Ministry and Parliament is still uncertain and unforeseen. But we have the constant bickerings between the bureaucracy and the popular leaders,—the perpetual rending of the air by the attacks of non-Brahmin agitators on the Brahmins,—the ceaseless party quarrels between Congressmen and the Secessionists and their separate organisations and Conferences. In Madras itself, we have had the ceaseless quarrels arising from the Madura and Conjeeveram Conferences, and the ceaseless quarrels on the question of Education.

Let us turn from politics to society. We have already referred to the envenomed attacks which are being levelled by various non-Brahmins against the Brahmins. Both communities had for ages lived together in peace and rendered common services to the cause of the holy mother-land and her religions all of which had sprung from the holy Vedas as their fountain-head. As the learned and brilliant Advocate-General pointed out the other day:—"Both the great communities had been from time immemorial good friends. They had jointly worked for the good of India." But this harmony has now been replaced by ill-will and resentment on the side of several non-Brahmins, if not all, against the Brahmins. We

cannot, of course, throw the blame of the present ill-feeling of the non-Brahmins towards the Brahmins entirely on Mrs. Besant. But it is a fact that she signalised her passage from her unfruitful theosophical field of work into the political field so fruitful of glories and triumphs, as the event has shown, by her lecture on “the passing of the caste system,” in which she wants to take “the steps which shall abolish the distinctions of caste” and asks,—“will you wait until the surging wave of prejudice and anger, rising higher, higher, sweeps you all away against your will?” She also speaks of “sacrificing our privileges.” What privileges have the Brahmins now in the land? She is evidently referring to the custom which prevents inter-dining and intermarriages. The truth is that some Western people are very sensitive, and think they are slighted if Indians refuse to dine with them. But even today there are various conventions even in England with regard to dining and marriage. Caste is something like an Indian equivalent for the conventions of civilisation and society in the West. The only difference is that, while the latter have a material and social significance, the former have a religious and spiritual significance. An English writer has remarked that “material civilisation is a thing not of conscious contrivance and deliberate legislation, but an impulse to national history and national character.” Not only is this true of the complex conventionalities of European civilisation, but it is also true of the institution of caste which in India takes the place of the fashions and conventions of Western society. Caste, too, like the conventions of

Western civilisation, changes with the course of time, but it cannot be destroyed or “abolished”—as Mrs. Besant wants us to do—without destroying the essential basis of Indian society as moulded by long-standing hereditary impulses. Indian caste is sure to adjust itself, as it is already doing, in response to our new conditions, but all revolutionary attempts to “abolish” or destroy it, are bound to fail. In the *second* place, we have recently brought among us the conflict between labourers and capitalists. One of the leaders of the new labour movement said recently at a meeting presided over by Mrs. Besant:—"Grant for one moment that the labourers are wrong and Messrs. Binny and Co., are right, which they are not. But it seems to me our duty as Indians is to stand by our brothers." It is the appearance of Mr. Andrews on the scene just at the nick of time and after nearly 3 weeks of trouble, struggle, and unemployment, that has brought to these distracted poor workmen in Madras, peace and return to employment.

We have mentioned above the various forms of conflict and disturbance that have arisen among us in recent years. We do not say that Mrs. Besant is responsible for their introduction and working in our midst and for all the disadvantages, social and other, arising from them. It is her admirers who claim that she has been the leader in all the recent political, social, educational, labour, and other movements. Dr. Subramania Iyer said so in his speech at the ceremony for unveiling Mrs. Besant's statue in the Gokhale Hall. But all the various conflicts, disturbances, troubles which we have men-

tioned above have arisen also within these few years since she rushed into secular concerns in India with her consuming energy. In her "thanks" to her admirers (see *New India* of December 16, 1918) she says:—"I have done my poor best in the past, and will strive to better that past best in the future." We have no power or desire to prevent her doing what she likes to do. But we are full of disappointment on account of the conflicts and disturbances which distract the minds of all men today, and we long for the spiritual peace and harmony which brought happiness and unity to Hindu society in the past. We trust that Mrs. Besant will turn her energies to work which will promote "peace to all beings" and put an end to the present troubles and distractions. India has ever been the land of peace and holiness; and if modern civilisation with its ceaseless conflicts of all kinds is brought into this land, we shall certainly lose all that have been of value to us and to the world during our past history. Let us hope that Indian leaders at least will strive to be faithful to the truly Indian ideals of the Vedic sages while at the same time working for our political and industrial revival under the protecting aegis of British rule.

Notes and Comments.

Our new men must not fail to note how the new women of the West are being affected and changed for the worse when they take to masculine occupations under the changed conditions of society and of industry created by the War. One Mrs. Aria writes as follows in one of the current monthlies, the *Portinghtly Review*:—"Now when women's gentle influence dominates the bus and the tram she seems to take a certain pride in aping the no-

manners of her masculine predecessor."... "Assuredly she is no cleaner"...she was justly described as "soiled and sulky". So long as woman's energies are confined to the home as the just and legitimate sphere of her work and influence, she can cultivate the gentleness and grace for which her sex has been noted everywhere in civilised society and which contributes so much to the happiness of life. But when once she enters into competition with man in the busy out-door life of the world, she must feel the influence of the revolutionary melting pot, get charred and chagrined, and lose her charm and serenity. Already, it is patent how our new women here are changing under the guidance of those women of the West whose benevolence has induced them to reside here in order to scatter the blessings of civilisation.

The following statement regarding shipbuilding in the United States is really calculated to take away one's breath:—"Already the Americans have outpaced the British yards in construction; the United States has this year put in commission more tonnage than the United Kingdom, hitherto supreme in the shipbuilding industry." The Chairman of the American Shipping Board has also said:—"We will have 25,000,000 tons of merchant ships or the equivalent of England's mercantile marine, which is the largest... It is not only our big opportunity for holding our own in shipping competition, but it is the only business-like way to build up foreign trade." We have never believed that the United States' motive in entering into the War was altogether the philanthropic one of securing "self-determination" for all peoples. She wants "to build up foreign trade." It is this competition in trade that finally made the German nation mad and led them to their present ruin. It has been well said of Germany:—"She confronts the world, isolated, distraught, miserable, and bankrupt,—an out-caste among the nations,"—and this before the defeat which has overwhelmed her people in dire disgrace and damnation. Let us hope that America will learn from the fate of Germany not to embark on a

policy of "building up foreign trade," but to build up her own domestic trade and to live happily within her vast territory by adhering to her Monroe doctrine, especially in mercantile matters. The British Empire can look after the freedom of the seas in the future, as it has done during the War. It will be an evil day for humanity if the United States should resolve to "build up her foreign trade" and enter into a determined competition with the rest of the civilised world for the gaining of that end.

So long as each Indian Village community was left unmolested to solve its own food problem there was no "food problem" at all to solve. Why should not each European country produce its own food? Why should they import food from abroad and ruin the industries of other countries in order to over fill their own stomachs and purses? England imports 75 per cent of her food-stuffs from foreign countries, and hence her tonnage is to her a matter of life and death. "Tonnage means victory," as Mr. Lloyd-George said. So both her domestic abundance in food and her power in the world which is matchless are due to her naval superiority to all other nations. If other nations like the United States begin to compete with her, that will only bring on trouble. There is no possibility of approaching Great Britain in this respect. Hence, the nations which will soon meet at "the peace table" should resolve not to enter into competition with her, if they would abolish war or build up a true League of Nations. As for India, she only wants to be left to develop her industries, and not to "build up a foreign trade" or enter into a competition with any one in order to rise to prosperity within her own shores. We trust that India's delegates at the Peace Conference will make every effort to secure her peaceful internal development in industry.

It has been said that "he who dominates the coal and iron industries dominates the world." If it is true that European coal fields "are unimportant if compared with

the gigantic deposits of North America" and if the consequence of this predominance is that "North America is likely to become not only the world's principal seat of the manufacturing industries and of wealth, but the world's principal centre of population and of military power as well,"—then we need not wonder that the United States wants "to build up foreign trade." If any European or Asiatic power thwarts her in the attempt, another great military struggle will surely arise. So all the present talk about abolishing war seems to us to be insincere,—whether it proceeds from America or Europe.

The writer quoted in the preceding paragraph says:—"An iron and coal producing India would obviously be infinitely more valuable than an India producing rice and millet, cattle and cotton." But, so far as at present known, India's coal-resources amount only to a minute fraction—about one-sixtieth part—of those of North America, and hence we cannot add much to the industrial, military and political power of the British Empire, in any future race for dominance between the Empire and North America. It is to Australia that our rulers will have to look for the development of the Empire in these respects. But in man-power we beat the rest of the Empire, and therein lies our interest and value. The United States possess "more than one half of the world's coal,"—and twenty times as much as that of Great Britain. Hence Great Britain's interest is to promote to the full her present understanding with her "Kin beyond sea." If this understanding becomes cemented into a permanent alliance, the related peoples will be able to dominate the whole world to their mutual advantage. In our view this is the best way of (what Chamberlain called) *thinking imperially* and promoting the interests of the British Empire.

It was Lord Beaconsfield who once declared that "England does not love Coalition." The present coalition of parties and the Coalition Government now in power have prospered, and have also

good prospects before them. The work that has to be done for the prosperity and consolidation of the various parts of the Empire, now that the war has ended, is immense. The great and momentous issues at stake everywhere have to be faced and solved in the interests of the Empire and every part of it, and not to the transient advantage of a political party. The Coalition Government is expected to survive the coming General Election and to serve the great and permanent interests already spoken of. Hence, the best men and women in the British Isles must enter the Parliament and each must render the best service he or she can in it. The mettle of the millions of new voters—chiefly women—will now be tested. England will, we think, learn to love coalitions,—the coalition, or rather the coalescence or unity, of all the peoples of the Empire so as to promote their mutual aid and confidence.

Indians must not only have an increased and even a predominant voice in the determination of her own affairs and destiny in the future, but a large voice in the control or determination of the joint concerns of the Empire. Unless the inhabitants of the United Kingdom and the British Colonies and Dominions fully realise this fact, the future of the Empire cannot be one of assured growth in power and prosperity. British political or other leaders, and chiefly those who are foremost in active enterprise, must take a large view of the importance of India in the promotion of the common destiny of the Imperial commonwealth. It will not do for great Britishers to adopt narrow views in regard to the interests of India or the numerous sections of its population. They have everything to gain by making India strong and united, and everything to lose by promoting discord and distrust among us so as to give a temporary advantage or notoriety to men bent on promoting their own self-interest at the expense of the enlightened men and sections of all communities who are guided by exalted ideas of national and Imperial patriotism. The policy of *divide et impera* is dead and buried for ever. England and the Empire

ought to utilise to the fullest extent both the man-power and the brain-power which abound in India. The power and destiny of the British Empire ought to be, so to speak, *internationalised among all the peoples and races belonging to it.*

The Montagu-Chelmsford Reform Scheme—A Constructive Criticism.

(BY PRAMATHA NATH BOSE)

I.

The illustrious authors firmly believe that India will some day take her "place in the forefront of the world as a self-governing part of the Empire."

The possibility of a partnership presupposed by such a place is open to grave doubt. Abiding partnership is possible only when it is cemented by mutual respect, sympathy and trust. This condition is not fulfilled in the case of India and the other members of the Empire. The qualities which the Indians excel in, and their culture, ideals, and institutions not only do not call forth respect or sympathy from the average Western but are even looked down upon by him with more or less contempt. He views them as so many objects to be exploited, or at best, to be "civilized" with a view to be exploited. They could not command respect with him unless they became a great military and an immensely wealthy nation, or unless he underwent such ethical development as would change his view-point and his outlook on humanity. There is no sign of either at present; and partnership, under present conditions, would only mean for India a share of the heavy burden of taxation, and increased entanglement in the net of Western civilization without any compensating advantage. Even if possible, it is so very remote and so very contingent that I am inclined to think, it should not be taken into account in practical politics. However that may be, the authors are under the impression that their scheme would do good to the ryot in the near future.

"It will occur to him eventually," they observe "that if landlords are oppressive, and usurers grasping and subordinate officials corrupt he has at his command a better weapon than the *lathi* or the *hatchet* to redress his wrongs.... Finally he will

come to realise that if he is to deal effectively with the clever and better educated men who represent him in the councils he must acquire learning; and education which he rejected so long as it merely seemed to him to clash with his material interests by depriving him of his children's labour and then unfitting them to follow the plough after him, will acquire in his eyes a new attractiveness when it presents itself to him as a factor in the process of getting better tenure or easier advances for himself."

In the first place, it should be noted that the Indian proletariat are much less prone to resort to physical force to obtain their rights than the Western who, though fairly well represented and enjoying a measure of Responsible Government which cannot be expected in India for a very long time often use weapons of a much more dangerous character than the *lathi* or *hatchet*. In fact there is hardly any country in the West where parliamentary government has been developed and important concessions have been extorted down to the present day except by means of devastating riots or sanguinary warfare.

Secondly: That the ryot should look forward to the remote future for the redress of his present grievances is a very serious reflection on the present government and on the Civil Service, the *raison d'être* of whose existence is that they look after the interests of the peasantry, and protect them in a paternal way against the oppression of the other classes. As a matter of fact, it should be mentioned to their credit, that they have been doing their best according to their lights to redress their grievances against private Zamindars and usurers as is evidenced by the various Tenancy Acts. The truth is, the economic situation of the ryot appears to be worst in the ryotwari tracts where Government is the landlord. The fact has been noticed and pressed upon the attention of the Government by various observers, Indian as well as British, official as well as non-official, during the last half century. The following pronouncement by Sir D. E. Wacha is the latest I have come across:

"At present he [the ryot] is said to be a kind of earthen pipkin squeezed between two masterful entities, the revenue officer as the upper entity and the sowcar as the lower. The revenue officer only knows how to grind his own axe in pursuance of the Land Revenue Code which is at once a monument of legal ingenuity of the State and of the shop-keeping tendencies of the promotion-mongering revenue officers. Until the ryot is lightened of his burden of annual assessment, which in the ryotwari tracts,

specially in the Presidencies of Bombay and Madras, are liable to revision every thirty years, it is hopeless to witness any amelioration in the pecuniary condition of the ryot. Opinions differ on this vexed subject, whether the land revenue assessments in all parts of the country are or are not heavy enough in all conscience, and whether the State does not absorb a larger measure of the product of the toiling peasant. They have been wrangling over this problem for the last fifty years at the least, without any definite conclusion. On this subject much might be learnt from the able minute of the late Sir Louis Mallet, written as far back as 1876, when Under-Secretary of State for India. One pertinent extract from it may here be quoted to show how far the Indian system of land revenue assessments is burdensome. 'On the one hand, we see a system which sweeps into the coffers of the State 50 per cent. or more of the net produce of the soil, thus diverting a fund which, in countries where private property is absolute, would, to a great extent, find its way back again into channels of agricultural improvement. But the amount of produce thus diverted is not only large—it is also uncertain. The percentage itself is uncertain, varying with the views of successive governments, and the amount actually assessed, even within the prescribed limits, is uncertain, varying with the accidents of seasons, with the character of the cultivators and with the judgement and knowledge of the settlement service.... There is a marked absence of any adequate accumulation of capital upon the soil and (as a consequence) of any sufficient appropriation of such capital to purposes of agricultural improvement, and deficiency of stocks, of manure, of roads, of tanks, often of seeds, of implement.' Secondly, no attempt has yet been seriously made to diminish to a large extent the burden of the ryots' heavy indebtedness which hangs as a Mill-stone round his neck. Agricultural Relief Legislation in the past in some provinces has been proved to be a comparative failure after many years' operation. The institution of agricultural banks with ample capital in each province can alone relieve that indebtedness in 30 or 40 years. But it is a matter of profound regret that the State has bestowed no serious attention to it, with the object of diminishing this load of debt which has been variously estimated from 250 to 350 million pounds sterling. So far then as to the ills from which the Indian peasantry has been suffering these many years past by reason of the ineptitude of the State in matters agricultural, combined with a neglect of its obvious duty to the peasant. Then, there is the entity of the sowcar or the money-lender. In reality he is the saviour of the peasantry rather than the blood-sucker as he is generally represented to be, seeing that in the agricultural economy of the country he discharges a most useful function, in spite of his usury. One has only to imagine the sorry, nay, most pitiable plight in which the Indian peasantry might have been for years past but for the intervention of this most useful factor in Indian agricultural economy. Where might have been those large exports of staple commodities but for the initial monetary assistance which the money-lender renders to the ryot? and where may have been the "growing land revenue which is deemed the backbone of Indian finance?" The fundamental relief lies in the direction of lightening the ryots' burden of revenue assessments which are periodically enhanced

under one reason or another, the correctness of which unofficial experts, fully conversant with the condition of the peasantry, have repeatedly challenged. In the Bombay Presidency, some years ago, there had raged a prolonged and bitter controversy on the subject of taxing the improvements made by a ryot at his own cost. Secondly, the institution of land banks which could cautiously advance all the money needed for carrying on ordinary seasonal cultivation. With two such aids, the ryot could diminish his cost of production and the interest charge on his debt thus considerably improving his present most miserable economic condition."

The Report throughout breathes noble sentiments of philanthropy. If the authors really want to do good to the ryot, they could do it at once instead of leaving its precarious accomplishment to the highly problematical consummation of Responsible Government several centuries hence. His case could not have been put more forcibly than it has been already. If there be any doubt on the subject, one would err on the side of virtue if the benefit of it were given to the ryot. Education is to the average ryot a luxury which he cannot think of until he has the means to keep his body and soul together; and it is extremely doubtful how far it would help him to secure "better tenure or easier advances." However, if he desired it, all that the Government could, under existing circumstances, tell him is that he can have as much of it as he liked provided he is willing to pay for it, which practically means he cannot have it.

The honoured place as a self-governing part of the British Empire, even if possible, is such a long way off as to pass into the clouds of dreamland; and the immediate good which the scheme is likely to do is uncertain and suppositive. It is, therefore, highly questionable whether it would be wise and human to plunge the people into the vortex of politics after the Western fashion with but little of its good, and with all its evil to which is to be added the special one of communal representation. The hustings and communal representation would complete the work of degeneration and disintegration which began with the extinction of the village self-government and which is being carried on by the Law Courts. The activities of hare-brained windbags and shallow-pated inklingers would be increased a hundredfold. The press and the platform would reverberate with the vitriolic vituperations of the various parties into which Indian society would be divided. The

votaries of the religion of enmity would increase many fold and those of the religion of amity would shrink proportionately. There would be discord and dissension where there now is concord and sympathy. There would arise new social pests of the same species as touts and pettifoggers. Bribery and corruption would be rampant. The excise revenue would go up; and assaults and broken limbs (if not broken heads) would be numerous during election time. It is difficult to predict which would be the greater social menace—the purities of the law courts teeming with touts and pettifoggers, grog shops filled with toppers and canvassers, or lodgings filled with political hucksters, and impecunious drivellers and scribblers circulating lies and scandals and fomenting dissension and enmity.

It will be urged that such is the case in the West also. True. But, in the first place, there the system has been gradually evolved and the people have got used to it, and its evils are to a great extent counter-balanced by a deal of good. Why introduce an admittedly Western evil with but little of the compensating good?

Secondly, there is vast difference between India and the West. What the fate of Western democracy will be in future it is difficult to predict. But whatever it may be, it is a living entity. In India we would have a show of democracy without its substance—a sort of lifeless, soulless, stuffed tiger. In the West communal representation would be unthinkable, and the prospect of exercising the functions of responsible government some day or other exercises a sobering influence on the different parties which will be wanting in India, no one knows for how long. They fight with a definite purpose, and with them the end to some extent justifies the means. The candidates for election here would have to bedraggle themselves through a quagmire of filth—the many attracted by the glamour of seats on the Councils and the influence and prestige which they confer, if not by that of high posts, and the few by the idea that they might perchance influence the decisions of the autocracy. For, they would have but little of real power for an indefinitely long time, may be for centuries.

"One of the most remarkable features of British Rule in India," observes a thought-

ful writer,* "has been that the greatest injuries done to the people of India have taken the outward form of blessings." As I have looked back and looked round, the same conviction has also been forced upon me. I am inclined to think the Montagu-Chelmsford Reform Scheme will not prove an exception to the rule.

Suggestion for a worthy War Memorial.

Sir,

The Right Hon'ble Mr. Asquith expressed the pious hope at the historic meeting at Parliament in connection with the Armistice that War may become an anachronism in future. In this he echoed the universal wish. Every one is thinking of plans at this moment for making the coming peace permanent on earth. Anything that should tend towards lessening the chance of falling out between men—whatever might be the source of dissension—was worthy of attention as a means towards the desired end. The steady elimination of every element of strife should be the aim of our united efforts. May I ask your powerful aid and sympathy to put before the intelligent public a little idea of mine in this behalf?

Religion is no longer the ruling factor in human affairs it once was. Nevertheless as a motive force of thought and action it is second to none even in the West, while in the East its predominance is maintained to this day. To us Hindus, for example, Religion is still all in all. There is hardly any fear now of nations flying at each other's throat for the sake of Religion. Yet it cannot be denied that sectarian bigotry and religious fanaticism are still things to be reckoned with, not only in the case of backward Orientals but also of fairly advanced Occidentals. It is significant in view of our context that the cleavage in regard to Home Rule in Ireland has followed the line of division in the population according to religious persuasion. Broadly speaking, the difference in the salient national characteristics of Prussia and Austria, the inhabitants of both countries being mainly of the same

* Dr. A. K. Coomaraswami "Essays on Indian Nationalism" p. 96.

ethnic stock, is due chiefly to religious causes. One still hears of Jew-baiting here and there in Europe. The Turkish Empire affords a vivid illustration of ceaseless discord between jarring sects and creeds. In our own country, in spite of the ingrained spirit of tolerance of Hindus and Mussalmans alike and the unifying effect of British Rule, painful instances of sectarian bickerings now and again are not wanting. In short, I am sure every one will admit that though Religion has ceased to be the principal cause of conflict in the world it is one of the potent sources of ill-feeling affecting vast populations of almost every grade of intellect.

The primary purpose of Religion, however, is (to repeat a mere truism) to promote the spirit of harmony and brotherliness in mankind by making all races and classes of men realise that they are the children of the Almighty God who is Father of all. It is simply ignorance of the basic tenets and creeds of each other's faith (which are common to all Religions and schools of Theology) which is responsible for keeping alive the smouldering fire of religious animosity that had raged so fiercely everywhere in pre-modern times.

It is obvious, therefore, that we should seek some means of gradually eradicating the root-cause of surviving religious differences as one of the most effective ways of discharging the duty that lies on every one of us of helping towards insuring the establishment of uninterrupted reign of peace and goodwill henceforth on earth. In thinking of measures for making War impossible, you must consider all important causes of discord, as I have said above. You cannot therefore leave out of count the influence of Religion, it being at all events second to none in importance.

My humble suggestion in view of the above is to set up in Benares what I might call a *Hall of All Religions*. I need not dilate upon the indisputable appropriateness of Benares for the location of such a parliament of all sects and creeds. And I need not also explain in so many words why the project is peculiarly suited to the genius, needs and conditions of India. I give below in the barest outline the essen-

tial features of the proposal which, I venture to think, would be a fitting memorial of the War, in that it would be helpful in diffusing the feeling of brotherliness among the followers of different faiths.

First, I would have a Hall to serve as a meeting place for Hindus, (including Sikhs), Mussalmans, Christians, Jains, Buddhists, Parsis and Jews. Of course, the recognised denominations coming under the common name of Hindus, Mussalmans, Christians, Jains, etc., would have equal title to the Hall. The various schools of Dissent such as Brahmos and Arya Samajists among Hindus, and non-conformists of other persuasions, will of course be equally welcome.

Second, a Library (either accommodated in the Hall or in a separate building according to the means and space available) containing the Holy Books and other religious and philosophical works pertaining to all creeds and sects.

Third, places of worship for followers of the various creeds and sects, for example, Hindu and Sikh temples, Islamic mosques, Christian churches, Jain mandirs, Buddhist viharas or pagoda, Jewish synagogue and so forth.

Fourth, homes for Priests, Ministers, Teachers, etc., of the various creeds and sects.

Fifth, rooms for the accommodation of the students of Comparative Religion and Philosophy. (The incomparable facilities to be offered by such an institution for the direct study of different creeds and philosophies connected therewith, will draw students and enquirers from all parts of the civilized world).

Sixth, offices, servants' quarters, etc.

At first sight the notion may appear as rather Utopian, but it should not be forgotten that the most practical people in the world, the Americans, gave partial effect to the idea in their Parliament of Religions, which was held in the most American city in America—Chicago.

I am told that sufficient land is available in a central situation in Benares and there need be no difficulty in this respect.

I may also add that the Local Committee of the Mahamandal, consisting of

the leading Hindu Reises of Benares, is ready to take charge of the works, if my diffident suggestion receive tangible support, the proposed scheme being a manifestation so to say of the ideals and principles of the Sanatana Dharma. Should the leaders of the various Indian communities evince adequate interest in the idea (kindly communicating their approval and advice to the General Secretary of the Mahamandal), the Committee will proceed to form a strong and representative body of influential gentlemen belonging to different communities in Benares and other places to see to the carrying out of the scheme. In the Mahamandal Committee there are two distinguished Engineers (retired Government Officers) who will gladly lend their services.

Yours etc.,

RAMESWAR SINHA,
Maharaja of Durbhanga,
General President of the

Sri Bharata Dharma Mahamandal.

Olla Podrida.

Madras and Bombay have been convulsed for a few days past by agitations. There were scenes of unprecedented enthusiasm. Popular leaders were everywhere applauded, praised, extolled, admired, revered, followed, glorified, adored. There were many red letter days. The people triumphed. And this is the sum of life in the East.

Russia has now taken to shooting generals and officers for lack of Czars and Princes and Grand Dukes. Two Generals and 300 officers have been shot in the interests of Russian civilisation. And this is the sum of life in the West. Though Russia has no food there are 16,000 food officials in Petrograd. Does a food official mean an official who will be used as food?

In regard to the Bijapur case of alleged miracle Mrs. A. B. has come forward again with a mediumistic explanation. She writes: "Any fairly educated and decent disembodied entity can use a body in this way." Decent embodiment indeed!!!

Then she proceeds to talk of the disembodied gentleman slipping into another's body by way of *usurpation*. There is also a mystic reference to Kamaloka and Onija boards. God bless us all!!!

Mr. Shinde is conducting services, preaching sermons, and delivering lectures uplifting depressed souls and depressed bodies. It is an elevated world, nowadays, my masters!

During the National week there are to be two new Conferences:—the Patel Bill Conference and the All India Women's Conference. All Conferences in the national week are *ipso facto* National Conferences. Mrs. Dorothy Jinaraja Dasa champions the cause of Indian women and says that the 8 million women voters of England will not champion the cause of India unless the Indian women also get the blessing of voting privileges.

Yet the Editor of The Hindu says in his editorial note in the issue dated 14th December: "Her Excellency (Lady Chelmsford) nowhere admonished her audience to follow in the footsteps of women in Europe who are competing with men in every walk of life...In Europe women have nobly responded to the call for help and now that the peace is in view she will wash off the war paint and bury the hatchet of competition and retire to the sanctity of the home."

It is all very funny. Inconsistency! Thy name is modern civilisation. The modern man and woman want to have everything cheap and easy—including happiness here and heaven hereafter. The only and all-sufficing *sadhana* is the vote. Remember the story of Frankenstein.

SCRUTATOR.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager "The Hindu Message", Srirangam.

The Inter-Caste Marriage Bill.

At a largely attended public meeting of the Hindus held on the 17th evening at the Jagannath Temple at Puri under the auspices of the Jagannath Sanatan Dharma Rakshini Sabha a resolution was passed protesting against the Hon. Mr. Patel's Inter-Caste Marriage Bill. Mahant Gadadhar Ramanuj Das of Emar Math the premier Mahant of Puri, presided at the Meeting. Kumar Shanti Shekhareswar, the Editor of the Ratnakar who moved the resolution in the course of a rousing speech thanked the Maharaja Bahadur of Darbhanga for taking lead in the matter. The leading Mahants, Pandits, pleaders, Pandas, and Sebadas were present. The Sankaracharya of Govardhan Muth who was unable to attend the meeting sent a letter expressing his full sympathy with the protest meeting.

A Public meeting of up-country Hindus and Marwaris was held on the 22nd evening in Calcutta under the Presidency of the Maharaja of Dharbanga, to protest against Mr. Patel's Bill. The Marwari leaders made strong speeches condemning the proposed Bill as calculated to undermine the foundations of the Hindu Religion and Hindu Civilisation.

Correspondence.

Indian Marriages.

In the matter of Hon'ble Mr. Patel's "Inter Caste Marriage Bill" now introduced into the Imperial Legislative Council it is seen to one's gratification, that enormous protests have been and are being made all over the country by all the *Orthodox and true Hindus* and Hindu Bodies and it is but just in the nature and fitness of things that it should be so; but, to my mind, it appears that the intensity of the efforts made to convince the country and the Government of the extremely undesirable, unnecessary, unjustifiable, unwarranted, unholy, unreligious, unpatriotic, un-orthodox, and above all, pre-eminently *un-Hindu, un-Aryan* character of the proposed Bill introduced by this Hon'ble worthy with a view to earn cheap and gratuitous notoriety indeed:—I say the efforts the Mahamandal and other similar religious and Sanatana Dharmic Bodies are

putting forth, are still very feeble, and must be far more pronounced, emphatic and extensive. That a member of the Imperial Legislative Council who styles himself presumably a Hindu, who wishes to cut a figure, ugly and dismal though in regard to this matter and whose enthusiasm and zeal might as well be shown in any useful cause, without any sort of qualification and warrant, should venture to force a Bill through a Government Legislature,—a Government which, by the way, is rightly, and for ever I believe, pledged to strict neutrality in matters religious and social, (be it noted, there is no social custom and rite without religious solemnity, sanction and significance with the Hindus), and which, yet has in a moment of inexplicable weakness and unconsciousness of its position and pledge has done the grossest blunder of even permitting the Bill to be introduced in the Council of a heterogeneous motley—a procedure which it has had no sort of right to authorise and countenance—, a Bill which is calculated to subvert the very existence of the Hindu Society, to mar and mutilate it and reduce it to a shapelessness and confusion, beyond all possibility of recognition and entity, to wipe it out altogether to be substituted by what?—the Hon'ble Member alone knows—; a Society which dates its origin and construction with God Himself and which has withstood the untold onslaughts and vicissitudes of numberless ages through good times and bad, and which yet retains its essential vitality born of a divine spiritual essence pervading it and permeating it through and through,—a society whose scientific and God-made structure has been so pre-eminently formed as to minister to the religious moral, political, intellectual and economic propensities and activities of man operating in a mood of mutual co-operation and trust and regard for the common weal of the whole organism of the society, each organ doing its duty and enjoying its privilege freely and proudly, subject only to the demands of imperial common interests of the organic society as a whole,—such a society it is which is now proposed to be torn and rent asunder and shattered to wrecks and pieces by the notorious Bill of this Hon'ble worthy; That this *Un-Hindu* gentleman should venture on the uncalculated-for scheme which stands to his

credit, or discredit, itself remarkably shows to what extent and in what manner, a Hindu so-called, saturated with Westernised views of men and things, with no sense of proportion and self respect and patriotic nationality and carried away by an overwhelming confidence in his own capacity for sound judgment and best wisdom, and misled by the glamour of Western civilization and society (the absolute weaknesses and defects of which are only too manifestly exhibited to the world now-a-days) can become perverse so as to endanger the welfare of the community and wreck it altogether. Such a perverse propensity must be nipped in the bud, in any body, and more so, in the introducer of the Bill holding a responsible position of public trust. The principle of the Bill itself is most nasty and repels any contemplation and thought at all on: This being conceded, it is waste of time and thought and labour to enter into a discussion of the details as to endless evils and confusion that the Bill, if passed, will bring in its wake, making the solidarity of the society a thing of the past, disintegrating and decomposing it beyond cure and contemplation.

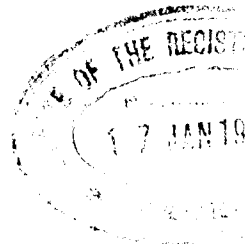
To attempt to impose an infliction uncalled for and ungrateful on a law-abiding, highly religious and God-fearing society to satisfy one's own perverse whims and caprices, in the face of distinct instructions of saints and sages, sastras and customs, traditions and interpretations and right against the Divine declaration as to the Divine origin of the Varnasrama and the evils of *Varnasankara* (fusion and commingling of castes); is nothing short of diabolical and he who ventures it should be prepared to endure the universal opprobrium and odium from the very society which he in his highest sense, supposes to serve and ameliorate out of false and mistaken notions.

Even in cattle-breeding, indiscriminate crossing is said to be harmful to the resultant breed and the proposed Bill, in a word, is an attempt to encourage, validate and legalise all cases of no-body's son marrying anybody's daughter and vice versa.

Comment on this state of things is palpably needless.

Poona. J. S. RAMACHANDRA SARMA.

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at The Sri Vani Vilas Press, Srirangam.



THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.] THURSDAY JANUARY 2, 1919. [No. 11.

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

A Vision Of India.

KANWA'S ASRAM.

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

Beneath Asoka trees in ruby bloom
There shone Sage Kanwa's peaceful asram
Where with fair Lotus face and flowers soft-
And banished from the soul its inner gloom
And kindled perfect poet-fancies fair and
Sakuntala the wondering world did greet
Ere her love met its foretold hapless doom.
The pure reposeful heaven of hermitage
Where lisping childhood and sweet-blossom-
She passed shone like a benediction bright
Within her heart and when life's later page
Was blotted by her tears which win our
It brought reunion by its blessed might.



The Hindu Message

THURSDAY EVENING 2 JAN., 1919.

The Year 1918.

In any Review of the year that we have just left behind, the mind naturally dwells first and foremost on the War. Our first thought regarding the War is that it has happily come to a close. The world is free from the nightmare which has oppressed it for four years and more. Its close has come on us with a suddenness which is certainly dramatic or almost so. When the enemy's mighty rush and stroke of March last across the Somme and Marne resulted in pushing the British and French back, there was, indeed, a momentary feeling of uneasiness, but the event soon showed that the force of that onslaught became soon spent, simply because the enemy's strength had become almost exhausted and he had no reserve to draw upon in order to profit by what his last great offensive was able to accomplish. This failure may be regarded as really the beginning of the end. For, the unity and compactness which the Allied Armies had gained under the command of General Foch, the rapid pouring in of the American forces in a manner which upset all enemy calculations, and the enormous and growing additions to the available supply of munitions, aeroplanes, and tanks, had made the enemy's cause absolutely hopeless. When the Allies began their own counter-offensive in July they were bound to succeed. Meanwhile, the Austrian failure in Italy was one which proved past recovery, and the Turks also began to sustain several serious reverses in the Palestine front owing to the victorious advance of General Allenby. In the Eastern front, too, the counter reverses occurred in rapid succession. First Bulgaria, then Turkey, and then Austria surrendered. The German retreat became inevitable,—a retreat, however, which, made at a critical hour, must be recorded as one of the most skilful and masterly military accomplishments in the world's annals. Even the tic man devil must have his due. We are, also, of opinion that, though the German generals have been guilty of innumerable misdeeds and some monstrous crimes for which they must be made to expiate upon the judgment of a competent and fair tribunal, they have shown themselves to be possessed of military talents of the first order and have on the whole acquitted themselves well in their several tasks. It may be that they have produced no Alexander, Hannibal, or Napoleon,—not even a Marlborough, or Wellington. But this is an age in which more depends on organisation and resource than on the genius of the leader. It is true that the Germans had long and laboriously prepared themselves for the struggle, and they also began by making their first onslaught at a time and in a quarter where it was least expected. If they failed, it was, we think, chiefly due to the fact that the sea-power of England thwarted them, and America's resources and those of the rest of the world could be and were turned against them through her mastery of the seas. Moreover, the Germans had, from the first, made it clear that their cause was one in which brute force, atrocious crime, insatiable lust for power,

outrageous violation of the conventions of civilisation, and swashbucklerism of the most ignominious kind were to prevail against all human and divine law and the transcendent and luminous Bliss of Love which lightens up every true human heart. The communities of the world rose like one man to accomplish the overthrow of the wicked and soulless machine of German militarism; and in fact the German plot to overthrow the liberties of men and their universally recognised standards of morality failed on the very day when the culprits declared their aims and themselves before the world in such a manner as to unite all in a League of Nations against the common enemies of civilisation and humanity.

Peace is in sight, and fills all human hearts with joy and hope. The representatives of all the belligerent nations will soon meet, and then will follow the congress of the world's nations to settle the future of international relations. Of course, justice will have to be done, first and foremost. Condign punishments will have to be inflicted on the criminals who have committed unmentionable barbarities and cruelties in the course of the war,—especially those who have violated women, shot children fired on hospital ships, carried off girls, fired on old men, ordered the execution of hostages, violated tombs, starved prisoners, connived at thefts, and so on. Of course, justice must be tempered with mercy for war is apt to brutalise the heart of man, and convert civilised, and even gentle, men into barbarians. But the savageries of Germany have been perpetrated against those who represent the type of civilisation to which

they belonged themselves and to whose laws and conventions they had given their own promise and pledge of conformity. Then, the peace congress must proceed to heal the wrongs of nations. We shall certainly rejoice to see France not only compensated, but even restored. But Belgium's claims should not be over-rated, simply because Germany's first onslaught was directed against her and, when she resisted, the Germans resolved to fill her cup of misery to the brim in the heat of their anger at being thwarted from gaining their objective of getting on to Paris by one easy and rapid march. Belgium's own savage career at the Congo must unfailingly be remembered now, if real justice is to be meted out to all. Similar must be the attitude in dealing with the Balkan Powers and others. *Thirdly*, in the formation of new states in Russia, or Austria, or elsewhere in Europe, justice requires that the claims of nationalities must receive due consideration. Jugo-slavs, the Czechoslovaks, the Poles and the Hungarians, will, we trust, obtain their national freedom,—as also the Finns, who have long suffered from the autocracy of Russia. *Fourthly*, the semi-civilised peoples of Africa must be restored to their freedom under the joint protectorate of the nations, who form the Peace Congress. If this is not done, the promise of self-determination can only prove a solemn farce.

We now turn to India. The National Congress has begun its annual sessions, as we sit writing here. Before we close this article, it will have concluded its proceedings and we hope to comment on its performance. The great National Convention is sure

to do its work in a spirit of compromise and conciliation. But, at the same time, our leaders will have to remember that this is the hour of fate for which the Indian world has long waited. The heart of Great Britain is beating in unison with the aspirations of even distant peoples and communities struggling for freedom and a higher life. How can India, with her ancient civilisation and crowned with the aureole of her spiritual culture, fail to elicit her sympathy, especially when she has herself roused her modern aspirations for political freedom through the conferring on her of the gift of modern education and enlightenment and the training of her in the duties of citizenship. Moreover, India has responded warmly and promptly to the call made by Great Britain when the fury of Germany's barbaric onslaught flowed without let or hindrance over the plains and cities of France and Belgium. As in the Boer war, so on this occasion, the Indian army it was that hastened forward to the field of battle to confront and turn back the advancing hordes of the relentless Germans in the West and of the equally stubborn Turks on the battlefields of Mesopotamia. British generals who have witnessed the achievements of the Indian heroes on the field of battle have generously acknowledged their value and intrinsic worth. But it is not at all to be supposed that India seeks her freedom as the price of her help and loyalty on this and other critical occasions in the course of events. It is not the war that led to the movement for freedom or the aspiration for self-Government in India. India's loyalty to Great Britain has its source in the love

of freedom which she has planted in all truly Indian hearts by the system of education which she herself has established in India. At least her statesmen have felt the calls of duty and humanity in regulating her dealings with India, even though the passion for domination and the hunger for trade-profit may actuate those who are attracted to our shores as business men. If their utterances and measures were not due to the sham public spirit which acts under the influence of cold and selfish calculation, it is equally true that those Indians who have for a generation carried on the present constitutional struggle for Indian freedom and self-government have acted under the influence of the vivid imagination and exalted feeling which, when the time is ripe, has invariably led men to seek the good of their fellowmen and the achievement of their country's self-respect and true greatness. The war has only furnished the occasion to our countrymen to do what they can and all they can as citizens of the Indian Empire of Great Britain. Our princes and people were thus impelled in all their activities and contributions for the purposes of war not by the sham loyalty which is the effect of cold self-seeking, but the instinctive feeling of self-respect which is evoked in all civilised men when they become a community possessing a common life and conscious of a common purpose. This fact has been amply recognised both by British statesmen in their island home and by His Excellency the Viceroy and several others who are engaged in the task of Indian administration. It is this recognition and appreciation of the Indian sentiment of loyalty to the Empire that led to

the pronouncement of the British Ministry in August 1917 which defined the goal of Indian political progress and aspiration and gave a distinct assurance to the people of India that early and definite steps would be taken towards its attainment. The visit of Mr. Montagu to India and his collaboration with His Excellency the Viceroy was brought about under the orders of the British Ministry and with the tacit consent of the British Parliament and people simply as means for the fulfilment of the intentions which were proclaimed to the Indian people on their behalf last year. Since the publication of the Montagu-Chelmsford Report on Indian Reforms, however, India has passed through strange experiences which seem to presage a coming crisis in our history and a distinct set-back in our progress towards the goal which our own leaders and British statesmen who are responsible for affairs have had in view.

In the first place, the Anglo-Indian community here is making a determined effort to organise a powerful opposition to the cause of Indian progress. Here, in South India, the leading organ of the Anglo-Indian community misses no opportunity to vent its envenomed anger against the party of reform. Only the other day, this journal made what we cannot but consider a most unjust and mendacious charge against congressmen that they want "to exclude Englishmen from India. On the other hand, leading congressmen have complained that Englishmen who have had administrative experience do not settle in India in their retirement so that they may give the land the benefit of their knowledge and wisdom. Moreover,

Indians have only objected to the exploitation of the resources of India by these outsiders, *not* to their settlement in India as naturalised citizens. We certainly admit the other item of complaint, viz., that we want "to acquire the control of the Indian financial system" in order to "impose a heavy prohibitive tariff" on foreign imported goods which we can produce here. It is an admitted economic truth that protection ought to be considered legitimate when granted in the interest of rising and struggling industries. Manchester competition has already killed many well-established and productive Indian Industries. What is there that is wicked if we try to save the few that still survive and struggle on? As if attacks of this kind are not enough, our contemporary goes on to say that "some of those who claim to be leading India to nationhood have not confined themselves to threats, but have engineered conspiracies directed at the destruction of British rule." Further he says, "some of those who claim to be leading India to nationhood have manifested a sudden admiration for Germans, with whom we are still in a state of war, and a curious desire for their friendship." These are serious statements, indeed. But they have not been proved. Why does not the Anglo-Indian bureaucracy or community have these persons indicted before a court of law? If there are any Indians who want to "destroy" British rule in India in the sense of removing India from its place within the Empire, no congressman will be found anywhere who will not come forward to help in having him duly punished by an Indian law-court, and to have him socially

condemned as a pest and a disgrace to Indian society. As for "admiration," or "friendship" to Germans, if they were formerly allowed to carry on trade, and even proselytising work in India to the ruin of our industry and the Hindu Society, the responsibility rests not on the Indian people and their leaders, but with others. No Indian congressman worth the name will be found to have any dealing with those who conspired against the world's freedom and have committed crimes which will be ever mentioned with execration and regarded with abhorrence for all future time. How little the Anglo-Indian community knows of the people among whom they reside is clear from the fact that it can regard them as capable of following leaders who can feel "admiration" or "friendship" for these German barbarians! Not content with spreading tales like these our enemies have also contrived to found an organisation—the Indo-British Association, as it is styled—to mislead the British electorate and induce it to throw overboard the schemes now framed for reforming the existing system of administration. Already, much mischief has been done; as we can see from the debate in the Lords and the opinions expressed by several noblemen who have only an imperfect acquaintance with existing Indian conditions. It would be some consolation if the Congress had been permitted to do what it can to counteract the evil. But its spokesmen were not permitted to undertake the mission of enlightening the British electors, and still they are trying to persuade the Government to give them the permission they need. Of course, for ourselves we have ever been of opinion that the agitation in India

is the only sound basis for all true growth of the Indian polity and constitution. It is the task of British statesmen and the leaders of the British democracy to obtain the powers they need to strengthen the empire and provide for its growth. Several of the leaders of our new national life think differently, and the Government of India has undertaken to provide in due time the facilities needed for undertaking a mission to England in order to influence democratic opinion in our favour. When the time will be considered ripe for it by the British Ministry or the Government of India, it is not safe to predict. But, meanwhile, the leader of the South Indian Non-Brahmin Cause of Adullam has fulfilled his self-imposed task, and the conquering hero will soon be in our midst to obtain the approval and appreciation of those for whose advancement he has laboured in Great Britain. And, what is meant by Non-Brahmin advancement? "The smashing of Brahmin Domination—the domination of an educated Indian oligarchy as intolerant and relentless as any known in history." But is there, or has there ever been such an oligarchy ruling in India? Ask the enlightened Western Orientalist or historian. He knows not of such. Ask the agitator of today. He, too, denies any knowledge of such. The truth is that the culture and civilisation of India is equally the work of the Brahmin and the Non-Brahmin. Moreover, as Sir John Woodroffe has only recently explained to us:—"The general good was the object of the Indian social organisation. And the community has governed itself." The truth is that Hindu society is built on a truer conception and basis of

democracy,—of freedom, equality, and fraternity—than the democracies of the West. We have often demonstrated this fact in these columns, and so we need not labour this point here. Even granting that a democracy of the Western pattern is what we want, or what alone will satisfy our non-Brahmin brethren,—even then the latter cannot gain their object by committing the ruinous folly of walking into the bureaucrat's or exploitationist's parlour. No self-respecting Indian, worthy of the education he has received ought to do that, for the bureaucrat and the exploitationist will ever block the way to all true reform which leads to Indian freedom of self-determination. Our non-Brahmin brethren have, therefore, everything to gain by joining the great Indian National Movement, and everything to lose by the factionist spirit which inevitably leads to national weakness and disunion. In this grave crisis of our history, the Government of Great Britain and the Government of India expect us to declare with one voice and one soul what are the modifications we require in the proposals of reform already put forward in the Montagu-Chelmsford Report. We have ever pleaded for Indian unity from our first start to serve the Motherland. Our Moslem brethren are showing a firmness, dignity and loyalty which is in every way admirable. Let the Hindus, too, sustain the honour and the traditions of their ancient race.

The Congress session has closed amidst indescribable scenes of enthusiasm. It has admirably responded to Dr. Horace Mann's ringing message,—*"Like free men demand people's rights."* The ques-

tion of questions for the India of the future is admirably put by the noble and illustrious patriot who presided at the recent sessions—Pandit Madan Mohan Malaviya. He asked:—"The question now is to what extent India is going to benefit by the principles for which she gave her lives and treasure, viz., the principles of justice and liberty,—the right of every nation to live an unmolested life of freedom to manage its own affairs and to mould its own destiny." The Congress has given its answer and made its confession of faith. It has demanded *"full provincial autonomy."* No reform can be satisfactory which does not grant this irreducible minimum as the birth-right of the peoples of India under the universally acknowledged right of self-determination. So long as the Government of India has full and ample powers of interposition, amendment, and veto, there can be no danger in making a concession so just and reasonable. No party or individual can deserve to be called *moderate*, who can oppose a principle so fundamental and elementary—a principle the refusal of which will only perpetuate the present disastrous situation of the Indian people with its total denial of all self-respect to them and consigning them to eternal destitution and starvation. *Moderation* at the expense of justice and self-respect spells the instincts of the beggar and slave. No true Congressman, no true Indian—whether non-Brahmin or Brahmin—can hereafter consent to hurl the ancient motherland into the abyss of degrading and infamous slavery, when the whole world is revelling in the joy and glories of self-determination.

We must hasten forward to the close. Let us descend from the high

condemned as a pest and a disgrace to Indian society. As for "admiration," or "friendship" to Germans, if they were formerly allowed to carry on trade, and even proselytising work in India to the ruin of our industry and the Hindu Society, the responsibility rests not on the Indian people and their leaders, but with others. No Indian congressman worth the name will be found to have any dealing with those who conspired against the world's freedom and have committed crimes which will be ever mentioned with execration and regarded with abhorrence for all future time. How little the Anglo-Indian community knows of the people among whom they reside is clear from the fact that it can regard them as capable of following leaders who can feel "admiration" or "friendship" for these German barbarians! Not content with spreading tales like these our enemies have also contrived to found an organisation—the Indo-British Association, as it is styled—to mislead the British electorate and induce it to throw overboard the schemes now framed for reforming the existing system of administration. Already, much mischief has been done; as we can see from the debate in the Lords and the opinions expressed by several noblemen who have only an imperfect acquaintance with existing Indian conditions. It would be some consolation if the Congress had been permitted to do what it can to counteract the evil. But its spokesmen were not permitted to undertake the mission of enlightening the British electors, and still they are trying to persuade the Government to give them the permission they need. Of course, for ourselves we have ever been of opinion that the agitation in India

is the only sound basis for all true growth of the Indian polity and constitution. It is the task of British statesmen and the leaders of the British democracy to obtain the powers they need to strengthen the empire and provide for its growth. Several of the leaders of our new national life think differently, and the Government of India has undertaken to provide in due time the facilities needed for undertaking a mission to England in order to influence democratic opinion in our favour. When the time will be considered ripe for it by the British Ministry or the Government of India, it is not safe to predict. But, meanwhile, the leader of the South Indian Non-Brahmin Cause, Adullam, has fulfilled his self-imposed task, and the conquering hero will soon be in our midst to obtain the approval and appreciation of those for whose advancement he has laboured in Great Britain. And, what is meant by Non-Brahmin advancement? "The smashing of Brahmin Domination—the domination of an educated Indian oligarchy as intolerant and relentless as any known in history." But is there, or has there ever been such an oligarchy ruling in India? Ask the enlightened Western Orientalist or historian. He knows not of such. Ask the agitator of today. He, too, denies any knowledge of such. The truth is that the culture and civilisation of India is equally the work of the Brahmin and the Non-Brahmin. Moreover, as Sir John Woodroffe has only recently explained to us:—"The general good was the object of the Indian social organisation. And the community has governed itself." The truth is that Hindu society is built on a truer conception and basis of

democracy,—of freedom, equality, and fraternity—than the democracies of the West. We have often demonstrated this fact in these columns, and so we need not labour this point here. Even granting that a democracy of the Western pattern is what we want, or what alone will satisfy our non-Brahmin brethren,—even then the latter cannot gain their object by committing the ruinous folly of walking into the bureaucrat's or exploitationist's parlour. No self-respecting Indian, worthy of the education he has received ought to do that, for the bureaucrat and the exploitationist will ever block the way to all true reform which leads to Indian freedom of self-determination. Our non-Brahmin brethren have, therefore, everything to gain by joining the great Indian National Movement, and everything to lose by the factionist spirit which inevitably leads to national weakness and disunion. In this grave crisis of our history, the Government of Great Britain and the Government of India expect us to declare with one voice and one soul what are the modifications we require in the proposals of reform already put forward in the Montagu-Chelmsford Report. We have ever pleaded for Indian unity from our first start to serve the Motherland. Our Moslem brethren are showing a firmness, dignity and loyalty which is in every way admirable. Let the Hindus, too, sustain the honour and the traditions of their ancient race.

The Congress session has closed amidst indescribable scenes of enthusiasm. It has admirably responded to Dr. Horace Mann's ringing message,—*"Like free men demand people's rights."* The ques-

tion of questions for the India of the future is admirably put by the noble and illustrious patriot who presided at the recent sessions—Pandit Madan Mohan Malaviya. He asked:—"The question now is to what extent India is going to benefit by the principles for which she gave her lives and treasure, viz., the principles of justice and liberty,—the right of every nation to live an unmolested life of freedom to manage its own affairs and to mould its own destiny." The Congress has given its answer and made its confession of faith. It has demanded *"full provincial autonomy."* No reform can be satisfactory which does not grant this irreducible minimum as the birth-right of the peoples of India under the universally acknowledged right of self-determination. So long as the Government of India has full and ample powers of interposition, amendment, and veto, there can be no danger in making a concession so just and reasonable. No party or individual can deserve to be called *moderate*, who can oppose a principle so fundamental and elementary—a principle the refusal of which will only perpetuate the present disastrous situation of the Indian people with its total denial of all self-respect to them and consigning them to eternal destitution and starvation. *Moderation* at the expense of justice and self-respect spells the instincts of the beggar and slave. No true Congressman, no true Indian—whether non-Brahman or Brahmin—can hereafter consent to hurl the ancient motherland into the abyss of degrading and infamous slavery, when the whole world is revelling in the joy and glories of self-determination.

We must hasten forward to the close. Let us descend from the high

altitudes of national and world-politics to the lower level of social and home life. Year after year we see that our new men distrust our ancient civilisation and culture more and more. What is the reason? The present system of education is not without certain features of merit. But it has one fatal defect, that it perverts the vision by its one-sidedness. The following quotation from a public letter which appears in *The Hindu* of December 28 last, over the signature of Mr. C. V. Visvanatha Sastri, Rao Bahadur, one of the ablest and most learned judges of the day, gives the true clue to the reckless and thoughtless folly with which our *novi homines* violate the precepts of the Sastras and follow the precepts of those who hail here from foreign lands and desire to play the role of prophets and saviours sent out by the Vedic seers themselves to proclaim the truth regarding problems of life, mind, and the universe. Mr. Sastri says:—“I left College with my head crammed with ideas of the cultural civilisation of the West, without knowing anything of the cultural civilisation of my own country.” The cultural civilisation of the *Punya Bhumi* is the body which alone can give life and strength to the evolving spirit when it becomes fit for the realisation of the enchantment of the luminous and transcendent Bliss of the Atman. As Swami Vivekananda has said in the words pregnant with meaning to those who can see their truth:—“This is the land to which all souls must come wending their way to God.”

देशेऽस्मिन्भारते जन्म प्राप्य मनुजैर्मनुजम् ।

न कुर्वीतात्मनः श्रेयस्तेनात्मा कश्चित्क्षिरम् ॥

“Having obtained this transient

life as a human being in this land of Bharata, if one does not avail himself of the opportunity to engage in those activities which alone lift his soul to supreme Bliss, surely such an one has done himself harm for an indefinitely long future”.

The holy People with their social system of Chaturvarnya must be maintained in order to provide the environment suited to the obtaining of the perceptive realisation of the “One only without a second”. We must resist every attempt to overthrow it by all who want to bring about Varnasankara or commingling of castes. Mr. Patel's Inter-Caste Marriage Bill is a fresh peril to Hindu Society, even more insidious than Mr. Basu's Civil Marriage Bill. There is not the least sanction in the Sastras for inter-caste marriages. Even Anuloma marriages are condemned as ineffectual for ceremonial and spiritual purposes by the Rishis and sages of India. Those who, like the correspondent of the *Searchlight* of Patna of whom we have been recently hearing, quote certain ancient cases of so-called inter-caste marriage in order to support Mr. Patel's Bill, know not of what they speak. We may give an instance or two. He says,—“Rishi Mandapala married Sarangi, a low caste woman” Sarangi was a bird not a woman at all. If Vasishtha married Akshamala, it was after giving her a Brahman body. The Rishis can be no example to ordinary and imperfect men like ourselves. If we truly enlighten our minds regarding the import of every context in our Sastras, we shall learn that what we know of them is very imperfect and largely tainted with falsehood origina-

ting in ignorance and egotism. We must learn humility and sit long at the feet of a great and holy Guru—not one who is only a Pandit, but one who has realised the Atman through yoga and dhyana and is at the same time thoroughly familiar with the true import of the Sastras—before one can become fit to give the law to those around them. The great arcana of existence and the laws of the spiritual world can only be fully known to those perfected souls who attain the rank of Rishis and can reveal the truth to those who are qualified for their knowledge and realisation. The doctrine of qualification (or Adhikara) is very important in Hindu religion, and what is good or possible for one person having one kind of status in life is not necessarily so, and may even be harmful, for another of different status. Hinduism and Hindu society is based on the principle of Unity in Variety. Unity of Atman is the goal, but the variety of the universe provides the means to its attainment. Spiritual equality certainly exists,—all souls are spiritually of equal status; but such equality is only attained when the unity of the Atman is realised. Spiritual freedom can and ought to be attained by all living souls; but till it is a practical fact of constant realisation, all souls are in bondage of various kinds and degrees. Our modern lawgivers are ignorant of the laws of the spiritual world and life, and are neither better nor worse than those born and bred amidst the brawny sensualism and the strenuous strife of Western materialistic societies. Mr. Patel's Inter-Caste Marriage Bill has its source in, and owes its inspiration to, the gospel of Western exploitation and aggressive materialism,

and is utterly unsuitable to the Hindu society, which, whatever its transformation, has its primeval basis in the spiritual life, and aims at the attainment of the spiritual goal of Mukti. The Brahmin of to-day is usually a misguided materialist and is all that a Brahmin ought not to be. The Rishis, themselves, have foreseen and predicted the degradation of the Brahmins of the Kali age. It pains and cankers the heart to think of the spiritual ignorance and perversity of those whom the Rishis have appointed to be the “guardians of the treasury of Dharma.” If Dharma is neglected or perverted more and more in the national life and career of the Hindus, it is the Brahmins to whom posterity will ascribe the evil and whom they will brand with eternal infamy. It is this prospect and possibility to which the Rishis point when they proclaim their prophesy that, in the Kali age, the Aryan Varna society will cease to be. But Dharma is eternal, and so its custodians cannot die out. Moreover, our sacred books proclaim with one voice that the supreme Being will re-incarnate as *Kalki-avatara* in a Brahmin body. This is to us the assurance that the pure Varnas to-day will remain to us under the blessing of the Rishis amidst all the changes and chances of the future.

There is no room for despondency and we must go forth hopefully to the achievement of our great destiny. The Congress is ever at work and will be. But its work must be entrusted to those who are sprung from the soil of the Holy Land and who can realise that the goal of India and its mission in the world is the freedom of the spirit from the bondage of matter.

suffers from a dearth of qualified men. Its glorious founder wanted 2,000 young men from Bengal to come forward. But the Bengalee community alone cannot furnish so numerous a contingent of workers. In South India, the manly spirit which can renounce the domestic world for spiritual life is largely and conspicuously absent at present. The South Indian mind hankers after the petty gains of worldly life, and is easily attracted towards, and fascinated by, the charm of personality and the power of the spoken word, especially when such charm and power is exhibited by some one who hails from abroad. South India has yet failed to produce a great personality which is the development or representative of the creative and transforming power which resides in its own institutions and environment. The strength of an institution, church, society, or state is surely proportionate to the degree in which the personalities which it produces become identified with its life-history from epoch to epoch and attract the healthy enthusiasm and energetic devotion of its members. Whatever the merits of the South Indian type in former times, its value is at present low, for there is a dead level of uniformity prevailing here and whatever devotion men are capable of giving is placed at the service of those who represent ideals foreign to the genius and traditions of the Indian people.

No one can gain devotion who is incapable of giving love. In the West, men are said to *fall in love*, and women do the same too. It seems to us that this has nothing to do with what Hindus call love—i. e., Bhakti or Prema. For the latter is disinterested, and it is also something permanent and strong. What passes for love in Europe is, in our view, nothing but the *fascination* which a person of one sex exercises on another of the opposite sex by personal beauty or some other element of personal influence. Hence love fails, as soon as the attraction ceases, or as soon as one discovers that a mistake has been made. In the Indian conception of Prema or Bhakti, no demand is made. Nothing is asked for from the object of

love, and the lover gives away all his heart.

It may be asked,—If God is perfect, he wants nothing from us, and we can give him nothing. A Western writer asks—“How can we love where we cannot give.” According to the Indian conception, God wants all creatures to be pure in heart, so as we may enjoy the bliss of perfect peace. So, we can give him what he wants,—our pure heart. Moreover, God delights in descending to us in order that he may raise us to his own level of purity, peace, and joy. Then is our opportunity to offer him what we have—not because he wants it for his own use or advantage, but because we love him and love prompts the gift. We want nothing in return, and that shows how we have risen above the promptings of the self which seeks only a personal gratification. Sri Krishna says that *Prakriti* or matter is entirely under his control. The universe in manifestation is only the *Prakriti* changed into forms useful unto some one or other of God's creatures. Hence, there is nothing that is not *Iswara's* already; and what we do not keep or use for ourselves is as much God's as that which we keep for ourselves. We renounce the world, for that will lead us to God, and that is what he wants for us. What we renounce for ourselves also helps those who are still of the world, and these are also His creatures, and He is interested in their welfare and wishes them well. These too, in their own good time, will rise from worldliness to the peace and joy of unworldly resignation and the selfless love which alone lead to the realisation of the Paramatman, of the Bliss which is One without a second.

The Montagu-Chelmsford Reform Scheme—A Constructive Criticism.

(BY PRAMATHA NATH BOSE.)

II.

The “great influences” which, in the opinion of the august authors, are working towards the fruition of their scheme are “the spirit of liberty that is stirring in Asia

as in the rest of the world, and the intense desire of the educated Indians to prove that the long period of their tutelage may be ended, and they may take their place in the forefront of the world as a self-governing part of the Empire.” There is no doubt that the conception of the scheme is attributable to these influences. But there is very serious doubt whether they would lead to the realisation of true Responsible Government in India. The intense desire of the educated Indians referred to by the authors has hitherto resulted in the ruin of many a promising and self-sacrificing young man, political robberies, restriction of freedom in various ways and an enormous increase in the activities of the C. I. D. As the Reform-scheme does not hold out any near prospect of the termination of the period of “tutelage,” the same desire will continue, and probably with the same results.

In regard to the spirit of liberty it stirred the Western world a century ago in a way it has never done since. “Liberty, equality, and fraternity” were the noble watch-words of the great Revolution which took place then. What is the consequence? *Circumspice*. Half the world is in thralldom to the other half. Within the last century the West has been actuated by the military and the imperialistic spirit in a way and to an extent it had never been before. “Liberty, equality and fraternity” can never be the fit companions of militarism and imperialism; and in Europe an outsider does not notice any marked development of the genuine spirit of freedom. The tendencies towards slavery and rebarbarisation which were noticed there in the beginning of the current century by prescient philosophers like Herbert Spencer, have been gathering strength; to such an extent, indeed, that Europe for the last four years has been converted into a veritable pandemonium. An American writer speaking of the millions of soldiers who have been fighting in the trenches in Europe speaks of them as “slaves.” “What have they ever been but slaves?” he asks. “Taken almost from the cradle and gripped by a system which held them as in a vice to become what? Cogs in a machine, a fighting machine, constructed with ruthless energy and superlative skill to beat down another fighting machine; nothing less, nothing more. Patriotism Faugh!...slavery? com-

pared with theirs ours which we abolished by war was beneficent and kindly.”

“Augustus was sensible” observes Gibbon, “that mankind is governed by names; nor was he deceived in his expectation, that the senate and the people would submit to slavery, provided they were respectfully assured that they still enjoyed their ancient freedom.” The West also has lately been governed more by names than by realities. The treatment recently accorded to the Pacifists and the conscientious objectors in England is similar to what was meted out to the Pro-Boers during the Boer War graphically described by Herbert Spencer:

“The temper generated by these causes [leading to militarism] has resulted in the outbursts of violence occurring all over England in the towns, large and small, where those who entertain opinions disliked by the majority respecting our treatment of the Boers, have been made the victims of mobs—mobs which not only suppressed even private meetings and ill-treated those who proposed to take part in them, kicking and even tarring them in the public streets, but attacked the premises of those who were known to be against the war, smashing shop windows, breaking into houses, and even firing into them. And now after these breaches of the law, continued for two years, have been habitually condoned by the authorities, we find leading newspapers applauding the police for having judiciously refrained from interfering with the mob in its treatment of the stop-the-war speakers! Surely a society thus characterized and thus governed is a fit habitat for hooligans.”*

Those of my Neo-Indian friends who obsessed by Western prepossessions entertain highly exaggerated notions of the spirit of liberty in the democratic countries of the West would do well to reflect upon the actual state of things which obtains there.

“This transformation of popular government into despotism of the vilest and most degrading kind,” says Henry George “has already begun in the United States and is rapidly going on under our eyes. That our legislative bodies are steadily deteriorating in standard; that men of the highest ability and character are compelled to eschew politics, and the arts of the jockey count for more than the reputation of the statesman; that voting is done more recklessly and the power of money is increasing; that it is harder to arouse the people to the necessity of reforms and more difficult to carry them out; that political differences are ceasing to be differences of principle, and abstract ideas are losing their power; that parties are passing into the control of what in general government would be oligarchies and dictatorships; are all evidences of political decline. The type of modern growth is the great city. Here are to be found the greatest wealth and the deepest poverty. And it is here that popular government has most clearly broken down. In all the great American

* “Facts and Comments” P. 128.

cities there is to-day as clearly defined a ruling class as in the most aristocratic countries of the world. Its members carry wards in their pockets, make up the slates for nominating conventions, distribute offices as they bargain together and—though they toil not, neither do they spin—wear the best of raiment and spend money lavishly. They are men of power, whose favour the ambitious must court, and whose vengeance he must avoid. Who are these men? The wise, the good, the learned men who have earned the confidence of their fellow-citizens by the purity of their lives, the splendour of their talents, their probity in public trusts, their deep study of the problems of government? No; they are gamblers, saloon-keepers, pugilists, or worse, who have made a trade of controlling votes and of buying and selling offices and official acts. They stand to the government of these cities as praetorian guards did to that of declining Rome."

Mr. Henry George is so deeply impressed by the evils of democracy that he goes on to say:—

"I speak of the United States only because the United States is the most advanced of all the great nations. What shall we say of Europe, where dams of ancient law and custom pen up the swelling waters and standing armies weigh down the safety valves, though year by year the fires grow hotter underneath? Europe tends to republicanism under conditions that will not admit of true republicanism—under conditions that substitute for the calm and august figure of Liberty the petroleuse and the guillotine!

Whence shall come the new barbarians? Go through the squalid quarters of great cities, and you may see, even now, their gathering hordes; How shall learning perish? Men will cease to read, and books will kindle fires and be turned into cartridges!"*

That matters have not improved since the time of Henry George is shown by the following among various other opinions that I could quote:

"The United States," says Herbert Spencer writing in the beginning of the current century, "furnishes a fit looking glass. Since the days when there grew up local 'bosses' to whom clusters of voters were obedient, there has been a development of 'bosses' whose authorities extend over wider areas; until now men of the type of Platt, Hanna and Croker mainly determine the elections. Municipal and Central, conventions formed of delegates supposed to represent the wills of their respective localities have become bodies which mainly register the decisions of certain heads who nominally advise, but practically dictate. And so completely has this system submerged the traditions of individual freedom, that now the assertion of such freedom has become a discredit, and the independent citizen, here and there found, who will not surrender his right of private judgment, bears the contemptuous name of 'mugwump.' In England, the caucus, not yet supreme over the individual, has still in large measure, deprived him of what electoral freedom he

* "Progress and Poverty" pp 378, 384.

had during the generation that followed the Reform Bill."*

With all its evils, however, it is undeniable, that modern Western democracy has on the whole, so far proved more beneficial than absolute monarchy. But it is still in the experimental stage, and it remains to be seen what the result of ochlocracy or sociocracy towards which it is tending will be. If one can reason upon recent happenings in Russia and elsewhere, the change is likely to lead to disastrous consequences. In India the transplantation of the Western form of democracy is a leap in the dark.

"In the West," observes Sir E. A. Gait in a recent speech, "there are very few countries where it really exists and has proved successful. In some countries, notably in Germany, the representatives of the people have very little real power and although there is a very broad franchise it is so arranged as to prevent all but the relatively wealthy from having any real influence in the elections. In other countries, e.g., in some of the republics of Latin America, democratic Government is synonymous with misrule and corruption. Democratic Government, as it exists to-day in England is the product of a gradual process of evolution over many centuries. The successive changes which have resulted in the transfer of power from the Crown to the people have been made very gradually and each such change has been consolidated before a fresh advance was made. Similarly with the franchise. It was very restricted until 1832 and the process of extending it has not yet been completed. We are waiting, some with considerable trepidation, to see the effect of the latest and most sweeping change, which has only recently been made. It is still to be seen whether the system of Government which has gradually been evolved in England, which even there is by no means universally regarded as the best possible, will succeed in the wholly different environment of India, where the social customs, religious, industrial organisation and general outlook on life are entirely different from those of England. In many of these respects, it is often alleged by Indians that the Indian customs are superior or at any rate that they are better suited to local conditions."

Four Ideal Benedictions.

[By M. V. SRINIVASA AYYANGAR B.A.]

To a sage performing penance in a forest four persons render obeisance—*a Prince, a Rishi Lad, a Householder, a Huntsman.* The sage returns their salutations as follows:—"May you live long, Prince (*Rājaputra chiramjiva*)!" says he to the first; "May you cease to live, Rishi Lad (*Ma jiva Rishi-putraka*)" says he to the second; "Live

* "Facts and comments" p. 128

or die, good Man (*jiva vā mara vā Sadhō*)!" says he to the third; "Neither live nor die, (you) Huntsman (*Vyādha mā jiva mā mara*)!" says he to the last.

For learners, not for the learned, a word or two may here be necessary to understand the significance of the sage's oracular utterances. At first sight, however, the blessing of long life pronounced on the Prince by the sage does not seem to possess anything strange about it, but is, in form a more or less exact paraphrase of the formula which the man blessing would ordinarily adopt while pronouncing his benediction on the man that is blessed. The benediction "May you be long-lived, or may you have long life," (*Dirghāyushmānbhava*, or *Dirghāyurbhūyah*), of which "may you live long (*chiramjiva*)" is only a variant, is indeed a very popular benediction, which, if one consider oneself happy in pronouncing, the other would consider himself even more happy in receiving: for the benediction seems as if it were partly in direct response to the prayer with which men are seen to besiege Heaven—the prayer for Long Life, Health, Wealth. "May I have Long Life, Health, Wealth:—*Āyurdrōgyamaishvāryam astu*"—Is that not men's prayer of prayers morning, noon and evening? The Prince may thus be thought to have received the benediction with his mouth from ear to ear, with perfect good cheer.

The blessings pronounced on the other three do not however, readily fit in with our idea of either 'sage' or 'blessings,' though, it must be admitted, the sage has the right to plead his own 'humour' in self-defence. Is that the way, then, in which he seeks to justify himself? One need not be a sage to do that. Wherein, then, lies our sage's sageness? It seems to us to lie in thoughts which learners will do well to keep sight of.

Prayers for health, wealth, and long life, are too often prayers that are prayed "amiss." Few things we should desire eagerly, if only we know the worth of what we are striving for. "Health (being) supremacy of passions; wealth (being) ability and opportunity to make foes of others; long life (being) separation from those that are near and dear;—what is there in it to please any? (*Ārogyam indriyaulbanyam, aishvāryam sāturaliḥ, viyogō bāndhavairāyuh, kin-tad-yendratra tushyati*)"—so would the sage seem to ask

in thought-compelling strain. And his yonder brother would seem to second him:—

"Enlarge my life with multitude of days, In health, in sickness, thus the suppliant prays; Hides from himself his fate, and shuns to know That life protracted is protracted woe."

To live long is to outlive many. We never desire ardently what we desire rationally.

What, then, may our sage's wishing long life to the Prince mean? Having so far made bold to touch the sage's mantle, let us, in all humility, try to extract whatever virtue might flow therefrom. Virtue (*Dharma*), Wealth (*Artha*), Enjoyments (*Kāma*), salvation (*Moksha*), are the four ideals according to time-honoured Hindu classification. The first and the last are unseen, and are real only to men of faith who are wise unto salvation. The second and the third which are concerned with the acquisition and enjoyment of the things of this world, things which can be touched, tasted, and handled, are, by the worldly-wise, regarded as alone real. From this class hails our Prince. He is the typical man of the world. His faith is in his thews and sinews. His might is his right. *Semper Augustus* is his motto. Aggressiveness; conquest; self-aggrandisement; pleasure; these are his watchwords. "Unless a serpent devour a serpent, can it become a dragon?" he asks. "Is not the fish principle (*Matsya-nyāya*) the rule of life? Has not Vālmiki referred to it in his *Rāmāyana*—*timirgila-gilōpyasti tad-gilōpyasti Rāghava*? Does not Shakespeare call upon us to adopt the same principle?—'I marvel how the fishes live in the sea.' 'Why, as men do a-land: the great ones eat up the little ones.' Cannot Germany teach you the same lesson even now?" he argues. To him *Dharma* and *Moksha* are non-existent, unreal, unmeaning, valueless. Truly has it therefore been said that health, wealth, and power, are the three great apostles of practical atheism, that make converts without persecuting, and retain them without preaching. Life below being the only life the Prince knows, he wants to make the most of it by clutching its pleasures as best he may. To enable him to do so therefore, the sage, addressing him significantly as *Rājaputra*, confers on him that which he would most value—the blessing of long life on earth. As is the Prince's ideal, so is the sage's blessing.

"Who forged that other influence,
That heat of inward evidence
By which he doubts against the sense."
(*The Two Voices*)

"A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answered, 'I have felt!'"
(*In Memoriam*).

19. Again, the revelation of the moral law in the heart as an eternal truth is of the very stuff of our being. The eternal moral law would have no basis or validity or sanction unless the soul is immortal. Tennyson says well about this:

"The wages of sin is death; if the wages
of virtue be dust
Would she have the heart to endure for the
life of the worm and the fly?
She desires no isles of the blest, no quiet
seats of the just,
To rest in a golden grove or to bask in a
summer sky;
Give her the wages of going on and not to
die."

20. Again, the soul comprehends the infinities of time, space, and causation, and realises the infinities of love and renunciation and bliss. Only an entity which is eternal can comprehend and realise such infinities.

21. I may mention also a few other valuable philosophical considerations. The subject (ego) must learn its true nature only by introspective analysis and cannot learn it by any outer analysis. As Hugo Munsterberg says in *The Eternal Life*: "No science of the universe can say anything about ourselves who make the sciences.....To ask what time the real personality itself fills is not more reasonable than to ask whether the will is round or square, how many pounds it weighs, and what its colour may be.....The real personality, the subject of will and thought, is not an object in time as it is itself the condition of time.....From the highest point of view thousands of years may be grasped in one act." Mr. Josiah Royce points out in his book on *The Conception of Immortality* that personality is pur-

posive, that the fulfilment of purpose cannot be in one life between birth and death, that further personality transcends the sense, and that these facts prove the truth of the immortality of the soul. In short what is infinite must be eternal and cannot begin in time as an act of creation, for what begins in time must end in time.

22. The doctrine of the immortality of the soul, though not exactly in the form of the Hindu doctrine of reincarnation, has been a universal belief at all times and amongst all races of men. The ancient Hebrews, Egyptians, and Chaldeans held the belief but they thought that the soul was separate from the body but not independent of it and could not survive the death of the body and hence the customs of burial and mummification came into existence. Among the Aryans it was always believed that the soul was entirely different from the body and had pre-existence and will have a post-existence as well and hence arose the custom of cremation.

23. The doctrine of reincarnation alone can satisfactorily account for the inequalities of life and harmonise God's Justice and God's Mercy and give proper scope for the operation of the inevitable law of cause and effect in the realm of human action. Also, the fear of death and the instinct for suckling which new-born babies have can be explained only on that basis. The doctrine is the only rational theory that explains the facts of life as we realise them by experience.

24. But after all the most convincing proof is the proof of initiative realisation as a fact of consciousness in योगजप्रत्यक्ष. Again and again has our Scripture proclaimed this golden truth.

नायमात्मा प्रवचनेन लभ्यः

न मेधया न बहुना श्रुतेन ।

यमेवैष वृणुते तेन लभ्यः

तस्यैव आत्मा विवृणुते तन् स्वाम् ॥

(*Katha Upanishad*)

(*To be continued.*)

Olla Podrida.

Miss Pankhurst said recently that the women voters will throw the weight of their votes against pacifism and semi-pacifism. Is even semi-pacifism so bad as that? Woman is indeed but man in a gown. But even the gown is going to be discarded as a relic of barbarism.

Mrs. Aria wrote recently that the new masculine occupations entailed on women by the war have made them soiled and sulky. Woman, like man, is naturally human and is very much the creature of environment. You cannot have a hard and soft heart simultaneously any more than you can have a soft and hard hand at the same time. It is the old, old story after all—Get power and lose happiness.

The Dharmika Brahmana Sangham has besides elevating the depressed and proving the Vedic touchability of the untouchables a great constructive scheme—that of restoration to caste of all converts to other faiths. But the *Indian Social Reformer* in its issue dated 22nd December 1918 is too high even for the Sangham and from its heights of reason administers a stern rebuke to them. The Editor solemnly assures them out of his first-hand knowledge of the counsels of God that "the time for these half-measures is past." Then in a patronising tone he assumes the God himself and takes the slipping sceptre from the hands of the God of old and says:—"We are glad to see these signs of awakening among the Brahmans of the Madras Presidency, but, we fear, the time for these half-measures is past. If converts from the Brahman caste to other religions are to be readmitted to caste, why not non-Brahman Hindus who have remained faithful to their religion? The hereditary basis of caste must go and that is what the Sangha is reluctant to let go." The new gospel is the Brahmanisation of the world and the prophets of it are many and great.

Hence it was that Mr. and Mrs. Vaidya—priest and priestess—by some new

mystic mantras transformed Miss Ubakaram Francis into Sarada Bai and gave her in marriage at Bombay a few days ago to Mr. K. Raghavendra Rao, B.A., of Hyderabad. We must have nowadays a priest and a priestess just as we have a king and a queen. The Editor of the "Hindu Missionary" says that the happy couple was first of all married under Act III of 1872 before God incarnate as the marriage registrar after renouncing Hinduism and then again under Hinduism and in accordance with the beautiful Hindu marriage ritual before God incarnate as the priest and the priestess. The renunciation, it seems, was of the lower Hinduism and the ritual was according to the Higher Hinduism. So they have set about elevating the depressed religion as well. Everybody is getting elevated now-a-days and I should not wonder if one of these days all persons get elevated beyond sight and being and become invisible and disappear altogether.

The Social Reform Association has celebrated its Silver Jubilee. Quite naturally because it is the new monarch of our society and must place on record its self-appreciation of its services so that the forgetful future may make an exception in its case.

The national conferences are going on vigorously. Every one realises the need for the National Congress. But why do they confer so much about so many other things? What is become of the Industrial Conference? But what have men of brains to do with the work of the hands.

Meantime I learn that a Japanese firm is starting an industry at Tiruppur. Unhappy Japs? Ejected from home and doomed to hard work amidst the happy talkers and holiday-makers of the world. Will no one start a mission to elevate the unhappy Japs?

SCRUTATOR.

Let us pass on to the second benediction. On the Rshi Lad (seer Boy) the sage confers the blessing of life above, heavenly life, as a reward for his faith in things unseen, his spirituality—but how? By pronouncing on him the apparent curse of death, i. e., by unlocking for him, as it were, the “detent” known as ‘life’ below, by enabling the soul to escape from its prison, the body, and throwing the gate of heaven wide open. Dharma and Moksha being alone real to the Rshi-putraka, his faith, the sage could not have blessed better. Never were two ideals more opposed to each other than those of the Prince and the seer Boy. The meat of each is the poison of the other. Whether life determines faith, or faith life, surely

“Tis not the whole of life to live,
Nor all of death to die.”

Next comes the householder, the *Grhastha*, for his share of blessing. On him the sage confers the blessings of both worlds—of life here and life hereafter. In India the *Grhastha* has always been held in high esteem. Manu calls that order—*Grhastha*—the best. On that order depend the other three orders. The *Grhastha* is the typical human being. He tries to make the best of both worlds, and succeeds in doing so. To him both worlds are equally real. Dharma, Arthā, Kāma, and Moksha, have meaning as well as value. He is “wisely worldly, not worldly wise.” Marriage with the next world does not mean to him necessarily divorce from this. Neither is incompatible with the other. Injuring none, he serves all. Doing good and being good is his sole concern. The sage calls him *Sādhu*, good. Putting personal ambition away, such a man finds consolation in living or dying, whatever may happen to him. Such a man cannot live long enough without people wishing his life were a little longer, nor die early enough without people regarding his “one crowded hour of glorious life” as more than compensating for its seeming shortness. By saying “Live or die” to such a man, our sage means what his yonder sister would thus express: “Live virtuously, and you cannot die too soon, nor live too long.” Only that life is long which answers life’s best end.

And what about the Huntsman? His case seems to be “past surgery,” past

redemption. Of the four ideals above mentioned, he has faith in none, he holds all to be alike false. How best to give pain to others is the one thing he knows. Wishing ill, saying ill, doing ill, are his meat and drink. “They that take away others’ lives in sport; that touch others on the raw; that make others grieve; such men are indeed death’s death!” (*Yeshām prānivadhah kridā narma narmachchhidō girah kāryam parōpa-tāpitvam tē mṛtyōr apī mṛtyarah*). Looking upon the Huntsman with infinite pity, and finding both worlds sealed for him, the sage, characterising him as *Vyādha* (torturer, huntsman), bids him “neither live nor die,” as if in utter despair. It is from the depth of despair, however, that towering hope springs. “Living” and “dying,” as the Huntsman understands them, are not living and dying as they ought to be understood; to continue to live as he has done, or to die as he must sooner or later, cannot make him happy either here or there, any more than the one has done so hitherto, or the other can do so hereafter, since he has had no equipment. Each man can be happy only according to his nature, and heaven would not be heaven unless he were worthy of it. One must have served one’s period of apprenticeship thereto, if one wants to be really happy therein. What is heaven, after all, but a prepared place or state for prepared men? The sage would, therefore, seem to say to the *Vyādha* as follows:—“As one who has willed evil, as one who has been able to do evil, as one who has wrought evil, you are thrice wretched, since each of these states has its own measure of wretchedness. Further, if wickedness makes a man wretched, he is necessarily more wretched when he is wicked for a longer time; and if death did not put an end to his wickedness, he should certainly be accounted as wretched to the last degree. Moreover, the wicked are more unhappy when they accomplish their desires than when they fail to attain them, and are more fortunate when they expiate their crimes by suffering punishment than when they escape punishment. Lastly, the wrong-doer is more wretched than he who suffers the injury. Therefore it is that I say to you, O *Vyādha*, ‘neither live nor die’ as you wish, but as you ought to. As you have sown, so you must reap. You cannot gather grapes of thistles. You cannot twist a rope of sand. Repent,

for the Kingdom of God is at hand. Nothing is further than earth from Heaven; nothing is nearer than Heaven to Earth.” Thus does fear stand transfigured as hope.

Let us conclude. To our materialistic Prince, “whose God is his belly,” the sage gives, as it were, a long tether by wishing him long life, well knowing that godliness which is profitable unto all things, true renunciation, *nivṛtti*, can begin only when the path of *pravṛtti* is fully trod—when the cup of pleasure is drained to the very dregs, and when it has failed to give what it most seemed to promise. The Rshi Lad seeks to wring the Kingdom of God by violence; his renunciation must have immediate God-union; and the sage plays the switchman. Unlike the Prince and the Rshi Lad who are, so to speak, lop-sided spheres by having their spiritual or bodily nature maimed, the householder presents in himself the spectacle of a perfect sphere, is looked upon with perfect approval, is wished godspeed, and is blessed by the sage heartily. And on the shoulder of our huntsman, standing on the edge of the precipice, dreading none, but dreaded even by the atheist, the sage firmly lays his hand. lest progress there should mean perdition. The weak sensualist of an atheist, the robust God-intoxicated idealist, the wise and good realist, the reckless dare-devil of a nihilist, have all had their benedictions at our sage’s hands. With the clue thus furnished by the idea of the four-fold Hindu ideal, we hope we have in a way enabled our learners to tread their way through our sage’s interesting paradoxes.

A tall, gaunt-looking person, recently entered a hotel in London and applied for a room. The price he was willing to pay entitled him to lodgings on the top floor of the house. Among his belongings the proprietor noticed a coil of rope.

Upon being asked what the rope was for, the person replied:—

“That’s a fire escape. I always carry one with me now in case of a zeppelin raid, or fire which, I understand, often occur here, and then I am able to let myself down from the window without troubling any one.”

“Yes,” replied the landlord, stroking his chin reflectively; “It seems like a pretty good idea but guests with fire-escapes pay in advance at this hotel during the war.”

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being delivered at the Students’ Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA II.

(continued.)

16. The proofs of man’s survival of bodily death as accumulated by psychic research societies are also acceptable in this connection though they throw no light on the real nature of the soul. In the case of such proofs we must remember that the mental body and in many cases also an invisible physical body exists, and the Western confusion of thought about this subtle physical sheath being the soul is an error to be avoided. But they are of value as demolishing the ancient scientific superstition that there was and could be no entity separate from the physical body and surviving the destruction of the latter.

17. If we may take the universal speech of humanity as embodying a universal concept of the human initiation, we can well refer to such words as “This is my body,” “My mind feels” etc., as showing affirmations of the fundamental truth of the separateness and sameness of the soul.

18. It is also pointed out that the craving for an eternity of existence is itself a proof of the essential and inalienable immortality of the soul and of its true nature as eternal love and bliss. Sri Vidyaranya says in his famous *Panchadasi*:

इयमात्मा परानन्दः परब्रह्मास्पदं यतः ।

मा न भवं हि भूयासमिति ब्रह्मात्मनोऽश्नुते ॥

Ramakrishna says in his commentary on this verse:

हि यस्मात्कारणादात्मनि विषये मा न भवं अहं मा भूयमिति न ममासत्त्वं कदापि मा भूत् किं तु भूयास-मेव सदा सत्त्वेन मम भूयात् इत्येवं प्रमेयते सर्वैरनु-भूयते अतो वा सिद्धिरित्यर्थः ।

I may refer here also to Tennyson’s famous lines in *The Two Voices* and in *In Memoriam*.

Echoes of Ancient India.

The foundation of domestic happiness is faith in the virtue of woman. The foundation of political happiness is faith in the integrity of man. The foundation of all happiness, temporal and eternal, is faith in the goodness, the righteousness, the mercy and the love of God.

A man wanted to cross the river. A sage gave him an amulet and said, "This will carry thee across." The man taking it in his hand began to walk over the waters. When he reached the middle of the river curiosity made him open the amulet to see what was in it. Therein he found written the sacred name of Sri Rama. The man said at once deprecatingly "Is this all the secret?" No sooner had he said this than he sank down. It is faith in the name of the Lord that works miracles, for faith is life and doubt is death.

The companionship of the holy and wise is one of the main elements of spiritual progress.

The tree laden with fruit always bends low. So if thou wishest to be great, be lowly and weak.

She who has a king for her lover will not accept the homage of a street beggar. So the soul that has once found favour in the sight of the Lord does not want the paltry things of this world.

To suppress the truth may now and then be our duty to others; not to utter a falsehood must always be our duty to ourselves.

The praises of others may be of use in teaching us, not what we are, but what we ought to be.

On the outside of things seek for differences; on the inside for likenesses.

Gleanings.

The Inter-Caste Marriage Bill.

A Crowded meeting of the Hindu citizens of Bombay was held on Sunday, the 12nd December, at Madhavbag under the presidentship of Shri Shankaracharya of Dwaraka Muth, to protest against Mr. Patel's Bill. Various resolutions expressing detestation of the Bill, declaring that it was undermining the Hindu society under the guise of liberty and self-determination, condemning the Bill as upsetting the Hindu religious fabric were moved, supported and carried by Rao Bahadur Vaidya, Messrs Chakravarti, Bodas, Kolhatkar, Bhajekar, Jeevram Sharma, I Vasantram Ramapati Misra, Shamla Pitkar Hiralal, solicitor, Vriddhachandraj and other speakers. The meeting also requested the Government to continue the policy of religious non interference and exhorted the political bodies like the Indian National Congress, and Provincial Conferences not to dabble in religion. The speech of a Hindu lady Jammubai Govindja was most illuminating and the closing remarks of Shri Shankaracharya were most vigorous and inspiring.

A mass meeting of Hindus held in Kishorganj passed a resolution strongly condemning Mr. Patel's Intercaste Marriage Bill on religious and social grounds. Telegrams have been sent to the Viceroy to drop the Bill.

On Sunday the 22nd December at the instance of Mr. R. Venkatarama Iyer B.A., B.L., and other prominent citizens of Tiruvadi, a huge mass meeting was convened at pushyamantapam for the purpose of protesting against the Hon. Mr. Patel's Inter-caste Marriage Bill. Almost all the vidvans of the Sanskrit College, the Vakils and other learned men from the surrounding villages were present. Brahma Sri Vedantam Iyengar, M.A., L.T., Principal of the Sanskrit College took the chair with the unanimous approval of all. There ensued several speeches denouncing the present Bill.

His Highness the Maharaja Bahadur of Darbhanga, having addressed a courteous letter to His Holiness Shri Jagadguru Shri Sankaracharya of Sringeri, requesting His Holiness to take the lead, as head of the Hindus, in the protest against Mr. Patel's Marriage Bill, the Agent of the Math, Brahma Sri Srikantha Sastri, in consultation with the renowned Pandits of the Math is emphatically of opinion, that the Bill is mischievous in its aim and revolutionary in character. The Agent will soon convey His Holiness' reply, which is an emphatic "no" about the passing of the Bill, to the Maharaja Bahadur of Darbhanga who will be asked to forward the same to H. E. the Viceroy.

On the evening of Friday the 27th December last, a public meeting of the Brahmana citizens of Big Conjeevaram was held under the Chairmanship of Mr. A. Ramaswamy Sastriar, Retired Sub-Judge and resolutions protesting against the Hon. Mr. Patel's Marriage Bill were passed.

A mass meeting of the Hindus was held in the Calcutta Maidan on the 31st ultimo to protest against Mr. Patel's Inter-caste Marriage Bill. In order to suit the public convenience twenty daises were erected representing all sections of the Hindu community from which speeches were delivered by the leaders of each community. The Maharaja of Darbhanga presided over the central meeting. The sectional meeting speeches were delivered by the Maharajas of Nadia, Gidhaur, Hathawa, Cossimbazar, Tabirpur, Nashipur and Kumar of Manja. A large number of Brahmanas from different centres of Sanskrit learning in the East and West Bengal and Bihar and Orissa took part. The Maharaja of Darbhanga, in the course of his speech, asked the Hindus to revere their religion and to stand as one man against the introduction of the Bill. A resolution was then adopted expressing abhorrence at the principles of the Bill and imploring the Viceroy to reject it.

The All-India Conference of Madhwa Brahmanas, at its 41st session held at Chirtanur, in Chittoor District, unanimously passed the following resolution:—

Resolved that this All-India Conference of Madhwa Brahmanas is of opinion that the Bill introduced by the Hon. Mr. Patel to validate the marriages between the Hindus of different castes is opposed to the Shastras and to the time-immemorial custom; that it will, if passed into law, lead to the disruption of Hindu Society and disturb the harmony and peace of Hindu homes, besides leading to disastrous results in respect of material, moral and spiritual advancement of several communities; and that it will, moreover, be a serious violation of the solemn pledges of neutrality in religious matters given by the Magna Charta of India, viz., the Royal Proclamation of the Empress Victoria of blessed memory in 1858.

There were about 3,000 ladies and gentlemen present at the Conference. Several ladies also took part in the deliberation.

At the largely attended meeting of up-country Hindus and Marwaris of Calcutta, The Maharaja of Darbhanga, in the course of a speech, said:—

Is it wise—is it expedient that for the sake of the hardships in a handful of cases, the law affecting millions of Hindus should be rudely altered? Such an idea is totally foreign to Hindu conceptions. With them the fundamental idea is the autonomy of the family—the autonomy of the society. Individuals have their importance but this should on no account obtrude on this communal importance and must give way before the latter. Time and again the lesson that is sought to be enforced is that the communal weal and welfare is the principal consideration and if for its attainment individual sacrifices be necessary they should not be grudged but willingly given. That is what Hindus have already preached and practised. The present Bill seeks to deal a death-blow to this ancient tenet. Nay, more, it lays a cruel hand on every cherished tradition, every time-honoured institution and every characteristic observance of the Hindu religion. It will totally change the complexion of our civilisation and culture. It will rob us of what is our essential excellence—our unique, priceless treasure—the

'Varnashrama Dharma.' It will mean the extinction for ever of the chief and abiding source of our greatness, the central spiritual impulse. In India, from time immemorial in all aspects of life—whether it be in thought and in science—in poetry and art or in society and politics, in whatsoever activity, the predominant and vitalising strain has been the spirit-motive. That was so in the past; and if our culture, if our national life should preserve its individuality, that is bound to be so in the future too. To realise the truth, the spiritual purpose of life, to recognise that the real life is the higher life of service and through service of attaining the true vision of life unobscured by *Maya*—and in this recognition to shape, guide and vitalise life, is the native tendency of the Indian mind; and to that it must always preserve its fidelity. The impact of Western thought and culture on ours has fallen flat save for a slight and spasmodic ferment—a kind of discontent in some quarters with our civilisation and a yearning that it might be otherwise. But even this is due to the present system of godless education in which our men grow up without the requisite equipment in religious instruction and training. The attempt has failed—the attempt to spread the new cult that our national culture is an impediment to progress and that the adoption of Western culture is a national duty which alone would save us. The thought that, a nation which has survived thousands of years changes in fortune and in dynasties who ruled over them—a nation which is the oldest amongst the nations of the world and is yet the only one which has till the present day preserved for itself all the peculiar, all the characteristic features that marked it at the beginning—a nation which has seen the rise and fall of civilisations in different countries but is itself to-day more or less as impregnable as ever before—that such a nation requires to be saved—the very idea would be ludicrous if it were not that it is advanced with seriousness and a seeming earnestness of conviction.

But it should be clear to any one who has been watching the progress of things during the last generation that "there has been an introduction of fresh fruitful impulses to activity; there has been much revival of the vitality of old forms, a new study, rehabilitation, resort to old disciplines and authorities and scriptures." The study, the interpretation, the bringing the tenets into practice that they may have a direct bearing on contemporary thought and life—the systematic appreciation of the Vedanta, the Veda, the Purana and Yoga have taken firm root in India and in other countries. And recently Sir John Woodroffe has demonstrated the same thing with regard to the Tantra Sastra. These are the real landmarks of progress—these alone can have an abiding effect. The majority, an overwhelming majority—firmly believe that, if a reconstruction of ideas and of society is to be attempted, it must never lose sight of the essential spiritual basis—it

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.

Price per copy Annas 4 only,

For 50 copies Rs. 10 only.

must take from the first a religious motive. The need of a spiritual purpose as the foundation for a new life of the nation is a recognised impulse—and no one who seeks to dedicate his life to the regeneration of society can afford to forget that. He must realise its significance in full and if reforms in the future are to harmonise with the life in the past—and if a scheme of society is to be developed in which the features that marked it as distinctly national should be perpetuated, this great principle should be the guiding—the dominant principle. The Hon Mr. Patel's Bill rides rough-shod over this and other principles. It seeks to inaugurate a new scheme of things with but few links with the past. It turns a deaf ear to the lesson of history—the force of custom and the authority of the scriptures. A few of the supporters of the Bill went to the length of saying that the Vedas themselves recognised this kind of marriage—that the observance sanctioned by the Shastras fell however into disuse—and that what this Bill seeks to do is nothing more than the revival of the custom and giving it its true Shastric significance and ceremonial. But it is not possible that they advance this argument with any seriousness. One of those who supported the Bill observed—"Mr. Patel's Bill—in my opinion somewhat unfortunately—seeks to give sanction to the new marriages that he advocates upon the grounds of the religious ceremonies that may be performed. Now when we seek the sanction of the ancient religious ceremonies, it is necessary that we take good care that we do not shock the religious sentiment and the feelings of the vast mass of people with whom we have to deal." Those who are competent to speak on the question of the 'Shastras' can, however, have but one opinion, viz., that the Bill will be disastrous to Hindu religion and will lead to 'Varna Sankaras' which Lord Krishna deplors in the 'Gita'—and ultimately to the very dismemberment and disruption of our society. The Bill will sound the death knell to the purity, the holiness, and the glory of the Hindu marriage. With Hindus the marriage embodies the most sacred of the sacraments—it inaugurates the period of the most important Ashrama of the Hindus—the 'Grihastha' stage when the heaviest responsibilities, the most arduous duties are to be performed by them. The Hindu marriage is no civil contract entered into with levity—it symbolises the holy union of a couple who thereafter are each mutually dependent and indispensable in the performance of the religious duties. The wife is the 'Dharma Patni' of the house—without her the religious functions are incomplete. Marriage for the Hindus has a spiritual, more than a worldly, significance and is entered upon more for the sake of the progeny, without receiving 'Pindas' from whom no Hindu hopes to attain 'Mukti.' Such is the institution of marriage with the Hindus—full of the holiest significance and forming the basis of the spiritual nature of their life. No one can in any manner or in any degree interfere with the due observances, ceremonies and rites prescribed by the 'Shastras' without demolishing the fundamental Hindu character of the marriage.

Those who seek to pilot the Bill through the Council have a grave responsibility. They do not know the full seriousness of the measure they sponsor—the extent of mischief and harm that it will effect. On their heads will be the responsibility for a

measure which threatens to take away the props that sustained and supported our society for hundreds of thousands of years. Theirs must be the blame for seeking to change the total aspect and mutilate the entity of our religion which has preserved its distinct characteristics from the beginning of the world.

Now it is naturally repugnant to the whole Hindu community that any legislation should be devised under a sanction which is not directly from our sacred Scriptures. And, if therefore, any new interpretation of the "Shastras" were required, it is surely not the Imperial Legislative Council with its preponderance of non-Hindu members which can do so. There are the Sri Sankaracharyas of Sringeri and Puri who are scholars of eminent repute and deep erudition; there are the Baishnavacharyas; Bharat Dharma Mahmandal—the representative secular organ of India—and other well-recognised exponents of Sanatan Dharma and they it is who form the authority to interpret our custom, and our Shastric injunctions. Changes in law should be made at their initiative; never otherwise. Surely there is nothing strange in our desire to take our religious 'vyavasthas,' or rulings not from the Law Member of the Government of India or from its Legislative Assembly—but from our recognised religious 'Gurus' and 'Dharmadhyks'has.' A Roman Catholic will take his rulings and interpretation from the Supreme Pontiff at Rome and not from any Mohamedan or Hindu lawyer, however eminent or however erudite. We wish to have the same consideration to be shown to our most cherished religious traditions and beliefs.

The Week.

The extreme difficulty experienced in obtaining a supply of kerosine oil is the cause of the delay in the publication of this issue of our Journal. Neither for love nor for money could we get even one bottle of this vital fuel throughout Trichinopoly or Srirangam. We could not give even starvation allowance to our Engine with the result that it struck work and we were forced to remain mere helpless onlookers. Despite this unavoidable delay our wishes for a most happy and prosperous New Year for all our subscribers and readers are none the less hearty and cordial.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "The Hindu Message", Srirangam.

Correspondence.

The Non-Brahman Problem.

Intimation has been received that the King has been graciously pleased to appoint the Hon'ble Sir Satyendra Prasanna Sinha K.T., K.C., to be a member of His Majesty's Most Honourable Privy Council.

A Press Note from Hyderabad (Deccan) says:—Until recently it was customary at some Durgahs to engage the services of dancing girls at the annual 'Uruses' held in honour of the Saints buried in the Durgahs. The practice was stopped under the orders of His Exalted Highness' Government. His Exalted Highness has now been graciously pleased to order also the immediate discontinuance of the payment of Mamuls to dancing girls, which used to be paid to them from various Durgahs.

Mr. Ameer Ali writes to the *Times* (November 27) strongly protesting, on behalf of a hundred millions of His Majesty's Musalman subjects, against Archdeacon Hutton's suggestion that Constantinople should, in the Peace settlement, cease to be a Musalman city. He points out that the British Empire is not exclusively a Christian Empire, and that exactly one-fourth of its population is Islamic. He says:—

"In all the stress and struggle, the Musalmans of India and of the other countries under the sway of England have, in spite of the admitted "strain" on their religious sympathies—and in spite of enemy machinations—remained thoroughly steadfast. Tens of thousands of them have fought in Europe, Asia, and Africa for the King and the Empire. Our neighbour, the Ameer of Afghanistan, has built up a strong barrier against enemy intrigues, and kept in hand the excited feelings of the frontier tribes. The Musalman Princes of India and the Malayan chiefs responded to the call of England in a manner the like of which has not been seen before. They all have trusted that England in her hour of triumph will not leave out of account their sentiments, and will stand by them at the settlement. They regard Constantinople as the "City of Islam." The Turks hold it as trustees for the world of Islam. To wrest it from them and to hand it to any other people would indeed be an outrage to their feelings."

I am not much of a political writer in spite of the fact that the Indian atmosphere has become during the last two or three years very thickly surcharged with political storm-clouds. But the non-Brahman problem has assumed a directly political significance and in its frantic endeavours to uproot and destroy the Brahman, cares not even if the non-Brahmans themselves be completely swept away in the cyclone. That such a problem should have arisen at all, in this scientific age of the 20th century (sic), speaks much of the wisdom of the rulers of the country and of their co-adjutors, to wit, the western educated Indian leaders of Indian society. As I have said elsewhere, Indian society, as a direct result of the Godless system of western education, has become grossly disorganised and all the attempts of modern reformers—political reformers especially, who seek to politicise Indian institutions on western lines—seek at a misorganisation of it. The one bugbear seems to be the Brahman, the man of God, he of whom it is said that he is not amenable to law, that he has no law; that he is not governed by kings and that his body cannot be hurt. Interested and ignorant people have misunderstood the Brahman and throw upon him all sorts of slur forgetting that in hurting their heads they are aiming at the loss of their own lives. The Brahman is he who has killed all selfishness and who lives and works to acquire and propagate wisdom and the power of love. Such a man as he is, he is the head of Indian society, nay of all human society. A country that is inhabited by men and women of such ideals, by men and women who are spiritual and moral and good, is it strange to think of that country and that country's leaders as being above and beyond all law? Why should any one govern such a country at all? Why should such a country live at all under a government? What military, what police, are necessary to govern such a people? And yet, the Brahman is not only ridiculed, not only hated and denounced, not only universally abhorred, but his destruction is sought after by those who claim him as their head, as their leader.

I read in a vernacular newspaper the following statement from the pen of an Indian who looms large in the political horizon—an exile at present from the country of his birth. "I need not say that I am no Brahman. I have done during the last 35 years all that can destroy the power and the privilege solely wielded by the Brahman. I have spent a great part of my income in the educational improvement of the non-Brahmans and of the lower classes. I do not shrink from saying that it is completely wrong and false and deceptive to hold that if the Montagu-Chelmsford reforms are brought into force the power and the privilege of the Brahman shall rise once again and that the Brahman shall have opportunities

HINDU MESSAGE

VOL. I.

OCTOBER 1917—APRIL 1918.

Bound in Cloth Price Rs. 3 only.

to exercise plenty of authority over the non-Brahman. The days of Brahman rule in India are gone." Whatever may be the motive of the writer of these lines, however high a position he may hold in the minds of a few of his countrymen, I do not find any necessity for him to put in public print these lines of his gospel of hatred. Later on he proceeds to speak a few words of praise about the Brahmans. What a gross inconsistency!

But it may be contended that the Brahman has fallen from his high pedestal. True, but who else has not fallen? And the Brahman has been deceived. His trustees have proved false to the trust reposed in them and in the ever-downward age of Kali, when Dharma is on its downward path, it has become a matter of vital necessity, a question of life and death, for the Brahman to descend from the high position he occupied in society. But if he has descended, he possesses the capacity to rise again. Non-Brahmans of whatever denomination, you must remember that in spite of your venom the Brahman will not die, will not be swamped out of existence, for he is the custodian of Dharma and when Dharma declines the Lord manifests His supreme energy for the protection of the good, for the destruction of the evil-doers. I recommend a study of the following passages from the Sanskrit books to my readers, both Brahman and non-Brahman.

ब्राह्मणैः क्षत्रवन्धुर्हि द्वारपालो निरूपितः ।

स कथं तद्गृहे द्वाःस्थः समाण्डं भोक्तुमर्हति ॥

Bhagavata I—18—34

भविष्यन्ति युगस्यान्ते क्षत्रिया लोककण्टकाः ।

Mahabharata III—193—33.

अरक्षितारो लुब्धाश्च मानाहंकारदर्पिताः ।

केवलं दण्डरुचयः भविष्यन्ति युगक्षये ॥

Ibid 34.

अन्योन्यं न सहिष्यन्ति युगान्ते पर्युपास्यते ॥

Ibid 44.

कथं विक्रयकाले च सर्वः सर्वस्य वस्त्रम् ।

Ibid 54.

ब्राह्मणाश्च हनिष्यन्ति ब्राह्मणस्वोपभोगिनः ॥

Ibid 58.

दस्युभिः पीडिता राजन्काका इव द्विजोत्तमाः ।

Ibid 62.

शूद्रा धर्मं प्रवक्ष्यन्ति ब्राह्मणाः पर्युपासकाः ॥

Ibid 64.

शूद्राश्च प्रभविष्यन्ति न द्विजा युगक्षये ।

आश्रमेषु महर्षीणां ब्राह्मणावसथेषु च ।

देवस्थानेषु चैलेषु नागानामालयेषु च ॥

Ibid 66.

Trichinopoly,

M. S. NATESON.

Wit and Wisdom.

The following Resolution was passed by a Municipal Corporation:—"That a new jail should be built; that this be done out of the materials of the old one, and that the old jail be used until the new one is completed."

Officer (interrogating a recruit): "Where do you belong to?"

Recruit: "B. Company Sir."

Officer: "I mean, where are you a native of?"

Recruit: "No Native at all, Sir."

Officer: "Where is your home?"

Recruit: "In the 1st Madras Infantry, Sir."

Officer (irritably): "Where is your birthplace?"

Recruit: "Here, Sir" (pointing to the birthmark on his neck.)

Officer (exasperatedly): "Where were you attested?"

Recruit: "Eyesight was attested at Madras, Sir."

Officer (apoplexedly): "Dash it all, man! Where were your enlistment papers signed at?"

Recruit: "At the bottom, Sir."

Patel: "I say! What do you mean by telling others that I am an idiot."

Mehta: "Why, it is n't a secret, is it?"

A French judge visiting England was one day riding in a London tramcar when the conductor approached him for his fare—two pence. Tendering six pence in payment, on receiving the change the judge, who had a warm heart, presented two pence to the conductor, saying:—

"Here, my man, get yourself a glass of beer."

A clergyman, sitting opposite, interposed,

"Excuse me, Sir, but is it wise to encourage drinking? I have not touched a glass of beer for years."

"Poor man!" exclaimed the Judge; "take the other tuppence."

"Did you call at the Zamindar's house?" asked the young doctor's wife.

"Yes" replied the doctor, "and I wish he had sent for me sooner."

"Gracious! Is he so seriously ill?"

"No; just the contrary. I am afraid he will be alright again before I get in half-a-dozen visits."

Magistrate: (to prisoner arrested for assault): "You admit that you pulled your landlord's nose?"

Prisoner: "Yes."

"Don't you know that you had no right to do that?"

"No Sir; if I had no right to pull his nose, why didn't he have it put down in the lease?"

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Vani Vilas Press, Srirangam.

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.]

THURSDAY JANUARY 9, 1919.

[No. 12.]

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs. 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

VOL. III,

A Vision Of India.

ATRI'S ASHRAMA.

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

Here slept the Asram where sage Atri saw
Th' incarnate Lord who came from paradise
To lead to him in love men's hearts and eyes,

The Endless Mercy and eternal Law
That lived on earth a life without a flaw
To show how in this fleeting world of lies
Strong Dharma saves us from sin's swift surprise

And magnet-like our souls doth Godward draw.

He felt the sweet fulfilment of his life
And in a passion deep of love supreme
He placed his all before God's lotus feet
And Anasuya pure, his perfect wife
With rapture saw her true devotion's dream
Wear Gita's heavenly form her love to greet.

The Hindu Message

THURSDAY EVENING 9, JAN., 1919.

The National Congress.

If the recent session of this great and only national institution has proved a memorable and unprecedented success, it is due almost solely to the influence, patriotism, wisdom, and healthy common sense of its universally esteemed and honoured President,—Pandit Madan Mohan Malaviya. A novel feature of this year's programme is the presence of 700 peasants and it was entirely due to the suggestion and efforts made by the Pandit himself. A great deal of nonsense has been spoken by the enemies of Indian progress regarding the so-called "intelligentsia" of India—the educated classes who want to monopolise the power in the state and the emoluments of office and who are engineering this movement with a view to their advancement and not for the purpose of promoting the public welfare. The presence of the 700 peasants and the Hindi addresses made to them by the worthy Pandit-President and others, which they followed with intelligent interest, is the Indian Nation's answer to our calumniators and defectors. A second point of importance is that, in spite of diversities of opinion and the existence of parties in the Congress, the present session has unquestionably demonstrated the fact that the Indian people as a whole insist upon substantial changes in the present system of government and that nothing short of full provincial autonomy will satisfy them. The so-called Moderates are

not content to have the changes, and nothing but the changes, proposed in the Montagu-Chelmsford Report, but wish to go a great deal further. Of course, if the British Ministry and Parliament are so dead to the calls of justice as to refuse to fulfil their duty to God and man, we shall of course take what they offer; but we shall not stop our efforts on our people's behalf till their voice rises to Heaven in one trumpet-peal which will be irresistible and set like magic on the minds and emotions of the British democracy. Meanwhile, it is plain that the people's representatives have, now as ever, proclaimed to the world what they really want and what alone will satisfy them at present. To accept an instalment offered or to be offered when the British Ministry places its contemplated Bill of Indian reform before Parliament does not mean that the Indian people or their leaders are going to rest satisfied with it. So long as this is unquestionable, the worthy Pandit-President is certainly within his rights in stating that "notwithstanding differences in unimportant matters and notwithstanding all that we hear of divisions and parties, there is practical unanimity in the country about the most essential changes and improvements which are needed in the proposals of reform."

A third point of importance is the question which is ever cropping up regarding our fitness for self-government. On this point, too, the worthy and venerable Pandit-President spoke with a weight and distinctness which must be pronounced remarkable. If the principles of autonomy and self-determination are to be applied to Syria and Mesopotamia, said the Pandit, "we the descendants of Hindus

who ruled for four thousand years in this extensive empire and the descendants of Mussalmans who ruled here for several hundred years" should not have "to argue our capacity for even a limited measure of autonomy and self-rule." The truth is that we have for ever to maintain this never-ending, still-beginning, course of argument,—for the simple reason that none are so blind as those who will not see for the reason that their interest lies in blinding themselves to the manifest realities of the situation. For instance, Lord Sydenham, writing in the *Contemporary Review* for November 1918 says of Mr. Montagu and Lord Chelmsford:—"They show that they have very little conception of the part that caste plays in Indian life, and they strangely omit any reference to the extraordinary diversity of languages which equally demands serious heed." But caste in India is based not on self-assertion, but on self-denial, and so is a principle of unity, not of disunion and dissension. Our languages belong mainly to two groups, the Sanskrit in the North and the Dravidian in the South. The men who speak these languages in our towns and villages are all mingled together in the fulfilment of the business of life and find no difficulty whatever in carrying on their transactions. Those who want to know the truth regarding Indian caste and Indian languages have only to visit one of our cities or villages in order to convince themselves that neither form a source of quarrel or conflict. The Indian civilisation is equally the work and the achievement of all castes and of men of all languages. All the Indian languages possess literatures which contain a

common stock of ideas and have been of help in developing a common civilisation. Men of the type of Lord Sydenham can never understand these facts,—for they have no opportunity to observe the life led by our people in their towns and villages and homes. Let them study the works of an English lady like Sister Nivedita; and they will learn the truth from one who came to India not to advance her own aims, but to study the India of the people as it is and the lives which the people daily lead in their homes and in their social groups. We have, also, in these columns frequently pointed out that, as there are conventions even in England with regard to dining and marriage; so we have, in our caste system, something like the Indian equivalent for the social conventions of the West in regard to these matters. As the conventions of the West change in course of time, so caste changes in course of time and adjusts itself to the changing environment. These explanations ought to convince all right-minded people that the question of the fitness of India for self-government is to be settled by other considerations than those mentioned by Lord Sydenham and other champions of the policy of exploitation, and is fully covered by the considerations advanced by the Pandit-President in the extract above given from his great oration. We put on this fourth point of importance. Our enemies want to ruin our cause by stating that India demands self-government as the price of her war services and sacrifices; and that she is unable to find that sentiment of loyalty to the British throne and empire which binds the Dominions and Colonies to the United Kingdom.

The Pandit-President of the Congress disposes of this cruel calumny in the most forcible manner at the very commencement of the address. He says:—"India had many grievances against England when the War broke out but she had not lost faith in the Briton's love of justice and liberty.....India loyally put aside her grievances, buried her differences and her Princes and people readily identified themselves with the cause which England had taken up, because it was the cause of righteousness and liberty. Both our national traditions and our national aspirations pre-disposed us to that attitude.....All classes and communities of our people enthusiastically united in giving an assurance of unswerving loyalty and unflinching support to His Majesty the King-Emperor in the prosecution of the War to a successful end." This extract puts the truth clearly and completely before the thinking world, and it must silence all selfish and unscrupulous detractors who wish to deny freedom to India on the ground that she does not share the sentiment of loyalty to the British throne, constitution and Empire. Our hopes for the future are bound up with the maintenance and development of the Empire. Indians take as much pride in its power and growth as any of the self-governing Dominions and Colonies, and we demand self-government in order to take the place that is our due among the latter so that we, too, may share in its fortunes and glories and in the fulfilment of its future destiny. Let us also not fail to note how the Pandit-President spoke in regard to the proposals that are being matured for constituting a League of Nations to usher forth a new era of peace and

good-will among the communities of the world,—for his words give a timely indication of the spirit that animates the minds and hearts of the Indian people. He said:—"I am sure, my countrymen, that you, who are the inheritors of great spiritual civilisations, most heartily and reverently welcome these proposals and that you will be willing to undergo any sacrifices to give them your cordial supportWe may assure them (the Powers forming the Peace Conference) that thousands of our young men will gladly and gratefully enrol as soldiers of God in any international organisation that may be formed to support the proposed League of Nations." Let those who conspire to attribute to Indians the mercantile spirit which negotiates for freedom in the spirit of bargaining beware that the charge now turns back on them with redoubled force,—for it is they who want to deny us freedom in order that they may continue to make India the dumping-ground for their manufactures and the chosen field for gaining the emoluments and perquisites of high office and bureaucratic employments.

Lastly, as regards the Rowlatt Committee's Report, the Pandit-President rightly denounced those calumniators who "have been misusing the Report to create a wrong impression in the minds of the British public that the people of India are disaffected towards the British Crown." The Pandit continued:—"This is a wicked attempt. One should have thought that with the overwhelming proof of the loyalty of the people of India to the British Crown not even the worst detractors of Indians would make such an attempt at this juncture making a case against the loyalty of the Indian

people." At the same time the Pandit did not fail to state clearly how much he deplored that the young anarchists of Bengal should have been led, under "a movement of perverted religion and equally perverted patriotism" into bringing into existence "any criminal organisation of conspiracy against Government." He also did not fail to warn our enemies as follows:—"Let not the misdeeds of a small number of misguided youths be pitted against the unswerving loyalty of 320 millions of the people of India."

The resolutions passed at the Congress were in full accord with the noble and inspiring lead given to it by its great President. All who wanted to adopt a halting and uninspiring programme failed to gain acceptance, though they did gain a hearing, at the national assembly. The echoes of the great gathering will reverberate all over the land. We are sure that, within a short period, the demand of the united people will be wafted across the oceans and be dinned into the ears of the democracy of Great Britain. Then the British Parliament and Ministry will have their own part to play, and we feel sure that, in that final act of the drama, the utterances of the great Pandit-President and the resolutions of the Congress passed in accordance with his inspiring lead will be of the utmost value in leading to the final denouement and shaping the destiny of the India that is to be.

The Hindu Message will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; for all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be sent to the Manager, "The Hindu Message", Calcutta.

Notes and Comments.

The War has already begun to influence the religious conceptions and beliefs of Western men. The new religion is to be a religion of faith in human nature, not of faith in God; and it is to be based on reason and not on revelation. All metaphysical conceptions are to be discarded, and the search is to be for "a divinely human ideal." The method to be adopted for reaching that ideal is the strict subordination of all individual needs and inclinations to a new moral code which is to aim at the general good.

The statement given above is sure to make the mouths of many of our *novi homines* water, and make them pant breathlessly for the knowledge of the quarter whence the new religion has proceeded to raise the world and make it happy after all. This eager curiosity for what is a new creed or religion of humanity, this eager welcome and satisfaction which is assured for it is due to the fact that the Western education which is given to our young men in Schools and Colleges has made them impatient of all ritual and devotional exercises as mere waste of time and energy, and of all methods of introspective meditation as involving at least a temporary retirement from those worldly occupations and interests which secure gains of various kinds which are pleasing to the human heart.

It is natural that the new religion of faith in human nature should take its rise in France, where, as has been remarked, "patriotism is a religion and a passion," owing to the tremendous need which arose in consequence of the overwhelming onward rush of the brutal forces of German aggression and destruction over the fields and cities and villages. Miss Fiske, to whose article in the October number of *The Nineteenth Century* and after we are indebted for our information regarding the new religious tendencies in Europe explains how natural it is that when "thousands of Frenchmen and thousands of French families were sacrificing their

The Reform Scheme and Social Legislation.

[By S. MAHALINGA AIYAR.]

The introduction of the Hon'ble Mr. V. J. Patel's Hindu Marriage (Validity) Bill in the Imperial Legislative Council furnishes an occasion for examining the prospects of social legislation in the new Councils that may be called into existence by the passing of the Montagu-Chelmsford scheme of reforms. In the discussion in the Council that followed the introduction of the Bill on the 5th September last, the Hon'ble Mr. Surendranath Bannerjee, who, by the way, defined politics as "the science of opportunists"—was of opinion that, if the Hon'ble mover of the Bill wanted the Bill to be passed, the wisest course would be to withdraw it and bring it before the new reformed council. He apparently thinks that with the coming of the reforms, a free and wide opportunity will arise for the passing of many measures of legislation that are dear to the social reformer's heart. The Hon'ble Messrs. Sarma and Sastri were also inclined to agree with Mr. Bannerjee's view. So it becomes a matter of concern to orthodox Hindus to see how the authors of the Reform scheme have dealt with the question of social legislation and its prospects, in the reformed councils.

Referring to the possible effects of the reforms, the authors of the Reform report say in para 152. "An autocratic administration which does not share the religious ideas of the people, obviously finds its sole safe ground in leaving the whole department of traditional social usage severely alone. In such matters as child marriage it is possible that, through excess of caution proper to the regime under which it works, it may be actually perpetuating and stereotyping customs which the better mind of India might be brought, after the necessary period of struggle, to modify. A Government in which Indians themselves participate, invigorated by a closer touch with a more enlightened popular opinion, may be able, with all due caution, to effect with the free assent or acquiescence of the Indians themselves, what

under the present system has to be rigorously set aside." Again, in justifying the procedure prescribed for the legislation of certificated and non-certificated business in the Indian Legislative Council the following passage occurs in para 281 of the Report—"It will, we believe, be found to be not the least advantage of the institutions which we propose, that by allowing questions to be freely discussed, first in a popular assembly and then reviewed by a revising body in which Government is in a position to exert as little influence as it likes, the course of social legislation to which our Indian advisers attach particular importance will be materially promoted."

As the law stands at present measures affecting the religion or religious rites and usages of any class of His Majesty's subjects in India cannot be introduced into the Imperial Legislative Council by any member without the previous sanction of the Governor-General; nor can the local legislature of any province make or take into consideration any law similarly affecting the religion or the religious rites and usages of any class of His Majesty's Indian subjects except with the previous sanction of the Governor-General. Then there is the Queen's Proclamation of 1858, by which the reigning sovereign and his agents, the central and local Governments in India, are bound to observe the strictest neutrality in all matters pertaining to the religious and social usages of the people of India. The disregard of the policy and the pledge that have so far governed the attitude of the Government towards religious and social matters will result in disastrous consequences. Do the authors of the Reform scheme contemplate that under the new regime the old policy will be dropped and the sovereign's pledge forgotten? Will the representatives of the so-called "better mind" of India be freely permitted to tinker with the social and religious institutions of the Hindus and Mahomedans in any way that may suit their new-fangled notions and fluctuating fancies? It is a great pity that the framers of the Report have not devoted greater attention to all the aspects of this matter and made their intentions clearer. As it is,

the position has been made rather perilous. Perhaps Mr. Montagu and the Viceroy have been misled as to the real attitude of the people at large on this question. If they had reminded themselves, and considered the significance, of the tremendous opposition that Mr. Basu's Civil Marriage Bill and Mr. V. S. Sastri's Post-puberty Marriage Bill evoked in the country in recent years, they would have realised that their Indian advisers who "attach particular importance" to social legislation (Report, para 281) form a very small minority who have no sympathy with, and stand apart from the real currents of the religious and social life of the mass of the people, though, as circumstances stand at present, they are able to gain the ear of Government and produce a wholly disproportionate impression as to their strength and representative character.

In the Congress League Scheme of reforms there was the provision of a clause which prohibited the consideration by the Legislative Councils of any measure brought forward by any non-official member, which might specially affect the Hindus or Mahomedans as such, if it was opposed by a three-fourths majority of the Hindu or Mahomedan members of the Council respectively. No such safeguard is provided in the new reform proposals. It is a serious omission which has to be rectified. Ill-advised measures of legislation which may affect the religious and social usages of the people may endanger the peace and tranquillity of the country; and any mistakes that may occur in this sphere will be disastrous and irremediable. Therefore, applying the principles laid down in para 238 of the Report, legislation affecting social and religious matters should be included in the reserved sphere of legislation, so far as the provinces are concerned: that is, it should not be given a place in the list of transferred subjects that are to be made over to the ministers in the provinces. And in the Indian Legislative Council the procedure prescribed for "certificated" business in paras 279 and 280 of the Report should be made applicable to measures of social legislation. It

behoves all orthodox Hindus to press for some such modification of the Reform scheme as has been indicated above. Otherwise, there is great danger of the silent abrogation of a time-honoured pledge and the clean sweeping away of a historic policy, so as to leave the religious and social institutions of the Hindus to the tender mercies of de-Hinduised Hindus.

The Montagu-Chelmsford Reform Scheme—A Constructive Criticism.

(By PRAMATHA NATH ROSE)

III.

Herbert Spencer speaks of a French King who, "wishing to consult some historical work, called to his librarian; 'bring me my liar.'" But though history as ordinarily written contains a deal of falsehood, conscious or unconscious, a far more serious charge against it is, that it mainly records the deeds, or rather misdeeds, of glorified swindlers, brigands, marauders and murderers. One, especially a foreigner, reading the history of pre-British India, would, with fair show of reason, conclude the Government to have been despotism of the worst type. But, paradoxical as the statement may appear, if we are not to be misled by names, I am inclined to think, that the autocracy of the present Indian Government by a nation that professes to be one of the most liberty-loving on the earth is much more pervasive and destructive of real freedom than Moslem Rule during any period of its history. The truth is, that with despotism at the Capital, there prevailed a democratic form of Government where even an Aurangzeb could not think of killing. The basic principle of Self-Government, that of self-determination, was observed to an extent unparalleled by anything India has had under British Rule. The people were, at a rule, left to work out their own salvation in their own way, and as a result, the Mahomedan period was not the period of darkness and misrule, which readers of ordinary history take it to be. It was during that period that those great movements of social, religious and ethical reform took place compared to which

individual lives and welfare to the safety and well-being of their country, it is not surprising that the wider human religion of the future is grounded on a very profound sentiment of patriotism." After this we may be sure that, when the new League of Nations is established and has ensured the peace of Europe for a century or even one-half that period, the future thinker and prophet in France will proceed to found another religion which will be in consonance with the circumstances and feelings of the time. But this is only by the way.

M. Loisy is the author of the new religion of faith in human nature,—a religion which, as Miss Petre assures us, "offers us a highly spiritual and severely exacting ideal." No wonder, for it is in our duty and service to humanity that the new ideal is to lie. In the older religions, too, having a metaphysical basis, this aspect of duty was the most exacting and brought out the spirituality in man and made it exhibit itself in visible external forms. But spirituality itself was something different and concerned the inner development and enlightenment of the individual soul. In M. Loisy's new creed of faith in human nature, all duty is to centre round "the coming of a humanity that shall be one, holy, universal continuous, a true church of the spirit." It is this future humanity that takes the place of God or the perfectly blessed soul all-pervading and illuminating all, and hence spirituality is something to be achieved and realised in the outward world, and hence "severely exacting,"—for every one has to be most concerned with what does not concern him at all, whether now or in any conceivable future.

What is the intellectual basis and rationale of this creed? M. Loisy explains it as follows:—"To humanity, to our country, to our community, to our family, to our ancestors, to our contemporaries, we owe, more truly than we can say, all that we are, and all the spiritual and material goods we enjoy. It is in and by that humanity that we exist and live

and move. To this humanity which, very truly, has created and recreates us, which sustains and recreates us, we owe the service of all we do and all we can do." "She (humanity) is the eternal mother from whom we come, on whom we depend, to whom we belong." "This is the basis of duty, this it always was since men began; this it will remain as long as humanity endures." We see clearly that there is nothing in all this beyond this world, nothing metaphysical, nothing of myth also. Auguste Comte, the French philosopher that was, once gifted the world with a religion of humanity founded on a "positive" basis. Here is another religion of humanity, equally positive,—a religion, however, that is to be ever growing and changing, according to the needs and circumstances of the world.

M. Loisy may be all right in France, or in Europe. But in India, men everywhere will be inclined to question and know from him,—what is man, or humanity? How can man be said to be created by "humanity?" Humanity means, we suppose, human nature consisting of certain qualities and the material substance in which they inhere. The latter cannot create, for it is not intelligent. Among the former, one is intelligence. But if intelligence is only a quality, it is also not intelligent and requires a knower to guide it. If therefore, human nature, before it can act requires a knower to set it to work, evidently it cannot create man. Does *humanity* mean the human community? Then what is meant by the statement that the community creates man? But who creates the community? It is men who form the community; and it is the action of a leader or leaders who produce the communal feeling which is needed for their organisation as a community. So, then, men create the community, also. We are, thus, drawn into a circle, and must therefore regard the new religion as unsatisfactory.

The average European mind, however scientific, cannot rise beyond the theory of sexual selection as the explanation of the evolution of humanity,—whether it takes

the form of Darwin's theory or that of Weismann's or Mendel's. The unsatisfactory nature of these theories has been frequently pointed out, and hence Loisy's new religion of humanity which is based on evolution by sexual selection can never be regarded as satisfactory by the Indian mind. Miss Petre seems to us to suggest that M. Loisy merely indulges in a verbal jugglery when she writes of him as follows:—"He believes religion to be an essential constituent of human life, without which it loses all its highest meaning. Nor is this religion to be any mere form of scientific belief and morals; as faith was an element of all religions that have ever been, so must it be an element of all that are to be." What can the new God or creator—Humanity—do, if one is devoid of this faith and the duty which springs from faith? What is to prevent all from being similarly devoid of faith? In the case of the Aryan system, karma forms a sufficient answer, an answer which is not available to European religion in any form, traditional or modern. M. Loisy's "effort to attain a new human synthesis" fails, therefore, quite as much as any of those which have preceded it in Europe.

M. Loisy's work, in its negative and critical portion, is as effective as his constructive analysis of religion is ineffective and unphilosophical. He says:—"Christianity offers no other proof than her affirmation of things in themselves undemonstrable, such as the revelation of God in the Jewish religion and the writings of the Old Testament: the Divine Mission and resurrection of Jesus or the manifestation of God in history; the permanent action of the Holy Spirit or the manifestation of God in the Church." "Once these postulates were seriously disturbed by the philosophical or historical criticism, which resulted from the general direction of the modern thought and life, the crisis of religious belief began. If there is any one fact attested it is that the simple explanation which religions have devaloured to give of the world and of life never withstood examination."—Similarly, M. Loisy says of the ethics of Christianity

as a system:—"If those laws set themselves forth as perfectable systems, of social organisation and human discipline, it would only be necessary to amend them when some defect was observed. But as they also claim a character of finality, each new ideal denounces its predecessor as an offspring of barbarism and vice."

Hinduism—the pure religion of the Vedanta—is not a historical religion founded by a person, divine or other. Our cosmogonies can all be defended at least on the basis of analogies established in human experience,—even if we discard the personages who are connected with them as mythical. As for the traditions contained in the Puranas, they only furnish the basis of the popular side of Hinduism. From the philosophical aspect, the Puranas are only *Upa-brinhanas* of the Vedas,—and so are aids to a comprehension of their true import. Even if modern criticism shows them to be mixed up with mythical elements, the fundamentals of Hinduism as contained in the Veda and the Vedanta and elucidated by the Itihasas and Puranas will always remain established as on an impregnable rock on which the waves of human emotion and opposition will dash themselves in vain.

M. Loisy's work, especially in its critical aspect, seems to be a valuable one, and it is to be hoped that some enterprising English firm will soon bring out a translation of it into English and render it accessible to Indian students of religion. On its constructive side, no Hindu can object to any rational system of ethics; and we have seen that M. Loisy's speculations on humanity and a system of human faith will only provoke surprise and astonishment as mere solemn ineptitudes which can have little influence on the substance of a Hindu's faith in this life or on the destiny which awaits him in the future.

HINDU MESSAGE

VOL. I

OCTOBER 1917—APRIL 1918.

Bound in Cloth Price Rs. 3 only.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being
delivered at the Students' Sanatana
Dharma Sabha, Trichinopoly.)

ADHYAYA II.

(continued.)

मात्रास्पर्शास्तु कौन्तेय क्षीतोष्णसुखदुःखदाः ।
अतश्चापाविनोऽनिराशास्तितिक्षस्व भारत ॥ १४ ॥

The 'contacts of the senses with the outer world O son of Kunti, give us the sensations of pain and pleasure through cold and heat etc., but their nature is one of ceaseless flux and they are hence impermanent. Endure them with fortitude, O Bharata.

NOTES:

1. This is an answer to Arjuna's implied question as to why even in the case of one who knows that the soul is beyond birth and death there is the feeling of the *Dvandvas* (dualities) of life like heat and cold, pain and pleasure, etc. The Lord replies that these are ever-changing and impermanent and will cease to overthrow our self-poised equilibrium when we bear them with fortitude.

2. The impermanent and the permanent can never be really connected with each other. Hence the impermanent sense-contacts can never affect the soul. Nilakanta says tersely and well: *प्रत्यक्षमिदं त्वत्तु नो वास्तव-संशययोगात्*. The reason why the soul feels pain or pleasure is its illusion of identity with a particular condition of mind or body. That is the reason why the pains and pleasures of the waking world are not carried into the dream-world as they would be if they were of the stuff of our being.

3. Madhusoodana says well that the doubt of Arjuna dispelled by this verse is as follows. Verse 13 showed that the soul is eternal. But the soul must be different in each body because the pleasures and pain of men differ. Each soul must have its own separate pains and pleasures though it is eternal. Hence the death of Bhishma and others will cause pain to me though I am eternal. If this were not the case, and each man's pleasures and

pains were not peculiar to himself there would be confusion of joys and griefs (*सुखदुःखादिसंकर*). The answer is that the contacts of the senses with the world give rise to sensations of heat and cold and pain and pleasure in the mind and that these sensations are not of the nature of the soul. Why so? Because the soul is eternal and the sensations are ephemeral. There cannot be a relation of *धर्मि* and *धर्म* among them because *Dharma* and *Dharma* are one. न हि नित्यस्यानित्यधर्माधर्मस्य संभवति, धर्मधर्मि-गोरमेवास्त्वन्ध्यान्तरानुपपत्तेः । Also, the separateness of the soul and the sense-contacts is clear from the fact that the subject and the object cannot be identical. साध्यस्य साधि-धर्मत्वानुपपत्तेः ।

4. Sri Sankaracharya points out another aspect of variability in sense contacts besides their transience. Heat gives us pleasure in winter but pain in summer. The touch of ice gives pleasure in summer but pain in winter.

5. Heat and cold are mentioned as typical and illustrative of all pains and pleasures classified as *आध्यात्मिक*, *आधिभौतिक*, and *आधिदैविक*.

6. Thus the more we realise our oneness with the Permanent and Eternal Self the less are we affected by the ephemeral flux of life and its ever-born and ever-dying pains and pleasures. Hence Arjuna is told not to grieve for the pain caused by his apprehended separation from his kinsmen by the cruel hand of death in battle.

7. Thus the psychological analysis of sensuous pleasure and pain leads us straight to the truth of things. In sleep pain and pleasure disappear. The thing that causes pain or pleasure in the waking world disappears and makes soon for mind-born pains and pleasures of the dreamland. The beggar of the waking world may be an emperor in dreams. The same object may give pain or pleasure. Fire in our house or friend's house causes pain, in a stranger's house indifference, and in an enemy's house pleasure. The sole cause is *अविज्ञान* by which the soul identifies itself with the mind which is the seat of pain and pleasure.

8. Sri Madhwaacharya makes the verse yield a new richness of meaning by taking the first half of the stanza to have a note of interrogation. Do the sense-contacts alone cause pain or pleasure? No. They are impermanent. *Abhimana* is the important cause. It can be given up while sense-contacts cannot be.

7. Some commentators interpret *मात्रा* as meaning the sense. Others interpret it as sound etc. The main idea is the same in any view.

(To be continued.)

Olla Podrida.

At Poona a great battle was fought over Patel's bill. The combatants fought first in a public hall and then at Mr. Tilak's house. Each side made the meeting convened by the other side a ridiculous failure. The pro-Patels ignore all these exhibitions of resolute opposition and claim that the country is for the bill. Calcutta mustered strong against the bill. It is to be hoped that the country will express itself in no uncertain voice against the bill. The pro-Patels seek to impress the Government by demonstrations and declamations. The anti-Patels have hence to follow suit. But that is the way of the modern world.

Professor Arthur Keith has written strongly about "the national garden of manhood." This is just the conception which was implied in the idea of *Dharma* and which is now becoming increasingly conspicuous by its absence.

The *Servant of India* has waxed wrath at the opposition to Mr. Patel's Bill and made the opposition a handle to cry down the political movement. But these are days when servants are masters. So we have no right to complain.

The great sensation of the day is the British Election. A turn of the Kaleidoscope of British political life brings about strange results. Lloyd George is now riding at the head of a motley crowd.

Do they follow him or do they drive him forward? Who knows? Many a leader in the world is merely the foam on the top of a wave which bears it onward though it seems to ride on the crest of the wave. Mr. Asquith is out of Parliament leaving Asquithians inside it disconsolate and leaderless. Labour has been a mountain in labour and has brought forth a mouse. Henderson, Macdonald, and others are left to survey the Houses of Parliament from a safe distance. Let us wait and see what the new Parliament is going to do.

In India the Congress has sat and dispersed. The chief fact about it is that the extremists of today become the moderate rates of tomorrow. But what about the extremists of tomorrow now applauded and adored? We shall wait and see.

The ladies have won all along the line in the world. The 21st century will record as the world-war not the German war but the war of the sexes. In India full franchise was granted to women by the Indian National Congress.

The Conference season has come and gone. Delhi has survived the deluge. One sensible resolution passed at the Hindu Conference was that the Germans should restore to India the valuable Sanscrit manuscripts taken (some people will call the action by another name) from India by them. We hope that when the Germans disgorge their ill gotten gains this will be attended to.

But why have nations this mania of taking the world's best things and putting them into their own capitals. Racial psychology is a subject to be investigated hereafter. So we shall not hazard opinions now about this intricate matter.

There are three announcements to be noted in connection with the New Year. A child was mauled at the Madras Zoo by a lion. At the Madras Park Fair a child was crushed to death in a stampede following an involuntary illumination. A large scale. By the bye why was not the light

those we have had since the commencement of British Rule pale into insignificance. It was also during that period, that the people developed their vernacular literatures which still continue to delight, instruct and enlighten them, and which, so far as the multitude is concerned, have not been superseded as yet.

Another paradox. The autocracy of British rule is due, at least partially, to the British desire to "civilize" or Westernize our people. They must be educated, medicated, hygiened and what not in the British way and under British control. They are such savages that they can not be trusted with fire-arms, except under the strictest control, lest they should turn them against one another. They cannot be trusted to dispense justice among themselves, construct their roads and public edifices, measure their lands, or even manage their village chowkidars, except under British supervision. No wonder, that treated systematically as children they are becoming as helpless, timid and devoid of initiative as children. As is well observed by Major Evan Bell: "The natives of India, of every caste and creed, are men of like powers and passions with ourselves; and in obedience to universal law—as true in social science as in physiology—the healthy development of their civilization cannot proceed without space and range for the exercise of all their faculties. Too much constraint, too much assistance, however benevolently intended, will but distort the phenomena of progress, disturb its steady course, and drive the stream into dangerous channel."

The economic result of the "civilizing" or Westernizing process has, as I have shown elsewhere* been as disastrous as the moral. The Westernizing is not done in an unselfish way. It tends to fill the pockets of the "civilizers" and swell the economic drain from the country and thus contribute to its impoverishment. So many Indians Westernized means so many objects of foreign exploitation, commercial and otherwise.

I do not think I am exaggerating when I say that there is not the shadow of a chance of real Self government in India until this

* "Survival of Hindu Civilization, part I, The impoverishment of India and its Remedy."

"civilizing" idea is abandoned. The idea of "civilising" our people under compulsion, though generally indirect, by a nation as alien in culture, ideals, institutions, customs and practices as the British, is so preposterous, that the wonder is it should have been entertained so long and should have found so many advocates even among my own countrymen!

The first step towards Self-government should be the restoration of the democratic form of village Self-government which obtained in India in pre British times, and which left the people to manage their education, sanitation, public works, and village police, and administer justice among themselves to a large extent, in their own way.

Another primary aim of Indian political reform should be the amelioration of the material condition of the people. The principal way in which it could be effected is by economy and retrenchment, by the adaptation of the machinery of administration to the means of the people with a view to the lightening of their load of taxation.

The objections which I have urged here and in my previous pamphlets* against the Montagu-Chelmsford scheme may be thus briefly summed up:—

1. Instead of bettering the economic condition of the people, the scheme is likely to make it far worse.

2. Instead of strengthening the bonds of Indian nation-hood, it is calculated to add to the strength of the forces which during the last half century have been operating to weaken them.

3. It introduces the form of Western Democracy without its substance, its evils (with the additional one of communal representation) without the good which compensates for them.

4. It makes self-government dependent upon developments and contingencies in the future, and upon the results of training and of examinations in which the teachers and examiners cannot be reasonably expected to be altogether free from their bias in favour of Western culture and Western institutions, and from the bias of self-interest and of patriotism.

* "The Economic Aspect of the Montagu-Chelmsford Reform Scheme," and "The Montagu-Chelmsford Reform Scheme, and Indian Nation-hood."

If the principles I have been contending for be admitted, it would not be at all difficult to formulate a scheme of political reform much less complicated, much more conducive to the good of the people, much better suited to Indian conditions, and much less contingent upon future developments than the one we have been considering. By way of suggestion, I reproduce (with some additions and alterations) the bare outlines of one for the first stage of self-government which I gave a year ago in an open letter to His Excellency the Viceroy and Governor-General of India entitled "Give the people back their own."

1. Every large village, or a group of two or more villages, when they are small, should have its Council elected by the adult male villagers assembled at public meeting.

2. Each sub division is to be divided into a number of circles, and there should be a council at the headquarters of the circle consisting of representatives elected by the village councils within it (not necessarily from among themselves) who should meet periodically to discuss and adopt measures for the common wants of the entire circle.

3. The District Board would consist of representatives elected by the circle councils and the Municipalities within the district (not necessarily from among themselves).

4. The Presidents of the village and
 circle councils and of the Municipalities and
 District Boards should, in every case, be
 elected.

5. Each District Board would have the right to send a representative to the Provincial Council, and each such Council to send a certain number of representatives to the Imperial Council.

16. There should be no sectional representation—no electorates for the representation of the different sections of the community, on the village or higher councils, except in the case of the Provincial and Imperial Legislative Councils in regard to commercial and industrial interests.

7. Sanitation and Education other than higher scientific education and technical education based upon it are to be placed under the entire control of the District, Circle and Village Councils.

8. There should be Boards of Examiners appointed by Government who would institute and supervise competitive examination.

tions for the recruitment of the various departments of the State.

69. (a) There should either be simultaneous examination for the recruitment of the higher grades of all the services (the Civil Service, the Police &c. &c.), in England and in India, or, if that be not practicable a scheme be prepared for their Indianisation to the extent of at least sixty per cent within two or three decades.

b The pay and pension of these grades should be fixed according to the economic conditions obtaining in India and not, as at present, in England.

10. The proceeding of the different bodies from the District Board downward are to be conducted, and their records are to be kept in the vernaculars.

11. The village Police is to be entirely under the orders and supervision of the village Council.

12. In regard to petty civil and criminal cases resort to the village council should be compulsory and not voluntary.

13. No lawyers of any description should be permitted to practise in the village courts.

14. The District Board would supervise the work of the circle of the village councils. Besides, there should be a State Department of Local Self-government in every province with an officer at its head who is to be chosen by the elected members of the Provincial Council. He is to supervise the working of the District Boards and of the Circle and Village Councils, advise them when necessary, and have their accounts audited by auditors under him.

15. A moiety of the cesses realized from villages should be given to the village councils and a moiety to the district and circle councils. Besides, some such funds of revenue realized from the district and circle and stamp revenue should be set apart for the expenditure of the district boards and circle councils.

Our Social Problem and the Bhagavad Gita By K. S. Baniwala, Esq. B.A., B.L.

Price per copy **Kshs. 4 only.**

For Captain R. H. Galt only

bonfire accepted as a portion of the fireworks? It was also a firework? But men have no reason. They object to big fires and love small fires. A Roman Catholic First Grade College is to be established at Madras.

I have the pleasure of wishing my readers a Happy New Year and I hope that the New Year will be quite as funny as the last year.

SCRUTATOR.

Gleanings.

The Inter-Caste Marriage Bill.

Only the grossly perverse mind can decry the numerous public meetings that are being held in all parts of the country to protest against Mr. Patel's Bill as being machine-made. The Hindu community has been deeply stirred. To the supporters of the Bill, we ask, how many or how few individuals will be benefited by the Bill if it is to become an Act? What proportion do they bear to the whole Hindu community? If the number is infinitesimal, well, where was the necessity of throwing Hindu society into the vortex of another agitation? Again, have not the individuals who are said to suffer due to there being no inter-caste marriage law, a cure for their sufferings in the shape of the Civil Marriage Act? The proposed Bill, we are told, is only a permissive Bill. But where is the guarantee that it will not prove to be the thin end of the edge? Where is the guarantee that it will not be the prelude to another member "springing on the country a Bill to sanction bigamy, another to legalise divorce—a third to countenance marriage for limited periods, a fourth to authorise marriages between first cousins?" Rightly did also the Maharaja Bahadur of Darbhanga observe at the protest meeting held in Calcutta that "marriage for the Hindus has a spiritual more than a worldly significance." And that the passing of the Bill will "desecrate Hindu marriage and roll it down from the high pedestal it now occupies to the level of the commonplace."

The Hindu Patriot.

The All-India Sanatan Dharma Conference of Sri Dharm Dharma Mahamandal,

Benares was this year celebrated in Delhi along with the Anniversary of its provincial organisation—the Indraprasth Dharma Mandal on the 27th, 28th and 29th December, 1918, under the esteemed Presidentship of the Hon. Mr. K. V. Rangaswami Ayyangar, member of the Imperial Legislative Council. The Conference had its own spacious pandal in Queen's Garden and was a complete representative gathering of the orthodox Hindus who joined it from all parts of the country. The resolution opposing Mr. Patel's Bill was one of the most important one. It was carried and passed unanimously by an audience of more than 6000 persons. Eminent persons like the Hon'ble Lala Sukbir Singh, Sri Ram Dayanand, Pandit Dindayal Sharma, Lala Murari Lal of the Punjab Mandal, Brahmachari Seetal Prasad of Surat, Dr. Paras Ram, Pandit Deo Ratan Sharma, Secretary of the All India Hindu Sabha, Pandit Girdhar Sharma of Jaipur, Thakur Bir Singh, A. D. C. to the Maharaja of Kashmir and many other eminent leaders delivered their speeches in opposition of the Bill.

Correspondence.

Mr. Patel's Bill and Political reform.

Sir,
You have rightly and freely opened your invaluable columns to discussing this important question of intercaste marriage among the Hindus. Several have written supporting the Bill in question while many others opposing it in all dailies and periodicals. Who are those that support it? There are three classes of them, misguided political reformers, prejudiced non-Brahmins and the so-called social reformers. We will deal here with the first class of persons and show their mistake in believing that caste system stands in the way of political progress of the country.

In discussing Indian Reforms in the House of Lords, the Earl of Donoughmore said: "Caste certainly bars association for eating together, drinking together, marrying together. It is a social bar but it is not a business bar. There is nothing to prevent various castes associating for the purpose of business or politics." Commenting on Dr. P. C. Ray's address at the All India Social Conference held last at Calcutta, the *Amrita Bazaar Patrika* rightly observed: Hindu caste is not really such a rigid and inflexible thing as superficial students and ignorant foreigners usually take it to be. . . . We want political equality and not social communion. We wonder if the leaders of the school of social reform which Dr. Ray represents would admit their own domestic servants to perfect equality with them in their social relations. . . . Social communion and political rights stand upon different platforms; and no one who had a clear conception of what right in law and constitution is, would confuse them.

New Year's Greetings.

By T. K. SATAKOPACHARYA.

[A prose-poem sketch of the text of a reverie constituting the wake-up thoughts of a wanderer's vision.]

Peace! O thou sweet souled star gleaming on-high in moro's grey, serene!
Well may self-gathered Muse mine, of prophet-mind; rejoice on birth, thine!
And well may world's people, with gaze, expectant, at Life's Elixir held aloft,
Rise in rapturous joy, radiant with hopes ahead, afar; o'er thy sun-like face!
Earth's eminent architects engrossed in rearing the Temple, magnificent, for Peace, divine!
Skilled veterans, O ye! Quench the ghastly war flame, as stranger to meroy, spreading.
Duty thine, immortal it's inaugurating era, unique, of world-wide, self-less good;
All else run counter God's eternal purpose animating nations, small and great.
Arduous efforts of races and classes, abroad, individualistic or communal though, avail but little
If laggard body lame beneath Soul, with life and love, all be flung for Gold;
So, set to work, Men-gods O! guided by the lovely Light of Heaven's Grace,
For Parliament represented well of heaving Humanity, whole, out of a federative world.
Centuries may pass in scores maturing into ages, long, of features clear;
Broad-based ideals, many, may through the arena of Time weaving woof of, and-less plan;
To whom but Thee, can mortals, we, God ours! fly escaping grasp of secular ill?
In Thee, our faith, hope, love repose for enthroning Soul-strength o'er brute-force.
Exultant India, Imperial, ever-known, to plenitude of Peace, perennial, transcendent of mortal vision.
Courts fellow-ship with freedom-loving brethren, western, theirs, in fraternal bonds of chivalric grace,
In victory of peace as in war, proud of gloried past, yearning for future, felicitous.
May the year dawning a fresh herald future, fair, with long life of joyous sunshine, full, for thee and thine!

what Dr. Ray has done and by implication encourages or enable the Anglo Indian press to trot this out as an argument against the establishment of responsible governments in the country.

Again we are glad to note that the Bill was attacked even in the Council by the Hon. Pandit Madhan Mohan Malaviya, Hon. Mr. K. V. Rangaswami Ayyangar, Hon. Mr. Sanku and others. Further the world-wide famous leader Mr. Bal Gangadhar Tilak's paper 'Kesari' is continuously opposing the Bill and rightly defends the Hindu cause, though the 'Servant of India' feels sorry for the same. No one can deny the fact that these eminent leaders and unflinching patriots have sacrificed their whole lives at the altar of their Motherland, to get political regeneration for her. When once they have opposed, it is really a matter of great surprise why misconception still prevails in some quarters and the Bill is supported on the ground of political unity of the country.

Further in the West, which is said to be civilised and politically advanced such a system of caste prevails. A European writer, speaking of societies in England, says "Everywhere in England we find first, second and third class. They stand wide apart, farther in England than in any country in the world. Nowhere is there such pride of rank and riches, such exclusion, such inhumanity. The noble and the wealthy—those we call the gentry—may be kind, gracious, affable and condescending; but the affability and condescension are in themselves the assertion of a rigid caste distinction. The members of the different social ranks cannot sit together, eat together, be educated together, nor even confess themselves miserable sinners together. The children of the three social grades seldom intermingle. . . . The lady who marries even a man of genius born in a lower rank than her seldom recovers her social position."

In concluding, the object of this short note is that it is a base lie to say and think that caste retards in any way the political advancement of the nation. India is essentially a democratic country with its caste system. The glorious social system that has saved us from foreign onslaughts and made us preserve our distinctive individuality should not be lost. If intercaste marriages are facilitated, our culture and civilisation would tend to vanish and then we cannot speak of "India," as a separate cultural entity.

V. R. RAMACHANDRA DIKSHITAR.

Several years ago, at the funeral of a well-known official much respected by his staff, it was remarked that an unexpectedly large number of them attended. On one of them being asked for an explanation, he said: "We wouldn't have missed it on any account; we want to be sure that he is buried."

The conjugal dispute was long and furious. Mr. Black said: "Yes, yes, you were not so good as I was." Mr. Black said: "Reck, pooh! It was not so!" In the end came tears. Then Mr. Black said: "I was reading one of your old letters, James, only to-day," she sobbed, "and you said in it that you would rather live in another torment with me than in bliss by yourself." "Will," granted Black, "I got my wish."

Wit and Wisdom.

Debt is 'a curious thing, the more we contract it the more it furiously expands and counter-acts.

Your concubine will prove a veritable porcupine in your poverty for it is her lot to be a harlot for ever preferring hard cash to her soft flesh.

He who has the largest "means" will be the "meanest" man, for how pensive he looks in his expensive occasions.

A good-looking glass portrays our outward fashions and a good-looking lass betrays our inward passions.

Matrimony has of late become a matter of money and rightly so for love is a dear affair.

Wedlock is a padlock and bridal is a bridle and they are indeed high men who bear the pangs and bonds of Hymen.

The very alphabet teaches politeness and humility for "I" must come only after "E" (ye) and "U" must come before "V" (we)!

Any person envious of me is my Enemy! He is your enemy who would not admire your good quality but add mire to your name.

A sincere man is such because he is a sin seer.

Patience is so called because it will pay one when he shuns nothing in haste.

Anger may make you stronger for the moment but the longer you keep it the more langour you are subject to afterwards.

That man is truly "GREAT" who has these qualities:—Godliness, Reverence for elders, Earnestness in all undertakings, Affability towards equals, and Tolerance towards inferiors; Grey hair alone is not the test of the greatest man.

Echoes of Ancient India.

The world is the shadow of the soul,

Truth when witty is the wittiest of all things.

He is the greatest teacher in whose mind the distinction between the teacher and the taught has no place. For in the plane of absolute truth the teacher and the taught are both one and the same.

The best offering a disciple can give to his Guru is a mind purified by the four sadhanas.

Every mystery is the germ of a duty. Every duty has its motive in a mystery.

A little management may often evade resistance, which a vast force might vainly strive to overcome.

Nothing is further than Earth from Heaven: nothing is nearer than Heaven to Earth.

The great misfortune of the present age is, that one can't stand on one's feet, without calling to mind that one is not standing on one's head.

As a lamp does not burn without oil, so a man cannot live without God.

If a man sees a pleader he naturally thinks of cases and causes; similarly, on seeing a pious devotee, the man remembers his God and the hereafter.

Printed and Published by T. K. Balasubrahmanyam
Aiyer B. A. at the Sri Vani Press, Srirangam.



The Right Honourable
SIR SATYENDRA PRASANNA SINHA Kt., K. C., P. C.,
Under-Secretary of State for India.

THE
"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

Vol. 3.] THURSDAY JANUARY 16, 1919. [No. 13

The Hindu Message stands for

- (1) The Maintenance of British 'supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

VOL. III

A Vision Of India.

SABARI'S ASHRAMA.

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

Sabari's Asram shone here 'midst the light.
A huntress born she hurled her shafts of fire

At hung'ring passion and at brutal ire
And nescience dark which blinds the inner sight

And thirst for gold and pride and hatred's night

Which bar the soul's glad soaring higher
and higher

And thus she killed her inner foes entire
By Love's shafts from Devotion's bow of might.

Then Shone Sri Rama's gracious wandering feet

Like sun and moon in her hut's paradise
Which her faith's incense filled with sweet perfume

She decked Him with her blossomed song
flowers aw

And wreath of lotus glances from her eyes
And lit the lamps of love which hearts illumine

The Hindu Message

THURSDAY EVENING 16 JAN., 1919.

On the Eve of the Peace Congress.

It is stated that the representatives of the nations have begun to assemble in Paris to settle the affairs of the world's nations. Everywhere expectations are running high, and it is believed that all peoples are to be enabled to make a fresh start. If this belief is strongly entertained it is due to the impression created by the speeches delivered by President Wilson both in America, and in various European Capitals since his arrival in that Continent. We believe, however, that he has now begun to moderate his expectations. For, speaking in the Italian Parliament on the 3rd January, he said:—"We could not stand in the shadow of this war without knowing that there were things awaiting us more difficult than those we had undertaken, because while it was easy to speak of rights and justice, it was sometimes difficult to work them out in practice." The difficulty is the world-old one,—that those who enjoy privilege and power will not be willing to part with them, so long as they can enjoy the sweets of tyrannical overlordship. Dr. Wilson said:—"Our task at Paris is to organise the friendship of the world." What Dr. Wilson means is the friendship of the peoples of the world,—for the old emperors and monarchical rulers have mostly disappeared. "These Empires," said Dr. Wilson, "held different peoples reluctantly under the coercion of force

and the guidance of intrigue." Henceforth the peoples of the world at large, and of Europe in particular, are to be held together by "sympathy and friendship,"—not "by the coercive force of the military power." Dr. Wilson assures us that these sentiments and aspirations are not confined to him, but "he had found in the atmosphere of the nations he had visited a desire to do justice and establish friendliness and make peace rest on right." If this statement correctly represents the actual mind of society and government in the Allied countries of Western Europe, the United League of Nations which he has proposed as the means of preserving peace in the world in future and of regulating the relations between people by the principles of justice and right ought soon to become a *fait accompli*, and we can easily understand what is implied in Dr. Wilson's statement that "we stand at the opening of a new age in which statesmanship will lift mankind to new levels of endeavour and achievement."

In the November number of the *Fortnightly Review*, Mr. Sidney Brooks, writing on "what the War has done for America" made what now seems a prophetic statement when he said that "she (America) has risen to a height of moral leadership and authority, such as no nation has ever attained to." Dr. Wilson's notable utterances before and after his journey to Europe doubtless justify this opinion. There is no doubt that it is perfectly true that much difficulty will be experienced in "working out in practice" the noble sentiments and glowing aspirations he has expressed. But Dr. Wilson has at his back the entire democracy of the world. He spoke of the war as a

"people's war", and that means that the American democracy took up arms to enforce the principles of justice and fair dealing in the future relations of world's peoples. The writer in the *Fortnightly Review* already mentioned says of America:—"In no land is a leader who appeals to what is best and least material and self-sacrificing in human nature more certain of a national response." Surely then Dr. Wilson ought to be able to guide the coming negotiations in such a manner as to be able to remove the "difficulty" which he has spoken of in doing justice and right and satisfying the claims to self-determination of the communities, large or small, which have hitherto been "held reluctantly under the coercion of force and the guidance of intrigue."

At the same time, we cannot disguise from ourselves the fact that there are men everywhere—self-styled leaders—whose sole mission in life is to glorify and enrich themselves by preventing the triumph of the principles of justice and right in the dealings of the world's communities with each other. It is such men who suggest or lead various aggressive movements in the world, sow discord between its communities, and pave the way to strife and to the conquest or subjection which inevitably springs from strife. Such men will muster strong in the Conference, and it is their mischievous voices and influences that will have to be withstood and overpowered by Dr. Wilson and those who support him in the establishment of his ideal of "friendship" among the world's communities.

Dr. Wilson spoke at Rome of the "different peoples reluctantly held under the coercion" of the great

Empires which have now fallen to pieces in Europe. This is true of the Russian, Turkish, Austrian, and German Empires,—of one and all of them. We suppose the first task of the conference will be to liberate these people from the tyrannous yoke of the foreigners who have long held them under subjection. Poland, Hungary, Bohemia, Croatia, Finland, Jugo-Slavia, Czecho-Slovakia, &c., will all put forth their just claims to self-determination. France and Belgium will have to be restored and to receive full reparation from Germany. *Italia Irredenta* may be restored to Italy. But, as we have already said, Italy has no claims which can be placed on the same level as those of France or Belgium. Nor can we grant President Wilson's statement that "the people of Italy had entered the war for the same exalted principles of right and justice that moved his own people." Still, she has claims as a nation which will surely enlist on her behalf the enlightened sympathies of most of the assembled delegates. Then the Balkan problem will have to be faced, and it is hoped that, while the various small peoples will be fully heard and satisfied, Turkey will not be driven "bag and baggage" from the place which she has so long occupied in Europe. Surely Turkey has done a great wrong to the cause of civilisation in allying herself with the Central Powers in the Great War. But West Europe failed to interpose when Greece and the Balkan states made a war of aggression against Turkey, and we think that, but for that untoward event, she would not have placed herself in the wrong and ruined herself as she has done.

Then comes the case of the peoples

literal and not merely figurative sense the mother and (as a form of Her) the object of worship, that is God appearing as India.....By India is not meant a particular stretch of the earth's surface peopled by men of varying worth and lack of it. Why should any one worship these except in the belief, that it and they are a grand display of the Power of God to whom alone all worship is due and who alone can be the inspiring principle of any effort towards national or racial regeneration and advancement." To talk of Indian patriotism while brushing aside contemptuously India's social and cultural life is a meaningless mummery. The inter-relations of racial culture and racial soul are thus admirably stated by Sir John Woodroffe. "What is called racial culture is, again, an expression of the Racial Soul enshrining Spirit, as such Soul displays itself in all those forms of thought (Jnana sakti), will (Ichha sakti), and action (Kriya sakti) which are called Religion, Philosophy, Art, Literature, and the Institutions of social life."

When races realise their diverseness along with their fraternity then will begin the steady and united forward march of humanity. Assimilation of the one to the other is as difficult and dangerous to both as is conquest of the one by the other. Dilution and unhappiness mark the process and decay and destruction mark the conclusion. In modern India the process going on is one of acute cultural conflict. The conflict is not the less keen though every aspect of it is not visible on the surface. It is like a deep undercurrent which determines the sweep and the direction of the waters though what catches the eyes are the

dancing wavelets, the froth and the foam, and the flowers floating on the agitated waters. We shall deal here with the general nature of the conflict and then with the special elements of the conflict, the elements of danger, and the elements of triumph and finally conclude this brief review by a few general words as to how our cultural life should be jealously guarded and preserved and transmitted to posterity as the best and brightest of God's creations for the greater happiness of men and the greater glory of God.

There was a time when Asia by a succession of vast onslaughts "shook and hardened Europe to new life." But later on the conquest of the sea and the use of explosives led to the conquest of different parts of the world by Europe. There has been added "to the naked assault of the sword, economic invasions and struggles and more subtle cultural conflicts." What we see on the surface is merely the pomp and glitter of the new life, the ever-shifting bases and manifestations of life in response to new demands and new needs and new aspirations. But below the surface there is a clash of ideals and everything depends upon the aggressive and defensive vitality of our culture and our loyalty to it if we are to keep our racial soul unsubdued. Sir John Woodroffe points out that one reason of the attempted cultural domination of the East by the West is to minimise the coloured peril by making it ineffectual and impotent by the masculation and conquest and annihilation of the culture of the East. This general aspect of the cultural conflict is thus summed up by Sir John Woodroffe. "The coloured peril and

the world-peace will, it is thought, be more vastly diminished if the East is Westernised than if it retains its secular ideals and practices alien to the life of Europe. The cultural attack by Europe on the East is, in short, an effort to save its own psychic possessions by the assimilation of that which opposes them, and (let me at once say it) this is for Europe, in this era of conflict, right, if done in sincerity and with truth, for each must defend his own. Similarly India's Dharma is to stand by Her cultural inheritance and to repel all attacks upon it. Were the English to absorb the Indian civilisation which the spread of the English language, ideas, and customs threaten, its people would not be monsters on that account. The act would only show that those of this country are fit to be eaten. It is for them to say whether they shall be so or not."

Notes and Comments.

The *Desabhaktan* is an ably-conducted Tamil daily paper in Madras. We are happy to be able to say that we are in general agreement with its policy and principles in most matters. Hence we wish to explain certain views of ours in regard to which the paper takes us to task in its issue of January 3rd last. First, it says that there is some criticism or other of Mrs. Besant in almost every issue of our paper. We admit we have frequently criticised her policy and principles. We cannot help doing so. For, her attitude to Hindu religious and social ideals and her influence over certain Hindus render it inevitable that we who differ from her should expose her errors. We, as Hindus, are also opposed to her creed of theosophy, and we think she is misleading her Hindu followers by attempting to identify her occultism with Hinduism. This also enforces on us the necessity of

criticising her views.—*Secondly*, the *Desabhaktan* says that, even if we differ from her in religion and ethics, we ought not to attack her politics, and that we are wrong in thinking that we do not owe to her our present political advance. In regard to this, we have to say that we only object to the error of *exaggerating* the value of her help. For instance it is an error to say that we owe *entirely* to her the announcement of the 20th August 1917. We still think we owe it *chiefly* to India's sacrifices and services during the War now happily ended. We are not prepared to attribute it, wholly or chiefly, even to the great work done by the Congress during 35 years past. None, therefore, need take us to task for our refusing to admit that we owe it, wholly or chiefly, to Mrs. Besant. At the same time, our readers ought to know that we do not place much reliance on Mrs. Besant's steadfastness as a public worker. And this is once more shown in her differences with the Congress at Delhi. We fear that already she has begun to trust more to her own Home Rule organisation than to that of the Congress for her future work in the field of Indian politics. *Lastly*, we wish to quote the following sentence from our article on Mrs. Besant:—"We do *not* say that Mrs. Besant is responsible for their introduction (*i.e.*, the introduction of conflict and disturbance) and working in our midst and for all the disadvantages, social and other, arising from them. It is her admirers who claim that she has been the leader in all the recent political, social, educational, labour, and other movements." Our object was chiefly to expose the statements made, and the claims advanced, on her behalf by her over-ardent friends. It must not also be forgotten that, by thanking her admirers for their words of praise, she herself admits, in some measure, the correctness of what they say on her behalf.

Swami Vivekananda, writing to a brother-Sannyasin of the Sri Ramanakrishna Mission, wrote as long ago as 1895:—"Our nation is totally lacking in the faculty of organisation." "The first requisite for organisation is obedience,

of Asia and Africa. We hope their claims to self-government will receive full and fair consideration. We think the African peoples must have their future destiny assured to them under the joint guarantee of the new League of Nations. Hitherto, Europeans have regarded them as only worthy of being slowly extirpated like the wild beasts of Africa,—being the wild men they are, and therefore incapable of attaining to the conception and status of a civilised society and people. Let us hope that, under Dr. Wilson's lead and inspiration, the "civilised" men of Europe will be able to regard them as human beings entitled to the same rights of self-determination and self-advancement as all others.

We come last to our own people and country. We do not know why India has been asked to send delegates to the Peace Conference. If this means that Great Britain thereby wishes to give India a status in her Empire similar to that of her self-governing colonies, she has certainly placed us under an immense debt of obligation. But, after all, this gives us only a *sentimental* status of honor. In order however to give us the *substantial* rights of self-determination similar to those now enjoyed by the Colonies, there is no need of India's being called to send delegates to the conference assembling at Paris. If the British Parliament and Ministry chooses, they can satisfy the claims of India *at once* by asking the bureaucratic autocracy now enthroned here to stand aside. At the same time, we, Indians, do not put forth any extravagant claims. We only ask for Provincial autonomy at present; and for the popularising, as far as possible, of the basis of the Govern-

ment of India on the lines of reform which has commended itself to the authors of the Reform Report. For these indispensable improvements, no intervention or initiative from the Paris Conference is needed. What our representatives are to be called upon to do in their places there, we do not quite understand. We shall wait and see. We are quite certain that they will cover themselves with glory and bring credit to our ancient people and culture. Let us hope that their labours will also advance the cause of India's advance towards gaining the blessing of self-determination and self-respect like all other communities nestling under the shadow of Britain's glorious Empire.

"Is India Civilised" by Sir John Woodroffe.

1. The Conflict of Cultures.

This noble work is a trumpet-call to the Indians to realise their greatness and distinctiveness and build the great future of India on the solid basement of India's past achievements. At a time when the air is full of the battle cries of different schools of social and political reconstruction there has come to us this clarion voice bidding us look deep into things and attain to a unitive as opposed to a fragmentary vision of things. The work is more than a mere answer to the flippant abuse of Indian culture contained in Mr. Archer's "India and the Future." Mr. Archer's book has only precipitated into publication the surging ideas that have been generated in Sir John Woodroffe's mind by a life-long study of the Indian culture and the Indian people. Interested ignorance

secure in its isolation of distance can cry down a great culture as much as it likes. But a loving and intimate student of a great culture can and will always set matters right and win the homage of the world where homage is due.

In his valuable foreword Sir John says: "In every way, the coming assault on Hindu civilisation will be the greatest which it has ever had to endure in the whole course of its long history." That is the great danger to be guarded against. The introduction of western civilisation has been a disintegrating force everywhere, but will India add to the number of such cultural conquests? Will she not retain her own great civilisation, her own special outlook on life, her own radiant intuitions and realisations, making only a few surface changes in social and political life to suit the times! The fate of Humanity is bound up with the issue of the great cultural conflict now going on. As Sir John concludes his foreword, "if we be really vital however, we are able to, and will, maintain the present with the same splendid strength of the Racial Spirit which did the great deeds of the past."

To understand aright the conflict of cultures in our land in modern times, we must analyse the notion of *progress*. Does it mean increasing material comfort, or does it mean more? In the West "moral improvement is also looked, but as the necessary condition of an orderly, peaceful, and industrious world." But what place does increasing material comfort occupy in a scheme of true civilisation? Sir John says well: "It (civilisation) may and does produce some material comfort but this is not an end

in itself, but when rightly employed, a means whereby man's mental and spiritual nature is given greater play on its increasing release from the animal cares of life." He points out how Christianity has become a political asset and how "with the discovery of America and of the East and a declining Christianity, Europe cast its eyes abroad and became predatory." Money became more important than land and vulgar nationalism and worse industrialism became the order of the day. We must hence clear our mind of cant in regard to the word "progress" which is constantly flung in our faces by friends and foes alike.

What do we mean by racial culture and racial soul? Sir John says: "Culture is an expression of the soul or subtle body (Sukshma Sarira), a mode of the manifested Self in which it is related either as religion and philosophy to the one Spiritual Principle of all—that aspect of culture in which it seeks to give expression to the Inner Reality, or in which it is related to the outer Phenomenon, a manifestation of the Life Principle as Knowledge, as Will displayed in action, and as the Beauty of all perfect natural forms.....The end of culture is the realisation of the Kingdom of Heaven on *earth*,—or Earth as it is in Heaven." Culture is in short the entirety of the soul's outlook in an integrated form and in relation to the whole of life. Sir John says in beautiful and apposite words that show us well the real meaning of culture and the real significance of patriotism. "Each race both as the original typical imagination (kalpana) and its materialisation is a particular form of the general Power (Shakti) who is the Mother of all. India is thus in a

I do a little bit of work when I feel so disposed, and then let it go to the dogs,—this kind of work is of no avail. We must have plodding industry and perseverance. Keep a regular correspondence, I mean, make it a point to write to me every month, or twice a month, what work you are doing and what has been its outcome." It is the custodians of Dharma or true Hinduism that seem to have become most weary of the work of watching entrusted to them by the Rishis. Our enemies are active,—ever on the alert to discover every unguarded loophole and take advantage of it. They are numerous, and also determined on our ruin. Still, we maintain our unshakable sub-divisions and even attempt to bolster up our sectarian trifles and foibles. When shall we learn the value and wisdom of Union and organisation? When shall we give up our sectional movements and sectarian organisations, and try to rebuild Hinduism on the eternal foundations of Chaturvarnya and Dharma as laid down by the Rishis?

Lord Sydenham of Combe has evidently been an apt pupil of the "non-Brahmin" apostle to England, Dr. Nair. In his article on "India and Mr. Charles Roberts, M.P.," in the *Contemporary Review*, he writes:—"If, as is proposed, the great public services are emasculated, then the old fierce animosities will break out afresh, and, assisted by a recrudescence of the reactionary forces of Brahmanism, they will within a few years bring to nought the noblest work which the British race has ever accomplished. In the *first* place, it is absurd to suppose that the public services will be "emasculated" if they are administered by Indian, and not by British, officials! Indian administrators have proved most successful both in British India and in the Native States,—quite as successful as British administrators. *Secondly*, there is nothing reactionary in Brahmanism. The late Prof. Max Muller has called it "the most sublime philosophy and the most satisfying religion." Of course, nobody ever expected a sun-dried bureaucrat to appreciate the priceless truths and consolations of the religion of

the Indian sages. He may have to pass a hundred births before he will be fit for the comprehension of the principles and processes which prepare the soul of man for freedom from the bondage of matter. The sun-dried bureaucrat can only look on India as a field of exploitation and aggression, and never as the holy land of the greatest sages, saints, and teachers who have lived on earth.

In India, our Karma doctrine is often perverted by its Western enemies, the Christian Missionaries who are paid to convert us to Christianity. They confound it with the doctrine known as Fatalism. Nothing can be more absurd. The Revd. Dr. Mackintosh, who writes in the November number of the *Contemporary Review*, states what is meant by Fate. We shall give his views, and test our Karma doctrine in the light afforded by them, *First*. "Fate means that human experience as a whole and in detail is devoid of any controlling purpose in any sense."—Karma means doing the will of God with a view to obtain freedom from the recurring cycle of re-births. Hence Karma is the reverse of Fate. *Secondly*. "Fate is indifferent to morality."—Karma means only such acts as are ordained by the will of God,—what we call *Sat-Karma*, or ordained duty. *Thirdly*. "Fate cannot recognise or care for the individual." Karma is that which God has ordained for the benefit of the individual and in order that the individual may be aided in accomplishing the destiny which the Creator has fixed as the goal he is to reach,—viz., eternal bliss.

Hinduism has ever insisted that both Daiva (God's help) and *purushakara* (human effort) combine to determine the life of man here and hereafter,—the happiness and misery which is his lot. Hence, there is no room in our religion for any such blind force as Fate in determining man's destiny. The Hindu doctrine is summed up in the well-known maxim,— "Heaven helps those who help themselves."

Lord Sydenham's love of truth comes out clearly when he calls Dr Nair, "the very able leader of the non-Brahmans of South India." That one who has occupied the position of an Indian Governor and poses as an interested adviser of the British Cabinet should give currency to so unfounded a statement is indeed a marvel. Dr. Nair is not recognised by the large majority of the non-Brahmins here as their leader. They have frequently disowned him in public meetings. It is only the small minority who are content to serve as the tool of the bureaucracy which has never wished India well, that own Dr. Nair as their spokesman and representative.

Like Lord Salisbury who once pleaded with the British Demos for "twenty years of strong government" as the only means of removing Irish discontent, Lord Sydenham of Combe asserts that "only strong government can be understood by and can keep order" among the people of India. Has Ireland become contented and peaceful by "strong government." The truth is that even "good government can be no substitute for self-government. When once the idea of self-government is born amidst a people, it will never again leave them. The Indians are a peaceful and loyal people, but it is impossible that they will ever again be satisfied to be misruled by a selfish and power-loving bureaucracy. The progress towards freedom may be slow and even painful, but Indians cannot rest till they too achieve the status of the self-governing Dominions and Colonies of the Empire

A woman who writes in the *Contemporary Review* for November 1918—Dorothea Price Hughes—says:—"Of all human functions motherhood has seemed at times the most despised." How different the state of things in India! The mother is to the Hindu even as God Himself,—the "first God" he knows. We do not reverence and worship her because she fulfils a certain "human function," but for her own sake, i.e., because she is herself and we feel an instinctive devotion and love for her. We

offer her the worship and adoration of our hearts. She is, for the Hindu at least, no mere "functionary" who fulfils a necessary social duty and is rewarded by us for it. She is a deity to be worshipped, and this is a tradition which goes straight up to the Vedas themselves. For the—Upanishad says:—"मातृदेवो भवा" "Thou shall regard thy mother as a deity." As Sri Sankaracharya explains:—"देवतावदुपास्या" "She is to be worshipped as a deity."

Olla Podrida.

The New Year has begun and so has the shower of calendars. One great value of calendars is that they enable us to see the end of the year at the beginning and thus develop supranormal vision in us. The most important of the calendars is of course the scout calendar.

The great British Election is the talk of the day. But Mr. Gibson Bowles wants each M. P. to take 3 pledges: (1) To attend Parliament regularly; (2) to vote according to his conscience; (3) not to accept office. So human nature is the same all the world over. The only difference is in the knowledge and the practice of the art of window-dressing.

In India the All India Ladies Conference has conferred the franchise on all women. The ladies are not content with this. They have proved their fitness for the vote by staging the *Merchant of Venice* before the Madras public. Did not Portia solve the problem that the wit of man could not solve?

The Adi Dravidas conferred recently at Trichinopoly and banished all social gradations.

In Europe Bolshevism and the Red Terror are running amuck. Liebknecht slept in the Kaiser's bedchamber. When the corpses of yesterday become the men of today, the men of today become the corpses of tomorrow. Europe goes round

and round spinning in a mad whirl and calls it progress and we wonder with a foolish face of praise.

Bolshevism has declared war on British capitalism. The latter does not like it and so we may expect the aftermath of the war to go.

Meantime Sir Charles Walston wants to establish an "autonomous supernational court." The whole thing is bewildering in the extreme. *Life is not meant to be lived but to be talked to death.*

Ergo the Indians of today are talking at each other—sometimes swearing at each other and still more rarely hitting at each other—over the M. C. Report and Patel's bill. Four parties have emerged out of the political chaos and are preparing a more frantic chaos. One party does not want the M. C. scheme as whatever is best; another wants it with a little dilution; a third wants it with considerable dilution; and the fourth does not want it, as whatever is not is best. The inmates of one party are suddenly found in another party when the curtain goes up. Each time the curtain goes up fresh assortments are found. All the people talk all the year round. Nobody reads anything but newspapers. As if this was not enough, Patel's bill has come. New elements of soreness have come into the society and verbal convulsions are shattering the few elements of peace still left. But I forget that this is progress.

Progress and strenuous life!!! That is the summation of human life. It is a pity however that Mr. Roosevelt, the author of *The Strenuous Life*, has been vanquished by the still more strenuous Death.

Germany is now displaying the strenuous life to the utmost. The cry is "Down with the Sportacusers." What a beautiful name. Thousands of unemployed of both sexes are busy making demonstrations. If they are busy why call them unemployed?

Each demonstration results in a certain number of corpses. That is strenuous life.

The Hindu asks in a thundering leader on *Trade Altruism* on 2th January why when other people are making money India is sitting "with folded hands." Why, indeed? Because the unemployed of both sexes are making verbal demonstrations. But we shall take care that the number of corpses does not increase.

Even here our old friends—influenza, cholera, and plague will not let us be.

Trade indeed! What have we to do with such a plebeian thing? Look at Trichinopoly! Everyday a battle royal is raged in the evening for Kerosene. Bottles and heads are broken and oil and blood flow together. Will some honourable member have the curfew law enacted?

SCRUTATOR.

The Central Idea of the Bhagavad Gita.

[From the Report of the Presidential Address of DR. RADHAKUMUD MOOKARJI VIDYAVAHBHA, M.A. PH. D., P.R.S. on the occasion of the Krishnashtami Day Celebration at Mysore.]

One of the duties expected of me tonight is to address you a few words, but all that I can do is to beat about the bush, for I do not dare speak much about the subject itself. It will be a sheer profanation, nay, a sacrilege, to deal with it directly, because we Hindus believe that Sri Krishna is not a mere incarnation of God, but that He is God Himself, and how can an imperfect mortal aspire to speak of the Absolute and the Perfect, unless he himself is an earnest religious devotee, having a first hand knowledge and experience of the Lord Sri Krishna? Therefore, I shall only treat of this topic in an indirect fashion and try to fulfil the part that belongs to one who is commissioned to maintain the order of the meeting...I propose to confine my observations to the teachings of the Bhagavadgita as the literary work traditionally connected with, and

attributed to Sri Krishna. I leave to historians the perplexing problem of the reality of Sri Krishna's authorship of that book. I am not concerned with that here. In the first place, I should like to say that the Bhagavadgita is not of an age or of a clime but belongs to all ages and climes, because it embodies the lessons which are meant for humanity all over the world. In this have been tackled some of the eternal problems of human life which are independent of the limits of time and space. This book is one of the greatest masterpieces of Sanskrit literature, the like of which can hardly be found in its entire range. This is a book that properly belongs to the entire human race. It is not connected with a particular caste, creed or colour but it is a book that is useful for all, resting upon the eternal truths of life. Therefore, it is appreciated by every school of thought. Western writers have acknowledged that they have been inspired by this book.

Even the subject before me, as I have limited it, is too vast to be adequately dealt with on the present occasion. I would simply confine my attention to what I regard as the very central idea or factor of the Bhagavadgita. You know how the teachings of the Gita were imparted to Arjuna in the midst of a great war. That war, it must be understood, was essentially a Holy war, a religious war. This is shown by the very first word "Dharmakshetre Kurukshetre". A Holy war or religious war is that which is waged for the cause of righteousness. Arjuna refuses to fight because it will mean the killing of his dear and near relations, nay, even of his elders, superiors, and preceptors, for what may be called a mess of pottage, viz., the winning of a kingdom as Arjuna understood it. Sri Krishna, however, does not appreciate this attitude of Arjuna who, was blind to the proper significance of the coming conflict, for he does not sufficiently recognise the fact that it was after all a holy cause which has to be supported by the fight. He who does not fight for a righteous cause, he who does not take active part in a war waged on behalf of his religion, is not entitled to be regarded as a moral man or to be called a religious man. To be virtuous is not to be merely idle, the passive and inactive. The good in the universe cannot justly occupy the position

of the silent spectator of the domination of the evil. This is the great teaching of the Bhagavadgita and you must take leave of the narrow notions which seek to connect the Hindu conception of morality and religion with a scheme of idle inactivity or an attitude of passivity. The Bhagavadgita presents to us most clearly and emphatically the ideal of aggressive virtue akin to that of the European knight of the middle ages who rides about redressing human wrongs. Virtue may be nourished in cloistered seclusion but must be tested in its fight with the evil which is bound to be forced on it. There is a perpetual and eternal conflict going on between the good and the evil in the world in every moment in the life of every individual and the proper virtue must needs be of the aggressive type as represented in the Bhagavadgita.

This great teaching has its value in all ages and in all countries. It has supreme value in the world in its present crisis, for, what is the principle on which the stupendous World War was waged? It is the principle of establishing right against the tyranny of might or mere brute force. This is the great principle on which America joined the allies. Right must be established and protected against the autocratic invasions of mere physical force. Is this not also the great eternal truth that has been so beautifully presented to us in the teachings of the Gita? Arjuna stands face to face with his relations but he was in fact fighting a religious battle. Arjuna should have no other alternative but to fight for the good of his race. He ought not to think of assuming on that tremendous occasion a mood of inactivity. Mere temporal relationship must not be allowed to blind us to the primacy of religious duties which must be discharged in the face of all odds. This particular teaching which the Bhagavadgita emphasises is not at all inconsistent with that of our

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma, and Ceylon on payment of Rs. 6 only per annum. For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "The Hindu Message", Tirunelveli.

most authoritative religious literature. If you, for instance, refer to the literature of the Vedas from which has flowed the entire stream of religious thought, if you consider the lessons of the Rigveda, you will find the same truth being borne in upon you. We find the Vedic Rishis were, as a rule, taking active part in the politics of the country. They were even leading their respective peoples to fight in battles which were religious battles, battles that were fought for the protection of the Aryan religion, battles to protect the freedom of the new faith against the invasion of the non-Aryan religions. Accordingly you find that the highest class of society, the Brahmins who have ordinarily taken leave of worldly affairs and have ceased to concern themselves with the present in order to devote wholly to the great hereafter and the life beyond the grave have participated actively in the Holy Wars of the period. The Vedic examples are supported by many epic precedents of Brahmins taking up arms whenever the interests of the country demanded it. Later on, we find this principle being established as the law of the land which lays down that it is a sacred duty to fight for the nation's cause. The Hindu law books are unanimous on this point. The commentators of the Hindu law expressly explain that when the liberties of the country are threatened by a foreign foe, all classes of society including the Brahmins must fight to avert that calamity, for the victory of the foreigner will mean the death of the very religion of which the highest caste regards itself as the custodian.

In this connection I may refer to a school of thought which holds the opinion that war, being an absolute evil must always be avoided. In its opinion the end does not justify the means. The Bhagavadgita does not belong to this school of thought, for it recognises difference in moral requirements according to the difference in the conditions of various classes. The Bhagavadgita holds that it is not our duty to be mere idle spectators when justice is assailed by injustice. I am reminded in this connection, as a reply to the critics of this school, of the sacred lie which Shakespeare puts into the dying, and the very last, words of Desdemona denying that her husband was her true assassin, and not telling the narrow

truth which would have completely murdered the character of that supremely chaste woman.

Musings from Mangalore.

History, it has been said, cannot be written with a microscope. If this is the case when the Historian happens to be a son of the soil deeply rooted in its interests, much more is this true when the historian happens to be a foreigner. Hasty generalisations, ignorant misconstructions and intentional insinuations are certain to crop up. A particular act of Clive or a particular motive of Hastings may be so magnified, that English character as a whole may suffer somewhat in the world's opinion. It is not a few individuals, much less their occasional lapses, that must be made the standard in the judgment of a Race. And yet, incredible as it might seem, such unwarranted generalisations are hourly made and men and nations damned without any scruples of conscience.

Of all the nations that have suffered from the effects of this kind of misrepresentation Indians are the chief. Mahamadans, Xians, or Hindus, they have been equally styled as superstitious, self-seeking, cowardly, false and fickle. How far Macaulay for all the time poisoned the public opinion of Bengali character may be a question for the mathematical Historian to consider. But that we have been grossly abused in works of history, there is no question. Take any of the Historical readers intended for the youth of England, and opening the chapters relating to their achievements in India, you would make the discovery that before the English came, India was but a chaos 'of blackest midnight-born.' The young would-be I.C.S. is fed upon this history and the illustrations of dancing girls fills his mind with the wealth of India, while the pictures of Brahmins (especially of South India),

Our Social Problem and the Bhagavad Gita
By K. S. Ramaswamy Sastri B.A., B.L.

Price per copy Annas 4 only,
For 50 copies Rs. 10 only.

present to his horrified eyes types of absolute, unmitigated ugliness. If after crossing the sea, the Head of the District comes to see that the Devils are not so dark as they are painted. Why—let the Indians bless the lucky stars; favoured people!

It is not only school books that are so inconsiderately written and circulated. But even standard works of even higher pretensions are not quite free from such blemishes. The greatest evil is done when the authors believe in the truth of their assertions about Indians and when it becomes a conviction that the Indian could never be too much vilified, truth is set in the pillory and unconscious self-interest feels itself supremely righteous.

This campaign of vilification presses into its service not only approved history but also accredited fiction; the more so, because fiction is often taken for fact in-masquerade. The so-called novels of Anglo-Indian life (which are wisely confined to circulate in India and the colonies) deal incidentally with some aspects of Indian life and character. And any careful reader can see that the Saheb is acquainted only with a limited section of the Indian people—of the barber, the butler, the card-sharper and camp-clerk type. Of course the cook deserves the honour of separate mention. For is he not in the good books of his master who has financed him in his multiplicity of marriages? There is no point in talking of the Morality or otherwise of Indians or Europeans; for, but for the frailties of both the Eurasian is impossible. But a systematic display of everything weak in the Indian and an equally systematic advertisement of the Manly virtues of the European, both drawn on a very large scale is calculated to emphasise the differences of race and of culture—which after all are not so great but that we can join hands in all matters relating to common humanity. Pride spiritual and racial so far succeeds in keeping common folk at arms length, that what should prove otherwise a trysting place of the nations of the world becomes their battle-ground. But the recent events of the worldwar are pregnant with the hopes of better future.

Patriotism frequently turns into junkerism and thence degenerates into jingoism. The transition we think is gradual—so gradual

indeed that the subject of this subtle change is not at all conscious of this Psychology. When however the perversion is complete he bursts into song! How often has poetry been debased—the highest gift of God? How often has the mad cry for blood for pure Lust's sake, found expression in verse, making the worse seem the better reason? How often has been success in war its only justification and some crowing verse its only result? Sons of the Dragon's teeth! Alas, for Humanity!

We have no quarrel with the higher function of Poetry. But when the poet is lost in the Patriot and he in the Partisan, when the fire that touched his lips is utilised only to light his cigaret end—that is a tragedy deeply profound. And what is more, when you present the world with the best that you can there is an innate tendency that people gravitate to what is feeble, and false in it and forget what is noble and great in it. When every stump orator quotes

Kipling East is east and West is west
And the twain shall never meet',

We wonder if he knows what the next lines are!

There is not a poet more sinned against than sinning than Kipling and perhaps no novelist more misunderstood than Anstey. But the error consists in this that when they would be serious they are humorous and when they would be heroes they are herods. In literature as in cooking, a thing that is overdone loses all its richness of flavour.

We have so far been concerned with the blackmagic work of foreigners in literature and art that has been the cause of India's present position in the estimation of the world. And now, we turn to the dear enemies of India whose defection is all the more inexcusable because they happen to be her own children. We shall not judge of their motives, nor their hopes nor their fears; but only pray God that in His own good time he might give them power to see and distinguish between the false and the true, between right and wrong. In the better days that are to come may we have more severe standards for our own conduct and less severe ones in judging of our fellow-men.

Alpha.

Answers to Questions by the University Commission (Calcutta).

(BY A MADRAS PROFESSOR).

(continued.)

[Note.—The answers to the questions are not given in the order in which the questions are issued. The continuity of my answers depends, therefore, on the order that I have adopted in setting forth the answers.]

QUESTION XII

There is no use thinking of the *scientific* study of the Vernaculars, when the purely *literary* study of Vernaculars is not taken up by students under the present system.

One Vernacular language or Sanskrit *must* be studied by all students at all stages in the course of their education, and provision for instruction in the scientific methods of studying the Vernacular and Sanskrit Literatures should be made in the College classes. I think sincerely that the talk of the application of scientific methods to the study of the Vernaculars is mere *sham*, when a good *literary* knowledge of the Vernaculars is not ensured. The subjects in English for the Intermediate and B.A. Examinations could be conveniently lessened and the Vernaculars be made *compulsory*. The present *Vernacular Composition* is no test at all. In B.A. there is almost no talk at all of the Vernaculars at present. *Non-Detailed Composition* has not worked in the manner in which it was meant to work and as long as notes-makers and summary-publishers have to earn their living, non-detailed Composition cannot be a success. The general capacity of the student to express himself in English is considerably impeded by this non-detailed Composition. And my experience has shown that, since the introduction of non-detailed Composition in the High School and the College classes, the level of thinking among students has fallen very low. Students now cannot write a decent essay on a general topic, abstract or concrete. In the place of this non-detailed Composition, we may very well have Vernacular and Sanskrit text books introduced for study.

QUESTION XIII

The answer to this question depends on the aim of the University. My view on this point has been expressed under other questions.

QUESTION VIII

The present conditions of admission to Colleges in this University are naturally evolved from the requirements of the School Final system.

The aim of the School Final system is to create men with *very average* culture for the lower grades of service or as an additional qualification for men of various professions, whereas, the aim of the University is to give *very high* culture, to train students for all that is best in life. Naturally, therefore, passage from the former to the latter involves great hardship to several students at present. Most students find their college lives, real bewilderment at least for a year or two. My own experience has led me to think that the first year of the present Intermediate course serves as a preparatory year for the real University course, so that several students at present find the second year not sufficient to come up to the standard of the Intermediate Examination, and so several students really pass the Intermediate only in the second chance. If the present system cannot be altered, so as to bring the whole training of a boy from the lowest standard to the highest under the hands of the University, it will be necessary for boys to spend at least a year after the school Final course is over, as a year of preparation for the University.

To have this done, I would suggest the First year of the Collegiate course to be considered a preparatory year, at the end of which there must be a University Examination, on the results of which, students should be taken up for higher collegiate training. The students thus entering upon the collegiate course may have one University Examination at the end of *three* years for the

HINDU MESSAGE

VOL. I.

OCTOBER 1917—APRIL 1918.

Bound in Cloth Price Rs. 3 only.

pass B.A. Degree and at the end of *five* years for the Honours B.A. Degree, which should directly entitle the student to the M.A. Degree.

The present School Final system and its sequel, the admission of students to colleges on the strength of the School Final marks, with all the averages and percentages, does not, in my opinion, serve the real needs of higher collegiate education.

QUESTION II

This is a very important question and in the answer to this are involved really the great problems connected with our modern system of education.

The Teacher's profession must be made very attractive to the best intellects of the University, by means of liberal salaries and adequate prospects. This is now the *"sorriest of trades,"* and there seems to be no prospect of its ever being looked upon as more than a "trade," as long as the present way of dealing with the teaching profession exists. The teacher is invariably underpaid and discontented. He has no means of adding to his income, even by questionable methods, as is possible in the case of some other professions. The teacher of the youngest children of our country is really a specimen of humanity fit for a famine Museum. Much of intelligent work is expected from him. The direct method of teaching English, "the great problems of 'Vernacular media of instruction' &c., the great theories of 'concrete to abstract,' 'known to unknown,' the great principles of 'concentric method' &c.—all depend for their success on this poor emaciated teacher, who is paid hardly enough for his livelihood. This teacher who, uncultured or ill-cultured as he is, has to be a specimen of character and an example to the little children that are entrusted to his care. The foundations thus laid by such a teacher, we think of erecting a beautiful edifice in the secondary and collegiate educational systems.

As long as we cannot get the best men to take charge of elementary education, our secondary and collegiate education cannot be bettered. Education is not to be valued in bettered. Education is not to be valued in terms of Rupees, annas and pies. The pay should not be regulated as it is now. If we

pay Rs. 7 to an ill-charactered, unprincipled, and famished primary passed man and ask him to teach the 1st standard and the 2nd standard in the Primary section, we cannot get intellectual giants and "Rishies" out of these children in the collegiate classes. That was why our ancients entrusted boys of seven to the care of *the best and the holiest gurus* they could get. The best men must be taken as teachers on high salaries, so that they may be above want always and to each of them must be entrusted a certain number, of children to be trained in his own way. In the *Home* section of the University, according to my scheme, the boys must be guided throughout by this *guru* in every point. The teacher himself must be a model to the children under his care. If he is not, he will soon lose his hold on the children and he *will* go his way duly. In the *Culture* section, we may have these teachers lecturing to the higher classes, according to their efficiency in different subjects. It is necessary in my opinion, that at least upto the fourth form, boys *must all* be under the intellectual and spiritual control of *one* good teacher. The evil of our present system, in my opinion, is the *extravagant* notion entertained of the value of *specialisation*. Specialisation is only valuable in the higher stages of education. *A fair high degree of general culture must precede specialisation.* The present Hostel system, as an *adjunct* to college and school life, is, in my opinion, very inadequate for the proper training of students or for the *true* influence of teachers over students.

Libraries, Laboratories &c. will all be of immense value, if the teacher takes a *living* interest in the students and their welfare, and if the students have *real* respect for their teacher.

If we bring together a teacher and his students from the earliest years, the teacher will really be *in loco parentis* to the boys, and the students will imbibe culture and character, and the teacher will use all his time for the improvement of his boys, physically, intellectually, morally, and spiritually. Even though there are different religions and consequently different methods of training boys, in accordance with the different faiths, yet in a properly constituted University, it must be possible to find

competent teachers of different faiths for the boys of the different faiths.

There will be no need then for "the conscience clause" and all the modern cries for "moral and religious instruction" in schools and colleges, which will in no way make education a bit more *living* than it is at present. I do not think that the present view of the function of a University will ever lead to real love for work among teachers and love for culture among students. I may appear to take an extreme view of the case, but I believe I have taken this view after very careful thought over the question. I can give facts and figure throughout to establish my position, if needed.

(To be continued.)

Sir S. P. Sinha Kt., K.C., P.C.

Cold must be the heart of the Indian that does not feel a thrill of joy at the elevation of the Right Hon'ble Sir S. P. Sinha Kt., K.C., P.C., to be the Under-Secretary of State for India. The appointment has come as a most welcome and agreeable surprise not even dreamt of either in England or in India. It is a move in the right direction illustrative of highest political wisdom. It is a redemption of the solemn pledges graciously given in her Proclamation of 1858 by the Great Queen Empress, Victoria the Good, of blessed memory, to the effect that no consideration of caste, colour or creed will be allowed to prevail in the matter of the appointment of Indians to high posts. It is a very bold step taken by Mr. Lloyd George and we are glad that his choice on the occasion of this unique innovation has fallen on one who is acknowledged to be one of the ablest Indians of the day possessing most sound and practical views on all questions affecting the welfare of this country and who, we are sure, will do

ample justice to his appointment. This is the first time in the annals of history when an Indian is admitted as a member of the British Government and the bestowal of a Peerage on him will be still more unique and there is no doubt that he eminently deserves the distinction.

Though this appointment will last only for the life time of this Ministry the Peerage would last till the end of his life and thus as a member of the Upper House Sir S. P. Sinha would have unique opportunities of advocating the cause of his country in that stronghold of conservatism and prejudice and he is sure to be listened to with attention and regard since as a member of the War Cabinet and the Peace Conference, he has earned a name for sobriety of judgment, sanity of views and soundness of statesmanship. He was the first Indian to be appointed as the Advocate General of Calcutta, he was the first Indian to be the member of the Executive Council of His Excellency the Viceroy, he was the first Indian to be invited to the War Cabinet and the Peace Conference and now he is the first Indian to be admitted into the inner workings of the British Ministry. We are sure he would use all available opportunities to promote the interests of his country. The fact that he is about to be raised to the Peerage brings before our mind's eye the vision of an Indian Viceroy and an Indian Secretary of State at no distant future. May he live long, an ornament to his country and the pride of his countrymen.

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Vani Vilas Press, Srirangam.

THE "HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.]

THURSDAY JANUARY 23, 1919.

[No. 14.]

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs. 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

A Vision Of India.

PARASURAMA'S ASHRAMA.
By K. S. Ramaswami Sastri, B.A., B.L.

With axe in hand he went the whole world round
To rid the earth of godless noxious power.
The evil kings heard strike their final hour
In his victorious tread's echoing sound
He won the broad earth girt with ocean round
With godlike might and gave it as a dower
To Kaasyapa as holy penance-bower,
As temple, and as sacrificial ground,
He flung his axe across the Western seas
To win some land from their invasive might
And built his bright and sacred Asram there
And dwelt in contemplation sweet of Peace
And showed—himself a ray from Perfect Light—
How duty flowers in thought and love and prayer.

The Hindu Message

THURSDAY EVENING 23 JAN., 1919.

The Care and Education of Indian Children.

In a poor country like India, where millions upon millions live in huts which are narrow, low-roofed, ill-ventilated, and crowded with numerous inmates, it is no wonder that the children have no room for movement and play inside, and so we often find them straying into the street, and exposed to danger of all kinds arising from the weather, and the street traffic, the gutter smells, and so on. The depression within and the risks without often bring on them—even if they escape the mortality to which babes and children are liable under the present conditions in India—feeble health and various dangerous complaints which affect them for long periods. Hence, for the children of all who are poor and lowly, of all the millions of families who are destitute or half-starved, it is necessary that our local and municipal boards as well as the state acting through the educational departments, and more especially the public-spirited men and associations should arrange for the providing of small houses where such children can be received, nursed, and brought up under the qualified, educated and medically-qualified nurses. The houses should not only be situated in healthy localities, but should have plenty of open space around them where the children can breathe free, pure and wholesome air and live daily a certain

amount of healthy outdoor life in the sun and under the shadows of trees. There must be also places provided where such children may be kept segregated when they suffer from infectious complaints like small-pox, measles, and so on.

So far we have spoken of children below the age of three or four. We next pass to those above this age. Then, the precocious mind and intelligence of children in this tropical climate begins to sprout, and they seek channels of activity, life, learning, and enjoyment—running about, walking, climbing, making noise, &c. It is at this stage that the first period of school-life comes in. Then children are usually confined for six or more hours a day in the primary school. The school is in these days under the supervision of the Educational Department, and there is much improvement over the conditions and environments of the old pial schools. Still, there is much room for improvement. As in the case of the public nurseries above advocated for the children of poor and destitute families, so in the case of primary schools, there is need for insisting on having open spaces and areas round them so that there may be gardens where beautiful flowers and green plants may be reared and also grounds where the children may run, climb, frisk about, and engage in various kinds of play, enjoy pure and pleasant breeze under the shadows of trees or in open and well-kept pavilions. Here, too, the health of the children must be well cared for by people who are medically-trained. The main object of the schools must be to bring up healthy children who can use their hands and legs actively and feely and who can have a sense

of the joy of life. Here they must learn more by hearing than by reading; they must look at scenes and men and boys around them; they must learn to watch the movements of the animal world around—ants, bees, flies, wasps, worms; they must learn about herbs, leaves, trees and plants; they must learn drills, songs, and lullabies, besides hearing plenty of them,—and more than all, they must learn to get rid of all timid, hesitating, and bashful modes of behaviour and to become conscious of their own powers. They may be subjected to occasional examinations, but they must not be set to prepare for examinations. This means worry and anxiety, over and above the hard work of cramming. The examination must come in as an incident in the daily programme of work or play, and go out without leaving and anxiety or bitterness behind.

Moreover, in India, we have to remember that there is a meeting or conflict of two civilisations each having a different goal in view, and a goal, too, which is diametrically opposed to that of the other. If the new life of India is to be well laid out and built on lasting foundations, it is necessary to take care that the continuity between the past and the present is well and carefully maintained. The educational system introduced into this country has not hitherto been properly appreciated in its true and full significance. Very many, or even most, of those who came under its influence regarded it mainly as a means of making a livelihood, more promising, more attractive, more paying than many or most of those which were available already. But, within the last 30 years or more, the

new system has come to be truly understood. It has brought with it a new creed, a new ideal of life, and new modes of activity for the gaining of new aims and purposes in life. It has affected the minds of all who have come under its influence; it has bred new desires, impulses, emotions, aspirations, and ambitions. It has affected every branch of life and every department of thought. It has produced leaders of men, new religious, prophets of new dispensations, originators of new movements in the social and economic life of the country, and thinkers who spread their ideas around them and secure numerous disciples and supporters. The result is that new problems are constantly being brought up, and there is much struggle and bustle in the life of the land everywhere.

Men are everywhere apt to forget that this is a time of transition, and that therefore all radical and revolutionary changes must be avoided. It is absurd to suppose that, if we neglect the principle of continuity, we cannot have an evolutionary process of growth, but an anarchical or revolutionary transformation of society which will only land us in permanent disaster. An English writer has well said:—“In India the principle of growth from within is even more fundamentally important (than in Europe) by reason of her long antecedent civilisation and the strong instinct of conservation in every class.” This instinct of conservation is strongest in the millions who form the masses of the people and who have remained the same under all the political upheavals which have been effected from without. It is the solid and stolid conservatism of the masses of

the people that has helped the retention of the social organism which has remained as the most permanent and indestructible of all the landmarks of India.

In order, therefore, that we may harmonise the new knowledge of the West with the old culture of the East so that they may be combined into one wisdom and one harmonious system of life, it is necessary that the foundations for a safe and steady progress must be laid in an effort made by the Indian people themselves and their leaders to cultivate the ancient learning and preserve the ancient arts and industries. But, while the products of the distinctive genius of the Indian people are retained by appealing to all healthy inborn instincts and inherited associations, it is necessary that the methods of the West must be resorted to in order that the purpose and inspiration of Indian ideals may be preserved amidst all the changes that are inevitable. Otherwise the national organism and the civilisation of Indian art and civilisation will be perverted and deflected from their own distinctive aim and normal courses; indeed this has already largely taken place. It is our women who have largely served as the strongholds of national ideals and methods of life. But even they are being brought under the new influences and the new educational processes. If nothing is done to check these methods and sources of influence, the life and culture of ancient India would have by this time disappeared from the land.

The bearing of all that has been said on the present topic of child-life and child-education must be pointed out. We have already pointed out what are

the healthy means of influencing child-life and child-education in the early years of the child. Care must be taken that the national, spiritual, religious and intellectual treasures of India should be utilised in training the life and mind of the Indian child during the time spent in the secondary schools and also in the primary schools and classes of such schools. Indian tales of heroes and heroines must be presented—and attractively by means of suitable pictures—to the child mind of India, just at this early stage when it is most active and receptive. Besides, every Indian plain, hill, dale, river, tree, forest, &c., is redolent of heroic legend and marvellous incident; and all of them can be woven into the mind and memory of children, if only they are interpreted with understanding and vision. In awakening the faculties and filling the perceptions of Indian children and in training them for the practical purposes of life, it is necessary to utilise the agencies of colour and song, of the rhythm of movement and sound, so that the old life and the new environment may harmonise with each other in course of time and the new life may not come to us as a revolution which, in its resistless course, does not sweep away the ancient achievements of the spirit and prevent India from fulfilling her mission in the world as the inspirer to all that is calculated to free the human soul from the bondage of materialism.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager "The Hindu Message", Srirangam.

"Is India Civilised" by Sir John Woodroffe.

II. The Elements of Conflict.

The elements of conflict of cultures are many and varied. Before we discuss them we must remember that they are inevitable and they are further necessary in the interests of universal evolution. Sir John says well: "We call such differences types. These types are varying aspects of the One Cosmic Mind.....How are these racial types preserved? The answer is—By what is called Racial Antagonism....The antagonism is natural. Nature preserves her types by estrangement, distrust, and even hatred and not by love.....The stronger the vitality, the greater is likely to be the antagonism. The stronger the antagonism of a type, the less is the likelihood of its being influenced or absorbed by another." Racial antagonism is augmented by religious or political conflict. Sir John Woodroffe points out that a meaner cousin of racial antagonism is racial jealousy. Racial distinctiveness is the goal and it can be attained by racial diverseness, racial self-respect and racial self-preservation, and it is only pettiness of mind that has recourse to racial antagonism or its meaner cousin racial jealousy to achieve that end.

Sir John says: One of the oldest of problems is the conflict between East and West which is now becoming more acute owing to the growth of populations, increased communication, a closer contact of cultures, growth of knowledge, economic questions, the assertion of the Asiatic consciousness, the intensity of the struggle for life and other causes." All these causes

have brought the cultures into close proximity and into situations where conflict is inevitable, however much we may wish to glaze over them with fine words and phrases. The stress and pressure of life and the ever-increasing desires of men have led to the migrations of peoples and the consequent conflicts and conquests and enslavements of man by man, though in a rational scheme of life the diverse races could live in peace and amity and attain cosmic harmony without each surrendering its individual note.

It is not possible to travel over each special area of conflict here, but we may mention briefly those departments of life where the conflict is going on acutely whether perceived or unperceived. In the realm of language there is a deliberate anglicisation. The divine Sanskrit and the beautiful vernaculars have been deposed from their position of prominence and glory. Sir John says: "In this country there is no law which compels any one to learn English, but compulsion exists all the same for those who would pass through School to University, who would qualify for government service or for any professions. Such direct or indirect imposition of culture is in the nature of things. Dominating races must necessarily affect others. Those who complain of it waste their time in what is futile. Instead of complaint they should maintain themselves and their own. Failure to do so is the biological sin. What fails to find defenders is not worth preservation." This is one of the subjects of acute conflict and our languages are now fighting for bare existence, and Heaven knows what the issue will be.

Sir John Woodroffe says further:

"To this must be added other causes in conflict with the maintenance of the traditional culture—economic and social. Were it not that there has been no general primary education, and that such education as is now given is necessarily confined to comparatively few, and to the fact that there has been a rise of national consciousness, the whole of India was likely to have been Anglicised." There has been a violent upsetting of our social and economic order by the civilisation of the West. False ideas of equality and liberty and absurd high-flown notions of happiness and pleasure have invaded home life and social life and the contentment and reverences of the old world order have either wholly or partially disappeared. As Sir John says it is the fortunate non-dispersion of the new false ideals among the masses through a radically wrong but widespread system of primary education that has been responsible for the little cultural self-preservation that exists as yet in this land. A free and compulsory primary education based on the vernaculars and the epics and giving true ideas about life is a blessing; but a smattering of English and a non-religious training creating the demons of unrest and hate are atrocious social evils and will result in the disappearance of our culture from the world.

We have further elements of conflict in regard to the caste system and the system of marriage. The Western culture with its theoretical equality covering like a garment a multitude of hatreds and inequalities is in conflict with the Eastern concept of spiritual equality and social diversity (not inequality). In regard to marriage also there is an acute conflict

between the two cultures in regard to the woman's legitimate place in life, the real function of womanhood, the place of love in life, and the general conception of marital ideals and felicities.

But especially acute is the conflict in the realm of religion. The religious culture of the West has come here on a proselytising mission. The evangelisation of India is not merely a spiritual factor but is a general cultural factor as well. Sir John says: "But the vulgarity of turning religion into a means of money-making and Empire-building has been reserved for our political and commercial time." He says further that the idea of hiring men to preach religion is foreign to the genius of Hinduism. In our schools and colleges there is either no religion at all, which condition of affairs is a careful though unconscious preparation of the mental soil for the later cultural anglicisation, or there is training in the precepts of the Christian faith which is expounded with the object of overthrowing the religion of the land by capturing the hearts and imaginations of the youth of the land. The Indian parents play with fire thinking only of their banking accounts, though only folly or indifference can rejoice in fiddling while the whole structure is burning.

Another special element of conflict is in regard to what is known as the standard of life. As Sir John points out, Mr. Archer thinks that "to want more wants" is the *summum bonum* of life. Sir John says: "There is nothing 'spiritual' about this doctrine nor is it, as so crudely stated, a sound and satisfying one, at any rate from the point of view of those addressed. The Vishnu Purana more truly says

that by feeding your desires you cannot satisfy them. This doctrine will not be found of benefit from any but the trader's standpoint. It is however the fact that the adoption of the counsel "to want more wants" may lead to the increased purchase of English motor cars, Scotch Whiskey, and so forth. The pockets of such a 'civiliser' are filled when he gets the uncivilised to learn this part of the lesson." The modern method is to economise time for the sake of filling leisure hours with cloying pleasures and to fill life with killing work to escape the thought of killing death. Though the average standard of living must rise with the progress of civilisation, it is a question whether it is desirable to plunge in the Western whirlpools of active worldly pleasure wherein a seeming cheerfulness is kept up to cover the innumerable heartaches of modern life.

More than the standard of life the very texture of life is feeling the stress of the conflict. This is the area where the conflict is acutest and unceasing. Sir John Woodroffe says very well: "Again the presence of a powerful but alien civilisation, naturally and without any State interference whatever, affects every department of Indian life. The joint family and caste system seem to be weakening. Whether and how long they will exist only the future will show. The village life as it was is ceasing to exist. With the crowding into towns English habits are acquired as also

English modes of living. The old collectivist spirit has to some extent given way to individualism and so forth. Some of these changes were perhaps "inevitable" though I do not like the word. In the flood of change care must yet be taken that one is not swept off one's feet."

Notes and Comments.

Life means activity, movement, struggle, effort of one kind or another. So long as the individual *lives* he must assert himself in the effort after self-expression. But we must not forget that life or movement is of two kinds,—outer and inner. We can either always look into the outer world through the senses which are "the windows of the soul" or train ourselves to perform the difficult process of turning the mind and senses back into the interior self and purify it by checking the flow outwards of the emotions and impulses of our nature. In Europe men are constantly trained to look into the outer world and make it subservient to the individual's purposes in life. In India, on the other hand, though we recognise that this procedure is necessary and cannot altogether be avoided, we are ever taught that man can train himself to control his impulses towards the outer world, to curtail his wants, and to purify his mind so that he may cultivate the inner vision, and the peace and bliss which is his true self.

The higher Western man whose activities have always been of the outgoing variety finds it impossible to believe that the world can get on without him. So long as there is selfishness and sorrow in this world, he thinks he must work for their removal. The object is, doubtless, praiseworthy. Men, whether in the West or in the East,—men, we mean, of the higher sort—certainly feel the impulse to intervene and do what they can to advance the cause of right and lessen the suffering in the world according to the measure of their opportunities and inherent tendencies. But in the East, we have also learnt that, as new men are

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.

Price per copy Annas 4 only.

For 50 copies Rs. 10 only.

constantly being born and as the material and social environment are increasingly productive of conflict, the attempt to put an end to suffering and sensualism is bound to fail in an increasing measure. Moreover, the Rishis have proclaimed the *Adhyatma-Vidya* or the science of the Supreme Self and the practice of Dharma which is to lead to the bliss of the Atman which when attained, brings on the serene contentment and peace which puts an end for ever to the sorrow of *samsaric* life, whether on earth or in other worlds. The practice of the precepts of Dharma brings on, in due course of spiritual evolution, the ability to turn the mind and senses away from the external world, to moderate worldly desires and needs, and to meditate on the interior, Self (*Pratyagatman*) which is beyond the dualities of gain and loss, of joy and sorrow, desire and aversion, love and hatred, &c.

We do not deny that there is plenty of wrong-doing in the world, of man wronging his brother-man. It is our duty—the duty of those who have a higher sense of the meaning of life—to do all we can to put down wrong and injustice. The Allied Nations of Europe and America made war against Germany in order to put down her career of barbarities against civilisation. But no one should suppose that, when Germany has been worsted and Germans have been helped to become human once more, all men will have become lifted into a higher plane of ethical life and endeavour. Sin, sensualism, strife will exist as long as the world lasts and man continues to inhabit it. The higher man's warfare against the lower will continue in every region of state-life and in the larger sphere of international intercourse, and there is no reason to suppose that it will ever cease for want of fit objects to strike.

There is, however, another war—the war which the individual is enabled to carry on against his own passions, the spiritual war which he makes to purify himself by getting rid of his egotism and his love of self-aggrandisement. This process of self-reformation, when once it is started, can go on till it ends in that self-knowledge

which alone leads to the serene bliss of the interior self as “the one existence only without a second.” If ever all men can attain to anything even like an attempt to tread on the path to reach this supreme goal, then only will it be possible to succeed in producing anything like a condition of universal peace on earth. Then there will be no need either of an *international*, or even a *national*, police to put down strife between nations, communities or individuals. Then only can there be established a Kingdom of God here on earth. Establish, first, a Kingdom of God in every human mind, and then peace on earth and good will among men—the fruits expected from the establishment of the Kingdom of God on earth in the future—will be assured,—and not till then.

Hinduism strikes at the root of evil in the individual heart and attempts to purify it of all evil desires and impulses. Christians and Europeans in the West, on the other hand, want to strike at the passions of *other* men,—to make war on *other* men, to shed their blood, and to exploit their resources and occupy their territories in order to subject them to their own control. No doubt this aggressive policy of conquest ending in administrative supremacy results in the establishment of a peace, but it is of an artificial kind. For, the subject communities give it only a temporary acquiescence. Even “mild” Indians have begun to agitate for self-government, and self-determination. But consider the attitude of the European communities subjected to foreign control,—of the Poles, the Hungarians, the Czechs, the Croats, &c. All Europe is in a revolutionary fever of agitation.

What the crowd wants in Europe is a new creed,—a divine faith which will still the passions of men and open their hearts to the light of love which can alone bind human beings in a lasting bond of friendship. It is not by laws, leagues, or legions that the nations of Europe or elsewhere can be bound together in the bonds of friendship. President Wilson's Mission to Europe is to lay the basis of the

“World's friendship” in a universal League of Nations. All civilised and enlightened men are bound to wish him well, but it is not by *external standards* that men's love of peace can be truly judged, or by artificial treaty arrangements that the consolidation of communities into a peaceful union can be brought about. What the Western world wants is *Chitta-suddhi*, the purification of the heart from the consuming lusts of wealth and territory, from that earth-hunger and that love of dominance which leads to ceaseless wars of aggression and exploitation. Self-culture and self-conquest can alone lead to spiritual peace and freedom,—not the frail culture of human desires, impulses and passions which aims at a control of the yet unsubdued forces and processes of the material world and ends by establishing the tyranny of man over man and of nation over nation.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)
ADHYAYA II.

(continued.)

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

O high-souled among men, the man of wisdom whom these (contacts of the senses with the outer world) do not affect and to whom pain and pleasure are equal and alike is fit for the attainment of liberation (Moksha).

NOTES:

1. He is unaffected because of his realisation of the Eternal Self. (निश्चिन्तमानः नात् as Sri Sankaracharya says)

2. Nilakanta says that these sense contacts should not affect a man during the waking state or the dreamful state or असंभ्रान्तसमाधि.

3. पुरुष The term is used to show that the soul is only a sojourner in the body.

पुरुष अष्टासु वसतीति पुरुषः (He who dwells in the 8 towns). The eight are stated thus.

कर्मेन्द्रियाणि खलु पञ्च तथापराणि

ज्ञानेन्द्रियाणि मन आदि चतुष्टयं च ।

प्राणादिपञ्चकमथो विद्यदादिकं च

कामश्च कमे च नमः पुनरष्टमीभूः ॥

4. धीरं is interpreted as धीमन्तं, or ध्यायिनं, or योगिनं, or धियं इत्यन्तं—(The men of wisdom or of devotion, or of concentration, or he who controls and directs his mind).

5. If bondage were natural to the soul, it will never go unless the soul is destroyed. But it is foreign to the soul and can be removed. The illuminer and the illumined can never be one and the same.

6. This sameness and equableness can be attained not by flying away from pain and pleasure but by self-discipline which enables us to achieve balance of nature.

7. Sri Ramanuja says that he who does his allotted duty in a spirit of detachment will not be affected by the sense-contacts.

वासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

The unreal and transient hath no being the real and eternal never ceases to be, they who have attained the faculty of seeing the truth of things know the real nature of both.

NOTES:

The sense-contacts are unreal and fleeting. The soul is real and eternal. In the case of every thing we see on analysis that the attribute of existence is common to all though the other transient attributes vary. Without the basis of the permanent and eternal the elements of fleeting change cannot exist at all.

2. The सद्रूप exists always—even in deep sleep, because the soul realises सुख and अज्ञान then and remembers these on waking up.

3. What is unreal? Whatever has परिच्छेद (limitation) परिच्छेद is of 3 kinds—कालपरिच्छेद, देशपरिच्छेद, वस्तु परिच्छेद (limitation in time, limitation in space, and limitation by other limited things) वस्तु परिच्छेद is of 3 kinds—संज्ञातीयमेव, विज्ञातीयमेव, and स्वगत-

भेद (differentiation from like objects, differentiation from unlike objects, and internal differentiation). Some say that it is 5 kinds—जीवेश्वरभेदः, जीवजगद्भेदः, जीवपरस्परभेदः, इश्वरजगद्भेदः, जगत्परभेदः. It has well been said: आद्यवन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा।

4. तत्त्वदर्शिभिः— वस्तुयाथात्म्यदर्शनशीलैः ब्रह्म-विद्भिः (those who are *habituated* by discipline and meditation to know and realise the truth and real nature of things). The Sruthi says: वाचास्मभं विकारो नामधेयं मृत्तिकेत्येव सत्यम्।

5. Sri Ramanujacharya says that असत् means the body and सत् means the soul.

6. Sri Madhwacharya says that असत् means Prakriti and that सत् means God and that the verse says that both are real. The verse is thus split up: न सतः विद्येत अभावः न अभावः विद्येत सतः. Another meaning given by him is that असत् means sin and सत् means right and that the verse means that from wrong no good can result and that from right no evil can result. In this sense the verse would be an answer to Arjuna's statement पापमेवाश्रयेदस्मान् हत्वैताना-तताधिनः। Both the meanings are very interesting but they do not relate directly to the context. The verse is an explanation of the previous verse which says सोऽमृतत्वाय कल्पते and the verse previous to it which says तास्तितिक्षस्व भारत. The soul is eternal. The cause of शोक मोह lies really in the अज्ञान (the world of mind). The news of a son having been born in a man's absence causes pleasure though the birth was long before then. The death of relation causes pain only on its being communicated to us. The same thing that once caused pain now causes pleasure. As Kalidasa says in Vikramorvasiya the very objects which caused pain in the absence of the beloved cause pleasure in his presence (पादप्रस्ता एव शशिनः सुखयन्ति मात्रं बाणास्त एव मदने-स्य मनोऽनुकूलाः। संरम्भक्षमिव सुन्दरि ययदासीत्सत्संग-मेन तत्तदिवानुनीतम् ॥) If by steady discipline, concentration, meditation, devotion, and introspection we realise the Eternal

we would not be agitated by the sense-contacts but would attain Eternal Bliss.
(To be continued.)

Olla Podrida.

Mr. Lloyd George spoke recently about the resurrection of rural life. Resurrection? It has come to that there. What about us here? Does any one plead for the stopping of the murder of rural life. So one country is resuscitating the very thing which another is deliberately murdering.

"O purblind race of miserable men!
How many among us at this very hour
Do forge a lifelong trouble for them-

selves
By taking true for false or false for true.

Russia is getting* on famously. The papers announce that Petrograd is fast becoming a cemetery. Prince Kropotkin has been murdered. The great case of Trotsky v. Lenin is going on. Hungary is in the throes of Bolshevism. So the aftermath of the war is dreadful enough.

The *Merchant of Venice* has after all been acted by Indian ladies at Madras and a new link has been established between womanhood and publicity in India. The Hon'ble Mr. Justice C. V. Kumaraswami Sastri has said well in his recent foreword to a Tamil book called *Pancharatnam*; "To the women of India the lives portrayed in this book make an eloquent plea for things of enduring beauty and excellence, for truth, charity and devotion to all that is good and noble and for all those virtues, pieties, and unbought graces of life, which today are in danger of disappearance before the aggression of noisier ambitions."

In the issue dated 16th January, *New India* complains of overcrowding and smoking in Indian theatres. But who cares for this? Pleasure of any sort is welcome under any conditions. Sanity and sanitation are old-world virtues quite out of date and out of place today.

The Congress season has been followed by an epilogue of mutual abuse. When shall we get over this state of things?

The Poona battle* over the Patel Bill is going on with varying fortunes. Even shoes are making their appearance as weapons of war and hurtle through the air like aeroplanes.

The latest bit of news is that Sir Sinha has been made the Under Secretary of State and is going to become a peer. When he becomes a peer there, he will be peerless in India.

SCRUTATOR.

The Ideal of Womanhood.

(The following ably written article has been sent to us for publication. It is written by a Hindu lady of high family, maintaining all true Vedic traditions and producing noble types of Indian manhood and womanhood).

The World-war, happily come to a close, has demanded may a sacrifice from distressed humanity. Thousands of heroic men have abandoned themselves to the front, and as an indisputable proof of their loyalty have sacrificed their lives on the battlefield. When these generous souls are to be praised for their glorious deeds, women should not be left without their share of recognition. For has not every one of us known to-day how even women belonging to the Aristocracy have gone out as nurses to tend the poor wounded soldiers that lie in the hospitals dreaming nothing but the victory of their country? Most of the munitions have been manufactured by women in the numberless factories throughout the United Kingdom. They drive tram cars in men's places and are rendering many such indispensable services to the country in its most urgent time of need. We know that some of our western sisters are suffragettes and have succeeded so far in winning from the Parliament equal rights with men for themselves. When such a fight for the freedom of women has proved successful in the civilized countries how can it help entering also into India?

This illustrious land which once produced many a heroic daughter of whom every child, no sooner than it gets out of its cradle,

learns to know, sustains that distinction no longer. Yet we are not devoid of hopes that she will once more hold her proud position amongst the nations of the world. We are happy to foresee that the women of India will soon rise up from the sad obscurity into which they have fallen for the last several centuries. Already the question of female education and female liberty has arisen among the leading men of the present day that work sincerely for the cause of the Nation. But it has not yet been solved. The Indian woman is slowly beginning to realise that she does not hold her proper and rightful position in life. And it is time that all sincere workers should render help immediately for the cause of those who are perhaps the more important half of the human race. For it is truly an educated woman that makes her husband's home happy and brings forth intelligent sons on whom a strong nation must depend.

When wise politicians fight for 'Home Rule' with true zeal and courage, women who form the half of humanity should be co-workers and not be left in entire ignorance of the country's good under Self-Government. Woman can influence affairs a great deal. By nature she is more quick-witted than man and has a more delicate way of doing things. Though man is working hard for the welfare of his country, it is woman that can make that work bear better and more abundant fruit when she has her share of the work and does it well, too, as she can.

The Indian woman has in her several excellent qualities such as her sweet gentle nature, her generous and loving heart, her remarkable virtue of chastity scarcely excelled elsewhere, and her submissive preparedness for all that her married life must demand of her. All these at present lie half-hidden within her and would, if made to shine on fitting occasions, prove her altogether a more splendid type of woman than any other country might now be proud to possess. Although we are filled with sincere admiration while speaking of our western sisters rendering splendid services no less than men in the present war, it is not envy or wonder that we feel when we praise them. Have we not many such examples of self-sacrifice shown perhaps in even a greater measure in the India of long past generations? We are glad with a conscious pride that our

women still retain something of the same spirit. What the Indian woman needs today with all her greatest merits is *true* education,—that which develops the mind and elevates the character. We are afraid that the helpers of the woman's cause in India might rest too contented, seeing that in most parts of the country girls are having elementary education and that in Madras and other important places they receive even University education. But it is after all only a poor satisfaction. For, the sudden emergence from seclusion and obscurity to so much mixing in society might, to a certain extent, prove injurious to some at least. An artless Indian girl with her unsophisticated mind naturally delights much in the company of her western sisters and finds their bold independence and freedom at once pleasing as a contrast to her own bashful, quiet nature. In following their examples there is a dangerous tendency for her to become flippant and pretentious, letting go all her womanly reserve and modesty which are inherent in herself.

Her regular attendance in the College, her pleasant evenings outside, and her studies at night engage her a whole day and would naturally spare her no sufficient interval for the proper care of her children and her home. Moreover it does allow the servants of the household to take advantage of her pre-occupation besides that of her husband, to be sluggish and neglect their work. Eventually her domestic peace becomes ruffled by this disordered state of home affairs. But certainly we cannot say that collegiate life does our women any real harm. Only they do not achieve anything very profitable considering the years that they spend through the College course. All that a girl gains out of this might make her proficient in English and other studies, and, if she had any true taste for literature, might contribute to her great delight in Shakespeare, Milton and such like immortal poets.

An unmarried girl till 20 or 25 finds her college life to be without any hindrances, but such indefinite postponement of matrimony would in itself be a violation of the high principles of our religion and detrimental to the very sublimity of those ideals of ours cherished so ardently with regard to marriage. Constant association with the women of the West may encourage a girl who finds herself

unfortunate in marriage to forsake the path of righteousness and the sacred duty she owes to her husband. Hindu ideals of married life held so sacred amongst ourselves differ profoundly from those of Occidental nations. Their great love of independence and unrestricted freedom gives them rather a dislike for matrimony and their education has often carried them astray so far that they are found quite unwilling and unprepared for the duties of a wife.

Of the ideal Hindu woman, West has very little knowledge today. To her, married life seems to be the highest expression of human joy and happiness, and her duty at home which she performs with ever so pure a devotion consists but in the service of her lord. "If it were conceivable to the Hindu son" writes Sister Nivedita in her book, 'The Web of Indian life' "that his mother could cease for one moment to be faithful to his father, whatever the provocation, the coldness or even cruelty to which she might be subjected, at that moment his idealism of her would be a living pain." What statement could be truly more striking than this, coming from this talented lady converted by Swami Vivekananda into our ancient religion?

As ideals of womanhood cherished so feelingly in our land, careers ever so brilliant as Joan of Arc and Florence of Nightingale are far from appealing to the Hindu mind which has long been accustomed to hold woman as the inseparable part of the household. In no other country married woman is held in so high an esteem as in India. It is her glorious aspiration to die before her husband. "I must precede not follow" thus prays every Hindu woman from the bottom of her heart, and when her prayer granted she lies in eternal sleep people around her admire with deep reverence, "That is a blessed woman." Thus with honour is she borne to the funeral pyre and every year an important ceremony is celebrated in token of esteem of her name.

Motherhood is another glorious distinction that woman longs to achieve. Even a child wife realises the dignity and does not but feel proud in finding that she would shortly become a mother. How enchanting it is to behold strong stalwart sons bowing at the feet of their mother for her blessings!

A well-known writer has truly observed that East is East and West is West and that

no human agency could bring the two together. It is needless to say that the impossibility of bringing the East and West together chiefly consists in the difference of their ideals and their ways of thought. And it is natural that ideals must differ when their sources are so far removed as Cape Comorin and Iceland. But in general spirit none could divide essentially the souls of these two mighty civilizations. It were infinitely better that every people should hold to their own forms of ideals and traditions than by wishing to be tangled into each other's.

We cannot reconcile ourselves to the fatuous ories raised almost everywhere that because the woman of England wanted to have their votes in Parliament women should get them also in India; and we are not of those who would fain be blind to the great forces which are moving us. When our countrymen are determined to secure the privilege of self-Government, we can by no means stem the colossal tide of Nationalism which must equally affect the minds of women in India. It would do us good if our women realised fully the greatness of their country and her past and make up their minds to help their beloved country into a New India. For this very purpose a true education becomes the sternest necessity but we do not hold that it must partake of the nature of High School or University Education. We have had enough of superb specimens of womanhood for our examples and with such attributes as forbearance, humility, an inexhaustible sympathy and devotion, the Indian woman can do more to her country than clamouring wildly for a vote in the Electorate.

None other affords a more striking example to this than the magnificent soul that stood by her husband and our noblest patriot in these dark days of trouble in South Africa, just as a graceful creeper would cling and twine itself to its tree even in the bitterest blast of wind. Prison life made no difference to her, and she gladly submitted to the ordeals of separation from her husband in a great cause. It would be worth remembering how much she contributed to his success and how much she continued to be his source of inspiration. Let India produce more women of this kind who would willingly share in men's struggles. Then an India of renovated

pride and vigour will have the heritage of a near prosperity. University graduates and those who have received brilliant diplomas are no doubt valuable in a community but in India and as her true children we should always covet more heroines of moral greatness, pure love and devotion.

Some Ethical Lessons from our Epics.

[BY P. ANANTHASWAMI]

(A paper read at the Dasara Conference held under the auspices of the S. M. R. V. Assn., Karamanay, Trivandrum).

We Indians, have a proud record of glorious achievements for the interest and benefit of the civilised world. And we can contemplate with pardonable satisfaction the work of our ancestors in all departments of human activity. Look where we may, in the annals of the history of the world, no nation has exhibited such a genius for rhetoric and sublimity of thought as the pure and pious Brahmanas of yore. Their marvellous intellect, spirit of inwardness and passion for truth, displayed in every line of the epic and philosophical works they have written, compel thought and call forth admiration. These Apostles of Hindu Culture have proved beyond doubt that the pen wins in virtue of its mildly persuasive and hence more impressive force mightier and more lasting victories than the sword.

The value and importance of the Ramayana and the Maha Bharata cannot be rated too highly. Time and again have they elicited the passionate and sincere admiration of scholars Eastern no less than Western. They are a real mine of wealth and they contain information of the highest import to all men who seek to know in singleness of heart the history of our race on earth and the relations of man with that Infinite Power above us, around us, and in us. There are indeed few religious books in the whole world which can stand comparison with our great Epics in brilliancy of description, in fertility of thought and nobility of ideas, in deep piety and passionate feeling, in the solemn and serious interpretation of the all-puzzling problem of life and above all in that divine rapture for Peace.

When were our Epics written? By whom? When did the authors live? Were they rich

or poor? Were their blood blue or red? What were the sources of their information? Did they really write the books or somebody else? What internal evidence is there for determining the age at which they flourished? Interesting and fundamental as these and other like questions are from the point of view of the Orientalist, the Epics themselves are the things most important to the Eastern mind. I may warn you beforehand that I do not propose to answer such queries. The *Ramayana*, it is well-known, celebrates the heroic deeds of Shri Rama. It contains no less than 48,000 lines and is marked by a jewelled beauty of diction and pervaded by the powerful perfume of Religion. The *Maha Bharata* is 200,000 lines in length. It has its own *curiosa felicitas* of words, its own sweet and haunting melodies. Its central story turns on the strife between the Kauravas and the Pandavas. Numerous episodes, the spiritual insight and literary charm of which speak so eloquently for themselves, gather round the main plot. The *Bhagavat Gita* is the heart of the *Maha Bharata*, replete with the most precious nuggets of gold.

Friends, to every man, his sphere of activity—physical, intellectual, moral, and spiritual—is a battle-field where the conflict is between the call of knowledge and duty and the temptations of ignorance and passion. The higher self and the lower are ever at war. Whether we consider the individual or the family or the community or the nation, this struggle is never absent. Without due and full preparation to face the battle, the result will be invariably defeat and ruin.

One could best equip oneself to fight the battle of life by giving one's days to the study and contemplation of our Epics. They contain the basic principles by which to regulate the conduct of life. Their teachings are of universal application. Men of all creeds, all callings, all ranks, and even all temperaments could draw inspiration and help from them. Their contents are like the waters of a perennial spring from which the measure of the water that could be taken is simply the measure of the drawing-pot. We all know that Shakespeare is a universal favourite and is read alike by the careless reader and the profound student. We also know how differently Shakespeare impresses

the former on the one hand, and students like Goethe, Carlyle or Emerson on the other. The limit of Shakespeare's teachings is not the limit of Shakespeare himself, but of the mind of his reader. The same is the case with the *Ramayana* and the *Maha Bharata*, and, indeed, with all really great books. They contain priceless teachings, teachings than which there is nothing better for the uplifting of humanity. In a recent issue of *Public Opinion*, a vigorous English Weekly, there is quoted a tribute to the Christian Bible from the pen of Dr. J. G. Frazer, the author of the *Golden Bough*: "The reading of the Bible seems to lift us for a while out of ourselves, our little cares and little sorrows, into communion with those higher powers whatever they are, which existed before man began to be, and which will exist when the whole human race, as we are daily reminded by the cataclysms and convulsions of nature, shall be swept out of existence for ever. It strengthens in us the blind conviction or the trembling hope that somewhere, beyond these earthly shadows, there is a world of light eternal where the obstinate questionings of the mind will be answered and the heart find rest." This description would apply with equal force to the two Indian Epics. Our Epics are not dead, mere things of the past. They throb with life, light and fire. And the contact with the light that burns in them will certainly impart an electric stimulus to the inner spirit of man and rouse it up to the height of its intrinsic greatness and glory. The *Bhagavat Gita* alone marks the highest point attained of philosophic imagination and it is the conspectus of the numberless thoughts taught by the greatest preachers of humanity. There is, I believe no soul so dull but is not inspired and led captive by this book of books, this precious Bible of Humanity.

O for words to describe the "Divine Philosophy" that one meets at every step? It is quite charming and is in the words of Milton,

"Not harsh and crabbed as dull fools suppose
But musical as is Apollo's lute,
And a perpetual feast of nectared sweets
Where no crude surfeit reigns."

Our Epics deal completely and comprehensively with the knotty question of man, his origin, his life and his future. What is

man? Western Science has been studying man and has as yet been unable to arrive at a satisfactory answer to the question. In a recent book, "*Science and the Human Mind*" by a Scientist couple, Mr. and Mrs. Whetham of Cambridge, I find on page 283, "considered mechanically, a man is a somewhat complicated piece of mechanism of certain dimensions. To the chemist he is a chemical laboratory. To the physicist he illustrates processes such as osmosis or electrolytic conduction, and the atoms of the chemist are resolved into corpuscles or electrons, the vibrations of which emit the electro-magnetic radiation known as radiant heat. By the physiologist, he is resolved into a collection of cells. To the anthropologist and zoologist the man is an individual of a certain race. To the psychologist, he is primarily a mind and his typical product is a thought. To this doctor he is an obscure and ill-understood piece of machinery, mechanical, chemical, and psychological; While to his Vicar he is essentially an immortal soul to be saved or lost."

Prof. J. Arthur Thompson who has made many contributions to Evolution admits in his *Introduction to Science* that all our scientific experience is rounded with a mystery. He quotes the following passage from Prof. Sir E. Lanckaster: No sane man has ever pretended, since science became a definite body of doctrine, that we know or ever can hope to know or conceive of the possibility of knowing whence the mechanism has come, why it is there, whither it is going, and what may or may not be beyond and beside it, which our senses are incapable of appreciating. These things are not 'explained' by science and never can be."

This agnostic attitude towards the origin, purpose and goal of humanity may suffice for certain temperaments which may perhaps be able to maintain a pious adherence to it. The well-known interview between Napoleon and Laplace furnishes a historic instance of this. In reply to Napoleon's query about the place of God in his scheme of nature, the great mathematician is said to have coolly and confidently replied, "Sire, I have no need of that hypothesis." Ancient India too, had her agnostics and atheists. We know however, on the other hand, that there have been intellectual giants in all countries (Newton, Faraday, Clerk Maxwell,

Stokes and Lord Kelvin to mention a few names from British Science) who hold strong convictions on the origin and destiny of man.

For most minds it is difficult, if not impossible to maintain a consistent agnostic attitude towards Problems which are usually relegated to Religion, but which are as important to the layman and the man of science as to the most pious philosopher. Hence there have been attempts to reconcile the differences between Science and Religion. (To be continued.)

The Bolepur School.

By K. S. RAMASWAMI SASTRI.

Among the recent experiments in the direction of inaugurating a higher national life by proper educational institutions is the excellent school established at Shantiniketan by Sir Rabindranath Tagore. The highest truths in the realms of education as understood in the East and the West and in the past and the present have been the ideals of the school, and under the guidance of the great poet-saint the ideals have been realised in the daily life of the school. Mr. Pearson's *Shantiniketan* and Tagore's lecture on the school contained in his *Personality* reveal the unique features of the school very well. The development of the nature of the child is carefully watched and guided and strenuous efforts are made to train every boy to be a true patriot and a true Indian. The classes are held in open air under the shades of trees and there is no unnatural divorce between the soul and nature as in the modern educational barracks in towns. The boys are early taught self-reliance and are allowed to supervise the school discipline and punish breaches of it in their juvenile courts. Mr. Pearson says well: "Education consists, not in giving information which the boys will forget as soon as they conveniently can without danger of failing in their examinations, but in allowing the boys to develop their own characters in the way which is natural to them." Individual attention is paid to each boy. The fine arts of the land are brought to their minds and hearts early in life, and a vital place is given to Indian literature and history in the scheme of studies. Above all the spiritual training of the boys is well attended to. Tagore is trying to realise in the school the great ideal of life in India's golden age and says in his

own beautiful words: "My heart responded to the call and I determined to do what I could to bring to the surface, for our daily use and purification, the stream of ideals that originated in the summit of our past, flowing underground in the depth of India's soil,—the ideals of simplicity of life, clarity of spiritual vision, purity of heart, harmony with the universe, and consciousness of the infinite personality in all creation." The great school is thus one of the centres of the higher life in India. The conduct of the school affairs on a proper basis is an expensive matter. Mr. Pearson says: "One of the reasons which make it impossible to make the school a self-supporting institution is that the number of teachers has to be so large in proportion to the number of students in order to ensure small classes and individual attention." Sir Tagore has put into the school his Nobel prize and the royalties got by him on his books. He is now touring in Southern India and will be glad if the South Indian public help his school to become a great national institution. It is hoped that his appeal will meet with a wide and adequate response in Southern India.

The Week.

The elevation to the Peerage of the Under-Secretary of State for India, Sir S. P. Sinha, is officially announced.

Elsewhere in this issue we publish an appeal by Mr. K. S. Ramaswami Sastri in aid of the excellent school established at Shantiniketan by the Great National Poet of India Sir Rabindra Nath Tagore. The appeal speaks for itself and since it is in aid of an institution which realises in its daily life "the ideals of simplicity of life, clarity of spiritual vision, purity of heart, harmony with the universe, and consciousness of the infinite personality in all creation," we are sure it will meet with a ready and generous response. The Great Poet-saint is expected to be in Trichinopoly during the first week of February and deliver some lectures. Admission will be by tickets of Rs. 2 each. For students Rs. 1 only. The exact date of his arrival and the subject of the lectures will be announced in our next issue. Meanwhile tickets may be purchased at the Sri Vani Vilas Press, Srirangam.

Wit and Wisdom.

An old man went into a Life Insurance office and requested to be insured. The company asked his age. His reply was "Ninety-four."

"Why, my good man, we cannot insure you," said the Company.

"Why not?" he asked.

"Because you are ninety-four."

"What of that?" cried the old man. "Look at the statistics, and they will tell you that fewer men die after ninety-four than before it."

Defending Counsel: "You say that the wall is eight feet high, and that you were standing on the ground—not mounted on a ladder or anything?"

Witness: "I do."

Counsel (triumphantly): "Then perhaps you will kindly explain how you, a man a little over five feet, could see over a wall eight feet high, and watch the prisoner's actions?"

Witness (calmly): "There's a hole in the wall!"

Preacher: "Let everyone in the congregation who desires to go to the Better Land stand up."

Almost everybody rose.

Preacher: "Now let everybody who wants to go to the other place stand up."

No one rose.

After a minute or two a man in the back seat slowly got up and said:—

"I don't particularly want to go to the other place, but I am willing to stand up rather than let the minister go there alone."

His Lordship: "Prisoner, you have the right of challenging any of the jury if you desire to do so."

Prisoner: "Right y'are, guv'nor. I'll fight that little black-whiskered bloke at the end if he'll step outside."

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Vani Vilas Press, Srirangam.

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.]

THURSDAY JANUARY 30, 1919.

[No. 15.]

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

A Vision Of India.

AGASTYA'S ASHRAMA.
By K. S. Ramaswami Sastri, B.A., B.L.

Here shone the Asram where the sage had been
In glad fulfilment of the Lord's command—
The God-given guardian of the Tamil land
So great in soul albeit so small of mien.
Where forests wild and grim the world had seen,
Where beasts did wander free a dreadful band,
He waved his will's creative magic wand
And homes and fields did shine with varied sheen.
Here came the God Rama with love deep, divine
When He passed through our land with blessed feet,
And dowered the sage with rapture of the soul,
And Siva as His love's most perfect sign
Blessed him with vision of the bridal seat
With Him and Uma in their wedded role.

The Hindu Message

THURSDAY EVENING 30, JAN., 1919.

Mr. Kasturi Ranga Iyengar.

We offer a cordial welcome to Mr. Kasturi Ranga Iyengar on his return home. His trip to England was undertaken in response to an invitation from the British Cabinet. The war was still going on, and the voyage was, therefore, a dangerous one still. But the circumstances under which the visit was to be made were such that to refuse the honour was not consistent with the high aims and principles which had guided our great journalist during his career in the past. Mr. Iyengar is one whose watchword in life has been duty first and foremost. On the present occasion, the call of duty came to him as the foremost South Indian Journalist, and he has fulfilled it with the courage and dignity which has always characterised his public and private life. The purpose of the Ministry's invitation was to enable him to see the fighting taking place at the Western front, and the conditions of British industry as it had developed in the great centres of British enterprise during war times. Mr. Iyengar reached England when the closing scenes and operations of the strife were being reached, and so he was not able to see the war in its intensest stage, or to form in his mind an adequate portrait of its immensity and ferocity, its atrocities and its anxieties. Still, as a "mild" Hindu, we believe he was glad that his visit to England coincided with the blessed dawn of coming peace and the return

of a maddened world to its normal human and sane mood. As for his visit to the great centres of British industry, Mr. Iyengar, in replying to the address presented to him by the leading political associations at Madras, said:—"The resultant impression on my mind is one of admiration at the immensity of the resources of Great Britain and other countries, and a feeling of sadness at the fallen fortunes of our ancient land, its undeveloped condition and its low economic and political position." It is no wonder that speaking of "indifferent Indians," he said he would "recommend a European travel to every such Indian, for it would stimulate him to put forth his best endeavours for his country's uplift." No one need object to this advice, but we cannot but feel how little endeavour for the national uplift of India in commerce and enterprise has been put forth by the men of South India who have travelled in Europe. We are of opinion that, until we, like Japan, have the blessing of a national government determined to lead and organise its people for great national and patriotic achievements, we can never make headway in the world as an enterprising people. Mr. Kasturi Ranga Iyengar himself, when paying his humble and loyal duty to his Gracious Majesty King George, pointed out how "India's contribution towards the war in respect of men and materials would have been on a vaster scale sufficient to have dispensed with the necessity of relying on the help of the United States, if adequate steps had been taken in time to develop the resources of the country". The guilt of not so "utilising" our resources in men and material will

ever be on the Indian Civil Service which has ruled India for a century past. And still Dr. Nair and his following are allying themselves with our bureaucratic rulers to prevent the granting of self-government—even the first step of provincial autonomy—to our people. They say that their grievance is that the Brahmins have monopolised the great industry of quill-driving in all government offices. Mr. Kasturi Ranga Iyengar ought to tell us soon how much of "the immensity of the resources of Great Britain" by which he was impressed so much was due to the prosperity of its quill-driving business or trade. Dr. Nair is one who has not only "travelled" in the West but spent several years of continuous stay in Great Britain. True patriotism in endeavour or aim can only come by the liberalising of the mind by true national education. It is such education that has produced a mind and heart like Mr. Kasturi Ranga Iyengar's among Brahmins or the late Mr. Salem Ramaswami Mudaliar's among the so called "non-Brahmins." Our friends of Dr. Nair's non-Brahmin faction are so blinded by caste bigotry that they will not see that trifles such as those relating to the distribution of clerkships and petty magistracies in Government service will settle themselves, or can be settled easily, both by negotiation with Government heads of departments and by a compromise among the Indian political leaders themselves. Moreover, we can all join in raising an adequate scholarship fund or funds for the educating of non-Brahmin young men in sufficient numbers to restore the balance needed or aimed at among the leading castes in the holding of minor

government appointments. It is ruinous and blind folly to stand in the way of the founding of "responsible" and national Government even in the Indian provinces simply to obtain a few more clerkships or subordinate magistracies for non-Brahmins. It is simply a repetition of the old story of the fool who, when the Devil promised him a boon which was double of what was granted to his neighbour, asked that the latter might become blind of *one* eye,—even when he was assured that the result would be to have *both* his own eyes blinded. So long as our country and its present baneful system of education can only produce such blind men as these men of the Nairite faction, we must only possess our souls in patience, and get on as best we can.

We want many great and self-sacrificing leaders of the stamp of Mr. Kasturi Ranga Iyengar who will take wide views of affairs and courageously work for the national uplift,—who will uphold the banner of national unity and heroic self-forgetfulness even under the most discouraging circumstances of failure and trouble. Mr. Kasturi Ranga Iyengar's unsullied patriotism and unflagging zeal as a nationalist leader has been an inspiration to many, and we believe he has yet a great career of usefulness and distinction before him. The many addresses presented to him as he passed from Rameswaram to Madras show in what high esteem he is held by his countrymen of all castes and creeds. We know of none more entitled to honour or gratitude at the hands of his country, and we pray to the Supreme Being to confer upon him every choice blessing and to spare him many many years to serve

the cause of the freedom of the Holy Motherland.

In most or all of the addresses presented to this eminent and devoted nationalist worker and leader, our countrymen have expressed their sympathy for him in the numerous afflictions which have cast a deep gloom over the family to which he belongs and which have, in all likelihood, hastened his return journey. All true Hindus can realise how blistered and crushed his heart must be at seeing the many vacant places in his household circle which will know no more the near and dear souls which had tenanted them. The soul-filling consolations of religion which only a true and pious Hindu can draw from the eternal oracles of the Vedas and the inspiring messages of the Rishis will, we feel sure, be available to him in this dark hour of bereavement. We feel sure that they will only nerve him to the ceaseless endeavour to relieve the sufferings,—far worse than what we suffer from in such a cruel time of bereavements as has afflicted the land when the angel of death has been stalking abroad all over it,—which destitution and starvation, due to loss of national self-government and self-respect, are year after year bringing to many thousands and tens of thousands of Indian households. We conclude, as we began, by offering him our hearty welcome on his safe return to his home and his holy motherland. A thousand hearty welcomes and wishes for his prosperity and glory, and for ever more and more sustained and successful efforts to secure his country's freedom and to earn even more than now the undying esteem and gratitude of his loving countrymen.

"Is India Civilised" by Sir John Woodroffe.

III. The Elements of Danger.

Such are the problems created by the conflict of cultures in India. We have first and foremost to concentrate our attention on the elements of danger, because our social vitality depends upon our ability to realise what are the aspects of our life that are exposed to the strongest attacks, what are our elements of weakness, and what elements are in dire danger of overthrow and will drag us down and involve us in their ruin beyond possibility of redemption. The supreme importance of this and the lamentable consequences that are sure to follow from a neglect of it are well stated by Sir John thus: "The cultural and political aspects are different sides of the same question. Again looking at the matter from the Indian standpoint, whilst political Home Rule might be attained through adoption of the civilization of the foreign ruler there would in such case no longer be a Home (in the Indian sense) to rule. Those who then ruled themselves would be an *alias* of their departed rulers; a people who in the language of Macaulay could be Englishmen in everything but colour."

There is no use in merely lamenting such possibilities of danger and sitting by disconsolate with folded hands. Till mankind as a whole rises to the conceptions of the divine nature of the soul, social brotherhood, and unity in diversity, the danger to the existence of cultural types will be a real and endless menace. Sir John says: "Until he receives a spiritual initiation, man is thus the enemy of man. This is the natural or animal law,

There is then learnt a higher spiritual law which at first tempers, and ultimately abrogates the other through the knowledge that all men are kindred expressions of the One Self." This great truth will dawn upon the hearts of men only when the Vedanta becomes a living sweetness there. Sir John says well: "Mankind should according to the Vedanta learn to live without harm to any man or nation, and then he will, as India has done, do reverence to all animate being. To such as have this consciousness all conscious harmfulness is sin and harmfulness produces suffering."

Before we consider the special points of danger we should remember that self-depreciation is a more subtle and fatal danger than the unmeasured abuse of our culture by others. Our critics speak of India as a unity for purposes of abuse and speak of "Indian religion," Indian novels etc. and in the same breath say that India is a hopeless and discordant diversity of barbarous practices and beliefs. If we hearken to them in a spirit of obedient and admiring trustfulness our racial self-consciousness will suffer and decline and disappear. As Sir Lewis Morris says:

"He who would mount and soar aloft
Must needs have ever at his side

The tonic of a wholesome pride."

But even more dangerous is our own self-depreciation. This saps the very foundations of our national energy and is the real cause of our startling modern sterility in the realms of practical and of ideal life.

One of the primary sources of danger is in regard to language. The grave words of warning uttered by Sir John about this are worth their weight in gold: "Language affords a

notable example of such cultural dominance. A people who abandon or who are compelled to abandon their language for that of another lose themselves. Language is the means by which cultural ideas are expressed and handed on. There are certain ideas and feelings which can be expressed by particular languages alone. In short, only a race's own language can express its soul. Those who speak a foreign tongue will tend to think foreign thoughts; those who think in foreign thoughts will have foreign aims and tend to adopt foreign ways and so forth." Equally important is the guarding against the danger of ruinous ideals and methods of education. English is the state language and must be learnt by all. But an attempt to learn knowledge through English from the beginning is a suicidal act, and equally suicidal is the carelessness which fails to find a large place for Indian languages, ideals, and religion in the scheme of studies. Sir John says: "The teaching of English and its literature has immensely forwarded English ideas to which there has been hitherto no sufficient counterpoise in the shape of the study of Indian literature." Further, as he points out, "education again is almost entirely in State hands and has hitherto been substantially of an English character." The fault is really with us and we have ourselves intensified the danger. Sir John says about this in words before which we must hang down our heads in shame: "If attention has not been paid to Indian culture it is due primarily to the fact that the English educated sections of the community have not, as a rule, made any demand for it. Some of them are quite content with

'Indian Eton' and the like. How can the State be expected to understand or to teach Indian culture? Why should it give that for which there is no demand? Further the State's neutrality as to religion has produced the most deplorable consequences in the realm of education. Sir John wisely points out: "True neutrality is to recognise and support all religions impartially." Boys trained in missionary and government schools grow up with undeveloped souls and there is no greater menace to our culture than this.

This fundamental evil has reflected itself in all aspects of our national life and the areas of danger have hence become broader and more numerous. In the realm of Art there is dense ignorance as to the scope and method of Indian art and such ignorance has resulted in deplorable apathy about Indian Arts. Sir John says: "As regards Art it is only recently that the same section of the Indian people have taken any interest in its Indian form; and that largely through the initiative and aid of Europeans." In religion the state of affairs is even worse. Sir John says: "In one case (of which I am informed) there was Indian opposition in an Indian University to the appointment as lecturer on Indian philosophy of a mere 'native Pandit.' It was apparently thought that even Indian philosophy requires an English education before it can be taught and understood. Even now there are Indian professors of philosophy who have knowledge of European and American philosophical systems and know little or nothing of the Sankhya and Nyaya or Vedanta."

Even more melancholy is the dangerous state of our social life. Per-

haps the most melancholy feature of this melancholy condition is stated in the following remark by Sir John: "There are also persons who I believe take it more to heart if they are told that they do not speak good English, than if surprise is expressed at their not knowing their own language or not knowing it properly." He points out further that the joint family and caste-system are weakening and that the old village life is ceasing to exist. He says: "With the crowding into towns, English habits are acquired as also English modes of living. The old collectivist spirit has to some extent given way to individualism and so forth." Another great social evil is thus well stated by Sir John: "one of the worst effects is the vulgarisation of the refined Indian life as it existed in ancient times." An yet another danger to society is thus truly and pithily expressed by him: "The rich are too often concerned with themselves and the Government honours for which they hunt and too little with the needs of their country."

Let us remember therefore that our cultural overthrow can never be counterbalanced by any gain, political or otherwise, in the world. Sir John says: "Political freedom is nothing for those who have lost their souls and that spiritual autonomy (svarajyasiddhi the Shashtra calls it) which is the greatest of possessions." In another place he says: "A cultural conquest means the subjection, and may be, destruction of the psychic possessions of the Racial Soul." Let us remember the great saying of Christ: "For what is a man advantaged if he gain the whole world and lose his own soul."

Notes and Comments.

The enthusiastic office-holders of the Church in England were naturally hoping and proclaiming that the war would, by bringing both soldiers and civilians into "contact with the hard realities of life and death," influence men to go "back to the faith and practices of traditional Christianity." We have commented in a recent issue on one aspect of the spiritual result of the war,—*viz.*, the search after a new "religion of humanity." The Rev. Cyril E. Hudson, writing in the November number of *The Nineteenth Century and After*, dwells on another aspect of the effect of the war on the religion of the people of Great Britain. Negatively, at least, the Church officials and Churchmen have to avow that their expectations regarding the future are far from the truth. For, we are assured that "the churches are no fuller,"—that "outward and visible signs of real spiritual revival, in the Christian sense, are far to see,"—and that "the War has been conducted by the Government, and discussed by the Press, without much explicit reference to the will of Almighty God." Mr. Hudson assures us that "the religious spirit of the times presents two main features,"—*viz.*, (1) "a decreasing indifference to religion in general"; (2) "a growing inclination to those types of religion which appeal to the innate pragmatism of our people, and which seem to guarantee quick and easily verifiable results—in response, it must be added, to the minimum expenditure of spiritual effort." The feature first mentioned is one which is *certainly* to be commended. Even the second one seems to us equally so, if man's "innate pragmatism" (for it is not peculiar to the "our people" of Mr. Hudson) is not confined to the appreciation of what can be valued in pounds, shillings, and pence, but of what is valuable for the lasting welfare of the human soul.

In England, at the present moment, the "innate pragmatism" of the people attracts them to Christian Science and Spiritualism,—not as the means of raising the

spiritual life of men and women,—but because every family is mourning the loss of its loved ones in the War. At spiritualistic seances, people are able to get assurances and messages regarding loved sons and brothers and their life beyond the grave. As for Christian Science,

The Christian Scientist is one

Who places scant reliance

On Christianity, and none

On Science.

Still it is favoured, because it denies the existence of sin and of future punishment for sin, on which Christianity is believed to lay its emphasis. Moreover, we are assured that the modern liberalised British mind detests Christian theology and wants a "non-theological and non-miraculous Christianity." At the same time, Mr. Hudson assures us of the "extraordinary attraction and 'atmosphere' of a church in which the Sacrament is reserved,"—*i.e.*, a church in which there is "an external shrine of the Presence of Christ." The Church of England has always objected to religious symbolism as leading to superstition and the materialising of the spirit of God. But the Revd. Mr. Hudson seems ready to regard the Reservation of the Sacrament as "logically defensible, and indeed intelligible,"—if "Christ comes to the devout communicant, not that 'we may evermore dwell in Him and He in us,' but for a transient sojourn which ceases as soon as the physical processes of digestion begin." That is, Christ enters the body of the devotee when he takes the sacramental wafer in; but it departs shortly after. The divine presence in the body in consequence of the administration of the sacrament is to be regarded as temporary, not permanent.

Those of our readers* who have followed the above remarks will surely congratulate themselves that their lot is cast in this land of the Vedic sages where the doctrine of Isvara as the ever-present and "Omnipenetrative" (*Antaryamin*) ruler and sustainer of the Universe who can be realised by the mind trained in the practice of Dhyana and Yoga, has always been universally accepted as an unquestionable truth. So

great a man and missionary of the Christian faith as Dr. Miller once openly avowed in a lecture delivered at Madras that India alone has taught to the world "the doctrines of the omni-penetrativeness of God and the solidarity of man." Let Christian propagandists in India give up their silly idea that Christianity is free from superstitious beliefs and practices. Our remarks above will convince our readers that the people who inhabit England are as inclined to superstitious beliefs and observances as the fetish-worshipping masses in any other country,—albeit they are Christians.

The Revd. Mr. Hudson says:—"The real hope of the Church lies in the inculcation of the highest and truest conceptions about God and Prayer and Sin and Sacraments." But the difficulty arises from the fact that people differ in their views of what is highest and truest. In India, no one is considered lost because he has not risen to the "highest and truest conceptions." All are pilgrims on the road to what is the True,—the One Existence without a second. In the ascent to the realisation of the Supreme, one traveller has risen to a higher peak than his fellow who is behind. But the latter, too, will soon reach it. The spiritual Mount Everest is ever before us in the distance to strive for, and there are many helpers on the way. The good time is coming when the enchantment of the bliss of the Supreme will be ours. For, after all, when we have crossed the ocean of Samsara, we shall find it no other than the *Antaryamin* who resides in our own hearts, regulates all our impulses to activity, and reveals Himself to us when our minds are pure and fit to receive the manifestation of the transcendent vision of His ineffable glory.

The Revd. Mr. Hudson says:—"These various manifestations of the *pragmatic instinct* are akin to the old demand for signs." He says that the miracles of Jesus were not made "in response to the demand" for signs. "His miracles were for the confirmation, not the compulsion, of faith," says Mr. Hudson. We think this is absurd and unconvincing. The truth is

that there can be no miracles in the sense of violations of law. Isvara is all law, quite as much as he is all love. The laws of the universe can never be suspended or violated. What is a miracle to one is not such to another who possesses a higher knowledge; and what is miraculous in one age ceases to be such in the one which succeeds it. Nothing can be more absurd than the Christian doctrine regarding miracles. The Hindu doctrine of *Adhikara* can alone make it appear convincing to the human reason. What seems a miracle to the worldly-minded will appear to be an unquestionable fact to the man who has risen to a knowledge of the laws of the spirit and the world of "supernature," as Huxley termed it. Hinduism postulates the existence of the *sub-conscious*, the *conscious*, and the *super-conscious* in an ascending series. The human mind evolves slowly to a perception of higher stages in its evolution towards the truth, and the processes to be gone through in order to gain the highest are well laid down by the sages and can be communicated to the worker and searcher after truth. No man can ever be lost on the straight and well-laid road to truth and to the knowledge and realisation of the truth.

It is not the "innate pragmatism" of men that is to blame for their errors, superstitions, or wrongs. It is the failure to carry out the pragmatic principle to its fullest extent, and in all stages of existence. The Western mind works pragmatically in full in the material aspect of life, but only slightly in its spiritual aspect,—i.e., in so far as the results can be made open to human perception in the shape of material gains. But there are gains of value to the spirit of man which cannot be exhibited in the daily work-a-day world of material endeavour. The European mind will doubtless question their pragmatic significance. So long as this state of things remains, the Christian Church can never convince either the cultivated modern mind or the uncultured minds of the masses anywhere of the truth of the dogmatic assurances of traditional Christianity.

A Phase of India's Mentality.

[By N. SUBRAHMANYA AIYAR, M.A.]

One section of India is greatly upset on account of changes and threats of still greater changes in her long established customs and manners. This is one phase of India's mentality at present. Those that agitate for change say, "Many of our customs reveal no useful purpose. They only serve to suggest separateness within the Indian Nation. Such customs and mutual social exclusiveness are not visible among other nations, who, we see, are not progressing. We naturally wish to progress along with and in competition with them. But we find ourselves un-united. The suggestion is made, and we believe, that this want of union is due to some of our customs. We do not realise that every one of the customs in a country serve an economic purpose, keeps up the demand for a particular labour, serve to safeguard encroachment between one labour and another, and secure efficiency in the labours themselves. Not so realising, we seek to do away with them. This is "Social Reform" as it now goes.

Now, you and I agree that abiding union can come only from interdependence. The closest union we have on earth viz., marital union, is a union through such interdependence. Owing to various causes, most of the labours in the land have gradually died out and, we the English educated, among whom it is that these "Social reform" sentiments prevail, are depending upon more or less the same function—dependent service under Government, mercantile or ecclesiastical bodies. Having therefore no interdependence as between ourselves, we do not feel any sense of mutual responsibility. We therefore stand un-united. But in the place of co-operative universalism, for which 'caste' is but another name, the idea of competitive nationalism on the lines of the West has got itself established. I need not digress to discuss the evils of competitive nationalism. But what we must recognise is that, if the co-operative system of functional caste-interdependence is to be the ideal disposition of society, whatever may hinder its attainment—if it was never attained in our past or whatever hinders its restoration if it was once attained, should be avoided. The structure of caste, consisting as it does

of a number of minute endogamous co-functioning sub-divisions, whose number will be in direct proportion to the scale of the civilization of the nation, has to be preserved in spite of forces to the contrary, prompted by individual or temporary interest. If the obliteration of functional distinctiveness on which alone can interdependence be built is the cause of Indian non-union, the restoration of functional diversity will, it is obvious, alone set matters right, and not the present policy of "Social Reform" which in effect is social disruption. Our duty therefore is to strive ceaselessly for increasing the labour in the land and for diversifying it in the fullest extent, and in the meanwhile to keep up the present structure, though now perhaps meaningless and devoid of life, until both meaning and life have returned to it in the form of restored economic conditions. Any other course must be the course of un wisdom.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA II.

(continued.)

अविनाशि तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १० ॥

Know that to be indestructible by which all this universe is pervaded. There is none that has the power of effecting the destruction of the Imperishable One.

NOTES:

1. It pervades all as ether, is all-pervasive. It pervades and sustains even ether (*akasa*). It illuminates everything and is both immanent and transcendent. अजायमानो बहुधाभिजायते । तस्य भासा सर्वमिदं विभ्राति ।

2. विनाश is देशकालवस्तुपरिच्छेदः—Destruction is limitation. But *Atma* is *Sachidananda* and is *Aparichinna* (unconditioned).

3. What is all-pervasive cannot be limited or destroyed for there is no other power to limit or destroy it. स्वात्मनि किया विरोधात्—as Sri Sankaracharya says.

4. Limitation may be destruction (अनि-
त्यत्व), or loss of body (देहहानि), or liability
to grief (दुःखप्राप्ति), or imperfection (अपूर्णता).
God is beyond all these. He is all perva-
sive, eternal, and perfect.

5. We must not confuse this pervasion
by God with the attempt of scientists like
Sir J. C. Bose to prove the aliveness of
the so-called "dead" matter. These deal
with the pervasion by *energy* which resides
in and displays itself as much in "inani-
mate matter" as in animate bodies.

6. Sri Ramanujacharya says that the
verse refers to jivas (individual souls) and
that they are collectively everywhere.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युद्धयस्व भारत ॥ १८ ॥

These perishable bodies have been de-
clared to be in relation to the Eternal
Embodied One who is indestructible and
inconceivable. Therefore fight, O Bharata.

NOTES :

1. देहाः—The plural is used as we
have sthula, sukshma, and karana sariras.
Nitya and Anashu are both used—
because in respect of wordly objects we see
disappearance or change and the Lord
wants to negative both in regard to the
soul.

2. अप्रमेय—It may be asked, is not
Atma disclosed by the Veda as प्रमाण,
though not by प्रत्यक्ष or अनुमान ? No. Atma is
स्वतःसिद्ध (self-revealed). Sastra merely
removes wrong notions imposed by ne-
science. Sri Sankaracharya says: शास्त्रं त्वन्त्यं
प्रमाणमतदर्शयारोपणमात्रनिवर्तकत्वेन प्रमाणत्वमात्मनि
प्रतिपद्येत न त्वज्ञातार्थज्ञापकत्वेन । Atma is प्रमाता and
एकरूप—as Sri Ramanuja says.

3. It has been well said :

प्रमाणमप्रमाणं च प्रमामासस्तथैव च ।

यत्प्रसादात्प्रसिद्धयन्ति तदसंभावना कुतः ॥ १८ ॥

4. युद्धयस्व—Sri Sankara shows that this
is a positive injunction. It means, do not
desist from your duty of war. Arjuna had
come to fight but was overcome by soka
and moha. The Lord removes the hind-
rance to his doing of his duty. The seem-

ing command is hence an अनुवाद, not a विधि.
Each man must do his duty and rise
through it to devotion and wisdom and
attain self-realisation. अपवादपवादे उत्सर्गस्य
स्थितिः (If the exception is overthrown
the rule remains). Sri Ramanuja says :
अमृतत्वप्राप्तये अनभिसंहितयुक्तं युद्धाख्यं कर्मरिभस्व ।

5. Sri Madhwacharya says that the
verse means that the souls are God's bodies
i.e., God's images in the spiritual body.
This view is no doubt beautiful but the
context shows that the Lord is now dealing
with the utter separateness of Atma and
Anatma and is not here dealing with the
complexities of thought about the inter-
relations of the Soul and the Oversoul.

6. Each of the 6 words—इमे, देहाः, नित्यस्य
शरीरिणः, अनाशिनः, and अप्रमेयस्य—emphasises an
aspect of difference between soul and body
देहाः कर्मफलभोगार्थतया भूतसंघातरूपः (material
combinations to enable the soul to reap the
fruits of actions) as Sri Ramanuja says.

य एनं वेत्ति हन्तारं यथैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

He who regards the soul as slayer and he
who regards the soul as slain—both are
ignorant. He slayeth not nor is he slain.

NOTES :

1. This and the next verse are taken
from the Katha Upanishad by the Lord as
authoritative declarations.

2. The verse shows that the soul is
neither कर्ता nor कर्म. It disproves the
Tarkika theory of the soul's being a *harta*
and the Charvaka theory of the soul being
put an end to at the time of the death of
the body.

3. Well is it said:

आत्मा कर्त्रादिरूपश्चेन्मा काङ्क्षस्तिर्हि मुक्तताम् ।

न हि स्वभावो भावानां व्यावर्तितौष्यवद्रवेः ॥

This means that if the soul is a doer by

THE HINDU MESSAGE will be posted regularly
every week to any address in India, Burma and
Ceylon on payment of Rs. 6 only per annum; For
all foreign countries within the Postal Union it will
be despatched on payment of 10s. 6d. per annum.
All subscriptions are payable in advance and should
be remitted to the Manager "The Hindu Message",
Secrangan.

nature that quality will never disappear
being like the heat of the sun and hence
there would be no use in praying for मुक्ति.
It has also been said :

नर्ते स्याद्विक्रियां दुःखी साक्षिता का विकारिणः ।

धीविक्रिया सहस्राणां साक्ष्यतोऽहमविक्रियः ॥ २१ ॥

The soul is the witness—Eternal, Immut-
able, Perfect.

(To be continued.)

Some Ethical Lessons from our Epics.

[By P. ANANTHASWAMI]

(A paper read at the Dasara Conference
held under the auspices of the S. M. R. V.
Assn., Karamanay, Trivandrum).

Most of us having been brought up under
the Western system of Education in which
materialistic Science looms so large, it is
only due to ourselves to refer to the manner
in which the votaries of that science have
been disposed towards the eternal problems
affecting mankind. In India however, the
conflict of Science and Religion is almost
unknown. It is significant that there are not
proper Sanskrit equivalents for such English
words as Religion, Conscience, &c., nor on
the other hand proper English equivalents
for Sanskrit words like Dharma, Tapas &c.
Indian sages have regarded science and
religion alike as knowledge or *Vidya*. They
have classified all knowledge into the Lower
Science and the Higher Science. The
subject matter of the Higher Science is the
Supreme Brahman. Everything else be-
longs to the Lower Science. The Lower
Science prepares the way for the Higher.
The Higher includes the Lower. It is *Raja
Vidya* or the Royal Science. The problem
of man and his destiny pertains to the
Higher Science and finds adequate treatment
in the principal Sacred Books of India. In
this connection, we must also bear in mind
that, for the pursuit of the Higher Science of
Man, every one carries with him his own
laboratory. The instrument of Research is
his own mind which should be made both
sharp and clean, and the methods of research
could only be acquired by *Vichara*, *Sadhu-
sangama*, and *Satchchastra*, i.e., reflection
and meditation, association with the wise,
and study of right books. This it should be

noticed, includes all the qualifications of the
student of materialistic science and a great
deal more besides. To those who would
profess to be sceptical or agnostic on this
point, I should reply in the words of the
Sanskrit maxim, "It is no fault of the poet,
if the blind man does not see it."

As to the origin of man, our Epics teach
us in unmistakable and emphatic language
that man is not the body, that he is Spirit,
that he uses the body as his vehicle of self-
expression and that he never ceases to exist.
We see from the *Bhagavad Gita*, II, 12, 17,
18, 19, 20, 22, that there lives in every man
"a God though in the germ" whose "plastic
stress sweeps through the dull dense world,
compelling their all new successions to the
forms they wear."

This in-dwelling God is beginningless and
endless; and is in philosophical parlance,
known as jiva or jivatma. Our Epics
declare that the human soul being partaker
of the Divine, should not fear death, that
death is merely a liberation of the soul from
its earthly bonds and that, as Browning has
said, "the broken arcs" of our life on earth,
become "the perfect rounds" in heaven.

These assertions must run the gauntlet of
searching questions which it is by no means
easy to answer. Granting that there is such
a thing as Brahman or Paramatman and that
It or He (or she, why not?) pervades every-
thing, and man among the rest, how did man
come to exist as a separate entity and how
is he one with the Supreme Spirit? Shri
Krishna, the supreme Lord in manifestation
answers the query in the following pregnant
verses:—(Chapter VII, 7: Chapter XIV, 3, 4 :
XV, 7, 8, 16, 17, 18). These verses teach
that, in the process of manifestation, the
Supreme Spirit, the One without a second, by
its own inherent power of desire, creates out
of itself Prakriti, throws out parts of itself
as a flaming fire throws out sparks, and
assumes names and forms by each such part
combining with or entering into matter.
There is no portion of matter however small
or great, that is not pervaded by the Eternal
Spirit. The relation of the Supreme Self to
the individual is by means of comparisons,
variously expressed as that of father to son,
fire to spark, ocean to drop, gold to
jewel, clay to pot, &c. The process of
return to the Supreme by the jiva
consciously becoming able to throw off

limitations constitutes Evolution and culminates in Self-realisation or Mukti. The same thing is taught in such Upanishad sayings as "एकमेवाद्वितीयं, अक्षमात्मा ब्रह्म, सर्वं कल्पितं ब्रह्म, तज्ज्ञानमिति। Therefrom it is born, thereinto it is merged, thereby it is maintained.

The profound and perfect doctrines of karma and re-birth which form the core and kernel of the Hindu Philosophy and which explain all the divergences and invidious distinctions we see around us, find abundant illustration in the pages of our Epics. Nowhere has the truth that "men may rise on stepping-stones of their dead selves to higher things," been more fully or forcibly proved than in our Epics. The life of each person is defined and determined for him by his karma. The doctrine of karma teaches us that we reap what we sow, that we can gain freedom from Maya by steady and sustained effort and that only by fulfilling our mission and destiny in the world can we reach and rejoice in the Kingdom of God. It may be asked, "Why has God filled our life with misery?" Our Epics declare in distinct and dignified language that our sorrows and sufferings are not sent to us by a malignant God and that they exist coeval with pleasure because they are calculated to prove the soul and impart lustre to it. This healthy and wholesome doctrine will alone beat hollow the charge of some silly and shallow critics (who see only the foam and froth on the waters) that our scriptures preach a life of dreary mysticism, of deadly inaction, and that they led all their votaries in ancient India to "annihilate all that's made to a green thought in a green shade." Far from encouraging a life of inaction or unmanly supineness, our Epics emphasise that the individual to be able to abandon all desires must pass through a life of strenuous activity. The Hindus were never inactive nor were they ever overwhelmed by the surging tide of pessimism. They saw life steadily and saw it whole. They positively set their face against all ill-calculated, ill-contrived and half-hearted actions. In other words, they found life *not*, to use the words of William Watson (one of the most inspired of modern living poets), "a treacherous phantom or a lawless dream in which human shapes chase one another like fortuitous shadows across an insubstantial arena:" but

a stern reality to be met with and fought outright. We all know that when Arjuna arrived at the field of Kurukshetra and saw the enemy's ranks, he was deeply moved to pity and said to Shri Krishna who had graciously undertaken to be his charioteer, that they were trying to kill their kindred from greed of Kingship and that he would not fight his own kinsmen. The Blessed Lord appealed to Arjuna's pride of race and made him feel that for the life of humanity and stability of the Universe, action is superior to inaction and that he should therefore gird up his loins and fight the enemy.

The Epics instruct man to know himself. In doing our allotted task on earth, we are brought face to face with all sorts and conditions of men and women. Their passions and prejudices cut and cross our efforts and herein comes the necessity for self-reverence, self-knowledge and self-control, which alone will fit us for *jivan mukti* and *videha mukti* emancipation in life and emancipation after death. Without self-control, man cannot progress physically and psychically. Without self-control he cannot successfully dive deep into the depth of forms and gain the perfect pearl of a formless existence. It is only the realisation of self that can confer on us the highest and the most abiding and lasting happiness of all and take us to the summit of beatific perfection. Sir Rabindranath Tagore has beautifully expressed this sublime truth thus:—

"The Same Stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures. It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks in tumultuous waves of leaves and flowers. It is the same life that is rocked in the ocean-cradle of birth and of death, in ebb and in flow. I feel my life is made glorious by the touch of this world of life and my pride is from the life-throb of ages dancing in my blood this moment."

(To be continued)

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.

Price per copy Annas 4 only,

For 50 copies Rs. 10 only.

Olla Podrida.

It seems that Herr Liebknecht and Rosa Luxemburg have been summarily disposed of. They were shot while being escorted and the crowd disappeared with the bodies into the darkness. What was the escort doing? Probably escorting them to heaven.

In Hungary King Chaos is reigning supreme. The Ministers who formerly drew salaries of twenty-seven thousand crowns annually are now taking one hundred thousand. 77 Under-Secretaries have been appointed each drawing 40,000. Hereafter there will be only officers left in Hungary. There will be no populace hereafter. Happy Hungary which is going to consist of only rich officers! To satisfy the few straggling ordinary men left, the unemployed in Budapest are given 50 crowns daily. How can fifty crowns be put on one head? Perhaps this is why Shakespeare spoke of the many headed multitude.

Lady A. Ali Baig says in an article specially contributed to *India* that political franchise should be given to women at once though it will be largely unused and that because Indian womanhood is trustful and forbearing it should not be cheated of its rights. She wants the energy of women to be turned into a beneficent political force. Let us all speak, hear, discuss, vote, quarrel, and fight all day long. What else is life for?

This is the text and where is the commentary? Reuter wires: "Evidence shows that the Bolshevik decree for the nationalisation of women has been put into force, and that Commissaries of Free Love have been established in several towns. Respectable women have been flogged for not yielding." This is a case of compulsory freedom on which the enlightened West often glories itself in season and out of season. Nationalisation of women indeed! Are women railways or ships or roads or canals? We will, I suppose, come next to

the nationalisation of souls. But who will flog souls?

America has resolved to abolish drink from 1st July 1919. Is it because it is drunk with success? Russia abolished *Vodka* some years ago.

Did you see the new classifications of men made recently? Ultra-moderates, moderates, extremist moderates, moderate extremists, extremists, and ultra-extremists. The modern man is very busy. Idly busy?

SCRUTATOR.

Prabhavati: A Short Story.

[BY VASISHTHA.]

It is all about a woman—and what story is there in the world that is not about a woman? But Prabhavathi was more than a woman—she was a new woman. The only national thing about her was her body in which immemorial ages of Aryan culture had blossomed and which was not really hers or her mother's or her father's. It is one of the strongest of modern illusions that we think that our body is our own. She had been to school and the modern school does its work thoroughly both in the case of men and of women. It finds them human beings and leaves them either brutes or machines. She had been married however at a young age before her mind began to express decided preferences, and this was a sore point with her. Her schoolmate Jyotirmayi had the advantage of her in this respect and Prabhavati felt her heart sink within her when she compared her bondage with Jyotirmayi's freedom. The girls were about to part for the vacation and Jyotirmayi said to her:

"What will you do with yourself, my dear sister."

"I suppose I shall mope in my home thinking of the dreary gaol in front of me."

"No! No! Woman was everywhere created free but everywhere she is in chains."

"I seem to have heard this sentiment somewhere. It comes to me like an echo from the land of dreams."

"A similar sentiment was expressed by one of the few sensible men of the world—Rousseau. But is not your life your own to be given to pleasure if you will?"

"How may it be? My parents are of the old school and have already tied the rope round my neck."

"I am very sorry, my dear to hear about this. My parents are fortunately brand new—newer than the babes of today. My father has a cropped head and an eternal cheroot in his mouth and speaks English alone and that with a heaven-born accent. My mother has attained such freedom from all old-world ideas that she has never seen the sun rise, and has never looked after the family. As for myself I have been free as the wandering breeze. Just get out of your rut and come to us and we shall make a new woman of you."

Prabhavati gave herself permission to go to Jyotirmayi's house and there found every thing upside down when compared with her own antiquated dwelling. Jyotirmayi's parents lived in a modern structure which was a rectangle with minor rectangles of all sorts within it and without a single redeeming graceful curve or dome or cupola or a bright sunlit courtyard or a hospitable pial. The dust of ages lay on the floor which was covered by bamboo mats in some rooms and by carpets in the chief rooms. The furniture was entirely from English firms and ugly knickknacks whose ugliness was equalled only by their costliness were grinning and grimacing everywhere. The walls were full of paintings of English scenery and of Western figures in picturesque attitudes and situations mostly savouring of courtship and love. Jyotirmayi's father accosted her with that jaunty air which betokens modern gentlemanliness.

"You are Jyotirmayi's friend. You are welcome." Prabhavati fled in shamefaced silence to the inner apartments but found that the house contained only rectangles and not outer and inner sections.

A few days passed like this and all was new and wonderful in Prabhavati's eyes. One day a friend of Jyotirmayi's father came. His name was Sukumaran. He was a dandy with silver-mounted cane and scented handkerchief and spoke only English and even that with a dainty lisp. He had a cropped head and a curled and sharp-pointed moustache and his forehead was the only unspotted portion about him. He was an unattached young bachelor and had resolved never to go to the shrine of Hymen—if at

all—except through the gate of courtship. He had passed through school and college acquiring only sporting medals and without being tainted by study. His father had however with unconcious precision earned and saved for him and for several succeeding generations. Sukumaran came often to Jyotirmayi's house and was always welcome there. He met Prabhavati there and tried to win her heart. But she was torn between the old and the new life and could not speak to him or decline to speak to him. Hers was never a revolt of the head and not of the heart. She did not like to have him as a lover or lose him as a friend. He saw her hesitation and thought that it was due to his lady-killing powers.

One day while she was wandering about in the botanical garden in a shady nook, Sukumaran came across her. The sunlight played about her golden face and her scarlet garments seemed to him the symbol of the red passion of a guilty love. He accosted her in his most winning manner and said:

"What are you dreaming of, madam?"

"I am not dreaming of anything. I am drinking in the beauty of this sunlit morning with my thirsting eyes."

"I am drinking in the beauty of thy sunlit golden face with thirsting eyes. But your thirst calms desire while mine kindles it."

"I forbid you to talk so. Is it chivalrous to speak like this to a defenceless woman met in a lonely place?"

"It is not. Chivalry would demand that I should not stop with words."

With these words he offered to kiss her. Stung by a sense of shame she could not suppress a cry. A young man swiftly came on hearing it and sternly demanded of Sukumaran how he dared insult a lady. There was a momentary flush on the dandy's face and he then stammered an apology and withdrew. Prabhavati turned and saw that the new comer was her husband. She bent her head low and, said, "Take me away from these horrible open spaces of life." From that day forwards she was a changed woman and felt that freedom is in the soul and that the seeming bondage of home life is no more than the seeming imprisonment of flower on the tree which is its only source of radiance of colour and rareness of perfume.

Reviews of Books.

Muhammad Ali: His Life and Services Messrs. GANESH & CO., Madras. Re. 1.

This is a nicely printed little book about the life and services of that eminent Indian, Muhammad Ali who is now suffering internment. The book contains short chapters dealing with the varied interests and activities of the patriot. Muhammad Ali "will always be counted as one of the creators of the new Islamic spirit in India." As rightly said in the Foreword, "The central motives of his life and work were a burning sense of Nationality coupled with a desire at the same time to preserve and maintain the essentials of the Islamic spirit." For the first time we learn from the book that it was owing to his exertions in England that the Cawnpore Mosque affair ended so amicably. The Chapter on his Pan-Islamism and that on Turkey and England serve to clear up many doubts about his loyalty and may be read with interest. At the end of the book is a selection of his speeches.

The Life and Mission of Samarth Ramdas. Edited by K. S. THACKERAY Bombay. Messrs. S. RAMACHANDRA & CO., Madras. 12 As.

This is also a little book, but not nicely printed, containing a very interesting biography of the Mahratta Saint Ramdas. Here and there one meets with some observations of the author as those on travelling in trains, which are diverting and amusing. The observations are sometimes outspoken and sometimes out of proportion to the subject. On the whole the biography has all the mark of the work of a rational devotee and is well worth reading. The Chapters dealing with the relations between Ramdas and Shivaji are especially interesting to read and show how very much the spiritual teacher influenced the soldier King.

Scientific Report of the Agricultural Research Institute, Pusa. 1917-1918. Government of India.

The Report of the Agricultural Department is as interesting as ever. The most important work that was done in the Pusa farm seems to have been the breeding of pedigree herds of cattle. A supply of good cattle is very necessary as the existing

stock is very poor and of a low milk yield. Efforts should be made at the same time to bring these superior bred cattle within reach of the poor Indian dairyman. The advantages of the Montgomery Ayrshire cross bred are pointed out on page 18 of the Report, and may be read with profit. The Chemistry department carried on important investigations into the effect of storing canes by clamping and of windrowing. If these methods prove economical they may prove a great future for the sugar industry in North West-frontier. The Imperial economic botanist requires that "a special Institute of plant industry be situated in a more favourable locality, to which the work of the present botanical section at Pusa can be transferred," since Pusa does not afford adequate facilities for making the most of the results obtained. We are glad to note that Pusa IV and Pusa XII are replacing rapidly the country wheats. We are told that their extension is now a question of organisation of the supply of seed and of adequate funds. We are equally glad to note that the result to India of the Pusa work on wheat were referred to very favourably in the House of Commons on August 14th 1917. Investigations in India have been confined largely to the Java type. The demand of a good type of tobacco for cigarette purposes and also for general cultivation continues to increase and the only difficulty for the department is to provide sufficient seed. We are sorry to note that the work on oil seeds was at a standstill as no lands could be spared for it. The importance of the oil industry in India cannot be too highly stressed upon. The land possesses abundant facilities for oil manufacture and no opportunity should be lost to allow the oil industry to pass again into the hands of foreigners. A study of the root systems was revived. Very useful and very important work is being done at Quetta which has every hope of becoming in the near future a flourishing centre of fruit culture. It has been found at Quetta that the benefit arising from soil aeration and a proper system of irrigation throughout India is such that the revenue alone which it would bring would be sufficient to pay the interest on the war loan. Progress is also being made at Quetta on the study of fodder crops and in the better preparation and utilisation of the resulting fodder. We are glad to note that

The Hindu Message

THURSDAY EVENING 6, FEB., 1919.

The Woman Movement in India.

Everywhere people long for equality,—and it proves, after all, a mere will-o-the-wisp. Women, too, long for equality with men,—not the majority of them, but a militant minority, with the support of all violent revolutionaries and respectable radicals. In England the suffrage campaign was long pursued by women who boasted about their own progress and by their feminist allies among men,—but they did not succeed or deserve to succeed. None of the promoters of the movement, and no section of it, had any clear ideas of what the suffrage was to secure for women. A large number of women and the noisy party of social revolutionists aimed at removing the economic dependence of women on men. Why should men alone be recognised as breadwinners, and women cribbed and confined within the prison-walls of the home as house-keeping slaves? Nothing could, according to them, be more degrading and abominable. The vote, if obtained, would help to raise women from this horrible slavery. Women in the West receive a fairly good education, and should be helped to lead a high and honourable life. If their political status were raised, that would help to free them from their economic degradation and slavery in the home. It is on these grounds that the struggle for political emancipation was long carried on, but it did not succeed. At last,

chance worked for the cause of women. The war came on, and women gave their labour for the winning of it. They took the place of the millions who gave or endangered their lives on the field of battle. They became munition-workers, and in other ways engaged in productive occupations so as to maintain the continuity of the national life and also to win the war. The leaders of the nation were grateful for their great services; and bestowed on the women of the land an ample reward. Not only have the women obtained the vote for which they had long agitated, but they have also obtained the right to sit in Parliament as the representatives of the people. What the effect of these measures will be, Heaven knows, but in the meantime the rise of women to a higher status in society and the state has become a *fait accompli*.

Our new women in India and their allies, the Indian social revolutionists, have already begun to be active in the cause of the so-called 'emancipation of Indian women. Here, too, they demand the franchise, and many also want representation. At present, the demand is made by a microscopic minority. But, as we have already said, even in England only a minority made the demand for reform. So, this is no reason for shelving the question. In India, however, woman's position in the home and society is a good deal worse, according to the views put forth by our new women and their advocates; and so the dawn of the new epoch must, according to them, be signalled by a useful measure of emancipation which would be the means of inaugurating a great social reform.

These men and women in India do

not take account of the fact that, even in England, there is still felt a great deal of doubt as to the manner in which the reforms carried out will affect the economic condition and functions of women. There is also much anxiety about the immediate effects of the measure,—how the women will, by their attitude on critical occasions, deal with the forces making for social and political progress. No doubt, they have risen to an equality of political status with men. But, questions of economic reconstruction loom large on the horizon. If they enter into large competition with labour, will this not reduce the wages of men? This will no doubt be welcome to capitalists, but how will the working men fare? Moreover, when women become the rivals of men in regard to work and wages and when their wages rise while men's wages were falling, how would this division of interest between the sexes affect the condition of the home and the family circle? Though the immediate effects might be advantageous to women, would the women be able to deal with employers for themselves, when they could not obtain the co-operation and sympathy of workmen's unions and organisations?

All these questions are troubling the minds of thinking people in England. But they trouble not our own wild and thoughtless reformers here. What is good for England must be good for India? At least, what has become a *fait accompli* in England must also be boldly introduced into India. In England, the long-prevailing social freedom for women has to some extent paved the way for the establishment of equality of political status. In India, women's

Ghosh is the prevailing custom in the North of India, and even in South India the custom which prevails tends to confine the women mostly within the four walls of the home and to domestic occupations. Moreover, Indian women do not consider house-keeping dishonourable or slavish, and do not want an economic reconstruction of society which would enable them to gain economic independence of men. Also, questions of freedom, of divorce and co-education which are already becoming predominant in the West have not even been suggested here,—at least by the Indians themselves. We do not think, therefore, that the question of political equality for men and women need be pushed here into undue prominence just at this stage of political and national evolution,—simply because a very infinitesimal number of women and the small and noisy band of social revolutionaries have interested themselves in the question.

Even in England, there are still many men and women who raise the fundamental questions of sex disabilities and idiosyncrasies and disagree with a settlement which has been arrived at already without regard to such considerations. We cannot enter into many details. But we may make a brief reference to two points or three in order to make the matter clear. *First*, women rely more on instinct than on reason as constituting their claim for equality of treatment in all matters. Women cannot deal with facts and arrive at a sustainable conclusion regarding them on the basis of a rational settlement. *Secondly*, women are obstinate and self-centred, and do not easily form opinions, nor change them even after the necessity

has clearly risen. *Thirdly*, women are apt to live in a paradise of their own, and do not care what happens, so long as they dominate therein and enjoy the pleasure and satisfaction they derive from it.—Considerations like these are still advanced by serious men in England, even after the accidents of the war situation have settled the political status of women in the most unexpectedly favourable manner. In India, we think that the position of women in the home and society ought to be seriously considered before a plunge into the unknown is made in accordance with the wishes and emotions of the few who seek a settlement of the question on lines similar to those which have been adopted in England.

Finally, we wish to turn the attention of our rulers and readers to the fact that the aims of Indian civilisation are essentially spiritual, and that the position of women in the home and society have been influenced by that circumstance. To introduce an unconsidered alteration in the status of women will seriously alter the aims and destiny of our Hindu civilisation and its place in the providential order of the world. Already, our system of education has brought many evils in its train, though we do not think it has been an unmixed evil. Heaven knows how the introduction of democratic ideals of politics and political life will affect our society and its attitude toward those world-old problems of the soul's destiny and soul life which have hitherto had a lasting fascination for the Hindu mind. If, before we have learnt the lessons of changes like these, a still more fundamental change is brought about in the national life from an alteration of the

status of women in the society and the state, we think that it will destroy all vestiges of spirituality in the Hindu civilisation of the future. European civilisation, its ideals and institutions, are tending to be regarded as so many divine entities by many Indians of today. To a country and society as ours, such an attitude is full of danger and trouble in the future. The best thought of the new minds of educated men in India has not been devoted to the appreciation of what is valuable in the culture of India and its fruits in the past and present. We do not at all object to the introduction of free institutions from the West, but we think that they must be adjusted with care and foresight to the aims and methods of our own civilisation and its valuable gifts and fruits of spiritual illumination, so that the latter at least may not be lost to us, whatever changes, social or other, may be forced upon us by our widening political horizon.

"Is India Civilised" by Sir John Woodroffe.

IV. The Elements of Defence.

We now proceed to discuss the elements of defence and show what are the forces of successful defence of our culture. Defence is all that we want and we only desire to achieve the triumph of defence. Sir John Woodroffe says: "India, however, true to its principles will never force itself by violence on any. It asks only a fair hearing, having trust that the truths, of which it believes itself to be the guardian, will of their own strength establish themselves. Truth in whatever form needs nothing but itself to win the minds and hearts of men."

As Sir John well points out the famous principle of self-determination now talked about so much and so often is nothing more than the principle of *svadharma* given to the world by Sri Krishna. Our motherland does not want to impress her culture on any other people though it will give her treasures in abundance to the whole world. The aim of the future India should be to defend and improve her culture so that a rare blossom of human nature may not be lost from the garden of God.

The main source of hope lies in the fact that India is more than the Indian. Sir John says well: "We must distinguish between India and the Indian; particularly at the present time when so many have fallen from the ideals of their race." India's marvellous defensive and recuperative powers, due mainly to the piety and power of her children in her golden age, are very great, and hence if an attempt is now made to organise the forces requisite for the defence of our culture, those powers will spring into energetic self-expression and help to achieve a triumphant defence of Indian culture.

The programme of defence is set out in detail in the book of Sir John Woodroffe but we can do no more than sketch it briefly here. The first and primary requisite is a reformation of individual life in the case of men as well as women. All other reformations if not based on this fundamental reformation is nothing more than building castles in the air. In one place in his excellent book Sir John says: "The glamour which attends a dominant race produces amongst the imitative the 'have a drink' and 'so English' Indian, the type which bans

'native dress' from his Club because it is 'run on European lines' and brings up his children in 'Indian Etons' to segregate them from the common run of Indian folk." He says again: "I have, therefore, my moments of angry wonder as I see the increasing vulgarisation of the fine and (in an Eastern sense) aristocratic life of India, the betrayal or neglect of past traditions and culture, the senseless imitation of foreign ways simply because they are foreign and the many shams and falsities of modern Indian life. Not the least thing which this country can learn from the British and the Irish (with else which they can teach) is the necessity of faithfulness to racial ideals....To a Western true to such ideals, it seems inconceivable that a race should adopt with avidity a foreign language, neglecting its own; as also foreign ideas and customs, neglecting and even, as some seem to do, condemning its past cultural inheritance. And yet such has happened and many have become, as I have elsewhere said, the mere mind-born sons (*Manasa-putras*) of the English. This is the reason for the obvious poverty of much of the political thought in this country which, though cast in the mould of masters of political thinking, should nevertheless be original, inspired by Indian ideals and have an eye to the particular Indian need."

Equally important is the devotion of steady attention to the mental and moral improvement of the youth of the land and of the race in general. We have already referred above to the need for physical culture and purity and the preservation of our own habits of personal and ceremonial purity and of food, dress and deportment. But

this by itself will help us but little if we become mentally the *manasaputras* of the West and adopt the Western standard of morals. Indian ideals of mental training and moral discipline must be taught in our schools and colleges and practised in our daily life if our country is to regain her lost proud position of the intellectual and ethical leadership of the world.

The great mistake that the modern Indian mind makes is in confounding education and literacy. Sir John says well: "Education and literacy are not one and the same." Increase in the area and efficiency of literacy is by itself not a great matter for self-congratulation if truly valuable racial culture does not also spread proportionately. Sir John says: "The late Sir George Birdwood called the latter (the Indian peasantry) the most cultivated peasantry in the world... He (the Indian peasant) is truly civilised in so far as he shares in, to the limit of his capacity, the great cultural traditions of his country." Primary, secondary, and university education, as well as the education of men and the education of women must be full of this new spirit of the successful defence and preservation and augmentation of Indian culture is to be a fact in the land of realities and not a fiction in the land of dreams.

We have next to understand and preserve the social ideals of the land. Let us always remember this central lesson. Sir John says: "That distinguished thinker Professor Lowes-Dickinson, in an essay which seeks with justice to define the character of Indian civilisation, profoundly remarks that it is so unique that the contrast is not so much between East and West as between India and the rest of

the world. Thus India stands for something which distinguishes it from all other peoples, and so she calls herself a *Karmabhumi* as opposed to the *Bhogabhumi* of all other peoples. For this She has been wonderfully preserved until today." If we miss this aspect we may continue to be a human horde but not an Indo-Aryan race. The very pivot of the social system is the institution of marriage. Sir John says about it: "The Hindu insists on marriage for all men and women in the world both in the interests of the conservation of the race, and as a safe-guard from the sexual errors which abound amongst men, and are now commencing to affect women in the West." Some people think that we must change our social ideals and institutions because India is not prosperous like other nations. Sir John says well about this self-delusion: "Fault is not attributable to the Eternal Dharma. The fall of the Hindu is due to his not keeping it." He points out further that the modern Western sociological and economic order is not based on religion and is aimless and unsettled. "In fact, modern Europe is without any settled foundation or aim.... The ideal Indian scheme of social order is based on religious and philosophical principles which are also the practical ideals of daily life." In another place he says: "Each fraction of the body of the Lord should, while preserving itself and holding to its duty, help the other to preserve the harmony of the whole. Hinduism has provided for this organization within India and amongst its followers by the wonderful Varnashrama Dharma.

The spiritual life of the people has also to be preserved and intensified.

Sir John says: "There is no religion which more justly and logically balances the claims of the life of the world and the life of spirit as does Hinduism. Its principles are opposed to all false asceticism. This is seen in the Purushartha, the Ashramas, and the distinction of life upon the two paths of enjoyment (*Pravritti Marga*) and renunciation (*Nivritti Marga*)." Unless the great and dynamic spiritual ideals of the holy books of the Hindus are a real force in the lives of our brethren, the successful defence of Indian culture will never be.

Finally, Sir John tells us again and again that India requires more Power (*Shakti*). This power means increasing realisation and revelation of the divine in man. Both material and spiritual power are indispensable to make a nation great. India's primary need is now to make her children healthier and stronger. On such a soil alone will the fair flowers of mind and soul shine with unfading bloom. In Sir John Woodroffe's pithy words: "Without health and strength of body there is listlessness, sadness, and lack of will and energy. Let India be fed and these will disappear."

Notes and Comments.

When Indian politicians and journalists condemn the Civil Service as a bureaucracy, it is not to be supposed that they do not recognise the good they have done. What they mean is that they could and ought to have done a great deal more to have raised India to the status of a self-governing nation. For, the British race to which they belong has been the champion and exemplar of freedom for all the civilised world today. India owes much to the Civil Service by way of promoting order and preserving justice between man and man. It has also given effect,—ably

and honestly on the whole—to the higher principles of policy proclaimed by the Viceroys and Governors who, like Lord Ripon or Lord Hardinge, have laboured for the raising of India to a higher status, politically and economically, than is now possible. But why should not the inspiration for reform and the initiative for progressive measures come, as they should, from the Civil Service itself,—at least in the future of our country's history? We are full of hope.

The late Swami Vivekananda said in one of his moods of elevated and original utterance:—"Every aristocracy is bound to dig its own grave." The Indian Civil Service is gradually destined to lose its character as a class of "heaven-born" rulers with interests to serve. More largely than ever before, it will have to serve the political and economical advancement of the Indian people at large. It will soon have a substantial fraction of its personnel recruited from the Indian Community, and this itself will help to break up its unity of aim and interest. Moreover, the increase in the number of "Ministers" in charge of the "transferred" departments, will also have a similar effect. We shall soon, therefore, arrive at a state of affairs in which the Indian Civil Service will become transformed into real *servants* of the Indian people, and not its *masters*. We offer, in anticipation, our congratulations to its members on this coming good fortune which is to transform not only its own composition and destiny, but also the attitude of our journalists, politicians, and people towards it in the near future.

The Indian Civilian bureaucracy has given us men like Hume and Wedderburn and Cotton, and we are quite certain that many men of their kind—though not cast in the same heroic mould—have been, and are today to be found, among them. When politicians and journalists use strong language against the Indian Civil Service, they should not be taken to task as being ungrateful for the benefits conferred on India by such good men and true. They have only condemned a system which, in

the past, was long thoroughly exclusive of Indian talent and was calculated to bring about a combination for the defence or maintenance of a body of officials as a class and possibly, to that extent at least to retard the advancement of popular interests. We think that, in the near future, —when the reforms now contemplated in its composition and in the general working of the administration are fully adopted—our Civilian officials will prove true friends of our people and the stalwart builders of the India that is to be—the India that is to shine as a crown of glory to the British people and empire for all time.

We are glad that the Indian Mathematical Society has been able to hold at Bombay a second successful gathering of Indians learned and interested in this branch of learning and science. Though Mathematics forms a subject *caviare to the general*, the Indian intellect of the higher order is well fitted for its cultivation. At the present moment, India is proud of having produced one of the greatest Mathematicians of the age,—and, indeed, of all ages and climes—in Mr. Ramanujam, of Kumbakonam, now at Cambridge, making a world-wide reputation like another Newton, Laplace, or Cayley. In our own Presidency we have always had some very excellent students and Professors of Mathematical Science in the past, though they might not have all of them been in a position to attain to the giddy heights which Mr. Ramanujam has scaled as his own and, as it were captured by a master stroke of genius unrivalled in the annals of the world's Mathematical achievement. The names of Gopala Rao, Ranganadha Mudaliar, Sriivasier, Hanumantha Rao, Sarabhalinga Naidu, Swaminatha Aiyar, Ramachandra Rao, Ramaswami Aiyar, and a few others form a brilliant galaxy of talent of which South India may justly feel proud. It is no surprise to us that many excellent papers were contributed at this year's session and they were appraised as worthy contributions to the advance of knowledge. We trust that the labours of our gifted Mathematicians will be appreciated by the public and that endowments

will be forthcoming which will enable them to devote themselves more and more both to original investigation and to the improvement of the methods of Mathematical teaching and training in a manner suited to the special needs of Indian students and their intellectual aptitudes. That Mr. Ramanujam has already—we do not think he is yet thirty years of age—been made an F. R. S. is a clear indication of the future possibilities of the Indian intellect, and all South India ought to join in raising a testimonial worthy of this great achievement of Indian genius. We offer our countryman our hearty congratulations and the homage due to his marvellous genius.

Prof. C. V. Raman and his worthy pupil, Mr. Chinmayanandam are similarly earning a name and reputation for South India by their original investigations in Science. Prof. C. V. Raman was among the most distinguished of the men of science in India who attended the sixth annual meeting at Bombay of the Indian Science Congress. His Excellency Sir George Lloyd did his part worthily in welcoming the Indian Scientists to Bombay and in pointing out to them how they should labour for the development of India's material resources and the creation of a favourable atmosphere which would result in rapid scientific advances and the application of scientific discoveries and principles for the purposes of Indian modern life and destiny. Before the labours of Indian scientists can have this effect, it is necessary that, at least in the great centres of Indian learning there must be thoroughly-equipped laboratories, libraries, and lecture-halls where every facility can be had for the cultivation and spread of scientific knowledge. In all the various sections of the Congress, many excellent papers were read. We have read with especial interest the attractive Presidential address in which Sir S. Rogers, the President, gave an account of his own special researches in the treatment of cholera patients. We trust that the labours of our savants will be early appreciated by our men of wealth, and that their patronage will be extended to them in a liberal

manner so that they may labour for the advancement of India and raise its reputation for culture and progress among the communities of the world. It is not the politicians alone who labour for the cause of national progress in India. Our men of science contribute, at least in equal measure, for the raising of our status as a community and nation in the eyes of the world.

If India is showing today how she is imbibing the spirit of modern progress in various fields of activity, it is due entirely to her modern educational system and its efficiency. No doubt this efficiency would have been greater, if her machinery of education had been more suited to her special genius and antecedents. But we have made some advance, and for this some credit at least is due to our Civilian and bureaucratic rulers under whom it has been found possible. Here, too, we have every reason to hope that, under the circumstances of the coming age, they will do a great deal for the country of their adoption and earn its lasting gratitude by their successful labours for its welfare and progress.

Some Ethical Lessons from our Epics.

[BY P. ANANTHASWAMI]

(A paper read at the Dasara Conference held under the auspices of the S. M. R. V. Assn., Karamanay, Trivandrum).

The unity of God and the necessity for tolerance are strongly emphasised in the Epics. A failure to catch these cardinal truths has led some of our people to commit the most dangerous and criminal excesses in the fair and sacred name of religion. They, like the man in Bunyan, have become so intent on straws, as to miss the crown that is above their heads. A passion for non-essentials has possessed them in unabated intensity. The stupid and scandalous quarrels about the superiority of Vishnu to Siva or of Siva to Vishnu, the ridiculously absurd disputes about *Namam* and *teertham* and the thousand and one fights about mere forms and formalities which disgrace and

divide Hindus—these are the outcome of a morbid mind which is obtuse to the grandeur and beauty of our Religion and impervious to soaring thought and meditative rapture. Shri Krishna says:—

"Oh Kaunteya, if you worship Siva you also worship Narayana. He who knows Him knows Me; and he who follows Him follows Me. Siva and Narayana are but one being with two forms." No higher or more inspiring advice has ever been given to the world!

The paramount claims of Truth, Dharma and justice which are the *fons et origo* of greatness, human and divine, are dwelt upon with a force that is irresistible. The proper and punctilious observance of these virtues, is bound to satisfy our human aspirations, complete our knowledge and sanctify our life. In the struggle between Right and Wrong, ultimately Right is on the throne and wrong on the scaffold. The discipline and value of the failures which form rather the rule than the exception in human existence is taught with imperative insistence. The Epics exhort us to welcome honourable failures and to awaken to the sterner aspects of life as consisting of one unceasing endeavour for the attainment of noble objects. Hence, let our faith in the Justice of God be robust and not be easily broken by adversity. The hardest flail of fate thrashes only the sheaves. The corn comes up dancing on the floor and finds its way to the barn. This is no mere figure of speech. The fact is that by suffering we grow strong, that there is no crown without the cross, no palm without dust, that through thorn-set ways alone men reach the stars.

Do the Epics preach renunciation? They declare that complete isolation from the active and actual affairs of life or utter selfishness is unthinkable. The selfish man is a universally hated character, the more especially as selfishness, obstinacy, godlessness and criminal intentions go together. His business is to fatten on others' honest toils and, for the rest, to cozen, hoodwink and obfuscate. He is to well-ordered society what the canker is to the rose. Far more happy is the selfless man who, besides being able to enjoy a quiet conscience, deservedly receives the love, regard and esteem of his fellow-men. For it is a maxim seldom untrue that if one casts his bread upon the waters, he will find it after many days. The

selfless man realises vividly and passionately that all human beings are sparks of

"That light whose smile kindles the universe
That Beauty in which all things live and
move,"

that all are brothers (not merely in a conventional sense), that the well-being of each human being is closely connected with that of every one else and that service of humanity becomes our paramount Dharma. And how can such service be nobly conceived and wisely carried out if one retires from the clash and rush of life, into forests and mountains? Hence the one rule without exception insisted on by the Epics, *Help one another and not obstruct; Love and not hate.*

I have extracted a few stray yet obvious lessons we gather from the immense domain of our Epics. At a time when bread-winning, money-making and power seeking have become the objects of our ambition, *ne plus ultra*, when belief in God and the scriptures is relegated to the dust-bin, the countless stories of the doings of the heroes and heroines who figure in our Epics may appear extravagantly exaggerated or absurdly impossible. But the Epics answer

"They reckon ill who leave me out
When me they fly, I am the wings
I am the doubter and the doubt
And I, the hymn the Brahmin sings."

It is very sad indeed that many of our students betray colossal ignorance in respect of the incidents and characters in our Epics. Nay more, they disobey and ignore scriptural commands even in such simple matters as the performance of *Sandhyavandanam* and cast abuse in the teeth of those who preach to them the worth and usefulness of our sacred books. The reasons for such a mulishly obstinate and perverse attitude are not difficult to discover. The chilling hand of Science is actively at work in their midst. Science is wholly the science of the senses, which know nothing of justice and injustice, right and wrong, moral good and moral evil and which, therefore, tend to dehumanise the students. If any justification of this statement is required it is furnished by the recent war, the cause of which has been German militarism efficiently and mercilessly helped by German military science. Again, the increasing hurry and worry of modern life and the exacting demands of modern education are important factors to be

reckoned with. Lastly, there is the influence of Missionaries. These gentlemen, though entitled to the very best praise for their unremitting labours in the cause of Education, poison the minds of our young men with their pernicious preaching and teaching. They pose as authorities in matters of religion and say the most wicked and ridiculous things about our religion. Not content with preaching under the shade of the tamarind tree to the accompaniment of the sounding brass and tinkling cymbal, they have poached into the class-room and begun to apply their maxim guns to smash the gods and goddesses of the Hindu Pantheon. Naturally and necessarily under the influence of such persons

"Whose life laughs through and spits at
their creed!

Who maintain Thee in word and defy
Thee indeed;"

our beliefs are being slowly but surely undermined

Now, what is the remedy for this dark difficult and disquieting state of things? Already there is a cry for moral and religious education which, if imparted on right lines and in consonance with the traditions of this *Panyabharata*, would easily and effectually cure their present disease. A good husband, a sincere brother, a loving king, *Shri Rama* stands out prominently as the embodiment of all that is best and noblest in human nature. The sweet and sacred names of *Vidura*, the man of wisdom and humility; *Bhishma*, the prince of the terrible vow; *Arjuna*, the princely prince who had resisted the charms and even the advances of the celestial nymph: *Urvashi*; *Shri Krishna*, the wonderful child, the wonderful statesman and the wonderful Teacher; and a host of others cannot fail to lead us into right and noble paths. Where can we find an ideal woman like *Arundhati*, a passionately devoted wife like *Sita*, *Savitri*, *Damayanti* who sacrificed everything at the altar of conjugal fidelity? These high-souled women will undoubtedly serve as the brilliant torch-lights that light the way of our women and effectually warn them against the snares and pitfalls of life.

I have no doubt that a revival of the study of our Epics will throw materialism into the background. I have also no doubt that if suitable translations are prepared—deleting

some of the theological subtleties and metaphysical refinements—and put into the hands of our young men, materialism which now looms so large in their horizon, will have merged itself into empty space. Our teachers and elders should be armed with sufficient scriptural knowledge, and they should by their life and conduct, demonstrate to them the practicability of their verbal advice. Our home-surroundings are not to be lost sight of. Much has also to be done in resuscitating the delightful and happy custom of reading *Puranas* at night-fall and in the small hours of the morning at the Village temple or at the foot of the sacred peepul tree on the river's brink. Thus by a happy and harmonious combination of these factors even the latent perversities of human nature will be corrected and the godly element within brightened.

I have done. It may seem to some that, like the legendary child, I have attempted to bale the sea with a spoon. But I think I have tried to bring into focus some of the cardinal lessons which are worthy of being held in perpetual memory. A close study of our Epics will elevate us to regions where ambition fires us, examples animate us and victories prove us. As we study them we feel we are in touch with mighty Rishis of enormous spiritual vitality who help to turn God-ward our souls which in their rose-mesh of *Avidya* feel ever pulled to the earth. Let us therefore cull useful and inspiring knowledge from them. Let us read them daily, diligently and devotedly. Let us train our minds to the proper and necessary pitch of efficiency. Let us make it both sharp and clean by *Vichara*, *Sadhusaṅgama* and *Sat-chchakra*, meditation, intercourse with the wise and learned, and study of right books. Let us prepare the mind and the intellect to the golden mean, to converse with those who speak to us through books and to associate with even the meanest of God's creatures to help and be helped. Let us at the same time keep ourselves in due subordination to our elders as befits those cautious, conservative, and charming traditions for which even our worst detractors do not fail to applaud us and which have preserved our caste-system more or less intact through ages and in spite of all manner of chops and changes. Let us strive night and day to erect above ourselves, hitch each his waggon to his star

and in that spirit do the work and become

"A link among the days to knit
The generation each with each."

Then shall we be set once again on the safe and assured path of peace, progress and enlightenment and our India be ushered into the sunshine of a newer and brighter day to remain as of old 'the mother of religions and the saviour of the human soul.'

!! Peace to all Beings !!

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI, B.A., B.L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA II.

(continued.)

न जायते म्रियते वा कदाचि-

न्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शश्वतोऽयं पुराणं

न हन्यते हन्यमानं शरीरं ॥ २० ॥

He is never born, nor doth He ever die. Nor does He, having been born, cease to be. He is unborn, immortal, eternal, ever-new though ever-old. He is not slain even though the body be slain.

NOTES:

1. This stanza also is taken from *Katha Upanishad*.

2. It negatives in regard to the soul the modifications inherent in matter,—existence, birth, growth, transformation, decay, and death.

'जायतेऽस्ति वर्धते विपरिमतेऽपक्षीयते विवक्ष्यति' इति पञ्चाविकाराः

3. भूत्वा भविता वा न भूयः—is used to negative the क्षीणकविज्ञानवाद of Buddhists. The self is not a series of momentary realisations or sensations but is a *changeless and eternal* truth. The fact of self-consciousness that "I am the grandson of so and so and am the same man today as then and am the grandfather of so and so" is clear proof of this.

4. पुराणः—It shows that the soul is older than even the *akasa*—the oldest of creations. पुराऽपि नव एकरूपः

5. Here न जायते म्रियते is the प्रतिज्ञा is the proposition or fact to be proved. कदाचित्नाथं भूत्वा भविता न भूयः contains the reasoning. अज्ञो नित्यः represents the conclusion.

वेदाऽविनाशिनं नित्यं य एतमजमव्ययम् ।

कथं स पुरुषः पापं कं घातयति हति कम् ॥ २१ ॥

He who knoweth him indestructible eternal, without birth, and immutable—whom can such a person cause to be slain or whom can he slay.

NOTES :

1. वेद—The knowing here referred to is "realisation" and not mere intellectual comprehension. It means शास्त्राचार्योपदेशाभ्यां साक्षात्करोति as Sri Madhusoodana says.

2. The Veda says :

आत्मानं चेद्विजानीयादयमस्मीति पुरुषः ।

किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥

3. Sri Sankaracharya says that this verse shows that the self is really a witness and not a doer and that liberation is through jnana.

4. Sri Madhwa says that the verse negatives not action but action independent of God.

वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा-

न्यन्यानि संयाति नवानि देही ॥ २२ ॥

As a man, casting off worn-out garments, wears new and different garments, so the soul casting off worn-out bodies, enters new and different bodies.

NOTES :

1. This verse shows that the new bodies may be similar to or different from, the old body, as in the case of new cloths. The words नवानि and अपराणि are both used in the verse. This shows that there is no guarantee that a soul with a human embodiment is sure to have human embodiments alone hereafter.

2. As clothes grow old despite all care, so bodies will grow old and die despite all medical help.

3. The Mahabharata gives in the Santi Parva another telling illustration—that of a tenant leaving an old house and occupying a new house.

यथा हि पुरुषः शालां पुनः संप्रविशेन्नवाम् ।

एवं जीवः शरीराणि तानि तानि प्रपद्यते ।

देहान्पुनराणुत्सृज्य नवान्संप्रतिपद्यते ॥

4. The Gita shows in Chapter VIII verse 6 the importance of the अन्तिमस्मृति (or the last thought) in regard to the future embodiment and this again depends upon the regulated and disciplined life.

5. जीर्ण—does not negative the dying of infant bodies. It shows that bodies that have fulfilled their purpose are cast away, whether they are young or old.

6. Thus there is a law of evolution governing spiritual life as there is a law of evolution governing physical life.

7. Death is only the gate of life or rather death is reborn as life. The death of the seed is the life of the tree.

(To be continued.)

The Inter-Caste Marriage Bill.

His Holiness Shri Jagadguru, Shri Sharda Pitha Shankaracharya, Rajarajeshwara-shrama, has submitted a memorial to His Excellency the Viceroy criticising the provisions of the Bill. In the course of the memorial His Holiness says:—

"Your Excellency is aware that on the 7th day of September 1918 I caused a telegram to be sent to Your Excellency which was as follows:—

It is not necessary for me to remind Your Excellency that from the beginning it has been the sound and the wise policy of the British Government in India not to interfere with the social customs and the religious practices of the vast community of Hindus who have been the permanent residents of India from time immemorial and who have been observing the said customs and the said observances as enjoined by the Shastras (the religious text books) written by the sages of old at a time when Indian civilisation and culture were at its zenith. The result of the introduction of the Bill of Mr. Patel on the Statute Book would not only interfere with the social customs and the

religious observances of the Hindus but would be disastrous to the well-being and happiness of the community at large.

As the present head of the religious institution which was founded about a couple of thousand years ago by the great philosopher Shri Shankaracharya, whose followers are to be found in a very great majority in almost all parts of India, I think it my duty that I should draw the attention of Your Excellency in this connection in order to protect the happiness and the well-being of the Hindu community in general and the followers of Shri Shankaracharya in particular.

Before I proceed to explain the Hindu Law of marriages and the present customs connected therewith, I may be permitted to state that neither the Hon Mr. V. J. Patel nor several others of the Imperial Council who supported him have at any time taken the trouble to be thoroughly acquainted with the injunctions of the Shastras in this respect or taken care to analyse and understand the solid and the substantial foundations upon which those injunctions are based. It is a matter of very great regret that our so called Hindu members of the Council rush for legislation in matters on which they would do well first of all to acquaint themselves with the history of the present law and usage and the principles upon which the same have been founded. Unfortunately it has been the result of the present education, in which no scope has been given to the study of those subjects which ought to be the life-blood of every Hindu worthy of being so-called. The result of the present secular education has been the creation of a band of so-called Hindus who style themselves "Reformers" and who, having failed to achieve their object of persuading the members of their community to implant in the Hindu society the manners and customs of other countries or nations, have now thought fit to invoke the aid of legislation to make the Hindu society, do by means of legal force that which they have hitherto boldly declined.

It must be remembered that the Hindu community has been divided from time immemorial into four Varnas (classes viz, the Brahmins the Kshatriyas, the Vaishyas and the Shudras) and that, as time went on a greater number of castes have arisen out of these four Varnas or classes on account of the inter-marriages amongst some of them

and on account of the avocations which a particular set of individuals followed. Still all the while the rule has been that marriages should take place between two individuals who must be of different Gotras but of the same caste. This injunction of the Shastras has been followed by the Hindus up to the present day and the same has served well in directing the footsteps of the society in a path which has unknowingly conduced to the selection of pairs possessing the same quality. Even western students of Eugenics have come to the conclusion that in order to reproduce the good qualities, selection of pairs for marriages ought to be very discreetly arranged and I have no doubt that in times to come they would also recognise that the method adopted by the great sages of India and the rules which they have laid down for the purpose are the best in this direction. It has to be remembered that by means of great privation, self-sacrifice and self-determination, the Hindus have been able to follow the said directions and thereby to perpetuate the purity of blood and the hereditary qualities of the different races and classes. The necessity of observing these restrictions and the admirable results flowing therefrom need not be dilated upon here.

It appears to me that I should first of all dispel from the minds of those who, like Sir George Lowndes, think that several of the Smritikartas have enjoined marriages between persons of different classes or different castes of the Hindu community. This is a misconception, because so far as I am aware all the Smritis lay down that the Marriages should take place between individuals of the same caste.

In considering this question the ideal of Hindu marriage should also be kept in mind. It has been laid down by almost all the Smritis that it is a religious duty and a religious obligation which every student after having passed through the stage of a pupil should enter as a matter of an obligation which he owes not only to his parents but to the world at large. It has never been considered as a contract or agreement as it is taken to be in other countries or amongst the devotees of other religions. It is considered to be a tie from which there is no receding or giving up. Either party to the marriage tie has to perform his or her duties and obligations towards each other and towards

The following press communique has been sent to us for publication.

With reference to the notices which have appeared in the newspapers regarding the question of finding civil employment in India for officers and men now serving in the army, it is necessary to state that the provincial organisation in this Presidency is the Employment and Labour Bureau, and all communications should be addressed to the Secretary to that Bureau at the New Bank of Madras Buildings, Mount Road, Madras. A committee has been formed to supervise the work of the Bureau in finding civil employment for officers and men about to leave the army and to advise on all questions arising out of that work. Efforts have been made to secure notice of as many suitable vacancies as possible by circularising the principal firms and departments of Government. Any firm which has not been circularised but would like to have information as to the work which is being done is requested to communicate with the Secretary at the above address. So far as possible the Employment and Labour Bureau will give advice to all officers and men who wish to procure employment in this Presidency and will assist firms in securing the release of those already engaged. The Secretary will be glad to interview any one who wishes to see him between the hours of 10-30 and 11-15 a. m. at the Mount Road Office.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

Dear Sir,

It was a surprise—a very unpleasant surprise—to many of us to read in your issue of the 23rd January an appeal on behalf of the Bolepur School of Sir Rabindranath Tagore by Mr. K. S. Ramaswami Sastrial, and to read further on a recommendation by your journal itself. It is well-known that Mr. Sastrial has got a peculiar admiration of his own for the poet and it may be that there can be no two opinions about the poetic fervour and saintly personality of Sir Rabindranath. But the question of helping a School maintained by him where young minds are trained in a particular course of conduct is quite a different one. From the standpoint of the

Hindu Sastras, Sir Rabindranath by his open defiance of them and his conversion to Brahmo-ism has ceased to be a Hindu and it is quite incomprehensible that a journal standing up for the maintenance of Hindu Dharma and the dissemination of pure Hindu culture should contribute its voice to the appeal on behalf of an Institution where the essentials of Hinduism—Varnashrama and its various duties—are ignored and are perhaps preached against. Mr. Ramaswami Sastrial may have forgotten this aspect of the matter in his supreme admiration of the poems of Sir Rabindranath; but it was certainly the province of a responsible journal like the Hindu Message to have deeply considered all aspects of the question before committing itself to any opinion. If it has so deeply considered, I shall be much obliged if you will publish in your next issue the reasons for such a decision.

Yours Sincerely,

Trimmerly.

R. KRISHNASWAMI, M.A., B.L.

In regard to the above letter we may be permitted to state that there seems to be some misapprehension in regard to Sir Rabindranath Tagore's school in the minds of many persons in South India. In the school, only the general principles of the Hindu religion are taught and no attempt whatever is made to convert the boys to Brahmoism, whatever might be the personal social opinions of Tagore. The *Jaina Gazette* for 1915 says: "The cooks are all Brahmmins, the diet is purely vegetarian, or lacto-vegetarian, as it may, more accurately speaking, be called, and the meals are served out in separate rows. Brahmoism is never preached among the boys. The principles of religion acknowledged by all sections of the Hindu community are taught to the boys." This fact is referred to in the book on Tagore by Mr. K. S. Ramaswamy Sastrial. If South India starts an educational institution where the best features of Tagore's school are combined with an unwavering loyalty to our ideals and *sadhanas* in social and spiritual matters, all of us would feel very glad. But a portion of India that, despite its orthodoxy, allowed the Hindu Educational Trust scheme to be still-born has no reason to be proud of itself. Tagore's school is worthy of help and deserves to be encouraged. If we start something even better and more loyal to our social traditions and spiritual ideals than his school, he himself will be very glad to help it as it deserves.

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Vani Vilas Press, Srirangam.

the world at large all throughout their life without allowing any whims or caprices to supervene. Such is the sublime ideal of Hindu marriage. The Hindus believe it to be an injunction from God.

That being so Mr. Patel's bill comes on as a terrible shock to the religious sentiments of the Hindus, because if this bill is enacted, the marriages of members of the different classes as well as of the different castes would be considered to be valid and legal. The result thereof would be that a member of a lower caste can marry a woman of a higher caste and vice versa. As has already been stated such marriages would work against the purity of blood and for the raising up of progeny who would be known as varnasankara i. e., the outcome of different classes and castes. And as almost many of the Acharas and the karmas (the observances) are regulated amongst the Hindus in accordance with their classes or castes, they would all be put an end to. There would be a commotion amongst all the religiously-minded people and one would not be surprised if the same culminates in any breach of peace on the part of the Hindu community whose toleration is likely to be taxed to its utmost by such a drastic change in the system of marriages which underlies their daily life and observances.

I may be permitted to assure your Excellency that there are very few people who desire such a change out of such a large community of Hindus. If properly inquired their number would not be found to exceed a couple of lacs of individuals out of the great mass of Hindus who number twenty-two crores. Dr. Sapru who possibly comes into contact with people whose minds have been obsessed by the prejudices in favour of institutions prevalent in other communities or countries can hardly be expected to have intimate experience of the practical working of the said institutions and the difficulties and disadvantages attending the same and their judgment is formed in ignorance of the sentiments of the great majority of people. No doubt there are certain people who without understanding the true intention and purpose of the Smritis try to distort and twist the meaning thereof in order to show that the Smritis mean something which suits their purpose but they also are very few and far between.

It must be remembered that the Bill, if passed, would not only uproot the institution of marriage amongst Hindus but would also upset all rules of inheritance hitherto followed—a fact which cannot be tolerated for a minute.

Marriages made easy.

[By V. MAHALINGA AIYAR M.A.]

Mr. Patel's Bill has not been projected for the purpose of giving immediate relief to number of young or other people on the brink of marriage, thirsting for freedom from caste restrictions in the choice of partners. It is certainly true that there are a few hundreds of students, of Keats and company, whose delight is obvious at a recent internationalist marriage, between a pair whose celebrity is impending, if not actual. But even Mr. Patel's bill cannot satisfy such internationalist appetites. It is well-known that these students will care even less than others to mingle in marriage with the members of other castes. Their appetites are Europe-ward or Parsi-ward. And for them this bill is no balm. They no doubt stand forth as stormy advocates of this bill; but that is due to their lawless character. This is one obstacle removed, in the great obstacle race they have to run. This is the removal of one shackle out of many. This is a symptom of insurrection, and as such is welcomed.

No doubt the Bill may also bless just a few political marriages (not between adults) that are in contemplation. It is desired to cement and stiffen comradeship in politics by marrying the children of comrades. But the opposite also may result. The marriage, if it proves unhappy, may threaten and decompose even such solidarity as there is. Marriages between relations have at least as often as not, embittered irremediably the relationship between Sambandhis; and it is not impossible that people politically related, may become even politically divided, by this new adventure at solidifying the relationship.

But this is a Vakil-age. Everybody "takes up a cause like a fanatic, and defend it like a philosopher." There is only shravana (or hearing) generally; even that is only of a haphazard, not tense or intense sort; There is very little manana (or thought). And of svaanubhooti (or self-realisation), there is

absolutely little. People live in public, thirsting for sensations. Literacy dangerously suffocates certain intellects. Journalism of a sinister philosophical dye has inoculated everybody with its virus. Catchwords have caught very terribly. The world is getting rapidly plastered over with pretence. Juggling conceptions, "Progress," "National Education" etc. are having easy mastery. Verbal culture is monstrously on the ascendant. Books are caught at for phrases and citations. Wisdom is filched and wrenched; splendid eyes are taken out from their sockets. Their is a process of very cheap Digvijaya going on, an industrious harnessing of all sciences and emotions and interests in support of this bill.

(To be continued.)

Olla Podrida.

Reuter informs us that an attempt is made to make Ex-King Manuel as King of Portugal despite himself. I suppose this is a case of having greatness thrust on a man.

Miss Sarala Devi spoke at the last Congress about women's rights and said that as women gave men to the war, men must give votes to women. There is a missing link in this chain of logic. I suppose this is because woman's mind has in a predominant measure intuition and not reason. She spoke a great deal about service and sacrifice and submerged womanhood. They also serve God who are merely beautiful and give the world beautiful children and guide their feet aright in infancy. Which is more important—vote or baby? The vote, of course.

Frau Caver, the leader of German womanhood, said in a letter to the *Daily Express* recently: "Germany was the first country engaged in the war to recognise unmarried mothers and illegitimate children. It was considered an honour to have children; whether the parents were married or not. There are about 200,000 illegitimate children in Germany, who will be educated by the State." I suppose that this is a case of making a virtue of necessity."

Mangalore is arranging lectures on social emancipation to women. Happy women!

Quiet recently an amorous young man advertised in Northern India for the Unknown She. He wanted a fair looking elderly Brahmin girl. A sudden taste for elderly girls is becoming noticeable today in India. Why is this?

The Dharmika Brahmana Sangham has passed a resolution supporting Mr. Patel's Bill. I suppose my readers will put two and two together.

Mrs. A. B. has denounced the Congress as being a popular crowd and as not being a deliberative assembly. This is evidently a case of my 'doxy' being orthodoxy.

So goes the world this week, my masters.

SCRUTATOR.

The Week.

The following is the Provisional Programme chalked out by the Reception Committee formed to accord a fitting reception to Sir Rabindranath Tagore during his forthcoming visit to Trichinopoly.

Sunday, 9-2-1919 4-40 p. m. Reception at Trichinopoly Fort platform.

Monday, 10-2-1919 5-30 p. m. Public address and Sir R. Tagore's lecture at Lawley Hall, St. Joseph's College, Trichinopoly Fort.

Tuesday, 11-2-1919 4-30 p. m. Social gathering at Railway Institute, Trichinopoly Fort and Theatrical performance. Boy Scouts address.

Wednesday, 12-2-1919 5-30 p. m. Students' address and Sir R. Tagore's lecture at Lawley Hall.

N. B.—Arrangements for private interviews, visiting of local Institutions, etc., will be made on the evening of the 9th inst. It is requested that suggestions may be communicated to one or other of the secretaries.

T. K. Balasubramania Iyer.
T. V. Swaminatha Sastri.
D. Savariraya Pillai.
R. Srinivasa Iyer.

Secretaries.



SIR RABINDRANATH TAGORE.

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.] THURSDAY FEBRUARY 13, 1919. [No. 17.

THIS

DHARMA.

**Special
Number**

is issued

in honour of the visit of

Sir Rabindranath Tagore

TO

Trichinopoly

AND

Srirangam.

Our DHARMA is totality,—the totality of our reasoned convictions, our beliefs and our practices, this world and the next all summed together. India has not split up her Dharma by setting apart one side of it for practical and the other for ornamental purposes....Dharma in India is religion for the **WHOLE** of society,—its roots reach deep under ground, but its top touches the heavens; and India has not contemplated the top apart from the root—she has looked on religion as embracing earth and heaven alike, ever-spreading the **WHOLE LIFE** of man, like a gigantic banyan tree.

Sir Rabindranath Tagore.

Welcome

To

Sir Rabindranath Tagore.

To our historic town we welcome thee
With eager hearts and hungering ears and eyes.
Thou bring'st the sweets of love's bright
paradise,
The liquid sounds of poesy's melody,
Thy song's divine and rhythmic witchery,
Thy blossomed prose wherein abundant lies
The honey sweet whose sipping makes us wise,
On which our mind doth fasten like a bee.
Such sweetness great is not thy only charm.
Thy hands are eager for our land's true weal
And serve her gladly in a thousand ways.
And in thy school secure from inner harm,
The children's hearts and throats in music peal
In joy of manward love and godward praise.

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

Extracts from Gitanjali.

Where the mind is without fear and the head is held high;
Where knowledge is free ;
Where the world has not been broken up into fragments by
narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into
the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening
thought and action—
Into that heaven of freedom, my Father, let my country
awake.



This is my prayer to thee, my lord—strike, strike at the
root of penury in my heart.
Give me the strength lightly to bear my joys and sorrows.
Give me the strength to make my love fruitful in service.
Give me the strength never to disown the poor or bend my
knees before insolent might.
Give me the strength to raise my mind high above daily
trifles.
And give me the strength to surrender my strength to thy
will with love.

The Hindu Message

THURSDAY EVENING 13. FEB., 1919.

Welcome to Sir R. Tagore.

We offer to our greatest Indian Poet of today a cordial welcome to South India. His is a name to conjure with, and the very mention of it raises a fervent emotion of mingled admiration, pride and thankfulness in all truly Indian hearts. His literary glory and reputation once Indian has now become world-wide. Hence, it is one of India's greatest assets today. India is no longer a decadent land, whose people have no future, but only memories of a great past. India is no longer a Lilliput or Laputa, interesting only in fable or satire, but a land which has a mission in the world and is an influence for good which all lands must attend to and seek. Indians are no dreamers, but can combine in her men of genius the fruits of practical insight with the longings after spiritual perfection which are inseparably associated with the names of the holy sages, saints, and teachers who, from the dawn of time down almost to the coming of the Moslem settlement and even later, have shed an imperishable lustre on our ancient and holy land. The revelation to the Western world of this new India is in no inconsiderable measure due to the genius of Sir Rabindranath Tagore. Rammohan Roy, Keshub Chunder Sen, and—to a less degree,—Maharshi Debendra Nath Tagore, the father of Sir Rabindranath, had gained a name throughout the world as the prophets or representatives of a new age of Indian history,

but they offered nothing to the Western world which it could value and treasure up as conveying inspiration or delight. Swami Vivekananda, indeed, offered it the eternal message of the Vedanta as interpreted to him by Sri Ramakrishna's noble inspiration and example but the movement is still in its infancy, though the seeds sown by him and his fellow-missionaries show every promise of a mighty growth. But Sir Rabindra Nath Tagore's genius is, in one respect, unique. As a poet, he carries with him a power of instantaneous appeal to human hearts which is simply irresistible. His influence over men is of a kind which *steals*, as it were, unperceived on all, and wins by its gentleness, sweetness, and as by a subtle magic. It elevates us into a higher region of purity, or irradiates even the common phases of life with the sparks of a higher light or the strains of a sweeter music in such a manner as to bring content and serenity, if not also energy and rapture, to those who are depressed in feeling or lethargic in movement. If he is not a prophet who can raise the rare souls of those that are ripe for it to the realisation of the ineffable glory and Majesty of the Kingdom of Heaven, he is the enchanter who, by the gentle strains of his radiant and simple verse, carries light and love into the hearts of the luckless and hard-worked tens and hundreds of thousands who fill the serried ranks of the world of toil and suffering we know so well and hear so much of in every country and community on earth. The Nobel Prize came to him as of right, because he was recognised everywhere in the West as a universal helper in the sense just explained, as a true brother and

benefactor of men who brought a rare balm to heal men's wounds,—a magician and a wizard from the East who carried with him the nectar of his song and its loving opiate to bring deliverance from suffering and the delightful sense of beauty into the lives which common men lead in the work-day world.

It is not to be supposed that Sir R. Tagore is valuable to us in India only *indirectly* by what he did as a King of men and of poets to the men of the Western world. What he took to the West were only the translations into English of the immortal works of Bengalee verse and the marvellous Bengalee dramas and stories which had for years delighted the hearts and lifted the minds of millions on millions of his Indian fellow-countrymen. His genius is redolent of the environment of the Holy Land of Bharata, and his Bengalee poems and dramas have a flavour purely Indian which only the Indian mind and heart can appreciate and enjoy at its intrinsic value and worth. But they have also the universal aspect on which we have dwelt, and it is this circumstance that gives to Sir R. Tagore's genius its unique place of elevation and sublimity in the muster-roll of modern India's worthies and heroes.

It may be thought that, as a Brahmo Samajist, Sir R. Tagore's genius owes as much to the influence of the West as to the Holy Land of Bharata for the efflorescence and ripening of his genius. But to those who have read his work on *Sadhana* and his lectures in America such an idea would certainly appear unjust and even incorrect in the extreme. Tagore says:—"The text of our everyday meditation is the *Gayatri*, a verse

which is considered to be the epitome of all the Vedas." Moreover, he has drunk deep of the wisdom of the Upanishads, and none can appreciate better the value to India and the world of that "harmony that exists between the individual and the universal" which he speaks of as "the endeavour of the forest-dwelling sages of ancient India." He condemns the civilisation of the West which, according to him, "divides nation and nation, knowledge and knowledge, man and nature." It is certainly a fact that *The Hindu Message* stands for the maintenance of the Sanatana Dharma through our social system of Varnasrama. It is true also that, as a Brahmo, Sir R. Tagore is likely an opponent of our Dharma and the ancient social organism which has helped to preserve it. But we think we ought not to be blind to the value of those aspects of Sir R. Tagore's life and work as a modern Indian to which we have referred above. We must remember, also, that if he, like several other modern Indians, has failed to appreciate the merits and glories of our Aryan social organisation and our system of Dharma in their true import, its champions and custodians are greatly to blame for not guarding the ancient citadel of Hinduism with the zeal and wisdom which it demands and deserves. Moreover the attacks made by foreigners and by Indians who have passed under their influence on our Dharma and our modern social organisation have helped to show how they have deteriorated from the ideals of the past. We believe that the future alone can show how far we shall succeed in the effort at renovating the present social fabric and making it efficient for the fulfilment

of our divine mission in the world. Sir R. Tagore and others who have left the fold of the Sanatana Dharma represent only a transition stage in the history of Modern India. The divine wisdom of the Veda and the Vedanta is sure to re-assert itself in all its transcendent glory and grandeur, and then all the failures of the period of transition will be made up for and all Bharatavarsha will again be lifted up into the lofty and luminous vision of a bright and united Aryan Nationality.

Tagore's Place In Indian Poetry.

The great poets of each era, while they have an incommunicable and inexplicable endowment of individuality which constitutes the chief charm of genius and which is above all ages and beyond all territorial limitations, are partly the products of their age and largely the children of the racial culture. If their individuality constitutes their charm, their being a symbol and a shrine of the racial genius and a blossoming of the racial energy constitutes their abiding power.

In India poesy has been valued and even worshipped from the remotest times not merely as a revealer of natural beauty but also as a revealer of the elements of beauty in individual and in social life and of "that fair Beauty which no eye can see and that sweet Music which no ear can measure." No other poetry in the world has set before itself so lofty an ideal as Indian poetry has done, and none has fulfilled its ideal better and more strenuously in the whole world.

Taking a brief and panoramic view of Indian poetry we can well see how

it has had a distinct evolution of its own. In the Vedic literature the sources of interest are many and varied and it naturally appeals to a born Hindu and to others in different ways. But the universal appeal of poetry is there in abundance. Some people lay the flattering unction to their souls that it was the poetry of a primitive people and that the vivid and intimate realisations and expressions of beauty therein were due to primitiveness. But we know that it is the poetry of saints and seers whose thoughts and words were bathed in the eternal shower of loveliness over the entire cosmos and who felt and spoke in terms of beauty because they had a ceaseless vision of the Eternal Beauty.

In the *Ramayana* we have the prolongation and expression of the same inspiration in a perfect work of art in which the beautiful reigns supreme, and other elements are subordinated to it and harmonised with it. The beautiful story which gives us the origin of the *Ramayana* is one of the most moving stories in the world and shows us how pity melts the mind to love and love leads it to the lotus feet of God. This looks like a reversal of the usual conventional description of the evolution of Indian literature but we think that the time is now come to speak out the Indian point of view and to cease to repeat in a parrot-like way what our Western *savants* have been filling our minds with for nearly half a century. In Valmiki we find the fragrant breezes of pure emotion that came straggling from the eternal springtime of pure Vedic thought. The next great figure in the realm of Indian poetry is Vyasa. In him we enter a more sophisticated world where however the wrestlings of the soul

with the inner promptings of desire and the outer seductive calls of wealth and power and physical enchantments result in a robust manliness of psychic endowment and the victory remains on the whole with the soul in its eternal war with sense. God incarnate as Krishna guided that development and was not merely the warrior and the emperor and the statesman and the thinker and the philosopher and the saint *par excellence* but was also the ideal child and the fascinating youth and the perfect poet and the heart-enchanting musician. The *Mahabharata* is as wide as life, as deep as the human heart, and as high as the Throne of Grace. In Tagore's words the two great epics contain "the eternal history of India." He says further: "The history of what has been the object of India's devoted endeavour, India's adoration, and India's resolve, is seated on the throne of eternity in the palace of these two vast epics."

The next supreme figure is Kalidasa. In him we have the supreme poet of æsthetic emotion, describing the joys and glories of a more sophisticated but highly refined and variegated world of individual and social life. He was the supreme exponent of the national life in one of its most glorious epochs and his works are not merely the scripture of the lovers of beauty but form a storehouse of Indian conceptions of domestic, social, civic, and political perfection.

Later Indian poetry in Sanscrit fell into grave dangers in artistic realisation and expression by its isolation from the electrifying impulses of religious emotion and from the crowded simplicity of the thoroughfares of life. The various vernaculars fared no better, though fortunately for India the poets

who expressed themselves in the vernaculars were mainly occupied with translating and adapting the two national epics—a task which by its intimacy of touch with the great past of India prepared the field for a rebirth and a re-blossoming of the highest Indian culture.

It was into such a realm of life there came the sublime combination of supreme philosophy and great splendour-winged poetry that we see in Sankara, and the pregnant rapture of devotion with overflowing tears of joy, tuneful tongues, and adoring hearts that we see in Ramanuja, Madhwa, Chaitanya, Kabir, Tukaram, Ramdass, and others. At once as if by a magic touch the inner transformation necessary for a new springtime of song and poesy was effected and a flood of music and poetry came with divine forcefulness and fertilising power.

We cannot understand the great elements in Tagore's poetry if we do not see it in such a setting. This is not the occasion for dealing with this matter with the fulness and thoroughness which it richly deserves. In Tagore we see the fulfilment and summation of various contributory energies of poetic power that have been born in this land from the most ancient times. In him we see also an added richness, a new subtlety of emotional expression, a fuller vision of life's calls of duty and of love, due to the inspiration of the great and noble English literature. We see in him not merely the sense of the pulsating divinity of things, the ideals of duty, devotion, and wisdom, the note of harmony in individual and social life—which were the dominant features of Indian life at its best—but also the vision of a united motherland, the conception of

freedom and democracy and progress, the humanitarian striving, which are the dominant features of modern life in the West. The chief features of Tagore's poetry are however their simplicity and their intimate and rapturous sense of the Infinite Beauty and Love in the finite things of the world. Mr. C. F. Andrews has said well: "Rabindra appears to arrive at the universal not like Shakespeare by many different roads, but always by the one pathway of simplicity." We shall quote in conclusion, as in this brief sketch, nothing more could be done, two poems in *Gitanjali* which illustrate in a perfect way the two great traits of Tagore's poetry as referred to above.

"My song has put off her adornments. She has no pride of dress and decoration. Ornaments would mar our union. They would come between thee and me; their jingling would drown thy whispers."

"The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures.

It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers."

It is the same life that is rocked in the ocean-cradle of birth and of death, in ebb and in flow.

I feel my limbs are made glorious by the touch of this world of life. And my pride is from the life-throb of ages dancing in my blood this moment."

"The Message of the Forest."

BY SIR RABINDRANATH TAGORE.

[This summary of the Lecture delivered by the great Poet at Trichinopoly last Monday was kindly given us by the Poet himself for publication in the Hindu Message.]

The great thing to remember is that each one of the great races of the world has some high aspiration which runs through its own history, springing out of its own past and fashioning and shaping its ideals. It may be that certain primitive races have no such direct inherited aspirations and no such persistent ideals; and for them imitation is the best and safest means of progress during their early stages of advance. But as for the great nations who have had a great and glorious past behind them,—these have each a serious contribution to make which humanity needs. For any one of these great nations to leave its own distinctive ideal behind, and merely to copy others,—this is spiritual death. The fundamental aspirations of the different countries of the world have each of them a direct connection with the physical surroundings in which the races themselves have been nurtured. The Northmen of Europe, for example, had the sea around them for a barrier. The sea was to them an object of danger and dread,—a hostile element. This aspect of nature gave to the Northmen the spirit of fight and the determination to overcome the external forces of nature by the forceful power of the human will. This spirit still continues in these countries of Northern Europe. This has been their contribution to humanity. But the Aryan emigrants, when they came to

the flat plains of Aryavarta, with the infinite expanse of sky overhead, felt the influence of nature, not as a barrier to be overcome, but as a friend and companion living with them, growing with them, embracing them on every side, and helping them in every way, widening their spiritual horizon with the sense of the Eternal in man. Thus it was a living Nature, not a hostile Nature, which they felt around them; and so the ideal, which slowly grew up and took shape in India, was the ideal of union with Nature;—the ideal of sympathy with all creatures. The mind of India more and more became imbued with the thought that there is a Universal Love which surrounds all creatures, and into which all enter, and of which all form a part.

This ideal of union with the All has come with peculiar and special closeness to India in all ages of her long history through her forest retreats, and the life that was spent there age after age. It is true that the Message of the Forest was lost again and again for a time. Centuries of pomp and magnificence followed the simpler ages of remote antiquity; yet all the same, the ideal of the forest life,—the ideal of union with all nature, lay hidden deep down in the sub-conscious mind of the Indian people and made itself felt in every age. In the time of Vikramaditya, for instance, when life had become luxuriously sumptuous and complex, the ideal of the union of mankind with all Nature remained, and its message is enshrined in the great poems of that time which have survived.

The speaker at this point went on to give some examples from Kalidasa's works and also from the great epic, the Ramayana, showing closely and in

detail, how it was the ideal of the forest that remained constant in Indian Literature. He compared this, in the course of his analysis, with Shakespeare and Milton, showing how different was their conception of Nature.

At the end of his lecture, the Poet pointed out that the great need of India to-day was to return to that ideal of simplicity and unity amid all the complexities and clashings of the modern world,—the ideal of co-operation and union, not that of separation and competition. It was for India to show once again that the true unity of man lies in the soul and not in external things.

Other people had made great advances in other directions; but this supreme consciousness of The One, who is greater than all in the heart of the all, was the great achievement of India. The question remained to be answered:—whether this ideal was still a persistent, unifying force in the country, whether it was strong enough to-day to present the same message of universalism,—above the hoarse cries of sects and creeds,—which India gave in ancient times.

The Spirit of Reconciliation.

A glimpse into the writings of Sir Rabindranath Tagore.

[BY THE REV. ALLAN F. GARDINER, M.A.]

The nineteenth century in England was an age of revolution and change. The birth of democratic freedom and the advance of science created almost unparalleled unrest in the realms of politics and industry. The foundations of the existing social and economic structures were shaken, and men's minds were filled with bewilderment and doubt which expressed themselves in criticism and enquiry of the most revolutionary kind. Age-long barriers of time and distance were swept away by the

railway, the steamship, and the telegraph, and the relation of England to the rest of the world was transformed by their agency, while the fruits of national education revolutionized England within. Men boldly challenged the old values in personal and social life. Material prosperity and ambition seemed likely to swamp the spiritual life of the nation in a flood of mere materialism. But the waters of this flood subsided and, in spite of the havoc wrought by it, the old spiritual values of human life emerged purified and strengthened by the ordeal through which they had passed.

Perhaps nothing contributed more to this vindication and rehabilitation of the spiritual values of life than the voice of the poets of England in whose sweet tones were harmonized the deepest feelings and aspirations of the inarticulate and distraught people of the land. Tennyson, himself almost engulfed in the maelstrom, understood as well as any the danger that threatened national life. His personal experience had taught him sympathy with those who had almost given themselves up for lost. His penetrating insight enabled him to see that the mighty forces which were tending towards disruption, if brought under spiritual and moral control, could be forced into channels of blessing. Another poet, of greater vigour and more uncompromising optimism, if not also of deeper insight and firmer grasp, threw himself fearlessly into the fray. Robert Browning had a clear and complete vision of reality. He looked out upon the universe and saw it, as far as man can see it, as a whole of which every part rested in mutual dependence on the rest. He saw it as the expression of the will of One who is greater than all things; he saw His energy present in every part of it and Love reconciling in perfect harmony its several elements. Men recognised at once the old truth which he set once again before their eyes, and wondered how they had ever been tempted to forget it or to barter it for what worldliness had to offer.

In a time of upheaval the masses of a nation imperatively but almost unconsciously demand the clear and sympathetic guidance of great men to lead them whither they would go when the path to the goal is obscured. The task of adjusting the old and the new is one that makes the greatest demand upon the heart and mind of man, for it cannot be accomplished without unflagging faith, unerring

wisdom, indomitable love, and infinite patience. The forces of "raw haste" are ever popular and strong, and a stronger force must be found to prevent revolution from running away with itself. Revolution is a distorting mirror in which spiritual and moral values can hardly be recognized by their reflection. Vital values, once honoured and revered, are liable to be derided or forgotten unless a man be found to present them faithfully reflected in the glass of Truth.

This is a time of upheaval in India. A host of conflicting forces are fighting for the mastery of man, but above the confused din of the conflict the silvery voice of a poet is heard, and the song of his heart is a song of reconciliation and love, broad-based upon the eternal verities of divinely-created humanity and nature, which can find their completeness only through union. For instance, how often among us the spirit of the West is forced into conflict with the spirit of the East by antagonists who summon to their assistance the devils of suspicion and distrust, of discord and confusion. "We are complementary to each other," the poet gently protests, "because of our different aspects of truth...and when in India we become able to assimilate in our life what is permanent in Western civilization we shall be in the position to bring about a reconciliation of these two great worlds." A clear answer is given to the question which naturally frames itself as we read the protest. "Europe is supremely good in her beneficence where her face is turned to all humanity; and Europe is supremely evil in her maleficent aspect where her face is turned only upon her own interest, using all her power of greatness for ends which are against the infinite and the eternal in Man." But the present upheaval is by no means confined to a conflict between Eastern and Western ideals; far from it. We are reminded that the real problem in India is internal, and the social wrongs and weaknesses, resulting in the failure to achieve the harmony of reconciliation, are tenderly but unflinchingly laid bare by the poet. The solution of the problem lies in reconciliation, and mutual forbearance, and help, and to the triumph of co-operation over competition. Competition is the intruder; co-operation is natural and therefore divine. The basis of this unity is not, and cannot be, political, for union can only be achieved by a

vast adjustment that is moral; nationalism is a great menace not an aid to such an adjustment. "I have no hesitation in saying that those who are gifted with the moral power of love and vision of spiritual unity, who have the least feeling of enmity against aliens, and the sympathetic insight to place themselves in the position of others, will be the fittest to take their permanent place in the age that is lying before us, and those who are constantly developing their instinct of fight, and intolerance of aliens, will be eliminated."

Everything is brought to the supreme test of those moral and spiritual aspirations of man which belong to his higher nature, and the poet persists in believing that there is such a thing as the harmony of completeness in humanity, where poverty does not take away riches, where defeat may lead him to victory, death to immortality. Truly, "a man's life consisteth not in the abundance of the things which he possesseth."

Dehumanized individuals will smile fatuously and dismiss such ideals as 'unpractical' and 'academic', but in doing so they condemn only themselves. The most 'practical' man, in best sense of the word, is not the man who merely does things or gets things, but the man who by his life and works makes us love Nature and Humanity the crown of Nature, and God the loving Creator and Father of all—the man who, inspired 'by the love of God and Man, has striven to set at naught all difference of man by the overflow of his consciousness of God.'

As another of the company of poets has sung:—

We are the music-makers,
And we are the dreamers of dreams,
Wandering by lone sea-breakers,
And sitting by desolate streams;
World-losers and world-forsakers,
On whom the pale moon gleams,
Yet we are the movers and shakers
Of the world for ever, it seems.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager "The Hindu Message", Srirangam.

From the East to the West.

By P. T. SRINIVASA IYENGAR, M.A., L.T.

Consequent on the capture of Byzantium by the Turks and the flight thence of the custodians of ancient Greek culture which had been hibernating in that beautiful city for nearly a thousand years, began the great movement called the Renaissance. This was the rebirth of Europe, its reawakening after the long deep sleep of the Dark Ages. The light of the old-world Paganism as embodied in Hellenic art and philosophy relighted the torch of civilization and put an end to the darkness into which Europe was plunged by the extinction of the Roman Empire by the savage Huns, Goths and Vandals.

In these Dark Ages men had turned their eyes from the light of the material world; they set at naught the delights which the bodily senses can furnish; they regarded the life of asceticism, of renunciation of pleasures as holier than that of indulgences; the life of the Franciscan, the Benedictine appealed to the people as a noble ideal and that of the worldly as despicable; they revered the motherhood of woman and placed her on a high pedestal: a distressed maiden as an object for whose succour a noble Knight felt proud to fight and sacrifice his life; they estimated the honour of the Knight, though illiterate, more than the wealth of the lettered merchant.

The result of the outburst of Greek Pagan Culture on Christian Europe was men rebelled against the authority of the Church; they enthroned, in its stead, reason, i.e., the unfettered, individual judgment; took their stand on the principle—it is better to attempt to stand on one's own legs even at the risk of fall and injury than to be propped up on the crutch of authority. Protestantism in its Protean manifestations was the first fruit of this new-born triumph of reason; Modern Science, the next. The courage born of freedom has led man to measure the earth and weigh the sun, to resolve all their denizens into matter and motion, to explain the mind of man by the laws of the dance of

atoms. The world—such as can be reached by the senses—has come by its own and the larger, the more real world of the unseen has retreated to the back-ground. Nay, Science with its crucibles and its balance has tried to pursue the world of spirit; and on its failure to dissolve in its test-tubes or measure with its foot-rule the verities of the spiritual world, has attempted to argue them out of life and being, and has failed.

What Hellenism has driven out of the purview of Europe, Indianism is competent to restore, for Indian culture from the oldest days has been based on the reality of the unseen. From the early days when the Rishis went about making Mantras to Varuna and Mitra, to Indra and Nasatyas, down to our own when we prefer to wrangle whether the Para Brahman is Nirguna or Saguna, and to confine within man-made formula "the Truth, the Infinite, the Wisdom, the Great who is to be known in the great Silence of the heart," India has recognized that the world of matter is the shadow of the world of spirit, that God matters and nothing else does, that He is to be reached by love and by meditation, by effacing the little spirit of man before His Infinite Effulgence, by recognising the spark of the Divine Fire as the great reality of our mundane experience.

European science can be rescued from the morass of materialism only by the recognition of this truth and Indian thinkers can play a noble part in expounding to Europe Indian thought which has never cut itself off from its spiritualistic moorings. Indian poets can sing to European materialists the reality of the experiences of the life spiritual; and India can thus take an honoured place in the future republic of letters. It is this aspect of the work of Sir Rabindra Nath Tagore that appeals to me. Indian art differs characteristically from Greek art. That latter is noted for its truth to nature and self-restraint, the former for wealth of decorative details such as will emphasize the triumph of the conquest of matter by the spirit, the material by the workman.

The world has had artists in plenty; hence it is not whether Tagore presents the principles of Greek art to Indians or Indian art to the West that will matter for the future growth of the world; but it is Tagore's description of the spiritual experiences of the Bhakta and the Jnani that will enable the West—not to know the East, but to know itself.

Sir. Rabindranath Tagore on Education.

BY A. S. BALASUBRAMANYA IYER, B.A., B.L.

What man is, what is the he-all and the end-all of his life and how best to educate the child towards the attainment of that goal are all-engrossing questions that have engaged the attention of all civilised nations from the dawn of time to the present moment. These topics have not escaped the limelight of Sir Rabindranath Tagore's searching vision. Highly striking and significant are the sublime suggestions that he makes. They are likely to prove of invaluable help in the Post-War revision of the ideals and foundations of education which is now undertaken by all the civilised countries of the world.

The Doctor will not accept our existence as a momentary outburst of chance drifting on the current of matter towards an eternal nowhere but as being possessed of an individuality each of its own with all its instincts ready for the next stage of the great pilgrimage in God's Creation. Man is born into a world which is intensely living where he as an individual occupies the full attention of his surroundings. He grows up to doubt this deeply personal aspect of reality. He loses himself in the complexity of things and separates himself from his surroundings often in a spirit of antagonism. He places himself in a state of civil war with the outer world but is unable to discover the truth in interminable discord. He eventually has to come back to the simplicity of truth—his union with all in an infinite bond of love. The first and fundamental thing in a sound scheme of education is the recognition that the child is not mere dead material to be cut and shaped into symmetrical conveniences by Society that has grown a shell of habit between itself and

its heritage in God's Creation, that the child has a subconscious mind more active than its conscious intelligence through which subconscious mind most of the important lessons have to be instilled into its nature without causing any fatigue but giving it all joy, and that the child has not only to know everything about the Universe and God but also to accept them as being a human universe and a divinity in harmony with its own experience. He condemns our regular types of schools as ignoring these elements, in the education of children and as maintaining a mere method of discipline, which refuses to take into account the individual, having been designed for grinding uniform results. All of a sudden the child finds its world vanishing from around it, giving place to wooden benches and straight walls staring with the blank stare of the blind, to be transformed into a creation of the schoolmaster instead of attaining fulness by sympathy and natural growth. The child longs in vain for a time for sunlight and air and struggles to respond to the constant invitation to establish direct communication which come to their senses from the Universe, but eventually succumbs to serve the full penal term which cultured Society imposes for entrance into its fold. Sir Rabindra in the infinity of his love proposes a change from the school room to the forest colony of great teachers of the Golden Ages of our Motherland, which consisted of homes where with their families lived men whose object was to see the world in God and to realise their own lives in Him, bringing up students not in the academic atmosphere of scholarship and learning or in the maimed life of monastic seclusion but in the atmosphere of living aspiration. He would have the students live in their master's home like the children of the house without having to pay for their bread and lodging or tuition and the teachers prosecute their own study living a life of simplicity and helping the students in their lessons as a part of their own lives and not of their profession. The first lesson to the child should be an introduction to the final truth that he is born in a human world in perfect harmony with the world around it. Though the learned Doctor would not underrate the value and advantages of books he is in favour of lessons of truths being given especially to children through natural processes from a living

teacher in order that they may not get into the habit of covering the windows of their minds with pages of books and plasters of book-phrases sticking to their mental skin making it impervious to all direct touches of truth in God's Creation. He does not believe in set methods of teaching or in text books but would give the teacher a free hand in studying his students and improvising suitable methods of teaching from out of his own compositions as he himself made most of the verses of Gitanjali for the boys of his own school, in order that the literature that the students study should not have the least smell of the library about it and that the students cultivated the power to see ideas before them as they could see their friends with all the directness of form and subtlety of life. The teacher is called upon to recognise that in the matter of education, gaining and giving is the same thing, as in a lamp to light itself and to impart light to others, and that the teaching of children is not like the lighting of a lantern that can be lighted and trimmed from outside but like the production of the light that the glow-worm possesses by the exercise of its life-process. The Doctor's sapient observations on the manner in which subjects are to be introduced to the student are worth their weight in gold. The teacher should talk and read to the students about whatever was the subject in which he was himself interested and give them ready access to the room where he reads new things for himself without any feeling of distrust for their capacity of understanding as it is not at all necessary for the boys to understand the subject literally and accurately but only for their minds to be roused by the new subject or the method of studying it. The students will learn to utilise this privilege without the least pressure put upon them, feeling aggrieved when not invited.

On the introduction of Fine Arts in a school the Doctor would propose the holding of meetings of literary clubs and facilities in the shape of illustrated magazines conducted by the school authorities and occasional representations of dramas written by students and music parties. When a number of boys have shown remarkable powers in drawing and painting developed not through the orthodox methods of copying models but by following their own bent of mind, the help

of occasional visits should be secured from artists to inspire the boys with their own work. When a number of students who had the gift took advantage of the opportunities in the shape of music parties and could exercise their musical culture after training their ears and showed a strong inclination and love for music, the time would come for the employment of a music teacher to subject them to a formal teaching of music. In dramatic performances, the students should never be directly trained in the histrionic art but should be left instinctively to enter into the spirit of the plays in which they take part without interfering with their own representation of the characters.

Sir Rabindra is particular about the regulation of student life even to the minute. He realises that the soul and the body of the young student have to develop before his intellect which alone receives too much attention in our schools. He prescribes to all students and teachers as well simplicity of life with bareness of furniture and materials. He emphasises the fact that even a millionaire's son has to be born helplessly poor and has to walk like the poorest of children to learn the lesson of life from the beginning. He advocates walking barefooted in order that that natural source of direct touch with the universe may not be lost to the learner of the universe. The savoury dishes of coffee hotels and social gatherings and of special lunches in hostels have no place for him in student life. He insists on students rising very early in the morning, sometimes before it is light and attending to the drawing of water for their bath, the making up of their beds and the doing of all things that tend to cultivate the spirit of self-help. He refers to the students in the ancient Asrams taking cattle to pasture, collecting firewood, gathering fruit, cultivating kindness to all creatures and growing in their own spirit with their own teacher's spiritual growth. He is a firm believer in the power of meditation and would set aside fifteen minutes in the morning and fifteen minutes in the evening for that purpose, insisting in the case of students on this period of meditation, not however expecting the boys to be hypocrites and to make believe they are meditating but training them to remain quiet and exert the power of self-control even though instead of

contemplating on God they may be watching the squirrels running up the trees.

The Doctor's views on religious instruction are highly sublime. He believes in a spiritual world not as anything separate from this world but as its innermost truth, and feels the truth that with the breath we draw we are living in God. Religion is not therefore a fractional thing that can be doled out in fixed weekly or daily measures as one among the various subjects in the school syllabus. That can only be obtained by living during the early days of our lives in a place where the truth of the spiritual world is not obscured by a crowd of necessities assuming artificial importance, where life is simple, surrounded by fulness of leisure, by ample space and pure air and by profound peace of nature, and where men live with a perfect faith in the eternal life before them. Newspapers which introduce the favers and frets of life have therefore no place for him in student life.

Sir Rabindra's scheme of education is the provision of place and facilities to give the students Shantam, Shivam, Advaitam—the All Peace, the All Good, and the One—and to leave them to realise the truth not by the monastic seclusion of a school at the cost of dissociation from life but by gathering knowledge through love of life and then renouncing their lives to gain knowledge and then again coming back to their fuller lives with ripened wisdom.

Sir Rabindra's theories have not ended in the mere realisation of truths but were put into practice by him in spite of the whole current of the prevailing system of education with dreadful penalties for taking liberties with its arrangements. He tried the experiment first on his own son. I would state what he did for his son in his own inimitable words. "The first thing that I did was to take him away from the town surroundings into a village and allow him the freedom to primeval nature as far as it is available in modern days. He had a river noted for its dangers where he swam and rode without any check or anxiety from his elders. He spent his time in the fields and on the trackless sand banks coming late for meals without being questioned. He had none of those luxuries that are not only customary but are held as proper for boys of his circumstance. For which privations I am sure he was

pittied and his parents blamed by the people from whom Society has blotted out the whole world. But I was certain that luxuries are burdens to boys. They are burdens of other peoples' habits, the burdens of vicarious pride and pleasure which parents enjoyed through their children." But being an individual of limited resources he could do very little for his son in the way of educating him according to his plan. The thought however recurred to him later on in life when he suddenly felt that it was not only his own soul but the soul of his country that seemed to be struggling for breath through him. He at once retired to a spot where he had no enmity with those that must fight, no competition with those who must make money, where he was beyond all attacks and above all insults, and started his Shantiniketan Ashram. That school has been growing up for over 15 years passing through many changes and often grave crises with its maturity like the ripening fruit that not only grows in bulk and deepens in colour but undergoes change in the very quality of its inner pulp. Though like the attainment of all our deepest ideals it is difficult to measure by outward standards the ideal attained by this institution the results achieved are given in the poet's own words thus:—"We have fully admitted inequalities and varieties of human life in our school. We never tried to gain some kind of outward uniformity by weeding out the differences of nature and training of our members. Some of us belong to Brahmo Samaj, some to other sects of Hinduism and some of us are Christians. Because we do not deal with creeds and dogmas of sectarianism, therefore this heterogeneity of our religious beliefs does not present with us any difficulty whatever. This also I know that the feeling of respect for the ideal of this place and the life lived here greatly varies in depth and earnestness among those who have gathered in this Ashram. I know that our inspiration for a higher life has not risen far above our greed for the worldly goods and reputation. Yet I am perfectly certain and proofs of it are numerous that the ideal of the Ashram is sinking deeper and deeper into our nature every day. The tuning of our life's strings into purer spiritual notes is going on without our being aware of it."

This sublime scheme of education is no doubt too ambitious for adoption or adaptation by those that have to deal with public instruction. The learned Doctor himself is not blind to the limits and limitations of the scheme that he propounds. He recognises the different degrees of receptivity in boys and admits that there are good chances of inevitable failures. Mediocrities do not require such a costly scheme demanding the number of teachers to be so large in proportion to the number of students in order to ensure small classes an individual attention. Such men have also to specialise, driven by circumstances and by need of social uniformity. But his special plea is for institutions of this kind for bringing up children in their impressionable periods of life, to develop what is best in them before they are relegated to fit themselves for the ordinary services of Society. But without institutions like Shantiniketan providing for the fullest development of the faculties of man, no University or scheme of public education in any civilised country can be complete. Without some such arrangement for the encouragement of genius there would be no place in such Universities or cultured Societies for bright particular stars like Mr. Ramanujam of Madras or Dr. Sir Rabindranath Tagore himself.

Sir Rabindranath Tagore: His Philosophy of Love.

[By K. N. RAJAGOPALAN, Final Hons.]

O Mad, superbly drunk;
If you kick open your doors and play
the fool in public;
If you empty your bag in a night and
snap your fingers at prudence;
If you walk in curious paths and play
with useless things;
Reck not rhyme or reason;
If unfurling your sails before the storm
you snap the rudder in two,
Then I will follow you, comrade, and be
drunken and go to the dogs.

For I know 'tis the height of wisdom to
be drunken and go to the dogs.

The Gardener.

Love is the expression of a hope. It is a divine instinct planted in Man. It points the right road to happiness, in elimination of the sense of difference. It begins in the 'tender relations of one to one':

Hands cling to hands and eyes linger on eyes:

Thus begins the record of our hearts. It passes through various phases of incomplete fulfilment and disappointment, and finally expands into love for the Universe, in complete and joyous self-surrender to God. Here the soul finds its final haven, peace and bliss in the recognition of its oneness with the All.

Poetry is the true valuation of the wealth of life, and love is intensely poetical. We live truly but in a few moments of passionate emotion; the rest of our days are void.

Do not say, father, that life is a vanity.

For we have made truce with Death for once, and only for a few fragrant hours we two have been made immortal.

These gleams of brightness are short, but how big with perennial significance! Then love is impetuous, overpowering. It is as a tornado, an avalanche. It plunges head long into its domain of ecstasy.

Come as you are; do not loiter over your toilet.

If your braided hair has loosened, if the parting of your hair be not straight, if the ribbons of your bodice be not fastened, do not mind.

Come as you are; do not loiter over your toilet.

And

When my love comes and sits by my side, when my body trembles and my eyelids drop, the night darkens, the wind blows out the lamp, and the clouds draw veils over the stars.

True love communes in silence:

I will let loose my hair. My blue cloak will cling round me like night. I will clasp your head to my bosom; and there in the sweet loneliness murmur on your heart. I will shut my eyes and listen. I will not look in your face.

In love's presence days gone by were never and days will never be again. It is eternity in an instant.

No mystery beyond the present; no striving for the impossible; no shadow behind the charm; no groping in the depth of the dark.

It stirs the being to its inmost depths. It will leap rivers, shift mountains, toss the worlds. All is light save love. It wells forth in an unquenchable stream, and drowns all lesser on the way. It can dare death but not cleavage.

If you must be mad and leap to your death, come, O come to my lake.

Love is a transfer of centre. It is complete abandonment of one's individuality to the intoxication of its honey. For the lovers each is all the world to the other. They drink deep of the nectar of self-effacement. It is an outward progression of the soul in that it seeks joy in another.

Tell me if this be all true, my lover, tell me if this be true.

When these eyes flash their lightning the dark clouds in your breast make stormy answer.

Is it true that my lips are sweet like the opening bud of the first conscious love?

Do the memories of vanished months of, May linger in my limbs?

It is also the expansion of a point. The geography of love regards not measure and compass.

My heart, the bird of the wilderness, has found its sky in your eyes.

Let me but soar in that sky, in its lonely immensity.

The whole existence is merged in the gaze of the beloved.

Numberless beautiful fancies lend enchantment to the life of a lover.

He put a flower in my hair, I said, "It is useless"; but he stood unmoved.

He took the garland from my neck and went away. I weep and ask my heart, "Why does he not come back?"

Childlike and of the essence of human love: When I say I leave you for all time accept it as true, and let a mist of

tears for one moment deepen the dark rim of your eyes.

Then smile as archly as you like when I come again.

The black lightning of her glance strikes the lover to the earth.

That gleaming look from the dark came upon me like a breeze that sends a shiver through the rippling water and sweeps away to the shadowy shore.

When once the heavenly rage enters the heart, it rejoices in itself. The soul is many steps ahead in its march when it loves unknown.

I know well he did not pick up my chain; I know it was crushed under his wheels leaving a red stain upon the dust, and no one knows what my gift was nor to whom.

But the young Prince did pass by our door, and I flung the jewel from my breast before his path.

This stage is necessary and urgent for the evolution of the soul, for herein vanishes all dross of self, and love ripens into a genuine holy emotion.

And in the mundane world it is a natural and inevitable development. For, one day the self-imposed thralldom must cease.

I am lost in you, wrapped in the folds of your caresses.

Free me from your spells, and give me back the manhood to offer you my freed heart.

The first mighty onrush of youth carries the rapture of love far past the mark. In the eager search:

I try to grasp the beauty, it eludes me, leaving only the body in my hands.

For

Dreams can never be made captive.

And

From my heart comes out and dances the image of my own desire.

The gleaming vision flits on.

I try to clasp it firmly, it eludes me and leads me astray.

I seek what I cannot get, I get what I do not seek.

The madness of love, the sensuous frenzy, endows the beloved with a million absent

graces, and worships its own imagination rather than a reality.

Why did the harp-string break?

I tried to force a note that was beyond its power, that is why the harp-string is broken.

And the consequence is

I plucked your flower, O world!

I pressed it to my heart and the thorn pricked. When the day waned and it darkened, I found that the flower had faded, but the pain remained.

The soul is baffled in its quest, and sadly turns to another field. It is disappointed but not soured. The call is not to death but to completeness.

O traveller, what sleepless spirit has touched you from the heart of the midnight?

The soul is 'restless'; it is a thirst for far-away things.

My soul goes out in a longing to touch the skirt of the dim distance.

O Great Beyond, O the keen call of thy flute!

The ringing call comes again, insistently.

He stopped before my door and asked me with an eager cry, "Where is she?"

For very shame I could not say, "She is I, young traveller, she is I."

Basing its desires on the limited, it met with failure and defeat. But realising that the finite matter has not the means to satisfy the aspirations of the infinite spirit, the soul rises to a wider apprehension and a nobler sentiment. Its love becomes world-wide.

I often wonder where lie hidden the boundaries of recognition between man and beast whose heart knows no spoken language.

Through what primal paradise in a remote morning of creation ran the simple path by which their hearts visited each other.

The youthful phase is made into a vantage ground for further progress. In the attempt to drown itself in love for All Else, it finds that All is its Self. Here again its first outpourings recur.

Love, my heart longs day and night for the meeting with you—for the meet-

ing that is like all-devouring death.
Sweep me away like a storm; take
everything I have; break open my
sleep and plunder my dreams. Rob
me of my world.

In that devastation, in the utter naked-
ness of spirit, let us become one in
beauty.

But the reply is that of experience:

Alas for my vain desire! Where is this
hope for union except in thee, my
God?

Union with the Eternal is the true seat of
peace and joy; immutable, imperishable,
unfading. It begins with the apprenticeship
of human love, and through the
fruition of universal identity attains the
reward of utter bliss.

Thus the fresh dawn of love grows into
its meridian splendour. The earlier works
of Sir Rabindranath are the natural pre-
cursors of his later ones. His *Gitanjali* is
the logical outcome of the *Gardener*. It
represents a growth from the personal
through the impersonal to the universal,
from the immediate to the farthest remote,
from the tentative to the serene. And all
his works reveal a life beautiful in its
symmetry and completeness.

Shantiniketan.*

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

It will not be out of place if I make a
brief study here of W. W. Pearson's book
entitled *Shantiniketan* for two reasons, first,
because it shows how Tagore's experience of
school life as recorded in his *Reminiscences*
led him to achieve the regeneration of India
by a new type of educational institution, and
next because the book contains an introduc-
tion and two concluding addresses by Tagore,
a story by Tagore's beloved pupil Satish
Chandra Roy, and a description of
Shantiniketan as approved by Tagore. The
opening poem by Tagore strikes the keynote
of the school and of the book:

"She is our own, the darling of our hearts,
the Shantiniketan.

*This article forms a Chapter in the second
volume of the biography of Sir R. Tagore by
the author.

Our dreams are rocked in her arms.
Her face is a fresh wonder of love every
time we see her,
For she is our own, the darling of our heart.
In the shadows of her trees we met,
In the freedom of her open sky.
Her mornings come and her evenings
Bringing down heaven's kisses,
Making us feel anew that she is our own,
the darling of our heart.
The stillness of her shades is stirred by
the woodland whisper;
Her amalaki groves are aquiver with the
the rapture of leaves.
She dwells in us and around us however far
we may wander.
She weaves our hearts in a song making us
one in music,
Tuning our strings of love with her own
fingers,
And we ever remember that she is our
own, the darling of our heart."

In his famous Bolpur school Tagore has
sought to carry forward the great but inter-
rupted traditions of Indian education as
adjusted to modern conditions and require-
ments. As he says in his Introduction to
this work by Mr. Pearson: "The greatest
teachers in ancient India, whose names are
still remembered, were forest-dwellers." They
"lived in the bosom of primeval
nature, meditated upon the deepest problems
of the soul, and made it their object in life
to grow in sympathy with all creation and
in communion with the Supreme Being. There
students flocked round them and had
their lessons of immortal life in the atmos-
phere of truth, peace and freedom of spirit." These
forest sanctuaries have no doubt dis-
appeared but their ideals and method are a
light and an inspiration for all time. As
Tagore says: "All our great classic poets in
their epic verses and dramas looked back
with reverence upon that golden daybreak of
the awakening of India's soul." In modern
India we have to build the ideals of that
great age of "simplicity and wisdom of pure
life" into the fair fabric of the future India.
If we are to retain our energy of distinctiveness
and preserve our beloved motherland
unsubdued in her soul. The mission of
India is the unfaltering purpose which has
always shone in her heart and which she has
tried to realise and express in the heaven of
her religion and art and in the peaceful earth

of her co-ordinated and self-protective social
and secular life. Tagore says truly and well
where lies our true work today and how the
modern era in its passion for mere change
has forgotten or ignored the basic attempts
at regeneration. He says: "I seemed
choked for breath in the hideous nightmare
of our present time, meaningless in its petty
ambitions of poverty, and felt in me the
struggle of my motherland for awakening in
spiritual emancipation. Our endeavours
after political agitation seemed to me to be
unreal to the core and pitifully feeble in
their utter helplessness. I feel that it is a
blessing of Providence that begging should be
an unprofitable profession, and that only to
him who hath shall be given. I said to
myself that we must seek for our own in-
heritance and with it buy our true place
in the world." What does it matter what
betterments of outer life we have if we have
lost the graces of our inner life. Tagore felt
the urgency of our Mother's call and his
heart leapt to the call with elation and
readiness and the true dedicatedness of a
noble and strenuous life. Let me state his
feeling in his own words as stated in the
Introduction;

"The truth became clear to me that
India had cut her path and broadened
it for ages, the path that leads to a
life reaching beyond death, rising high
above the idealisation of political
selfishes and the insatiable lust
for accumulation of materials—My
heart responded to that call and I
determined to do what I could to
bring it to the surface, for our daily
use and purification, the stream of
ideals that originated in the summit
of our past, flowing underground in
the depth of India's soil,—the ideals
of simplicity of life, clarity of spiri-
tual vision, purity of heart, harmony
with the universe, and consciousness
of the infinite personality in all crea-
tion."

The remainder of the foreword is a touching
tribute to the genius of Satish Chandra Roy
who dedicated his life to the school but was
cut off in the flower of his youth, whose joy
in life blossomed as renunciation, who was
aglow with love of beauty in nature and in
art, who was not a mere vehicle of text
books but bore their riches on the current of

his forward-moving personality, and who
was not a pedant but a human perfection.

Mr. Pearson's sketch is written by him as
a fitting introduction to Satishchandra Roy's
story entitled *The Gift to the Guru*. He
visited Bolpur in 1912. Bolpur is "remote
from the distractions of town life and yet
within easy reach of the stimulating activities
of an intellectual centre." He felt that he
was "a pilgrim visiting the shrine of a saint
rather than a visitor to a school." He says:
"There I knew was an atmosphere in which
self-realisation was possible, and a place
where I could feel the throbbing heart of
Bengal, the land of poetry and imagination." The
place is truly an "abode of peace" where
time seems to hold its breath "in the
expectation of the daily wonder of the sun-
rise" and at the mystery and rapture of the
sunset. The tranquillity of the place passes
into the heart and shines there with a steady
flame which the fitful gusts of life's joys and
woes can never extinguish. The educational
ideal is the combination of the best traditions
of the ancient Hindu system of teaching with
the healthiest aspects of modern methods.
The first aspect that deserves prominent
attention is the high and noble conception of
the scope and ideal of education that is
understood and practised there. Mr. Pearson
says: "Education assists, not in giving
information which the boys will forget as
soon as they conveniently can without danger
of failing in their examinations, but in
allowing the boys to develop their own
characters in the way which is natural to
them." His indictment of the Indian system
of examinations is as just as it is severe. He
says: The younger the boys are the more
original they show themselves to be. It is
only when the shadow of a University
Examination begins to loom over them that
they lose their natural freshness and origina-
lity, and become candidates for Matriculation.
When the small boys take up an idea and try
to put it into practice then there is always a
freshness about it which is spontaneous and
full of the joy of real creation." Mr. Pearson
refers to two characteristics of the Bengali
boys which are real traits of all Indian youths
from the farthest North to the farthest South
—their peaceful and affectionate nature and
their receptivity to spiritual things. The
second aspect which is prominently men-
tioned by Mr. Pearson and which deserves

our attention is the idea that the spread of education and the bringing of higher influences into human lives are of infinitely greater importance than following the modern fad of efficient and expensive equipment which is raised to the rank of a fetish and which, in its conjoint action with our loveless and soulless system of education, has been an enemy of light and love and progress in our beloved Motherland. Mr. Pearson says: "The emphasis on efficient and expensive equipment which is a characteristic feature of institutions of learning in the West has never been accepted in India, where simplicity of living is regarded as one of the most important factors in true education." While it is true that science should be largely studied in well-equipped laboratories the present insistence on vast buildings and other matters which are unimportant or only slightly important has been the cause of want of extension in education, while intensive education has been rendered fruitless by the banishment of Indian culture, art, religion, and history, by the neglect of Indian languages, by the unrelatedness of education to life, and by the prevailing commercial conceptions of life and education. We must also remember the truly democratic spirit and the constant encouragement of self-help, self-confidence, and self-respect that are such noteworthy features of the noble educational institution at Bolpur. It is not possible to describe in this brief sketch the daily routine of the school life at Bolpur, but I must not omit to mention here that the classes are held in the open air and encourage a spirit of love and responsive sympathy towards nature, that there are only annual examinations, that there are frequent excursions arranged by teachers and pupils, that the Bengali is the medium of instruction while English is taught as a second language, that the boys are encouraged to conduct magazines in Bengali, that they are induced to take an active interest in field sports, that the boys are allowed to punish all improprieties and transgressions by holding a juvenile court, and that the general atmosphere of trust and happiness is such as to make education a love-bringer and a joy-bringer to the heart as well as a light-bringer to the mind. A few facts however deserve special and prominent mention. The younger boys take their meals in the homes of the married

teachers, thus reviving the old Gurukul system in some measure. Only small classes are held so as to ensure the individual attention to each student by the teacher. There is no headmaster, and the school is managed by an executive committee elected by the teachers themselves, from among whom one is elected each year as the executive head. "In each subject one of the masters is elected as director of studies, and he discusses with the other teachers in that subject the books and methods of teaching to be adopted, but each teacher is left to work out his own methods in the way he thinks best." Mr. Pearson says further that "one of the things that strike visitors to the School is the look of happiness on the boys' faces." The prominence given to music is another very noteworthy feature. The boys are awakened to the sound of songs by boy choristers singing in the early morning the supremely devotional lyrics of Tagore, and go to sleep each night after the band of boy-singers go round singing his songs. Mr. Pearson says: "To be able to spread the spirit of song is a great gift, but when together with it one is able to spread the ideals of a great spiritual teacher then the gift is one precious beyond words." The boys thus sing Tagore's songs, enact his plays, hear his discourses, and watch his saintly life. As Pearson says very well: "In this way the ideas of the poet are assimilated by the boys, without their having to make any conscious effort. In fact they are being educated into his thought through the sub-conscious mind, and this is one of the root principles of Rabindranath Tagore's method of education." Each boy is induced to acquire the habit of meditation as Mr. Pearson says: "There is no instruction given as to the method of meditation, the direction of their thoughts being left to the influence of the idea of silence itself and to the Sanskrit texts which are repeated by the boys together at the close of the period of silent meditation. That many boys form the habit of such daily silent worship is enough." The most attractive and important feature about this ideal school is its general spiritual atmosphere. About this Mr. Pearson says well: "I say religious atmosphere because there is no definite dogmatic teaching, and for the development of the spiritual side of the boys' natures the ideal has always been to leave

that to the natural instinct of each individual boy. In this considerable help is expected from the personal influence of the teachers, and from the silent but constant influence of close touch with Nature herself, which in India is the most wonderful teacher of spiritual truth."

The beautiful idyll that follows the above-said description of the Bolpur school by Mr. Pearson is a translation of Satis Chandra Roy's *The Gift To The Guru*. This idyll narrates the well-known story of Utanka and makes that an occasion for reconstructing imaginatively the Ashram life of India's great past. I shall quote here only Utanka's words to his Guru. Would it were possible for every pupil to say the same when leaving his school and college: "Today my time of discipline has been finished. I have by your love gained strength. *My body has become strong and my mind bright and happy.* I have seen the glory of the sun and the moon and have felt a Power in the glowing fire. I have tasted the joys of the six seasons of the year. The peace and tranquillity of the forests have taken up their abode in me and the fresh living spirit of the birds and beasts, of the trees and creepers, has entered my heart. I have come to understand that the food which we eat and the wood of the trees which we burn in the fire are to be deemed sacred because they do us good. Air, water, sky, and light are sacred also, and all are fitted with divine sweetness and goodness." Equally beautiful is Satis Chandra Roy's closing benediction which breathes the very spirit of Indian life and culture.

"My prayer is that you also may learn to appreciate the deeper mysteries of this universe, that you may be able to admire the beauty of a pure and noble life, and treasure at times the blessing of your teachers. May their blessing, uniting with the clouds, fall upon you like gentle rain. Mingling with the sunlight every day at dawn may it manifest itself to your eyes. Breathing in the wind may it bring deep peace into your hearts. May your minds be happy and fitted with the joy and energy of the universe. May your lives in the world be fruitful,—may nobility of purpose ever blossom in your hearts. May you also be strong, fearless, and pure, and may you ac-

complish your spiritual destiny by devoting yourself to God. Om Shanti, Shanti, Shanti. Om Peace, Peace, Peace.

The book concludes with two exquisite discourses by Tagore called *Paradise* and *Parting*. The former is an address by him before the Japanese students in Tokyo. It represents the ideals of Shantiniketan and describes the spirit in which Tagore comes into touch with those who teach and learn in his School. He says there: "I believe in an ideal life. I believe that there is an ideal hovering over the earth,—an ideal of that Paradise which is not the mere outcome of imagination, but the ultimate reality towards which all things are moving." The words of advice given by him to teachers should be engraved in letters of gold on the tablets of every teacher's heart. "One thing is truly needed to be a teacher of children—it is to be like children: to forget that you are wise or have come to the end of knowledge. In order to be truly the guide of children, you must never be conscious of age, or of superiority or anything of that kind. You must be their elder brother, ready to travel with them in the same path of higher wisdom and aspiration. This is the only advice I can offer to you on this occasion,—to cultivate the spirit of the eternal child, if you must take up the task of training the children of Man."

The second address is conceived in a lofty religious Key. He says that in God's creation there is no end to anything. "All that is true is continuous....In all true relations, all true happiness are continuous." But in his purblindness man enters upon unmeaning activities. "Our energies are employed in supplying ourselves with things and pleasures. They have no eternity in the background. Therefore we try to give things an appearance of permanence by adding to them." But truth does not die by coming to an end, just as a poem does not die but fulfils itself by completion. Men are real when they meet in truth but are shadows if they meet in the unrealities of life. "When we meet each other in God, then our life is continuous in truth....The true relationship with man is creative...From death, lead us to the Deathless. From all that is perishable, lead us to the truth that is eternal."

It will not be out of place if I say a few words here on the ideals and methods of education in India. The two fundamental concepts that influenced the scope and intensiveness of education in India were the rareness (दुर्लभत्व) of the human embodiment and the essential divinity of human nature. Hence an attempt—systematic and sustained—was made to develop harmoniously all the faculties of human nature on a spiritual basis. Personal and social life was so regulated as to develop the *satturi* nature which was not the negation, but the blossoming and fulfilment of an active life. From this followed all the distinguishing traits in ancient Indian education. It was spiritual in conception, method, and aim. It took equal and simultaneous notice of the here and the hereafter. It was in touch with the cultural life of the everyday world and the higher cultural life enshrined in the scriptures. It ensured a decent wage and social status to the teacher without poisoning the springs of education by commercialising the aims and ambitions of the predominant partner in the great national enterprise of education. It ensured continuous discipline and freedom of self-development to the student, keeping his eyes always fixed on the spiritual life as the point of convergence of secular life. The corrective and inspiring and joy-giving influence of nature was always near to prevent narrowness, bookishness, and joylessness. The education of the people was in the hands of those whose racial culture depended on it. It was in harmony with the past, full of intimate touch with the present, and full of infinite potentialities in the future.

But now education, though it had infinite possibilities by virtue of the larger life brought to us by England, has become inimical to our racial culture. It is not a blossoming of the national spirit and has led to various cleavages between our life and the realities of the spirit. It has led to a distaste for Indian art and literature, and the necessary result of it, the decline and decay of these perfect self-manifestations of the Indian spirit. It has ignored and killed by neglect the courtesies and ceremonials of our social life. It has created a tradition of barrack life amidst dirty and crowded surroundings and consequently generated a morbid and melodramatic attitude towards life even during the impressionable period of youth when

mental habits, moral tendencies, and emotional preferences are formed, for ever. It is costly; it is examination-ridden; it does not pay any attention to the abiding joys and reverences of life; it is not subjugated to the control of those who are the most affected by it, and it moves on like a machine that turns out what are fondly regarded and advertised as finished products but what are really misshapen masses of diverse degrees of uselessness.

We want many, many schools of the type of the Bolpur school where the deficiencies of the modern system would be set right, where the traditions of ancient Indian education would be carried forward to higher stages, and where the new enlightenment of the modern scientific democratic age would be welcomed into our sanctuaries of learning as an equal and as an ally and not as superior and as a tyrant. The young men and women of the land must be taught the great spiritual institutions of the race, and the great languages, literatures and arts of the land; they should have the heaven of the *real* Indian history opened to their loving and reverent gaze; they should be taught the graceful courtesies of Indian social life; they should be taught the value and meaning of the beautiful ceremonials in which are symbolised and enshrined the spiritual ideals of the race, the inter-relations of the teacher and the taught should be based on love and reverence as before; the ascetic ideal of renunciation as the fruitage of a fulfilled life of regulated enjoyment should be ever kept before the eyes of both as the consummation and glory of life; the larger unities of thought and love must be proclaimed and realised to assimilate all differences in an all-inclusive national feeling and universal love; education must attain to the dignity of a synthetic appeal to all the elements of our nature; it must lead to the attainments of our immemorial virtues of balance, serenity, simplicity, and refinement which would be in harmonious combination with efficiency and power; and it must enable India once again to reattain her ethical and spiritual leadership of the world while bringing to her all the sweets of a higher national life in a full and abundant measure.

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Vani Vilas Press, Srirangam.

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.] THURSDAY FEBRUARY 20, 1919. [No. 18.

The Hindu Message stands for.

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For *bona fide* students Rs. 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

A Vision Of India.

NARAYANA'S ASHRAMA.
By K. S. Ramaswami Sastri, B.A., B.L.

And in this happy and secluded spot

An Asram dreamed beneath the smiling
skies

Amidst the shining emerald paradise

When sun and moon and changing seasons
brought

Uncloying deep delight, the sages sought—

Narayana, God infinitely wise

And Nara in his Godward enterprise—

To prove to all the goal of mortal lot,

And God in rapture saw Life's varied play

Upon the changing stage of fleeting Time

In slow and sure fulfilment of His Law,

And by His words set on the Godward way

The dedicated soul which in that plime

Of peace divine thr' Eternal Vision saw.

The Hindu Message

THURSDAY EVENING 20, FEB., 1919.

The Rowlatt Bills.

We have repeatedly declared in these columns,—and we now again repeat—that the people of India, as essentially a mild and peace-loving people, detest the young Bengal revolutionaries who formed criminal associations for the commission of murders and outrages of all kinds. They detest both their avowed or subconscious aim of conspiring to overthrow the British Government in India and their savage bloodthirstiness resulting in the perpetration of murder, arson, and robbery. It was to put down anarchy and sedition that the Defence of India Act was placed on the Statute-Book. The Government now declared that the law had on the whole proved a success, and that anarchical crime and sedition had been largely checked. If Government's anxieties remained, it was only necessary to continue the Act in operation for some time longer, or till they could feel the assurance and conviction that it was no longer needed. Where then, is the need for fresh and even more stringent legislation? The only argument advanced is that Government had created a Commission of the highest possible character and presided over by an eminent English judge and Criminal lawyer of the highest reputation. The Rowlatt Commission had advised the Government to enact these measures, and so the Government were giving effect to their advice. Moreover, the Commis-

sion, which contained eminent Indian judges and lawyers, had arrived at an unanimous conclusion, and the Government could not therefore stultify itself if they did not benefit themselves and the country by adopting its recommendations and conclusions. But, meanwhile, Government has found a great improvement in the condition of the land, and it has even released a large number of Bengal *detenus*. The country has a right to ask the Government why it should not wait a little longer to see whether, under the stringent laws already in force, there would not be maintained the present more satisfactory conditions than those which had obtained formerly and for which the Defence Act now in force had been devised. Where is the need for the present hurry to legislate anew and introduce further measures of repression? If the Rowlatt Commission had recommended these measures, there is nothing to prevent Government from waiting a little further to know if the present abatement in seditions or anarchical crime would not continue till it disappears, and that within a reasonable interval of time. There is, also, a *second* reason why the Government might wait a little longer before giving effect to the proposals of the Rowlatt Committee. The War has just ended—that War for the fighting of which India in spite of its appalling poverty of resources and its unaccountable dearth of fighting material—both circumstances for which some reasonable measure of responsibility must be laid at the door of our authorities in India and cannot be shirked,—has made substantial sacrifices in Men, Material, Munitions, and Machinery. The War has ended so early,

because the Turks sustained a deadly overthrow in the Asiatic theatre of War, and this began to react on the operations in the Balkan theatre and on the Austrian efforts against our Italian allies. It was because the Austrians and the Turks were overthrown and disabled that the German army was compelled to fall back in the first instance, and then to sue for the cessation of hostilities in the Western theatre. We had long ago foreseen that this was the trend of the course which the war was taking, and Indian anticipations and hopes have been fully realised. As India and her people had taken a substantial share in the bringing on of this conclusion, they had a right to expect that peace would bring to her the benefits arising from a more substantial and enduring union of interests and hearts than has been long desired between our rulers here and ourselves. Already in the announcement of the 20th of August last, there was seen some confirmation of such a hopeful anticipation or expectation,—although the mere declaration of a goal without the fixing of a definite time-limit, or of definite steps towards the reaching of it at stated intervals or stages of advance, might not be understood as conveying any definite measure of satisfaction to the heart of a subject people.

Both the grounds above stated justify in ample measure the remarkable opposition to the Rowlatt Bills which has been manifested throughout the country for several weeks or months past, and now also in the Imperial Legislative Council,—an opposition of such overwhelming unanimity that it has been received in the spirit of an electric shock. If the reported anarchism which has dis-

tracted Bengal and shocked Indian sentiment all over the land were still as active as it once was, all India would,—circumstanced as we are at present and after the common anxieties and sacrifices borne by all communities during the great war,—cheerfully back up the Government's efforts to put it down, even such repressive measures as these ominous "Rowlatt" Bills,—measures which Sir G. Chitnavis rightly characterised as "likely to leave behind them a legacy of evil more dangerous than the evil it was sought to eradicate." All India would even, as the Hon'ble the Rajah of Mahmudabad said, "support the proclamation of martial law" in order to suppress the diabolical evil of anarchism. The people of India are unanimous in thinking not only that the Government may well resolve to wait for a time before taking action on the Rowlatt Committee's Report, but that, if these measures are passed, they would seriously endanger the political life now existing in the land and deprive the country of those political liberties and rights which it owes entirely to British love of freedom and fair play. Such a resolve would certainly not mean that the Rowlatt Report is to be shelved. It would only mean that the Government would assure itself that the present improvement is not to be relied on as indicating a permanent cessation of this anarchical aberration, and then only that it would avail itself of the suggestions for improvement contained in the Report.

Much more might be stated here, but everything that can be said in favour of staying the present resolve of Government to pass these measures has been said, and in full measure,

both in the Imperial Legislative Council and by the speakers at various public meetings all over the land. There is no need to lengthen the argument. If the Government persists in its resolve to get these measures passed, let us hope that their application will be carefully guarded so as only to involve the perpetrators of anarchical and seditious outrages. The people of India at large—the “dumb” millions and hundreds of millions—can only have their rights as citizens safeguarded through the microscopic minority which has learned the Western methods of agitation and can thereby make itself heard by the men who command the wheels of the machinery of administration. If these new measures of legislation can be utilised or strained in any measure, so as to restrict even the legitimate activities of the few public men of India who desire to work for the safe-guarding of public interests against encroachments, on the ground that they might cause public discontent or temporary inconvenience of some kind to somebody, then public life in India will be throttled and merely cease to be. It is this feeling that lies at the basis of the universal opposition to these measures. Let us hope that the Government will succeed in confining their operation so as to run only the anarchist criminal and sedition-monger to the earth and not to cause fright or inconvenience to the small knot of public-spirited men who now devote themselves to the useful, but inconvenient or risky, function of political agitation or public comment on the aims and measures of Government.

“Is India Civilised” by Sir John Woodroffe.

V. The Elements of Triumph.

Every unprejudiced observer of our society and our social and spiritual ideals has borne emphatic testimony to the greatness of the Indian race and the Indian culture. Sir John Woodroffe says: “The same India which in the person of the Sannyasi fled from the world to the forest also glorified that world in sumptuous art. India was meditative and yet gave birth to men of action celebrated as warriors and statesmen, and a people who governed themselves practically with success.... India has produced men successfully in industry and in commerce.” Mr. J. H. Jackwell says in *Religion and Reality*: “In our main conclusion we have long ago been anticipated by the religious philosophy of India.... This great stroke of identity, this discernment of the ultimate unity of all things in Brahman or the One Absolute Self seems to us to constitute the master-piece and highest achievement of India’s wonderful and metaphysical and religious genius to which the West has yet to pay the full tribute which is its due.”

If thus the unitive vision of life, and the subordination of the secular to the spiritual, the partial to the complete, the fleeting to the Eternal be the glory and the real strength of the Indian culture, the triumph of Indian culture depends on the preservation and perfection of this vital element. What is the secret of the immortal vitality of the Indian people despite disunion and invasion? It is that India has always been in touch with the Fount of Life and that her loyalty to the Eternal Spirit has

given her the inalienable dower of the power of perpetual self-renewal.

During the epoch when it looked as if India would go to pieces England came and threw her shield of protection between India and anarchy. But English culture has tried to dominate our culture in the fields of education, social life, and industrial and political life, and the time is now come when India is in the throes of the self-alienation of her own children from her culture. Further, the shrinkage of the world owing to the omnipotence of steam and electricity has drawn India into the vortex of universal life. Hence India has to turn to her own strength to attain self-possession and self-preservation and dower her culture with the crown of perfect and radiant self-expression.

We have hence first and foremost to gather up and focus our scattered and depressed elements of strength. The first and foremost work is in the realm of education. We have here to bring to prominence and perfection the ideals and methods of Indian cultural life—which places emphasis upon a synthesis of secular and spiritual life and of nature and society—both in the educational sphere and in the realm of later life. When we have reintroduced Indian art, religion, and history into our scheme of studies and when we have re-assured our originality and fecundity by a predominant attention to our own languages and literatures side by side with the cultivation and assimilation of modern science, the elements of triumph in the realm of education would gather power and volume and sweep in a majestic flood towards the self-fulfilment of the national life. For this it is further necessary that the guid-

ance and control of Indian education should be in the hands of Indians—a truth so self-evident that it is a wonder that it should be regarded in any quarter as needing demonstration.

When this is done the radiant self-preservation and self-realisation of the race would be achieved by the self-consecration of the young men and women so filled and dominated by the great racial ideals. The triumph of the racial spirit is in the hands of each generation and there is no doubt that we make or mar our own destiny. It is only such properly trained young men and women who will love our Dharma and realise its eternal truth and value and demonstrate their loyalty to it by living in its light. Another important contributory cause for the triumph of Indian culture is the preservation of our social ideals and the realisation that it makes for efficiency through co operation, purity through Achara, God-realisation through the realisation of duty. Sir John Woodroffe says well: “Each fraction of the body of the Lord should, whilst preserving itself and holding to its duty, help the other to preserve the harmony of the whole. Hinduism has provided for this organization within India and amongst its followers by the wonderful Varnashrama Dharma.” In another place he says: “Samanya Dharma or the general rules of morality govern all castes and all men. Each man must be truthful, charitable, just, free from pride and so forth. It is the particular rules called Viseshha Dharma which bind only members of a particular caste. As a matter of fact the high caste of a Brahmana connotes more rigorous injunctions (Nivama) than those imposed on the Sudra. The result which (as recently pointed

out by H. H. Shri Sankaracharya at Kumbakonam) the latter can attain by a minimum of Niyama, is only to be had by the Brahmana through a maximum of the same. The followers of the Varnashrama Dharma do not, like adherents of some other religions, hold that those who follow their own religious faith are less fitted for salvation than themselves. Any one who follows the Dharma of his own caste; any non-Hindu who follows the Dharma of his own religion with faith in its truth and in God will necessarily rise in the scale of spiritual growth and have that material and spiritual happiness to which his actions entitle him."

The triumph of our culture is more than anything else bound up with our loyalty to our immemorial *sadhanas* of spiritual life. Our community has always maintained its vitality and its power only by its strong hold on the spiritual life. Only by our regulation of life in the light of the laws of the realm of the spirit can our racial genius shine forth. Only where spirituality exists do moral excellences, material splendour, and individual perfections come in harmonious combination and with eternal vitality. Sir John says well: "For spirituality is honoured of all men and where it truly exists, there are other excellences." He says further: "Let us look at the matter broadly and freely and then we shall see that as a matter of fact there is no religion which more justly and logically balances the claims of the life of the world and the life of spirit as does Hinduism. Let us never forget another truth which he expresses: "It is the fact that there are 'chosen' peoples just as there are exceptionally endowed individuals. Greece was a

chosen people for her wonderful art and philosophy. India for her religion and profound metaphysics; and other peoples have been in various ways distinguished."

The most important of all the truths which Sir John enforces again and again with all the resources of discriminative eloquence is that India needs power for the triumph of her culture. If we forget this, our aliveness and alertness in other respects will have no flowering or fruitage. Let us write in letters of gold on our hearts the following precious advice given by Sir John Woodroffe: "What is wanted is power (Shakti). It is wonderful to see how throughout the world, in East and West, this idea of power is spreading concomitantly with the consciousness of man's essential Divinity. If there be one people whose doctrine (whatever be their practice) preaches self-reliance, it is India."

Notes and Comments.

Dewan Bahadur P. Theagaraya Chettiar presiding at a discussion on the Hon. Mr. Patel's Marriage Bill at the Anderson Hall, Madras said:—"There was no caste during the days of the Vedic period." It would be interesting to know whence our distinguished countryman obtained this assurance regarding Hindu society in the Vedic period. It cannot be from any purely indigenous Hindu source, for the Hindus regard the Vedas as beginningless (*anadi*) and as emanating from the Supreme Isvara at the commencement of the creation of the Universe. So, we assume that he is quoting from a Western Orientalist. But Oriental scholarship in the West is totally unreliable and fluctuating. Moreover, it commits the most absurd blunders. For the information of Mr. Chettiar, we will give the latest pronouncement on Caste in the Veda. It is con-

tained in Macdonnell and Keith's recent work known as "The Vedic Index." Their pronouncement is as follows:—"It seems certain that in the Rig-Veda this Brahmana or Brahmin is already a separate caste differing from the warrior and agricultural castes. The texts regularly claim for them a superiority to the Kshatriya caste. If it is necessary to recognise, as is sometimes done, that the Brahmin does pay homage to the King at the Rajastya, nevertheless the unusual fact is carefully explained away so as to leave the priority of the Brahmin unaffected. But it is expressly recognised that the union of the Kshatriya and the Brahmana is essential for complete prosperity. It is admitted that the King or the nobles might at times oppress the Brahmins, but it is indicated that ruin is then certain swiftly to follow." Professors Macdonnell and Keith are the latest and most advanced among the Oriental scholars now living, and we trust that their pronouncement will be accepted as authoritative by our public men and leaders.

It will be noticed that these two scholars speak about the Rig-Veda as a whole, and they do not base their opinion on any single or stray passage,—for they speak of "the texts regularly claiming &c." We draw attention to this circumstance, for the *Purusha Sukta* which is the authority usually quoted and most widely known is often the subject of acrimonious contention among scholars in respect of its date and its interpretation.

As regards its date, while some scholars regard it as comparatively modern in its language, metre and style, and therefore not a genuine part of the Rig-Veda, Dr. Martin Haug says of this view;—"There is no sufficient evidence to prove that. On the contrary, reasons might be adduced to show that it is even old." We have also to take into account the fact pointed out by the French scholar, De La Saussaye; that "this hymn describes how the world was formed out of the limbs of an original man, which conception is proved by comparative philology to be very ancient."

As regards the interpretation of the passage, some regard it as the statement of the historical fact of creation, while others regard it as an *allegory*. It seems to us that the allegorical interpretation cannot be maintained,—for the hymn speaks not only of the creation of the four castes from the mouth, the arm, the thigh and the legs, but of the creation of the Sun and Moon, the Sky, Indra, Vayu and other Devas, animals, wild and tame, horses, sheep, cows, &c. Bhatta Bhaskara, the Vedic Commentator, attempts to harmonise the two views when he says that "as Brahmins and others have sprung from the face, &c., they are represented as such (*i.e.*, as being the face, &c.)"

We may seek, further, the aid of comparative religion in regard to this matter. The foremost of Modern Indian scholars, Dr. Rajah Rajendra Lal Mitra, late of Calcutta, has, in a brilliant essay, pointed out that the ancestors of the ancient Persians and Hindus once lived together as a single community, and that they separated later on. If, therefore, the fourfold caste-system was common to both the Persians and the Hindus after their separation, then they must have inherited it from their common social life before that event. And this fact is pointed out by the French scholar already once referred to,—De La Saussaye. He says:—"More especially among the Persians, the same four Hindu castes are mentioned (*Yasna*, XIX 46) *From this we can naturally see that this division cannot be the product of any specially Hindu development, but existed already in the oldest, at least Indo-Persian, times.*" The people of the Rig-Vedic age themselves inherited the institution of caste from the Indo-Persian times, which recede into a remote antiquity of which no conception can be formed and which can only be spoken of as "the oldest times." (*De La Saussaye*). We think that sufficient has been said here to dispose of the suggestion that the caste-system has been invented in some post-Vedic period by some Satanic personage belonging to the Brahmin caste and imposed on a credulous and

ignorant Hindu populace. Let our readers ponder over the fact that the modern science of comparative religion and the ancient spiritual science of the Veda are equally at one in ascribing the origin of caste to "the oldest times." It is no wonder that the social organism which can recede into some immemorial and primeval antiquity has still a vitality which defies all the changes of time and circumstance and stands unshaken as a rock amidst the assaults, often insidious and envenomed, of the faddist and the fanatic, of the social revolutionist and the political agitator.

Another strange idea of Dewan Bahadur P. Theagaroya Chettiar is that "when the Aryans came to Southern India the Dravidians became their servants." How can a whole race or people become the servants of another which does not rule? The Brahmins, too, are often found to serve non-Brahmins. Furthermore, our ancient books speak of a class of *Brahma-Bandhus* (born Brahmins, but possessing no special merit) as on a level with "women and Sudras,"—women being understood as comprising those of the Brahmin caste also. This shows that it is not correct to say that all Dravidians could not have become servants of all Brahmins or Aryans. Moreover, the Aryan colonists or "comers" were few in number, and could not have wanted or engaged the services of all Dravidians. Lastly, Manu speaks of the Dravidians as Kshatriyas, and this shows that many Dravidians—if not all—were also Aryan in race.

Dewan Bahadur P. Theagaroya Chettiar says that "in these days a Brahmin did the duties of a Kshatriya, the duties of another caste, and so there was no hard and fast rules for the castes in the performance of their duties." This only refers to the political or public duties in regard to which our British rulers have ignored the Hindu social divisions. But the Hindu religion remains, and Hindus still, therefore, continue to maintain the ancient institutions and observances of the Hindu religion. So long as this is the case, the Hindu caste-system will continue,

and ought to be permitted to continue. Those who want to abandon the Hindu religion can easily do so in these days and thereby place themselves outside the caste system in regard to marriage. Why, then, should Mr. Patel or any other seek to introduce mixed marriages and thereby to destroy or dislocate an institution which is closely wedded with the Hindu religion, and has been such from the remotest antiquity.

The Hindu sacred books condemn altogether Pratiloma marriages, but allow Anuloma marriages only for purposes of *upabhoga*. They condemn them as injurious from a spiritual point of view. Mr. Patel's bill, therefore, stands condemned by all genuine Hindu authorities. No doubt there are cases mentioned of Anuloma unions. But they took place either irregularly or have a meaning and significance which have no practical bearing on the conditions obtaining today, as we can easily see by an investigation of the context in which they appear. We have ourselves referred to some of them in these columns in previous issues. There is nothing to be gained by shutting our eyes to their true significance as we can gather it from the context in which they are found. Moreover, the ancient Hindu Kings had the function of preserving and guarding the Dharma, and this enabled them to prevent such irregular matrimonial unions as occasionally took place from producing evil social or spiritual effects. Our present British rulers have wisely abstained from interference in our society and religion, except where they regarded any practice or custom as physically injurious or abhorrent to their notions of right and wrong. We do not see why this question of marriage should be settled by inaugurating a new policy of interference which is in direct contravention of that which has so long been in force and with such benefit to Hindu society. If once interference like this is sought, we do not know where it is to stop. In the Western world, great changes of opinion are taking place, and men are found to advocate temporary marriages,

trial marriages, and so on. Why should we, Hindus, allow our society to be the object of legislative experiments? There is the absurd notion that, if we destroy caste by instituting intermarriages and interdining among all castes, that will bring political unity. This absurd idea has been frequently exposed by us in these columns. We have only to look at the recent and present condition of distraction and revolutionary disturbance in Europe. But, our new men are here guided, too, by the same or similar emotions of racial, national and communal discord. If the truly noble Hindu conceptions of spiritual peace and freedom and the spiritual intent of the social organisation devised by Heaven and inseparably associated with them are to be abandoned by a stroke of a modern legislator's pen, why may we not go further and disestablish by an equally valid fiat of legislative unwisdom the Hindu races which have so long inhabited this ancient land and replace them by the immigration of peoples who now inhabit other parts of the world and would gladly take possession of the places vacated by us here.

Multiple-authorship of the Vedanta-Sutras.

[BY R. NAGA RAJA SARMA.]

Even in the generally prosaic and unromantic realm of philosophy, the romantic element, sometimes, does make its appearance, as might easily be evidenced from a piece of philosophical discovery that was recently announced by certain critics in Madras. The startling discovery was that as many as forty-five stanzas of the Bhagavad-Gita had been missing—being perhaps, stolen away by a literary clepto-maniac, and consequently, nothing, at any rate, being known to Sri Sankara about them—almost from time immemorial, and that they could be delivered back unto humanity, by means of a work, attributed to a Yogin who is supposed to belong to an occult organisation known as the *Suddha Dharma-Mandala*.

Now, Prof. Belvalkar (see his article in the Issue of the "Indian Philosophical Review" for December 1918) asks us to

believe that the Vedanta-Sutras should have been the work of several authors, and we make no secret of the fact that this appears to us as romantic as the Madras discovery. The Professor doubtless affirms that he himself does not think he has absolutely proved the multiple-authorship of the Vedanta-Sutras, and hence, we hope we will not be misunderstood if we offer a few remarks on the Internal Evidence adduced by him in support of his theory.

The arguments of the Professor may thus be summed up:—(a) The whole of the *Tarka-pada* is out of place: for the sutras need not go out of their way and deliver attacks against other systems. (b) The term "तथा" in the sutra "तथा प्राणाः" constitutes an awkward beginning for a pada—(2, 4.) and the immediately preceding discussion, forming the concluding portion of the last pada is hence, an interpolation. (c) The discussion regarding the तत्पदार्थ (3, 2—) is an interpolation, because, as it is, it is irrelevant. (d) And the Upanishadic passages chosen for discussion, in the first Adhyaya, are taken *seriatim* from the Chhandogya; but a passage from the कौषीतकि intervenes and hence it is an interpolation.

To our mind, however, the aforesaid arguments do not appear convincing; because, in the first place it is a gratuitous assumption to hold that the sutrakara should not refute other systems. The sutras were, composed with a view to securing तत्त्वनिर्णय and that is possible only by means of a conclusive refutation of the systems of thought opposed to the Vedanta. तत्त्वनिर्णयस्तु स्वपक्षसाधनपरपक्षदूषणाभ्यामेव साधयान्—Sri Sankara's objection that the sutras need not refute the other systems, and his subsequent reply cannot lend any support to Prof. Belvalkar's theory, seeing that there are reasons far more weighty, why it is absolutely necessary for the author of the Vedanta Sutras to refute other systems.

The second chapter in which the pada in question occurs is called the अविरुद्धाध्याय— which means, a chapter devoted to the removal of contradictions. In the previous chapter, it was pointed out how all the terms are applicable only to Brahman, and this theory—समन्वय, as it is called—involves a fourfold contradiction which should be re-

solved by any consistent thinker. A passage runs thus:—

अत्रापि युक्त्यविरोधः, द्वितीयेऽलौकिकार्थगोचरबहुजनपरिग्रहीतवाक्यसंतर्परूपसमयाऽविरोधः, तृतीये केवलश्रुत्यविरोधः, चतुर्थे समुक्तिकश्रुत्यविरोध इति—विरोधिनां युक्त्यादीनां चातुर्विध्यात्तन्निरूप्याऽविरोधाऽपि चतुर्विध इति तत्प्रतिपादकपादभेदः ।

From the passage just quoted, even he who runs may read that all the padas of this chapter, as they are, perfectly find their *raison d'être*, and especially that the second pada which is devoted to the removal of an important variety of contradiction or *विरोध* cannot be so easily dismissed and written down an interpolation, seeing that it is absolutely essential and necessary for the Sutrakara, to refute the heterodox systems. Take any Sutra you please and you will find an allusion to and refutation of some other system or systems of thought, and we, at any rate, hesitate to conclude that such of the Sutras as refute the latter, are interpolations. We have heard it said that only the first Adhyaya of the *Nyayasutras* can be attributed to Gotama and that the later ones are interpolations, because, they contain certain Sutras which refute some of the Sankhya doctrines. Such a line of argument is not only not conclusive but positively erroneous and mischievous, as it can well be employed to doubt the genuineness of every system of Sutras. The only inference that can be legitimately drawn is that at the time of writing the Sutras, certain heterodox systems of thought had sprung into such importance and prominence as to require an authoritative repudiation. In a word, the Tarka-pada can never support the multiple-authorship of the Sutras.

In regard to the second argument of Prof. Belvalkar, we readily admit that it is perhaps more plausible than the previous one, but hardly more convincing. For, he himself admits that the Commentator *Vallabha* has so interpreted the Sutra *तथा प्राणः*, as to bring it in conformity with the immediately preceding discussion, by making the *प्राण* immortal. Therefore, in as much as, there is at any rate an interpretation which dovetails the previous and the present discussion, it is not accurate to dispose of the former—i. e., the discussion regarding the nature of the

individual soul—as an interpolation. Again if it could be shown that the discussion relating to the nature of the *जीव*, does logically and systematically follow from the earlier part of the pada itself, it would certainly be ill-advised to break up this continuity, and discard the latter part of the pada as spurious, for the reason that the term *तथा* does not form a good beginning for the new pada (2, 4—). In fact, a celebrated writer on the sutra prasthana has clearly pointed out how there is an unbroken continuity in thought between the earlier and the latter half of the third pada, which involves a discussion on the nature of the soul. The passage is doubtless long but worth extracting:

अस्मिन्पाद आद्यमधिकरणत्रिकमुत्पत्त्यनुत्पत्तिश्रुत्योर्विरोधनिरासकत्वेनैकापेदिका । चतुर्थपञ्चमषष्ठानि तेज आदे-रुत्पत्तिं स्वीकृत्योत्पाद्योत्पादकभावरूपसंबन्धविषयकविरोधे शङ्किते, तन्निरासकत्वेनैका पेदिका । सप्तमाष्टमनवमदशमानि संहारविषयविरोधनिरासकत्वेनैका पेदिका..... एकादशमारभ्यैकोनविंशतिपर्यन्तानि जीवविषयत्वेनैका पेदिका । तच्चाधिकरणत्रयं, यथाक्रमं, जीवस्य, सादित्व, अणुत्व, अनेकदेहस्थितत्व, इश्वरभिन्नत्व अनंतत्व ज्ञानानन्दादिरूपत्व, परतन्त्रकर्तृत्व, ईश्वरांशत्व, तत्प्रतिबिम्बत्वरूपप्रमेयनवकप्रतिपादकमिति द्रष्टव्यम् ।

Now, the arrangement of the sutras in the foregoing passage is fairly clear and consistent. To begin with, the creation of the *अधिभूत* is discussed and then the dissolution thereof. Next, naturally comes up the question of the *अध्यात्म* and consequently, the entire discussion regarding the nature of the individual soul is perfectly in place and necessary, and hence, very little or nothing is gained by regarding it an interpolation. When the *अध्यात्म* discussion is finished, the nature of the *प्राण* is taken up. The sutra *ज्ञात एव* establishes that the Finite, individual souls derive their existence from the *paramatman* and a similar conclusion is held to be valid in the case of the *प्राण* as well. When this interpretation of the sutra is considered, the full significance and appropriateness of the term *तथा* are brought out. The sutras then would mean:—Just as the *जीव* even so are the *प्राण*—It will thus be apparent that the discussion on the

nature of the *जीव* does perfectly fit in with the earlier part of the pada (2-3—) and constitutes a very legitimate and graceful prolegomena to a consideration of the *प्राण* with which the fourth pada of the second chapter rightly commences.

The third argument of the Professor is that it is illogical to tack on the topic of *तत्त्वार्थविवेचन* at the end of the second pada of the third Adhyaya. I here notice an inaccuracy. The whole of the second pada is known as the *तत्त्वपदार्थपरिशोधनाख्यः पादः* ।

And I don't think that the third pada of the II chapter is called the *तत्त्वपदार्थविवेचनपादः*—It is known as the *जीवभूतिविरोधपरिहारपादः*—The commentator of Sri Sankara remarks:—

The previous pada (3—1) was styled the *वैराग्यनिरूपणपादः*—and the result of *वैराग्य* is of course the *तत्त्वपदार्थविवेक* for the exposition of which the present pada has commenced. Here, I am unable to see any want of logic in bringing the *तत्त्वपदार्थ* in the present pada. According to another interpretation the arrangement of the padas and the topics therein leaves very little to be desired. The Adhyaya in question is called the *साधनाध्याय* which means a chapter devoted to the discussion of the means of attaining Brahman. The best of the means is doubtless *Bhakti*. *भक्तिरस्मिन्पाद उच्यते । भक्त्यर्थं भगवन्महिमांकिः* । This pada is devoted to an exposition of *Bhakti* or Devotion, and this devotion would be impossible if you do not have an accurate knowledge of the object of *Bhakti*. Hence, the power of the Lord—*भगवान्*—on whom one should meditate is here described. He is the controller and lord of all, even of your dreams and so forth. Therefore, with a view to enabling the *Bhakta* or Devotee to get a clear idea of the Highest on whom he is to concentrate his attention, the author of the sutras has described the nature of Brahman in the present context. This is certainly not as illogical as it is made out to be by the Professor, at any rate not so illogical as to stand self-condemned or warrant the critic's conclusion that the whole account of Brahman here given is an interpolation.

In reference to the fourth argument of the Professor, it is necessary to point out that Dr. Deussen, in his *System of the Vedanta*, has clearly shown that in the first Adhyaya certain passages from the *Chhandogya*

Upanishad are taken up *seriatim* for discussion. Besides *कौषीतकि* various other Upanishads—such as *Katha*, *Brihadaranyaka*, *Mundaka* etc.—are also referred to and from them also the passages are taken *seriatim*. In our opinion, the references to Upanishads other than the *Chhandogya* cannot prove the multiple-authorship of the Vedanta sutras. For there is a very good reason why passages from various Upanishads should be chosen. In order to secure complete demonstration for the theory of *समन्वय* the author of the sutras has thought it necessary to undertake a comprehensive search and has sought to string together various passages—the variety exhibiting only an additional proof for the central doctrine of *समन्वय*. The reason why great preference is given to the *Chhandogya* is to be sought probably in the fact that it contained most conflicting passages which were in need of a harmonising agency. From this, one has no evidence to conclude that the intervening *कौषीतकि* passage is an interpolation. The theory or suggestion that every blessed Upanishad, long or short,—including perhaps, even the recently unearthed *अष्टापनिषत्*—which extols the greatness of Allah—had a system of Sutras of its own, appears to us to be too fantastic.

Concluding then, I personally believe that the Vedanta-Sutras were written only by one author, and not by many. A too rigorous application, to our sacred Literature, of the Western canons and standards of criticism is bound to defeat its own purpose and prove utterly futile. For instance, the *माहेश्वर* Sutras of *Vyakarana* are only fourteen in number, and perhaps the same number of Sutras would do for the Vedanta as well. So the first ten or twenty Sutras alone can be attributed to an author and the rest may be regarded as later interpolations!! The theory then, of the multiple-authorship of the Vedanta-Sutras, can be viewed only in the light of a provisional hypothesis pending complete demonstration.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager "The Hindu Message", Srirangam.

The Inter-Caste Marriage Bill.

[By SRIKANTA SASTRIGAL, Agent to His Holiness Sri Sankaracharya, Sringeri Mutt.]

According to Hindu Dharma Sastras, the Hindus are divided into four castes—Brahmanas, Kshatriyas, Vaisyas and Sudras. One begotten by a Brahmana on a Brahmana woman in lawful wedlock is a Brahmana by caste. Similarly, one begotten by a Kshatriya on a Kshatriya woman is a Kshatriya. Thus a person begotten by a man of one caste on a woman of the same caste is said to belong to that particular caste, and not otherwise.

2. The first three classes are said to receive Samskaras—Sacraments—with only Vedic Mantras from the time they are in the womb till their death and even after, while the fourth class are purified by only a few of the Samskaras but without the Vedic Mantras.

3. Marriage is the most important of all such Samskaras. In performing marriages among the Hindus due regard is had to the degrees in which they are prohibited to marry, the time for marriage, the difference in the ages of the husband and wife, the right of the person giving the girl in marriage, the mode of marriage, the ceremonials that go to validate the marriage, all of which have been dealt with in detail in the Dharma Sastras.

4. One begotten of Hindu parents that married only according to the rules of marriage as laid down above, becomes entitled to the ancestral property and competent to give funeral oblations to his Pitris (Manes). On the other hand, one born of unequal marriages (Anuloma and Pratiloma) is unfit either to claim the ancestral property or to give funeral oblations.

5. The doctrine of Hinduism does not consist in mere acquisition of wealth in this world, enjoyment of life, and leaving the body at the last moment. Hindus, believing as they do in the existence of the next world, after-birth, merit and demerit whose fruits are binding on them and cannot be escaped from, have been acting up to them, basing their faith on the dictates of their Dharma Sastras and immemorial custom and usage.

6. The Hindus have strong belief that their Dharma Sastras were framed by the renowned Rishis of yore, who were endowed

with unparalleled insight, will-power, learning, sympathy, purity, integrity, and who rigorously acted up to the ideals, and it is on the strength of that conviction that not less than 95 per cent of the Hindu population who are not subjected to the influence of the Western civilisation, can be seen even to this day to follow up as far as possible the dictates of these Shastras.

7. It is well-known that every one of the Emperors and vassal kings who reigned over India in former days administered justice to the people according to the dictates of Hindu Law and it is an undisputed fact that even now the British Government are guided by the Hindu Law in the administration of justice to their Hindu subjects in matters affecting their Acharas, Succession and other civil rights.

8. While the Dharma Sastras are the important guides to the conduct of Hindus in their religious and social affairs as pointed out above, if marriages so essential to their very existence be now contracted in contravention of the rules of the Dharma Sastras and their immemorial usage, would the offspring born of such marriages become Hindus?

9. Would a man become Hindu by reason of his observing the rules of conduct as laid down in the Dharma Sastras or merely by reason of his mere birth in the territorial limits of the land called Hindustan? In the latter case, why should not Muhammadans, living as they do in India, be classed as Hindus?

10. Does marriage among Hindus imply the mere union of a man and a woman under some contract for purpose of mere enjoyment of life or is it a sacrament, becoming valid only after the observance of certain ceremonies? If the latter is true, what are those validating sacraments? Have they been laid down in the Dharma Sastras? Or, are they quite different ones? If it is agreed that they are as laid down in Dharma Sastras, he who strictly observes Dharma Sastras in all matters connected with the selection of bridegroom and bride and other allied matters, will be bound to follow up the same Sastras in the matter of these Samskaras. How can marriages performed partly according to Dharma Sastras and partly contrarily to same, become valid in law?

11. Can ancestral property be inherited merely by virtue of birth in the family-line? Or by reason of the inheritor liquidating his debt to his ancestor from whom the property is acquired? If the former, why have not daughters a right to the ancestral property equally with surviving sons? Why do not defectives though males and unmarried males become entitled to shares in the ancestral property? Is it that they were not born in the line? This proves beyond doubt that if one aspires for property of an ancestor, he shall reciprocally do him the duty towards him—i. e., by the giving of funeral oblations strictly according to the Dharma Sastras. Hence it is that if there are surviving sons, daughters do not acquire the right to give funeral oblations to their ancestors. It is also ruled that the defectives have no right of claim in the ancestral property because of their incapacity to give funeral oblations.

12. From this it becomes evident that whoever has the right to give funeral oblations to his ancestors, becomes the rightful claimant to the ancestral property. This binding rule cannot be met with elsewhere than among the Hindus. These are matters of implication and inference as not being perceivable to the naked eyes that the dead are satisfied with the oblations offered by their descendants, and where and in what form they will be after their death in this world. So in these matters the Dharma Sastras are to be taken as authority. If accordingly the Dharma Sastras are to be relied upon, he who is the offspring of a marriage performed according to the Sastras, becomes eligible to give oblations to his Manes—Pitris—and thereby entitles himself to claim their property, while on the other hand, one begotten by a man on a woman married at his own will and pleasure, actuated merely by lust, cannot be expected to claim ancestral property or to give oblations.

13. If it is opined that there is scope according to Hindu Law for Hindus to have inter-caste marriages performed, there would have been reason now to approach the Government with a view to have a ruling from them that such marriages are legal and to amend the existing laws in vogue for a long time. The mere request to amend the laws itself implies that such marriages are not in accordance with the Dharma Sastras.

14. The Hindus are bound to obey the Hindu Law and other decisions issued from time to time based on Hindu Dharma Sastras. And there is no doubt that all are to be bound by any rules Government may be pleased to pass in modification thereof.

15. The reforms proposed by the Honourable V. J. Patel in the Bill introduced by him to validate inter-caste marriages are not based on the Dharma Sastras. They may be said to have been influenced by men having their own way of uncontrolled and unrestricted action. Under the circumstances it seems expedient to expect the Government to take the opinion of each and every Hindu in the land before the projected reforms are introduced. Besides, the Government of India who have proclaimed strictest religious neutrality will certainly be not well-advised to bind the majority of the Hindus with the will of a few that form the minority.

15. To sum up, marriage among the Hindus is the real foundation upon which the superstructure of the Hindu Religion is laid. So long as the kind of marriage laid down in the Dharma Sastras is maintained, the Hindus will have an individuality all their own and will continue to possess such becoming virtues in them as fear of merit and demerit, faith in God, loyalty to the Sovereign, self-restraint, forbearance, last but not least, their very religion itself.

16. Were the Bill to become Law, it will surely uproot the Hindu Religion and plunge the whole nation into an abyss of unparalleled chaos and disorder socially, religiously and legally.

Marriages made easy.

[By V. MAHALINGA AYYAR M.A.]

(Continued.)

The corps of Sydenham and Nair point to this ban upon dinner and marriage between castes; and cry "halt" to political reform. "Therefore," cry the patriots, "we shall reform our society forthwith!" The corps of resistance show out the hodge of Brahmin oligarchy. "therefore," shout the patriots, "abolish Brahmins themselves, by permitting inter-caste marriage!" We have read in Grimm or other fairy tale-teller that ardent lovers were prescribed terrible adventures

Q. R. M. N. 164
N 16.2

after the accomplishment of which alone the fair one could be given in marriage. But each achievement was followed *not* by the surrender of the bride, but only by fresh prescriptions. And eventually the bride was won, not with the consent of the promisor, but by force. Such prescriptions were only apparently to test, but really to delay, if possible to deny. They are prescribed with the hope that they may not be fulfilled. They are not really conditions precedent. And we are really dupes and simpletons, if we hold them such, and proceed piously to shake and rend society on that account. These are tricks for adjournment; and we but argue for our opponents, if we undertake a Herculean work of social devastation at their bidding.

And the worst part of the matter is, that the protagonists of the bill imagine themselves very cunning in their procedure. They pursue the line of least resistance, they present only the thin end of the wedge, hoping thereby to lull the conservative. But the conservative is not lulled: he is awake; he is a thinker in his own way; the reason of institutions is incorporated in him; it is alert and being alarmed swings itself with energy into opposition.

The only result of this sublime and sinuous strategy is an accession of strength to the vocalist in the Sydenham camp. He would say: "This small measure of permissive reform is welcomed with such a storm of disapproval; and yet you talk of a nation etc." And the strategist should confess that his nation is a corpse indeed, that even he could not quicken it into life.

Such will always be the result of amateur advocacy, in this instance amateur patriots tinkering with patriotism. Mr. Patel, Mr. Shastri, Mr. Gokhale, may all be very public-spirited men; most emphatically they are not patriots. Gokhale, who is said by his admirer Principal Paranjyee, not to have cared for the study of Indian history, is emphatically not a patriot. Patriot implies a father, and a father implies a past, patriotism is love of the past, preservation of past greatness; not a running away from the past, and a galloping to embrace the future (whose shape is unknown).

The bill, as a strategic move in the immediate game of politics, is bound to prove a

failure; is indeed a remedy worse than the disease, can serve only as fuel to the fire of opposition. But it is perhaps uncharitable to view it as a mere piece of cunning.

It may really be designed to liberate the instincts, which are supposed to be raging, for inter-caste marriages, and which are foiled by the prevalent social tyranny. It may even be hoped that the bill, if passed into law, may *create the taste by which it is to be enjoyed*, may operate as an epoch-making masterpiece in social invention.

The opinion of Sir Rabindranath Tagore has been blazoned abroad in support of the Bill. The poet feels humiliated to find opposition to the Bill. Humiliation proceeds from a detection of meanness in oneself or one's kith and kin. Here the Poet feels humiliated, I suppose not at the meanness of those who oppose; but at the mean opinion that they have of Hindu society. The opponents of the bill imagine that the Hindu society is so weak and vulnerable that this law could injure it; and this opinion of some Hindus regarding the Hindu society humiliates the Hindu Poet. He seems to be sure that large numbers of Hindus would not take advantage of the bill, but only the elect, just a few heroes, the flower of the Hindu race would do so.

The poet misses all consideration in the opponents of the bill. If the Government of India refuses to pass the bill, it is a passive coercion, by the governing power. This coercion would be obliging the incipient reformer to observe, against his will, the convention of marrying within the caste; this convention is not at all based upon the foundation of the moral laws. The poet is assured that the reformer would have to endure social martyrdom; but he cannot endure that upon this martyrdom should be piled passive coercion by the governing power. The reformer who wants to marry outside of his caste but is compelled to live below the truth and courage of that yearning, is a victim living falsely and cowardly. If the Hindu society should have for its foundation such a hecatomb of victims, let that society perish rather! the poet exclaims.

Now, even Rabindranath may in particulars be admired amiss. This screaming phraseology and effervescent argumentation of the poet certainly call for some scrutiny.

Martyrdom is a word that has now become a rag in Indian public life. The raging reformer scorns the society (which is supposed to victimise him) as a herd of antiquated fools; and he is concerned precious little at their rustivating him. He cares not for their frowns at all; he gaily goes or runs on his road of reform.

What he may be concerned at is the feeling in his own home. It may be urged that his parents resent inter-caste marriage, because of the social pressure. In all but exceptional cases, the parents themselves are of the same herd of "ancient" fools. They are of the same opinion as society; they are elements in that pressure. Some fanatics of reform may care little even for the feeling of parents. But they are restrained in their further "progress" by the thirst for money, money which would be the more necessary when they marry according to their "love," when they would eagerly lay kingdoms, seas and moons at the feet of the loved one. Social martyrdom is a pretence and an unreality; a phantasm which only mystic poets can deem to be actual. The wreckers of society care precious little for pious society's "foolish" opinions. It is pecuniary martyrdom which they would have to suffer and which they would avoid by having this bill passed into law. If they would have the benefit of inheritance under the Hindu Law, they should be prepared to abide by all the obligations and restraints of the Hindu Law. It cannot be pretended for a moment that marriage is a slight matter; or that little avoidance or deviation from the marriage institutions is a trivial failure of obligation, an irregularity such as could be cured by a validating measure.

The Poet stigmatises the restriction of marriage within the same caste as a convention which is not based on the foundation of the moral laws. He does not call it an immoral convention. It is not by itself immoral. But to compel one to abide by it, when one is ready to give it up because it is non-moral and not binding, is to compel one to lead a life of falsehood and cowardice. That convention is not hideous in itself, but is productive of hideous consequences, when it is exalted to inviolable sacredness, such as can attach only to moral laws. So runs the argument.

I cannot see how the easing from the convention by legislation removes the taint of cowardice. How could there be heroism, when there is no fight at all? While the cowardice of the reformer is permanently and ineffaceably stamped upon his face by such a legislation, the taint of falsehood also is ineffaceably stamped alongside by it. What could be more false than that a new marriage law in utter violation of the Hindu marriage law should be passed; and that persons who make use of such a new marriage law should dare and claim to be called Hindus? They may say that they are Hindu by birth; but a Hindu by birth may cease to be a Hindu. They may say that they are Hindu in thought and philosophy; this may be doubted; but even if this is admitted, yet they certainly are not Hindu in Aachara. There may be Hindus among Americans; more Hindus among Germans; most Christians may be unconsciously Hindu in thought and philosophy; but they are not Hindus on that account. Agreement in thought with those Hindu conventions which are obviously based on the moral laws would not alone entitle one to be a Hindu; for he may equally well be a non-Hindu.

"Morality" may endure, even if Acharam perishes; but if Acharam perishes, there is no more Hinduism. And it is a puerile falsehood to say that he is yet a Hindu, who performs or perpetrates inter-caste marriage.

The caste ordinances are derided, on the sagacious-looking footing that they are not ordained for ever, but fitted in with certain historical conjunctures, which are now gone for ever. They are only historical, not Sanatana. They are not part of the Hindu doctrine, but were part and need not continue to be, part of the Hindu discipline. That is the gist of the destructive argument. There is a very large group of thinkers which declare that the so-called moral laws themselves are merely historical; that they were not always true; that the modern virtues would formerly have been vices; that it is not impossible that what is deemed virtue today, may in the cycle of progress come to be deemed positive vice. At that rate, we can certainly arrive at the very goal of freedom—freedom from all restraint.

(To be continued.)

Olla Podrida.

Quite recently it was discovered and proclaimed that laughter cures appendicitis. Did you all see that proclamation? The modern man is however too busy to have a hearty laugh. So he prefers surgery to laughter.

In New India on 4th February 1919 we are told that a woman voter in England did not vote for 3 reasons (1) She wasn't going to vote for one of Lloyd George's puppets; (2) She did not fancy the look of the other candidate; (3) On the day of voting she was very tired. The millennium of the vote does not seem to be so much in reality as in the imagination.

The women clerks of the York Branch of the London Joint City and Midland Bank struck work recently. The women will hereafter not only vote but will also strike. Beware!

These are really very striking times. Why! Strikes are here, there, everywhere. They are as universal as sunlight. How happy is the modern age.

Mr. Eardley Norton draws our attention to another feature of these happy times—the love of titles. He speaks of the “plastering of political heroes with assorted transmutations of the English alphabet.”

This is not all. The National week is coming and has been duly proclaimed. Do you know that the motto is that “the week shall make it strong.” It is anyhow a relief that *Desiya Sikshanam* has vanished from the seal. But it is to reappear in the daily *Kolam* in the front of houses.

SCRUTATOR.

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.

Price per copy Annas 4 only,
For 50 copies Rs. 10 only.

Imitations of Tagore.

(BY AN ADMIRER)

I

In the markets of life I have been busy buying the petty glittering things of daily making and daily breaking.

Some of these were very pretty to behold and I could scarcely take my eyes off them. But men with louder voices and pushful ways elbowed me out and took them away after a furious race of bids.

My inability to compete with them did not dull the edge of my desire and the passion and fury of my tell-tale eyes cast darkness over the hearts of all who were bartering life's truth for life's illusions with a devotedness worthy of a better cause.

Ah! Save me by turning my heart to see the eternal stars of Thy love. I am tired of the toys in life's petty shops.

II

O sweet and loving mother, what joy is there for me in life except at thy feet!

Thy winning smile shines upon my heart from flower and star, from the green of the earth and the blue of the sky.

In the human heart you are seated in glory as the golden radiance is seated in the lighted lamp.

Your play in the world of life is at its sweetest when young eyes speak love to each other in silence of tongues and speech of glance.

You look with approving eyes on all who serve thy children with hands yearning for service, tongues eager to soothe suffering hearts, and souls full of the passion of renunciation and love.

But thy infinite love is for those who adore and hymn thee night and day and who carry Thy vision as a perpetual rapture in their hearts.

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Vani Vilas Press, Srirangam.

THE

“HINDU MESSAGE”

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.]

THURSDAY FEBRUARY 27, 1919.

[No. 19.]

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs. 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

A Vision Of India.

ASYATTHA.

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

On million Platforms tall and godlike grows
Th' Asvattha tree that talks with bending
skies

And whispers unto God in paradise
with loving heart and world-commanding
brows

Man's long unceasing tale of heartless blows,
His sundering of God-created ties,
His dark self-planned and hellward enter-
prise

On which God's prospering grace ne'er gladly
glows.

The green-leaved pure *mangosa* by its side,
It stands bright victor o'er all-conquering
time

The shrine and symbol of auspiciousness.
Whatever be the fortunes that betide

This sore-tried but most fair and God-filled
olime

May'st thou here always stand and shine
and bless.

Indian, suffers day after day the enormous evils arising from the recent world war,—the evils of deficient facilities of transport and the scarcity of the most necessary articles of food and dress. All Indians, therefore, must welcome the League of Nations, if it will put a stop to strife among men and thereby bring about a higher level of material prosperity and a substantial increase of supplies of all kinds of articles throughout the world.

We fear, however, that, in the immediate future at least, there will arise an economic competition among the world's communities whose results will be more ruinous to the weaker among them than even the destruction due to the militant civilisations of the past and the frequent wars to which they were addicted. The law of struggle is one of the animating forces in human nature, and cannot be quelled altogether except in a few higher natures attuned to the realization of the unity of existence which is behind all the phenomenal manifestations of the material universe,—of the inner joy of Love which transmutes, when once we lend ourselves to its enchantment, even the sorrows and sufferings of the world into their opposites and enables us to suffer them gladly in order to help humanity forward to a higher life and destiny. If economic competitions from the West is unchecked, India may find herself placed in an intolerable position of destitution and helplessness at an early future date. The new League of Nations and Great Britain must guard us and other Eastern countries similarly situated from being ruined by this substitution of economic for military aggression by the communities of the West. India wants self-government

chiefly to protect, develop, and strengthen her industries and thus to offer to her sons the necessary material elements of a contented and cheerful home and social life. In the West, workers are agitating for a minimum of wages sufficient to enable every one among them to marry, to live in a decent house, and to bring up a family of normal size in a state of physical efficiency. They want, also, for women similar opportunities to those of men to enter all professions and industries and receive equal pay for equally good work. They want, also, houses constructed with accommodation suited to the present rising standard of comfort among workers, and they want both Government and Local authorities to undertake the organisation of the measures needed. They want that every necessary step should be taken to reduce the amount of unemployment—which, at present, is stated to amount only to 5 per cent of the workers—and to make adequate provision for universal and compulsory insurance against unemployment,—i. e., to make arrangements so that each industry may make adequate provision that unemployed persons may be in receipt of an income which, though less than what they would earn while at work, will be enough to save them from starvation and its consequences. They also want that Government should legislate so as to dispense with all work before breakfast and to establish an all-round eight hours' working day. If the Western state can and ought to undertake these tasks, "why should India be left to go its way and its people to suffer the frowns and arrows of fate or chance under the exploded regime of *laissez-faire*? It is time that our public men should tackle with

the coming problems of Indian economic life and should ensure to our labouring classes the elements of a tolerable family life and enable them to form a strong and healthy part of the Indian democracy of the future.

"Is India Civilised" by Sir John Woodroffe.

VI. Conclusion.

Such are the main ideas and teachings contained in Sir John Woodroffe's valuable work which must be a daily joy and inspiration to all Indians if they are to be worthy of their past, realise themselves fully in the present, and usher in the great and glorious future that is to be. It is only when India shall be fully herself again that she will be able to inaugurate the reign of peace and mercy and love all over the world by the sovereignty of her spirit. Sir John says well: "Conflict will never cease until the reflection of the Great Peace is shrined in the hearts of men." The co-operative stage of civilisation based on the Indian conception of life is the only medicine for the ills of individual as well as social life. Sir John says: "Perhaps in a future co-operative stage of evolution each people will be left to work out its own appropriate evolution according to what in India is called *svadharma*." The salvation of the world does not lie in a league of white nations or in the mandatory theory or in the trustee theory. These are all near or distant cousins Jingoistic imperialism which has long convulsed the world with terrific wars, periodically blighting all the fairest flowers of civilisation in the garden of human life. No, India must teach the world

again to reform individual and social life on the basis of unity in diversity and of co-operation and love if humanity is to resume its interrupted march God-ward and realise the raptures and perfections of love.

Hence the foremost duty of India to herself—aye, to the world also—is to be herself. If India herself is to become subdued in soul and a mere replica of the West, what is to become of the hope of the world? She must preserve her *svabhava* (स्वभाव) her essential nature. Otherwise she will enter the *darbar* of the civilisations of the world as a beggar and not as a sovereign by the divine right of love.

For this purpose we must have what Sister Nivedita beautifully called Aggressive Hinduism. Hinduism must become aggressive not in the path of conversion or in the path of abuse of other religions but in the path of dynamic self-realisation, self-conservation, and self-expression. Our boys and girls must live and move and have their being in it. Any scheme of studies which does not give it the most prominent—nay, overshadowing—place is a traitor to the sovereignty of spirit in the world and a mortal foe to the full self-expression of the soul of India. All other reforms—social and political and educational—are as trifles in comparison with this, the most important and basic and divine of them all. It is the key to all our national achievement in every realm of life and activity. We have now thrown the key away and are fumbling helplessly at the keyhole.

Let those who within and without our fold seek to ruin us by effecting individual and social transformations of all sorts and degrees of un-Indian-ness remember that they are engaged

The Hindu Message

THURSDAY EVENING 27, FEB., 1919.

India and the International Covenant.

We have frequently expressed the opinion that the present and future of India would not be affected, except indirectly and remotely, by the provisions of the World's "Covenant of Fraternity and Friendship," as President Wilson calls it in the sonorous language which he is prone to adopt and to which we have become accustomed during these last few months. India forms part and parcel of the organism of the British Empire. Hence our destiny is interwoven with that of the whole of which we form a part, and it is the imperial organism as a whole that enters into the league. This is made clear by the fact that the Executive Council of the League is to consist of the representatives of the United States, *British Empire*, France, Italy, Japan, and four other states who shall be selected by the delegates. Of course, there is the larger body consisting of the representatives of the covenantee parties. But even here the delegates of the British Empire, whether they represent the United Kingdom or any of the Dominions or Dependencies of the Empire, will act only as the representatives of the British Empire. It is stated in the draft of the Covenant now circulated over the world that admission to the League is to be confined to "fully self-governing countries including Dominions and Colonies." This seems to exclude India from the League.

But even the Dominions and Colonies who are included within it and will send their own representatives cannot, we believe take a course of their own apart from the Empire of Great Britain. The presence of their representatives in the assembly of the League of Nations or its Executive Council will only help to add weight and value to the voice of the Empire, and give that voice, an ascendancy in the deliberations of the League to which it is justly entitled, but it cannot give a special advantage to the Dominions and Colonies which the Empire as a whole cannot share though it may add to their dignity in the eyes of the world. India may not have the right to send a representative to the League, but Great Britain may nominate an eminent Indian as one of her representatives, and then he will have the same position as any other representative of the Empire of Great Britain, though that position will not bring to India the sentimental advantage and the impression of dignity which we have above spoken of as appertaining to a representative of the British Dominions and Colonies. The Draft of the Covenant also refers to "the maintenance of a just and scrupulous respect for all Treaty obligations in dealing, as organised peoples, with one another." India has no such treaty obligations; but the Dominions and Colonies have no such treaty obligations too. Hence, so far as this topic is concerned, we have nothing to complain about. But, we have to wait till we gain the status of a "fully self-governing country," in order to attain to recognition by the world as worthy of a place—and an honourable place—side by side with the world's civilised communities. Such attain-

ment we have to seek from Great Britain alone and not from the nations now covenanting to form a World-League. We have nothing to gain by appealing to President Wilson, or to anybody else,—whether an individual or a community—for help and sympathy. We have to convince the "predominant partner" in the *League of the British Empire* that we deserve self-government, and then we gain a higher status among the world's communities, as it were, by one leap,—by a stroke of the pen or by an Act of the Parliament of Great Britain. This we can attain only by a united effort on the part of the Indian Communities. So long as our leaders will not frankly communicate with each other and endeavour to arrive at a common understanding and aspiration, India will not attain to a higher status than she has now, and self-government will remain a dream, or the futile aspiration of a few ardent or ambitious individuals.

What we have said above is not intended to show that India has no interest in the organisation of the League of Nations or will not derive any substantial advantage from it. We fully believe that the constitution and working of the League will develop among the nations of the world a higher standard of international duty than that now prevailing. President Wilson has pleaded for "impartial justice, no matter whose interest is crossed," at the "peace table." If at the peace table, why not also later? As impartial justice becomes more and more the standard of international dealings, the position of India as part of the organism of the British Empire is sure to be revised in accordance with the same ideal and standard. We think

that the conscience of humanity will be made to work at a higher level if the new League of Nations is brought into working order and fulfils the functions which it undertakes. The British conscience, too, will partake of this higher level of ethical aspiration and attainment, and India's future appeals for justice will obtain a larger and more speedy recognition than in the past. In the *second* place, the efforts of the nations in the future will be devoted to the production of food, clothes, and articles of beauty and comfort, and not to the bringing into existence of the means and implements of destruction. Whether or not the League of Nations will be useful in putting an end to *undue* competition of economic forces and resources, we cannot say. But we have no hesitation in saying that there will be a great increase of production in the world of articles useful and necessary to man in the sense above stated and there will be also a vast increase of trade. If all these results are achieved consistently with an increase of co-operation among the nations and without the economic ruin of communities in any land or nation through merciless economic competition, India will have every reason to congratulate herself on the formation of the League. The genius of India is not in the direction of combative competition, but of what the late eminent Indian scholar and thinker, Professor M. Rangacharya, once termed, in happy phrase, "conciliatory co-ordination." Our interest lies, therefore, in the successful working of the League of Nations now started and its endeavour to put down the destructive forces which make for war among the world's peoples. Every Indian, and especially every poor

in a helpless and hellish task though they may by their foolish actions put off the day of the triumphant re-assertion of the soul of India. Sir John says well: "Some Westerns now realise that though their inventions and their forms may be readily accepted, the spirit of the Eastern remains; and that, no matter how many eternals may be altered, men retain certain unalterable qualities and ideas which are rooted in climate and environment; and more deeply (I may add) in their inherited Sangskaras." Let us remember always that in these *samskaras* of ours is treasured up the eternal vitality of our race. Let us be very loyal to them and look at the world with the bold eyes of one who is in possession of the eternal treasure of life and to whom the world must come for life's truest and sweetest treasure.

Pramatha Nath Bose has well divided human civilisation into three stages—predatory, intellectual, and spiritual. It is a mistake to suppose that the spiritual man has neither strength nor intellect. The higher is the fulfilment of the lower. The spiritual man has strength with self-sacrifice and intellect with love; and in him strength and intellect fulfil themselves and attain a higher and a fuller harmony and perfection. Let India regain her full and triumphant spirituality. Once again will the achievements of strength and intellect come to her feet seeking the gracious look of her love-lit eyes.

The illusions of New India—to borrow another of Mr. P. N. Bose's illuminating phrases—are many and grievous. We are like those who fight in the dark. There are the din of clashing swords and the piteous cries of slain ideals. Let but the light of spirituality

dawn upon us again and then with clear vision we shall march forward as one man. India's wondrous theme has been the search and attainment through individual discipline and social stability and purity the lotus feet of god. Let us always remember Sir John Woodroffe's wise and noble concluding words: "The chief religious and philosophical concepts of India are in their essentials imperishable. These essential ideas will then in any case remain because as humanizing man for the spiritual end which they place before him, they are those of a great and true Civilisation."

Notes and Comments.

New religions and new prophets rise like mushrooms in Modern England, and in other European countries. Mr. H. G. Wells has proclaimed a new religion in his new book, "God, the Invisible King"—and we are indebted to Mr. Crozier for a brief account of it in his new volume of essays. Mr. Crozier informs us, in the first place, that he thought that "his (Mr. Wells') God must be none other than Jesus Christ Himself—redressed as it were." He continues regretfully:—"But I was mistaken. For when Mr. Wells came in from the side-wing of the stage, with a pointer in his hand, to explain the particulars of this new God of his own creation—the 'Invisible King'—he said definitely that for one and another reason which we would find in his book, Jesus Christ could in no sense be allied to his own God, or have anything to do with Him, let alone be identified with him."

Mr. Crozier tells us why Mr. Wells "would not have Him,"—and that is that Jesus Christ "lacked courage and manliness, and that he drooped his head on the cross and expired with 'My God! My God! why hast thou forsaken me' on his lips." Mr. Wells explains further:—"The accepted figure of Jesus in the Churches

instinct with meek submissiveness is not in the tone of our worship." "The drooping pain-drenched figure of Christ, and the sorrowful cry to His Father jar on our spirits." "No crucifix or praying to a pitiful God for us, but rather that we should show God with a hand or a foot torn away from its nail and with eyes not downcast, but resolute against the sky." Mr. Wells wants in his own God, "a face without pain, the pain lost and forgotten in the surpassing glory of the struggle and the inflexible will to live and prevail. We do not care how long the thorns are drawn, nor how terrible the wounds, so long as He does not droop." How, after all this, the Bishop of Birmingham could say that Mr. Wells is "not far from the Kingdom of God" is passing strange! Mr. Wells sums up his view of Jesus by saying,— "When we cease to worship Him, we can begin to love Him," for "He is a saint of non-resistance." "It is not by suffering that man conquers, but by fighting."

How does Mr. Wells define his own God? The "supreme characteristic" in Mr. Wells' God is "courage." Secondly, "Mr. Wells makes him as handsome as Apollo himself." Thirdly, "Mr. Wells gives him his last finishing touch, in his epithet,—*'lip-parted.'*" Lastly, his God is to be a multiplex personality:—"all those who were to be his new God, were to be personally and individually 'converted men in our religious sense of the term.'" Mr. Wells explains *conversion* as follows:—"This experience is an undoubtedly immediate sense of God, an absolute certainty that one is not alone by one's self." "Closer He is than breathing and nearer than hands or feet;" "and our lives are changed," "We are assured then that there is a Power that fights with us against the confusion and evil within us as without," and then "there comes into the heart an essential enduring happiness and courage."

From the above account it is easy to see how the war is influencing the cultured Britisher's conceptions of religion and

God. God is courageous, handsome, lip-parted, and a multiplex personality composed of religiously converted men with an immediate sense of God and conscious that one is not alone by one's self, but in similar company. In our view this amounts to saying that God is nothing but the valiant British citizen army of today. It is this great institution that has vanquished the barbaric host of Huns who threatened to overwhelm the British race and its empire in ruin. Mr. Wells cannot be blamed for elevating it into his God,—if we have rightly understood him from Mr. Crozier's summary and extracts. We do not understand, however, why Mr. Wells should make his God "lip-parted." Is it to show that he is eager for conquests,—for fresh fields and pastures new to colonise, to develop, and to exploit for the advantage of the Empire? In our view, Mr. Wells represents the spirit of the age, and his work ought to prove an interesting study. But why does he call his God "Invisible" and "Veiled"? Again, how can God be composed of men who have an immediate sense of God? Does Mr. Wells mean only that the men who compose God are conscious that they form God only *collectively*, not as individuals?—One thing, finally, must not be forgotten,—*viz.*, that Mr. Wells means his God to be "finite" and "with a beginning;" and hence he is opposed to the Christian conception of the Holy Ghost working through all the ages.

We would in conclusion, quote Mr. Crozier's "summing up" of Mr. Wells' New Religion.—"Practically, it consists of two main elements only; the one of recent date, the other as old as Christianity. The first is the Religion of Humanity of Comte; the other the personal Conversion of the Christian Church in all ages, of the Salvation Army and its street corner converts, all of whose experiences are told simply that we cannot doubt them." Mr. Crozier also explains "the relation which is to exist between us and Mr. Wells' God"—"It is not to be like that of a mother for her child." And why? A mother's love is only "instinctive and self

indulgent in its self-sacrificing." It should rather be, he insists, "like the love of a Captain for his men,"—"a love which will not hesitate to send them to torment and bodily death."

Marriages made easy.

[By V. MAHALINGA AYYAR M.A.]

(Continued.)

The doctrinal value of Caste is denied by those who have not studied Hinduism from its inside, but who have dipped into it in order to find pearls of passages which isolated from their context might corroborate their westernised notions. This denial is worthless. The disciplinary value of caste is derided by those who have felt its shackles heavy, who are unable to endure its discipline, not by those who are superior to discipline but by those who are unequal to it. This denial is interested, selfish, the result of weakness; and therefore worthless.

The Poet next says that Hinduism was in the past most accommodating in the mixtures of castes. He would be apparently satisfied if the Hinduism of to-day be as flexible as of yore. But Hinduism of yore stuck to castes; and there could be no mixtures of castes, unless there were castes as well. And in respect of these, it was distinctly recognised that they became a separate caste with very restricted rights to the family property. We shall follow up that tradition; and let it be enacted that the members of the new fraternity and their progeny shall be a new Nirvarna clan with very restricted rights upon the property of the Savarna family to which they originally belonged.

The Poet next refers to the petrifying effect of an alien government. This is surely reversing the picture. The alien government has loosened, decomposed, rendered elastic as India-rubber, disrupted, confused, corrupted, so many features that it is startling to be told that there is petrification; there has been putrification rather. There has been disturbance all along the line; the fever of change is so high-strung that the decomposition is felt to be insufficient. For the Indian social Bolshevik, no change is enough. He wants the broom of freedom to sweep away all conventions.

The Poet next urges in a stately manner that those who want to marry outside their caste are seized with an invincible love for intellectual and moral freedom. Those who would be intellectually and morally as free as is intended here, are unfit to be Hindus. Hinduism, more than any other religion, certainly permits as much freedom of intellect as is at all desirable; that is, permits it as a means towards realisation of the truth; but Hinduism asseverates that it holds the truth within itself; it is to be reached by realisations in succession of different grades of truth. Hinduism permits freedom to think out the truth, the freedom to move from grade to grade of truth. It most certainly does not permit—what ought not to be permitted—that freedom which would say: "I feel this to be true just now. Therefore this alone is true. I invincibly love *this* truth, and hate every other. I invincibly love *moral* freedom also, freedom to act as I believe, and hate all restraint." Hinduism permits freedom of discussion, but not a final affirmation which conflicts with itself. Finally, Hinduism does not at all permit freedom from all study of Hinduism, and from all practice of Hinduism.

"But," says the Poet, "the community which goes beyond all limits of endurance, which takes every step to make it impossible for such men to live within its pale, the men who have the courage and honesty of their conviction, and are therefore best fitted to fight for truth and righteousness, are doomed to breed interminable generations of slaves." Here is expended much energy of condemnation and damnation. This sentence will prove once more that none are such utter victims as the victims of words, that no disease is so hopeless as the impudence of the pure and mere poet that strays beyond apprehensions in naivete, and expressions of naivete. The Hindu community, if it opposes Mr. Patel's Bill, becomes unendurable, that is the frightening suggestion. Who cannot endure its intolerance? Tagore's suffering is a derived suffering; the original suffering would be that of the young man or woman who wants to marry outside caste but is not permitted. This original suffering should be unendurable. This, of course, would be in proportion to the strength of the frustrated desire. What is the frustrated desire? There is a howling, a raging, a

tearing, a volcanic longing, to embrace in marriage a member of a different caste. This is balked; and this longing flows over in suffering. Consequence: the community is unendurable.

I refuse to sympathise with this sort of agony: and would not tolerate others sympathising. I daresay that there must continuously be myriads of cases of reduction of such volcanoes to dormancy, arousing no pity. I have no objection to universal love, to a man's heart overflowing barriers of castes, frontiers of countries, limits of nationalities, races, creeds, cultures, even reaching animals, and reaching even that breadth of sympathy, when the heart is ineffably touched by the sight of an inanimate pillar which bears ungrudging the weight of a house on its head. But I cannot admire or sympathise with the love which will be satisfied only by cohabiting with the object of love; I cannot see or admire honesty, courage, freedom, and all that noble brood supposed by the poet and others to be involved in that exploit. If your love for a member of a different caste is so great, and at the same time true love, and not lust, prevention from marriage will give rise to the really ennobling drama in life. The avoidance of marriage will be a cure to whatever defect (lust) was in that love. The fire caused by friction in the progress of love will be a purifier. If the love is lust, it will perish by non-marriage, and it deserves to perish. If the love is lust, and would not perish by non-marriage, but leads to suffering then the suffering is deserved. If the love was not lust, it will endure; and nothing is lost. Nothing good will be lost by non-marriage. And the evil will be punished or extinguished.

And no calumny will be graver or false than this one utterance of the poet will circulate: that the fellows who want to marry outside their caste are the elect among the Hindus. It deserves our most earnest repudiation; deserves instantaneous expulsion from circulation.

The doom of interminable slavery pronounced upon the Hindu community which opposes the bill, absolutely does not frighten me. If you make marriages easy, the relevant spring of heroism is at once dried up; and there is no disappearance (because there is no appearance in the first instance)

of extraordinary fitness to fight for "truth and righteousness."

Here is a parenthesis very necessary; this is invited by the word "slavery." Who are the slaves? Those who easily fall a prey to the seductions of foreign culture and life, or who stand up with strong backbone for our own culture and life? Those who will avail themselves, owing to want of mastery over themselves, of the imagined flexibilities of Hindu society, or those who would stand by its Sanatana features and fight for them?

Apparently, the poet is deluded by specific instances, and is rushed head-long to the conclusion that the orthodox will be slaves. He is not cognisant of other specific instances. He will find in the Ashe Murder case the conspirators (of all castes) had the defence of the caste system as one of the principal planks in their platform. Tilak's propaganda was of the same fashion. The Hindu Conference has passed a resolution demanding immediate and full self-government. Pandit Malaivya's orthodoxy it is that has cut him from his moderate comrades. Sir Sankaran Nair's fear of the Hindu University turning out a host of too robust patriots and political revolutionaries was most legitimate. In fact social conservatism and political revolutionism are perfectly consistent and cognate: in fact they alone are compatible in a subject nation or nationality. And it is when orthodox India deliberately enters the field of politics, the moment for India's freedom would arrive. Moslems, who are more orthodox than the Neo-Hindu, are now in; and that is why our politics have stiffened and strengthened, (as Prof. Sundarama Iyer most acutely foresees in the Hindu supplement). The slaves of foreign culture and foreign tuition (even in the matter of religion and sociology, not merely in the methods of politics and advertisement and so-called organisation, which is really mechanisation) will be proved to have been most slipshod, effete, laggard, haphazard and slavish, even in their demands for freedom.

Orthodoxy is now waking up; thanks even to Mr. Patel's Bill in part. It will soon be in its rightful place as the triumphant maker of the New India, which shall be new, not in new-fangled ways of marrying etc., but in its sovereignty.

There is no appeal to the foreign Government at all, by orthodoxy, when that Govern-

ment is required not to sanction the new bill. It is the wonderful *social reformist*, who in his supreme courage of conviction and honesty and anti slavery invokes the aid of that *foreign* government to amend *his native* Hindu society by making his marriage easy. It is he, the fervid and pellucid patriot, who ought to be ashamed at his invoking the foreign government to disturb his Hindu society. It is giving the foreign government a wider area to traverse than it has chosen to traverse in the past. It is inviting a further usurpation of sovereignty by the foreigner, taking a further step into slavery. It is degrading in its procedure, shockingly humiliating. It is *prima facie* condemnable; and in its possible further consequences absolutely damnable.

The poet's positing the Hindu's attitude to the Bill as the touchstone to our fitness for self-government disposes of the sincerity of his contentions altogether. It is exactly on a par with that wisdom which left the extra contribution by the Delhi Council to be voted upon by the non-official members. Orthodox Hindu Society will be disturbed very little if Svarajya is to be shelved on this issue.

If we want Svarajya at all, it is not merely that we may solve our good problems more satisfactorily. We want self-government, not for mere rice and dhol; but that we, a race apart, may be free to contribute our own peculiar candle to the general illumination of the human race. If we shed our peculiarities one by one, there is no *raison d'être* for demand of self-government. No purpose will be served by governing ourselves. We should be incapable of doing anything unique; we have no right to be a we. A Hindu has nothing in common with other Hindus. What if there are European mirasdars or Indian mirasdars?

Babu Rabindranath complains that our society has become petrified under the foreign government. Let that be admitted: we have made no new advances under them. That is one supreme argument, *not* for change of society while yet it is under such petrifying influence, but a driving, urging argument for self-government. Is it not because Mr. Patel is afraid that even a slight Home Rule in India might not pass such a bill, that he makes insincere haste with the bill? If social changes are desirable, then let the

Hindu society decide on the matter; and not a foreign, mixed, atheistic legislature, not even a Brahmo poet, though he be the poet-laureate of Asia. Is it not a mere shame that advocates of autonomy should have recourse to the legislature which they condemn?

The Hindu society is hampered in all its movements by the foreign government. The foreign government has endowed most superficial verbal culture in English with enormous prestige. The Hindu social sanctions are set at naught by the degenerate and vulgar; because these cannot be punished, the Hindu society which is powerless to punish, appears as a tainted society; and revolutionaries appear, with the gild of superior virtue (and they are superior to the degenerate unpunished members of Hindu society), and clamour for changes. They cry: "your society looks composedly on concubinage with women of other castes; but would not permit honest and courageous marriage. Fie on your society!" And *prima facie* the Hindu society is at a disadvantage.

But the Hindu society finds itself unable to punish the degenerate, because of the foreign government. If this hampering agency is removed or rendered innocuous that society will know what to do, will be evidently, as it is immanently the most superb society in the world. The orthodox now know how they have been hampered. They now know how a certain number of honest, courageous, righteous, elect folk even have got disgusted with its ineptitudes. They are now oppressed with the fear lest the foreign government should now take active steps to demolish society. If Mr. Patel's Bill gets to be passed, there is no doubt an era will open of most stormy politics.

The orthodox with all their ancient unconquered love of the past, with their pure and real patriotism, will tug mightily at the reins in foreign hands. Even if the bill does not get passed, the orthodox will feel the grievance of the revolutionary, will feel the origin of the intercaste thirst to lie, (a) in the education that was allowed to be with foreigners, and (b) in the impunity with which many a Brahmin was allowed to stuff his inside with mutton, and wash his inside with wine, will resume with all his ancient ardour and "flexibility" the search

for means to extricate the Hindu society from the peril of petrification or the alternative of misshapen destructive revolution; will endeavour to remove the hampering dead weight of a foreign, understanding, ignorant, beef-eating rule; will stave off the effects, false glammers, false prestiges ensuing from a shop-keeping might, will resume sovereignty in its soil, will come to its own, by hook, if not by crook, then by crook.

One thing is certain: orthodoxy has awakened, never to sleep again. It will energise freely; and its triumph is near, and will be complete. It has discovered the great truth: its philistinism has bred catilinas in its bosom. It will be henceforth neither Philistine nor Catiline; it will not be inertly steeped in a bovine immobile blank dream of the past, nor permit eager and headlong slavery to the three m's—the moment, the mode and the free-thinking, unthinking mob."

The Bhagavad Gita.

With an English Exposition
By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)
ADHYAYA II.

(continued.)

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

Weapons cannot cleave him; nor can fire burn him, Water cannot wet him, nor can air dry him away.

NOTES:

1. The Scripture describes the soul as अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं मित्यमगन्धवचयत्. The soul is without देशकालवस्तुपरिच्छेद

2. The main idea is that the soul is immaterial and eternal and cannot be affected by the forces of the material universe. A body may be burnt when the house where it is is burnt: But the soul within the house of the body is not burnt when the body is burnt.

अच्छेद्योऽयमुदाहोऽयमक्लेशोऽशेष एव च ।

नित्यः सर्वगतः स्थाणुरवलोऽयं सनातनः ॥ २४ ॥

He cannot be cut to pieces; he cannot

be burnt; neither can he be wetted by water nor dried by air; he is eternal, all-pervasive, firm, immovable, and beginningless.

NOTES:

1. Sri Sankaracharya says that the Lord is repeating what has been already stated because the matter is difficult of comprehension.

2. Matter in its fundamental form is indestructible but it changes form perpetually. The soul is unchanging and indestructible. It is *Sachchidananda* whether one with *Paramatman* as the Advaitins say, or in eternal relation with him as the Visishtadvaitins say.

अव्यक्तोऽयमचिन्त्योऽयमविकारोऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचिष्यति ॥ २५ ॥

He is not realisable by the senses, he is not realisable by the mind; he is immutable; therefore knowing him to be such, you should not grieve in regard to him.

NOTES:

1. As the soul has no material form, the senses and the mind cannot grasp it. विकार means change of form—सूक्ष्मा, स्थूल etc.

2. If the mind becomes pure and steadfast, the full glory of the soul is reflected in it. दृश्यते त्वग्रथा बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः—

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैवं शोचिष्यमर्हसि ॥ २६ ॥

Even if you regard him as constantly born and constantly dying, even then, O mighty-armed, you should not grieve.

NOTES:

1. The Lord merely adds here an argument on the assumption of the ordinary view being right. अथ shows that there is a change of topic.

2. The prevalent ordinary views are: the Buddhist view that the soul is born and dies every moment, the Charwaka view which identifies body and soul, the Tarkika view that the soul is eternal but is born with the *body* and *dies with it*, the view that the soul is *born* with the body and dies with it though both are separate, the view that the soul endures from Kalpa to Kalpa and then dies, etc. etc. etc. The Lord says that even according to

these views grief is absurd, because what is the use of grieving for the inevitables. Arjuna was afraid of sin and its future consequences. In the light of the above views there could be no future consequences. In the light of the really correct view the soul is eternal and pure.

आतस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

नस्मादपरिहार्येऽर्थे न त्वं शोचिषुमर्हसि ॥ २७ ॥

Certain is death to the born and certain is birth to the dead. Therefore you should not grieve for what is irremediable.

NOTES :

1. This verse merely carries forward the idea of the previous verse. If the soul is born with the body and dies with the body and is then reborn with the body, this cycle will go on whether you will or not. Why then grieve for the inevitable.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

All the beings have an unknown beginning, a known middle, and an unknown ending. What ground is there for lamentation?

NOTES :

1. It is well said : अदर्शनादापतितः पुनश्चादृशेन गतः. He came from non-existence and has gone back there. That is what the spectacle of life shows to one who gazes on its outside. If we accept this, the Lord says that there is no ground for grief. These verses do not deal with the real nature of the soul, for that has been done already. The Lord says that even if we take the erroneous views of those who do not know the inner truth of things the attitude of grief is unreasonable and improper. From the next verse the interrupted exposition of the real truth is resumed and completed after a few other special appeals to Arjuna's chivalry and valour.

(To be continued.)

National Topics.

BY J. S. R. SARMA.

I. IS IT PATRIOTISM?

"Is it really patriotic, I ask, to depreciate, to despise and to denounce everything

connected with your country, with your countrymen, with your forefathers from time immemorial, everything connected with your religion, with your sociology, with, in short, everything your own? And yet you must admit that patriotism is a virtue necessary for self-preservation, self-contentment, self-love, self-respect, self-hope and self-progress. Pray, find out who taught you to abdicate the noble virtue of patriotism and to adopt its dismal contrary. If you find him out, erect for him a statue of the blackest marble or metal."—Raja Sir T. Madhava Row.

The question 'who taught' awaits an answer, and this comes prompt,—"the strenuous teachings of the modern missionaries of other climes and creeds, the destructive tendencies of modern education and the misdirected efforts of many radical reformers." In a word, this reprehensible unpatriotic attitude on the part of modern Hindu generations is the outcome of an ill-conceived spirit and system of alien education identified with the alien civilization much in evidence before us.

The late Raja again observes elsewhere : "It is a matter of great congratulation to India that her religion, her sociology and her political system possess so much solidity and rigidity as to resist all violent, whimsical, arbitrary, hasty and ill-considered changes. My feeling of congratulation is intensified in proportion as I contemplate the unsteadiness, the insecurity, and the chaotic and dangerous tendencies which prevail and are growing in Europe, and which the faulty system of English education in India is inspiring some of the educated classes with a desire to admire and imitate." "The conditions of sound progress," he observes in another place, "require that what exists must be vigorously defended by those who know, appreciate and value it." The sting of the scorpion is in the tail. The force and significance of the foregoing extract lies at its end. Where are those who know, etc? Those who deprecate and despise the Hindu religion and sociology (which go together and are inseparable) are certainly, mostly those who, continuing to be nominal Hindus though, do not know, do not care to know and, nay, are determined to refuse to know. Where is then their appreciation and valuing? The only sources of knowledge which have been ready made for them and

equally readily availed of by them are either the ready-made opinions of the perverse missionary and his perverted proselyte or convert whether partially or perfect; or those which spring "in response to the dim and dubious light of what he conceives to be his liberated reason." And what is the net result? "The process of imitation unavoidably leads to secession, and in secession we see the complete sterilisation of all effort for achieving social well-being." Imitation is bad by itself, and imitation of the bad is worse. It might as well give place to emulation which it is that is most needed at all at the present time.

What then as regards the efficacy of reason, the 'liberated reason'? I have had occasion, in an article contributed to the columns of 'the Message' some time ago, to estimate the value of 'reasoning' in relation to socio-religious points and scriptures as understood and propounded by the mighty Rishis of old. Here is a gift to the world—the opinions of the Raja again, of Herbert Spencer and Mr. Balfour. Said the Raja : "A few words to those who wish to set up their own reason as the sole guide of conduct in life and to discard social and theological rules. The age abounds with such persons. They scarcely seem to understand that individual reason is a very imperfect and erring guide and that principles and rules deduced from the knowledge and experience of previous generations are essential to human happiness. To such persons, I cannot explain the matter better than in the words of Herbert Spencer who says, "..... Were it possible to replace forthwith a traditionally established system of rules, supposed to be supernaturally warranted, by a system of rules rationally elaborated, no such rationally elaborated system of rules would be adequately operative. To think that it would, implies the thought that men's beliefs and actions are throughout determined by intellects, whereas they are in much larger degrees determined by feeling." In a paper on 'courage of conviction' written some years ago, by an educationist, Mr. Subrahmanya Aiyar, B.A., L.T., appears the following passage which bears on the point :—"Let not any man therefore confidently say that in working out a reform he is exercising the courage of his conviction. Individual reason cannot be permitted to mould of itself

the convictions and practices of mankind as a whole. Where there is really so much difficulty in knowing certainly that our convictions are correct, as there is in the case of all serious social problems connected with the life and character of any great and long-lived civilization, it is safer to rely on the collective wisdom of the community as a whole than on the authority of the individual's reason. We cannot conclude better than by quoting from a chapter in Balfour's Foundations of belief where the author who is now the Prime Minister of England discusses at length the relative claims of authority and reason on the convictions and conduct of mankind. 'Suppose for a moment a community of which each member should deliberately set himself to the task of throwing off so far as possible all prejudices due to education; where each should consider it his duty critically to examine the grounds whereon rest every positive enactment and every moral precept which he has been accustomed to obey; to dissect all the great loyalties which make social life possible, and all the minor convictions which help to make it easy; and to weigh out with scrupulous precision the exact degree of assent which in each particular case the results of this might seem to justify. To say that such a community, if it acted upon the opinions thus arrived at would stand but a poor chance in the struggle for existence, is to say far too little. It could never even begin to be; and if by a miracle it was created, it would, without doubt, immediately resolve itself into its constituent elements."

I am not unaware that I have had to advert to the foregoing in a rather lengthy manner, the occasion being afforded by an article in some number of the 'Hindustan Review' which I happened to come across,—from the pen, of course, of a highly finished Hindu product, I believe, of modern universities. The writer, referring to social life in the Puranic age, evidently delights in exposing what appears 'to the dim and dubious light of the liberated reason' to be meaningless rites and rituals enjoined by selfish and ignoble motives of the priesthood. He ridicules the system of religious gifts to Brahmins and the idea of merits accruing therefrom and of demerits and sins said to spring from their omission. The whole passage seems, to a reason in bondage just like

mine, to be conceived in a perverse and blasphemous strain. One wonders whether such unwarranted and mischievous denunciations of the Puranas and the Pouranic age universally regarded by all God-fearing Hindus as portraying the religions and ideals and customs of the Hindu Aryans constitute an act of patriotism. 'Is it patriotic, I ask?' The writer above referred to is nothing, if not a patriot in his own way, as otherwise he need not have worried himself about this kind of subject at all. But this patriotism is indeed of a peculiar type. Call it cynical, if you will, if he thinks that by rushing to print with such unworthy and unacceptable exposition of matters he is doing a great service to his countrymen, he is far wide of the mark. Such unpatriotic feats and effusions are of the nature of distinct disservice to the country.

A certain other University man—a high caste Hindu again, in his sketch on the life and time of Sri Sankaracharya, is astonished to learn 'that he (Sri sankara) learned all the Vedas and Sastras in two or three years; by the eighth year of his age he had finished his course of studies' and in his critical and discriminating reason, this is one of the 'tenth-rate and meaningless miracles.' Such touches and parantheses with a note of exclamation have a cynical note in them, and to say the least, are quite unnecessary. How many instances are there of British poets who are said to have written and recited verses in very early ages of nine, thirteen and thereabouts and whose lives are yet chronicled faithfully by the British writers on English Literature with an evident sense and feeling of patriotic and legitimate pride? To our educated men of this calibre, the *Child Saint Dhruva* must all be a confirmed myth. Is this attitude, patriotic? I ask. Is the most recent performance of an Hon'ble Member of the Imperial Legislative Council in regard to Inter-Caste Marriages, again patriotic? I ask. Is the recently developed and daily developing attitude on the part of our women dabbling in the so-called politics and parading on platforms in the name of social reform and political progress and some blessed hackneyed phrasology or other, with glossy boots and dazzling specks, with waving kerchiefs and unbridled sarees in quite an un-Hindu and unfeminine outlandish fashion,

is this patriotic? I ask. Is the attitude of our Holy Mathadhipathis, lethargic and indifferent and not alive to the sense of their duty as protectors and maintainers of the Religious and Sociological customs and ideals of the Hindu land, is it patriotic? I ask. Is the supineness of the Hindu Community at large, excluding if you will, that infinitesimal but noisy band of irreconcilable and incorrigible, denouncing and deformed, miseducated and liberated-reasoned worthies who wish to make the Holy hoary India a second hand edition of the socially-chaotic and savagely-civilized Europe, paving the way for her being wiped out of existence as a *distinct, distinctive, unique* entity on this God's Earth; is this supineness, this policy of drift without taking steps to inaugurate and maintain corrective measures, is it patriotic? I ask.!!

Why not our so-called educated men take a leaf from the best book of the Westerners, and feel and show by their speeches, writings and acts, that they are proud of their race and religion, of their customs and sociology. Will they learn to *emulate*, not *imitate*, their brethren of the West? To emulate the virtues and substance—and not imitate the vices and chaff?

Shall we ever learn to think why the Britisher carries his pride and patriotism everywhere, why the humblest and highest among the Westerners adhere tenaciously to their habits of dress and taste whether in the tropic zones or torrid regions? Shall we ever learn to think that self-respect—both individual and national—counts very much to command regard and esteem by others, and that this self-respect stands to suffer a good deal by our ill-considered and unpatriotic acts on mistaken and illusory notions of political progress or what not?

Let us all remember that we, the Hindus, once powerful and glorious, now fallen from the highest summit, shall be true to ourselves, our ancestry and posterity and to our beloved country, only when we learn to uphold, to rejoice and revere whatever is our own from time immemorial, and to avoid to ridicule and reproach, despise and denounce it; Let us all take to heart the magnificent words of the late Justice Sir T. Muthuswami Aiyar, a truly great soul beloved of the community, the country, God and the crown alike.

"Never denationalise yourselves, never blush to own that you are Hindus, and never barter the influence which you possess among your countrymen and which you may exercise for their good, for the petty vanities of dress or taste. Remember what an eminent English Statesman once said: 'Before all things and above all things I am an English gentleman.' Be gentlemen in the sense in which the great statesman used the word."

Sanskrit and Modern culture.*

By K. BALASUBRAMANIA AIYAR, B.A., B.L.

The subject I have chosen is, as you know, Sanskrit and modern culture. I confess I cannot deal comprehensively with it within the scope of this lecture and within the short time at my disposal. Nor have I the capacity to do justice to it. I shall content myself with indicating rather imperfectly how a study of Sanskrit must be a necessary concomitant of modern culture and how such a study must be influenced by modern thought. It is a fact to be noted by those who may despise ancient learning that Sanskrit works whether in the original or in the translation are read and referred to now-a-days.

Verily Sanskrit has become the Cinderella of all parties and schools of thought at the present day. The Orientalist who devotes himself to the study of Oriental languages and necessarily chooses Sanskrit, being the most ancient of them, and then attempts his jaw-breaking exercises with it: the political traveller who prostitutes the study of Sanskrit to find out whether the country is civilised or not, or evolved the bold theory of the constitutional unfitness of Indians for self-Government: the Non-brahmin protagonist who, convinced of the age-long subjugation of his community, finds arguments for his theory of Brahmin oppression from the Manu Dharma Sastra, or Sastric injunctions against Sudras learning the Vedas: the social reformer of the bolder type who re-inforces his argument for great social readjustment and the rooting out of mischievous social customs from a careful study of what he calls the ancient sastras as opposed to those of mediaeval times which he compares to the dark ages of Europe: the

* Being a lecture delivered at the Sanskrit Honours Association, Presidency College, Madras.

Social reformer "on National and rational lines," who in parishads and conferences attempts the difficult task of giving the right interpretation to Sanskrit texts and of reconciling or explaining away conflicting injunctions or establishing Sastric authority for the mild changes of custom he advocates: the orthodox Hindu who imagines that the perfect society has been unalterably constructed for us by the ancient Rishis and that the social fabric of the Chatur-Varnya is a vital, strong and living one; which is sure to lead us to the millennium and must therefore be jealously guarded against the onslaught of the materialistic civilisation around him: the antiquarian, whether he be European or Indian, who constructs the ancient history of India, each from his point of view and reads it in books and stones: the Hindu Lawyer who interprets or comments on the Smritis: the Vedantist of the Vivekananda school with his "gospel of man-making" who holds aloft the torch of the Upanishadic religion of the *चैत्र* and *अग्नि*: and fondly speaks of the universal and essential principles of Hinduism: the Theosophist with his doctrine of the root and elder races and his esoteric principles of the astral plane and the Mahatma, who supports his theories from the sayings of the Rishis: the English-educated Hindu who turns in disgust from the materialism of modern life to the spirituality of his forefathers and comes to believe in the evening of his life with Vivekananda that "this is the land to which all souls must come wending their way to God": the devout and untutored Hindu who utters mantrams whose meaning he never cares to enquire or performs rituals which have long ago ceased to have any significance,—all these have to do with Sanskrit in some form or other. To this list I must add the philologist who occupies a very important position in our University. The reason for this position of Sanskrit is not far to seek. It is the storehouse of the experiences, spiritual, moral and social of ancient India and embodies in its literature and philosophy the bold speculations of our virile Aryan forefathers. Therefore it is that I say that the patriotic Indian who bestows his earnest attention upon the problems affecting his countrymen and does not find himself committed to any particular school of thought and at the same time approaches

The Hindu Message

THURSDAY EVENING 6 MAR., 1919.

Our Editor.

It is with much pain that we have to communicate to our readers the fact that Professor K. Sundararama Aiyar M.A., has "on grounds of age and feeble health" resigned his Joint-Editorship of the HINDU MESSAGE. Though he has now dissociated himself from the responsibilities of the Editorship, we can assure our readers that he takes a deep interest in the welfare of this journal, which would never have seen the light of day but for his guiding hand, and will contribute to its pages as often as his health permits. We are deeply indebted to him for his invaluable services on our behalf and will deem it a rare privilege always to be allowed to follow in his footsteps with himself to guide us.

Indian Finance.

In introducing his first Budget and financial statement in the Imperial Legislative Council, Sir James Meston introduced an innovation in the time-honoured practice and made an explanatory speech instead of reading extracts from the Financial Statement. This is a most welcome innovation as it draws particular attention to the salient features of the Budget and leaves the statement itself with its lengthy narrative and many appendices to be studied by the honourable members at leisure. After paying a tribute to his predecessor Sir William Meyer, Sir James proceeds to

explain clearly how it happens that what until September last, promised to be a year of bumper surplus under the abnormal conditions created by the war, has since the armistice become a year of deficit almost double the expected surplus. That is to say the current year's revenues will close with a deficit of £ 4½ millions instead of a surplus of £ 2½ millions as provided for in the original Estimates. The change was quite dramatic and they are well portrayed by the Finance Member. The sudden stoppage of the War and the consequent check to private trade, the failure of the South-West Monsoon and the consequent famine and scarcity in the Bombay Presidency, United Provinces, and to a certain extent in the Central Provinces also, and last but not least, the terrible epidemic of Influenza which took such a heavy toll of the rural masses and seriously weakened the agricultural labour power, all these combined together to convert the estimated surplus into an actual deficit. In spite of these conditions we should probably have closed the year with a surplus of £ 18 millions but for the resolution of the Imperial Council in September last donating a large amount towards the expenses of the War. This resolution leaves us now a deficit of £ 4½ millions to be made up by borrowing in the coming year.

As regards the coming year, the Finance Member very rightly says that he has prepared "a hard hearted Budget." The only redeeming feature in this budget is the raising of the minimum taxable limit for Income Tax from Rs. 1000 to Rs. 2000, entailing a loss of about half a million £ but affording relief to 287,000 asses-

ses out of a total number of 381,000. This would certainly give relief to hard-pressed persons on low salaries, who have been feeling most severely the pinch of high prices and other abnormal economic conditions now prevailing. Excepting this single welcome concession, we cannot pitch upon any other satisfactory item. On the other hand out of a total estimated expenditure of £ 886,225,400, nearly one half i.e., about £ 42 millions is allotted to Military expenditure. This is most disappointing, especially when it is found that no liberal provision is made for Education, Sanitation, Industries etc. which have all been practically starved during the past four years. In fact Sir James Meston has not even thought fit to allude to these subjects in his speech. It is a great pity these have become such negligible items. Another disappointing feature to which we desire to draw attention is the allotment of something like £ 24 millions to Railways. No Indian, however, in spite of the special pleading of Sir James Meston, can approve of this doubling of the expenditure on Railways. The biggest Railway programme ever yet undertaken has been £ 12 millions. But now during the coming year it is proposed to spend nearly £ 24 millions on Railways. Even Lord Inchcape would be surprised to read this magnanimously liberal provision in the Budget, for the ideal figure which his Committee pressed upon the Government of India seven years ago is only £ 12½ millions. It is bad policy in an agricultural country like India to pamper Railways to the neglect of Irrigation. We need hardly point out that Irrigation is much more important to Indian agriculturists than railway expansion. Thus when it is

stated that the military services and the railways have consumed nearly three fourths of the total expenditure for the coming year and that all other items are allowed only starvation allowances and that our representatives in the Imperial Council are practically helpless in the matter, we can well be justified if we adopt a mood of despair as regards the economic development of the country. On the top of all this another loan is foreshadowed to meet the expenditure of the year. The amount of the loan is tentatively fixed at £ 10 millions. But the Financial member will probably accept as much more as he can get. In the face of this hard-hearted Budget and its excess-profits tax which is strenuously opposed by the mercantile community whose co-operation is necessary in successfully floating this new loan, it is extremely courageous of Sir James Meston to announce this fresh loan and we can only wish his optimism will be justified by the results.

Notes and Comments.

Mrs. De Crespigny points out in an article in *The Nineteenth Century and After* for December that every particle of matter in the universe, from the subtlest to the most dense, is in a state of vibration. It is through these vibrations that the spirit or consciousness of man is adjusting itself and making response to the objects in the universe. The finer, subtler, simpler the vibrations through which the human will makes its response, the more spiritual it is; conversely, the denser and coarser the vibrations through which it makes its response, the less spiritual. She says:—"The physical matter of the flesh is obeying its law in straining after the coarser, slower vibrations leading to inertia, while the spirit reaches towards the higher, more subtle; through the exercise of will we can control the yearning of the coarser, and

the question of the day with a keen critical faculty must have a solid cultural grounding in Sanskrit literature and philosophy. Sufficient emphasis has not been laid on the place which Sanskrit must occupy in the curriculum of the Universities of India. Oftentimes an unnecessary rivalry exists between Sanskrit and the living languages, the vernaculars and the claims of Sanskrit have occasionally roused the ire of the vernacular party who have mistaken them for reflections on the reputation of the vernaculars. I yield to none in my admiration and love of the living mother tongues, Tamil and Telugu. But as literatures embodying the ideas and ideals of our race they have largely been influenced by Sanskrit and exhibit marked internal evidence of the impress of Sanskrit. The Saiva Siddhanta of South Indian Thondars or the Prabandhas of Vaishnavite saints embody the reasoning and speculation of Advaitavada or Vishishtadvaitism in Tamil. Therefore I make bold to suggest that from the national and patriotic point of view Sanskrit must occupy the same place as English in higher education in our Universities. The difficulty of mastering such a highly inflectional language cannot stand in the way of its being one of the compulsory subjects for the graduate course. The genius of Indians in mastering foreign tongues will surmount all difficulties. The Sanskrit language with its virility, dignity and sonorous harmony of sound is worthy of serious study by all lovers of language.

It is surely as Dandin calls it, the language of the Gods if ever gods speak any language. Nor can it be said of Sanskrit literature that the ideals therein preached are opposed to modern notions or that they cannot satisfy the yearnings of the modern citizen. Can there be a loftier ideal for modern humanity than that enunciated in the famous passage in the Upanishads,

तदेतदेवैवा देवा वाक् अनुवदति स्तनयितुः दद इति दाम्य दत्त दयध्वम् ।

"This is what the heavenly voice thunders forth,—Attain Self-Control, Renunciation and Compassion." Are these not also the watchwords of a war-stricken humanity whose delegates have assembled at the Peace Conference? Can any one imagine a nobler ethical code for any public worker than that contained in the following verses in the 16th Chapter of the Gita,

अभयं तत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥
अहिंसा सत्यमक्रोधस्त्यागश्चान्तरिक्षानम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥
तेजः क्षमा धृतिश्चैवमद्रोहो नातिमानित ।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥

Will not the doctrine of Karma Yoga hold good at the present day as the highest principle of social service and service to humanity? Can there be a greater clarion call to courage and self-reliance than the teachings of the Upanishads?

(To be continued.)

Olla Podrida.

The birthday celebrations have begun again. Olcott has had his usual share of annual celebrity. Leadbeater also has had his birthday celebrated. Heaven knows why.

A Mahadeva Sastri of Madras has been lecturing Hindu marriage away. The modern man has acquired and is displaying a new art—the art of talking a thing dead.

The Bombay widow's home got 6 widows married last year. It refused to admit a widow because she was not able to get a certificate of character.

The Muslim ladies' conference is now in a state of difference. Because the President chose a site different from that already selected, a split occurred. The ladies went into two camps and held two separate conferences. We are indeed in the very thick of democratic life. Confer and differ—these two words sum up modern life.

The National Education week propaganda have begun. The 1st of April is coming. Let all the wise men get ready.

One Mr. Sastri, M.A., is advertising for a bridegroom and two brides of the Mulaganadu sub-caste and wants them to be put into Post box No. 408. Will they have breathing space there?

SCRUTATOR.

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Vani Press, Srirangam.

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B. A.

VOL. 3.]

THURSDAY MARCH 6, 1919.

[No. 20.]

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

A Vision Of India.

ASVATTHA II.

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

The turmeric marks upon thy trunk remain;
The serpent-gods still linger round thy base;
The women with sweet looks and silk-clad grace

On household welfare bent and inner gain
Adore thee yet. And science asserts in vain
That thou art bark and leaf, mere changing ways

Of earthiness. But e'en the soul that prays
Grim science doth call as mere grey-mantled brain.

The keen-eyed vision of the human heart
Sees deeper, truer, fuller into things,
And there the inner glories shine like stars
Which are unseen 'mid mind's broad

daylight's mart
But peep with Poesy's evening's wonderings
And shine in peace when stilled are inner wars.

convert it into the more spiritual. Inertia urges the flesh into the way of least resistance, the broad and easy path of self-indulgence, of a pandering to the flesh that through opportunity makes it hard for the rich man to enter the Kingdom of Heaven, the path that through an ever-decreasing rate of vibration leads ultimately to destruction. For those whose keynote has been love—real love, not mere talk about it, who have lived for the service of others, forgetting self—there is a great love waiting, and happiness unspeakable; they will awaken to a consciousness responding through the higher vibrations of the more subtle body to all that is beautiful, all that is spiritual on higher planes, and drawn irresistibly to those whom they have loved there."

Of the forms of physical matter, the brain and nervous system of man are the most subtle; and hence human thought,—by securing a proper balance between the energy obtained and the energy expended, by the maintenance of an excess of energy obtained from the higher vibrations of the spiritual realm over the energy expended through the working of the brain and nervous system—can use its mysterious powers "to transmute the energy for evil into an energy for good," to bring the soul into contact with higher and higher influences and to prevent it from straining after lower planes of activity and contact with lower ideals of life. The more human thought and energy obeys the laws and commandments of God, the more is human thought and will enabled to utilise the higher, subtler, vibrations in the loving service of man and the ascent of the soul to the higher reaches of spiritual attainment;—and disobedience, on the other hand results in directing the soul along the path of its own degradation and destruction and into those temptations and impulses of the flesh which correspond to the denser and coarser vibrations of matter which are associated with a life of pandering to the flesh.

It is stated that out of 8,700,000 male workers in England before the war,

5,000,000 earned nearly 28 s. a week. Out of this amount, 23 shillings were handed over to the wife for household expenses, and 5 shillings were kept by the pater familias for his boots, clothes, club payments, tram charges, beer, tobacco. In South India, most Brahmin and other high-caste families who form the middle class do not earn this amount. If the position of working-class families in England is so bad that "the yearly baby is felt a nuisance, and husbands of the baser sort sometimes wreak physical vengeance on their wives for subjecting them to it, or they temporarily desert the home," what must be the suffering and patience of even heads of middle-class households who have to maintain a fairly high and decent standard of living.

It is stated that "one of the objects of (English) working men in marrying is to obtain a supply of cheap domestic labour." Also, "widowers left with children will often explain that they must marry again as they cannot afford to pay a housekeeper who would exact wages as well as adequate maintenance." And yet we are told that in the West men marry out of love, while in India men marry as they want their wives to do house-hold service. Also, "many women never know what their husbands earn, and even if they do, are legally no better off. They have no claim on a single farthing." "The nominally free mother is clearly worse off than the slave, who automatically received a ration from her owner, proportioned to the number of mouths to be fed." Millions of English men and women belonging to the higher set of working-class people lead a social and domestic life like what is depicted above. And, yet, our reformers are in high-falutin regarding the superiority of Western social life and of their high ideals of marriage and womanhood. What we have said above refers to the higher-waged male workers numbering 8 millions. Heaven knows what is the social condition and married life of the classes below them.

We have no doubt that the "upper ten thousand," or even tens of thousands lead a

higher life and possess better social institutions than those belonging to the working-class. The chasm between the higher classes and those below must be a wide one. In India, on the other hand, we have our social institutions in common between the richer and poorer classes, and there is therefore no such chasm as that which divided the two divisions or orders in the West. The great merit of our Indian institutions is that they are adapted to all sorts and grades of society, and we obtain a high social average as regards the conditions of home life and the happiness and peace prevailing therein. In the West, there are likely many more individual cases in which a higher maximum of conjugal and household happiness is reached than in India, but here we have the advantage of a higher average for the society as a whole. At the same time, there are not wanting numerous instances in which the highest maximum of domestic bliss and peace is reached. Hence, we are of opinion that all radical changes in our household and social life must be deprecated. We feel convinced that the impatience and impetuosity of our reformers is misplaced, and they would do well to study and compare the standards of life in the West and East more thoroughly than now, before they embark on changes which promise only to bring in unknown evils and cause a shock to the social fabric which has subsisted for thousands of years and worked fairly well on the whole. A Christian Missionary of high reputation once declared that the "social organism (of India) which subsisted three thousand years ago is still living." We do not know whether the same can be said of the social organism of any country in the West which our reformers are so anxious to copy.

All India admires and adores our greatest leader and statesman, the Hon'ble Pandit Malaviya. He cannot, however, be congratulated on his speech in the Legislative Council in the debate on the Rowlatt Bills. It is a pure waste of time and breath to speak for two hours and a quarter in so forlorn a cause. It argues a solidity which has come on us as a surprise in

so great a man as the Pandit, and shows that even our best public men do not fully appreciate their public duty at present. Our public men can gain more for the country by work outside than inside the legislative chamber. We want more of economic development and popular education than now before the masses can sympathise with the political work of our leaders. It is the life of love and service which our leaders devoted to the bettering of the material condition that can alone secure to them their faithful and determined adhesion, and then they will find it easy to overcome the forces of strife which are now in the ascendant. The eminent Pandit has achieved great things for his country, but the masses have still to be impressed and roused to enthusiasm in the cause of political progress. Let us hope that he will devote a portion of his great powers and energies to the undertaking of this great and important work. A living European statesman who has played a notable part in the recent history of one of the small states of Europe has well said:—"The statesman ought to seek power not as an end in itself, but as a means of realising a programme that has sprung from patriotism." It behoves our leaders to place before our people a programme which they can appreciate and support as being useful to them. Our leaders must also do something to advance such a programme by union and effort among themselves. Then the people will adore them and follow where they lead, and then only will the cause of national uplift advance by leaps and bounds. None can resist for ever the longings of the spirit of love to rule the world. The same faith in the rule of love that moves all the disinherited peoples of the world today reigns and moves also in the hearts of the Indian people and will work for us irresistibly in the future even as the laws of physics and chemistry rule in the world of matter. At any cost India must be made united, and then only will the forces of strife and discord now in the ascendant become transmuted into energies for good. No mere long-drawn speeches in the Legislative Council or even on the public platform can bring about the union

of our people or their support for the cause of freedom which our leaders have set before them as their goal.

Olla Podrida.

We are now living in famous times. A case is going on in the far West about the intricacies of pollution. It is *sub-judice*. Let us not talk about it. But why should the Thiya accused be asked to sit down while the Brahmin accused is ordered to stand? The jubilant counsel for the defence piously raised his eyes to the skies because he was glad that a Brahmin was publicly treated worse than a Thiya.

This is not the only fun. Mrs. A. B. has written about the resurrection of Indian women. May we know when Indian women committed *johur*? We never knew that Indian woman-hood was dead. But perhaps the time is come for the living to die, because the dead have come to life. Dead ideals are now trying to drive out the living ones. The ideals of far-off lands are trying to replace our own—Men and women come from distant lands, drive away our own old teachers and guides.

A great battle is waging in Madras. The world-war being over the word-war has begun. It is very edifying. Our young men have excellent ideals of peace and sweet reasonableness to follow in these happy times.

At Madanapalle the Gokhale day was celebrated. Puja was performed to his portrait. We are not told when the canonisation took place. Perhaps the old gods having been unseated by the modern mind new gods are stepping in. Puja indeed!

This is the new manliness. Its most perfect manifestation took place a few days ago when a Panjabi Mahomedan, wild at not getting a seat in a third class carriage in a railway train—(he was evidently an idealist),—stabbed his fellow passengers. 12 of these could do nothing. Women and children jumped out of the train and two

men were stabbed to death. Such is the new manliness. We lost our arms before. But we have now lost our minds and hearts and souls as well.

But a new saviour is come. He will achieve everything for us, for the week shall make it strong. He has offered Rs. 25 for the best idea and Rs. 25 for the best design to make the week strong.

SCRUTATOR.

Sanskrit and Modern culture.

BY K. BALASUBRAMANIAM AIYAR, B.A., B.L.
(Concluded.)

Let us not therefore be deterred by futile objections. Let us conserve our priceless heritage and make the essentials of ancient Hindu culture living and potent forces, at the present day. But all those who love to combine ancient with modern culture must guard against the dangers which are threatening to undermine the proper study of Sanskrit and lead the student along wrong lines. For, we notice some undesirable features which are characteristic of the way in which modern thought has striven to interpret Sanskrit literature and philosophy to the modern student. These tendencies have sometimes largely aided conclusions which have been established from a study of Sanskrit works by those who are interested in gaining currency for the particular school of thought to which they belong. For instance, the Orientalists have in their researches exhibited an unconscious or conscious leaning towards lessening the antiquity of ancient Hindu Works, be they books, inscriptions or monuments. It may be that of late they have tried to shake off the prejudice but there are undoubted evidences of it in their writings. The student will I think on the whole be better advised to accept the traditional dates of Sanskrit works except in cases where he can lay hold of certain data which enable him to fix the date or age of particular works or authors. Even a scholar like Rao Bahadur C. V. Vaidya, who has not shown generally much respect for tradition, comes to the conclusion that the traditional date for 'the Great War' is the more probable one.

Another tendency which is markedly noticeable in the writings of European scholars is the attempt to ascribe foreign origin to Indian Arts or sciences of indigenous growth. Some of them have tried to establish the Greek origin of the Sanskrit Drama and they have been too ready to conclude this from the word *यवनिका* (meaning a curtain) a variant of *यवनिका* which is a derivative of the noun *यवन*. They take the word *यवन* to denote the Greeks because they imagine it is a corruption of the word "Ionian." At the outset it is very doubtful whether the word *यवनिका* is a variant of *यवनिका*. Secondly the Greeks were never known in Europe or Asia as Ionians. It may be that the later Greek invaders were also, like other earlier foreign invaders, called *Yavanas* in inscriptions, but it cannot on that account be said that the word *यवन* denotes the Greeks. At any rate it is too much to draw the inference from the word *यवनिका* that the Sanskrit Drama is of foreign origin and the Hindu learnt it from the Greeks. Similarly some have drawn the inference from *यवनानी* (*यवनाक्षिप्याम्*) that writing was known to the Hindus only from the Greeks. Many more instances may be quoted which would show how from slender data important general conclusions have been drawn.

A new method of criticism is now largely in vogue which has been responsible for great confusion,—the theory of interpolation. This method is justly called by the writer in the "Hindu Message" the German method of criticism. It is based on the assumption for which no warrant has been proved to exist in fact, of tampering with the originals by later writers and of dishonest and stealthy insertion rendered possible by the absence of printing and the condition of manuscripts in this country. It has been sometimes used by interested men to strike at all inconvenient texts or passages which may be opposed to their pet notions or theories. Even an impartial and acute critic like Mr. C. V. Vaidya is strongly of opinion that the long metres at the end of every Sarga of the Ramayana are interpolations, by later writers. He has based his conclusion on the repetition of ideas which the long metre stanzas often contain and refuses to

believe that Valmiki could ever be guilty of repetition. But you find a poet like Kalidasa re-echoing the sentiments and even the words from the long metres of the Ramayana in his Meghasandesha as in the following verse...
दूरीभूते मयि सदचरे चक्रवाकीमिवैकाम्... जाता मन्थे
शिथिलमथिता पद्मिनीवान्यरूपा. Compare the Ramayana. हिमहतनलिनी नद्यशोभा व्यसनपरं पर-
योनिपीड्यमाना। सहचररहितेव चक्रवाकी जनकसुता कृप-
णां दशां प्रपन्ना ॥

If Kalidasa had read those words in the long metres of the Ramayana and if he had appreciated their poetic merit and been fascinated with them so much as to reproduce them in his own precious poem of Meghasandesha, it may well be contended that the long metres existed in the Ramayana prior to Kalidasa's own time and that Valmiki might with impunity have been guilty of such repetitions. Moreover Dandin the great *Alankarika* defines a *Mahakavya* thus *सर्वत्र भिन्नवृत्तान्तैः उपेतम्* and mentions *भिवृत्ति* as one of the characteristics of an epic. It may be safely assumed that he would have framed his definition from a perusal of the two great epics, and that he must have read the long metre stanzas in the Ramayana. Instances may be multiplied when even on much more slender evidence people have been too eager to bring in the interpolation theory. Indeed interpolation as a species of criticism has played great havoc on standard classical treatises and produced on the minds of the Indian student and the outside world the unnecessary and false impression of the unreliability of Sanskrit works and tried to destroy their authority. Another defect of modern criticism is the readiness which people have displayed during discussions, especially on social questions, to catch at particular sentences, phrases or anecdotes separating them from the context or the other parts of the work containing them and to use them to support conclusions which they are striving to establish. The fallacy of this method is markedly illustrated in certain arguments used to support Patel's Bill. It has been said that the great sage Vasishtha married the Panchama Akshamala and Manu's authority is invoked. But the people who invoke the authority of Manu ignore the other statement by Manu that Vasishtha married her after giving her a Brahmin body. Surely the Rishis

are too erratic to be made to serve our purposes though people could feign like to do it.

No Social reformer will advocate the practice of Niyoga because Vyasa practised it and became the father of Pandu and Dhritarashtra, or beef eating because King Jarasandha feasted his guests Arjuna and Krishna with beef, or because the Dharma Sastras have approved of the householder's Dharma श्रोत्रियायाम्यागत्य वत्सतरी महोक्ष महान्नं वा निर्वपन्ति गृहमधिनः, or Polyandry because Draupadi married the five Pandava heroes and Yudhishtira when questioned by the wondering King Drupada on the occasion of the Svayamvara said "सूक्ष्मा धर्मो महाराज नास्य विशो वयं गतिम् । पूर्वेषां आनुपूर्व्येण यातं वर्तमानुयामहे ।" We tread the path which has been successively adopted by our forefathers."

Fourthly, the absence of all respect for traditional meanings to texts and passages of undoubted authority has been a fruitful source of confusion in the study of Sanskrit. Theosophists of great renown, intrepid social reformers and European scholars have ascribed new meanings or given their own interpretations to many passages in the books. Of course it cannot be said that Sanskrit words cannot have the meanings which you or I may reasonably give to them or particular passages may not be made to give impression to the ideas ascribed to the authors. The imagination of acute critics may figure new and original ideas ranging from solar myths and the description of natural phenomena to the geological connotation of the Vedas. But the question is whether the authors ever had the intention of expressing those ideas or whether they were at all familiar with them. Tradition knows them not and when we remember that all ancient Sanskrit books commencing from the Vedas have been the products of learned discourses to the assembled students and disciples by renowned Gurus and that the spoken words have been preserved to us in the memory of men with great care and accuracy it is difficult to imagine that the speaker would have intended and the hearer could have understood anything other than what tradition has established to be proper meaning. However fascinating by their originality these ideas may be all seekers after truth have to take them *cum grano salis*.

Lastly the greatest danger has been the hasty and indiscriminate publication of new manuscripts which have not been subjected to a critical examination as to their source, genuineness or authenticity. A new Bhagavad Gita unknown to Sankara or other ancient commentators has appeared in print. It is needless for me to refer to other instances.

Therefore it is incumbent upon us, the inheritors of this rich ancient lore to preserve all useful literature now buried in cadjan leaves, to separate the spurious manuscripts from the genuine ones and to examine, identify, and publish them. In this connection I must protest against the thoughtless handing over of manuscripts to foreign agencies or Universities which are ill equipped for the task of studying and critically examining them. The whole work must necessarily be in the hands of us and it is an act of unpatriotism on the part of the King of Nepal to give away a whole library of manuscripts to the Oxford University. On the other hand the student of Sanskrit must also harness to his aid in his difficult task of removing the massy encrustations of blind faith, narrow spirit and dead habit, the new forces of modern thought, the spirit of historical criticism and research, a keen sense of perspective and a liberal mind. Let not the charge be any longer levelled against the sons of modern India that they "have always been wanting in the historical sense, the first instrument for the true interpretation of the records of the past" and that with them "the achievements of former ages of varied merit differing by virtue of differences in time and local colouring of geographical distribution have obtained an authority destructive of perspective and freedom of thought." Then only will India preserve her individuality and the essentials of her grand civilisation and emerge successful, rejuvenated and strong from the conflict with another great energetic all-consuming but materialistic civilisation. Let our motto be "nothing extenuate nor set down ought in malice nor apologise; speak of things as they were frankly; be proud of achievements." In the words of a great writer India must, in order to live, be faithful to herself. For the Vedic formula rings clear "there is no religion higher than truth." सत्यानास्ति परो धर्मः ।

Dharma—XVI.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

We saw that the sage Sabaraswami maintains that words relating to matters that cannot be brought within the sphere of our *Indriyas* or *instruments of knowledge*, cannot, if they emanate from human beings, be considered as trustworthy and therefore must be rejected. To understand this clearly let us go back to the great Bhattacharya and see how he construes the saintly words of Sabara. Says he:—

“शब्दे दोषोद्भवस्तावद्वक्त्रधीन इति स्थितिः ।

तदभावे क्वचित्तावदुक्तवत्कृतवत् ॥ १ ॥

तद्गुणैरपेक्षानां शब्दे संकान्त्यसंभवात् ।

यदा वक्त्रभावेन न स्युर्दोषा निराश्रयाः ॥ २ ॥” इति

The Passage means:—“It is certain that the rise of faults in words is due to the fault in the man who utters those words, because faults are not by themselves perceptible in the words; and when they are removed by the presence of *merits* they cannot vitiate the words; and if we know of no human author of those words the faults by themselves vanish as there is no *substratum* for them to rest.” On this the Buddhists retort that from this it is plain that since words require *merits* in their source it follows that the *validity* or *otherwise* of them rests on the merits or faults of their source. To this the Mimamsaka replies that it has already been demonstrated that *merits* in the source can simply make us understand the *absence* of faults only for they cannot obstruct the legitimate rise of *Bodha* or *knowledge*. It is well-known that knowledge arises even from words employed to indicate things having no real existence at all. Says Bhatta “अत्यन्तसत्य-पि ज्ञानमर्थे सत्यः करोति हि” which means “words generate knowledge even of things having no real existence.” To take a well-known example “सुगन्धमासि स्नातः शशयुक्चतुर्धरः । एष कप्याशुतो याति लघुपथतरीशरः” ॥ “This means ‘The sup of a barren woman, bathed in mirage, took a bow made of hare’s horns and adorned his head with flower from the sky.’ The things mentioned here are all unreal and yet the words have imparted to us a knowledge of them. Hence it is clear that *merits* or *faults* have nothing to do with the *validity* or *otherwise* of any *Pramana* viz.

words in the present case. Therefore it must be admitted that the words of the Vedas also have the ability to impart knowledge and hence are *valid*. The Buddhists next ask that if the presence of *merits* operates in demonstrating the *absence* of faults it again follows that they are essential to establish the *validity* of the words and hence how can you maintain the *validity* to be स्वतः or of itself at the outset. The Mimamsaka replies

“तदा न व्याप्रियन्ते हि ज्ञानमानतया गुणाः ।

दोषभावे तु विज्ञेये सत्तामात्रोपकारिणः ॥” इति,

which means “we have already explained that *merits* do not operate in generating *Bodha*, but simply exhaust themselves in freeing the source from faults which is the desired object.” When thus the source is freed the words generate *Bodha* by their inherent power to do so. The Buddhists next say that though this may be true with regard to words of human origin it cannot be maintained that Vedas also are of authority, for the Vedic passages have no origin at all as we do not know anything of their source. Thus the great Bhatta thus meets:—

“तत्रापवादनिर्मुक्तवत्तत्तावालोचयसी ।

वेदे तेनाप्रमाणत्वं ना शंकापि गच्छति ॥” इति

This means. “That we do not know anything about the author of the Vedas makes it easier to conclude that there are no faults in them and hence not an iota of doubt arises in our mind as regards its *absolute validity* as a *Pramana* or *right-instrument of knowledge*.” Incidentally we may mention here that the vigorous Bhattacharya ridicules even the views of the orthodox logicians, the *Narayanas* of the ancient days who maintain that since the *absence* of an author may vitiate the *validity* of the Vedas it must be admitted that the Vedas are the work of an author on whom we can have the highest confidence because that author is nothing but the *Supreme Being* or *Ishvara*. Bhatta says that it is useless and a waste of time to seek the author of the Vedas for the *validity* of any *pramana* including even the words rests not upon the authorship but upon its intrinsic ability to impart knowledge. Only when the *apramanas* of the Vedas become your object which is to be established like the Buddhists you will have to run after an author whose absence will make the Vedas

invalid. But no; your object is to establish the *pramanya* of the Vedas; and this can be easily maintained by the *Bodhakatva* which is inherent in them. Then why this race after an author? Hence it follows that the absence of an author cannot vitiate its *validity* or *pramanya*.

Next the Buddhists ask that if even human words are *valid* by themselves then why is it that the merits of the source are sought after? To this Bhatta replies thus:—

“गैरुपेये तु वचने प्रमाणान्तरमूलता ।

तदभावे हि तदुद्देशितरत्न कदाचन” ॥ इति ॥

which means “True it is that we have to examine the *validity* of the words of human origin with the help of other infallible *pramanas*; but this is done not with a suspicion that the words are not *valid* by themselves, but only to strengthen their *pramanya* for human beings are generally liable to err and hence we should be certain that no such thing exists in those words: for though *Bodhakatva* may arise this may afterwards be contradicted by another *pramana* which is equally valid. Hence it is only to strengthen the *validity* of the words that we seek the help of another *pramana*. But this is not the case with Vedic words.” Hence Bhatta sums up thus:

“तन्नेतरेः प्रमाणैर्यो चोदनानामसंगतिः ।

तयैव स्यात् प्रमाणत्वमनुवादत्वमन्यथा ॥ ९ ॥ इति

We shall deal with this next time:—

Answers to Questions by the University Commission (Calcutta.)

(BY A MADRAS PROFESSOR).
(Concluded.)

[NOTE.—The answers to the questions are not given in the order in which the questions are issued. The continuity of my answers depends, therefore, on the order that I have adopted in setting forth the answers.]

QUESTION XVII

The answer to this question has been indicated in my view of the functions of a University set forth already under other questions. I am emphatically of opinion that, at present, “*traditional morality and family ties*” have almost disappeared and in

their place we have got nothing worthy of consideration. *Character and physical health* of boys have considerably gone down. The students, I should say, are not at all responsible for this state of affairs.

Boys must be kept away from all influences of *civic* life. The cities, and the political and commercial centres of life are not the proper places for educational institutions. If education should have true *cultural* value, educational institutions should be completely *segregated* from civic influences and civic contact. In the higher grades of education, especially in the stages when boys are trained for *practical citizenship* and *practical life*, they *must* come in contact with civic life and its practical problems. Till that stage is reached, boys and teachers should live in an *atmosphere of idealism*, so that the work of education may really consist in *souls* responding to and being in communion with *souls*, in the University Colleges. This atmosphere of idealism will make boys physically, intellectually, morally and spiritually *healthy*, in the real sense of the term, and make them really *hale and whole*. The present system exerts undue strain on the physical and mental capacities of students, because they are brought up in the suffocating atmosphere of competition and utilitarianism. From birth to death, boys are weak physically and mentally, and it is no wonder that several of the best men throw off the mortal coil very early in their lives, weary of their *toil* in this humdrum world.

If, in the best years of their lives, they are brought up in a purely spiritual and idealistic atmosphere, they are bound to live long and really serve their country with *pure* hearts and with *real* love for “god, crown and country.” At present in India, it is very imperative that we should have our educational institutions far far away from the nauseating political atmosphere, in which our boys breathe the foul air of self-seeking “patriotism” and tall talk of “morality” and “spirituality” with absolutely nothing, but wind in it, when pricked. The brains of our boys now, at least in my opinion, are floating in a veritable “Purgatory,” instead of soaring high in a region of calm and serenity as the brains of our ancient boys evidently did in their holy *Gurukulas*, in shady groves in Nature, on the banks of cool and clear streams in *Aryavarta*.

QUESTION XVIII

Answered under XVII.

QUESTION XIX

I have really dealt with all these points in my answers to previous questions. I have only to consider if my scheme is financially *practicable*. My own view is that with the money that is now *actually* spent on all matters connected with education, we *must* be able to start such *real* Universities and work them at several centres in India. I do not think that much more money will be required for the purpose, than the money that is now spent for education. We want only the *will* and the *co-operation* between the *West* and the *East* in this important matter. If the *will* is there, the *twain* shall meet and for the glory of both.

QUESTION XXIII

My views on the educational needs of women and their functions in life do not permit me to use the foregoing questions to any extent in dealing with this problem.

I am for *very liberal education* for women, and our ancestors—Hindus gave very high and liberal culture to our women.

By our modern notions of education for women, we are trying to lessen the value of their lives and to turn them into mechanical factors in society, instead of making them the very repositories of all that is lovely and chivalric in our culture. My views, however, may be set forth in a few general points here, the rest being left to any opportunity that I may have (or may not have) to work out my views into a *scheme*.

1. Education for women should be in Sanskrit and in their different Vernaculars for the Hindu women, and in their own mother-tongues for the women of other communities.
2. The agency for educating women cannot come from outside their homes. School education, college education, and co-education are *not* for Indian women, at least for *Hindu* women, and I believe, *Mahomedan* women also. Any scheme set forth for the higher education of women will help only Anglo-Indian and Indian Christian women, and those Hindu and Mahomedan women, whose guardians break away from their traditions,

or misinterpret their traditions, in the name of reform and progress on so-called modern lines etc.

3. We want a large mass of vernacular literature *produced* for their use, and we must have large circulating libraries in Vernaculars, for the use of women in all subjects, at various centres. We must work out the idea of the English Home University Library with a vengeance in this country, if we should really educate our women in India, on modern lines. The sphere of Indian women must be, in my opinion, the *home*, if we should save them from the unhappiness of several of the modern problems affecting women.
4. As far as *Hindu* women are concerned, I am strongly of opinion that as our shastra says:

सामूलः सर्वधर्मः

“All Dharma has its root in the woman.”

The War and After.

[BY S. V. VIJAYA RAGHAVACHARI.]

We have just finished the bitter War. We entered into it in a righteous cause. We have hunted the wicked knaves, and taught them a lesson. We have made the Kaiser eat the humble pie and atone his wicked deeds by doing severe penance for the rest of his earthly existence. We have saved civilisation from a destructive tide, and upheld world's justice and liberty. We may well be proud of our achievements.

But what next? We are now over the Peace Conference and the League of Nations. And from what we hear of them, I think we may well speculate. If all that is prophesied of the League should come true, I think we may at once order the “ascension robe” and give a near date for the Millennium to come, and commence our joyous decorations for its proper reception. But I fear the prophesied Millennium is not likely to spring out of these hothouses. We are yet living in an age when the Ten Commandments have no more interest for us than as affording an after-dinner amusement between intervals of champagne, the author of them to be appreciated as a fine fellow who said and

So much for Bureaucracy. Now I must examine the definition of Democracy. It may be analysed into two clauses:—

(a) The supreme power is vested in the people collectively,

and (b) administration is carried on either directly by themselves or by the officers appointed by them.

Now there are two things introduced here. First the power is transferred from an individual or a few individuals or even from a privileged class to the people themselves. They are the sovereign. Some might call it a paradox, but like all other paradoxes it has to be understood in order to grasp the deeper significance which underlies it. It does not mean that any individual can exercise the sovereign authority. That would be anarchy against which we are fighting. But the people as a whole possess that sovereign power which is denied to the individual. Moreover the people collectively relegate their authority for immediate purposes of legislation and its execution to a number of themselves while retaining to themselves the ultimate authority. They can criticise the actions of the body to whom authority has been relegated and can even dismiss it if they like. Usually the people choose their legislature which appoints the executive which is responsible to the legislature and through it to the people at large. This briefly put is the principle of democracy.

The Modern Review.

(To be continued.)

The Indian Caste.

The following letter appears in the *New Age* of London on the subject of Indian Caste from the pen of Mr. N. Subrahmanya Aiyar M.A., Senior Dewan Pelshear, Travancore. It contains a passing reference to Caste in relation to political progress in India:—

Sir,

In your notes of May 30, you say the following:—“Analogies are usually unsafe, but the analogy between the circulation of the blood in the body and of the currency in the nation is close. Now, suppose that there were in the body an organ for the collection and distribution of blood, whose criterion of distribution should be not the need of the whole, nor even the needs of the parts, but the advantage to itself, would not such an organ be diseased, a sort of cancerous heart? In permitting a Money Trust to be formed in the nation, intent solely on its own private profit, and both collecting and distributing currency with only that object in view, what are we doing, however, but establishing just such a cancerous heart in the body politic? The inept sociologists will not know what is wrong with the State when

such a hidden organ has been formed. Their diagnosis will stop at symptoms, and their prescriptions at patent medicines.”

The ideas you have expressed form the kernel of the principle of Indian caste and the secret of its abuse. The various castes and sub-castes in India are so many organs of the body politic. It must be also noted that India is made up of a number of territorial divisions—not one nation but a nation of nations—each being constituted on the principle of a common language. There are thus two principles of caste formation in India—the territorial and the functional. Each territorial population constitutes a self-contained nation, as it were, with its various functional castes, and presents distinctions and observes exclusiveness for purposes of marriage and other kindred things, not only as between its own functional castes, but also as between a particular functional caste of a linguistic territory and the same functional caste of another linguistic territory. This is caste and its distinctions. But now it is all a case of disease and disorder. The idea that an organ exists, “for the need of the whole” and “not for advantage to itself” has been forgotten, and the “inept” Indian sociologist labours under want of knowledge as to what is wrong. His diagnosis stops at symptoms, and his prescriptions at patent medicines. The mistake is not the fact that the national organism is made up of distinct organs, but in the fact that these distinctions have lost their *raison d'être* in distinction of function. Not recognising this fact, and not knowing how to harness these distinctions for the happiness of all, her so-called “social reformer” lays his axe at the distinctions themselves. He does no constructive work, nor cares to understand in a spirit of sympathy and fairness the purpose and meaning of those distinctions. He does not therefore think of re-infusing what is lacking, viz., the function. In the light of this policy, sex distinctions may also be deplored when marriage has succeeded in ceasing to be the normal institution for man or woman. Since the Indians themselves do not care to understand or do not succeed in understanding their own position, and look upon the existence of these distinctions as a bar to social unity and political progress, it is no surprise that high-minded English gentlemen like the Secretary of State for India, for instance, should include the presence of caste distinctions in the category of circumstances that make caution necessary.

The Inter-Caste Marriage Bill.

Mr. M. K. GANDHI has expressed the following opinion on this Bill:—

“In my opinion, the question, specially as between Brahmanas and Dheds does not arise in this connection at all. Dheds stand in the same relation to Brahmanas as Kshatriyas, Vaisnavas or Shoodras. Their peculiar disability is not affected either one way or the other by the Bill. If the Bill constitutes an attack upon *Varnashram*, as a believer in *Varnashram-dharma* I should oppose it. I am told by my orthodox friends that it does constitute such

an attack. I am told by the supporters of the Bill that not only does it not interfere with *Varnashram*, but it merely seeks to restore the pre-British state of Hindu Law, which was wrongly interpreted by judges who, being ignorant of it, were guided by biased or corrupt Pandits. Both sides have very able lawyers. Without deciding one way or the other I have suggested that the effect of the Bill should be restricted to intermarriages among sub-castes. This might satisfy the most ardent reformer at least as a first step, and would enable men like the Hon. Pandit Malaviya to support it.”

* *

Proceedings of a Meeting of the General Body of Members of the above Sabha held on Sunday, the 9th February in the premises of the above Sabha to consider the Bill No. 17 of 1918, introduced in the Indian Imperial Legislative Council by Mr. Patel for the validation of certain Hindu Marriages.

The following Resolutions were unanimously passed:—

- Resolved that the Madura Dharma Sastra Sabha is strongly and unanimously of opinion
- (1) that the Bill introduced by the Hon'ble Mr. Patel in the Imperial Legislative Council to validate the marriages between the Hindus of different castes is opposed to the *Shastras* and their observances and custom from time immemorial;
- (2) that the Bill is very defective and uncalled for;
- (3) that the Bill, if passed into law, will lead to the disruption of Hindu Society and disturb the harmony and peace of Hindu Homes, besides leading to disastrous results in respect of material, moral and spiritual advancement of several communities, each in its own customary and ordained ways;
- (4) that the Bill will destroy the special features of the Hindu culture and civilization, which has been preserved through countless ages;
- (5) and that the Bill is a serious violation of the solemn pledges of neutrality in religious matters, granted by the Royal Proclamation of 1858 of Queen Victoria, Empress of India, and which has been equally guaranteed by the pledges and proclamations of subsequent Emperors of India.

Correspondence.

Dakshina Bharata Dharma Mandal.

A Public meeting of the Sanatana Dharma Hindus in Southern India was held at Kodiyalam on the invitation of the Hon'ble Mr. K. V. Rangaswamy Iyengar on the 22nd and 23rd February 1919 under the Presidentship of Gurubhakta Sribhaktant, Shastri Prasanna Bhushana T. K. Balasubrahmanya Aiyar of Srirangam. There was a large

attendance, the Pandits alone numbered more than 200. Among those present were:—1. Mahamahopadhyaya, Hathibhai Shastri Harisankar of Jamnagar 2. Vyakaranacharya, Vidyanidhi Giridharlal Shastri of Jaipur 3. Dr. Paranjpaye L.M.S., of Poona 4. Chatuh Shashtra Kalpataru Sesha Chariar of Kumbakonam 5. Brahmasri Panchapakasa Shastri, the Asthana Pandit of the Kumbakonam Mutt 6. Vidyanidhi R. Krishnama Chariar of Madura 7. Soora Lakshminah Chettiar of Srirangam 8. Mr. C. Rajalinga Chettiar Zamindar of Elamballi 9. S. S. Vyasa Rao of Srirangam, 10. Kavisekhara, Narayana Shastri of Trivadi, 11. Sahityaratna T. Srinivasachariar of Trichinopoly and others.

The proceedings began with the recital of Mangala Slokams by Brahmasri Sesha Chariar and Narayana Sasrigal.

The Srimukham from His Holiness Sri Jagad Guru Sri Sankarachariar of Kumbakonam, one of the Samrakshakas (patrons) of the Bharata Dharma Maha Mandal, wishing all success and prosperity to the Mandal was read. Prasadam were then distributed.

The Chairman in opening the proceedings gave a detailed account of the work of the Maha Mandal and of the necessity for the establishment of a Provincial Mandal in Southern India with Headquarters in Trichinopoly. Mr. T. V. Swaminatha Aiyar, its Secretary, then gave a brief account of his three years' work revealing, as it did a steady progress which was appreciated by all. He further said that there are now in Southern India two Ruling Princes and three Dharma-chariars as Samrakshakas (Patrons), 6 Prati Nidhis (Trustees), a dozen advisory members, 60 supporting members and more than 200 ordinary members of the Bharata Dharma Mahamandal of Benares.

Letters and telegrams sympathising with the movement and wishing success and prosperity were then read from the following gentlemen:—

Vedanta Bhushana A. Govindachariar of Mysore; Rai Bahadur Appoo Shastri of Kumbakonam; Mr. B. Ganapathi Ayyar, Secretary, Dharma Shashtra Sabha, Madura; Professor N. K. Venkatesa Ayyar M.A. of Anantapur and Brahmasri Ramaswami Shastri of Mannargudi.

Then the following resolutions were passed:—

1. That this meeting of Sanatana Dharma Hindus of Southern India resolves to form

things, and the fine things themselves admitted by Rumboldt's pictures, whenever we visit our digestive organs are in proper order. I confess to a belief that it is not unlikely that the combined civilisation of the world may yet show fine sets of white teeth to the accompaniment of acoustic exhibitions not dissimilar to those of—well, I won't say what Mr. Wilson's incisors may yet feel the calf muscles of Mr. Lloyd George and Mr. Lloyd George's molars those of M. Clemenceau's nape, Lord Sinha sniffing all the while from outside the enclosure, and the whole of India yapping at the moon in boisterous chorus. But it is something that it is never going to be so bad as the meeting at Pecksniff's over Chuzzlewit's fortunes. We are also living in an age when we have learnt to patch holes, to counterfeit, shake hands cordially with each other and laugh in combination. We will therefore certainly reach a conclusion—may be, in a way, but something really to be thankful about. But Oh! the world-peace and the anticipated Millennium—that appears to be yet far, far away. We may perhaps expect it, as the poet says, only

"When lawyers take what they would give
And doctors give what they would take."

or

"When legislators keep the law
When banks dispense with bolts and
locks"

and when the Ten Commandments begin to possess for us more practical interest than to be belched out for an after-dinner pastime.

I have perhaps been too cynical and talked too irreverently and flippantly for delicate sensibilities, but I sincerely beg pardon which, I think, is a sufficient reparation for many sins including that of one kissing his neighbour's wife.

Gleanings.

Democracy versus bureaucracy.

(By SHYAM BEHARI LAL.)

Of the varied aspects of the human society of to-day, one is the awakening in the masses all the world over of the consciousness of their political existence. The sentiment of national pride is keener and more widely diffused nowadays than it was in former times. The questions which directly affect the sons of soil and toil are those most

calculated to enlist their sympathy, and the governing classes conscious of this fact have begun to modify their tactics accordingly. The masses have realised the condition of poverty, ignorance and misery in which a large part of them spend most part of their lives—a condition brought into existence by a certain number of economical forces, themselves the result of great progress in material sciences during the past one and a half centuries. This consciousness has led to what is known as the co-operative movement and the formation of trade-unions all over Europe and Europeanised world. The latter have come to the conclusion that the amelioration of the condition of the vast masses of the labourers is impossible unless they have a hand in politics and send their representatives to their respective legislative assemblies. They advocate the doctrines of socialism. The middle classes see and realise that their interests clash and are in conflict with those of the wealthy classes and the feeling is based upon a bitter experience in the past that as long as the government remains in the hands of the latter, their interests would be crushed. This has raised the problem whether the government is to be carried on in the name of a people merely, by a privileged class for its own benefit, a government irresponsible to the people at large or it is to be carried on by the people for the good of the nation as a whole and responsible to the nation as a whole. In other words, whether there is to be a democracy or a bureaucracy. Before I describe the forces that are gravitating towards the success of democracy over all other forms of government to the utter mortification of the bureaucrat, I may let you know what I understand by the two terms.

Bureaucracy may be defined as a system of government centralised in graded series of officials responsible only to their chiefs and controlling every detail of public life as it was till lately in Germany. On the other hand a democracy may be defined as a form of government in which the supreme power is vested in the people collectively and is administered by them or by officers appointed by them, e. g., in France.

Before I examine these two definitions, I shall make clear certain terms which I shall use, by giving their explanations.

Reduced to its fundamental principles the problem of government is how to protect

members of a State against outside attacks and internal dissensions and how to promote their general welfare. Thus external and internal protection and the promotion of the general welfare comprise all the responsibilities of a government. If it avoids any of these two or adopts a course which is prejudicial to any of these two, it does what it ought not to do and in doing so it violates the rights of the members of the State, who naturally resent it and come in conflict with the government. In order to carry out its proper work, the government has to frame laws and make the machinery to carry them out, i. e., it has got power to legislate and to execute the legislation. Thus the task of the government is divided between the legislative and the executive. Now I proceed to examine the definitions which I gave of bureaucracy and democracy.

The former definition may be analysed into three clauses:—

(a) Centralisation of authority in graded series of officials,

(b) their responsibility to the head of government alone,

and (c) control of every detail of public life.

Taken as a whole the three elements in a bureaucracy exhibit its great power of organisation which is essential to success in all departments and enjoin strict discipline and obedience on its members.

But the power being vested in a graded series of officers—the lower officer is responsible to his immediate superior officer and the latter to his immediate superior officer—each officer from the lowest to the highest forms but a link in the chain, the last remaining unlinked which represents the absolute authority of the highest officer who is the head of the government. Now the highest authority might be vested in a single individual or a few members of them who are absolute, i. e., are not responsible to the people whom they govern.

The danger of such a system lies in the fact that it may deviate and such systems have deviated from the right path i. e., they have avoided what they ought to have done and done what they ought not to have done. They have actually put restrictions upon anybody and everybody's right to move about from one place to another or from one country to another. They have stunted and

stifled a nation's education, repressed the freedom of its press, disarmed its citizens, if citizens they might be called who have no rights of citizenship, and neglected and crushed its industries. They have embittered the public life of the governed and have even in some cases interfered with the sacrosanctity of their private life. The wretchedness and the miseries of the people have only increased in cases where the personnel of the bureaucracy happens to be of foreign extraction, i. e., where this form of government is superimposed upon a people by individuals of an alien race. But my quarrel is not with the personnel but with the system itself.

Now have you ever tried to understand the psychology of the bureaucrat? It is this. The bureaucratic form of government is good for a country, I would not call nation, in the period of its lactation. Its work is educational. It moulds the different tribes into a national unit. Beyond that it has no justification to continue to exist. It has to give over charge to democracy. But the difficulty lies in the fact that instead of quietly and peacefully transferring its authority to its successor it tries to continue by unlawful means its unlawful lease of life and in consequence it has to be dethroned. The bureaucrat is a parasite. He enjoys freedom by withholding the same from its legitimate proprietors, i. e., the people at large. He has resorted unscrupulously to the tyrant's most terrible instrument of refusing the right of open trial and committing innocent individuals to jail on the pretext of public safety. Even the devil has his good side, it is said, and in the same manner even the bureaucracy can justify its unlawful actions by the appointment of what are called "commissions." Further to strengthen its position it sets up a strong militarism at the cost of the people ready to be used even against the very people themselves if they ever try to open their muzzled mouths and utter the word "liberty." The evils of such a system have been amply demonstrated in the case of the German East African Colonies where the people used to live daily under a steady sort of such other tortures. This leads to movements at first secret and then open like those of the Communists. It is the result of this system that Bolshevism is at present rampant in Eastern and Central Europe.

the Dakshina Bharata Dharma Mandal as the Provincial organisation of the Mahamandal of Benares.

2. that a Council consisting of representatives from different districts of nearly 50 members as per list read out be elected with power to add to their number and to make rules and bye-laws.

3. that the following gentlemen be elected as office-bearers of the Managing Committee:—

The Hon'ble Dharma Bhushana K. V. Rangaswamy Aiyangar, President; Professor Dharma Bhushana K. Sundarama Ayyar of Kumbakonam, T. R. Ramachandra Aiyar of Madras, N. Subramania Ayyar M.A., (Senior Dewan Peshkar) of Trivandrum and Gurubhaktasikhamani, Shastra Prasara Bhushana T. K. Balasubramania Aiyar of Srirangam, Vice Presidents; Dharma Vinode T. V. Swaminatha Ayyar, General Secretary; Rao Sahab L. A. Rangaswami Iyer, Joint Secretary; and Vidyanidhi K. Krishnamachariar Pandit-Secretary.

4. Proposed by Mahamahopadhyaya Hathibhai Shastri of Jamnagar, seconded by Chatubhasthakalpataru Sesha Chariar of Kumbakonam, Brahmasri P. Panchapakasa Sastrigal, Asthana Pandit of Sri Sankara Mutt, Kumbhakonam, Brahmasri Puthamkotta Srinivasachariar of Mannargudi, Vidyanidhi, R. Krishnamachariar of Madura, Brahmasri Tirumalaiahachariar of Tiruvadi, Giridharlal Sarma of Jaipur, Dr. Paranjpaye of Poona and S. S. Vyasa Rao of Srirangam, and several other Pandits from all parts of India and carried unanimously:—

4. That this meeting holds on the authority of the Hindu Dharmastras that the Inter-caste Marriages validating Bill introduced by Mr. Patel in the Imperial Legislative Council is opposed to the Hindu sentiments, customs, traditions and religion, and is against the most ancient, most sacred and fundamental institution of the Varnasramadharma and requests His Excellency the Viceroy to be kind enough to drop this Bill and thereby maintain the just and noble policy of the benign British Government of not interfering with the religious matters of any community.

5. That the Chairman be authorised to communicate the Resolution No. 4 to His Excellency the Viceroy in Council.

6. Proposed by the Hon'ble Mr. K. V. Rangaswami Iyengar, seconded by Mr.

Sura Lakshmiiah Chettiar, supported by Mr. K. Seshadri Aiyar, Inamdar, Ramnad and carried unanimously.—

That the next Mahadhivesan of Sri Bharata Dharma Mahamandal be invited to meet at Kodiyalam during the next festival season, i.e., February 1920.

After proposing the usual vote of thanks, the meeting came to a close.

Wit and Wisdom.

[BY W. DORAISWAMY AIYAR.]

India has "the Highest" in the world—the noble and immovable Himalayas—reaching to the heavenly Kailas, the blessed abode of Gaurisankar, with its happy peak of Everest, there is *ever rest* in that cloud-wreathed, snow crowned, hermit-wooding summit! But never mind the largest, longest, or deepest thing which may be elsewhere. They are only terrestrial and unsteady. Why even among the oceans one is called after India and again this linga-shaped triangular India is the largest country in the largest continent of the globe; and again China the most populous country in this planet is indebted to India for her religion and God. Our holy and universalising India stands for *I Note Divinity In All!* Quite curiously our 88 crores of gods are all to be found in the shape of men in India together with Tibet up, Burma East and Ceylon down.

Better to be lean of body than mean of mind. Better to have a clean clear heart than a keen clever head for intellectuality is just above bestiality but morality approximates to divinity.

Conscience is so called because it *cons* the good and *shuns* the bad. So also a sincere man is a *sin* cer.

A fickle minded man cannot be philosophical nor a litigious one religious.

Seek well your Guru and the sequel will be happy; but theoretical arguing is like theatrical acting. A man not firm is no better than a worm but a straight man is often in straits.

Wait and weigh things in a calm way and then your opinions will have due weight.

In the right path there is no fright but the wrong one must be left. You think *Right* to be trite until you feel the prong of *Wrong*.

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Vani Vilas Press, Srirangam.

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.]

THURSDAY MARCH 13, 1919.

[No. 21.]

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs. 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

VOL. III

A Vision Of India.

ASYATTHA III.

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

With gracious words the Lord in lay divine
Has said that 'midst the tall and green-
robed trees
He shines in thy bright form of sunlit peace.
Thrice blessed art thou that thou shouldst be
the shrine
And symbol of His wondrous grace benign,
Not e'en the Kalpaka which heaven's breeze
Doth fondle sweet His gracious heart doth
please
As this most pure and perfect form of thine.
The morning sun doth gladly greet thy form;
The evening's splendours swoon with love
of thee;
The full moon o'er thy head in glad repose
Her silver chariot stops with gentle charm
O'er thee the stars with quivering
ecstasy
Reveal God's beauty with their purest
glows.

The Hindu Message

THURSDAY EVENING 13, MAR., 1919.

The Coercion Bills.

The attitude of the Government of India in proceeding with what have come to be known as the Rowlatt Bills in spite of the united opposition of all sections of public opinion throughout the country is certainly most deplorable. These measures are very undesirable and are most objectionable since they do away with open and judicial trial which is the birthright of every free citizen and place the people's liberty and freedom in the hands of individuals who are not under the control of any responsible popular Government. The passing of these Bills into Acts means the political extinction of India for many years to come. They would considerably set back the clock of progress. It is amazing to note that the Government of India have failed to realise to what extent these Bills have hurt the feelings of the nation and how very keenly their action is resented by the Public throughout the length and breadth of the country. These measures which are certainly direct attacks on the elementary political rights of the people have been introduced without the slightest justification at a time when the people were eagerly expecting the first liberal instalment of measures towards the realisation of Self-government. The reforms that are boomed with so much flourish of trumpets may after all turn out to be a mere will-o'-the-wisp. But all the same they have been pointed out as inducements for getting the non-official Indian Members of the Imperial Council to agree to different proposals which the Government might in the meanwhile bring forward. Last year they were asked to agree to grants of money to the British Exchequer in aid of the war and now they are told that their conduct with regard to these obnoxious measures would weigh with the English Nation when the Reforms are considered. This is to say the least a silly argument. Knowing as we do the glorious tradition of freedom and liberty which forms the bed-rock of British Democracy we can confidently assert that the British people would surely consider any nation that consents to the passing of these Bills as unworthy of any political freedom and unfit to have any voice in the Government of their country. These Bills are, in the words of that noble patriot Mr. M. K. Gandhi, "unjust, subversive of the principles of liberty and justice and destructive of the elementary rights of individuals on which the safety of the community as a whole and the State itself is based." The concession which the Government has made at the eleventh hour namely that the Bills would operate for three years only is no concession at all. On the other hand it appears to be a bait thrown out to try and inveigle some of the non-official members of the Council to come over to the Government side. This is not the occasion to yield to such temptations. The question now is not so much of securing new rights as of preserving old ones which have been enjoyed so far. This situation forcibly reminds us of a Tamil saying and the story attached to it, both of which we heard

in our younger days. The saying reads as முன்செய்த தவத்தால் முன்ற மயிர் செத்தேன் இன்னமும் தேடப் பாகில் உள்ளதும் போய்கிடும். A bald-headed person was very eager to get rid of his baldness and for that purpose made severe penance towards the God of gods. In course of time the Lord became pleased with his penance and directed one of his menial gods to go to him, ascertain what he wanted and grant the same to him. The minion assumed all importance, approached him and asked him what he wanted. The bald-headed person in his extreme eagerness cried thrice that he wanted hair to grow on his head. The little god in a mischievous mood told him that he had granted all his three requests and disappeared. The result was that only three hairs grew on his head. Sadly disappointed with it, the bald-headed person resolved to perform again severer penance and thereby invoke the God of gods. But the imp of the miniature god, getting apprehensive of his further appeal to the supreme God, appeared before him and repeated the above-quoted saying which means "I gave you three hairs as a result of your former penance. If you ask for more, take note that even what you now have will disappear." The bald-headed person of course went his way quietly, perfectly content to retain at least what he had got. Our present position now resembles that of the bald-headed person in the above story. It appears to be enough if we retain what we already possess. It is something like a case of fresh floods carrying away the existing water supply. No, we are mistaken, for it is not even a case of fresh floods. It is a case of anticipated freshes. This prospective fresh flood should not

and could not be allowed to tamper with the existing springs of freedom. The little that we possess should not be permitted to be taken away because of the prospect of more to come at some uncertain future date. When we are eagerly extending both our hands to loyally and gratefully receive the ripe fruit of political emancipation our beneficent bureaucratic rulers place two black scorpions in our outstretched palms and state earnestly and magnanimously that if we patiently suffer the stings of these scorpions, our patience would be rewarded by their taking it into consideration when they think of granting the long and eagerly sought for ripe fruit of political emancipation in small slices as they deem fit. Is it seriously believed that this kind of argument would pass muster? Those days are long gone by and as a direct result of a century and half of British Rule and liberal Education the people have begun to taste of the sweets of freedom and liberty and have learnt to estimate them at their real worth and hence have commenced to fight for them considering them as their birthrights and consequently worth attainment at any cost. This is the cause of the origin of the Satyagraha vow promulgated by that true son of India, Mr. M. K. Gandhi, which runs as follows:—"Being conscientiously of opinion that the Bills known as the Indian Criminal Law (Amendment) Bill No. 1 of 1919 and the Criminal Law (Emergency Powers) Bill No. II of 1919 are unjust, subversive of the principles of liberty and justice and destructive of the elementary rights of individuals on which the safety of the community, as a whole, and the State itself is based, we solemnly affirm that, in the event of these Bills becoming

law and until they are withdrawn, we shall refuse civilly to obey these laws and such other laws as a committee to be hereafter appointed, may think fit, and we further affirm that in this struggle, we will faithfully follow truth and refrain from violence to life, person or property." This is an extremely serious step to take, but the ball has been set rolling and meetings are held every day all over the country to follow the lead thus given. Without questioning the wisdom or unwisdom of this vow and its practicability we shall take it as it is—as a 'settled fact' to use the words of Lord Morley—and request the Government not to misconstrue it but to attach due weight to it and thus withdraw the Bills in a most statesmanlike spirit. The vow has been and is being signed by several respectable people who have education enough to feel the responsibilities and realise the consequences of their actions and who have the capacity to lead thousands and hundreds of thousands of their fellow subjects along with them. Such being the case, it will not be wise or statesmanlike on the part of the Government of the day to ignore this movement or to brush it aside. It is equally the duty of every right-thinking Indian to help the Government to understand aright the extreme seriousness of the situation, to read fully the signs of the times, to realise the full significance of the writing on the wall and to exhibit in a gracious and magnanimous manner, wise statesmanship and sound common-sense for which the British are always noted. If the Government persists in its course without heeding the warning, the result may be what the authorities themselves in their wisdom did not bargain for. Mean-

while the danger that is threatening is real. The very fundamental rights of justice and freedom are about to be taken away. The axe is laid deep into the roots of the stately tree of justice and liberty and hence no Indian, be he moderate or extremist, conservative or progressivist, orthodox or social reformer, Hindu or Mahomedan, young or old, would be true to his country if he directly or indirectly helps in the passing of these measures into Law. In the words of the great leader Sir Dinshaw Petit "he would be false to his very blood and bones if he did so."

Notes and Comments.

We are sorry to note that the provisions of the Indian Press Act have been applied against the '*Desabhaktan*' a Tamil daily published in Madras under the editorship of Mr. T. V. Kalyanasundara Mudaliar. The deposit of Rs. 1,000 deposited as security on behalf of the Press in which the paper is printed has been forfeited on account of four alleged objectionable articles mentioned in the order. Three of these articles were written several months ago and but for this order would not have been even remembered. This is evidently the form chosen by the Madras Government to celebrate the second anniversary of the Press Deputation to the Viceroy. As the case is to be taken to the High Court we refrain from further comment on the unwisdom of the course pursued by the local Government.

All is well that ends well. The public are glad that Principal Mr. Johnston has tendered an apology in Court for defiling the image of Sarasvati, though we expected the apology to have been made much earlier—prior to the institution of the legal proceedings. Better late than never seems to have been the motto of the Principal. Here are the terms of the apology.

1. That I admit that my conduct in putting the image of Sarasvati into

the dust-bin was an unjustifiable slight upon Hindus.

2. That I am sincerely sorry for my action, although I had no intention at the time of wounding any one's religious feeling.
3. That I apologise to the Hindu Public for having hurt their feelings and hope they will accept this expression of regret.

The Court rightly remarked to Mr. Johnston that "his action did not reflect any credit upon his intelligence." Certainly he acted more as a fanatic than as the responsible head of a College. We trust that the Principal came out of the Court a wiser man.

To those who have Brahmins in the brain we commend the following extract from Sir J. D. Rees' article in the *Sunday Times*.

"It betrays an inadequate grasp of a large question to suggest that Brahmins are priests exercising spiritual influences over other castes; that there are working classes in India analogous to our industrial classes of the same designation; that 94 per cent. of a vast population can possibly receive communal representation in any conceivable system of government; that only the soldier understands the people; that the reformers are a small interested band of by no means disinterested office seekers; and that they have no support at all among the masses of the people. A Brahmin is no more a priest now than Mr. Mason is a house builder, Mr. Baker a breadmaker, or Mr. Taylor a fashioner of clothes. The Brahmins are an aristocracy of intellect no less than of birth, and if they are an oligarchy, they are at any rate, not an oligarchy of wealth. They have played a great part in governing India under all her masters, and for the obvious reason that they are the natural accepted leaders of the people. The Maharaja of Mysore, not a Brahmin prince, when approached by a deputation of non-Brahmins, said: 'It is far from my desire that any community should be penalised on account of its caste, simply because it was the first to educate itself and utilise fully

the opportunities for advancement offered to all my subjects alike.' This is the simple truth.

We read in the *Pioneer* the following news furnished by its Bombay correspondent.

"Our Parsee neighbours are discussing questions concerning their womanhood. They do not like marriages of Parsi girls with non-Parsi men. Such marriages have, according to Sir Jamestjee Jeejibhoy, the nominal head of the community, caused alarm; so they met to express the opinion that as a community they disapproved such marriages and to take steps to consider what practical measures should be adopted to prevent them. And the conclusion they arrived at was to ostracise Parsi girls marrying, say, a Mahomedan, as recently occurred. They also recommended parents and guardians not to give too much liberty to their girls, to endeavour to increase their faith in their own religion from childhood and to promote a feeling of pride for their community by setting them a good example.

What does this point to? We would strongly recommend this to the notice of the Hon. Mr. V. J. Patel who has introduced the Inter-caste Marriage Bill.

The Hon'ble Sir Rajendranath Mukerjee, presiding at the distribution of prizes at the Government Commercial Institute, Calcutta, gave the students by way of advice a few practical hints to guide them against certain pitfalls that they are likely to come across. As they are so very valuable that they should always be kept in mind by those who wish to be successful in business, we give them below in full.

1. Do not hesitate to enter as an apprentice and to work under a man who may not possess such academical degrees as yourself.
2. During your apprenticeship period consider yourself as a student with a genuine desire to learn and to be useful, and strictly submit to the discipline of the office.
3. Do not be sensitive or resent admoni-

tions from your superiors when you make mistakes.

4. Be always punctual and try to look smart and neat.

5. Never divulge business secrets in conversations with your friends.

6. Avoid being too familiar with your juniors in your office and acquire the habit of enforcing discipline.

7. Be earnest and assiduous in your work and pay every attention to minute details.

8. Never contradict your seniors even if you think they are wrong in their instructions.

9. Do not annoy an employer by constantly demanding an increase of pay but wait for a suitable occasion and never ask for an increase of pay on the plea of poverty or the heavy burden of your family, for steady good work scarcely ever fails to attract your employer's attention.

10. Be always truthful, readily admit your mistakes, never try to shirk responsibility or blame others for your own mistakes. Be always respectful and never be impertinent. It is not difficult to express your grievances without being impertinent.

11. Do not absent yourself from your work on frivolous pretexts.

12. Avoid verbosity in your languages. Try to be short and to the point.

13. Be honest in your dealings and let the aim of your life be not to lose the confidence of your employer remembering that devotion to duty and loyalty to employer are always rewarded.

14. And lastly—Never mix business with politics.

Olla Podrida.

Dr. Carpenter said sometime ago that "political relation is no relation with humanity." Is that the reason why sometimes people are not humane or even human?

Mr. D. Mitra said recently in a lecture at Madras that he learnt in England at the Oxford University in 8 weeks what he took two years to learn at Calcutta. Did he learn the same thing over again at

Oxford? Some people want to show off their superiority in having gone to the West and make very sweeping statements which they want all of us to swallow. Exaggeration is in direct proportion to credulity.

Mrs. F. G. Pearce has been organising girl scouts as Mr. F. G. Pearce has been organising boy scouts. Such absolute identity of interest and occupation is very affecting to behold. Everybody wants to organise and drill us. The wonder is that everyone of them succeeds, provided he or she comes from abroad.

Meantime our people are busy advertising for brides. A young (Andhra) is advertising for a Brahmin bride. He is young, fair, rich, and handsome. Does he blush at this enumeration of his good qualities? But all this is his own enumeration.

Calcutta is jubilant over a new inter-caste marriage. Even the winning of the world-war pales into insignificance before this wondrous achievement. Hail! all-conquering Cupid!

In the recent pollution case the Thiya accused was allowed to sit down but the Brahmin accused was ordered to stand. Mr. Manjeri Rama Iyer said that a Thiya being treated better than a Brahmana is a sign of the times. Some people speak very truly and very well sometimes. I wonder what it is a sign of? Is it a sign of most Brahmins or at least some Brahmins having become worse than what the Thiyas were before? Or is it a sign similar to the writing on the wall?

But we have got at least piety left in India as a straggling virtue, is it not? What a piety it is? It has taken the form of doing puja to Mr. Gokhale's portrait at Madanapalle. I suppose that man has made himself God, God has made Himself scarce. Piety is now running in new channels. Indeed nowadays everything is running in new channels.

The Bhagavad Gita.

With an English Exposition
By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA II.

(continued.)

आश्चर्यवत्पश्यति कश्चिदेन-

माश्चर्यवद्भवति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

One regards the soul as marvel. Another speaks of the soul as a marvel. A third hears of him as a marvel. Even after hearing about him no one realises him.

NOTES:

1. This verse is meant to show the difficulty of realising the true nature of the soul. It suggests also that those who know and speak and hear about the Self are rare and remarkable men.

आश्चर्यो वक्ता कुशलोऽस्य लब्धा

आश्चर्यो ज्ञाता कुशलानुशिष्टः ।

2. To-vision Him, to voice Him, and to hear about Him are all wonderful for He is beyond mind and speech.

3. The verse may mean also that He is realised, taught, and heard as a marvel.

4. Sri Ramanujacharya points out that the context shows that the Lord is referring here to the soul (jiva) and not to God. The soul is different from all material objects and is hence a real marvel, because a marvel is what is unlike all other things.

5. Nilakanta takes एनं to relate to the cosmos and says that the verse impresses upon us the inscrutable character of the world of being.

6. The soul can be realised in yoga. It is योगजप्रत्यक्ष. It is called wonderful because the realisations of the transcendental and supernormal consciousness appear so to the ordinary consciousness. The Katha Upanishad says:

Take for instance that fine illustration of Indian manhood running in new channels. It also took to running. A Panjabi Mahomedan entered a third class railway carriage. The latter being really a kennel, he behaved like a——. He could not find accommodation and drew his knife to create a vacancy. 10 or 12 men, women, and children were there. Two men, a woman, and a child jumped out of the carriage, and 2 or 3 men were stabbed by the hero.

Some of the Madras ladies met under the auspices of the Social Reform Association passed a momentous resolution in favour of Patel's Bill. Marriage is fusion; so every fusion is marriage that is what every one thinks nowadays. We have read of "ladies whose eyes rain influence and judge the prize." But in this case the ladies toiled below for the amelioration of humanity while Rao Bahadur O. Kandasami Chetti, Mr. S. Somasundaram Pillai, and Mr. A. Madhaviah sat in the balcony and watched the wordy tournament for the welfare of the world. Mrs. P. N. Raman Pillai presided. The very first words that fell from her lips were that those who attended were enlightened ladies and that the charge that women obstructed Hindu social reform was unfounded. She asserted that Patel's bill was in accordance with Hindu religion. Miss Chattopadhyaya moved a resolution supporting the bill. Resolutions, resolutions, resolutions everywhere and not a drop of common sense. Both the ladies spoke in English. The usual stars in the galaxy of Tamil lady-orators then shone out. Srimati Alamelumangamma, sister V. Balambal and Mrs. Rajammal buttressed up Patel's bill by Tamil speeches. Happy Patel! The Cynosure of all eyes in India!!!

In Ganjam a Vakil challenged certain Brahmins as unfit to be Jurors because the accused was a non-brahmana. He is however a Brahmin Vakil. Is there a provision of law for challenging Vakils and witnesses and judges, I wonder? I shall go and consult somebody.

SCRUTATOR.

illogical utterances were made by the Law member, but sufficient has been given above to illustrate his pitiable ignorance of the laws of interpretation, essential to a lawyer, and of his knowledge of Indian history. The gentleman who edits the "Modern Review" says "It is rather humiliating to find a distinguished Hindu leader like Pandit Madan Mohan Malavya subjected to correction on points of ancient Hindu history, law and custom by one who is neither an Indian nor a Hindu." It will be seen later on that it is not the case of the Hon'ble Pandit which is "rather humiliating" but it is that of Ramananda Chatterjee that is so. Whether the Hon'ble Pandit replied to those rash utterances of the Hon'ble Law member or not we have no means of knowing as nothing is reported in the "Modern Review" even. But admitting that such corrections by foreigners are humiliating we cannot help it for the simple reason that in these days of individualism men who happen to belong to the ruling race do not consider it essential to put restrictions upon themselves when they speak on the history and customs of a subjected race. Moral Law requires that one should not speak on the customs etc., of another if he cannot understand them, but yet the days are such that this law can make no impression upon him if he finds that it can be conveniently violated with impunity and a subject nation must submit to these hardships, and hence there is nothing improper if the Hon'ble Pandit had been, in the words of the Editor of the "Modern Review," corrected by the Hon'ble Law member.

Sir George Lowndes declares, if what is reported in the "Modern Review" is correct, that 'Manu is hardly an authority,' and from this it is clear that he forgets that he himself is hardly any authority, when he says anything concerning Manu, for firstly he is neither a Hindu nor an Indian, and secondly he has not initiated himself into the application of the rules of Interpretation without which a lawyer can have no legitimate claim to call himself as such. How works containing "texts both ways" can cease to become authorities, the Hon'ble Law member has not explained. On the other hand the rules of Interpretation as obtaining in his own country demand, as explained by Sir Peter Benson Maxwell, in his "Interpretation of Statutes," that for practical

purposes all the Acts must be treated as one homogeneous whole and interpreted accordingly. This we remember to have read in the 4th Edition by Theobald of that work mentioned above, but we do not now see this passage in its 5th edition by E. Stroud, but at the same time the purport of this rule is contained in another passage in the said work which we shall show later on. We have already seen that the validity of any *pramana* rests not upon any extraneous thing, but on its intrinsic "ability to impart knowledge" or बोधकरत्व; and as Manu has *bodhakatva* in it it can never cease to be an authority. The duty of a historian or a jurist is not to throw away anything which does not coincide with his views, but his aim must be to try whether anything can be learnt from it, for the circumstances under which it was shaped or to put it in legal terms the history of the enactment of Manu is not now before us nor can it be constructed afresh now unless we adopt the illogical method of starting from the wrong end as is done by the present-day writers of Indian history. Moreover rightly or wrongly Manu has come to be considered as a high authority on Hindu Law both by the Hindus as well as by the highest tribunals in the land, and it is now too late, on the part of the Hon'ble Law member, to question its authority. He is quite welcome to rest his case on purely social or economic or political grounds and try to break the dam that now protects the genuine Aryan community by permitting a hole in the shape of this permissive measure; but once having begun to deliver a lecture on the successive stages of the history and law of this land he cannot consistently declare that the ancient "Manu is hardly an authority" because it contains "texts both ways." That only shows plainly that he is not competent to understand how statutes of a conflicting nature are to be interpreted, and understood correctly.

We shall continue this next time.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union, it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager "The Hindu Message", Singapore.

The New Savitri.

(BY VASISETHA.)

In the town of Vasantapura there lived a Brahmin by name Chandrasekhara Sarma. Vasantapura is situated in the Tanjore District but neither the map nor the gazetteer will show it. Chandrasekhara Sarma was employed in one of the various departments of public service which silently effect exchanges of functional mediocrity and social obscurity for the joy and fulness of life. His son Satyavan was studying in one of our well-known public schools where eyes are blinded, minds are twisted, and hearts are coarsened. He had reached the dizzy heights of collegiate education and was now nearing the Mount Everest of graduation. Hence the matrimonial market rang with his praises from side to side. The marriage brokers were looking at him with hungry eyes and the fathers of marriageable girls were dreaming of him day and night. He was however wavering between greed and principle, because he was afraid of the sharp swords of his friends' tongues. He was a loud-voiced social reformer and was afraid that he would be torn to pieces by his companions if he was found to encourage the marriage brokers or the fathers who had marriageable girls and who wanted to pour their treasures at his feet to show due honour to his greatness. His father on the other hand had no qualms of conscience, and there was no public opinion which was his solace or his guide or his critic. He had resolved to sell his son in the dearest market.

Near their house was the house of Narayana Sastri, a simple good man who had a few paternal acres and a pious God-fearing heart. His daughter Savitri shone in his household like a golden lotus flower and made him full of the truest happiness by reason of her beauty and her sweet innocence. She was educated by him in her mother tongue and in Sanskrit, and her harmonious nature revelled in and mastered the complex intricacies of Indian music which many masculine singers wrestle with unsuccessfully all their lives. She was proficient in household ways and was fitted in every way to be the light and bliss of a Hindu home.

When Savitri was young and Satyavan had not as yet soared into the empyrean of

university study, her father used to say to Chandrasekhara Sarma that God designed the young boy and girl for each other. Chandrasekhara Sarma whom long years of official slavery had robbed of individuality used to feebly agree in this view, though in his heart of hearts he was building a great matrimonial future for his son with possible results of official betterment for himself. Savitri living in such an atmosphere and attached to the playmate of her childhood who was at one time a bright boy and not a half-blind dandy had chosen him as her lord as her namesake of old did in the good old days.

But when Satyavan developed a tail in the shape of the two magic letters B.A., unforeseen changes occurred. A fat landlord worth millions set half a dozen brokers at him to hook him for his girl. The brokers came and besieged him and his father with offers of twenty thousand rupees and thirty thousand rupees. Chandrasekhara Sarma who had never seen sums above two digits was staggered by these proposals and felt bewildered by the necessity of choice between sums each of which took his breath away by its magnitude and magnificence.

Dharmaraja Iyer was one of these brokers. He had a special interview with Chandrasekhara Sarma.

"Why do you hesitate? I shall have your fortune made."

"I shall be glad to do as you suggest because you have always been my friend and not because I care for money, you know that."

"Do I not know it? You have never had any money and you have never cared for it. This sum of Rs. Thirty thousand will enable your son to become a first-rate lawyer and eventually a High Court Judge."

Chandrasekhara Sarma made a pretence of being indifferent to money and eventually agreed. Satyavan was torn between greed and fear, and the broker found it difficult to bend or break the young man's spirit. But he sought to captivate his soul by showing how he could beat all his schoolmates in the race of life if he began with such a start.

"I quite respect your scruples. But the best way for you to render conspicuous national service will be to accept this sum. It is freely offered to you. You

परां चिं खानि व्यनृणस्त्वयंभूः

तस्मात्परान्पश्यति नान्तरात्मन् ।

कश्चिद्भिरः प्रत्यागतामानमैक्ष-

दावृत्तचक्षुरमृतत्वमिच्छन् ॥ ३१ ॥

7. We realise the supreme in deep sleep, yet we do not know it. Many speak learnedly about Him and many hear about Him. Yet very few know and realise Him. Only those whose mind becomes pure and free from sin can realise Him. As Sri Ramanujacharya finely says: महता तपसा क्षीणपाप उपचितपुण्यः कश्चित्पश्यति । It is said also: ज्ञानमुपयते पुंसां क्षयात्पापस्य कर्मणः.

8. Thus the view that this verse describes the oversoul and the view that it describes the cosmos have elements of truth; but the most appropriate wearing in the light of the context is that it describes the soul as it is, beyond and behind the body, the senses, and the mind. The soul is separate from the स्थूल, सूक्ष्म, and कारण bodies.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वणि भूतानि न त्वं शोचिषुमर्हसि ॥ ३० ॥

The soul though dwelling in the bodies of all is invulnerable and immortal. Therefore thou shouldst not grieve for any embodied being.

NOTES:

1. The Lord here returns to His own point of view and concludes the present प्रकरण (theme).

2. Death is not annihilation; it is no loss of ultimate and essential reality; it does not affect the real destiny of the soul. Where, then, is there any occasion for grief?

3. As regards this verse also, some take it as referring to God and others as referring to the soul. As stated by me already the context shows that it refers to the soul though the Lord could certainly have implied also the real and essential, divinity of the soul. The Advaitins hold the soul and the oversoul to be one. The Visishtadvaitins hold them to be separate and yet is one, because the Lord has the cosmos

and the jivas as his universal body. According to them the souls are atomic and similar though the bodies differ from *deva-hood* downwards. The Dwaitins hold also that the souls differ in quality and capacity. Whether the ultimate truth is universal unity or universal equality or universal variety, all are agreed that the soul is *sachchidananda* in its essential nature. (To be continued.)

Random Jottings.

[BY SON OF INDIA.]

If a quantitative analysis of Non-official work at the recent meeting of the Madras Legislative Council will serve any purpose, here is one. With regard to the draft financial statement, as many as 57 resolutions were moved, of which 39 were "by leave withdrawn," 16 were put to the vote and rejected, and the remaining two were carried, their lives having been taken out of them. 12 amendments were brought forward 11 of them being defeated and the remaining one—unfortunately (or fortunately?) trivial—carried. The City Municipal Bill was assailed by no less than 58 amendments, but with the unflinching patronage of the Government irrevocably given, aided off by the European section of the elected members and the indeterminate few from the Non-official Indian Camp the Bill maintained its ground with astonishing coolness, and finally emerged triumphant.

But even this episode has its silver lining. The Hon. the Most Reverend Archbishop Aalen who has never sinned into voting in company with the Non-official Indian members not only seconded Mr. Krishna Rao's resolution asking for an allotment of fifty thousand rupees for the establishment of Free Boarding Homes in select places for the benefit of the scholars of the depressed classes, but made bold to move an amendment in respect of the City Municipal Bill.

What has been gained in Archbishop Aalen has been more than lost in Mr. Ramanujachariar, who seems to have taken a leap backward. This whilom "hero of hundred fights", the stout passive resister who desired

to depose Sastri and Sarma who had grown out-of-date, chose the neutral attitude on at least three occasions. This ex-chairman of an important Mofussal Municipality opposed the amendment of Mr. Krishna Rao requiring the Government to consult the local bodies concerned and consider their objections before a notification is issued bringing the Agriculturist's Pest Act into force; and to crown all he achieved the much coveted distinction of being the single solitary non-official Indian member who voted with the Government against Mr. Rangachari's amendment fixing the maximum of House-Tax. Does this indicate anything?

So Sir Gordon Fraser and Mr. Crusha have resigned their seats on the Corporation as a protest against a certain provision in the new City Municipal Act requiring that contractors to the Corporation should not become commissioners on the Corporation. But the Hon. Non-official Indian members of the Imperial Legislative Council were loath to wound the susceptibilities of the Viceroy on no less a matter than the Rowlett Bills. Just look on this picture and on that.

If I were a poet I would invoke "O for an hour of Gokhale or well-skilled Mehta to rule the fight!"

Dharma—XVII.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

Before proceeding further let us turn our attention to the application of the principles of Interpretation we have learnt till now to one or two questions of practical utility that seem to affect dangerously our social structure. We can have no legitimate ground for grievances when the Hon'ble Mr. V. J. Patel introduced his famous Bill in the Imperial Legislative Council to remove certain what to him seems "serious hardships in individual cases." He is perfectly at liberty to remove things which are hard to him and anybody who obstructs his so doing will only obstruct his legitimate exercise of his individual liberty, an important factor in these democratic days. It will be a nice thing worth enjoying if another member of the Council proposed for leave to introduce a Bill to invalidate the Hon'ble Mr. Patel's Bill on

the ground that his community feels serious hardships and hence even according to Patel's logic "even if one province or one caste is affected, the law should not remain as it is." Then there will be no end to curious, silly, and nonsensical Bills cutting one another's throat. What we are now concerned with is the adaucity with which the history of this holy land and its sacred laws are forced to yield precedents to support this insane marriage Bill. The leading Madras papers—take the "Hindu" and the "New India"—contain no detailed information of the proceedings of the Simla session of the Council held in September last, but fortunately the October number of the "Modern Review" gives a little piece of information as to what took place in connection with this Bill. Sir George Lowndes, the Law member proceeded to observe as follows:—".....So far as marriages between a Hindu man of one caste, and a Hindu woman of a lower caste are concerned, they were allowed by the *sastras* in India during the whole of the best period of the Hindu history. They were not only legal but were recognised as such by every great writer on the subject."

Mr. Malavya—"That is not correct."

Sir George Lowndes—"I believe it is quite correct."

Mr. Malavya—"For 3000 years it has not been so."

Sir G. Lowndes—"My honourable friend is very brave and my Hon'ble friend Mr. Ayyangar was braver still, though I fancy with a very slight knowledge of the subject. He ventured to quote Manu as laying down that such marriages were improper. Now Manu, as my Hon'ble friend ought to know is probably a conglomeration of texts belonging to a great number of different periods. I can point out to my Hon'ble friend Mr. Ayyangar and to the Hon'ble Pandit passages in Manu which directly recognise the legality of such marriages and the succession of property under them. It is not certain to what period the latter texts belong, but they are clearly not of the same period as the others. Manu, it is true, contains one or two texts, to which the Hon'ble Mr. Ayyangar referred, disapproving of such marriages; but Manu is hardly an authority, as the work contains texts both ways etc. Surely the mind of the true Hindu cannot but recoil with horror at the scant courtesy and reverence shown to Manu. Many other

the Bombay Legislative Council has also now passed the bill giving right to women to be elected as members of Bombay Municipal Corporation.

Besides this, written constitutions exist in all European countries, except England and Turkey, the one requiring none, so strong being the traditions of constitutional government granting none, to prevent kings or president or government officials to exercise despotic powers.

The upshot of this whole is that it is now acknowledged that it is the people at large in whom the sovereign power resides and who are the ultimate arbiters of their fate. Now we find that bureaucracy derives its authority from above, democracy from below i. e., the people themselves. Even in religion where the authority might be supposed to come from above, the Reformation has denounced it and we find among the Protestants as far as my knowledge goes that the authority resides in the congregation and not in the clergy. In the latter it is only a delegated authority. If it be so, if man can look well after his soul can he not look after his poor body? I think the bureaucratic principle here falls to the ground.

Now as to the second point—whether the government is to be carried on by the people directly or through their representatives. This is the basis of the distinction between what is called Absolute or direct Democracy and Representative or indirect Democracy. This is the distinction between the ancient greek City States, for example, and the modern democracies. Nevertheless, it is often advanced as an objection against modern democracy itself.

I say they confound the two ideas. To have a correct understanding of Absolute democracy, we must think of a small community, living within the four walls of a single town enjoying independent sovereignty as Athens was in the fifth century B. C. Or as the modern original Swiss Cantons are where all public business is discussed in a full assembly of the people. It was possible in ancient City States, and it is possible now in Switzerland because of the difficulty of communication between one part of the country and another and owing to the fact that geographical conditions isolated the Cantons which have remained independent.

Nowadays our idea of State has expanded

from a City State to a big country under one government. Moreover, modern conditions do not permit of such City States. Therefore, the only form of democracy that is possible nowadays is what is called Representative Government.

Some sapient bureaucrats think that this is to give up the whole position. I say, not in the least. Whatever be the constitution, the representative body is responsible to the sovereign body whose creature it is. Whatever powers the latter may delegate to the former as long as the former is responsible to the latter, the principle of democracy still holds good. It is no secret nowadays that the control of the purse implies the control of policy and the lower or the representative chamber alone grants or withholds supply. The saying 'No taxation without representation' is familiar to all of us. Thus the principle of democracy is not violated.

Moreover, some pious bureaucrats raise the objection that in representative government the will of the people is liable to be thwarted by their very agents. May it not be replied that it is rather an advantage that the first impulse of the public will, sometimes passionate and short sighted, should be tempered and enlightened by passing through a series of media on its way to action and the hold which the constituencies have upon their elections and in other ways is a sufficient guard against any defeat of a steady, earnest and public conviction.

Again it is objected that in a Representative Government majority is to decide and majority may often be in the wrong. Had not Socrates to drink the bitter cup of poison in accordance with the sentence of the majority? Yes, it was so with Socrates, and one must open and read Plato's dialogue with Crito to know that Socrates himself clung to the Athenian constitution and preferred dying in Athens rather than seeking the protection of some other government. Moreover is it not sufficient to point out that large minorities by opposition and criticism can get the point cleared and thus

The Title Page and Contents of the 2nd Vol. of the Hindu Message are now ready and copies will be sent free to such of the subscribers as require them along with the next issue.

hold in check the extremists on the other side? Moreover, if, as it is said, good government is no substitute for self-government be true, it implies the right to go wrong.

Even John Stuart Mill, who considers Representative Government to be the ideally perfect form of government and whose extension he thinks is inevitable, doubts, the sufficient mental qualities of the governing class under the system as compared with the aristocracy who have made it their business of life. But sufficient mentality can be secured by attaching the conditions of some educational qualifications in the persons appointed to public offices. Moreover, under a Representative Government there would be fair competition and only the best intellects would be able to come to the fore. Does anybody doubt the sagacity of the present British Cabinet because it is largely drawn from the people and not the aristocracy?

Another author who is now the democrat of democrats wrote more than a dozen years ago when she had not entered the arena of politics that democracy runs counter to all the compelling laws of nature, for said she, men are not born equal but very unequal and never can a stable society be built if we start by disregarding nature and treat all as having rights to equal power, the ignorant and the wise, the intellectual and the stupid, the criminal and the saintly. I admit that men are not born equal but very unequal and it is for this reason that the wise, the intellectual and the saintly will, play the prominent part, by having the government of the people entrusted to them. Birth does not give man his rights. That is an exploded theory now. Whatever they are, they are made by the society and thus they can have no right as against society or its members. What are required are not equal rights for all, but equal chances and opportunities of developing and perfecting their personalities for all.

The bureaucrat might say that though a

democracy is good during peace time, a centralised government is the only government for war purposes. To some extent this is true. But can democratic governments not rise to the occasion and succeed in gaining a unity and secrecy of purpose for outwitting the enemy without impairing their essential nature? It is democracy that has been the saviour of the world.

Modern Review.

(To be continued.)

The Week.

While the precise dates cannot yet be announced, owing to the uncertainties of steamer sailings, Lord and Lady Willingdon and their staff, who are coming to Madras by sea via Colombo by the B. I. steamer *Mandala*, will probably arrive at Madras between 9th and 12th of April.

According to present arrangements, Their Excellencies Lord and Lady Pentland and their party will leave Madras by sea via Colombo for England on the 29th March or later by the B. I. steamer *Chindwara*.

The Government of Madras have sanctioned the distribution of a further subsidy of Rs. 2,99,938 among certain District Boards and Municipal Councils towards the construction of elementary school buildings.

It is understood the Government of Mysore have under consideration the introduction of Mysore Currency notes within the state. The Government of Mysore is also said to be considering the levying of an income tax within the state and legislation will probably be introduced in the Legislative Council during the next month.

It is with sincere feelings of grief that we have to record the premature and melancholy death of Mr. L. A. Gopinatha Rao M.A., Superintendent of Archaeology in Travancore. He was a native of Srirangam and had a distinguished College career. He was a good Sanskrit scholar, had mastered photography,

HINDU MESSAGE

VOLS. I & II.

OCTR. 1917—APRIL 1918 & APRIL—OCTR. 1918

Sent to Club Price Each Rs. 2 only.

are not compelling any one to pay it. Why should you then hesitate?"

"Yes. I half agree. But my friends will ridicule and abuse me."

"Friends indeed! Their ridicule and abuse would be due to mere envy. If you succeed in life they will be at your feet."

Satyavan's few struggling elements of loyalty to virtue succumbed to this stratagem.

The marriage day was fixed and the forthcoming wedding was the talk of the whole country. The soul of Satyavan's soul—his integrity of loyalty to high principles—was thus borne away by the broker. Savitri heard of this misfortune and felt bitterly the social wickedness which made such things possible. Satyavan's better nature had whispered to him now and then that he did ill in deserting Savitri. But the stern voice of the broker had lured his soul away and the higher nature within him slowly died of contemptuous neglect. Savitri had no mortal help, because in a society which is full of greed and low ideals and which auctions human beings in matrimonial markets while the Law looks on and applauds, no one cared for broken pledges or for broken hearts. She bowed before the image of Sri Rama in the household shrine and spent one whole night in meditation after the world had gone to sleep. A light broke upon her and made her heart bright with its presence. She resolved to ask her father to have the *Ramayana* read and expounded in her house.

Her request was granted and the reading of the *Ramayana* began. A great pundit and musician showered the blessed words in a golden rain of melody and brought the blessedness of grace into the arid parched up worldly hearts. Then came the day of Sita's marriage. Narayana Iyer invited Chandrasekhara Sarma, Satyavan, and Dharmaraja Iyer also for it. He had invited them also for dinner. It was in his house that day that Satyavan saw the sweet and simple and heavenly purity and innocence of Savitri. Her face, fair like the lotus flower, shone with the inner light of steady loyalty to high ideals. Her modesty was as deep as her learning and both were as deep as her piety and devotion. Satyavan felt a strange exaltation of nature in her presence and realised the petty meanness of the life of low

ideals in which he and others of his time lived and moved. He felt as if he came out into a moral heaven from a moral hell. That night the Sita Kalyanam was expounded. That was the pleading of Savitri with the Angel of Death in human forms who had sought to deprive her of her life's sweetness. The hardened heart of Dharmaraja Iyer, the worldly heart of Chandrasekhara Sarma, and the wavering heart of Satyavan were moved profoundly by the holy narrative. Savitri's pleading was especially to Dharmaraja Iyer through the words of the immortal poet. It was he that had stolen and taken away the soul of Satyavan's soul. The sweet music of the verses and the sweeter music of the lives of the holy ones quelled and subdued the discords of his nature. His mind, purified by the hearing of the story, came from the Sita of the poem to the Savitri of real life. He found Satyavan sitting in a corner in tears. He said to him:

"I somehow feel to-night that I have done wrong in parting Savitri from you."

"Sir, I have done ill. Restore me to my better nature."

Chandrasekhara Sarma also felt that not all the wealth of the world can remove the poverty of the soul. That night all of them resolved to lead better lives and realised that to live in love of man and fear of God is far better than the wealth and power in the world. Dharmaraja Iyer gave up his life as a marriage broker and released Satyavan's better nature from the thralldom of licensed ill-doing. Chandrasekhara Sarma gladly accepted Savitri's hand for Satyavan. Savitri and Satyavan were married and lived happily like Sita and Rama.

The Dreams of the Soul.

(BY A DREAMER.)

III

Do I love Thee because Thou showest riches on the world—the treasure of wealth and the treasure of power to enable us to shine forth in the panoply of earthly affluence and might?

Do I love Thee because I fear Thy wrath that may smite me to the dust with the darts of Thy displeasure?

Do I love Thee because I wish from Thee the gift of fame which will render my name

a light and a glory for all time?

Do I love Thee because I ask from Thee the gift of knowledge which will dower me with the treasury of thought and enable me to reign supreme in the realm of ideas?

No. I love Thee for Thyself so that I may live for ever in the light of Thy sweetness and hear for ever the melodies of Thy heavenly flute and sing for ever the perfections of Thy love.

IV

I ask Thee not to dower me with immortal raptures amidst the glows and glories of the highest heaven.

I ask Thee not for the pomp and pride of earthly rule amidst the adorations of courtiers and servants.

I ask Thee not for the extended mental vision which will look before and after and see deep into things and before which the entire map of Time will be unrolled.

I ask Thee not for beauty of person or dignity and grace of look or brilliance of ornamentation or splendour of attire.

I ask Thee not to reveal to me the secrets of life and death.

I ask Thee not to reveal to me why Thou speakest only in the silence of meditation and shinest only in the darkness of the heart's small chamber.

I ask only for the dower of love so that my love for Thee may realise the depth of Thy love for me.

Gleanings.

Democracy versus bureaucracy.

(By SHYAM BEHARI LAL.)

(continued)

Now according to the different answers to the question, who shall control the government, the different forms of government, e. g. monarchy, aristocracy, plutocracy, theocracy, democracy and in fact many other creoles depend. Therefore it would not be amiss to find out with whom the ultimate sovereign authority rests from which the government derives its sanction.

Plato in his "Republic" gives expression to the ideals of democracy which differs much from its modern form. He and his great disciple Aristotle did not abstract man from the society, the latter went to the length even of opening his *Ethics* by offering the

economic structure of Society. Their ideal was to establish a large measure of justice between man and man and in their systems there seems to be no place for any form of government but in which the rights and privileges of the various members of the state are equal.

Now passing on to the modern times we find in the seventeenth century Thomas Hobbes rejecting Aristotle's notion of sociality as an essentially human characteristic and maintaining what is called the "Natural State of man." To come out of this chaos he invented the doctrine of Social contract by which the whole community surrender their right of individual sovereignty into the hands of one man who thenceforth becomes the absolute ruler of the State and whose authority nobody can deny in future. "But the logic of Hobbes' absolutism" says Mr. Benn, "shrivelled up under the Sun of English liberty."

Although after Hobbes, Locke and Rousseau maintained his views as to the origin of the political society which is false as is shown by recent writers who hold that in the primitive stages of human development governments like languages are not made but evolve, yet they hold in contradistinction to Hobbes' view that the will of the people should be the law. According to Locke, the chief and main end for which men unite into commonwealths is the mutual preservation of their lives, liberties and estates (*Treatise of Government*) and if a government neglects to secure this end, or invades the rights of its subjects it may be lawfully set aside whenever an opportunity occurs. Hence the people themselves are to be regarded as the sovereign authority.

It was according to this great democratic principle that the members of the French National Assembly formulated the rights of man and since then this principle has been adopted in all the States of Europe, Turkey excepted. As to Russia nothing can be said at present when it is being ruined by an internecine war and Bolshevik Terrorism prevails everywhere in the country.

Not only this, the democratic principle has created a tendency to extend the franchise to all adult males so that they may be able to force the government to do according to their own wishes. In England, even women have been enfranchised and authorised to sit in the House of Commons. Moreover,

drawing and other allied arts and was an enthusiastic worker in the field of Indian archaeology, in which he had made several original researches. His work the "Hindu Iconography" is a mine of information and shows clearly how deeply attached he was to his work. His death is a distinct loss to the country.

The National High School at Trichinopoly will be raised into a Second Grade College in June next. The Senate of the University of Madras sanctioned its affiliation on Friday last and the Intermediate classes will be opened in June and the College will be fully equipped for Group III of the Intermediate course. Mr. K. Ramanujachariar, B.A., who recently retired from the Pachaiyappa's College, has been appointed Principal of the new College, while Mr. V. Saranatha Aiyangar, M.A. and Mr. S. V. Viswanatham M.A., have been appointed as Lecturers in English and in History respectively.

Wit and Wisdom.

First Boy—Did you really win three prizes at school?

Second Boy—Yes, and one was for excellence of memory.

First Boy—How did you win the others?

Second Boy—The others? I forget what they were for.

Mamma, Am I to have a new doll?

Your old doll is quite good, my child.

But I too am quite good, and yet you have a new baby.

You want to make us believe that you were born at four o'clock in the morning. Bosh! You never got up before nine.

Tompkinson (to his publisher)—Why does your new catalogue enter my novel under medical works?

Because it has been considered an excellent remedy for insomnia.

Doctor—You must be very careful. With her throat trouble your wife will not be able to speak above a whisper for two or three weeks.

Husband—Oh, doctor, is there any possibility of her disease becoming chronic.

Wife—(vehemently) Yes, it was I who brought all the money into this household. What did you have before I married you?

Husband—(calmly) Peace.

Secretary—Under what head shall I put down the cost of the operation performed on the Baroness?

Baron—General repairs.

Little boy—Are not all the words used to be found in the dictionary, Papa?

Father—No, my child, new words are coined every day.

And what is the last word, papa?

I don't know, dear. Ask your mother, she always has the last word.

The Astronomer—An automobile would take five hundred years to reach that star.

Merchant—And how much petrol?

Secretary—Sir, how shall I end the letter? With "very respectfully" or "respectfully"?

Business Man—With "respectfully" of course. You know how I despise the fellow?

First small boy—Do fishes grow quickly?

Second small boy—Yes, indeed—Papa caught one two years ago and it grows six inches every time he speaks of it.

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Veni Vilas Press, Srirangam.

THE "HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B. A.

VOL. 3.]

THURSDAY MARCH 20, 1919.

[No. 22.]

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs. 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

A Vision Of India.

ASYATTHA IV.

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

Kaveri's waters through the live-long year
Now turbid and now pure, now high, now low
By thy tall holy form most gladly flow,
And while they hasten seawards swift they

hear
The music of thy rustling leaves that sphere
Above thy stem beneath the full moon's

glow.
Their answering song doth sweetly vocal
grow
And charms the soul with music faint yet

clear,
And at thy base there dreams a modest

shrine
Where full and fascinating silence reigns
And speaks to soul with words unuttered

wise,
The dreams and thoughts and prayers of ages

twine
Around thy foot and makes surrounding

blains
Bright blessed bits of perfect paradise.

The Hindu Message

THURSDAY EVENING 20 MAR., 1919.

The Emergency Powers Bill.

Since we wrote last week on the Coercion Bills, much water has flowed under the bridge. For the first time in its history the Imperial Legislative Council sat continuously both day and night with just enough interval for satisfying the cravings of the animal body. These nocturnal sittings forebode no calm deliberation worthy of the momentous nature of the subject under consideration. They betokened unnecessary obstinacy lending room for the impression that the Government did not much care to correctly gauge the views and arguments of the non-official members who represent the three hundred millions of His Majesty's Indian subjects. They showed clearly that the Government was quite prepared to use to the fullest extent the official majority at their command whatever the non-official Indian members might say. Amendment after amendment was thrown out and the non-official members got even disgusted. No good can result from this flouting of the reasoned opinion of the people. It was clearly pointed out in the Council Chamber that the Bill "is opposed to all canons of civilised administration" and that the second part of it especially "is the most objectionable and most anti-British part of the Bill." But it fell on deaf ears. Where was the necessity for this indecent haste and undesirable obstinacy? Local Governments, High Court Judges and Public Bodies

were not consulted; reasoned criticism was not welcomed; calm deliberation and mature thought were not bestowed on the Bill and its several unwholesome features. In the current issue of the Modern Review the Bill is compared with the most hated Spanish Inquisition which as is well known has been condemned as a terrible engine of oppression by all the historians. We may quote here the points of similarity as expounded by the Modern Review. They are (1) sudden arrest without warrant on mere suspicion, and detention without trial; (2) conduct of the proceedings strictly in camera; (3) the person under trial ignorant of the name etc. of his accusers or of the witnesses against him; (4) the accused not confronted with his accusers or the witnesses against him; (5) the accused not enjoying the right of defending himself with the help of lawyers; (6) The accused having only the right to a written account of the offences attributed to him; (7) No witnesses allowed in defence; (8) Judicial procedure quite different from that to which we are accustomed and (9) Trial or investigation of indefinite duration. The Modern Review goes a step further and shows that these Bills are far more drastic and far more dangerous than the diabolical Inquisition. For, the Inquisition like the Defence of India Act prohibited only the possession of *published* documents, whereas the Bill No. I penalises the possession of *unpublished* documents also! Again the Hon'ble Pandit Malavia has shown clearly in his note of dissent that by upholding as final and sufficient, the decision of the majority of the tribunal and by refusing the right of appeal from that

decision, the present Bill is excelling in severity, even the Irish Crimes Act which has been universally denounced. Thus it is clear that these Bills are far more terrible engines of repression than any known to history. These considerations have not weighed with the official majority. They have not noted the argument of such a high authority as Sir Narayan Chandavarkar that this remedy will rather inflame the disease than subdue it. His contention is that if the official majority will pass this Bill in the teeth of non-official opposition then the anarchists would say that the Government carry everything by force and any Government which does not respond to public opinion has no right to be called a constitutional government. It is simple autocracy. The guilty must no doubt be punished but as the Hon. Mr. Shastri said even heinous criminals like Roger Casement have their rights and so the guilty must be punished according to the approved ways and means. It is this equitable way of dealing justice that is the pride of a civilised Government. Suspend it and its claim to civilisation is suspended. Abolish it and civilisation becomes *non est*, with the result that full-fledged despotism is stalking abroad in the land. The Government of India, constitutional by nature and intent on establishing Responsible Government in India, can never reconcile itself to this despotic measure if it calmly reflects on the true nature of these Bills. They are now almost passed into law and people have begun to adopt counsels of despair. We make a last frantic appeal to the Government of India to resist even at this last stage from proceeding further with the Bills. Such a gracious act

would simply make the country dance with joy and will endear the Government to the people as nothing else has done. It will be an immense source of strength to the Government and will tie the people to it with bonds of deep devotion. India is eagerly expectant. India is confident of British ideals of justice and freedom. Her best friends both in India and England are ardently working for the progressive realisation of responsible government in the country. India is hopeful in the fair-mindedness and sturdy love of liberty of the British race. India is cheerful, expecting to receive the first instalment of self-government magnanimously granted to her in recognition of her status in the comity of nations. Let not India be balked of her desires. Let her not groan under repression when the whole world rejoices in the victory of right over might. Let not India which has nobly sacrificed her men and money in upholding righteousness and has manfully helped to root out autocracy and despotism in Europe, be subjected to indignity and ridicule at home. On the other hand let India feel proud of her rulers and let her be allowed to hold her head high in the league of nations.

Imperial Economics and India's Future.

By BABU BIPIN CHANDRA PAL.

Ten years ago the *Times* delivered a new presentation of the British Empire, which represents the real spirit of British Imperialism even to-day. The war has altered many things; but we are afraid, it has not worked any change in this inner spirit of British Imperialism. Indeed, as Sir Rabindra Nath predicted in course

of an interview to a representative of the *San Francisco California Examiner*, during his last tour in the States, the war has offered a new menace to India's political and economic future which was not so pronounced before. Sir Rabindra Nath said:—

"In my own country in India, it is impossible to predict what effect the war will have. England will undoubtedly be sorely crushed in her material resources, no matter which way the war will end; and nations pressed for means often become more oppressive and exacting on their dependencies."

This premonition of Sir Rabindra Nath seems to be coming true in the new economic policy of the British Empire. In the last century England applied, what Horace Hayman Wilson described as "the arm of political injustice," to kill India's industrial life, with which she found it impossible to compete upon fair terms. She did this, first by the imposition of heavy duties on Indian imports to England; and then by forcing her subsequent free-trade shibboleth upon us. She refused to have free trade when free trade might have saved our ancient arts and crafts and secured for our manufactures an open and profitable market in Europe. And she forced it upon us, when in the face of the new and fatal competition with her new industries, protection was our only means of industrial and economic salvation. But, now, when we are reduced to a mere agricultural country, on which the industries of all the modern nations so largely depend for their raw materials, England has thrown away her old free-trade policy which alone could place the markets of the world at our disposal for the sale

of our raw products. This new development of Imperial economics fully bears out the *Times*' view of the Empire, and may be very profitably recalled to mind just now.

The *Times*' ideal of the Empire was that of a dual Empire, composed, on the one part, of the self-governing Dominions of the Empire, including Great Britain herself; and, on the other part, of the Crown Colonies and Protectorates and the great Dependency of India,—these latter being included in what might be called the Dependent Empire. In plain English, this *Times*' idea of the Empire, is of a White Confederacy within the Empire severally and jointly engaged in the political and economic exploitation of the non-white races and peoples of the Empire. Ten years ago, in its Empire Day Supplement, the *Times* tried to bring out the following essential features of its Empire-idea, which, by the way, was really not the *Times*' own idea, but was that of Lord Milner, who has been so powerfully influencing imperial policy during the last four years of the war. These features are:—

(a) That the British Empire is not one Empire but really two Empires.

(b) These two Empires are (1) the Self-Governing Empire consisting of Great Britain and the Dominions; and (2) the Dependent Empire including India.

(c) That those two Empires supplement each other, and thus form one composite Whole.

(d) That the function of the Self-Governing Empire is to rule the Dependent Empire for the benefit of both parties.

(e) That there must be equal

partnership among the Self-Governing units of the Empire for the government of the Dependent Empire.—This "partnership in the Empire has something to offer to the junior States, something well worth acquiring. They already enjoy the white-man's birth-right of free self-government; Imperial union offers them the great opportunity of sharing the responsibility of the white-man's burden."

(f) But this "substitution of the partner-States as a whole for the United Kingdom as the power directly controlling the affairs of the Dependent Empire, must wait for further constitutional developments."

(g) In the meantime "the way towards it may be prepared" and the establishment of "preferential trade relations between the Dominions and the Crown Colonies and India can do much both to awaken the consciousness of mutual interests, and to increase on the part of the Dominions, their knowledge of the nature of the inheritance which they are to administer in the future."

This ideal is being slowly materialised in the new economic policy adumbrated in the Election Proclamation of the present Premier. He has already accepted Imperial Preference to which the *Times* referred as the first step towards substituting the Self-Governing Empire as a whole for the United Kingdom, as the power directly controlling the Dependent Empire.

The co-partnership in political administration of the Dependent Empire has not been openly formulated, and may, indeed, not be possible of realisa-

tion at all. Because, there is already a very powerful political consciousness in the Dependencies and Protectorates and Crown Colonies which has commenced to agitate for full political freedom. This demand might have been more or less ignored, if the Empire did not stand in need of organising the whole man-power of the Dependent Empire for its own self-preservation. The recent war has brought home to even this blatant White Imperialism the supreme necessity of organising the military and naval resources of the Dependent Empire for the protection of the Empire as a whole. And, it could no longer be safely ignored that it is impossible to organise the man-power of any country in modern civilisation without first removing the patent political disabilities of its people. No statesman would recommend recruitment upon a large scale from among a politically discontented population. India's political discontent had, therefore, to be removed before seriously trying to tap the immense man-power of the country for the defence of the Empire. This is the true meaning and inwardness of the Parliamentary Pronouncement of August 20, 1917; and the Reform Proposals formulated in pursuance of it, by the Indian Viceroy and the Secretary of State for India.

But, even in these proposals, the authors have taken very great care to keep the door absolutely open for the final realisation of the *Times*' ideal. In the first place, we are asked here seriously, (Para 328)—

"Do the changes which we propose point to the gradual, possibly the rapid, extrusion of the Englishman with all the consequences."

quences that may follow? Is it conceivable that India's only surviving connexion with the Empire will be found in the presence of British troops for the purpose of defending her borders?"

And the illustrious authors of this Reform Scheme reply, "We may say at once that the last contingency cannot be contemplated." And they add: "We cannot imagine that Indian self-respect or British common sense would assent for a moment to such a proposition." And, what does it, then, mean?—These constitutional reforms, we mean. It means in plain English this—that so far as British Imperial idea and policy, as these are conceived by Lord Chelmsford and Mr. Montagu go, British troops will always continue to defend our borders, and British civilians will continue to control our administration. In any case, to adapt Lord Morley's historic dictum, as far as our imagination goes, India shall and must continue to be defended and governed by Englishmen. This idea has been forcibly reiterated by the Viceroy's assurance to the Civil Service, that whatever may be the nature or measure of the proposed constitutional changes in India, their position, prestige and prospects will remain as now.

It seems to me that this new policy has been forced upon the Government in London by the stern demands which the war has created upon the finances of the Empire. Ever since the times of the East India Company, exploitation and administration have gone hand in hand in the Government of this country. Lord Curzon only stated this historical fact when he declared to the coal miners of Jheria in 1904, or 1905, that administration and

exploitation are parts of one and the same duty in the Government of India.

The process of exploitation must be continued and accelerated if the Empire is to be saved from bankruptcy. The war has imposed fresh and very heavy burdens upon the Imperial Exchequer. The interest and sinking fund on the new war debts, with the increased pensions for the army and the navy due to the war, come up to near eight hundred million pounds, we are told, a year. And the question is whence is this huge sum to come from? The total revenues of the United Kingdom before the war was a little less than 200 million pounds. It was increased during the war through the Excess-Profits Tax. These excess profits were due to war conditions, and particularly to the demands of the Munition Board and the Army Clothing Department. With the close of the war these profits will automatically go down and there is no prospect of keeping up the income from this source to any appreciable figure. Means must, therefore, be found to find this additional money from other sources. But Mr. Amery speaking the other day in the House of Commons on behalf of the Government, and in the name really of Mr. Bonar Law, distinctly said that there was no chance of increasing the receipts from the normal revenues of the country. What, then, will the Government do to save themselves from bankruptcy?

The new economic policy indicates the fiscal policy which will be adopted to meet this serious fiscal situation. This policy had been adumbrated, about three years ago in a series of articles that appeared in the *Times* on "The Elements of Reconstruction." These

articles were subsequently published in book form with an Introduction by Lord Milner. These may therefore be reasonably accepted as a more or less authoritative exposition of the new economic policy of British Imperialism.

This is how the authors of these articles present their new economic gospel:

"While on the one hand the bulk of reasonable men in the Empire have come over to the primary Socialist assertion that food production, transport, all the big industrialism are matters not for profit-seeking of private ownership, but for public administration, it has also come to the completest realisation that it is impossible to wrench these services suddenly from the hands that control them today. We cannot cut to-morrow off from yesterday; the world will be of the same men. Without any preachment or propaganda we all find ourselves today drifted into a virtual agreement upon the reasonable course of economic development. It is a development towards nationalisation; so far we go with the Socialist, but it is a development not by the Socialist's panacea of "expropriation" at all, but by amalgamations, by developing the crude beginnings of the "controlled establishment," by the *quid pro quo* of profit sharing and control in the national interest in exchange for the national credit and helpful tariff."

And Lord Milner in his "Introduction" says

"...Let me specially commend to them, and to others, what our authors have to say about the true

place and also the limitations of a Tariff, or indeed of any form of Protection in a national economic policy. Their wise and discriminating words on this subject should show us a way out of what has now become a barren and boring controversy between Protectionists and Free-Traders, obviate any further misunderstanding, and allow us all to get to practical business."

What this getting to "practical business" would mean to the fate and future of India, I will discuss in a separate article.

Notes and Comments.

Sir Valentine Chirol, writing in the *January* number of the *Fortnightly Review*, suggests that Constantinople, with all its suburbs up to the lines of Tchatakdja, should be placed under the government and control of America. We suppose that this is meant as a reward for her co-operation with the Allies in the Great War. He calls his suggestion a "great and almost Providential call." Sir Valentine has now won the Tilak case, and so he need no longer have any qualms of conscience about his call being identical with that of Providence. It is no longer "almost" Providential, but the same as the Providential. When he wrote his volume on "*Indian Unrest*," he played the part of Providence to India. More recently, Mr. Lionel Curtis has played a similar role. British travellers and several other "lords of human kind" have, in more or less degree, astutely and successfully played the role of keeping the conscience of Providence, and with a keen and unflinching eye too, to the main chance. There is nothing, therefore, inconceivably absurd in the supposition that Sir Valentine Chirol will yet live to accomplish the leap from being a messenger of the Almighty and making an "almost Providential call" on the American nation, to the very seat of the

Almighty and thence issuing the awful mandate itself with all due solemnity and irresistible might! We say, Amen! Who will not?

Sir Valentine Chirol, in the same article, authoritatively dictates to the world another maxim of supreme wisdom and universal application:—"Subject races exposed to constant oppression are peculiarly liable to the vices that are bred of servitude, and those amongst them who are admitted to the service of the state are prone to demonstrate a loyalty always open to suspicion by the most abject servility, even at the expense of their own kith and kin." We would like to know whether Sir Valentine would apply this to those "distinguished Indian Mohammedans" whom he condemns for "declaring that Constantinople is the 'city of Islam' and that the whole of Islam would resent its passing out of Turkish hands." Indian Mohammedans, whether "distinguished" or not, only avow the *spiritual* authority of the Sultan of Turkey as their Caliph. Even such of them as belonged to what Sir Valentine calls "the new school of Indian Mohammedans who were gravitating towards the more advanced forms of Indian Nationalism,"—even they have never done or said anything to justify any "suspicion" of their loyalty to the British connexion and suzerainty over India. It is very improper in Sir Valentine to subject their motives in raising subscriptions for the Turkish sick and wounded in the Balkan wars and ascribe their efforts to "a distinctly political and often anti-British flavour." It is suspicious of such puerile character that bring on troubles of all sorts even to high-minded Indian lovers of Great Britain.

Sir Valentine Chirol thinks that if the seat of the Sultan's government were removed from Constantinople, there would not be any room for the apprehensions arising from a Pan-Islamic propaganda of the kind which was proclaimed by the Sultan of Turkey when he had the stupendous folly to cast his lot with Germany and Austria in the Great War. We can-

not follow Sir Valentine in this wonderful effort of his non-pareil dialectical genius. What pan-Islamic appeal the Sultan made from Constantinople, he could make also from Smyrna or Aleppo, and with equally useful results! Moreover, so long as Sir Valentine can honestly avow and declare of the Indian Mohammedans that "their own loyalty is above suspicion, why should he complain if any of them believed that it was in the interest of the world of Islam that their Caliph should continue to hold, and rule at, Constantinople?"

No doubt, the Sultan and his advisers committed an act of stupendous folly in joining the Central Powers in the Great War. But the world is hereafter entering on a new era in which the new League of Nations will settle the fate of the nations and other people inhabiting it on principles of "impartial justice." Germany will henceforth be disabled from repeating her unholy aggressions on humanity, or of hoodwinking the credulous Sultan of Turkey into believing in his promises of protection against his enemies, the Balkan powers and Russia. Turkey in Europe, already shorn of the greater part of its territories and dependencies, remains but an interesting historical relic of the once mighty Ottoman domination in Europe. The career of the German people and their unmentionable atrocities have shown that there is nothing intrinsically sublime or worthy in what Sir Valentine speaks of with much pride as "Western knowledge and Western civilisation." There is nothing special in the soil of Europe to justify the claim that Asiatics must be excluded from the sovereignty or occupation of any portion of it.

The Hindu doctrine of *Adhikara* or qualification is one from which the modern mind strongly dissents. The Christian doctrine too as ordinarily expounded, proclaims that all are at all times fit to receive the truth and the whole truth concerning God and salvation. But, to one who reads the teaching of Jesus to his disciples without any pre-conceived bias, the impression conveyed is somewhat different. Jesus

The Dreams of the Soul.

(BY A DREAMER.)

V

The long reign of the night is over and the golden array of the forces of light is coming with its conquering tread.

The shining spears of light are hurled all over the sky and the development of darkness is rent in a million places.

Over the pathless plains of the sky the surefooted rays of the sun speed on their resistless campaign of conquest overthrowing the settled glooms of night.

The tuneful songsters of the earth break into a melodious chorus of joyful praise, and glorify the victor's prowess.

The earth wakes up in her maiden beauty like a bride and the morning dews shine like tears of joy at her beholding the golden face of her beloved lord the sun.

Light, light, light everywhere. Ah light up my heart also and there shine in the sky of the soul.

VI

O woman, light divine plays around you and kindles radiance in your face and the fire of love in our hearts.

The bliss of life is spread like a path of flowers for your flower-soft feet to walk upon.

The buds of our thoughts have blossomed and send their fragrance of yearning love as tribute to thy queenliness.

The fruits of our service rejoice at your touch and desire the grace of your acceptance.

The ravishing melodies of our love speed from the harps of our hearts and quiver in rapture at the doors of thy golden ears and seek gracious admission into the palace of your heart.

The splendours of our passion have lit up the face of the earth and shine forth in the sunlit skies, the sky-kissing peaks, the flashing waterfalls, the majestic rivers, the odorous glooms of forests, the flower-gemmed trees, and the fair creations of Art. They seek the honour of thy approving looks.

Come into your Kingdom, O queen, and rule there with the might of purity and beauty and softness and sweetness as the full moon rules in argent splendour in the summer sky.

said on one occasion:—"I have yet many things to say unto you, but ye cannot bear them now." This shows that spiritual instruction must be adapted to the capacity of the learner, and must be different for different stages of mental and spiritual growth in the same person. If this is granted, we can easily understand that it must be also different for different men in different stages of evolution in order that there may be a true appreciation and understanding of it and a gradual and progressive growth in spiritual evolution.

Even among our *novi homines*, there are some who, after the manner of the Christian *padre*, proclaim that the knowledge of God is something which is easily attainable, that every one *knows* that there is an *Isvara*, and that it is only the wicked or ignorant Vedantin that proclaims that the knowledge of God is attained only as the last step in a course of spiritual training and evolution. Nothing can be more absurd. In the Gita, the blessed Bhagavan himself has said that only one in a thousand makes the effort to know him and that, even among such as make endeavours, only one in a thousand truly knows him (VII-3). There are many among us who read the Gita ever so many times for themselves, and yet derive little benefit or none thereby. If one wants to know the Gita truly, one ought to place himself under the guidance of a Guru who not only knows the teaching, but is a *tattva darsi*, one who has realised its true import as a matter of personal experience. Otherwise, the result will be only a case of the blind leading the blind. There are many blind guides abroad in these days, and the mischief they do is incalculable. The only consolation lies in the Vedic assurance that "truth alone will conquer, not falsehood."

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.

Price per copy Annas 4 only,

For 50 copies Rs. 10 only.

VOL. III

"both the religious rites which requires both of them to be partners and also sensual pleasures." Next the very same Manu says

"कामवस्तु प्रवृत्तानामिमाः स्युः क्रमशोऽवराः ॥"

(मनु. ३. १२.)

which clearly establishes that the marriage between men and women of different castes are allowed for sensual purposes but it cannot bring on the woman the rights of wifehood. Where is that passage which the Hon'ble Sir George triumphantly declared that he could point out "which directly recognise the legality of such marriages and the succession of property under them?" Nowhere in Manu do we find them except in the imagination of Sir George Lowndes. Evidently he has not understood the difference between a moral law and a positive law, or in the words of the orthodox jurists of this holy land the difference between *kratvartha* (कृतवर्थ) and *Parushartha* (पुरुषार्थ), where *कृतवर्थ* is positive law and *पुरुषार्थ* is moral Law. The moral law of any country requires that once a man reposes his love on a woman of a lower caste whether publicly or secretly, she is entitled to claim maintenance from him and hence the ancient jurists of India acting on this same principle have laid down rules for setting apart a certain portion of the property for the proper upkeep of that woman and her children and this the Hon'ble Law Member unfortunately confounds with the succession of property. In this connection it is well to point out that in India moral laws as well as religious laws were not mere ideals to be fondly cherished and achieved but were realities in the past and are even now to a large extent, being maintained in every community. Time may rapidly come when the pure Aryans of India will cease to exist as a nation but that is no reason why the actually existing thing should now be ignored or whittled down simply to satisfy the modern historians like Ramanand Chatterjee and others. So long as "वैतविज्ञान" or the "manifold manifestations of the world" seem to be real and are to be aspired after, passions cannot but

taunt human beings and this, eminent jurists whether ancient or modern, must take into account and must provide for these frailties, but it cannot be maintained on that score that one should not strive to make the ideal real. This has been achieved in India to a remarkable extent while other countries allowed themselves to drift along the path of passions. To Mr. Ramananda Chatterjee this may seem a *myth* for according to him "pure blood is a myth in the science of anthropology," but to us these ideals are not mere ideals but real facts, for according to the science of practical knowledge handed down by tradition pure blood is seen even now in every part of India, and hence the science of anthropology which is the result of mere illogical guesses cannot stand before actual facts. Mr. Chatterjee has to learn more before he can venture to pronounce anything in regard to the history and customs of India. But of this later on. The rulings laid down in the ancient laws of India in regard to the status of women of different castes married by a single man cannot but seem horrible to men of these days but an impartial critic will have to bear in mind that the ancient laws are based on a religious basis and marriage being a sacrament with us Hindus, even the right to succession of property both in the *Mitakshara* school and the *Dayabhaga* school is so arranged that it may create the minimum amount of friction in the proper discharge of religious rites. Those who cannot reconcile themselves to the religious efficacy of these arrangements can have no legitimate grievance with the ancient lawyers; they are perfectly at liberty to have laws convenient to them. When once they ignore the religion as traditionally understood in India they must be brave to declare themselves not belonging to that community which puts faith in religion. There is the Act III of 1872 to protect them; they can have a claim on the ancestral property though they cease to be Hindus under that Act. But let them not lure the people into the belief that they are Hindus and yet can violate the rules of Hinduism.

Olla Podrida.

The matrimonial quests are proceeding apace. One named Sinha wants a Vysia educated handsome virgin widow for an young Vysia of 23 who holds a decent post of Rs. 100 in Government. All correspondence for further particulars should be strictly confidential. Photos may be sent to Sinha. What is Sinha going to do? Eat them up? The passion for handsome virgin widows seems to be on the increase. What is to become of those who are not handsome and who are not widows, I wonder! What handsome widow can resist that captivating qualification—holding a decent post of Rs. 100 in Government. Is the advertising bridegroom otherwise handsome? Let the photographers flourish! What the photographer puts together let no man put asunder.

Next comes the advertisement of Box No. 111. After the beast comes the box. What does Mr. Box want? "Wanted a suitable Brahmana match whether unmarried or virgin widow having a fair knowledge in any one of the South Indian languages with little English between 16 and 20 for a widower aged 34 employed in a commercial firm on a decent salary. A Tamil knowing Smartha girl is preferred! So Mr. Box has no overwhelming passion for widows. While Sinha does not stipulate for English, Mr. Box wants a "little English." Mr. Box leaves photos out of the negotiations presumably because he is 34. This is the age of advertisements. Even God has no chance unless He advertises in the dailies.

Such are the momentous announcements in New India on 11-3-19. The second grade pleaders are holding a Conference and have issued bulletin No. 1. The mid-summer season of conferences is about to open its campaign.

The Trivandrum Law College students are going on strike. Evidently we are living in very striking times. The Madras Tramway Men are on strike. The Tinnevely Sugar Refinery Men are on strike. Strikes are here, there, and everywhere.

SCRUTATOR.

Cleanings.

Democracy versus bureaucracy.

(By SHYAM BEHARI LAL.)

(Concluded.)

Perhaps, a bureaucrat might open his mouth and venture to enquire of me, what would be the result if the principles of Democracy are carried to the extreme and even if the doctrines of the Communists be ever carried into law under the auspices of Democracy, the society would come to a standstill. Gentlemen, it is not so. Certainly we do not know what other forms of government are in store for us besides those with which we are acquainted. But a glance at the past, and a historical review disclose the fact that Democracy is not of spontaneous generation. There is a certain order. First comes Autocracy to be followed by its mate bureaucracy which in its turn gives place to Democracy. Thus democracy has been evolved out of the primitive form of government where might was right,..... Some one might say that it may be a return to Autocracy. But they ignore the very facts of nature. The plan of nature is evolution. If autocracy transplants Democracy everywhere the long and laborious process by which nature has worked would be reversed and there would be again a return to what is called a state of nature. The *laudator temporis acti* may believe that the Golden Age has passed away and for ever, but we of this generation believe that the Golden Age is to come. Nations may rise and fall, there may be revolutions of civilisations—but all such revolutions minister to the progress of the civilisation itself, though not of any one particular type of civilization. Even the present war whose happening we all so deeply deplore has brought the world but a step forward. The long Czarism of Russia and brutal despotism of Turkey which no political force could uproot for above 1,000 years have been sapped and undermined by the present war. Would you like to have such Autocracies again and would nature allow it? Indeed, we do not know what form of Government would succeed Democracy, but this much we know that there is to be no retrograde return to either Bureaucracy or to Autocracy after the most gigantic war has been fought for Democracy. But if human foresight and

The Bhagavad Gita.

With an English Exposition
By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being
delivered at the Students' Sanatana
Dharma Sabha Trichinopoly.)

ADHYAYA II.

(continued.)

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्ध युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥

Looking at your own Dharma, also, you ought not to falter. For there is no higher good and auspiciousness to a Kshatriya than a war which does not swerve from Dharma.

NOTES:

1. The Lord means that Arjuna as a Kshatriya prince should regard war as natural to him. The Lord is going to show this in Chapter XVIII verse 43. Also a righteous war is to protect men and establish Dharma through the means of victory and conquest. This is in answer to Arjuna's statement in Chapter I, that he will go to hell if he kills men in battle. नरके नियतं वासो भवति । न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहुवे । The Lord shows where true श्रेयस is for a Kshatriya.

2. The duty of a Kshatriya to be the armed and victorious protector of Dharma is thus stated by Parasara.

क्षत्रियो हि प्रजा रक्षन्संश्रयाणिः प्रदण्डवान् ।

निर्जित्य परसैन्यानि क्षितिं धर्मेण पालयेत् ॥

Manu says ;—

समोत्तमायमे राजा चाहूतः पालयन् प्रजाः ।

न निवर्तेत संग्रामात् क्षात्रं धर्ममनुस्मरन् ॥

संग्रामेन निवर्तित्वं प्रजानां चैव पालनम् ।

शुश्रूषा ब्राह्मणानां च राज्ञः श्रेयस्करं परम् ॥

3. The Sanskrit word Dharma is untranslatable in English. It imports the idea of prenatal tendencies, the idea of morality, the idea of scriptural injunction, etc. It means even God. Hence doing duty in the proper spirit is an act of worship of God.

4. In Wordsworth's *Happy Warrior* we have a fine description of the man who

rejoices in a righteous war and does his work in life in a spirit of joyful elation at his being called to it.

“Whose high endeavours are an inward light
That makes the path before him always bright.”

5. A righteous war causes no ill to the fighter or the slain as the killing of animals in sacrifice causes no ill to the sacrificer or the sacrificial animal but benefits both. This meaning is specially emphasised by Sri Ramana.

6. The Lord is pleased by His command to each man being carried out by the latter and not by the latter in doing another act even if it be higher; just as a king is pleased by obedience and not by a disobedient doing of a better action.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

O Partha! Blessed are the Kshatriyas who are called to such a war as this where the gate of heaven is flung open without seeking for it.

NOTES:

1. यदृच्छया means also what is got by divine agency and grace.

2. Madhusoodana points out that it may be argued that, Dharma Sastra says that you should not kill (न हिंस्यात्सर्वो भूतानि) while Artha Sastra prescribes war for Kshatriyas and the Dharma Sastra is higher than Artha Sastra and must be followed.

स्मृत्योर्विरोधे न्यायस्तु बलवान्व्यवहारतः ।

अथेशास्त्रात् बलवद्भूमेशास्त्रमिति स्थितिः ॥

The Lord shows that the fighting of a righteous war by a Kshatriya is a duty cast upon him by Dharma Sastra and that if a warrior fights in a righteous cause and as a Karma Yogin he attains heaven. As righteous war is enjoined the text of prohibition has no application. विधिस्पृष्टे निषेधा-
नवकाशः ।

8. This verse is an answer to Arjuna's question in Chapter I. स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ।

4. सुखिनः सुखः पुण्य (merit) Sri Desikar thinks that it means antecedent पुण्य. The Lord refers to such antecedent पुण्य and also to the prospective पुण्य. It is said that warriors attain Heaven.

ये युध्यन्ते प्रधनेषु शूरासो ये तनुत्यजः ।

ये वा सहस्रदाक्षणास्तोश्चिदेवापि गच्छताम् ॥

आहवेषु मिथोऽन्योन्यं जिघांसन्तो महीक्षितः ।

युध्यमानाः परं शक्यता स्वर्गं यान्त्यपराङ्मुखाः ॥

(To be continued.)

Dharma—XVIII.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

Next the Hon'ble Law Member is reported to have said “my hon'ble friend is very brave and my Hon'ble friend Mr. Ayyangar was braver still though I fancy with a very slight knowledge of the subject.” Nothing more is needed to show that the bravest of all was the Hon'ble Sir George, for, like the Magistrate in the “Indian Sketches” of the *Amrita Bazaar Patrika* who held that because a man spoke coarsely he must be considered a lunatic as insane people are often apt to utter most intelligent things, he knows the customs, law, and history of this land better than the Hon'bles Pandit and Ayyangar for he is neither an Indian nor a Hindu and therefore not accustomed to learn things purely Aryan from the lip of his mother. Surely the Hon'ble law member is fit to be classed among the Orientalists of the type of Professor Ross who maintained that the European scholar is the best fitted of all to interpret correctly the Vedas as he has no knowledge of the traditions of the Vedic lore, nor even a syllable of the Vedas he can pronounce with an improper intonation even. Wonderful are the days we live in. The Hon'ble Law Member reminds the Hon'ble Ayyangar that he ought to know that “Manu is probably a conglomeration of texts belonging to a great number of different periods.” But how can this invalidate the authority of Manu, Heaven only knows. Says Maxwell:—“Probably the rule as to the exposition of

one Act by the language of another is best and most comprehensively laid down in the broad statement of Lord Mansfield thus:—“where there are different statutes *in pari materia*, though made at different times or even expired and not referring to each other, they shall be taken and construed together as one system and explanatory of each other.” (Max 5th Edn. P. 54). It is clear from this rule that even accepting for the sake of argument, the cocksure statement of the Hon'ble Law Member that Manu contains texts belonging to different periods, the authority of Manu in matters of law both personal and real cannot be questioned, for according to Lord Mansfield “they shall be taken and construed together as one system.” This rule has been fully explained with scientific precision by the Mimamsakas in the *Padartha-prabalya Adhikarana* commonly known as *शिशुकल्पन्याय* (Jai I iii. 5) where it has been laid that both the *Śruti* and *Smṛiti* are to be taken as one homogeneous whole as regards Dharma and decisions arrived at so as to be explanatory of each other. But the Hon'ble Sir George Lowndes cannot understand *Mīmamsā* but he can at least know the ruling of Lord Mansfield and in the light of that ruling his duty, as a critic and jurist must be to try to harmonise the two conflicting texts of Manu by finding out the *pros* and *cons* of them and the contexts to which they belong. Exactly the same thing has been supplied by the commentators of *Manu* and *Yagnavalkya* by deciding that marriage between a man of one caste and a woman of the same caste as that of the man alone are legally valid while in marriages in different castes the woman is entitled to maintenance only, which is really humane but not entitled to the rights of wifehood or पत्नीत्व. Ignoring the commentators, even the original lawgivers as Manu have expressly laid down this ruling. Says Manu:—

“असपिण्डा च या मातुरसगोत्रा च या पित्रः ।

सा प्रशस्ता द्विजातीनां दारकर्मणि मेधुने ॥” (मनु. ३. ५)

Here दारकर्म means the particular rite which brings on her the right to enjoy the responsibilities of wifehood and मेधुने means

reason are anything, if the experience which history gives, teaches us something, I may venture to say on my account that individuality as well as society would be directly developed and brought to perfection by Democracy. If it be so, what then? The two extremes of human existence have been moulded and perfected. But this is a mere *sperous*. It is a problem not for me but for time itself to untie.

Now it may be asked what is the lesson which History gives us in this direction. When we turn to the history of the classical nations, we discover legislative attempts that savour of modernity. Even in the fifth and sixth centuries B. C., the Athenians established a form of government which aimed to give an equal voice to all free men in determining the laws that were to control them. Nothing could be more provocative for the modern legislator than to read of the legislative experiments of Lycurgus at Sparta and of Solon and his successors at Athens. If we pass on to latter part of ancient history and consider the attempts at federal government that found expression in the *Mcbean* and the *Attolean* leagues, we shall have been presented a prototype of nearly every legislative experiment of more recent times.

In our own times, France after a century of bloodshed and struggle commencing with the French Revolution attained the ideal of liberty which England and America already possessed only to plunge again into the present world war to preserve the democracy.

As to England, John conceded the beginnings of English liberty in Magna Charta, Charles I and James II questioned that liberty and history records the answer that England gave them. With the coming of the Hanoverians, Cabinet system came into existence and after many cataclysms liberty emerged full-grown.

Italy inspired by Mazzini with the ideals of liberty found its saviour in Victor Emmanuel of Sardinia and in 1818 was conferred upon her a constitution by which the King governed through a ministry responsible to a Chamber of Deputies elected by the people.

Spain and Portugal have their respective *Cortes* and even the Russia of the Czar had its *Duma*.

America, we all know, revolted at the gross injustice of the Mother country, England. It formed a Constitution and gradually the different States entered into the Union. Even in the East, China is an experimental Republic. Japan instituted a Diet of two Chambers by the Constitution of 1889 and Persia expelled the despotic Shah and established a *Majlis* or Parliament in 1909.

Even the rulers of India have pronounced Self-government in reasonable time for her to be the goal of their policy, but when that time will come nobody knows. Gentlemen, the greatest of the wars fought for the principle of liberty and justice has come to a long sought victorious end for the Allies. If it be true that the present war is a war of ideals, may we not hope that with the victory of the Allies Democracy will be enthroned all over the world? Indeed the strongest argument in favour of democracy is to be had from the colossal failure of the most efficient and the most powerful Bureaucracy in the world, I mean the Prussian Bureaucracy and the Russian Autocracy. Bolshevism must teach too severe a lesson to the Bureaucrat and the Autocrat. They must know that the *Panacea* for all such evils is the Divine Democracy. Moreover, it has been recognised all over the world, in press and on platform that some sort of league of nations should be established in future. Is not Democracy the most akin form of government in national politics to a league of nations in International Politics?

Gentlemen, such are the forces, not under the control of any one body or even one nation that are gravitating with accelerated speed towards the enshrining of Democracy in the governmental temples of every country in the world.

What is the conclusion then? Bureaucracy has become an anachronism in the

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager "The Hindu Message", Srirangam.

twentieth century has been well remarked by Dr. White. It would hardly survive this century. If the laws of mechanics always hold good, and if I may be permitted to draw an illustration from that source, I may say that the top-heavy rod of the bureaucratic government cannot long stand erect and must fall down even when the mildest breeze blows. Democracy has been declared the goal of all government even by the most rigid bureaucrats. Bureaucracy had to play its part in the evolution of the human society and it has done its task. Perpetual it cannot be. On the other hand, the forces of Democracy are so tremendous and overwhelming that one cannot but go in that direction. Democracy as described by Abraham Lincoln is a government of the people, by the people, for the people. The future progress of civilisation lies in the universal triumph of this principle. For when it is fully established all the world over, the long-sought for millennium would arrive and the ideals would be materialised.

Modern Review.

The Week.

Babu Bipin Chandra Pal came to Trichinopoly last Friday and delivered three lectures—two at Trichy and one at Srirangam. A very large number of students attended both the lectures at Trichinopoly, the subjects of the lectures being 1. The present political situation and 2. the Rowlatt Bills. The lecture at Srirangam was aptly on Vaishnavism. He visited the Sri Vani Vilas Press also and made the following remarks in the Visitor's Book.

"Through the kind courtesy of Mr. Balasubrahmanyam the Proprietor of the Sri Vani Vilas Press, I was able to look over the numerous valuable works published by it. The selection, compilation and arrangement of the Publications speak highly of the education, culture and critical discrimination of the Proprietor who is also the editor of most of the publications, while the get-up speaks very highly of the printer's art which this Press evidently commands."

The following Manifesto has been issued at Madras during the week.

It is now practically certain that the Rowlatt Emergency Bill will become law on Tuesday, when the Indian Legislative Council will finally meet to pass it, notwithstanding the united and strenuous opposition of the Indian Members. The only course immediately open to us to get rid of the legislation is to secure, if possible, its disallowance by the Crown. In this view we are sending to the Secretary of State the following cable, praying the Crown to disallow the legislation:—

"Rowlatt legislation hurried through Council without adequate opportunity for public criticism, against unanimous opposition Indian Members. Country absolutely peaceful. No need for legislation. Present powers ample for all unexpected emergencies. Country greatly agitated. Atmosphere created prejudicial to successful working reforms and to effective co-operation between people and Government."

Whilst, however, strongly disapproving of the Rowlatt legislation and the manner of its passage through the Imperial Legislative Council and whilst recognising the need for continuous agitation to secure its repeal, we consider the movement in favour of passive resistance highly inexpedient and injurious to the best interests of the country.

Sir P. S. Sivaswami Iyer.

Khan Bahadur Khuddus Badsha.

Dewan Bahadur Kesava Pillay.

Mr. Nyapathi Subba Rao.

Dewan Bahadur Govinddoss Chathurbhoojadoss.

Mr. K. Srinivasa Iyengar.

Khan Bahadur Walji Lalji.

Dewan Bahadur Ramachandra Rao.

Rev. Dr. Lazarus.

Hon'ble Mr. Venkatapathi Razu.

Hon'ble Mr. A. S. Krishna Rao.

Mr. C. Abdul Hakeem.

Hon'ble Mr. A. Suryanarayana Rao.

Mr. Moulana Abdus Subhan.

Hon'ble Mr. T. Rangachari.

Hon'ble Mr. P. Siva Rao.

Mr. C. V. S. Narasimharaju.

Mr. S. Muthia Moodelliar.

Rao Bahadur T. Subramania Iyer.

Mr. T. R. Venkatrama Sastri.

Mr. G. A. Natesan.

Dr. M. Krishnaswamy Iyer.

Pandit Gopala Chari.

Mr. M. Kolundavelu Moodelliar.

Mr. P. A. Subramania Iyer.
Mr. K. V. Krishnaswamy,
Mr. Koutha Suryanarayana Rao.
Mr. K. A. Viraraghavachari.
Rao Bahadur K. B. Ramanathan.

Several Office-bearers and members have resigned their connection with the Executive of the Provincial Congress Committee and the following letter gives the reasons for their action.

We feel impelled to resign our seats on the Executive Committee of the Provincial Congress Committee for the following amongst other reasons:—

1. In spite of earnest exhortations to the contrary, the Committee has resolved to address demands on behalf of India to the President of the Peace Conference without reference to the British Government, and we feel that in doing so we are imperilling our political future.

2. There is an increasing and lamentable tendency on the part of various members of the Committee to resist attempts having as their object the securing of co-operation in public questions, even on points of agreement, and we regretfully observe that the amenities of public life and the decencies of controversy are disregarded not only in public gatherings but the meetings of the Committee as well.

L. A. Govindaraghavier, President, Madras Provincial Congress Committee; Annie-Besant, Vice-President; K. A. Viraraghavachariar and B. P. Wadia Secretaries; C. S. Govindaraja Moodelliar, Treasurer; C. P. Ramaswamy Iyer and G. A. Natesan, members.

T. V. Muthukrishna Iyer, a third Secretary, has also resigned, but without giving any reasons.

Wit and Wisdom.

A new patient is admitted to an insane asylum. The Director examined him carefully in the presence of his assistant.

"Who are you?" he asks.

"Pius X, doctor."

The Director waits to hear no more and orders the unfortunate man sent to the incurable ward. But his assistant does not agree with him.

"I do not think the case a desperate one," he says. "I am sure that the poor fellow, if he is given a special treatment, may recover."

"Very good, try," replies the Director. And the next day he asks his assistant,

"Have you begun your treatment?"

"Certainly. And I am convinced that the patient will recover."

The insane man is brought before the Director who asks—"Well now, who are you?"

"Pius IX, doctor."

"You see, you see!" cries the assistant, "nine days more and the man's brain will be as lucid as yours or mine."

Shortly after two o'clock one bitter winter morning a physician drove four miles in answer to a telephone call. On his arrival the man who had summoned him said—

"Doctor, I am not in any particular pain, but somehow or other I have got a feeling that death is nigh."

The Doctor felt the man's pulse and listened to his heart,

"Have you made your will?" he asked finally.

The man turned pale.

"Why, no, doctor, it ain't true, is it? It can't be true—"

"Who is your lawyer?"

"Eardley Norton, but—"

"Then you'd better send for him at once."

The patient white and trembling went to the phone.

"Who is your pastor?" continued the Doctor.

"The Revd. G. Smith" mumbled the patient. "But, doctor, you think—"

"Send for him immediately. Your father too should be summoned; also your—"

"Say, doctor, do you really think I am going to die?" The man began to blubber softly after summoning every one through the phone.

The doctor looked at him hard.

"No, I don't," he replied grimly. "There is nothing at all the matter with you. But I'd hate to be the only man you have made a fool of on a night like this."

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Pahi Vilas Press, Srirangam.

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B.A.

Vol. 3.]

THURSDAY MARCH 27, 1919.

[No. 23.]

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs. 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

VOL. III

A Vision Of India.

THE BANYAN TREE.
By K. S. Ramaswami Sastri, B.A., B.L.

There shines the tree that stands on myriad feet
And lifts in joy to heaven its myriad boughs.
Here restful shade has its self-chosen house
And calm and peace and silence have their seat.
The stalwart of the leafy realm doth greet
Our gladdened eyes with high imperial brows.

Like praying saint absorbed in his vows
It stands in joy untouched by cold and heat.
From what a frail and tiny seed hath grown
This massive strength bedecked with loveliness
That spreads above umbrageous canopy,
As from a single sweet and haunting tone
Doth come song's interlinked blessedness
That spreads o'er soul devotion's mystery!

alone without resisting the aim also, and since there is no difference of opinion as regards the aim, passive resistance is inapplicable in this case. What has that most earnest and sincere worker Mr. M. K. Gandhi, to say in this connection. In his own simple way he says "Passive resistance was a mis-nomer. But the expression has been accepted as it was popular, and had been for a long time used by those who carried out in practice the idea denoted by the term. The idea was more completely and better expressed by the term 'soul-force.' As such it was as old as human race. Active resistance was better expressed by the term 'body force.'... If people in order to secure redress of wrongs resorted to soul-force much of the present suffering would be avoided... Resist not evil meant that evil was not to be repelled by evil but by good; in other words physical force was to be opposed not by its like but by soul-force. The same idea was expressed in Indian philosophy by the term 'Ahimsa' or freedom from injury to every living thing. The exercise of this doctrine involved physical suffering on the part of those who practised it....It was quite plain that Passive resistance thus understood was infinitely superior to physical force and that it required greater courage than the latter. No transition was therefore possible from passive resistance to active or physical resistance... The only condition of a successful use of this force was a recognition of the existence of the soul as apart from the body and its permanent and superior nature. And this recognition must amount to a living faith and not a mere intellectual grasp." This description very lucidly sets forth all

the essential conditions of Satyagraha. From this it will be clearly seen what a great and powerful spiritual weapon this Satyagraha is. It is the divine weapon with which the great sage Prahlada and the brave monarch Harischandra resisted the evil genius of Hiranyakasipu and Visvamisra and thus established the supreme greatness of Truth. How many will understand aright the clear nature of this most solemn vow and the religious aspect of it and understanding it aright how many will be prepared to abide by that vow to the end of his life bearing every kind of suffering, sacrificing if necessary both his person and property and perfectly willing to carry on the struggle single-handed even if left alone, we leave our readers to judge and the future to disclose. The vow is certainly a divine, a sublime and highly potent weapon in the hands of the weak, but how far it is advisable to adopt it under present conditions, remains to be seen.

The Higher Life.

(By K. SUNDARARAMA Aiyar, M.A.)

Europe has stood up for centuries, and stands up today, for the higher life of this world. India, on the other hand, has till now looked on all life in this and even higher worlds as at best but a means to the realisation of the Highest Self. Under the influence of Western life and thought Modern India is hankering after the early attainment of the European ideal and standards of life. Our European teachers have placed them before us as the only worthy objects of pursuit,—worthy of all the sacrifices and heroism of which India's best and noblest sons are capable. We

shall briefly consider whether Indian patriotism and honour require that, in the pursuit of the newly imported views and standards of life, we must abandon the wealth of spiritual aspiration and attainment which we have inherited from our immemorial past.

Let us begin by understanding the true import of the Western ideal of the higher life. In the early morning-time of European history when the Greeks flourished, they built up a noble edifice of civilisation and freedom. Aristotle says:—"When many villages join themselves perfectly together into one society, that society is a *Polis* (i.e., the city-state) and contains in itself the perfection of independence." The entire body of citizens constituted the state, and all enjoyed in equal measure the rights, liberties, and prerogatives of citizenship. A Greek citizen's interests and activities in life were closely and constantly associated with those of the limited number of the fellow-citizens inhabiting the *Polis* who, like himself, were in training for the proper exercise of the rights of citizenship; and, while exercising the activities and seeking the fruition of the interests committed to his care, he sought to advance the glory and power of his city and state and at the same time lived a life as complete, efficient, comprehensive, harmonious, dignified and patriotic as is possible for man ever to reach in any form of associated state-life.

The foundations of the nation-state were laid in the Middle Age, and the sentiment of nationality has had a long historical evolution since and is even today the main spring and determining factor in the life of European Communities. The sympathies and

antipathies constituting the sentiment of nationality rest on the consciousness—real or supposed—of a common blood-bond as the natural tie binding the citizens of a state,—a tie before which all other ties pale into insignificance, even though they may be utilised to confirm and consolidate the working of that tie. Whether the national state takes a unitary or federal form, it is equally a compact formation. We find in both of them the representative form of government prevailing, and hence all citizens do not take part in the ordinary working of the machinery and life of the state. The most eminent of Modern British statesmen—and perhaps the greatest man of the nineteenth century—once led a discussion which resulted in confirming his thesis that "the popular judgment in politics is better than that of the higher orders" of British society. At the same time he held that the "popular judgment" of which he spoke was only implied in the retention or rejection of the party in power at the time of a general election, and even then only in a vague and general way. At other times the electors of Great Britain, forming only (at least till recently) a fraction of the adult population, left political measures to be settled at the discretion of their representatives in the House of Commons. Both electors and representatives, too, took precious little interest in the affairs of a distant dependency like India. Hence the common life of modern societies or states and the ideals inspiring it can be easily understood as being far less comprehensive, complete, and coherent than those of an ancient democracy like Athens.

Whether the world-war now happening

The Hindu Message

THURSDAY EVENING 27, MAR., 1919.

The "Lawless Law" and "Satyagraha."

In spite of the unanimous opposition of all the non-official members of the Imperial Legislative Council, in spite of the united verdict of the entire enlightened intelligence of India condemning the measure, in spite of the universal emphatic protests of responsible Indian newspapers of the country which reflect public opinion, in spite of the grave warnings of the leaders who mould and guide the opinions and actions of the people, and in spite of their own better instincts—instincts of love of liberty and freedom innate in every Englishman—the Government of India have deemed it wise and statesmanlike to pass the Rowlatt Bill (Emergency Powers Bill) into Law. Among the non-officials, member after member, to whatever shade of politics he may belong, opposed the measure in no unequivocal terms and fought it clause by clause but all to no effect. The members used the strongest language possible in crying down the Bill as "a Compendium of repressive measures" and made the Government clearly to understand that they declined to participate in placing this "extraordinary, uncalled for and dangerous measure" in the Statute Book. They ceased to take any responsibility for the measure. The Hon'ble Mr. Patel went further and said that "in his opinion the whole proceedings in connection with this Bill, ever since the presentation of the so-called Select Committee's Report

were invalid and illegal and that no ruling of His Excellency the President could legalise what was not otherwise legal." That most moderate of moderates and the most cautious member, even the Hon'ble Mr. Sastri mustered strength enough to state in the Council that "they felt very strongly that the Bill was not now necessary, was not now emergent, and that it was inopportune." The representative of the Zamindars, the Hon'ble Mr. Shukul, "considered it his duty to oppose the Bill since it was subversive of all principles of English Law." The redoubtable champion of India's cause, the Hon'ble Pandit Madan Mohan Malaviya, after showing that it was greatly the repressive measures in the past, especially after the partition of Bengal, that had helped the growth of revolutionary movements pointed out that if the government relied again on repression that would not stand them in good stead always. He said that "they opposed the Bill because it was wrong in procedure and substance and excessively and unnecessarily drastic." The Hon'ble Mr. B. N. Sarma who had the courage to resign his membership, the moment this Bill was finally passed, though later on the resignation was withdrawn, stated that "the passing of the Bill at present was a dangerous violation of the fundamental principles of jurisprudence and the constitution, a grave menace to the liberty of the subject and perhaps marks the beginning of its end." As a practical politician Sir D. E. Wacha saw its unwisdom. Even the distant Assam voiced its feeling of indignation through its mouthpiece the Hon'ble Mr. K. K. Chanda who said "There could not be a stronger proof of the bankruptcy of bureaucratic

statesmanship." The noble scion of the landed aristocracy, The Hon'ble the Maharaja of Coosimbazar was convinced that "the Bill would give a blank cheque to the Police." The Hon'ble Dr. Sapru stated that this measure would impair their faith in the reign of law which insured personal freedom and would lead the people and the Government into danger. In the teeth of such unanimous and emphatic opposition from the representatives of the people and despite their disclaiming all responsibility for the measure, the Government of India with the help of some thirty English gentlemen, most of whom are officials of government who are for all practical purposes exempt from any fear of the evil consequences of these Bills, have enacted a law exposing men, women and children of the soil to serious penalties without the benefit of an open and regular judicial trial. Could any one be deceived into believing that this Bill is passed into Law by a Legislature in which the Indian people are represented by their elected members. Certainly not. In the words of that doyen of Indian Politics, the Hon'ble Babu Surendranath Bannerjee, "never was the impotency of the non-official Indian members of the Imperial Council more strikingly demonstrated than in connection with the Bill under debate. Amendment after amendment was proposed and lost. Their united voice counted for nothing in the Councils of the Government." Babu Surendranath exclaimed truly that the "Bill was really an executive order robed in the garb of legislation and in the words of an eminent jurist a lawless law. It was a lawless ordinance with legislative colouring sometimes thinly some

times thickly laid on. Technically it was a law but to all intents and purposes it was an executive order and an ordinance." Though the Government has not frankly recognised it as such, yet it has undoubtedly taken upon itself the sole responsibility for the measure. When this soul-sickening spectacle of crushing every non-official proposal with the weight of the official steam-roller was enacted in the supreme Council of the land, the public opinion in the country felt strongly that something must be done to resent this gross affront.

Among the several proposals put forward, the most earnest and the one that demands our serious consideration is the Satyagraha movement inaugurated by that Saintly Soul, the Selfless Sage, Mr. M. K. Gandhi. On another page we print the Satyagraha vow and what it means as it is authoritatively explained by the Satyagraha Sabha at Bombay. The Satyagraha struggle is a spiritual struggle in which those who fight do not inflict wounds, either physical or mental on their opponents, but they themselves bear all wounds. Sufferance is their badge. The Hon'ble Mr. Gokhale defined passive resistance as the "resistance to an unjust law or an oppressive measure and a refusal to acquiesce in that law or measure and a readiness to suffer the penalty instead which may be prescribed as alternative." This definition does not cover the situation created at present by the Rowlatt Act which is confined to revolutionary and anarchical movements which no one wants to exist. The people of India do not want anarchism. Their opposition is not to the law but to the methods adopted. It is not possible to participate in the methods

protect him and guard his rights against oppression and aggression. In order to discharge this function effectively and efficiently, the State has to resort to legislation. Legislation, however, is not an end in itself. It has for its ultimate aim the well-being and the harmonious advancement of society. Any piece of legislation that does not fulfil this end stands self-condemned.

Now, if there is a piece of legislation which, not only does not contribute to the progress of the people, but which handicaps it, is the State justified in raising it to the status of law? No. The State is not justified in doing so. It would be hard to find any ethical warrant to enact such a law. If however, the State insists on having that law, it is surely treating the people, in the language of ethics, not as ends in themselves, but as means to an end. Kant laid down the profound and sacred law, that no man is to be treated merely as a means and this assertion is true of societies and communities as well.

Suppose for a moment that the State thinks of enacting a law unwarranted by ethical theory, what will happen then? In such cases, moral conflict will be the result. The conscience of the community disapproves of a law; while the State insists on having it. Moral conflict usually results and the Individual resorts to passive resistance. He strongly feels the power of the State and realises at the same time, his own inability to prevent the State from enacting the law he believes to be unjust. Whether an individual is justified in resorting to passive resistance, will largely depend on the following very important considerations.

He should clearly recognise his duties towards the State, which affords him protection against oppression and aggression. The laws of the State should not be lightly set at naught, and in resorting to passive resistance, one should vividly and clearly realise his responsibilities. The fundamental criterion is of course, the sincerity of the Individual, but it will not, however be an entirely subjective one. The individual's sincere conviction should be based on facts, and not on personal pre-

judices. If it is the outcome of personal predilections, then, passive resistance loses all its spiritual value and significance. Again, an individual should have first made use of all the other means and weapons in his power, to convince the State that it is pursuing an ethically unsound policy, before finally electing to resort to passive resistance.

If all the aforesaid conditions have been fulfilled, the Individual can be said to have ethical sanction to employ the weapon of passive resistance: but the supreme condition of all forms of passive resistance is of course, scrupulous abstention from causing harm or injury to others. It signifies a willingness to undergo any amount of pain or suffering that might follow as the result of disobeying a particular law in a calm and cheerful manner.

Thus we have briefly set forth, above, some thoughts on the subject of passive resistance that is at present engrossing the best attention of our countrymen, and in conclusion, we think it necessary to point out that passive resistance should not be resorted to except in certain extreme situations which leave no other course open. The State and the Individual have to conduct themselves with great care and foresight, in such circumstances. The State, certainly should respect the rights of the subject people and they in their turn, have ever to keep in mind their duties to the State.

The Bhagavad Gita.

With an English Exposition
By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA II.

(continued.)

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।

तर्हि स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ १३ ॥

But if thou wilt not fight in this just war, thou wilt be thereby casting away thy svadharma and forfeiting thy honour, and thou wilt also incur sin.

NOTES:

1. Manu describes Dharma Yuddha thus, in verses full of true nobility of feeling and chivalry of nature:

न कूटैरायुधैर्हिन्यायुध्यमानो रणे रिपून् ।

न कर्मभिर्निर्नापि विगर्भैर्नामिष्वलिततेजसैः ॥

न च हन्यात्स्वलाहूढं न क्लीबं न कृताञ्जलिम् ।

न मुक्केशं नासीनं न तवास्मीति वादिनम् ॥

न युतं न विसन्नाहं न नम्रं न निरायुधम् ।

नायुध्यमानं पश्यन्तं न परेण समागतम् ।

नायुधव्यसनप्राप्तं नार्ते नातिपरिक्षतम् ।

न भीतं न परावृत्तं सतां धर्ममनुसरन् ॥

2. Hence Arjuna should perform only Dharma Yuddha; and just as it was his duty to do so it was also his nature to do so. No sin or evil consequences can attach to doing one's duty. The injunctions say:

निर्जित्य परसैन्यानि क्षितिं धर्मेण पाक्येव ।

न निवर्तेत संग्रामात् ।

3. Only the nation that fights for its rights in just wars can preserve immortal vitality. That will not live what one is not prepared to die for. The fund of altruism in the community determines the longevity of vital racial life.

4. The Lord points out also that if Arjuna fled from the field, he would be killed by his unscrupulous enemies and further his previous merit (gunya) will go to the King whom he betrays and the King's sins (paapa) will go to him. Manu says:

यस्तु भीतः परावृत्तः संग्रामे हन्यते परैः ।

भर्तुर्धुक्ते किञ्चित्सर्वं प्रतिपद्यते ॥

यथास्य धुक्ते किञ्चिदमुत्रार्थमुपार्जितम् ।

भर्ता तत्सर्वमादत्ते पराकृतदत्तस्य ह ॥

Yajñavalkya says:

राजा धुक्तेनादत्ते हताशो विप्लवयिनाम् ।

5. This verse is the Lord's reply to Arjuna's statements in Chapter I.

पाक्येवाभ्येदमान्स्वेतावतसमायिनः ।

पमानं हनुमिच्छामि प्रतोऽपि यदुत्तमम् ॥

6. Hence it is in the performance of duty that everything lies. As Pope says:

"Honour and shame from no condition rise,

Act well your part there all honour lies,"
The story of Dharma Vyadha shows this very well. कीर्ति means honour and renown resulting from the doing of svadharma in an exalted spirit of Nishkama and Isvararpana.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽन्यथा ॥

संभावितस्य चाकीर्तिर्मेरणादतिरिच्यते ॥ १४ ॥

The world will always recount thy eternal disgrace. To one highly honoured dishonour is worse than death.

NOTES:

1. By the word भूतानि not only men but also gods, sages, and others.

2. अन्यथा—means for a very long time.

3. The second half of the verse answers the question, Is not life with dishonour better than death?

4. As Shakespeare says in Othello.

"Good name, in man and woman,
Is the immediate jewel of their souls.

Who steals my purse steals trash;

It is something, nothing,

I was mine, 't is his and has been

slave to thousands;

But he that filches from me my

good name,

Robs me of that which not enriches

But makes me poor indeed.

भयादगादुपरतं संस्यन्ते त्वां महारथाः ।
येवां च त्वं बहुमती भूत्वा यास्यासि काचवम् ॥ १५ ॥
The Maharathas will think that thou hast withdrawn from the battle through fear. Thou wilt be lightly thought of by those who highly thought of thee.

NOTES:

1. I have already described Maharathas and Atirathas. The Lord says that foemen worthy of his steel will think lightly of his valour.

2. This estimation of equals is the truest spur to noble action. The Hindu benediction is

समानाङ्गुलमङ्गोको भवतु

3. *Ahirti* (dishonour) is distant disrepute. लघुकृतिः is a near disgrace. This is clearly pointed out by Sankarananda.

अवाच्यवादाश्च बहुन्वविष्यन्ति तदाहिताः ।

निन्दन्तस्त्रय सामर्थ्यं ततो दुःखतरं तु किम् ॥ ३६ ॥

Thine enemies will speak about thee many unspeakable slanders, cavilling at thy prowess? What is mere painful than that.

NOTES :

1. While honourable warriors will think lightly of you as stated in verse 35, enemies will be joyfully articulate in slandering you. They will attribute also false acts of shame to you, seeing an opportunity for slander.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

Dying thou attainest heaven; conquering thou enjoyest the earth. Therefore, O Son of Kunti, arise, resolved to fight.

1. This is in answer to Arjuna's statement.

न केतुहिमः कतरन्नो गरीयो यद्वा जयम यदिवा नो जये यः ।

2. The victor attains earthly sovereignty and *svarga* afterwards, The slain attains *svarga* afterwards.

3. The attempt of some commentators to make *svarga* mean *moksha* is not acceptable. Such doing of duty is a *Moksha sadhana* while it is also the door to heaven.

4. निश्चय means a religious conviction.

सुखदुःखे समे कृत्वा कामाक्षीं जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

Viewing with composure and treating alike pleasure and pain, gain and loss, victory and defeat, get ready for battle. Then shalt thou not incur sin.

NOTES :

1. The Lord teaches that Nishkama karma leads to liberation and God-realisation. The appeal to the lower reasons for doing duty is over. Here the Lord appeals to the highest reason—that it is the only means of God-realisation through

purification of mind and attainment of wisdom and devotion.

फलेच्छां तु परित्यज्य कृतं कर्म विमुक्तिकम् ।

2. The minor results stated already are accidental and accessory, just as in the case of one planting a mango tree for fruits, shade and fragrance also come to him unsought for. Even if these do not come, Dharma remains to uplift him. As Apastambha says :

तद्यथा फलार्थे निर्मितं जायामन्ध इत्यनूपयेत् एव
यमेव चर्यमाणमर्था अनूपयन्ते नो चेदनूपयन्ते न
धर्मज्ञानमभवति ।

(To be continued.)

A Message to young men.

Professor K. Sundararama Aiyar, M. A., was invited to the anniversaries of the Students' Literary Association of Mammargudi (Tanjore Dt.) during the years 1915, 1916 and 1917 and on each of those three occasions the Reverend Professor sent a message containing words of advice to the young men and as these messages are so valuable as to deserve wider publicity we propose to print the three messages in three successive issues of the Hindu Message so that it may benefit the vast number of students who read this Journal. —Ed.

I thank you for your kindness in inviting me to be present at the anniversary of your association on Sunday next. I am very sorry I cannot go there now, but I gladly accede to your request—first made to me personally at Nagai and now repeated in your letter—that I should write down a few words of advice to the young men of your association to be read by you on the occasion.

I beg you to see that the unstinted and pure love of Sri Krishna, the Lord of the Universe, and the imitation of Sri Rama in all the concerns and relations of life will secure to the young men of the Hindu community today graces and gifts and powers far higher and more beneficial than any belief in, or investigation (how-ever necessary) of, facts,—natural or ethical, physical or metaphysical, open or hidden—

which the modern inquirer into matter or spirit can unfold to you. Sri Krishna ever resides in our hearts, and, as he has taught us the highest truths, laboured for our lasting good, and proclaimed our mission in the world, he is still with us and working for us. He has given us his assurance that his bhaktas will never have to suffer any evil and that he will ever take care of them. Cultivate the true spirit of humility, and the spirit of perfect trust in Him. Be ever truthful, and keep altogether aloof from everything which smacks of the slavish spirit which dislikes things Indian, because they are not now enthroned in the seat of power,—or surrenders its judgment and discretion to the first foreigner who chooses to come forward as our helper, advocate, or teacher. Be ever loyal to the British connection, but resolve to use the strength and enlightenment of the British power and Government to advance Indian arts and industries and the spiritual welfare of humanity. Never imitate the Western ideal of so combining ambition and craft as to promote national and worldly self-aggrandisement while professing and proclaiming in words the highest principles of justice and humanity. Ever hold aloft the banner of the Arya-Dharma, and be not ashamed to suffer somewhat at least for the cause of truth and righteousness. Never practise or tolerate credulity and sycophancy. Above all, learn to unite, now and always, under the blessed banner of Sri Krishna.

Love's Tragedy.

(By VASISHTHA).

She was a beautiful Christian girl, Miriam by name. Beauty is of all ages and climes and shines out in unexpected places and upsets all calculations. It depends to some extent upon the tint of the skin but the latter is not of its essence. It depends on form and figure but these do not constitute the soul of its charm. It depends on height and build but these are not of the quintessence of its being. It depends to a large extent on the sweetly smiling lips, the bright, large, and tender eyes, the straight nose, the smiling lips, the fair skin, the dimpled cheeks, the dampened cheeks.

and the beautiful silken glossy night of hair framing the golden moon of the face but the very soul of beauty is not fully present there. All these are the wonderful insignia of beauty's imperial sovereignty. But the true queenliness lies in the beauty of the soul, in the heavenly sweetness of supreme modesty and purity, in the trustful tenderness and self-sacrificing love of true womanliness. It is such women who have got in their keeping the fate of humanity. God could not have entrusted it to better hands, because what hands are more divine than the hands of such women who are like goddesses in beauty and purity and love.

But beauty is not always heavenly, or at least, selfish and brutal man eager for possession and bent on draining the wine of pleasure from the golden cup of the body would not let it remain so. Some women are born for the luring of men to the blissful destruction of stollen physical bliss. Other women are made so by the foolishness of the social institutions of the society where they are born. Love may be blind but society has got the unenviable faculty of making blind those to whom God gave a power of vision.

Miriam was born in the Tinnevely District. The name of her village is not known. Even if I know it I will not state it. I must deprecate the modern habit of verifying everything. We do not verify the internal processes of digestion every day but are content with the sweetness of the things that God gives us. Why should we not be content with the things of beauty provided for the mind? Why should we constantly try to verify the internal processes of imagination? Miriam studied in a boy's school and was a bright and clever girl. Modern life delights in bringing men and women together and hence prepares boys and girls for the great consummation to be. By some minds it is supposed to keep them on the right side of the line of danger. But there I must not tread for my modern countrymen and friends will abuse me. The moderns and hallowings of the moderns are all reserved for this consummation and I must not in this Time spirit.

ended will prove, as the civilised world hopes, today, the inevitable prelude to the establishment of a League of Nations embracing all humanity and exercising a commanding authority, legal or moral, over the national Empire-states now looming big in the eyes of men so as to remove the restrictions set to human intercourse by the narrow national sympathies and the fierce national antipathies of today must necessarily remain at present a matter of doubt and uncertainty. According to the speculations of some great authorities in political science, it is only when a universal state—a state in which every individual human being and every community find their fitting places in the evolution of the ordered peace and unhindered progress of a universal human society—comes into existence that we can hope to see established the fulness of life and the harmony of interests among all men which the Greeks achieved within the limited area and the narrow range of human interests comprised in the city-state. The state is regarded in the West as a person with passions, impulses, aims and aspirations like those of the individual man. The citizen of an Empire-state cannot help thinking imperially,—taking a broad and comprehensive view of the interests and happiness of all the citizens and communities comprised within its wide and expansive domain. We can also imagine how much wider, how much more human and cosmopolitan, will be the outlook of a citizen of the universal state of the future, such as is now the dream of the speculative student of political science.

The conception of the higher life above defined has become the common

possession of all thinking minds in the West and the aim of intelligent collective aspiration and civic co-operation. Its intellectual source, we believe, is to be traced to the triumph of the idea of evolution and its application to every province of human knowledge and practice. No doubt Spencer's view of altruism as the result of the adjustment or correspondence of internal and external relations may be quoted against the acceptance of the views above expressed, but the rage is now all for Bergson according to whom evolution no longer works on reality, but constructs or creates a changing or growing reality—whether it is matter or intelligence—as it moves forward to its triumphs in the future. And this is not very different from what is assumed or dimly foreshadowed in Darwin's famous evolutionary formula,—"Marry, multiply, let the strongest live and the weakest die." Add to this the confident ecclesiastical hope of the second Advent and the persistent advocacy of the need of preparation for its coming on. We need not be surprised that schemes of colonisation and conquest, or of Imperial unity and consolidation, have been the main occupations of statesmen and sovereigns throughout the latter half of the nineteenth century, and subsequently. Every student of modern history knows that not only had Count Moltke for nearly fifteen years previously contemplated the probability of the coming on of war with France in 1870 and had worked out and put into writing his plan of arranging the Prussian or German forces in the most advantageous manner for commencing the campaign, but that every year the arrangements for transporting the army were altered to suit the changes

in his plans brought about by the growth of the army, the improvement of the railway system, and the changes of political conditions. His successors only followed the example of "the man of gold" in making their preparations for the world-war now closed, and so there has been an unquestionable continuity in the barbaric policy of Germany, however true it might be that the outbreak of that war came on the Allied States of Western Europe as a surprise.

(To be continued.)

The Ethics of Passive Resistance.

(BY R. NAGA RAJA SARMA.)

The Satyagraha movement inaugurated by Mahatma Gandhi is gathering strength day by day, notwithstanding the manifesto issued by some of the leaders of the moderate Indian political opinion, condemning it, and it may not be inopportune at present, briefly to discuss the Ethics of Passive Resistance. We propose, in the course of the discussion, to leave out of consideration, the political aspect of the question, and confine our attention mainly to its ethical aspect.

It would appear, to some minds, that the expression "Passive Resistance," involves a contradiction in terms. Because, all resistance is active, and the concept of resistance is inseparably associated with a certain degree and amount of activity and energy put forth by the individual who is said to resist. So, passivity is incompatible with resistance. But this objection is based upon a misunderstanding of the real meaning of Passivity. By the term Passive Resistance, it is not meant to exclude all activity on the part of the individual who resists something. Activity doubtless is there, in all forms of resistance. Whether a particular type of resistance is to be characterised as active or passive, it all depends on its effect. Let us see how. Resistance,—to a Law or set of Laws

which a moral agent *really and sincerely* believes to be *unjust*,—without causing any harm or injury to others, is *passive* resistance. The element of passivity lies in the Individual's scrupulous abstention from causing any harm to others, while he is carrying on the resistance. For the present, let this suffice as a provisional explanation.

Passive resistance, as has just been hinted, is resistance to law, may be also to those who frame and put it into execution. The State enacts certain laws, and a moral agent feels that they are unjust, and hence, he makes up his mind to disobey them. This is the situation in a nutshell. In regard to any such situation, we have to consider the following questions; Is the State *ethically* justified in enacting laws that run counter to the fundamental rights of man? Has the Individual or community any ethical warrant to disobey such of the laws of the State as appear unjust?

The aforesaid questions naturally, become merged within the more comprehensive one concerning the relation, between the Individual and the State. Writers on Political Philosophy have elaborately discussed the problem of the *State versus Individual*, and without entering into the details of the discussion, we may state that they have arrived at the following conclusion, namely, that it is the Individual or the community for whose benefit the State exists, and not *vice versa*. This conception of State will surely be accepted by all political thinkers, unless indeed one wishes to advocate the Nietzschean doctrine which unduly glorifies the State at the cost of the Individual. The European war has, we believe, once for all, conclusively demonstrated the utter futility of such a perverted theory of State as that of Nietzsche. The growth of ethical reflection and with it, the recognition of the rights of man as man, have made it clear that the rights of the Individual or the community should be scrupulously respected by the State. In a word, the State is for the Individual. A study of the evolution of human society clearly proves, that in a very important sense, the State is man-made, and it is therefore its most important function to

Miriam soon had a crowd of worshippers whose worship was none the less attractive and disquieting because of the inhibition of speech. The boys turned up as if by accident at unexpected portions of her way to and from school and placed around her neck the garlands of their glances. Two of them were bolder and more attentive and persistent than the others. One was a Hindu by name Ramaswami and the other a Christian named Daniel. Ramaswami was slim and fair and tall and full of imaginative fire lighting up the inscrutable depths of his dark eyes. Daniel was full of a quiet intensity of strength and massive vigour of body and mind. One day Ramaswami met Miriam as she was going along the road running between a coconut tope on the one side and a paddy field on the other. The evening sun shone on the abundant and fruitful gold of the ears of corn and on the graceful droopings of the branches of the cocoa palms. The calm splendour of the evening light lighted up Miriam's face and gave her a heightened charm amidst the glories of the earth and sky. The passionate picturesqueness of the situation kindled the poet in Ramaswami and his very soul spoke in the mute appeals of his eyes. Miriam felt as if some one put a hand on her heart and shook it with a fierce and quivering joy. From that day forwards Ramaswami was devoted to her, sent innumerable poems to her, and lived only when warmed by the sunlight of her eyes.

A few months later on the same road amidst the cold of a winter morning Miriam met with an accident. A horse carriage came towards her and the horse shied and bolted and ran madly forwards. A few seconds lay between her and death but in those few seconds ran up Daniel and with a strong pull at the reins brought the horse to a standstill and saved her from danger. She fainted and would have fallen had not Daniel tenderly taken her in his arms and placed her gently at the foot of the margosa tree close by. From that day forwards Daniel's eyes would light up whenever he saw her and she was full of gratitude for his protective help and of admiration for his obliquity and his

quiet but abundant reserve of power.

The days went on and the number of admirers increased. Civilisation increases the torments and tricks of life without refining man's primitive impulses. The games of make-believe are played in all spheres of life and every one pretends to be what he is not and is known in his true colours by every one else. The girl pretended that she was Diana incarnate hunting the game of knowledge in the lonely forest of study which knew no intruding human footsteps. The boys pretended not to know the existence of an incarnation of beauty among them and behaved as if she was a boy with a fuller bust and more rounded limbs, dressed in gaudier and glossier garments. But pretences cannot be kept up long. The torrent that is interrupted eddies and whirls and attains a fictitious repose and then finds an outlet and breaks all barriers and sweeps with destructive force along.

What a mixture of comedy and tragedy is life! The rhyming Ramaswami and the daughty Daniel got drifted away from Miriam by the separating force of the currents of events. The pressure of life is wonderful indeed. Human atoms are brought together and dispersed by the mighty breath of fate. Ramaswami went into a Madras College and wrote sonnets to his lady's eyebrows in the lucid intervals between his mathematical studies. Daniel often found gleaming visions of Miriam's beauty coming across his mind during his field measurements as a student of engineering. Newer realms of woman's beauty swam into the gaze of both and the vision of girlish loveliness that fixed their souls once became fainter and fainter.

Miriam on the other hand had enough schooling and worship to set her dreaming. She had felt the worship of men as a new presence. The long-lingering caressing looks of men travelling from perfect head to golden feet and again from golden feet to perfect head had enveloped her in an atmosphere of feeling full of the fascinating perfume of desire. The break with her boy friends threw her back on herself, and her mind wandered in the golden desolations of vague desire full of this

longings for her past life and of exquisite indecisions as to what she should do to resume her interrupted life of delight in life's bright and brief morning of love-lit study.

In her house was a young servant Kunju by name. He was a handsome and serviceable lad, and though he had no education he had a great deal of mother wit. He and Miriam drifted in thought towards each other without knowing it. During a night in spring both obeyed the call of passion and became thenceforth secret lovers. Their passion however, cleverly hid soon became known. Her parents soon bestirred themselves to get her married and arranged a suitable match. Kunju though beside himself with grief slowly reconciled himself to the inevitable and resolved to become a recruit and go to Mesopotamia. One day he met Miriam after nightfall and took her in his arms and kissed her over and over again and bade her a tearful farewell. The next day he went with his companies to a tavern and sought to drown his grief in drunk. Excited by alcoholic drinks he returned home and the sight of Miriam's warm and glowing beauty to be snatched away from him so soon made a wreck of his reason. Beside himself with grief and anger he plunged his knife in her bosom and slew the object of his love with one fatal stab. He then laid down his life according to law's demand. Alas! the seed was passion and the harvest was grief.

The Satyagraha Vow.

Being conscientiously of opinion that the Bills known as the Indian Criminal Law (Amendment) Bill No. 1 of 1919 and the Criminal Law (Emergency Powers) Bill No. 2 of 1919, are unjust, subversive of the principles of liberty and justice and destructive of the elementary rights of individuals on which the safety of the community as a whole, and the State itself, is based, we solemnly affirm that, in the event of these Bills becoming law and until they are withdrawn, we shall refuse obediently to obey these laws and such other laws as a Committee, to be hereafter appointed, may think fit, and we further affirm that in

this struggle we will faithfully follow truth and refrain from violence to life, person or property.

WHAT IT MEANS.

The following instructions to Satyagraha volunteers have been issued by the Committee of the Sabha to be strictly followed in taking signatures.

SPECIAL INSTRUCTIONS.

Volunteers shall read and explain the Satyagraha pledge to every intending signatory before taking his signature to the vow. The pledge is in three parts: The first lays down the objects of the pledge. It declares that the signatories are of opinion that the Rowlatt Bills are "unjust, subversive of the principles of liberty and justice, and destructive of the elementary rights of individuals." In order to be able to make this statement, one must fully understand the Rowlatt Bills; hence it is the duty of the volunteers to explain the Bills clearly to the intending signatory.

The vow forms the second part of the pledge. Here the signatory solemnly affirms that he will refuse civilly to obey certain laws. Volunteers must explain to the signatory the full significance of the word "civilly." For instance, to break moral laws is not civil disobedience. Nor is it disobedience to be discourteous to officials with whom one may have to deal, while disobeying laws. On the other hand the possession and distribution to the public of literature proscribed by Government and which one sincerely believes to be harmless, would be civil disobedience. Volunteers must explain to the would-be signatory with the help of such illustrations, the full significance of the pledge.

Volunteers must explain to every intending signatory that he must be prepared to bear every kind of suffering and to sacrifice, if necessary, both his person and property. He should also be made to understand that he must be prepared to carry on the struggle single-handed even if left alone. The volunteer must accept the signature only after satisfying himself that the signatory is prepared to take all these risks.

The third part of the pledge declares that the Satyagrahi will during the

think there may be a mistake in my own judgment. I will therefore submit to you from time to time his opinions, for the public to judge who is wrong.

Olla Podrida.

New India spoke on 15th March 1919 about Shakti aroused. So whenever women meet and talk and pass resolutions about public affairs we have Shakti aroused, is it? So woman is Shakti and Shakti is woman. Woman is most womanly when meddling in politics and war and shakti is true shakti only then. What blasphemy? In modern India everything must wear a political dress to find an entrance into our houses and hearts. O dailies! this is your wondrous work. O newspaper God! O Thou that with surpassing glory crowned look'st from thy soul dominion like the God of this new world—at whose sight all the stars hide their diminished heads.

Nowadays ladies sign pledges make speeches, and play such antics before high heaven as make the angels weep. My only fear is how we can stand this torrential sweep of daily eloquence. Words, words, words everywhere! Everyone is up and doing to make everybody else better. But that is modern life.

In the meantime bulletins are pouring fast, The Provincial Conference is issuing its bulletins. The District Conferences are issuing theirs. Bullets having ceased, bulletins have begun. The great Easter week is coming on. Beware.

But even before that week, the great national education week is coming on. The week shall make it strong. We must give our might. The pundit also is adding his contributions to the week's events. The latest information is that two budding Vakils in Alleppey are devoting their inexhaustible energies. So Mr. K. Sanjiva Kamath B.A., B.L., says in New

India on 20th March 1918 Happy Vakils who possess inexhaustible energies? From Trivandrum comes the news that Prof. R. Srinivasan delivered a scouting lecture and that "the boys sat round him spell bound as the Greeks would have done round Orpheus." So we have a new Orpheus also in addition to budding Vakils with inexhaustible energies.

In Germany people are busy with strikes and counterstrikes and we read recently about the battle of Berlin. The West also is very busy. So the whole world is very busy excepting poor me! What shall I do?

I have been reading about the text-book scandal recently. A question has been troubling my mind often and I state here so that my friends may help me to solve it. Are the students made for the text books or are the text books made for the students?

In the Madras Mail dated 17th March 1919 there is a story about cinema thrills. A man bargained for a certain number of cinema thrills and found that he actually experienced one thrill less than the number bargained for. So he went to Court. The modern man is constantly going from one place of sensation to another. The theatre, the cinema, the orator's platform, the music hall, the billiard saloon, the gaming table, the restaurant, the court, the legislative assembly, the municipal council hall, the editorial room, are among his favourite spots. Happy modernity!!!

In Secunderabad Deccan a man married a widow. A pleader Brahma Samajist was the priest. Mr. and Mrs. Seshagiri Row gave away the bride. This is another aspect of happy modernity. How happy we are to live in these happy times!!!

SORUTATOR.

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Vani Vilas Press, Srirangam.

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.]

THURSDAY APRIL 3, 1919.

[No. 24.]

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs. 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

A Vision Of India.

THE BANYAN TREE—II.
By K. S. Ramaswami Sastri, B.A., B.L.

Beneath thy spreading boughs in radiant youth
Incarnate God with smiling lotus face
And eyes alit with sweet compassionate grace
Sits with expectant gaze directed south
And eager yearning heart aglow with ruth.
He hopes that through the swift-revolving days
The deathward-speeding souls in worldly ways
Immersed may northwards turn and seek the Truth.
The aged sages sit with questioning eyes
Around and pray to him with hearts
Elate to lead them from the inner night.
His silence shows them joys of paradise:
Forgotten are the oft-played worldly parts;
Their doubt's deep gloom is lost in heavenly light.

struggle, fearlessly adhere to truth and "Ahimsa": for instance he must not misrepresent anything or hurt anybody's feelings. Volunteers must urge upon people the necessity of fully realising the grave responsibility of adhering to truth and "Ahimsa" before signing the pledge. Volunteers must not speak of things they do not understand and must not hold out false hopes to anybody. If they find themselves unable to explain anything, they must consult the Committee or refer the would-be signatory to it. Ahimsa includes "Advesha." Volunteers therefore must never resort to unfair criticism of the movement. If in performing their duties they are obstructed by the police or others, they must not lose their temper but must courteously explain to those opposing them, their (volunteers') duty and their determination under any circumstances to perform the same.

GENERAL INSTRUCTIONS.

1. Every volunteer taking signature has to remember that a single intelligent recruit to Satyagraha is worth a hundred signatories who have not realised their responsibility. Volunteers must therefore never aim at merely increasing the number of signatories.

2. The volunteer shall have carefully read and understood the summary of the Rowlatt Bills published by the Sabha and must explain the same to such would-be signatories as have not read the bills or the summary.

3. In explaining the pledge the volunteer must lay due emphasis upon the fact that the real strength, the true test of the Satyagrahi lies in his capacity to bear pain and must warn the signatory that resort to Satyagraha may lead to loss of personal liberty and property and ask him to sign the pledge only if he is prepared for these sacrifices. If the volunteer is then convinced that the would-be signatory has made up his mind he will take his signature.

4. Volunteers must not accept the signatures of persons under 18 and students. And even in the case of those over 18, he must make sure that the

signatory has decided after careful consideration. Volunteers must not induce persons to sign, upon whose earnings their families are solely dependent for their maintenance.

5. After taking the signature, the volunteer must himself take down the designation and full address of the signatory in neat and legible handwriting. If the signature is not legible the volunteers should copy it down neatly. He must note the date on which the signature is taken.

6. The volunteer must attest every signature.

Chats with my Grandfather.

(By S. V. VIJAYA RAGHAVACHARI.)

My grandfather is a ripe, old man of four score years. Despite his age, he is still healthy and vigorous as at thirty. His hearing is good and his eyesight remarkably clear. He can read small print without the aid of glasses and can, in fact, pass a thread through the eye of a needle. At thirty I cannot manage without my spectacles, and I have used them for 14 years now. When I was at College I was ashamed to be behind the fashion, and look in a plebian way, with my bare eyes. Besides, the clear pebble in a rolled gold frame had its fascination for me as to many of my school-fellows, seeing that it was a nice ornament adding up-to-dateness and respectability to the face. No doubt in the beginning my eyes resented this obstruction to its proper function and refused to look through them, or looked hazily when forced to do so, but my eyes gradually reconciled themselves to the situation and have quite adjusted their sight to suit the glasses. They have since formed such intimacy with my glasses that they now refuse to perform their work without the aid of their friend—a proof that enemies may become intimate friends under compulsory situations. But whatever it is, it did not seem to have been the fashion in my grandfather's days and he still does the seeing in a plebian way with his bare eyes, and says that he is some the worse for lack of this ornamental appendage.

He is a pensioned Government servant and has seen his days and has also got plenty to say about them. He occupied a responsible situation, high enough to carry the distinction of garlanding the Governor, which he says he did once. He has got very pleasing reminiscences of his official days and of the Collectors under whom he served. He draws unpleasant comparisons between the old day civilian and his modern prototype, not however very much favourable to the latter. He says that the former attended more to his official business than to shooting in the forest, though forest tracts were more extensive in those days, that he made greater acquaintance with the people in their district than with the panthers in the jungle, and that he studied more the language and manners of the people than the habits and tricks of the wild boar. He says that he got information first hand, studied the official files thoroughly and with minuteness, and consequent on his intimate acquaintance with men and subjects, exhibited a geniality of manners which was at once appealing and sympathetic. But I am afraid he does not take count of the increase in the volume of work which the modern officer has to get through. A friend of mine, who evidently belongs to his way of thinking, asked him ironically whether his pet old civilians will not exhibit a peevish temper if they had to put in their initials or signatures to such a number of papers, though in marked places, and despite the eye-saving machinery of the typewriter and the brain-saving machinery of the office note. But I think they are very uncharitable to the modern civilian.

He, probably is not quite so sympathetic as the old civilian, but there is no doubt he is eminently efficient. But whatever it is, my old man will persist in his way of thinking and I thought he might be permitted to party this crotchet in his old head.

My grandfather is a very learned man who has an extensive acquaintance with the English literature and an equally extensive acquaintance with the Sanskrit and Tamil literatures. He prides over combining in himself the best in both, but

it is a vanity which may be excused in an old man, seeing that it is a common human frailty not particularly confined to old people. He is a graduate of the Madras University and is its product when it was in its infant stage. But he says that its handiwork as an infant was a much better product than its manufactures in its adolescence. I cannot agree with him, I asked him how it can be and argued that it is against nature. A man as he grows up gains experience and must necessarily do better than an inexperienced youth and so it is with institutions. But he says that it would be so only if properly directed. A child starts with innocence in its face and heart, and whatever it does, it does with the best of intentions; but as the child grows into manhood a number of warring passions besiege him, and his development is regulated by the most dominant of those warring passions. The University was started with the best of intentions and worked in the best interests of those whom it was intended to benefit, but when self-interest and subversive elements begin to rule it, you can best judge how its purpose can be frustrated. He argued on the above and similar lines, but I am not in the least convinced of the soundness of the reasoning or the happiness of the analogy. However whether it was due to the old University education or to the individual himself a part from the University, there is no doubt that he is a very cultured man. He holds decided opinions on every matter of importance, that is now agitating the public mind though often his views are somewhat perverse. He is an extreme conservative in social and religious matters and ultra radical in the field of politics. I have seldom been able to agree with him and I have thought that my views were always correct, as no man thinks otherwise of his own views; but I have the agency to

The Hindu Message will be sent free of charge every week to any address in India, Ceylon and all foreign countries within the Postal Union. It will be despatched on payment of 10/- per annum. All subscriptions for payment in advance should be sent to the Manager, The Hindu Message, Bangalore.

The Hindu Message

THURSDAY EVENING 3, APR., 1919.

Three Notable Speeches.

At a time when the country is disgusted with the farce enacted in the Imperial Legislative Council, when the fundamental rights of citizenship are authorised to be violated under the guise of punishing undefined anarchical and revolutionary crimes, when the people are smarting under the callous treatment to which their chosen representatives have been subjected in the Council, when the most emphatic and unanimous protests of the whole of India as expressed in the Press and the Platform and the Council Chamber counted for nothing in the passing into law of the "most objectionable, the most indefensible and the most anti-British" Bill, when the leaders of the country with full responsibility and after mature consideration are actively advocating different methods of exhibiting the resentment of the country at the stolid indifference of the Government to the united voice of the people, when 'continuous agitation' and 'passive resistance' are the talk of the day everywhere, in short, at a time when confusion and disorder stares us in the face in the political horizon of the land, it is certainly very refreshing to come across even the telegraphic summary of the three notable speeches made in London by His Highness the Maharaja of Bikanir, Lord Sinha and Mr. Montagu.

At the very outset we should be very grateful to Reuter for his having considered these speeches important

enough to be cabled to India. The occasion was an entertainment to Lord Sinha at the Savoy Hotel at which His Highness the Maharaja of Bikanir presided. Ostensibly a social function, it was in reality turned into a political function of the first magnitude by the speeches made therein. It was a very happy idea to have utilised the occasion to reiterate the intentions of the responsible British Ministers with regard to the reforms especially when there is a feeling abroad in India that we are about to witness a drastic whittling down of even the Montagu-Chelmsford scheme, a feeling by no means unfounded when we take into consideration the activities of the forces of reaction. His Highness the Maharaja of Bikanir spoke truly when he said that "there had been a few insinuations and misrepresentations by those who posing as experts on India had been assiduously carrying on an anti-Reform and anti-Indian campaign." His Highness fittingly and mercilessly exposed the Indo-British Association in its true colours when he said: "The Association freely resorted to personal abuse. Indians including Lord Sinha had been indiscriminately branded as agitators and India was represented as seething with crime. The policies of Lords Morley, Crew, Mr. Chamberlain, Mr. Montagu, Lords Minto, Hardinge and Chelmsford had been criticised most unjustly. The Association had even declared that Mr. Montagu and Lord Chelmsford were out to weaken the British authority in India and were courting grave political disaster. They had deliberately suppressed the fact that the Indian leaders fully recognised and had repeatedly stated that their ideal of self-government could only be rea-

lised by India remaining an integral part of the British Empire." This emphatic denunciation, coming as it does from one who holds the unique position of His Highness as the trusted of both the Government and the people, ought to teach a lesson to "that unholy cabal of crushed bureaucrats and selfish exploiters" to turn over a new leaf and to desist from vile abuse and deliberate suppression of misrepresentation of facts. His Highness could not put it in more outspoken and emphatic language than when he said that "the mendacity and unfairness of the Association's campaign was never more conspicuous than in the eagerness with which it had made capital out of the Rowlatt Report." After voicing the almost universal sentiment that if the outrages dealt with in the said Report were lamentable and serious they were but related to the nefarious activities of an infinitely small number out of a loyal Indian population of 315 millions. His Highness, with a personal knowledge born of close acquaintance, unhesitatingly repudiated the absurd allegation spread by prejudiced people, that the Indian army would resent Lord Sinha's peerage. He testified to the troops in Paris lustily cheering Lord Sinha during his visit. His Highness clearly stated that India welcomed Lord Sinha's appointment as the clearly emphasised determination of His Majesty's Government to carry out without unnecessary delay a substantial measure of constitutional reform. His Highness indignantly and authoritatively denied the persistent and false rumours published in the British Press that the Indian Princes were hostile to the new regime of Responsible Government to

be inaugurated under the Montagu-Chelmsford scheme. "Their only concern" said His Highness "was to see such measures adopted as would further popularise, strengthen and preserve the ties binding England and India together." In conclusion His Highness truly observed that "the decisions regarding the reforms must irrevocably affect for good or ill India's future political progress." By such vigorous outspokenness and manly stand the Maharaja has done a great service to the whole of India and has thereby won a laurel for himself as the eloquent champion of the rights of the helpless millions of India.

While the Maharaja of Bikanir gave the quietus to Lord Sydenham and his Indo-British Association, Mr. Montagu, who came all the way from Paris specially to attend this dinner, took upon himself the task of speaking some plain words to the other great element of opposition to the Indian Reforms, viz, the I.C.S. He told them candidly that "if they were to tell the Civil Service that their position would be the same in the future as in the past, the announcement of the 20th August 1917 would become meaningless... The announcement of the 20th August 1917 meant nothing unless it meant that the political destinies of India were to be gradually reposed in the people of India and gradually taken from those who had gloriously shaped India as we knew it today (Loud Cheers). He did not believe there was any civil servant who thought that the appointed destiny of India could be delayed or altered in the interest of the service." As regards Communal Representation Mr. Montagu said: "If communal electorates were the only means to secure representative

which, if it ever comes into existence, will be the world-state,"—we cannot avoid the conflicts which have hitherto prevailed in the West.

An English writer only recently dead speaks guardedly of "the destiny of Imperial Britain" as "the achievement of the ages, the greatest birth of time,"—of "that response which by this war (*i. e.*, the South African war with the Boer States) we at last send ringing down the ages, God for Britain, Justice and Freedom of the World." Bernhardt, disregarding the polished and temperate language of the politic English man, speaks with the grim brutality and the barbaric directness of the Hun regarding the destiny of his own "Imperial" race as follows:—"For us there are two alternatives, and there is no third,—World-Dominion or Ruin." Time has now settled Bernhardt's offer to humanity.

Does the "higher life" mean only the sharing of a human being or citizen of a state in the work of organising for a future "World-Dominion"? India has taken what part she can in sharing with the rest of the British Empire the glories, hazards, and hardships of the present or recent World-war. But we may be quite certain that the mercantile and peace-loving Anglo-Saxon will never enter upon a task like what has stirred the barbaric ambition of the Modern Germans, and, therefore, that our Martial castes or trained soldiers in India will not be called upon to share in ambitions or labours which are unsuited to the genius of our Indian civilisation and its place in the order and evolution of humanity.

Between the Indian conception of the higher life and that of the West there is all the difference amounting to

polar opposition which exists between the subordination of matter to spirit, and that of spirit to matter even to the extent of stifling the former. Modern Western civilisation rejects the *Adhyatma-Vidya* or the Indian Science of the spirit, and bases its ideals of life purely and wholly on the truths and revelations of the science of matter. Even where Modern thinkers speak of the inner life of the spirit as the higher ideal, we find that they can hardly give a clear account of what they have in view. Let us take Green who has been called the founder of "the dominant school of moralists" in England and "the philosopher who has done more than any English writer since Butler to create an interest in the study of the ethical life." He maintains that there is a knowing subject or human intelligence which is identical with itself through all the changes of which it is aware and that it is "something which is both other than the manifold things themselves, does not blend with *i. e.*, distinguishes itself from them, and which further combines them without effacing their severalty." There is also, according to Green, a spiritual principle in nature which is "neither in time nor in space, immaterial and immovable, eternally one with itself, the principle necessary to the possibility of the world of phenomena." Green also identifies the unifying principle of self-consciousness with the absolute spirit, the single eternal consciousness, to which nature in its completeness exists. He holds that the latter is also operative in us to produce our growing knowledge and therefore like our own self-consciousness, though more comprehensive in its outlook. According to Green, "the relation of events to

each other in time implies their equal presence to a subject which is not in time." This is also true in regard to the relation of objects in space. For, "a series of wants and their sequent impulses cannot give rise to a consciousness of wanted objects":—"the transition from a mere want, to a consciousness of a wanted object; the impulse to satisfy the want, to an effort for realisation of the idea of the wanted object; the presence of a want, to a subject which distinguishes itself from it and is constant throughout successive stages of the want." Green offers no proof whatever of the truth of these propositions,—no reasons to establish that the individual consciousness or the individual is eternal, *i. e.*, an ultimate or underived reality not the result of a development. Nor has he given any proof of the spiritual principle in man and in nature with God or the absolute self. There is also no proof given to show that the conscious self remains the same permanent element amidst the changes constituting the progress of the organic psychical life. We may with equal reason assume, on the basis of mere experience, that the individual or his consciousness of self-identity is subject to quantitative and qualitative changes as he passes from the cradle to the grave. Also, we may base the distinction between the individual self and its experiences on the fact that the former is *relatively* unchanging when the fairly long period constituting one distinct stage of transition is taken into account. Moreover, Green gives no proof for the identity of the self in man and in nature or for its identity with the absolute self out of all relation to either man or nature. Such elements as are *qualitatively* identical in them may be ascribed to the well-

known laws of association or assimilation laid down by psychologists. Or Green's eternal self may be viewed as a mere abstraction, when we consider that the changing self-consciousness of the individual man may be largely due to the genetic processes and influences which stand related to the lives of ancestors, near or remote. Moreover, what has an eternal self (of the kind spoken of) to do with our efforts and aspirations after ethical ideals and the recognition of our duties in life? If the self is already eternal and fully realised, why is our ethical aspiration or performance of life's duties needed for its discovery or realisation? Green's Eternal, or Absolute, self has, therefore, as little practical importance for our daily life and ethical growth as the Pure Reason or the Thing-in-itself of Kant. Lastly, is there a spiritual life, apart from ethical or social or state life, which is to lead to the realisation of the eternal or absolute self, and if so, what is its nature and value?

(To be continued.)

The Dreams of the Soul.

(BY AN INDIAN DREAMER).

VII

I linger at the base of the temple—crowned hill and look at the radiant and peaceful shrine on its top with God's own sun shining upon it in golden splendour.

Where is its pure and peaceful sweetness and holiness and where is my impure and distracted bitterness and sinfulness of spirit?

How can I hope to lift even my thoughts to that sun-kissed height of splendour? Can I with the dust of earthiness on my feet ever hope to go up over the hill to that dizzy height?

I take heart however whenever I see that golden girdle of a winding pathway go

Legislative Councils, provided that they were designed to give the representatives demanded by the necessity of the cases then there must be communal representation, but if such electorates were advocated simply, as he feared they were sometimes advocated, because they were still believers in the old theory that if you split a country up you could govern it more easily, then such communal representation was to be rejected." According to Mr. Montagu the reforms should be designed to give Indians the right to become leaders on the road of their appointed destiny. He expressed pride in being associated with Lord Sinha in the single purpose of benefitting India. In conclusion he was confident that the result of the further labour of Britons in India in association with Indians would be a peaceful and prosperous land in which Indians would walk conscious that they were to control its destinies.

Coming now to the speech of the guest of the evening, Lord Sinha, he solemnly protested against the idea that educated Indians were unfriendly to British rule. The Under-Secretary of State said: "If by British rule was meant autocracy and domination under the name of efficiency the educated Indians opposed it. They would be unworthy of their education if they did not." He lifted the veil and stated that there was complete unanimity regarding the wisdom and necessity of the policy declared on the 20th August 1917. He was confident that a generous scheme of reforms would be passed by the British Parliament and that the pre-occupations of peace and the necessity for fully considering the reports of the Committees would not cause any great delay.

Speaking under a strong sense of duty to the King-Emperor and the Empire, the Under-Secretary of State sounded a solemn warning that if the counsels of the opponents of the Reforms were followed, a feeling of bitter disappointment and grievous wrong would be dominant throughout India. Truly did he observe that "nobody could gauge the full force of that dissatisfaction, but obviously in comparison with it the recent unrest would seem small." These are bold words uttered with the full sense of responsibility and out of an eager desire to do his duty to his sovereign and his country. He seems to have felt the necessity for speaking quite plainly. He exhorted his countryman also not to lose trust in England and told them that a large part of the Montagu-Chelmsford scheme was already accepted by all shades of opinion namely, first, close connection between Indian States and British India; secondly, the necessity for as complete decentralisation as possible between the Secretary of State, the Government of India and the provincial Governments; thirdly, the necessity for complete freedom in local self-government; fourthly, much larger infusion of Indians, in the superior services, civil and military; fifthly, full industrial development; sixthly, the broadening of the franchise of Legislative Councils; and seventhly, the transfer of so much control as was consistent with the interests of law and order from the bureaucracy to the representatives of the people. The controversy, he said, centred principally round the extent of such control and the method of transfer. He trusted that when there was so much agreement a satisfactory solution would be found. Certainly it

would be and especially with Lord Sinha and Mr. Montagu to champion on cause. Lord Sinha spoke the bare truth when he said: "If the British Government would only seize the occasion to shape the Reforms on generous and bold lines at the earliest possible opportunity, they would confirm the solidarity of the Empire by strengthening the most enduring ties between England and India—those of mutual trust and helpfulness." The italics are ours. The 'if' in this sentence is a big one but we are sure we may safely trust to Lord Sinha and Mr. Montagu to its being an accomplished fact.

All these outspoken speeches clearly exhibit honesty of purpose and sincerity of aim and their importance could be easily gauged by the considerable flutter and uneasiness they have caused in the dovecot of our Anglo-Indian contemporaries and their following. They cheer our hearts at a time when we are considerably depressed in mind. If these reforms are shaped with a magnanimous breadth of vision as we may trust Lord Sinha and Mr. Montagu to do, and granted to us with a nobility and generosity characteristic of the traditions of that palladium of liberty, the British Parliament, the mother of all freedom-loving institutions, we may, by the grace of God, eagerly look forward to a future of peace and prosperity to our motherland. India will then surely progress by leaps and

bounds and will ere long become a power to be reckoned with as a worthy partner of the British Empire.

The Higher Life.

(By K. SUNDARARAMA AIYAR, M.A.)

(Continued.)

So long as ideas and conceptions such as are implied in the phrase,—“My country, right or wrong,”—form the guiding impulse in determining the policy of nations, we cannot entertain the hope that the malignant example of the Germans will cease to have imitators. Since the commencement of the Modern Age, we have had in Europe a number of hegemonies one after another. The Franco-Prussian War 1870-71 only placed Germany on a pedestal of supremacy which had previously been occupied by Spain, Austria, France, and Russia. Every one of these last-mentioned states had previously become an “enemy of England” by reason of the fact that it had established, consciously or otherwise, a temporary hegemony over the rest of continental Europe. England has always been vitally interested in maintaining the balance of power in Europe and so has always helped the attempt to overthrow every aspirant for the supreme control and direction of European affairs. Hence we may conclude that, so long as the ethical and spiritual conceptions remain the same as hitherto,—so long as the aspiration after a universal state remains a main motive of state action,—so long as it remains true that, to use the words of Dr. Royce of Harvard University, “the corporate entities of many communities tend to organise that still very incomplete community

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager “The Hindu Message”, Tirunelveli.

round and round the hill gently ascending to the top where shines the sullit temple.

O sweet and happy pathway that unites earth and heaven, that kissest His lotus feet while dowering with thy touch of blessing those who go to thee for help and uplift?

I travel a thousand times in thought up and down the path of grace. When shall I go along it and reach the shrine of God and live in the light of Eternal Bliss?

VIII

I stood below the shrine-crowned hill and saw the two paths to the top lit up by lighted camphor pieces placed by devotees and pilgrims on every step in each of those radiant paths.

The rows of lights so lit up by the hands of devotion shone like a garland of flowers of flame placed round the neck of the Eternal Light.

In joy and exaltation of spirit I went up each of the pathways one after the other and feasted my eyes with the holy splendours of that illumination.

As I stood on the top I saw the lighted bazaars and the lighted streets shine in eye-enchancing beauty like a garland of human love around the holy hill of devotion.

O love divine and love human, what a wondrous kinship of joy's illumination unites your glories! My heart is full of the rapture of thanksgiving and rejoices in the twin manifestations of the sweetness of His Grace.

Notes and Comments.

His Highness The Maharaja of Bhavnagar must be congratulated on his having issued a resolution prohibiting liquor traffic in his State. On the ensuing birthday of His Highness a scheme will be brought into force under which a very large number of liquor shops in his State would be immediately abolished. Provision is also made for eventual extinction of all liquor trade within a stated period. Certainly no ruler can offer to his people a better and more useful birthday gift. This is undoubtedly a step in the right direction taken by His Highness for the amelioration

of the condition of his subjects and we earnestly commend it to the notice of our British Rulers for adoption.

The Indian Arms Act Rules have been amended and for one thing the country is very thankful to the Government of India, since the new rules have expressly abolished the invidious racial distinctions that have been so long in existence. In 1915 Lord Chelmsford said at a meeting of the Imperial Legislative Council: "This much, I can say that we, as the Government of India, will not accept any solution on this question which continues to base exemptions on racial distinctions." His Lordship has kept his word and the racial bar has once for all been abolished. This will certainly go far to remove what was rightly felt to be an indignity on the self-respect of Indians. Irrespective of race or creed, certain named sections are to enjoy exemption and all others should take out licenses on payment of certain fees. In the case of persons holding titles or certificates conferred by Government and Commissions in the Army or Navy, of persons who have been or are members of the Legislative Councils, and of persons paying not less than Rs. 1000 per annum of land revenue or Rs. 250 in Roads and Public Works cesses, or income tax on an income of Rs. 3000 and more licenses will ordinarily be issued on application without enquiry. The provincial Governments are empowered to prescribe the necessary qualifications, if any, apart from those cited in the communique. It is also pleasing to note that special instructions will be issued to afford facilities to agriculturists to obtain licenses for the protection of crops or cattle and to secure that they are not withheld without any good cause. The most gratifying feature in the rules is that for the purposes of enquiry preliminary to the issue of licences, other agencies will, where possible, be employed in addition to or in substitution of, the police.

It is most revolting to read the following telegram in the Australian papers lately received. It is shameful to note the degrading depths to which Russia has fallen. The boasted Western Civilisation

that could permit of this most horrible proclamation stinks in our nostrils.

An astounding Bolshevik marriage proclamation has been posted in East Russia and will be carried out at Ekaterinburg. It states that in compliance with the decision of the Kronstadt Soviet, the private possession of women is abolished. Social inequalities and legitimate marriage in the past have served as instruments whereby all the most beautiful women have become the property of the bourgeoisie and the proper continuation of the human race has been prevented. Accordingly after the 1st March the right to possess women between ages of 17 and 32 will be abolished and they will be proclaimed the property of the whole nation. The decree does not affect women having five children. The former owners of wives may retain certain rights in connection with their wives, but if the husbands resist the decree they will forfeit those rights.

The distribution and management of women has been transferred to the Anarchist Club. Three days after the decree is published all women will be obliged to present themselves at the club. Any citizen noticing a woman not submitting herself must give the Anarchist Club her name.

The next clause of the decree sets forth the rights of men in connection with women. Every man wishing to possess a share in the public property must have a certificate that he belongs to a working class family.

Other male members of the community can obtain an equal right in the "property" by paying £ 10 monthly into a public fund. All women proclaimed national property will receive £ 23 monthly and those becoming pregnant will be released from their duties for four months. The children are to be educated at the cost of the public. In the case of the birth of twins the mother will receive £ 20. All men and women are obliged carefully to watch their health, and those spreading disease will be severely punished. Any persons refusing to support this decree will be proclaimed enemies of the people.

We would not have soiled our pages by printing this most abominable and loathsome Proclamation but to show the horrors that are being committed by the Bolsheviks.

It grieves us very much to read of the serious riots at Delhi on the Satyagraha day. What we feared at the outset viz., that people would not understand Satyagraha aright and would readily go out of passivity has been clearly demonstrated by what is reported to have taken place at Delhi. Satyagraha is a most solemn religious vow capable of producing immense spiritual force which would help the observer to the end in upholding the truth. When it was proposed to use it as a purely political weapon we had our own doubts as to whether every one indiscriminately would be able to

clearly grasp the highly religious and essentially spiritual nature of the vow. Every one is not a Gandhi. When it is handled by people who have not properly understood it, the result is most deplorable as we see in the Delhi riots. To force tradesmen to close their shops, to compel trams, cycles and carriages on the roads to stop and to pull out its occupants, to throw brickbats and to snatch rifles from the infantry, all these are quite outside of the Satyagraha vow, nay, they are quite opposed to it. This kind of the exercise of physical violence is what Mr. Gandhi himself has repeatedly warned his followers to guard against and it is a great pity that on the very first opportunity that occurred itself for an exhibition of the true spirit of Satyagraha, people should have resorted to violence and consequent bloodshed. We trust that it will stop at this and that this will be an object lesson to avoid violence and physical force in other places in future and to confine the divine vow strictly within its spiritual limits.

The Bhagavad Gita.

With an English Exposition
By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA II.

(continued.)

एषा तेऽभिहिता सांख्ये बुद्धियोगे स्थिता शृणु ।

बुद्ध्या बुद्धो गया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

This has been declared to you, the knowledge in respect of the realisation of the Eternal Truth. Now hear the knowledge of the means of such realisation—by means of the attainment of which knowledge you shall be freed from the bondage in the form of actions.

NOTES:

1. The Lord, after various appeals to Arjuna pointing out the un wisdom of his resolve, returns to and concludes the portion of the discourse giving him the

deepest truths of life viz *Jnana-yoga*. Henceforth the Lord leads from *Jnana-yoga* to the means viz., *Karma yoga* which is going to be the main theme up to the end of the VIth Adhyaya.

2. The view of some persons that the words *Sankhya* and *Yoga* here refer to the systems of philosophy going by that name is wrong and is against our traditional interpretation.

3. *Karma yoga* purifies the mind and fits us for *bhakti* and *jnana* through the grace of God. It removes *karma bandha* viz. the embodiments of *samsara* due to actions born of motive and impelled by desire. If therefore we do our *dharma* unattached and dedicating its fruits to the Lord, *karma* has no power of generating bondage. The *Isavasyopanishad* says:

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथाः मागृधः कस्य स्वदनम् ॥

कुर्वन्नेवेह कर्माणि जिर्जीविष्यच्छतं समा ।

एवं त्वमि नान्यथेतोऽस्ति न कर्म लिप्यते नर ॥

4. This does not mean that *Jnana yoga* will not remove *karma bandha*. The Lord says in the Gita ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते ऽर्जुन । The *Sruti* says: तपसैवात्मपदं विदित्वा न लिप्यते कर्मणा पापकेन । But the impure mind immersed in worldliness cannot at once rise to this height. *Nishkama Karma yoga* will effectively and easily purify it. धर्मेण पापमपनुदति । I am quite unable to understand the angry attitude of some modern commentators in regard to *Madhusoodana's* beautiful exposition on this point.

5. The Lord does not mean any reflection on *Arjuna* as unfit for *jnana yoga*. Many persons seem to forget in this connection that the Lord gave the complete *Sastra* to the world making the teaching to *Arjuna* an occasion.

सर्वोपनिषदो मावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सुः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

6. According to *Sri Ramanuja* the matter is even simpler. According to him *jnana yoga* is the knowledge of the true nature of the *jiva*. It and *Karma yoga* are both elements in *Bhakti yoga*

which leads us to God. Hence he defines *yoga* here thus:

आत्मज्ञानपूर्वकमोक्षसाधनभूतकर्मानुष्ठाने यो बुद्धियोगो वक्तव्यः स इह योगशब्देन उच्यते ।

7. *Sri Madhwa* refers to *Vyasa-smṛiti* which defines सांख्य thus: शुद्धात्मतत्त्वविज्ञानं सांख्यमित्यभिधीयते । He refers to *Bhagavata* about *yoga*: दृष्ट्वा योगाः प्रयुक्ताश्च पुंसां श्रवः प्रसिद्धये ।

नेहाभिक्रमनाशोऽस्ति प्रत्यबायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

In this *Karma yoga* there is no loss of effort begun but uncompleted nor is there disaster from non-completion. Even the performance of a little of it saves us from the great terror of *samsara*.

NOTES:

1. In the case of cultivation or house-building unfinished attempt is wasted. In medical treatment it leads to disasters. *Karma yoga* is unlike these. पार्थ न चेह ना मुत्र विनाशस्तस्य विद्यते—the Lord says in Chapter VI.

2. *Karma* leads to फल or fruit and itself dies. *Karma yoga* has no fruit in view and never dies. The *Sruti* says: तमेतं वेदानुबन्धनेन ब्राह्मणा विविदिषन्ति यत्नेन हानेन तपसाऽनाशकेन । Such moral discipline leads to its own self-intensification.

जन्मजन्मान्तराभ्यस्तं दानमध्ययनं तपः ।

तेनैवाभ्यासयोगेन तत्त्वैवाभ्यसते पुनः ॥

Love of God leads to perfect purity.

सर्वपापप्रसक्तोऽपि ध्यायन्निमिषमच्युतम् ।

भूयस्तपस्वी भवति पंक्तिपावनपावनः ॥

3. The *Sruti* says: तद्यद्येह कर्मवितां लोकः क्षीयते एवमेवायमुत्र पुण्यकृतो लोकः क्षीयते—But this does not apply to *Karma yoga*. A mere meritorious act will lead to certain joys in heaven but the fruit of it will be worked out by enjoyment and will disappear. But this is not the case with *Karma yoga*. It has been said:

तद्यद्येहि या निन्दा वा क्लेशेन तु कर्मणि ।

फलेच्छा तु परित्यज्य कृतं कर्म विमुक्तिदत्तम् ॥

व्यवसायसमिका बुद्धिरैकह कुलनन्दन ।

बहुशाखा क्षनन्ताश्च बुद्धयोऽव्यसायिनाम् ॥ ४१ ॥

The *Buddhi* or knowledge (in relation to *Sankhya* and *Yoga*) abovesaid is steadfast and unchanging. The *buddhis* (mental states) of others who are not steadfast and rooted in truth are manifold and endless.

NOTES:

1. Why is this *Karma yoga buddhi*—mental state rooted in *Karma yoga*—steadfast and unchanging? *Sri Sankara* answers प्रमाणजनितत्वात्. The plans of others are conflicting, varied, and manifold because they are not rooted in truth but in desire. *Sri Ramanuja* well says that *Karma yoga* is here contrasted with *Kamya Karma*.

2. It has been well said:

मनो हि द्विविधं प्राप्तं शुद्धं काशुदमेव च ।

अशुद्धं कामसकल्पं शुद्धं कामविजितम् ॥

3. *Sri Madhwa* quotes the following beautiful stanza from *Brahma Vairarta*.

बुद्धिनिर्गततत्त्वानामिकाविष्णुपरायणा ।

बहुशाखा-क्षनन्ताश्च बुद्धयोऽव्यसायिनाम् ॥

4. *Madhusoodana* says that एका is used to show that *Sankhya* and *Yoga* have the same fruit (एकफला).

(To be continued)

A Message to the young.

(By PROF. K. SUNDARARAMA AIYAR M.A.)

I am well aware that I should not again intrude on the attention of this Annual Meeting of *Mannargudi* students. It is only the heart of a great man that can instruct or inspire, and that will command attention and respect. But *Mr. Rengaswami* has insisted again and again on my sending a message to the young people of *Mannargudi* this year, and he alone is responsible for this communication.

The longer I live the more I realise how the love of truth is losing ground among us move and more. The love of novelty, the desire of fame, the eagerness to pose as a leader or follower of some kind with a large or increasing following, overpowers even those whose fortune has already favoured

beyond their dreams or deserts. New movements and new faiths are appearing ever and anon, and the minds of many around us are getting unhinged by hasty admissions into the ranks of their supporters. This is a characteristic of such ages as the era of the sophists in Greece, the era of the Renaissance in Italy, and the era which immediately preceded, or followed, the appearance of *Jesus* in Palestine. In India, we seem to be arriving, or even arrived, at such a time. The craving for excitement, novelty, name and fame is apt to seize men in times of transition and unsettlement. Worldly and personal motives are often found to be predominant in the hearts of both leaders and followers of new movements and faiths; but it is easy to wear the cloak of the spirit, especially in a country like India where the Hindus at least have always been ready to give a hearing, or even a trial, to each new messenger of a new Heaven and a new earth. They have more often been duped than not, as we can see from the needless multiplication of sub-sects. But the *Veda* has reigned supreme in the land; its ancient interpretations according to well-established maxims having a scientific basis and by methods of ratiocination recognised as scientific all over the civilised world have kept the field. But, within the last half-a-century, attempts have become common either to overthrow the authority of the *Vedas* altogether, or, by ignoring common sense and logic, to render them the laughing stock of the world of scholars, East and West. Such attempts spring up again and again even today. Our Hindu young require to be guarded from giving any encouragement to these attempts to overthrow the eternal oracles of the *Vedas* by self-styled prophets and patriots, old or young, Indian or foreign, men or women, who may have gained their laurels in walks of life far removed from those which appeal to the ethical and spiritual instincts of men. I beseech all Hindu young men to seek the inspiration of the *Vedas* and never to give ear to the voices of those who produce either new and unknown and often spurious authorities on ethical and spiritual matters, or try to discredit the

only the living human flesh is very much more valuable than the dead animal flesh! That is why we oppose Basu-Patel's Bills of promiscuous unions. No doubt social evils are everywhere present, be it East or West, and so shall we not be hasty to get rid of them only to get worse ones instead. We have the young widow and the illiterate woman, they have their old maids and divorcee court troubles. We have the dancing girl question here and there they have their white slave traffic. As regards woman's liberty we have not, fortunately erred on either extreme and that is why we are not confronted by the Muslim Pardanashin lady or the Western suffrage of the woman. But the West have certainly copied some of our best social customs and institutions such as Temperance and Anti-tobacco Reforms, Vegetarian movement, Humanitarian League and Crematory societies though we are aping their vices and introducing promiscuous marriage bills when they themselves advocate in due earnest endogamic principles in their eugenic societies. Here we have our depressed classes and there they have their Nihilistic socialism ultimately leading to labour-capital duel. Here birth and caste decide the social status in a vertical way but there wealth and class distributions do the same in a horizontal way. And so each nation has its own peculiar social ills which must be cured gradually, not certainly by imitation or grafting but only by internal self-consciousness and wise reformation as was effected in the times of our revered Acharyas.

Lastly a word about our Chaturvarnya. The original arrangement of four castes is quite rational and workable or possibly by the permutation-combination process we may have 4×4 or 16 castes—that is four subdivisions in each of the four castes but that now they have assumed the proportion of four digits—even four thousands—is simply deplorable and intolerable too to a certain extent. There must be a gradual and willing fusion of sub-castes but of course it must only begin from the bottom and work up slowly and imperceptibly without seriously interfering with the existing broad divisions. Speaking in a very general way we have but two castes or *jatis* in the world as observed by that grand old wise lady Auvai—"man and woman physically and naturally and the knowing and the ignorant mentally and

spiritually." But of course even this is denied by the modern feminist fanatic and the bolstered up Bolshevik who both aim at a dead level of human nature misconceiving it for unity. All these strange creeds have become common in this cynical Kaliyuga, which by the way, is 5000 years old but yet only an infant of 14 months comparing its whole duration of 432000 years with a man's age of a century. What more is in store we know not. But our path and duty are clear as day for our Vedanta philosophy is truly democratic and universal even as our holy Himalayas is broad-based with many castes and differences at the bottom but as we ascend on it decreases until it culminates in the monistic glory of Gourishankar which is the highest heaven-reaching peak of the world and which is in mighty majestic solitude far far above the misty clouds of our earthly maya! I say if our nationalism is divorced from our graded Hinduism and non-aggressive Vedanta then woe to our sacred Ind! But I am sure that which lasted for countless centuries in spite of very rude attacks of varied dynasties cannot be crushed in a generation or two. Indeed our Hinduism is as immortal and immutable as our very holy Himalayas, yet ever young with verdure! Peace be to our *Punya Bhumi*!!

The Hindu Marriage Bill.

(By C. V. VAIDYA M. A., L. L. B.)

The Hon'ble Mr. V. J. Patel's proposed legislation to validate intercaste marriages among Hindus is too wide as it extends to all marriages that may possibly take place whether Anuloma or Pratiloma between persons of diverse castes. It ought to be borne in mind that these marriages are entirely against the express precepts of the Hindu law, especially Pratiloma marriages, such as the marriage of a Brahmin or a Kshatriya woman with even a Bhil or a Chandala man which Mr. Patel seeks to validate. In my view this is not only most opposed to the Hindu Sastras but is objectionable on the score of utility also. I will discuss the religious phase of the question in another lecture. I will try to show here that this Bill will not only not attain the object which Mr. Patel has in view, but will be positively injurious. Introducing the Bill Mr. Patel urged the great hardship

caused to individuals who contract marriages against the present law. Is it not absurd to urge hardship in defence of those who act against Hindu law and who still wish to remain and pose as Hindus? Hardship alone as in the case cited by him will stop marriages performed against Hindu law, if that law is to be maintained. The Hon'ble Mr. Jinnah laid stress on liberty of conscience in supporting the Bill. But that is also absurd. There can be no liberty of conscience in matters of religion, or law. Individual liberty has to be limited by considerations of the benefit of the community. I suppose the real motives which are working at the back of their minds is to remove caste restrictions altogether which in their view and in the view of many are a hindrance to the political progress of the Hindu community. I have the highest respect for this motive and even though Mr. Patel is going against the Hindu religion, he would be entitled to a hearing if indeed by transgressing our sacred precepts we can secure worldly blessings. But this is exactly what is not the case as I proceed to show.

The cause of this wrong notion lies in the most absurd conceptions which people have formed of the origin and nature of caste in India. Some have even gone to the length of believing that those caste restrictions have been introduced by Brahmins to impress and confirm their own importance. Many believe that caste in India is due to clanish tendencies or territorial jealousies or occupational idiosyncrasies. Caste in fact is very imperfectly understood and hence misconceptions like the above are met with. The real origin of caste must be sought before we give it up as a useless and troublesome adjunct of the Hindu society.

Caste exists in India alone in the whole history of the world. Classes exist everywhere, but caste was developed in this country only. This must therefore be due to the peculiar circumstances of India. The history of this country must be compared with the histories of other countries in order that the origin of caste may be discovered. That origin lies in my view, in the coming together in this country of two diametrically opposite races; a phenomenon nowhere witnessed in ancient history; and a parallel to it can be found only in modern history in two countries viz., South Africa and in America. In order to understand the origin

of caste we must study and compare the history and the circumstances of these two countries.

You well know that anthropologists have classified the races of the world into four principal races viz., the white, the yellow, the brown and the black. These races strangely enough occupy principally the four continents of the earth. The white races occupy Europe and a part of Asia. The yellow occupy the north, the centre and the east of Asia. The brown occupy America and the black occupy Africa. These races are distinguished by different physical and mental characteristics and are in different stages of civilisation, the white being in the highest stage and the black in the lowest. The original inhabitants of India are called Dravidians by anthropologists. Sir V. Smith doubts the propriety of the name, but it is a name which the people take from the most forward of their race the Dravidas, who inhabit the south-east coast of India. The Dravidians belong to the black group of races. It is believed that there was a continent stretching from Australia up to Africa in some ancient period. The Dravidians, whatever that may be, are properly classed among the black races. They are dark in complexion; have short broad noses; are very low in civilisation, some being even cannibals, and most being in the savage state, i. e., of hunters living in jungles. And they extended into India from the south towards the north.

(To be continued.)

Olla Podrida.

In New India the first exhibit hanging on the line on 17th March 1919 is a comment on what "our Poet Laureate" said. It seems that Tagore wrote a letter to G. S. A. saying that the latter had made arrangements for his lectures very well. The comment is: "It is pleasant to see that the much-despised Theosophists are so useful when work is wanted. They certainly return good for evil." What a wonderful comment. So G. S. A. worked as a Theosophist when making arrangements for Tagore's lectures. I suppose that he works as a Theosophist when he arranges the National Education week dramatic entertainments. So Tagore's letter has earned the Theosophists a certain

long-established and common-sense methods of interpreting the ancient Indian authorities. O young men of Mannargudi! Remain ever sternly faithful to the requirements of truth, sanity, common sense and sound tradition.

"Foreign Travel."

(BY P. R. KRISHNASWAMI M.A.)

I read recently a note in the "HINDU MESSAGE" describing the exaggeration people are prone to indulge in when speaking of the benefits they have derived by travelling to, and in, foreign countries. One is reminded of the school-boy song by Keats:

There was a naughty Boy,
And a naughty Boy was he,
He ran away to Scotland
The people for to see—
Then he found
That the ground
Was as hard,
That a yard
Was as long,
That a song
Was as merry,
That a cherry
Was as red—
That lead
Was as weighty,
That fourscore
Was as eighty,
That a door
Was as wooden
As in England—
So he stood in his shoes
And he wonder'd,
He wonder'd,
He stood in his shoes
And he wonder'd.

Travel has its own good, but has its limitations also like many another good thing of the world. Travel may extend one's knowledge but is not essential for it; or rather, knowledge that can be acquired without travel is so much greater than knowledge which can be acquired only by travelling. Let us consider an analogy from pedagogy. In the education of children the use of concrete objects or

pictures in the teaching of most subjects is considered useful, but it is also recognised that after a certain degree of intellectual development has been reached, dependence on concrete objects is a serious handicap to mental absorption of knowledge.

It is quite possible to study the history of England and the literature of England, and obtain mastery over them, without ever seeing England. But visiting England in this connection will amount to the same benefit as that conferred by seeing a songster in addition to being able to hear his or her voice.

There are certain indisputable benefits conferred by travel. The sight of an extraordinary landscape, the enjoyment of an exceptionally healthy and bracing climate, the knowledge of some special educational or industrial, laboratory, or apparatus may belong only to certain regions on earth. But quite apart from all this, a certain liberalising effect or broadening of the mental vision is associated with foreign travel. By coming in contact with a diversity of peoples, many people lose their ordinary prejudices, cultivate a cosmopolitan sense which extends not only to sympathising with various other peoples but also to cultivating a purely scientific method of reasoning and living. At the same time it must be remembered that the possibility of cultivating a thoroughly cosmopolitan sense and a scientific attitude of reasoning and living is not denied to the imaginative persons of the world who have however not had the benefit of wide travelling.

As a recreation, it cannot be denied that travel is very attractive. The sense of curiosity is continually gratified and there is both a mental and physical exhilaration.

In this country there are certain obvious prejudices against foreign travel. It is too late in the day to mention the elementary disability of losing caste. Many of the acknowledged religious leaders have given their verdict in favour of permitting and countenancing foreign travel. But there is another prejudice aroused generally against people who have returned from foreign countries, by their contraction of outlandish habits, designated by zealots as "denationalised." In some instances this

outlandishness may extend to moral recklessness and it was a similar phenomenon in England which Ascham attacked, when he said that an Italianate Englishman was a devil incarnate.

It is always pathetic to come across young men who cannot take their place easily in the society to which they belong, after they have returned from foreign countries. These young men put on unwarranted airs towards people who have not travelled like themselves, but are perhaps superior to them in many instances in their mental and moral calibre. Such young men gradually realise their folly when they have been disowned both by the foreigners and the natives of the country.

At the annual meeting of the Indian officers' Association sometime ago, the local Indian member of the Executive Council said that the bestowing of scholarships on young men to go to England for education would no more be so important as before in view of the larger recruitment to be thrown open to the products of indigenous education.

Varnasrama, Theosophy, and Politics.

(BY W. DOBAISWAMI A.Y.A.R.)

Of late the Hindu Theosophists who have turned their activity into political fields manifest a tendency to underrate if not to undermine Varnasrama Dharma and accuse it as antiquated and undemocratic and point at it as the chief cause of the Anti-Brahmin crusade. But some non-theosophical people attribute the same (not unreasonably) to the personal enmity incurred between the two opposing chiefs re the Avatar Cult in the Law Courts. Whatever that may be the views and opinions of the pre-political Hindu Theosophists towards Varnasrama Dharma were entirely favourable and convincing. Again it is my sincere view that the fact that influential Hindu Theosophists have now taken intense interest in worldly affairs (leaving "Mahatmas" alone) is well and good politically. So also I think there is a good many Varnasramites who are nationalists in the truest sense of the term and who sympathise with and work for the present political aspirations of the country.

The unfortunate thing about all this is the popular misconception of confusing Religion with Politics. Justice Telang once read an able, long, and convincing essay to the effect the social reform need not precede political reform and indeed the History of England herself taught us that political powers paved the way for social betterment since the problem of politics such as education, sanitation, trade and industry, are common to all classes and beyond controversy. Indeed even in India the Social Conference only followed the National Congress and not otherwise. As it is impossible to have one Religion or one Raj for the whole world, so the best thing that we ought to do in our country is to live and let live. The italicised duty must not conveniently be forgotten by those at the bottom. Of course our ultimate ideal, perhaps spiritual, must be to create a common level for all but it must not be in the bottom or in the middle but on the top and so to do this we must build up slowly by the Gokhale's process of Education and not pull down hastily like Patel or Sastri. If you run down heredity and Varnasrama in India the same applies to the King and Lords of England too. I think the genius of both these countries is suited only to the limited monarchy system which is indeed the happy medium between anarchy-kindling Autocracy and the so-called Democracy which was ridiculed by Kingsley as mere Arithmoeracy. That the Western Christian Democracy is not a panacea for all evils, social or political, can be very well seen from the problem of the Ethiopian Depressed Classes in the greatest Republic of the New World. Christianity does not believe in our Karma or reincarnation doctrine even though advocated by some of their best scientists and hence this simultaneous mad rush of all for worldly power, the new name of which is Bolshevism.

As regards indiscriminate inter-dining I think eating is not the only promoter of social feeling. The only real socialising agency is intellectual intercourse. This eating business socially and in company so-called, without caring for scruples of cleanliness or comfort or privacy is rather of the lower kingdom which is gregarious and gluttonous. New as regards intermarriage it is highly unscientific and debasing. Indeed blood is thicker than water or even liquor for that matter, and

cate. May we ask a question? Who has given the certificate? Is he a Theosophist?

Meantime the N. E. week (weak, is it?) is giving its *might* (mite, is it?) Every day in the week is crowned by a dramatic performance. Why is the affair so very theatrical? This also is returning good for evil, I suppose.

Mr. Manjeri Rama Iyer is hammering away at Varuashrama Dharma at Calicut under the pretext of conducting a pollution case. What is a pollution case? Who has polluted the case? Mr. Rama Iyer has been abusing Dharma to his heart's content. I suppose that this also is an instance of returning good for evil.

Punch and Judy shows are very much in evidence everywhere. People resign and withdraw resignations in a trice. The persons hugging each other in one camp today are seen in opposite trenches tomorrow. The patriot of today is cried down a slanderer the very next day. What is the difference between comment and slander? What I say is comment; what you say is slander.

The *Madras Mail* pointed out a few days ago a noteworthy development in the life of Indian women. It pointed out that hitherto only English, French, and American ladies hunted big game while to Russia was reserved the honour of forming a Battalion of Death consisting of women. In India on 18-8-19 the Maharani Sahiba of Dhar shot a big tiger. Happy India!

Is that all? The ladies are doing much more. They are going to work for National Education and are concerting measures to make the week a success.

Even Matadhipathis are getting modernised. The Karavir Peeth Sri Sankaracharya has become the Chairman of a

Reception Committee, Pandit Malavya presiding over the Conference (Sahitya Sammelan Conference).

The National Prayer Union is holding examinations in prayer. The examination fee is 4 annas! The examination is to be on 6th April. Examination on prayer!!!

The Vidwans and Siromanis of Tiruvadi Sanskrit College have received their prizes from Mr. A. J. King I.C.S., on 22nd March. Happy men!

But the most happy news of all is that the order of *Brahmacharis* has been founded by C. Mahadevan, Secretary of the Order at the Y. M. I. A., George Town, Madras. Boys under 14 are to join it. Mahomedans, Christians, and Parsis are specially welcome. Vide *New India*, 25th March 1919, page 3. C. Mahadevan says with feeling of (self-complacent pride or humility, which is it?): "What Manu could do in His insight can again be done by means of public opinion, at least to a certain extent." Mark the capital H in His. What reverence! This Neo-Manu is going to do one better than the old Manu. He is going to make Mahomedans, Christians, and Parsis true brahmacharis. The *New India* Editor has given the new movement deserved prominence by saying: "Order of Brahmacharis: a new movement." This is of course in the fitness of things.

O Hindu religion! thou art sunk to this. This is not all. Alida E. De Leeuw winds up her educational notes in *New India*, 25th March 1919, saying that Brahman is all. We are thankful to her for this. Her exposition of Brahman, Mahadevan's Order of Brahmacharis, — everything is Brahman. Be it so.

SCRUTATOR.

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Vani Vilas Press, Srirangam.

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.]

THURSDAY APRIL 10, 1919.

[No. 25.]

The Hindu Message stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs. 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

VOL. III.

A Vision Of India.

THE BANYAN TREE—III.
By K. S. Ramaswami Sastri, B.A., B.L.

O blessed tree upon whose bright green leaf
God Vishnu slept in perfect sweet repose
Upon the milky sea beyond the shows
Of earthly life where fleeting joy and grief
Each other chase, each as the other brief!
How thy green radiance shone with emerald
glows
Between the white waves and the sapphire
rose
Of His bright frame unveiled to Love's belief!
A radiant peace did o'er the waters brood;
The gods in breathless rapture prayed
around;
His Love was deeper than the outer deep.
Thy leaf moved with the gently heaving flood.
Awhile the world's pure prayer's sweet
soundless sound
Was heard by Him in all-perceiving sleep.

The Hindu Message

THURSDAY EVENING 10, APR., 1919.

Lords Pentland and Willingdon.

After ruling over the Madras Presidency as its Governor for the unusually long period of six years and five months, Lord Pentland laid down the reins of office and left the shores of Madras on the 29th ulto. for good. When he first came out as Governor of Madras he came with very good credentials. He was a tried Liberal with long Parliamentary experience. His intimate association with the late Sir Henry Campbell Bannerman was a pledge of his sympathy with democratic ideals. He was the first Cabinet minister to come out as Governor of Madras. Under the circumstances it was but natural that his appointment was hailed by the people as one of very happy augury. Because Lord Pentland was in the Cabinet when the Morley-Minto Reform Scheme was framed it was expected that his Lordship would work it in the spirit in which it was framed *viz.*, for the furtherance of the object of effectively associating the representatives of the people with the Government in matters 'not only of occasional legislation but of actual everyday administration.' Since Lord Pentland was trained under that sturdy liberal Sir Henry Campbell Bannerman who held it as an article of faith that good government is no substitute for Self-government, it was naturally expected that his Lordship, great Parliamentarian as he was, well versed in the rules and

conventions which guide the proceedings of that august body would make all possible effort to work the expanded Legislative Council on Parliamentary lines and train the members in Parliamentary practices. The splendid record of work done by Lord Pentland in connection with secondary education in Scotland raised high expectations in the minds of the people that education would be considerably improved and placed on a sound basis during his Lordship's regime. In short, Lord Pentland came out to Madras at a most momentous period in the history of the country and had very good opportunities to put into practice the sound liberal principles imbibed by him in England and thereby endear himself to the people as no other Governor had done. But we regret to note that his Lordship did not clearly read aright the spirit of the times but unfortunately allowed himself to be misguided by his advisers. In the hands of his Lordship the Council rules became not the instruments of wise guidance but of actual suppression of popular opinion. Important questions were either disallowed or mutilated or answered in an irritatingly laconic or perfunctory manner. Permission to put supplementary questions by members other than the one who put it was refused and members were asked if they were responsible for the accuracy of the statements contained in their questions even when the Government was asked whether a newspaper report was a fact. Several of the Resolutions on matters of public interest and on the revised financial statements brought in by the non-official members were either disallowed on technical grounds or defeated, thanks to the care with

which His Lordship exercised his powers of nomination of non-official members, thereby adding to the voting strength of the Government. His Lordship's interpretations of the Council Rules, his nomination of non-official members of the Council, his full and frequent use of the discretion to disallow interpellations and resolutions, his curtailing of private member's rights, his innumerable wrong rulings, his appointment of Sir Harold Stewart as Vice President of the Council though Sir P. S. Sivaswami Aiyar was his senior, his general attitude towards the non-official members of the Council, his cynical and provocative speech in the course of the discussion on the motion of the Hon. Mr. Siva Rao to increase the number of the Council meetings in a year, his supreme disregard of the interests of the people on the subject of District Board Railways, his obdurate opposition to, and doubt as to the utility of, a public enquiry into the economic condition of the agricultural people in certain specified areas, his unsympathetic attitude towards the institutions known as Village Panchayats, his retention to the end of the punishment of village stocks though his attention was drawn to the iniquitous and degrading nature of such punishments at the very commencement of his regime, his hostility to the indigenous Ayurvedic and Unani systems of medicine, his failure to grapple with the question of compulsory Elementary Education, his repressive campaign against the Indian Press, his utter disregard of the personal rights and liberties of the individual as well as of the opinions of corporate associations and bodies, his hostility to the post-war reforms, all these and many more that

could be named but for the pressure on our space, are the most unhealthy and lamentable features of Lord Pentland's regime. They have tended in no small measure to make his Lordship very unpopular and his administration a failure. The general verdict on Lord Pentland is though in society his Lordship was a very estimable gentleman of the most suave manners, in his capacity as the head of the administration he was so weak-willed as to be thoroughly incapable of initiative—a tool in the hands of the bureaucracy that surrounded him.

We now pass on to our Governor-designate—Lord Willingdon. We welcome him heartily to our shores. For the moment we shall forget his performances as Governor of Bombay. We are sure his Lordship would utilise all his experiences there, for the country's good here. In fact his recent speeches in England made with the full sense of responsibility as the Governor-designate of Madras lead us to reasonably expect a sympathetic and progressive ruler in him. After expressing the earnest hope that in the new Parliament the sense of responsibility towards India would develop and that honourable members would appreciate to the full the fact that political reform of a very serious kind was absolutely necessary in India at the present time, his Lordship said that it should never be forgotten that India had stood staunch and steadfast to the British Empire for long years and never so staunch and steadfast as during the last more than four years of grave peril. "I would trust India" he went on to say "I would treat her generously, I would show her that we believe in her high destiny and look upon her as a sister nation among the

great dominions under the Crown. I would take, risks in legislation for India—a progressive policy must mean taking some risks—and above all things I would give up what has seemed like our policy in the past—the policy of doing as little as we possibly could except as a concession to agitation.” He felt sure the need to show that “we are really willing and anxious to help forward India for India’s good and to get out of the minds of Indians once for all that the country was being regulated for the benefit and advantage of these islands.” In these bold words he has rightly hit the point and if he always bears in mind the maxim ‘India for India’s good’ we may certainly look forward to a very progressive and highly satisfactory period of administration. His advice to young Englishman coming out to India is very wholesome. He said “I would like to urge in the strongest possible fashion on any young Englishman proceeding to India, whether for civilian services, the army or business, that he should always deal with the same courtesy and the same good feeling with the Indian as I am glad to know he treats the Indian when he comes on a visit to our country.” Speaking frankly on the reform question Lord Willingdon said—“We should give the warmest encouragement and support to the Moderate Indian.” Many of these he knew were very anxious to have responsible Government as soon as they could, and in that sense most of them were Home Rulers—as he himself would be if he were in India—but they wished to remain in, and under the guidance of, the British Empire. His Lordship declared that a bed-rock principle of

the reforms must be decentralisation. They must have provincial autonomy as far as it could be, extended both in their administration and in finance. He felt that a Governor should run his province in his own way in regard to local affairs, subject only to an annual audit by the Government of India and the Secretary of State. His own ultimate outlook would be a federation of States in the Indian Empire that were self-governed in local affairs and responsible in imperial matters through the agency of the Government of India to the Secretary of State and above them all an Imperial Council dealing with imperial matters. While speaking of the relation of the great services to India Lord Willingdon said:—“After all they were part of the machine and the real question was that of securing the greatest benefit for the great country of India. If they found that certain alterations had to be made in the machine, alterations affecting the services, they must not allow this to prevent the onward march.” These are all noble views nobly expressed and his concluding sentence *viz.* “I would deal generously with India and I believe from the bottom of my heart that if we do this India will repay the British Empire a hundredfold” shows a sincerity of conviction which would go a long way towards creating an atmosphere of mutual trust and confidence which his Lordship advocated at a farewell party in the Indian Social Club in London. Lord Willingdon then said:—“The sooner the Indians arrived at the goal, the better we would be pleased. We should rejoice to see the day when India would be in every way an equal sister of the self-governing Dominions. To that end all suspicion between Indians and English-

men should be put aside and they should go hand in hand working out India’s destiny. I am determined in going to Madras, to keep steadily before me the two qualities referred to by me *viz.*, co-operation and trust.” With this motto always before him, we are sure his Lordship will ere long make us forget the blunders of the previous regime and lead us on towards the goal of responsible self-government. Once again we heartily welcome his Lordship to our shores and express the hope that his regime would be a steadily progressive one, which we may be always proud of.

The Higher Life.

(By K. SUNDARARAMA AIYAR, M.A.)

(Continued.)

We shall now state what the higher life is according to another philosopher—M. Henri Bergson,—the most famous of all now living and the most influential in Europe. This is a world of change,—of constant and universal change. Its reality lies in incessant growth. The present reality or event has grown out of something different from it. Life is a process of creative evolution. Evolution implies a persistence of the past in the present, a duration which links the past with the present. Hence time is the stuff of which life and consciousness are made, and this implies that there is a primitive vital impulse which is the source both of organic evolution and of the conscious life of the individual. Life takes its rise in a humble effort to insinuate itself into the interstices of resisting matter, but has in it the push which overcomes all resistance and is destined to carry it to the highest forms. While progressing by diffe-

rentiation and division into more and more complex forms, it retains in its essence all its positive characteristics. The divergent tendencies acting on each organism are mobility and immobility, torpor and consciousness; through them the one life is developed into a multitude of forms. In the original vital force or impulse we distinguish three elements—modes and tendencies, not things or ends—coinciding with each other. But in its growth they have become dissociated and given rise to three divergent forms of activity,—*viz.*, the unconscious sleep of the vegetable, the instinct of animals, and the intelligence of man. Intelligence and instinct are different tendencies existing together and interpenetrating each other, and giving the individual knowledge subservient to life and enabling it to oppose the matter which resists its progress. Intellectuality is the advancing current in life, materiality the resisting current.

While the advancing current of the intellect is in life a pure duration in time, the resisting current of matter is but an interruption or inversion of it, an opposing movement which thwarts its immediate purpose. Vital activity is a reality making itself in a reality which is unmaking itself. There is no pre-existing plan in evolution, for the vital impulse lies behind us, not in front of us. God is unceasing life and freedom, the unceasing effort to introduce into matter the largest possible amount of life and freedom. Our duration is one with the whole reality of the universe, vast as we conceive it to be,—the universe which lives as a consciousness which endures unceasingly. Philosophy thus forms the scientific conception of the crushing necessity of a closed universe. Hence

spiritual life means the life in which the past is preserved in the future which is being made.

According to Bergson, "the intellect, so skilful in dealing with the inert, is awkward the moment it touches the living. Whether it wants to treat the life of the body or the life of the mind, it proceeds with the rigour, the stiffness, and the brutality of the instrument not designed for such use." The intellect can only clearly comprehend matter of which the leading characteristic is immobility. It is also characterised by "a natural inability to comprehend life." But we are continually confronted with the need for action; while we live the demand for action is unceasing. It is the essence of reasoning to shut us up in the circle of the given, but action breaks the circle. A man who has never seen a person swimming might easily argue himself into the belief that swimming is an impossible thing. If, instead, he throws himself into the water without fear, he may be able, by merely struggling, to hold himself at first and gradually adapt himself to the environment, and so he already in a measure knows to swim and soon becomes an expert. So also, in theory, there is a kind of absurdity in trying to know otherwise than by intelligence. But, "if the risk be partially accepted, action will perhaps cut the knot that reasoning has tied and will not unloose." Intuition is the faculty which realises the incessant and increasing demand for action and drives us to act in one path and in one path only.

The intellect reveals the order existing in our life which, otherwise, would appear to us as a formless chaos, a manifold without order. But we know life without the form or order

given to it by the intellect, for life is the reality. "There is one reality, at least, which we all seize from within and not by simple analysis. It is our own personality, in its flowing through time, our *self* which endures." "The consciousness we have of our own self in its continuous flux introduces to the interior of a reality on the model of which we must represent other realities." We cannot imagine the non-existence of their reality which is life, which we are in truth. For to do so is to imagine our own non-existence. Hence, it is by intuition that we perceive the reality which is life and which is identical with our own life or personality. "An absolute could only be given in an intuition, while everything else falls within the province of analysis. By intuition is meant the kind of intellectual sympathy by which one places one's self within an object in order to coincide with what is unique in it and consequently inexpressible. Analysis, on the contrary, is the operation which reduces the object to elements already known, that is, to elements common both to it and other objects. To analyse, therefore, is to express a thing as a function of something other than itself." Intuition is thus, the faculty which perceives "eternal movement" which is the only reality,—the perpetually flowing, changing, moving life which constitutes the world, external and internal.

Hence, the higher life is the life which is the expression of our personality, not the activity which is determined by the conditions from moment to moment. It is the life in which each activity, though having its ground in an antecedent state, springs from the living source of our own personality and is an expression of our

character which is ourself. The conditions on which truly creative activity depends are not external, but constitute our personality itself. There is a crust of habits, conventions, and traditions formed round our personality, and our *ordinary* life consists of the activity which issues from this crust, and not from the inner core of our *true personality* or distinctive character.

So far Bergson's philosophy, and the conception of the higher life which is its logical outcome.

(To be concluded.)

Notes and Comments.

The Honourable Mr. M. A. Jinnah has resigned his membership of the Imperial Legislative Council as a protest against the Government having floated public opinion in passing the Rowlatt Bill into Law. As the letter of resignation gives succinctly the causes of resentment against the action of the Government, we give it here in full:—

"The passing of the Rowlatt Bill by the Government of India and the assent given to it by Your Excellency as Governor-General against the will of the people has severely shaken the trust reposed by them in British justice. Further it has clearly demonstrated the constitution of the Imperial Legislative Council which is a legislature but in name, a machine propelled by a foreign executive. Neither the unanimous opinion of the non-official Indian members nor the entire public opinion and feeling outside has met with the least respect. The Government of India and Your Excellency however have thought it fit to place on the statute book a measure admittedly obnoxious and decidedly coercive at a time of peace, thereby substituting executive for judicial. Besides, by passing this Bill Your Excellency's Government have actively negatived every argument they advanced but a year ago when they appealed to India for help at the war conference, and have ruthlessly trampled upon the principles for which Great Britain avowedly fought the war. The fundamental principles of justice have been uprooted and the constitutional rights of the people have been violated at a time when there is no real danger to the state, by an over-zealous and incompetent bureaucracy, which is neither responsible to the people nor in touch with real public opinion, and their sole plea is that the powers when they are assumed will not be abused. I therefore as a protest against the passing of the Bill and the manner in which it was passed, tender my resignation as a member of the Imperial Legislative Council, for I

feel that under the prevailing conditions I can be of no use to my people in the Council nor consistently with one's self-respect is co-operation possible with a Government that shows utter disregard for the opinion of the representatives of the people in the Council chamber and for the feelings and sentiments of the people outside. In my opinion the Government that passes or sanctions such a law in times of peace, forfeits its claim to be called a civilized Government and I still hope that the Secretary of State for India, Mr. Montagu, will advise His Majesty to signify his disallowance to this Black Act.

If this letter which describes the case in a pithy manner had been signed by all the Indian non-official members and presented to the Viceroy immediately after the passing of the unjust Act, it would have certainly created an immense impression on the minds of the authorities both here and in England. Mere tall talk and violent denunciation are rightly construed as simple letting off of steam. Such practical action as the unanimous resignation and refusal to co-operate with the Government till the obnoxious Act is repealed would surely enable the authorities to correctly gauge the situation much better and quicker than any amount of fasts and silent mourning processions and protest meetings. We would have liked the honourable members of the Provincial Councils also and the Indian Judges of the several High Courts had resigned their seats, the former declining to co-operate with a Government which cares so little for the unanimous opinion of the people's representatives and the latter declining to administer this law in the High Courts since it is not Justice which they would have to administer if they follow this law. But such unanimity and such sacrifice of material interests is something more tangible and practical than empty fasts and unavailing protests. If the authorities are to be really convinced of the injustice of their action, the best way to do it will be not by adopting the old exploded methods of protest meetings and petitions and prayers but by manfully adopting the self-respectful methods of refusing to co-operate with the Government in the conduct of the administration in any capacity whatever. If the existing officials thus stand aloof, and if the others help them to stand aloof we are sure the authorities both here and in England would

clearly perceive the mistake of their course and immediately withdraw from the untenable stand which they have taken up. But we are afraid we are in the land Utopia when we speak of these unrealisable things. Even the solitary member of the Imperial Legislative Council who tendered his resignation immediately the Bill was passed, thought it best to withdraw the same under pressure from the Viceroy and friends. Under the circumstances our wish is a long way off.

We are glad to learn that the Hon'ble Pandit Madan Mohan Malaviya has also resigned his seat in the Imperial Legislative Council. In the matter of maintaining one's self-respect, one should always be on the alert and we would strongly commend the precept "Better late than never" to those who still hesitate. We are sure that the resignations of Mr. Jinnah and the Panditji will not be a three days' wonder and that no amount of pressure would make them revoke the decision which they had arrived at after mature consideration just as the Government of India did not yield to any pressure in the matter of passing the Rowlatt Bill.

It is very gratifying to note that the Satyagraha day passed off quietly almost throughout this Presidency. No violence is reported except in very rare cases and even that not from the Satyagrahis. This is as it should be and augurs well for the future of the movement. As we have been saying all along it is a very powerful spiritual weapon which, if rightly used, is sure to help us in reaching the goal.

Mr. C. F. Andrews writing to the Press from Santi-Niketan Bolepur on the Rowlatt Bills observes in the course of his letter:—

"Spying is already a terror and a dread, but it will become armed with fresh powers of evil if these Bills are carried into law. To show by example what I mean—while I was teaching in the College two of my own students whom I trusted were found to be paid Government spies introduced into the College for that very purpose. I had myself experience of catching red-handed a government spy in my own room in the College searching my private papers. He confessed to me that he had been sent to spy

upon by the C.I.D. I could give a large number of such personal experiences and there are many others who could do the same. If the Government of India is prepared deliberately to increase this spying evil and to rely still more upon this weapon it may do so, but it will lose the respect of those who have wished all along to hold it in high esteem."

This is a very serious indictment and we trust the Government, for the sake of its own fair name, would challenge Mr. Andrews to publicly prove his statements. Otherwise it is likely to be construed that the Government shirks enquiry because of the truth of the allegations. In that case the reputation of the Government is at stake.

A most welcome piece of news reaches up from the United Provinces. Mr. A. C. Chatterjee has been appointed officiating Chief Secretary to the U. P. Government. This is the first time we believe that an Indian has been appointed to such a post. The Chief Secretaries are supposed to be the keepers of the Government's confidence and we heartily welcome this appointment as the harbinger of a better state of things to come. Trust always begets trust. These erasures of racial distinctions coupled with a generous instalment of reforms would certainly bring us very much nearer to Self-Government.

The Bhagavad Gita.

With an English Exposition
By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA II.

(continued.)

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादस्ताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुला भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

This Buddhi (knowledge of Sankhya yoga and Karma yoga) which is of the

nature of steadfastness does not arise in the minds of those who are not of illumined mind and constantly speak flowery words, who rejoice in the Vedic ritualistic texts and say that there is nothing higher, who are full of desire and yearn for heaven (swarga), who speak words relating to acts which are the cause of births as the fruit of deeds, whose utterances are full of those manifold karmas (actions) which are the means of attainment of enjoyment and power, who are deeply attached to enjoyment and power, and whose minds are stolen away by the words describing the means of attaining them.

NOTES:

1. The Lord here describes the stream of karma (कर्मप्रवाह) and shows what are the words and actions that keep us circling in the realm of births and deaths and what lead to liberation and realisation.

2. Only that deed is sinless and uplifting and liberating which is the doing of a righteous duty in a disinterested and unattached spirit and as an offering to God. This is why the killing by a murderer is a sin while the killing by a soldier fighting in a righteous cause is a purifying and uplifting force.

3. Some foolish people have said that the Lord here attacks the Vedas. How can he who is the वेदवेद्य (known only through the Vedas) and the औपनिषद्पुरुष (the Oversoul declared in the Upanishads) attack the scriptures. He himself declares later on

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

(Verses 23 and 24, Chapter XVI).

He condemns not वेदाः (Vedas) but Vedavadas. He merely states here that there is a higher path Karma yoga which is superior as a step to liberation to the doing of meritorious acts leading only to heaven whence the soul must return after the enjoyment of the fruit of the acts is over. Such acts are like golden chains which bind as securely as iron chains though they are brighter and more beautiful.

4. पुष्पितां वाचं The Lord refers to flowery words which like blossoms please at first sight and can further be seen from a distance but have no eternal fruits. The higher paths cannot be seen from far and cannot attract us from a distance. We must go near to them and persist in them before they will yield the fulness of their divine sweetness.

5. The texts referred to are those like the following:

"अक्षयं ह वै चातुर्मास्ययाजिनः सुकृतं भवति ।"

"अपाम सोमममृता अभूम ।"

"यस्य पर्णमयी जुहूर्भवति न पापं श्लोकं शृणोति ।"

6. On the other hand we have such higher texts as the following:

परीक्ष्य लोकान्कर्मचितान् ब्राह्मणो निर्वेदमायात्रास्थ-
कृतः कृतेन । "तद्यथेह कर्मचितो लोकः क्षीयते एवमेवा-
मुत्र पुण्यचितो लोकः क्षीयते ॥"

"इवा ह्येते अहदा यज्ञरूपा

अष्टादशोक्तमवरं ह्येषु कर्म ।

एतच्छ्रेयो येऽभिनन्दन्ति मूढाः

जरामृत्युं ते पुनरेवाप्स्यन्ति ॥

7. Thus those who do shastraic good Karmyakarmas but are not Karma-yogins are placed below the latter. But let no one lay the flattering unction to his soul that the worldly men bent on worldly careers can place themselves on a level with them because they are placed on a lower plane than the Karma-yogins and Sankhyayogins or that there is no virtue or efficacy in the scriptural rites. The atheists of today will stick at nothing to cry down shastraic karmas but they cannot be allowed to exploit Sri Krishna as their ally.

8. समाधौ Sri Madhwa interprets it to mean समाध्यर्थेन According to him it means a peaceful reliance on God. He cites as authority the following Puranic verse.

न तस्य तत्त्वग्रहणाय साक्षाद्दृश्यसीरपि वाचस्समासम् ।

स्वप्ने निरुक्त्वा गृहमेधि सौख्यं न यस्य हेयानुमितं स्वयं

स्यात् ॥

(To be continued.)

tion of Sarasvati, and waver with Ragozin (*Vedic India*) for this river between the Afghan River Helmond, the Indian River Sindhu or Indus, and a small river to the East of it, as pointed out in his Map. The boundary of Madhyadesa is clearly given as West of Prayag and East of a point in the Sarasvati, where it becomes completely invisible, evidently in its sources. From the name Madhyadesa, we may easily see that the Gangetic plain, where the Ganges, the Jumna and the Sarasvati have been flowing eternally, is the place where the Aryans lived and attended to their activities of life. It is the central portion of Aryavarta, and the place, according to the Sruti, where the great Munis or Sages live to the present day, and we worship them every day looking towards that region. “गङ्गायामुनयोर्मध्य मुनिभ्यश्च नमः”

Taking this as the Central Home of the Aryans in the earliest times, we now go a little to the North-West and find the Brahma-Rishidesa exactly as described by Manu. Manu Ch. II. Verse 19 and 20,

कुरुक्षेत्रं च मत्स्याश्च पञ्चालाः शूरसेनकाः ।

एष ब्रह्मर्षिदेशो वै ब्रह्मावर्तदिनन्तरः ॥ १९ ॥

एतद्देशप्रसृतस्य सकाशादप्रजन्मनः ।

स्वं स्वं चरित्रं शिक्षेरन्पृथिव्यां सर्वमात्मनः ॥ २० ॥

The Brahma-Rishidesa covered the Kurukshetra, Matsya, Panchala, and Surasena desas; i. e., the small tract to the North-west of the Madhyadesa and to the South-east of the pre-ent Kashmir and the Punjab regions. This is the place where Brahma Rishis lived and followed their own Acharas. (cf: Kullukabhatta:) The boundary of Brahmavarta is given as the Drishadvati on the one side and the Sarasvati on the other. The Sarasvati having been understood to be in the region where the Ganges and the Jumna flow, we must conclude that the Drishadvati is the Westernmost limit of the Brahmavarta or the region in which Sadachara (सद्वाचार) is said to prevail. (Manu Ch. II. Verses 17 and 18.) We at present hold the whole of India from Himalayas to Cape Comorin to be Punya Bhumi because of Manu's

Sloka 23 in Ch. II. in which he says that the regions where the Krishna Mriga or the Deer moves about is the tract for the performance of yagna. Hence the Dravida country is also included in Karma Bhumi, and is called Dekshinapatha. We have now to fix the position of the Drishadvati. The easternmost limit having been given, the westernmost limit must point to the Drishadvati. I am inclined to think, after a great deal of consideration, that the Drishadvati is the Sindhu (meaning, the river) or the Indus. The North-westernmost portion of India, surrounded by the Indus on the two sides, as if hovering over that tract of land and bounded by the Himalayas on the other side, formed a natural boundary to the regions inhabited by the Aryans. The Brahmavarta is the tract established by God for the Aryan people, “तं देवानामितं देशं” * We thus get the following idea of the earliest Aryan Home. The tract known as Brahmavarta between Drishadvati (Sindhu) and the Sarasvati is the land of the Gods. The Brahma Rishi desa comes in the South-east portion of Brahmavarta and is the abode of Brahma Rishis or Sages. To the South and to the East of it lies the Madhyadesa, the central abode of the Aryan people, where Munis or Meditators on God found their best abode. The whole region, including Brahmavarta, Brahma-Rishidesa and Madhyadesa, together with all other tracts which were not within the pale of Dharma and Achara is included in the term Aryavarta.

The three rivers, Ganga, Yamuna and Sarasvati have eternally been the main stay of Aryan Dharma. Omitting the three rivers and the Indus, the Westernmost limit on the land side of Aryavarta and Brahmavarta, we could distinguish the seven rivers spoken of in the Rig Veda as follows:

* It is the tract where the Gods resided in the ancient times, on the Himalayan top, for the spiritual benefit of the Aryan people, who invoked them during sacrifices. These Gods are the Karma-Devas referred to in the Taittiriya Aranyaka, Ananda Valli. We believe that these Devas are still on the Himalayan tops and respond to our invocations at sacrifices, the mediator between them and us being Agni, the bearer of oblations, the friend of gods and men.

1. Sutudri (= Sutej (Gr.) Zadadresa.)
2. Arjikiya (= Beas (Gr.) Hypasis.) (also perhaps Sans-Vipasa.)
3. Parushni (= Ravi or Iravathi (Gr.) Hydraotes.)
4. Asikni (= Chenab (Gr.) Akesinos.)
5. Vitasatha (= Jhelum (Gr.) Hydraspes.)
6. Sushomaya and
7. Marudvidha (very difficult to identify.)

Ragozin says that “Vitasatha and Asikni unite and for a considerable distance flow in one stream of double volume and rapid current as indicated by the picturesque Vedic name Marudvidha “the wind-swelled”; its later Sanskrit name, Tchandra Bhaga, hellenised into Sandro-phagus, which it still retains. There is a pretty story of the river having set a term to Macedonian Alexander's Indian campaign; its Greek name meaning “Devourer of Alexander.” The conqueror is said to have accepted it as an evil omen and decided on returning. If we thus identify Marudvidha, then we are left only with Sushomaya unidentified. Probably it was one of the minor tributaries in those regions. The Jhelum, the Chenab, the Ravi, the Beas, and the Sutej are the five rivers from which the name “Punjab” or Panchanada or the land of five rivers is derived. The other two rivers are only minor ones. The Sarasvati is called the Sindhumata (सिन्धुमाता) or the “mother of rivers”; and rightly so because the Great Rishis used the river for holy purposes, and it was also a river which was not within the reach of ordinary men and so was entirely free from any possibility of pollution. The Triveni Sangam is held to be so holy even today, only because it is there that the Sarasvati, the divine river, which flows underground, mixes its holy flood with the waters of the Ganges and the Jumna; the rivers flowing above ground purifying Aryan souls. Mr. Dutt refers to a passage in the Rig Veda VII. 36—6 in which the Sarasvati, the mother of rivers, is called the seventh. “सरस्वतिसप्तसिन्धुमाता” and tries to make Sarasvati, one with the Indus and its tributaries to form the सप्तसिन्धी mentioned in the Rig Veda. But it is

clear that the Sarasvati is the mother of the Seven Rivers in the Gangetic plain. Ganga, Yamuna, Sarasvati, Sarayu, Phalguni, (फल्गुनि) Gandaki, and Kausiki (काशीकि) The Sarasvati is also described as सप्तधातुः having seven limbs. She is the mother and all the other rivers in the Gangetic valley are described as her limbs. From this it may be seen that the Sarasvati need have no reference at all to the Indus River system. We may even translate the whole description of सप्तसिन्धुः to the Gangetic plain, but we cannot do so for the following reasons:—

1. There is a similarity between the Sanskrit and the Greek names, for the rivers in the Indus Valley.
2. The Land of the five Rivers comes in a portion of Brahmavarta which is approximate to, if not co-equal with, the Brahma Rishi desa (the lands of the gods and the Rishis.)
3. People who have travelled in those parts say that a very high degree of pure Vedic Dharma still exists there.
4. Although Ganga, Yamuna and Sarasvati are pre-eminent rivers in the Gangetic system, the other four are not known to have played any very great part in the activities of the Aryans. To me it appears finally so far, that the earliest Home was the basin watered by the Ganges, the Jumna and the Sarasvati; and their first emigration was towards the North-west beyond the Brahma-Varta, crossing the Indus. The first colony then must have been that established by the Persians, on the other side of the Indus with their civilization and language akin to those of the Aryans. We need not go further in this note at present.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager “The Hindu Message”, Sri Srirangam.

The Dreams of the Soul.

(BY AN INDIAN DREAMER).

VII

As I sped along in my chariot I saw to my left the dreaming group of hills touched by the shining radiance of the dawn.

Upon my left reposed the dark clouds in the brightening sky.

Soon came into the skies swift arrows of coloured splendour shining all over the eastern skies.

The rims of the clouds were touched with scarlet radiance and quivered with the ascending light.

Soon came the young and puissant sun with his golden diadem shining above the quivering clouds.

A cool and vital breeze moved gently through the surrounding space bringing clarity and coolness to fevered and flushed brows.

My soul rejoiced in the circumambient glory and rapture and felt its divine kinship with the Universe.

The Aryan Home.

(BY N. K. VENKATESAN, M.A.)

Although several theories have been promulgated by several European Scholars, as regards the original Home of the Aryan people, the one theory that was started and kept up so long by an Indian Scholar, Mr. Tilak, fixing the Arctic Regions as the original Home of the Aryans, has been cut at the root by Mr. N. K. Dutt M.A. in his short but brilliant essay on "*The Arctic Home in the Rig-Veda, an untenable position.*" Mr. Dutt has taken great pains to point out the fallacy of Mr. Tilak's arguments and prove almost conclusively that there are no traces of the long Arctic night, or long Arctic dawns, or the Polar day in the Rig-Veda, as pointed out by Mr. Tilak. It is needless to enter upon the ground covered by Mr. Dutt. Mr. Dutt after carefully considering various points regarding the location of the Aryan Home says that "it is quite clear, that the regions watered by the Indus and the two systems of its tributaries, to the West and to the

East, the Saraswati and its tributaries—the tract of land now covered by the Eastern Afghanistan and the Punjab, and the tract of land South of Ambala, constituted the earliest Home of the earliest Aryan settlers in India, and the main scene of the many-sided activities and the achievements of their life." He calls this the sacred land of seven rivers referred to in the Rig-Veda as the "Saptasindhavah" (सप्तसिंधवः). Although Mr. Dutt has come to the conclusion that the earliest Home of the Aryans, so far as is known from the Rig-Veda, the earliest extant text available to us, to give us an idea of the most original Aryan people is the tract of land covered by the Indus and its tributaries, yet he is, I am inclined to think, still misled in his conclusion by the theory, that the Aryans were only settlers in India and not the original inhabitants of India, a theory, which always faces us as an incubus in attempting to decide the original Home of the Aryan people. If Mr. Dutt is certain that the earliest Home of the Aryans, as is shown in the Rig-Veda, is the valley of the Indus, then why does he still feel difficulty in saying that the Indus valley was the original Home from which all races proceeded, crossing the Indus? That this is the conclusion to which we must be led by a proper study of our Texts, I shall try to point out in this Note.

The main point on which Mr. Dutt depends a great deal is the reference to the Seven Rivers in the Rig-Veda, X 75—5, which is also repeated in the Yajur-Veda Taittiriya Aranyaka X 1. The passage runs thus—

“इमं मे गङ्गे यमुने सरस्वति शुबुदि

स्तोमं सचता परुषिया ।

असिक्रियामरुद्धे वितस्तयाऽऽजिक्रिये

शृणुया सुषोमया” ॥

The commentary of Sayanacharya on this passage in the Rig-Veda is less clear than that in the Taittiriya Aranyaka. The commentary runs thus—

“गङ्गायमुनासरस्वत्यः प्रसिद्धाः । शुबुदीति नयन्त-
रस्य संबोधनम् । मरुद्ध आर्जकीय इत्यन्ययोर्बो-

संबोधनम् । परुषियाऽसिक्रिया वितस्तया सुषोमेति
पदचतुष्टयं तृतीयान्तं नदीचतुष्टयवाचकम् ।”

Here the commentator clearly shows that the seven rivers referred to in the Rig-Veda are Sutudri, Marudvridha, Arjikiya, Parushni, Asikui Vitastha, and Sushomaya, because he prefaces his reference to these seven rivers by saying “गङ्गायमुनासरस्वत्यः प्रसिद्धाः” and so the reference in this Rik must be taken to be to the well-known three rivers (Ganga (गङ्गा), Yamuna (यमुना) and Sarasvati (सरस्वती) and the seven rivers mentioned above. Hence we must take the Rik to refer to a system of rivers which extended as far East as the Ganges would take us.

Mr. Dutt makes much of the word Prachi (प्राची), (East), and the five tribes mentioned in the Rig-Veda. East of course means, East of “Saptasindhavah,” and it bears no point in Mr. Dutt's discussion, because his identification of the Dirishadvati (दृषद्वती) and (सरस्वती) Sarasvati is not in consonance with our Texts, so far as I can see. Why he should reject Sayanacharya's interpretation of the five tribes as constituting the four Aryan Varnas and the Nishadhas, is not quite clear. Mr. Dutt says that in the age of the Rig-Veda the institution of caste was totally unknown. In the ninetieth sukta “Purusha sukta,” of the X Mandala of the Rig-Veda, the four castes are clearly mentioned. While he relies on the X Mandala for the Seven Rivers, why should he not rely upon the same Mandala for the knowledge of the four Varnas? In the Hindu Classical Dictionary, which has been recently published, the compiler says that this Sukta is considered to be one of the latest in date, and why so? The same Sukta is repeated in the Taittiriya Aranyaka III Prasna (प्रश्न); reference to the four Varnas is also found in the Taittiriya Samhita in the VII Kanda I 1—4. While it is so, there seems to be no reason for dismissing the reference as spurious, or treat the whole passage as interested interpolation. If Sayanacharya's opinion is absurd, the five tribes, even if they do not refer to the four Varnas and the

Nishadhas, may easily be interpreted to refer to the Pancha Gaudas, who are described as having always resided in Aryavarta, North of the Vindhya Mountains. The distinction between the Pancha Gaudas and the Pancha Dravidas is as old as Manu; and there is no reason for us to grope in the dark to identify the five tribes referred to in the Rig-Veda*.

If we only take into consideration the description of the country, as is given by Manu, we could easily fit in the Rig Vedic reference to the Seven Rivers with the description of Aryavarta, as we have received in our Texts. Manu in Ch. II Verse 22.

आ समुद्रात्तु वे पूर्वादसमुद्रात्तु पश्चिमात् ।

तयोरेवान्तरं गिर्योरायावर्तं विदुर्बुधाः ॥

makes Aryavarta, the country between the two seas in the West and in the East, and between the two mountains in the North and in the South, the Himalaya and the Vindhya. This tract is so called because it is the permanent Home of the Aryan people

“आर्यो अत्रावर्तन्ते पुनः पुनश्च वृन्तात्प्रायवर्तः”

This Aryavarta (आवर्त) is divided into three parts; Madhyadesa, Brahmarshidesa and Brahnavarta. Madhyadesa, (Manu Ch. II Verse 21) “is that tract of land which is between Himalaya and Vindhya, and to the East of the place where the Sarasvati flows invisible and to the West of Prayag or Triveni (त्रिवेणी) It may be noted here that Triveni is the place where the Ganges, the Jumna and the Sarasvati meet. Even now it is a sacred place; it is known also as Prayag or Allahabad. The Ganges and the Jumna are still there as they have always been there, and the Sarasvati has always been described as “Antarvahini” i.e.; flowing ever underground. Mr. Dawson in his Hindu Classical Dictionary says, that the Sarasvati is supposed to join them by an underground channel. It is needless for us to trouble ourselves with the identifica-

* In “The History of Aryan Rule in India,” a recent book, Mr. Havel identifies the Pancha-Janah of the Rig Veda as the four Aryan Varnas together with the fifth caste of mixed breed.

The Hindu Marriage Bill.

(By C. V. VAIDYA M. A., L. L. B.)

Now let us see what happened in the beginning of Indian history. The Indo-Aryans, an Aryan race white in complexion, tall in stature, with large eyes and prominent noses and in a highly civilised condition with language developed, composing hymns which were admired even now, and mostly cultivators, came into India about 7000 years ago and settled in the Punjab. A second wave of immigration came via Kashmir and Gilgit into the Kurukshetras and settled there. These were called the Lunar race of Kshatriyas. It is here that caste was developed by the coming together of the white and black races. The aboriginal races were incorporated in the Hindu society as Sudras and the Lunar race Aryans began to take wives from the Sudras. Among the Aryans themselves there were three classes—the priests, the warriors and the cultivators, but they were classes yet and not castes. Inter-marriage among them even of the Pratiloma type was common, instance the case of Yayati marrying Sudra's daughter. And the rule was that the progeny belonged to the class of the father. The anguering Aryans began in few cases of course to take Sudra wives; and according to the old rule the progeny would belong to the father's class. But the difference must have been felt at once when Sudra men began to take Aryan wives. Such unions must have been looked upon with abhorrence; not only because the Aryans were conquerors, but because the Pratiloma marriage must have been attended by very undesirable results. We can surmise the feeling of the Indo-Aryans when such unions began to take place from what the feelings of the Western Aryans are to America when the Negro tries to make love to a European woman. The frequent cases of lynching that are reported in America will explain to us why in the very earliest stages of India's history Pratiloma marriages, between Sudra men and Aryan women were prohibited and were visited with the most heinous consequences. And here arose the first four Varnas or castes of India. The word Varna or colour became expressive of caste and the same phenomenon is strangely enough witnessed in South Africa and America where the word 'coloured' as

applied to people is expressive of contempt. The mixture of blood with coloured people is looked upon with abhorrence in the West and we may well understand why Varna-sankara is looked upon with great horror in India. Even the Bhagavad Gita expresses the same fear viz., the mixture of blood between the white and the black races. The formation of the four Varnas of the Hindu Sastras and Puranas is thus due to the coming together in the very beginning of Indian history of two diametrically opposed races in India, the Aryan and the Dravidian and their forming one nation, a matter in which the Indo-Aryans treated the Dravidians very differently from the treatment afforded to the black races in South Africa, though it must be said to the credit of the American people that they have extended to the Negroes the same political rights but they have not yet admitted them to the *jus connubium*.

Having explained the formation of the four original Varnas and the prohibition of Pratiloma marriages I will proceed to explain the formation of the other principal castes recognised by the Smritis. Though Pratiloma marriages were prohibited from the beginning Anuloma marriages were permitted for a long time. They are mentioned by Megasthenes and by Hiouen Tsang. They are mentioned in inscriptions though rarely down to the 8th or 9th centuries. The progeny at first belonged to the class of the father. But gradually the progeny of a Sudra was differentiated, being looked upon as superior to the Sudra and inferior to the father. The Ekantara and Anantara wife were thus differentiated among the higher castes also viz., a Brahmin's children from a Kshatriya wife were treated as Brahmins, out of a Vaisya wife were treated lower. Latterly they were treated as Kshatriyas and Vaisyas and not assigned a separate position in the caste system. It is unnecessary to go into details. But certain intermediate Varnas arose in this way. Eventually however a sense of justice prevailed and a new rule was laid down viz.,

HINDU MESSAGE

VOLS. I & II.

OCTR. 1917—APRIL 1918 & APRIL—OCTR. 1918

Bound in Cloth Price Each Rs. 3 only.

that every person must restrict himself for marriage to the same principal caste or Varna. If a Brahmin or Kshatriya is not prepared to give his daughter to a Sudra why should he have the right to take a wife from the Sudra caste? or from the Vaisya or Kshatriya caste? This rule is finally laid down in Manu (सर्ववर्णेषु तुल्यसु पत्न्याश्चतयोनिषु (see Manu X. 5a.) 'In all principal castes or Varnas, the progeny will be the same if the wife is of the same caste.' That rule has been in existence at least for the last thousand years. How sub-sections of the principal castes arose is an interesting question which I will discuss if opportunity arises at another time. They are not recognised by the Smritis and for marriage among the sub-sections of the principal castes, there is no prohibition of the Sastras. It is a matter of mere custom and requires no legislation to ratify such marriages. The question is, are you going to change this law which by the Hindu Sastras restricts marriage primarily to the four Varnas, and secondarily to the intermediate principal castes mentioned by the Smritis? Religious objection apart, the question is, should such marriages Pratiloma and Anuloma be permitted and will they benefit the Hindu society considered from even the political point of view. The question in plain words is, will it be beneficial to sanction the marriage of a Bhil or even a Mahar man with a Brahmin or a Kshatriya woman and vice versa.

So far as I can see the mixture of such diverse races as the Aryan and the Dravidian will not be productive of good and will not be to the political progress even of the Hindu community. "The phenomena of Hybridity" says Deniker, "are even less studied than those of environment" (Races of Man, p. 120). There is further the controversy about the influence of environment. The higher physical and mental characteristics of a race are attributed by some to environment only. But I think certain characteristics are unchangeable even in environment. I think further that mixture of racial blood is always detrimental to both. I do not deprecate any race; but I think every distinct race can develop and progress on the path of civilisation only if it be allowed to develop without mixture of blood. History tells us that the Central and Southern Americans are less energetic and less strong politically than the

peoples of North America, the English of the United States and the English and French of Canada. The Spaniards and the Portuguese mixed their blood with the Mexican Indians and Peruvians and have lost their vigour. The problem now proposed by Mr. Patel is indeed difficult and almost unique. It is not the same problem which confronted the Greeks and the Pelots, the Patricians and the Plebians, the Gauls and the Goths, or the Saxons and the Normans. These were all of the same race viz., Aryan and hence the result is not unsatisfactory. You must think twice before this step is taken in India of the mixture of Aryans and Non-Aryans. The Manu Smriti contains the experience and views of the ancients (see X, 64 to 73). Its verdict is जातो नार्यामनार्यायामार्यादायो भवेदुजैः जातोऽप्यनार्यादायामनार्य इति निश्चयः। A Pratiloma marriage's progeny is not at all advisable and such progeny will always be endowed with the characteristics of the Non-Aryan. This is the verdict of ancient Aryan experience and the verdict of American history.

Lastly if the Hindus and the Mahomedans can unite for political purposes, cannot the Hindus, with continued existence of caste, unitedly work for the same?

Olia Podrida.

The Italian delegates are seeking peace outside the peace conference and the peace conference is seeking peace from the Italian delegates. The world is trying to rest the cone of civilisation on its apex. Let us watch the fun. As if peace and good will can be without a better conception of life and less of passion and selfishness!

* *

Hungary has embraced Bolshevism. What a devil's dance of neo-civilisation is going on in the world!

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.

Price per copy Annas 4 only,

For 50 copies Rs. 10 only.

In *New India* dated 28th March 1919 G. S. A. gave us a glowing description of the great Bazaar to be held in aid of N. E. Useful goods at extra-ordinary reasonable prices, magic mirrors for all the weary ones of the earth, electrical wonders (orders and also two-ders as he says), beautiful tricycles, Amrutanjau boxes, and the finest tooth powders (to mention a few of the one-ders) were all duly advertised then.

But the most important of his announcements is the statement of his discovery "that while beggars must expect sometimes rough treatment, this is the exception and not the rule, at least in Madras." Since when has Madras degenerated like this?

The matrimonial advertiser has appeared again. In the poet's words 'now master up, now miss.' A "young beautiful educated and accomplished virgin widow" wants in *New India*, dated 29th March 1919, "a young, educated, employed or well-to-do Smarta Brahmana of Vadama sect."

This is not the only sign of civilisation. Here is another advertisement in *New India* on 1st April 1919; "Wanted smart agents for groups of districts in Madras Presidency to push on cigarette sales." America has abolished liquor. What is India doing? Perhaps we must not scrutinise too much what people say and do on 1st April.

SCRUTATOR.

The Title Page and Contents of the 2nd Vol. of the *Hindu Message* are now ready and copies will be sent free to such of the subscribers as require them along with next issue.

The Song of Tuft and Crop.

So in the pial long young Hopeful sate;
His very face was smooth, only the head,
His own poor head, void of all brains, left.
But still he thought, though he to no end came.

Then came the Shastri, saying, in low tones,

"Have thou thy tuft" to whom he nodded moodily.

Then came the smartest smart saying, "Have crop

My fine boy" whom he answered with a d--n.

But when they left him to himself again

Thought like a false friend left him all alone.

Meanwhile th' artist tonsurian did wait

For further instructions; so, he, sore tried,

Did mingle wish and fact, most woefully.

And in those times he made a little song

And called his song "the song of Tuft and Crop."

And sang it, wildly could he make and sing:

Fair is full crop, though had with sin and pain

And fair is tuft, though yearned by me in yain

I know not which is fairer, no, not I.

Crop, art thou fair, then ugly tuft must be

Crop, thou art ugly, fair is tuft to me

O crop, if tuft be fair, let me it try.

Full crop that seems to mar us quite alway,

Big tuft that makes me tread the common way

I know not which is fairer, no, not I,

I fain would have my tuft if that could be,

I needs must have full crop, O, woe is me!

Roundhead and full crop, full crop, let me try.

G. S. R.

Printed and Published by T. K. Balasubrahmanya
At the Sri Veni Press, Srirangam.

THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B.A.

VOL. 3.]

THURSDAY APRIL 17, 1919.

[No. 26.]

The *Hindu Message* stands for

- (1) The Maintenance of British supremacy with self-government for India,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For bona fide students Rs 3 only.

Postage As. 13. Extra.

Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, Srirangam.

VOL. III

A Vision Of India.

ASOKA.

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

O tree with bright green leaves and ruby bloom

Thou shinnest far with flashing diadem

Of flowers each like a passion-hearted gem,

And light'st with love's bright lamp the heart's dark room!

Who thus thy form with splendour did illumine?

Could I but gently touch thy beauty's hem

I shall no more this life of mine condemn

So full of passion's deep and sinful gloom.

Beneath thy flaming splendours sat the queen

Of Rama's heart, the goddess bright supreme

Of all the universe in utter grief.

Asoka in that time thy smiling mien

Sweet as a song and lovely as a dream

Had Asoka soothed with shining flower and leaf.

a *relative* knowledge, not an absolute knowledge transcending representation. The exigencies of life lead us away more and more from the inner core of reality towards its external manifestations. The mind, if it is to become metaphysical and to *intuite* the reality, must cease to be practical. The control of reality through intelligent analysis or intelligent activity only thwarts intuition and its perception of reality. Such control is needed only where there is a duality perceived,—ourselves and something other than ourselves—and where, therefore, there is still need for righteousness. Intuition puts an end to all “otherness”—to use Bergson’s phrase;—for, it makes the thinker one with that which is thought, and the recognition of this identity leads to peace. Where each individual or species is pitched against another it tends to the utilisation of its own allotted share of activity in its own interest, and this can only mean action which is calculated to oppose the universal and unchanging substratum or essence constituting reality. Where, on the other hand, Intuition recognises the oneness of the central vital impetus, the consciousness becomes supra-personal,—i.e., abstracted from all personal bearings and associations, and we pass from the recognition of change to the recognition of the identity which is the one life or reality.

Such being the essence of Bergson’s doctrine regarding the goal of human existence, it is, indeed, startling to find that he should have chosen to remain silent on its ethical, social, and religious bearings. We are not, however, without light as to what his views must be or where they must tend. If, as he says, the impetus of

life “seizes on matter, which is necessary itself, and strives to introduce into it the largest possible amount of indetermination and liberty,” then whatever conduct helps to remove the shackles imposed by matter must promote the joy of true liberation. Bergson speaks of “the consciousness, or supra-consciousness that is at the origin of life.” If so, it is necessary to circumvent life’s changing forms and phenomenal manifestations and rise to the realisation of their eternal and noumenal source.

The higher life, then, is what helps us to realise the One Existence only without a second. It is the life of *karma*, *bhakti*, and *jnana* which have been proclaimed by the sages of India as alone capable of emancipating the soul from the bondage of Samsara. Sri Sankaracharya says;—

कर्माणि चित्तशुद्ध्यर्थमेकाग्र्यमुपासनम् ।

मोक्षार्थं ब्रह्मविज्ञानमिति वेदान्तदिण्डिमः ॥

“The service of gods and men is intended to purify the mind; the worship of the Supreme Isvara is intended to remove the mind’s distractions and acquire for it the power of one-pointed concentration; the illuminative realisation of Brahman is intended for the attainment of liberation from the bondage of Samsara.”

Mr. E. B. Havell, in his recent interesting and valuable work on “The History of Aryan rule in India” says:—“Our Indo-Aryan brothers have perhaps more, than most Britons, of that deep veneration for true knowledge which has always been characteristic of the Aryan race.” “*True Knowledge*” is not to be confined to materialistic science, as is too often supposed by the framers of modern

systems of education, but has for its culmination the attainment of the Supreme Brahman which has ever been the quest of our race and the fruit of our civilisation. The life of the spirit can alone be truly said to constitute the higher life: and, while most of its characteristic forms and features are such as to differentiate it from that of all other countries and regions of the world, the community which has had charge of them from time immemorial and which has ever had its home in India must fulfil its place in the order of the world. The spirit of the age is secular and materialistic; and, moreover, the dominant communities of the world are seized by the spirit of aggression and ascendancy. Whether the founding of the League of Nations will introduce a larger spirit of unity and brotherhood among nations is still only a matter for uncertain speculation. It is equally a matter for doubt whether it will ever happen that “the deep level thought of the Indian sages may some day spiritualise the too material life of Europeans,”—as a Western writer suggests. Meanwhile, we—Hindus—ought not to forget what a great living writer—Professor Bertrand Russell, F. R. S.—has pointed out, viz., that “the civilised world has need of fundamental change if it is to be saved from decay—change both in its economic structure and in its philosophy of life.” The Indian economic (and social) structure is now in decay, and also its spiritual life. But both can be, and ought to be, rejuvenated and restored in their integrity so as to replace the Holy Motherland on her ancient throne of spirituality. It is only by pursuing the higher life of Karma, Bhakti, and Jnana as laid down by our Veda and Vedanta that

we can best fulfil our mission in the world and at the same time build up the future greatness of the Holy People so as to restore to us our decayed sense of self-respect, self-determination, and self-realisation.

देशेऽस्मिन्भारते जन्म प्राप्य मानुष्यमधुवम् ।

न कुर्यादात्मनः श्रेयस्तेनात्मा वञ्चितश्चिरम् ॥

The Dreams of the Soul.

(BY AN INDIAN DREAMER).

IX

One calm and radiant morning both earth and heaven were bathed in light and smiled with joyful looks divine.

But I carried in my heart my sinful glooms and could not see the splendours all around.

My heart’s natural sweetness was slain by the pervasive poison of desire.

But a sudden sight shone on my vision, re-dowered me with joy and peace and love.

In the smiling lake open to the sapphire smiles of the sky I saw a boy and a girl standing breast deep in the dimpling waters.

Their bodies shone like burnished gold and their quivering radiance of shining youth shone like a robe of glory about their frames.

Each threw on the other crystal waters flashing in the sunlight like scattered diamonds.

Even brighter than these diamonds were their beautiful teeth in their coral case of luscious lips.

Sweet sounds of keen delight came from their tuneful throats and they shouted and danced amidst the dancing ripples.

I felt a sudden lightening of the ancient load on my heart and my soul was full of the sweetness of peace and love and rapture.

The Hindu Message

THURSDAY EVENING 17, APRIL, 1919.

The Arrest of 'Mahatma' Gandhi.

Once more the mask has fallen. Once more we have a most clear demonstration of how the Executive fulfil the pledges they give whenever they seek to arm themselves with extraordinary and special powers of repression, that these powers will be used only with the greatest moderation under the barest necessity and with the highest sense of fair play. Once more we have a most patent abuse of authority, by the misapplication of a Special Act to a case which, however annoying, can by no stretch of imagination be brought within the four corners of that Act. The Defence of India Act under which we learn 'Mahatma' Gandhi has been arrested was enacted purely as a war measure; "owing to the existing state of war" the preamble said "it is expedient to provide for special measures to secure the public safety and the defence of British India;" wherefore section I (4) laid down "This Act shall be in force during the continuance of the present War and for a period of six months thereafter." In explaining this last phrase Sir Reginald Craddock the member in charge of the Bill declared "we require these powers only during the continuance of the War, and for six months after;—that is to say until the excitement and disturbance of the general calm, which the state of War engenders, have had time to subside." The Council unanimously supported

the Bill on the distinct understanding that it was a War measure, and Sir Reginald wound up with the statement that "no loyal and peaceful citizen need feel any alarm at the introduction of this legislation." But how has the Act been worked till now? Has it always and solely been applied against the enemies of the King-Emperor whether subjects or foreigners? Has it been put into force only against those who sought to imperil the safety and defence of India? The first notable answer we had was when in 1917 Mrs. Besant, Mr. Arundale, and Mr. Wadia were interned under this Act by the Madras Government. Under this same Act the Punjab and the Delhi Governments for a time externed both Tilak and Pal. Many lesser people were restrained by this Act who had never interfered with the safety and defence of British India but who were political agitators whose ways, however troublesome, were constitutional and not unlawful. And the last holy use of this Act is against 'Mahatma' Gandhi.

It is under section 2 (f) of the Defence of India Act and under Rule 3 of the Defence of India (Consolidation) Rules framed in pursuance of section 2 of the Act that all this action has been taken against these persons. Under the abovementioned section and rule where, in the opinion of the Local Government, there are reasonable grounds for believing that any person has acted, is acting, or is about to act, in a manner prejudicial to the public safety or the defence of British India, the Local Government may, by order in writing, direct that such person (a) shall not enter, reside, or remain in any area specified in the order, (b) shall reside, or remain in any area in

British India so specified; (c) shall conduct himself in such manner or abstain from such acts or take such order with any property in his possession or under his control as may be specified in such order." Under this rule it is that Mahatma Gandhi stands externed from the Punjab, and Delhi, and interned in Bombay. Two questions clearly arise: (1) How far, if at all, has Gandhi acted or is acting in a manner prejudicial to public safety? and (2) Can the Defence of India Act be with any fairness applied to him?

Firstly then how far or to whom is Gandhi dangerous? Is he a lawless man? We fear we have tainted our pen in formulating this question. The sin shall rest on the Government officers that have served the order on him, and have unblushingly declared that he has imperilled or is imperilling the safety and defence of British India. Mahatma Gandhi, the enemy of all lawlessness, the prince of peace, who even in thought can never hurt any fellow-being—he of all men, we are asked to believe, has acted in a manner prejudicial to public safety. We must decline to perform any such feat of imagination. We are however willing and ready to admit that as the leader and inspirer of the *Satyagraha* movement, Gandhi has deliberately acted in a manner very annoying and embarrassing to Government. We are willing to admit that in selling proscribed literature Gandhi has violated the Press Act. We are ready to confess that in enjoying strict self-control upon his followers Gandhi has greatly disappointed those who had expected that the passive resistance movement would take to active resistance of some kind and so commit suicide. In a

word Gandhi has conducted himself in a manner prejudicial to the safety not of the "public" but of the Bureaucracy. This is his crime.

Can he be dealt with fairly under the Defence of India Act? Most emphatically not—not unless Defence of India means neither more nor less than defence of the Bureaucracy.

If Mr. Gandhi were prosecuted for breaking the Press Act we should raise no protest. But the application of the Defence of India Act against the saintly Gandhi is, we repeat, a gross abuse of power; and we seriously warn government that the step is sure to defeat its own object. Gandhi externed or interned is more dangerous than Gandhi free. The body of Gandhi may be restrained, but can his spirit be?

The Higher Life.

(BY K. SUNDARARAMA AIYAR, M.A.)

(Concluded.)

Bergson represents to us the high water mark of Western and Modern scientific speculation. The intellect and its rational constructions cannot give us an idea of the absolute,—and Intuition alone enables us to seize it. Intuition is the faculty which enables us to seize an object by setting ourselves into its interior so as to coincide with what is unique and real in it. Knowledge obtained by Intuition is absolute, for, in this coincidence of the mind with the object, the "point of view"—as Bergson calls it—disappears. The whole object is apprehended in its reality, perfection, infinity and simplicity. By symbolism or analysis we shatter this simple intuition and only obtain a knowledge of predicates, images and concepts,—

The Bhagavad Gita.

With an English Exposition
By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being
delivered at the Students' Sanatana
Dharma Sabha Trichinopoly.)

ADHYAYA II.

(continued.)

त्रैगुण्यविषया वेदा निस्त्रैगुण्या भवानुर्न ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४५॥

The Vedas have as their theme त्रैगुण्य i.e., the sum-total of embodied life which is the result of the operation of the three Gunas. O Arjuna, thou must become free from these Gunas (qualities), free from the various dualities of life, ever rooted in the Sattvic quality, unabsorbed in acquisition and preservation, and full of attained self-mastery through reliance on God.

NOTES:

1. In this stanza the Lord tells us that the qualities of sattva, rajas, and tamas are of the essence of the realms of mind and matter, the soul being different from them—the Eternal Witness, the Eternal Consciousness, and the Eternal Bliss.

2. *Guna* is properly speaking energy rather than quality—the mind being the storehouse of superfine energies which are far subtler and more powerful than the energies that reside in matter. This aspect will be dealt with in full in the later chapters of the Gita.

3. The Lord distinguishes in this stanza the higher type of men as compared with those who are attached to *karmas* and not to *Karmayoga*. *Karmayoga* illumines us and dowers us with Eternal Bliss.

4. Sri Venkatanatha explains well a very important aspect. Why should the Vedas then teach this intricate maze of *Karmas*? They appeal to the totality of souls who are of different grades of rootedness in *Samsara* and gives us the totality of purifying *Karmas* leaving each soul to take up that purifying *Karma* suited to its birth and fitness. Those who are not fit as yet to seek final emancipation and in whom

the mental energies have to be guided have to be led from a life of aimless activity to a life of purifying *Karmas*, thence to *Karmayoga*, thence to *Bhakti* and *Jnana*, and thence to *Moksha*. Sri Ramanuja says well: तमःप्रचुराणां रजःप्रचुराणां सत्त्वप्रचुराणां च वत्सलतरतयैव हितमवबोधन्ति वेदाः ।

5. The only means to God-realisation is the attainment of the pure *Sattvic* state by rising above the state where our *Sattva* *guna* is constantly attacked and upset by *rajas* and *tamas*.

6. It is only then that we would cease to be constantly unsettled by the *dvandvas* (pain and pleasure, heat and cold, etc). In verse 14 the Lord has taught us the secret of the victory over these *dvandvas*. If the preponderance of *Satva* *Guna* is attained, the *dvandvas* which are the result of the other two *gunas* will not affect us.

7. The Lord then tells us the means of the attainment of the *sattvic* state. It is dispassion; the getting rid of the hankering after acquisition and preservation. योग is acquisition (अलब्धलाभ) and क्षेम is preservation (लब्धपरिपालन).

8. Then the question arises, how are we to live? Sri Madhusoodana and Brahmananda Giri explain आत्मवान् as meaning reliant on God. The Lord says later on in the Gita तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहं. Sri Madhusoodana says well: आत्मा परमात्मा धेयत्वेन योगक्षेमादिनिर्वाहकत्वेन च वर्तते यस्य स आत्मवान्. Sri Madhwa says that the Lord prohibits the acquisition and preservation of what is forbidden.

9. Sri Madhwa explains that विषय means "the apparent meaning" and says that the real inner meaning of every portion of the Vedas is the praise of God.

वेदे रामायणे चैव पुराणे भारते तथा ।

आदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते ॥

10. There is no inconsistency between निस्त्रैगुण्य and नित्यसत्त्वस्थ. It is only through the latter that the former viz., the Self established in its own glory above the Gunas स्वे महिम्ना प्रतिष्ठितः can be realised.

11. I may note in passing that in

त्रैगुण्यविषयाः विषयाः is explained thus by Sri Madhwa: विष=poison याः=dispellers. Then the word would mean *dispellers of the poison of samsara*. The natural meaning of the words in connection with the context which deals with *Karmayoga* as higher than mere karmic life and as leading to *Bhakti* and *Jnana* has been already given by me.

यावानर्थ उदपाने सर्वतः संश्रुतोदके ।

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

Whatever purpose can be attained by a small pond can be as surely attained in a large reservoir of water. Even so all the fruits described in all the Vedas are included and transcended in the fruit attained by the man of renunciation who is full of God-realisation.

Or Just as in a large reservoir of water as well as in a small tank the thirsty man seeks only his object, (viz., the water needed to quench his thirst), so in all the Vedas the man seeking liberation has the same object (viz., the teaching that is the true and all-sufficient means of *Moksha*).

NOTES:

1. This verse has been a puzzle and many translators have made mess of it. The two meanings above-said bring out two aspects of the thought contained in the stanza.

2. The Lord tells us why if *Karmas* lead to *Samsara*, *Karmayoga* should be done? It does not bind us. The bliss brought by it includes and transcends all the minor joys brought by the performance of the *Vaidika* *Karmas*. In this view the first of the two translations becomes full of meaning and beauty.

3. It has been said in the *Sruti* about Brahmananda, "एतस्यैवानन्दस्यान्यानि भूतानि मोक्षमुपजीवन्ति" "सोऽश्नुते सकलान् कामान् सह ब्रह्मणा विपश्चिक्ता" ।

4. Sri Sankaracharya explains "*Brahmana*" as meaning *Sanyasi*. Sri Ramanujacharya explains it as meaning *Vaidika*; and Sri Madhwa explains it as meaning a knower of God. It does not mean one who is a mere Brahmin by birth.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

Thy domain is work and not the fruits of work at any time. Do not be the source of further embodiment (as the result of action with desire for results). Neither do thou become addicted to inaction.

NOTES:

1. The selfish desire for pleasure of however exalted a kind must go before we can have the grace of the Goddess of liberation (मोक्षलक्ष्मीकटाक्ष). It is not abstention from *Karma* that should be aimed at but abstention from motivated action which yields us only fleeting and petty results. It is *Karmayoga* that leads us to *Bhakti* and *Jnana* कर्मणि कर्मभिः पक्वे ततो ज्ञानं प्रवर्तते ॥

2. There should be no giving up of duty. When the soul is full of God-love and God-realisation *Karma* itself drops off. न कर्माणि त्यजेद्योगी कर्मभित्यज्यते ह्यसौ, सुप्तस्तस्य पुण्यवत् ।

(To be continued.)

The proposed League of Nations Right vs. might.

(By KAPILESWAR BHATTACHARYA.)

To prevent future wars, and to ensure stable peace of the world, President Wilson is earnestly engaged in establishing a League of Nations. The idea is, of course, not a new one, and it would not have now captured the imagination of the people so much, were it not for the intense and extensive suffering caused by the terrible world-war. There is no good or evil in the economy of Nature that is not accompanied or followed by its corresponding opposite, either manifest or disguised. The greater the evil, the greater is the resulting good.

It is not at all creditable to the much vaunted modern civilisation that an International High Court for settling international disputes has been so long overdue, and that a devastating world war continuously for four and a half years was necessary to convince the civilised West, that war is really too bad to be further tolerated. Before, however, suffering humanity can congratulate itself on the prospect of an enduring peace, let it

deluded by catch-phrases and commonplaces. The idea, for instance, of substituting *Right* for *Might*, is very captivating indeed; but on examination it will be found that this, as understood by the "Great Powers," is "distinction without a difference." There is hardly any material difference between what are commonly known as *right* and *might*. The methods of *might* are of course primitive rude and naked, but they have the advantages of being natural, open, direct and quick in decision. The methods of *right*, on the other hand, are conventional and disguised under civilised or legislative garb, but both are essentially the same in substance; and like *force*, *motion* and *heat* are but the different forms of one and the same thing. Just as currency is the convenient and conventional equivalent of crude commodities, so is *Right* the conventional and convenient equivalent of *Might*. *Right* is the stamped coin, issued from the Legislative Mint of which *Might* is the metal. If a mint cannot turn genuine coins out of base metals, how can a League of Nations be expected to manufacture *rights* out of the existing base materials? The evolution of an International Jurisprudence would no more be an indication of improved international morality, than the evolution of the medical science is an indication of improvement on the primitive rustic health. Courts of law have never been known to have done duties of reformatories. Legal institutions can, at their best, minimise only the outward expressions of primitive warfare and other criminal activities; but so long as the brute in man is not killed or extinct, these old evils are sure to survive, thrive and appear in various other forms disguised in scientific and civilised garbs. We are not quite sure, that in spite of our civilisation, the proportional sum-total of human criminality and immorality is less to-day than it was in the ancient days. Good and evil, as we call them, are both equally subject to the same universal Law of Evolution. In the natural order of things there is no such thing as *evil* in existence. There is evolution of the so-called *evil* going on side by side with the evolution of what is known as *good*. Courts of law more often create than cure crimes. The League of Nations may suppress or minimise visible expressions of militarism, but human nature remaining as it is, the League would be powerless to prevent the

natural, open and blunt military form of *might* evolving and appearing in civil, refined and unobtrusive disguises of various kinds, such as bribery and corruption in more or less subtle forms.

If *right* is to replace *might*, what would become of the scientific theory of the "survival of the fittest"? The scientists might have laid down—"Survival of the best," but they used the word "*fittest*" instead of the word *best* for a very good reason; and that is because of the fact that the *best* is not always under present conditions the *fittest* to survive. Right of title to a possession may be either acquired or inherited. In either case it is a transmitted and latent form of what was originally gained by *might*. How did the European settlers in America, Africa, Australia and Asia establish their respective rights over the helpless aboriginals of those continents? Were the methods employed by them morally justifiable? On what moral principle can a *wrong* be converted into *right* after a certain period? Can a person guilty of, say, murder be converted into an innocent man after a certain number of years arbitrarily fixed by human legislators? In international ethics has any, and if so what, time limit been fixed up to now that can convert *might* into *right*? Let us take, for instance, the quarrel over the provinces of Alsace and Lorraine. These two provinces must have been in existence since the creation of the world and they had been lying there long before the present disputants were born and they would remain there long after these disputants vanished from the face of the earth. The warring nations do not realise that none of them have any moral right to be the landlord. Before them countless races in prehistoric days, appeared and occupied these two bits of territory in succession and then disappeared. How then is *Right* to be defined and determined? In a word what ought to be the criterion or test of *Right*? Rulers punish their poor subjects when they fail to pay their rents and taxes, but these rulers never recognise the fact that they themselves are only "*tenants at will*" of the unseen but *Real* Landlord of the Universe. It is not that these rulers do not believe in His existence, as they offer victory prayers, but they do not recognise that rent or obligation in any kind or shape is at all due to Him! Is President Wilson or any of

the afflicted nations sure that these dreadful wars are not the Supreme Landlord's punishments for recovery of arrears of rents due to Him? Have these suffering nations and their rulers ever cared to fulfil their obligations due to the Universal Landlord who, though unseen, is manifested in the world-organism? Wars are only punishments of defaulting rulers and nations.

There are many scriptural and moral precepts such as—"Do unto others as you would that they should do unto you;" "Freedom of everybody limited by like freedom of others."—These are no doubt excellent ethical principles, but these do not go deep enough. As a general rule people will not give up their selfishness or make sacrifices for the sake of others unless and until they are assured that such sacrifices are more paying in the long run, unless and until they are convinced that their true self-interests lie in the interest of their *Real Self*. All individual and national interests should be subordinated to and co-ordinated with, the interests of that Highest Self. If people can submit themselves to amputation of any of their injured limbs for the preservation of their whole being, why should not people readily submit to immediate temporary sacrifices for the sake of achieving the highest objective, the *Real Self*? We find this enunciated in the *Mahabharat* thousands of years ago, in a form of expression, still unsurpassed by any even at this enlightened age. Speaking to *Dhritarashtra* regarding his ill-fated son Duryodhana, the wise Bidur said:—

“एकं लजेत् कुलस्वार्थे प्रामत्यार्थे कुरुं लजेत् ।

प्रामं जनपदस्वार्थे आत्मार्ये पृथिवीं लजेत् ॥

"One (who is mischievous) should be forsaken for the sake of the whole family. One family should be forsaken for the sake of the village. A village should be forsaken for the sake of the country, and the whole world should be forsaken for the sake of the *Atman*, the Supreme Self or Soul."

Selfishness had been condemned *ad nauseam* long before President Wilson appeared on the scene. He is neither the first nor the foremost person to have condemned selfishness. If the whole world is giving him so much attention and prominence, it is not because his gospel is a new one, but because he wields more *might* now than he ever did

before, and also because, after the disastrous world war peoples are now in a mood to listen to his message in spite of its being very old and commonplace. His conception of *right*, praiseworthy though it is, is not founded on any universally accepted basic principle. *Right* determined by a majority, actuated more or less by self interest, is only a veiled form of the supremacy of *Might*. That the delegates will invariably be the true representatives of the peoples and that the majority will always be on the right side, are the most common; yet the most unsound assumptions. In spite of evolution of civilisation and moral conceptions, man cannot help being selfish. Selfishness is the natural spring of life and as such there is nothing to be condemned. It is an altogether untenable proposition that individuals and nations should give up their selfishness and that wars are the results of such selfishness. The truth is all the other way about. As a matter of fact wars are not the results of national selfishness, as is commonly believed, but on the contrary they are the results of *want of true selfishness*. It is the *ignorance* of the *true self* that is the root of the evil. The real remedy lies in removing this fundamental ignorance in *knowing and realising the true self*. The whole *Vedanta* stands out in bold relief as the one serious endeavour ever made in finding out the true and essentially permanent *self* by analytical dissections of the human being known as "*I*." It is the knowledge and not the knowledge only but the *realisation* of the *true self* that can alone eradicate the false, the impermanent, and the delusive selfishness and implant the conception of the *Real Selfishness*.

According to the science of Sociology, society is a big animal and its component parts are all harmoniously inter-related for the fulfilment of the whole organism; and that one part cannot live and flourish at the expense of another, is a truth now universally admitted but not adequately realised. The proposed League of Nations, with all its imperfections at the initial stage, will prove really a step forward if all the component members recognise and realise their true self-interests harmoniously with the rest for the eventual evolution and fulfilment of the world organism as a whole. This is the basic principle on recognition of which the success of the League entirely depends. We cannot

expect much out of a League as it is going to be constituted. Delegates representing only a false notion of self-interests can hardly be competent to serve the great purpose. On the contrary, there is the fear that there is the possibility of an evil being legalised and perpetuated.

Neither precepts nor laws are necessary to induce capitalists to invest their money in the most profitable concern possible. The greater the profit the greater would be the attraction. When the nations are enlightened enough to realise that they are but the different limbs or organs of one whole world-animal they would not require any League to enforce sacrifices of their immediate and temporary interests for the sake of the remote but best investment. The whole world is badly in need of the knowledge of the true Self. The pursuit of the impermanent and false interests will only lead them more and more in the wrong direction. "Knowledge" in the highest sense of the term is the only remedy for all the ills, individual and international, humanity is heir to.

There can possibly be no inter-organic rivalry between say the liver, the spleen and other organs; they perform their respective functions mechanically, quite unconscious of their inter-dependence. The evolution of the world-organism—the ideal of the science of sociology—is progressing gradually and will certainly be advanced by the inevitable sequences of this great war. International jealousy and rivalry ought not to have arisen amongst the different nationalities that are supposed to be self-conscious. Rivalry and conflict of interests among nations are caused by competition, which, again, is due to very imperfect adjustment and unintelligent distribution of functions among the component nations. In a perfect or rather healthy society there should be perfect co-ordination and not competition or overlapping of functions. In an ideal society there should be as many different "self-determined" nationalities. And thus there should be no room for conflict of interests, jealousy, and rivalry.

The determination of international rights, is purely a judicial function and the League of Nations, as it is proposed to be constituted, can hardly be regarded as a competent judicial tribunal. It should serve the functions of the *Brain* in the world organism.

And as such it should be constituted by the best intellects and moral philosophers of the whole world. It should be so constituted as to form the Supreme Legislature of the whole world. To be able to discharge its functions impartially, it is essential that its members should be altogether free from and above the influences of narrow national and sectarian local interests, and that they should be regarded as fit to view international questions of right and wrong from the highest standpoint of Humanity as a whole. In the ancient East, it was the ascetic *Rishis* (seers) who legislated, and not the representatives of commerce, trades and various industries. The kings were merely the Executive Heads; they had no power to make laws, but had to administer with the help of interpreters or ministers, laws that had been laid down for them by the disinterested ascetic *Rishis* on universal spiritual principles as known by them in their time.

"Justice" is a Divine Ordinance; and far higher than politics. President Wilson's ideal, high and noble though it is, falls far short of the true concept of "Justice." That the League of Nations should be composed of not the spiritual but the political representatives of the Powers, and that the Great Powers should have the preponderating voice, are practically the same old motto—"might is right" put in another form. The world has no spiritual heads or representatives to come forward and take up their legitimate functions at this most critical moment! The Church as a spiritual force and the highest tribunal for deciding questions of "international justice" is quite impotent. This shows the extent of the spiritual and intellectual degeneration of the world. International justice is going to be dealt with not by the wisest and the best men in the world, but by a band of interested politicians of certain powers and predominantly of the "great powers." Only self-governing powers will be represented. That is to say those powers that are strong enough to protect themselves will be protected. The smaller powers will be practically in a minority; and the rest, all the subject-nations and peoples, will be left out altogether. In an International Court constituted as above, *might* will be more in evidence than *right*. Mr. Wilson felt for the helpless peoples more than for the more powerful. His League of Nations

will not help the helpless. There ought to be in future at least a "League of the Subject-peoples" established side by side with the League of Nations so that the unrepresented subject-peoples may represent their wants and wishes.

The Modern Review.

Notes and Comments.

Messrs. Shukul and Mazrul Haque also have resigned their seats in the Imperial Legislative Council as a protest against the passing of the Rowlatt Act but we are afraid the resignations are rather too late to make any impression. For the Secretary of State, who could have advised his Majesty to veto the Act in view of the unanimous opposition to it, has stated in the House of Commons that this action has been taken after careful consideration on the advice of an influential representative Commission and the Government of India were satisfied that it was essential to peace and security that the Government should be armed with these exceptional powers to be applied only in areas where anarchical and revolutionary crime was proved to exist. The Secretary of State clearly said that he was not prepared to disregard the findings of the Commission and the views of the Government of India by advising His Majesty to disallow the Act. Thus the last hope of all constitutional agitators has been given the quietus. Nobody as we said once before, takes objection to the aim of the Act. All are certainly agreed that all anarchical and revolutionary movements should be nipped in the bud. But even the devil must have his due. Till a person is convicted he must be presumed to be innocent and must have a fair and full judicial trial with all facilities to prove his innocence. This is what is not provided for in the new legislation and hence the unanimous protest.

Later reports of the results of the Satyagraha movement are too disquieting and horrible to contemplate. Disorderly mob-risings and consequent riotings and other excesses including loss of life have become the order of the day. Almost every day

we now hear of atrocities at one place or another with the result that there is enormous loss of both life and property. The poor people are suffering immensely. These riots coming on the top of the keen economic distress and extraordinarily high rise of prices disturb the society in such a terrible way that it is not easy to describe it in words. The havoc wrought and the misery caused are too horrible to have been even thought of when the satyagraha movement was first proposed. Destruction of public buildings incendiarism and bloodshed are not at all items bargained for when Satyagraha was first mooted. In fact they are entirely opposed to the spirit of Satyagraha. Mr. Gandhi himself calls it as worse than Duragraha. He deplures in no measured terms the violence and bloodshed caused in different parts of the country in the name of Satyagraha. He clearly says that a satyagrahi is responsible for the results that follow from that movement. He even proposes to abandon the movement if it could not be conducted without the slightest violence on the part of the people. He has issued a message to the public saying that the following instructions to the Public should be strictly obeyed.

"No procession, no organised demonstration, no hartal on any account whatsoever without instructions of the Committee."

"All Police orders to be implicitly obeyed."

"No violence, no stone throwing, no obstructions to tramcars and other traffic, no pressure to be exercised against any one."

"At public meetings no clapping of hands, no demonstrations of approval or disapproval, no cries of shame, no cheers, perfect stillness, perfect obedience to instructions of volunteers or management."

But these instructions are too much for the mob to follow during the progress of riots. No attention was paid to them during the most deplorable riots at Amritsar, Delhi and Ahmedabad. Mr. Gandhi became weighed down with the burden of entire responsibility for having started the movement. In his latest speech at Ahmedabad he admitted he was sorry he had overcalculated the chances of Satyagraha being understood by the masses. This is exactly what we apprehended at the very commencement. But Mr. Gandhi, in his own simple way, thought every one to be as saintly and spiritual as himself. And it has cost

nence pure and simple, on the part of the Hon. Mr. Venkatapathi Raju when he called our dear Ramamujachari a "Government non-official"? We wish the Rao Bahadur a pleasant rumination over his recent feats in the Council Chamber.

Philologists say that certain words in the English language have degenerated in meaning; it is said that the word 'cunning,' originally meant only 'knowing,' 'sinister,' only meant 'left,' though they have now come to have a *sinister* meaning. We fear the same unhappy fate has overtaken the word 'liberal.' Chambers defines it as "adj. free from restraint, extensive; n. one who advocates greater freedom in Political Institutions." There is first the South Indian *Liberal* Federation with its retrograde and reactionary views. Then come the *Liberal* Leagues all over India, with their illiberal principles. Oh unhappy *liberal*!

Mr. Sarma has resigned and withdrawn. Messrs. Jinnah, Malaviya and Shukla have resigned, and Mr. Haque is about to resign. Glorious achievement! Is not this enough to impress the minds of the bureaucrats here, and to present to the British world an idea of the universal opposition to the Rowlatt Bills?

To Mr. Wood was reserved the credit of being the open champion of intemperance. In *fairness* to manual labourers he would not advocate the prohibition of drink. What an apostle of fairplay! Total prohibition of drink was a dangerous course which no *Government* should think of doing. A sound statesman that he is, he anticipates that you will cite America, and he is ready with his reply that there it has not been carried out in practice!

Mr. Wood must have either misrepresented, or been misinformed of, the conditions obtaining in the United States. If it is the former we condemn it, and if it is the latter we pity him. We can only refer the Hon'ble gentleman to Mr. Saint Nihal Singh's splendid article in the current number of the 'Indian Review' on the

"Extinction of the Liquor Traffic in America."

Says Mr. Singh, "Wherever alcohol has been banished in America, poverty and dependence upon charity have been reduced, homes show signs of affluence, the deposits in Banks, especially Savings Banks, have risen, and facilities for education have increased. In every such place crime shows remarkable diminution. Convictions for disorderly conduct, vagrancy, assault and battery and even more serious crimes such as rape and murder have greatly decreased." We make a present of these lines to Mr. Wood, and hope they will make him a wiser man.

Olla Podrida.

A few months ago a gentleman called Geetamantha Yogi convulsed the Madras world with discourses. He said that Sri Krishna was against caste, wanted inter-dining and intermarriage, and commanded equality of sexes and freedom of women. I wonder how these people have found a short cut to Sri Krishna's heart. One of his most telling arguments may be here stated. If all our bright and brightly-dressed women are taken freely to mixed platforms and there is free social intercourse between the west and the east with their aid, then the regeneration of India will quickly follow. How can India preserve herself against so many determined regenerators!

H. G. Wells says in *John and Peter* that "all the nations sharpen themselves like knives." Perhaps that is the only way for a nation to become a striking nation. The world might congratulate itself on this. But why keep up the cant of the growth of refinement and civilisation and progress and why look with supercilious eyes upon the past?

The ethical and spiritual perfection of the west may be gathered also from another recent book by Mr. H. G. Wells. In his *God the Invisible King* he says that God is finite, not all wise, not the maker

of heaven or earth, is not Providence, does not punish, is courage and youth, and uses the state as his instrument. He abuses as childish and unphilosophical the view that God is Infinite. What philosophical analysis and acumen!

In India also we have got new ways of acquiring spiritual power. We do not daily pray to God and lead pure lives and let our nature blossom forth and bear fruit in daily life. No! All that is antiquated. We are to enjoy and disport ourselves like butterflies and gorge ourselves by taking in anything anywhere but we can in a moment achieve and attain individual and national salvation by attending shows and demonstrations and hearing shouting and screaming orators whose spiritual power has got a substantial basis of food and drink. We have the initiation of crowds in sacred *mantras* by a simultaneous act of initiation; we have the spectacle of generation of spiritual power by means newly discovered and proclaimed to the world. When will the world realise that power is an inner grace and a providential gift and is the fruit of a life rooted in purity?

SCRUTATOR.

The Week.

It is with deep regret that we have to record the sudden death, on the morning of the 11th inst., of Iyanvaru Gopi Sastrigal the father of the present Sri Jagadguru of Sringeri. The deceased was aged 69 and enjoyed excellent health till the last. He went to bed as usual on the night of the 10th inst., when at about 12 midnight he had a fit of cough resulting in complete unconsciousness and loss of motion in the limbs. The deceased was a native of Sringeri, well versed in Sanskrit literature and philosophy. When the call came from the late Jagadguru he made over his only surviving son, the present Jagadguru, to be consecrated to the Sri Sarada Peetham. When His Highness the Maharaja of Mysore visited Sringeri during the Kumbhabhishekam in 1916 His Highness had the kindness to send for the deceased pandit and personally convey to him how deeply grateful he and the rest of the world were towards him for his self-

sacrificing and generous gift of his only surviving son to the renowned Vyakhyana Simhasana. Further His Highness then presented him with a pair of richly embroidered shawls as a token of His Highness' pleasure.

An urgent meeting of the All-India Congress Committee has been convened at the Bombay Presidency Association to meet on Sunday the 20th inst., at 11 A.M., to consider the political situation.

The Bengalee writes:—As at present arranged Messrs. N. M. Samarth and K. C. Roy are proceeding to England early next week by the S. S. Ormoud as the first batch of the Moderate Deputation to England. The second batch consisting of Messrs. Srinivasa Sastri and Hriday Nath Kunzru (of Allahabad) will proceed about the end of this month. And the third consisting of Mr. Surendra Nath Banerji the President of the Deputation and Mr. Prithwis Chandra Ray and another gentleman will sail about the 10th of the next month. The last batch making up the compliment is not likely to proceed before the third week of May. Mr. C. Y. Chintamani and the Hon. Mr. Ramachandra Rao with three others will form the rear.

The Indian Mirror writes:—In reply to a question put in the Behar and Orissa Legislative Council, the Government has admitted that a retired European Officer of the Indian Medical Service has been appointed Medical adviser to the Maharani of Bettiah on a salary of Rs. 2000 per mensem. As the Bettiah Estate is under the administration of the Court of Wards, we presume it is Government that is responsible for this appointment which is objectionable on various grounds. The Maharani is an elderly orthodox parda-nashin lady and to place her under the medical charge of a European Doctor is absolutely unjustifiable, seeing that there is no paucity of lady doctors both European and Indian any of whom would have been only too glad to accept the post at one fourth or one-fifth the salary given to this retired European physician. We are sure that left to herself the Maharani would have never even dreamt of appointing a European male doctor to the post of her medical attendant.

the lives of several innocent people both European and Indian before Mr. Gandhi has realised the danger. We trust in future at least Mr. Gandhi would so restrict the movement as to cause no violence whatever and if that be impossible we would even suggest to his serious consideration the complete abandonment of the movement.

The Government of India have been wise in taking prompt and stern measures to put down the riots wherever they broke out. They first of all published a resolution in a Gazette of India Extraordinary asserting in the clearest manner the intention of the Government to prevent by all means, however drastic, any recurrence of these excesses. His Excellency says "he will not hesitate to employ the ample military resources at his disposal to suppress organised outrage, rioting or concerted opposition to the maintenance of law and order and has already sanctioned the application of State Offences Regulation 1804 in a modified form to certain districts of the Panjab. He will further use all preventive measures provided by the statutes to check disorder at its source and in Regulation 3 of 1818 and the corresponding regulations applicable to Bombay and Madras and in the rules under the Defence of India Act, he has powers which will enable him to deal effectively with those who promote disorder. He has sanctioned the extensions of the provisions of the Seditious Meetings Act to the districts of Lahore and Amritsar in the Panjab and will authorise a similar extension to other areas in which local Governments see reason to require it. The Police Act of 1861 enables a local Government to quarter additional police on any locality which is guilty of organised offences against the public peace at the charge of the inhabitants and to levy from the latter compensation for those who have suffered from injury to their property. The Governor-General-in-Council will advise local Governments to make a free use of these provisions where necessary." While deeply regretting the lamentable loss of life and property which necessitated the issue of this Resolution we cannot but recognise

that the measures taken were under the circumstances inevitable. We fully trust that the appeal of His Excellency to all loyal subjects of the Crown and to all those who have an interest in the maintenance of law and protection of property, both to dissociate themselves publicly from the movement and to exert themselves in quieting unrest and preventing disorder, will have the desired effect.

Sir Rabindranath Tagore's Letter to Mahatma Gandhi.

The following letter has been sent to Mr. M. K. Gandhi by Sir Rabindra Nath Tagore and also communicated to the Press:

Shantiniketan,
April 12, 1919.

Dear Mahatmaji,—

Power in all its forms is irrational, it is like the horse that drags the carriage blindfolded. The moral element in it is only represented in the man who drives the horse. Passive resistance is a force which is not necessarily moral in itself; it can be used against truth as well as for it. The danger inherent in all force grows stronger when it is likely to gain success, for then it becomes temptation.

I know your teaching is to fight against evil by the help of the good. But such a fight is for heroes and not for men led by impulses of the moment. Evil on one side naturally begets evil on the other, injustice leading to violence and insult to vengeance. Unfortunately, such a force has already been started, and either through panic or through wrath, our authorities have shown us their claws whose sure effect is to drive some of us into the secret path of resentment and others into utter demoralisation.

In this crisis you, as a great leader of men, have stood among us to proclaim your faith in the ideal which you know to be that of India, the ideal which is both against the cowardliness of hidden revenge and the coward submissiveness of the terror-stricken. You have said, as Lord Buddha has done in his time and for all time to come,

"Akkodhena jine kedham asadhun sadhuna jine" "Conquer anger by the power of non-anger and evil by the power of good."

This power of good must prove its truth and strength by its fearlessness, by its refusal to accept any imposition, which depends for its success upon its power to produce frightfulness and is not ashamed to use its machines of destruction to terrify a people completely disarmed. We must know that moral conquest does not consist in success, that failure does not deprive it of its dignity and worth. Those who believe in spiritual life know that to stand against wrong which has overwhelming material power behind it is victory itself, it is the victory of the active faith in the ideal in the teeth of evident defeat.

I have always felt, and said accordingly that the great gift of freedom can never come to a people through charity. We must win it before we can own it. And India's opportunity for winning it will come to her when she can prove that she is morally superior to the people who rule her by their right of conquest. She must willingly accept her penance of suffering, the suffering which is the crown of the great. Armed with her utter faith in goodness, she must stand unabashed before the arrogance that scoffs at the power of spirit.

And you have come to your Motherland in the time of her need to remind her of her mission, to lead her in the true path of conquest, to purge her present day politics of its feebleness which imagines that it has gained its purpose when it struts in the borrowed feathers of diplomatic dishonesty.

This is why I pray most fervently that nothing that tends to weaken our spiritual freedom may intrude into your marching line that martyrdom for the cause of truth may never degenerate into fanaticism for mere verbal forms, descending into the self-deception that hides itself behind sacred names.

With these few words for an introduction allow me to offer the following as a poet's contribution to your noble work:

I
Let me hold my head high in this faith

that thou art our shelter, that all fear is mean distrust of thee.

Fear of man? But what man is there in this world, what king, O King of kings, who is thy rival, who has hold of me for all time and in all truth?

What power is there in this world to rob me of my freedom? For do not thy arms reach the captive through the dungeon walls, bringing unfettered release to the soul?

And must I cling to this body in fear of death, as a miser to his barren treasure? Has not this spirit of mine the eternal call to the feast of everlasting life?

Let me know that all pain and death are shadows of the moment; that the dark force which sweeps between me and thy truth is but the mist before the sunrise; that thou alone art mine for ever and greater than all pride of strength that dares to mock my manhood with its menace.

II

Give me the supreme courage of love, this is my prayer—the courage to speak, to do, to suffer at thy will, to leave all things or be left alone.

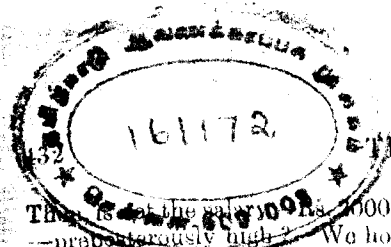
Give me the supreme faith of love, this is my prayer,—the faith of the life in death, of the victory in defeat, of the power hidden in the frailness of beauty, of the dignity of pain that accepts hurt, but disdains to return it.

Very sincerely yours,
RABINDRANATH TAGORE.

Random Jottings.

[BY A SON OF INDIA.]

And so the Hon. Mr. V. K. Ramanujachari does not seek re-election to the Council. But why should he? Has he not earned—not as a matter of patronage, but by sheer force of deserts—his reward at the hands of our amiable *Justice*. What more can a man, or better still, need a man, aspire to than the recognition of sobriety of views, and sound commonsense, by no less an authority than the redoubtable organ of the South Indian Liberal Federation? Was it not an instance of irreverent impetu-



THE HINDU MESSAGE.

The salary of the Secretary is Rs. 1000 per mensem, —preposterously high. We hope the Behar Government will take an early opportunity of making other arrangements. The present appointment is a job and a stinking one too.

A Correspondent writes to the Bombay Chronicle:—Rao Bahadur Dolatram Kashiram, a well-known citizen of Bombay, has, after hearing the news of Mr. Gandhi's arrest and his message to his countrymen, come to the conclusion that it is impossible to render co-operation to a Government which cannot help coming into conflict with Mr. Gandhi, who in Mr. Dolatram's words, is an incarnation of Truth, Love and Justice. Accordingly Mr. Dolatram has, as a first step, written to the Private Secretary to H. E. the Governor of Bombay, returning the Badge and Ribbon of the title of Rao Bahadur and renouncing his title. The next step Mr. Dolatram took was to sign the Satyagraha pledge.

What is loss to the Calcutta University is gain to the Mysore University. Dr. Brojendra Nath Seal goes to Mysore as Vice-Chancellor of the Mysore University.

Mr. M. K. Gandhi differentiates the Swadeshi and boycott movements as follows:—Swadeshi is the religious and natural duty of every man for the encouragement of home industries many of which are nearly ruined for want of encouragement. He does not believe in the argument levelled against swadeshi that it is impossible to succeed under present circumstances when the present output cannot meet the demand, since only a few lakhs of his countrymen can be prepared to take the vow under the present conditions. He is opposed to a boycott of British goods as suggested by some since it involves feelings of bitterness and punishment. They have no quarrel with the British people. Their quarrel is with the bureaucrats, but according to the spirit of Satyagraha they can have no ill-feeling towards the bureaucracy either. He does not therefore accept the principle of boycott. Swadeshi meant sacrifice both on the part of the consumer and the dealer. He therefore urges both to show their patriotism. He urges that those willing to take the vow of Swadeshi should

begin by making boutique of the foreign goods they possess (Does this denote absence of feelings of bitterness and punishment? Ed.) He believes that nothing will be lost by the delay of a few days, but in order to make the movement stand on a successful foundation it is necessary that the number should be as large as possible.

Wit and Wisdom.

There are three things which a good wife should resemble and yet those three things she should not resemble. She should be like a town clock—keep time and regularity. She should not however be like the town clock—speak so loudly that all the town may hear her. She should be like a snail—prudent and keep within her own house. She should not be like a snail—carry all she has upon her back. She should be like an echo—speak when spoken to. But she should not be like an echo—determined always to have the last word.

A physician, seeing his patient about to drink a glass of brandy said, "Don't drink that filthy stuff; brandy is the worst enemy you have." "I know that" was the reply "but you know we are commanded in the Scripture to love our enemies."

An old gentleman of the name of Page, finding a young lady's glove at a watering place, presented it to her with the following words:

"If from your *Glove* you take the letter G, Your *Glove* is love, which I devote to thee" To which the lady returned the following answer:

"If from your *Page* you take the letter P, Your *Page* is rage, and that would do to me."

A coxcomb once said to a barber's boy, "Did you ever shave a monkey?" "Why, no Sir," replied the boy, "never; but if you will please to sit down, I will try."

Printed and Published by T. K. Balasubrahmanya, Ayar B. 4, at the Sri Vani Vilas Press, Srirangam.