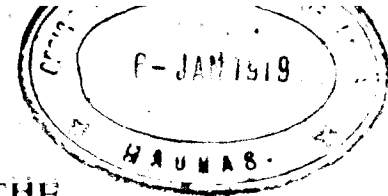


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THE

"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.

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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.

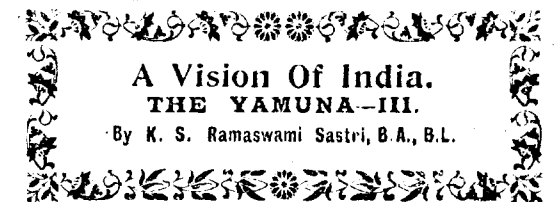
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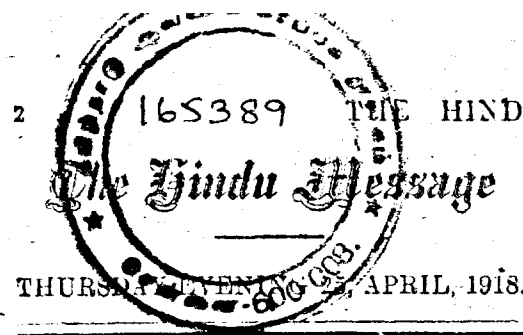
A Vision Of India.

THE YAMUNA-III.

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

That night auspicious signs above were seen
The gods in groups did throng the upper air
And gazed in stillness sweet of perfect prayer.
They said: "This holy child of heavenly mien
Is that Great Power to whom has always been
His sweetest rapture and His fondest care
To save from selfish outrage Dharma fair
Who is our soul's immortal radiant queen!!
Then said thy lord the ocean king: "I know
That He by whom the sacred Setu had been made
Has incarnated as this human cl
Thy waters rushed in awe did cease to flow
But thy pure overflowing heart in rapture prayed
Awhile the Lord thy true love saw and smiled





The War and the Conception of Progress.

The idea of a continuous progress has been familiar to mankind in history and literature. It has taken many forms. In the ancient classical world of Greece and Rome, some held it to consist mainly in the progress of the arts which contribute to human happiness, while others viewed it as consisting mainly in the increase of knowledge. With the coming in into the world of Catholic Christianity, the point of view changed from the external to the internal,—the perfection of the individual in love and knowledge came to be considered as the real content of the conception of progress. Then the Reformation came and brought with it a more complete and comprehensive outlook,—one of union and harmony between the two worlds, external and internal,—and one, too, which associated progress not alone with the mind of the individual, but with the collective mind of the society or group concerned. This change marks the commencement of the modern world in Europe and elsewhere. This significant note and special characteristic of modernity has since then gone on extending in its scope till at last, with the advance of science characterising all post-Revolutionary epochs of history, it has brought within its influence all humanity and the entire life of the race. It is also to be noted that, while modern science approaches the problem of progress from

the external or physical side, modern philosophy does so from the inner or psychical side, so that there is harmony and correspondence between the higher consciousness characteristic of the modern social mind and those achievements of man on the physical plane of life which we know as the collective progress of humanity in science, art, industry, and organisation.

The War, however, has rudely disturbed the serenity and satisfaction with which the optimism of the Western mind—an optimism bred of the continual advance in national strength arising both from the growth of physical resources and political organisation—regarded the never-ending growth of knowledge, wealth and power in the states of the Western world. Can the horrors of devastation on such a gigantic scale be consistent with the conception of progress referred to above? What defect in that conception has rendered possible the destruction of the accumulated wealth of ages of sustained human industry, and the monuments of art and civilisation? How can the Inferno of wicked passions which has caused this hell-fire of world-war and its unnumbered tragedies and gigantic horrors be consistent with a true conception of Progress?

But is the War to be viewed as all evil? Not at all,—if we take due note of all that is being said, done, and contemplated by not a few of those who take part in it. Certainly, if we only look at the war as a gigantic and unprecedented process of destroying human lives and treasure, it must appear as all evil. Such a view would be right, only if we regard human nature as all evil, as a demon which, after long contriving its evil designs and carrying on its work of prepara-

tion underground, produces at a pre-determined moment a huge and hideous wreck of all the sources of joy and peace which the recording angel of beneficence has accumulated during untold aeons of gracious and loving labour for the benefit of creation. But has not there been also, simultaneously with this portentous and unexampled clash of the forces of evil, an equally unexampled pouring of human aspiration after goodness, beneficence, freedom, harmony and peace to follow the war after it has been fought to its melancholy close? Have not the Allied Nations warring against the aggressive forces of the Central Powers proclaimed again and again that they are engaged in a mission of righteousness, that of preserving the integrity and independence of the weaker and smaller nations of Europe and the World? Has not the great and wise President of the Republic of the United States proclaimed that the principle of self-determination is to be the guide of the future in the building of the political organisms of the future throughout the world. Have not the leading statesmen and thinkers everywhere declared times without number that there is to be brought into existence a new International organisation and machinery for preserving peace by the restricting of national armaments and by the resort to arbitration for the settlement of all international disputes? If we take into consideration these signs and portents of the good time that the spirit of enlightened man is preparing for humanity in the future, we must firmly believe that there is ample room for the hope and belief that the Ideal of Progress is not altogether a fantastic vision, and that what is good and noble in it will yet frus-

trate what is evil and low and that our race will be enabled to attain to a worthier and loftier destiny than has been found possible in the centuries that are past.

But does history justify this optimistic anticipation regarding the future? "Hope springs eternal in the human breast", but is as often also frustrated as fulfilled. The strife between good and evil has been one eternally in being, and there is not in our view the least justification for believing that the powers of evil are finally to be overthrown when once this War has been concluded and peace comes as a healing balm for suffering and stricken humanity. So long as man seeks for progress in the life of nature and the world without,—so long, indeed, as man cannot rise above the conception of Progress,—he is doomed to disappointment in his search for permanent peace and passionless purity. An economic writer well speaks of "the endless deferring of perfection misnamed Progress which is at once fruitionless and illusory." In the East alone has man risen to a higher and nobler conception than that of Progress,—the conception of a World of spiritual purity and peace beyond all the regions of matter and beyond all the surging of the waves of passion inseparably attaching to the life of material bodies,—the conception of a Vaikuntha where reside those who are eternally perfect or passed from imperfection to perfection. In the East alone, too, we have risen to the conception of the Consciousness which is limitless Joy and Peace, the One Noumenal Self which is beyond the changes and chances,—the limitations, trials, and temptations—of the life of the phenomenal world. India alone,

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has the secret of the Perfection which passes all Progress as the goal of all life and endeavour.

Mr. Theagaraya Chetty on the Indian Situation.

The remarkable speech delivered by our distinguished countryman, Rao Bahadur Theagaraya Chetty at the annual meeting of the South Indian Chamber of Commerce is sure to attract everywhere the attention it richly deserves. After giving an able and exhaustive summary of the financial operations of the Government of India, he proceeded to point out how the war has affected the economic conditions of the country a good deal for the worse. He also gave an account of the proposals and plans of the Empire Resources Development Committee having for their aim to provide the means for securing to Government the additional income of three hundred millions of pounds which they will have to find in order to pay the interest on the enormous increase of National Debt caused by the War—an increase which already amounts to nearly 3,500 or 4,000 millions of pounds and which is likely to mount up to a still higher figure almost unimaginable and unrealisable to us in its true significance if the War continues as it has so far proceeded. The sum and substance of the Committee's proposals is that the immense resources of the United Kingdom as well as of the Dominions and Dependencies of the Empire are to be developed to the utmost extent possible, chiefly through state action and state initiative.

It is in considering these post-war schemes for developing the resources of the Empire that Rao Bahadur Thea-

garaya Chettiar has stated his views and convictions regarding the present industrial situation in India. He said:—"The Government of India has all along drifted without an industrial or fiscal policy of its own, and our country with all its resources, has been a free field for exploitation by all commercial adventurers." And further more:—"The industrial unrest in the country is more patent and is at the back of all the political unrest. India's real salvation lies in her economic and industrial regeneration. Her imperative needs in this respect have long been ignored.....If means are not found for successfully developing all our resources and adding to our national wealth in all its forms, we are bound to go under in the stress and strife of modern competition."

It is this very fact that has been recognised by all Indian leaders and by friends of India like A. O. Hume, Sir William Wedderburn, and Sir Henry Cotton, from the first in the Congress agitation of the last 35 years. The conviction with which that agitation was started has been amply confirmed by the course of subsequent events, and by those transpiring to-day to which Rao Bahadur Theagaraya Chettiar has referred in his present speech. Nothing can be better put than his own pregnant sentence already quoted above. It deserves to be engraved in imperishable characters in the hearts of all true Indians. It is as follows:—"Our country, with all its resources, has been a free field for exploitation by all commercial adventurers." In the view of the Congress leaders, Indian and British, it is the system of administration now existing that has not only rendered possible, but even helped, the system of exploi-

tation which has brought on the country its present helplessness and the darker prospects which are in store for the future. So long as the Indian, as such, cannot control the administration, the present economic situation is bound to remain unchecked. In fact, the present political constitution and the present system of commercial exploitation are but the gradual evolution into one whole of one and the same system originally established in India by those who first gained a footing there from England as merchant adventurers belonging to the East India Company.

We trust that Rao Bahadur Theagaraya Chettiar and his school of Indian political thought and action will see that the aim of the present political agitation is *not* to secure the power or preponderance of Brahmins in Indian politics,—a phenomenon which, if it ever existed, ceased with the passing away of the ancient Hindu Kings and potentates, *but* to establish a new constitution—of course as a part and parcel of the constitution of the Empire of which we form a part—which will restore to us our lost economic prosperity and the development of such natural resources as still remain to us, so that a new epoch of prosperity may dawn upon the land. So long as the present order, political and economical, remains, we think that there is no hope for the recovery by our people of their ancient and long-persisting vitality and strength. The present decline in resources and growth of poverty and starvation, with all their attendant consequences, must and will continue. We have failed to import and assimilate the competitive industrial organisation of the West; and, meanwhile, the old village organi-

sation of industry by communistic co-operation has declined and is still continuing to decline. In Europe, the decline of the latter coincided with the growth of the former, and thus the new industrial order has sustained the progress of society. In India, the old social and industrial order is ceasing, but there is nothing to replace it, so as to ensure the future welfare and progress of Indian society. The hopes of those who have laboured in the field of Indian politics under the most discouraging circumstances have been that, if we are able to secure a real hold on the reins of political power, we may be able to lay the foundations of a future of prosperity and progress for Indian industry and commerce. Here lies our one hope for the future, and we trust that the existing division of political opinion in South India will now cease and that we shall all work for the achievement of India's legitimate place in the Empire in harmonious co-operation and faithful alliance till the end we have in view is reached, and at the earliest possible opportunity.

Notes and Comments.

The use of violence for the gaining of public or personal aims is the mark of the presence of the brute in man, and substitutes the evil of anarchy for the blessing of the remedy of civil government. Hence all governments have regarded anarchism and anarchists as their natural enemies and unrelentingly hunted them down to the earth wherever they have shown themselves above ground. So far South India has been singularly free from this enormous and intolerable evil, and it is certainly to the credit of South India that it has always been regarded as "the Most Indian part of India," "the Most Hindu of Hindu Communities," &c. The rise of the Non-Brahmin Movement, how-

ever, seems the occasion needed to show that, even in South Indian human nature, there are possibilities, yet unsuspected, which may rapidly develop into unmistakable indications of the anarchical tendency to resort to crime under the impulses of human barbarism. Both in the Metropolis of our Presidency and in some of the Moffusil towns, a party seems to have been formed, or is forming, whose object is to circulate inflammatory leaflets against the Brahmins as a community, and already some barbarous persons have been found engaged in committing acts of personal violence against individual members of that Community.

Whether these atrocities committed by persons in whom the instincts of barbarism have been brought into recrudescence do, or do not, indicate the possibilities of a South Indian Anarchist Movement in the future, they certainly show that a civilized government like ours in the Southern Presidency must at once rouse itself in order to safeguard the lives and possessions of all peaceful and law-abiding citizens, to whatever section of the Community they belong. Government can no longer rest secure that the higher human nature in South India—that which is usually free from ordinary criminality—is necessarily free from all admixture of that taint of barbarism which civilised men regard as likely to develop the spirit of anarchism and to endanger the safety of the society or the state.

The "Indignation Meeting" recently held at Tanjore under the presidency of the greatest Indian statesman of to-day,—the venerable and the universally revered Mr. V. P. Madhava Rao—has been held not a day too soon. At Tanjore itself, no acts of violence and no outrages of any kind have yet been heard of. But budmashes have felt the incitement to mischievous activity in other towns, such as Trichinopoly. The movement must be nipped in the bud, and so we are of opinion that the Tanjore Meeting has come off at an opportune moment. Other towns, of

course, will soon follow the lead given by Tanjore.

One of the speakers at the Tanjore Indignation Meeting stated that there had been "put into his hands" a copy of "a pamphlet vilifying and attacking Brahmanas maliciously, and wantonly attempting to promote feelings of enmity between Brahmanas and Non-Brahmanas and inciting Non-Brahmanas to commit acts of violence against the Brahmanas, to cause alarm to the Brahmanas, and to hold them to hatred, contempt, and ridicule." The pamphlet had been "freely circulated at Tanjore on the 30th March last when the Tanjore-Trichy District Non-Brahmana Conference was held." The same speaker also stated that he had written to "one of the responsible officers of the Conference," enclosing the pamphlet with the offensive passages marked and enquiring whether it was "acknowledged or repudiated by them,"—with the result that "the answer received was evasive, as it steered clear of the question put." The same pamphlet or leaflet has also been circulated in the other district of Trichinopoly, the affairs of which also came within the purview of the above Conference. The speaker above referred to also stated that "if one class could with impunity despise and humiliate another in such a grossly offensive manner, the much-boasted protection under the British government was only a myth."

The British government will, we feel assured, never be found wanting in its duty of protecting the weak against the strong. What is regrettable is that the necessity of making an appeal like this should have arisen in South India,—an appeal to the government in a matter affecting so vital, essential, and elementary a principle or condition of all civil society. South India has been the scene of the labours of all the greatest Saivite and Vaishnavite saints and teachers, and so has been the sweet home of harmony, serenity, and unity among all the sections of its people. It is strange that our social life which has hitherto run its course without any serious disturbance should

have become so strangely and so egregiously agitated within so short a time. How apt are certain of our people as pupils in learning the evil side of modern civilisation. This is, indeed, a marvel of marvels.

What is the remedy? The preaching of the truly ancient teachings of the Hindu sages—constituting, as they do, "the most sublime philosophy and the most satisfying religion"—will naturally occur to all good Hindus, and ought to be earnestly taken up. But the effects of such a step will necessarily be slow. We cannot solely rely on it. Government, of course, will act strongly and without delay in order to root out the devil's brood of scoundrels who are now engaged in sowing the seeds of the enormous evil of anarchism in South India. But we think that the true remedy here, as elsewhere, and throughout the land is to train our people in the performance of the duties and burdens of responsible government. It is only then that the common will of the Indian people will express itself in decrees which every free citizen will understand, appreciate and accept as universal laws of social and political obligation.

To this opinion or proposal the only possible objection is that the common will of the people as expressed in modern states is not always tending towards a higher sense of morality or moral progress among men. But this is true only in the sphere of international relations. We think that the exercise of the functions of self-government will bring with it a higher sense of ethical freedom and social responsibility which will help to root out the evil workings of all kinds of sectional spirit and sectarian feeling in the sphere of social and national progress.

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

In *New India* dated 11th April there is a pathetic reference to "Missionary havoc" at Quilon. A young lamb—why make human beings lambs, but that is by the way—was about to be taken into the fold. The name of the lamb was Shrimati Gouri Amma. The combined efforts of the unbelievers prevented the lamb from entering the fold. In regard to these attempted and accomplished conversions we cannot but wonder at the ingratitude of our Hindu brethren, who should be thankful for the opportunities created for the one thing that they really care for in life—viz. the getting up of a meeting, delivering fine speeches, and having those speeches reported in the daily newspapers. Why should we preserve our loyalty to our social rules and habits and ideals, or teach the highest elements of our religion to our boys through our own men, or do any of the other things that our ignorant forefathers did, when a few resolutions passed at a great meeting convened in the few intervals of leisure afforded by our professional life could by themselves usher in the golden age. But I forget that we have already got National Education which will give everything to everybody.

In the issue of *New India* dated 12th April 1918 a Hindu who is assured by the Editor of *New India* to be pious (and whose piety therefore has a meritorious spiritual testimonial) and who is too pious and unassuming to reveal his name suggests that along with the *Gayatri* we should do *Japam* for the success of the deputations. He probably wishes this to be done as the deputations are connected with the sun in some way because they go to the central power-station of the Empire on which the sun never sets. Is it *mantram* or *tantram*? But the deputations do not seem to be destined to go. We await instructions in regard to the *japam*.

Mr. Eardley Norton has been stroking the Madras High Court Judges up and down their backs in *The Looker-On*. We have no right to come between the sacri-

ficial priest and the victims. But what does he mean by suggesting to non-Brahmins "rising against and rejecting the fetters which have bound the Non-Brahmana to the chariot-wheels of his more fortunate rival." He belongs to the class of speakers and writers whose tongue outruns their discretion and is so swift as to outrun even truth. He would have his jest even if it cost his life or other's lives. We can almost imagine his having a brisk exchange of *bon-mots* with Azrael when the latter comes on professional business to him. Mr. Norton then proceeds to say: "Some one must begin the insurrection, even if it entail self-sacrifice. Refuse the *namasharam* to the first Brahmin you meet, turn his priest out of doors, deny him permission to perform the ceremonies which attend marriages and deaths. Emancipation and a new life can only be achieved by *active insurrection*," He is perhaps thinking of that gentle process of attrition which the Vakils of the Madras Bar have adopted towards the Advocates and Barristers. But whatever idea was in his mind, *insurrection* is a very unhappy word to use. We did not need his powerful breath to fan the flame of social hatred in Southern India. We have read of an Irishman who seeing an angry and fighting crowd at the end of the street sent his boy with his compliments and the message that if there was a genuine row going on he would be glad to be in it. Mr. Norton has delivered his compliments and his message of active insurrection through the *Looker-on*. What shall be our answer to him?

Principal Paranjpye has attacked National Education. I believe that he objects to the N. E. with the capital letters and not the humble n. e. (with no capital letters). Desirable as national education is, a N. E. competing with the Government institutions is foredoomed to failure as a sufficient number of national educational institutions cannot be started without an outlay of money which even the performance of *Abu Hassan* cannot fetch. Of course if we can get *Aladdin and the Wonderful Lamp* the thing may be managed. If one or two national schools be started

they will fetch more of the trumpery kind of fame, now widely sought after, to the sponsors of the new movement. But they will have very little effect on the national life. In respect of the ordinary educational institutions now existing, our only method is to agitate to nationalise them, using supplementary private agency of the right and uncontaminated type to make good the present deficiencies in the meanwhile. As Principal Paranjpye says we can no more start a fully parallel system of national education in rivalry to the Government system any more than we can start a parallel system of irrigation and refuse to use the Government sources of irrigation. What we now want is a national system of industrial and technical education side by side with the starting of industries. Mere industrial and technical education which has no possibility of application to practical industries is of no use. The starting of industries with untrained man is of no use either. We have been specialising in these two branches of wisdom for many decades past. If the present N. E. movement stated this humble programme clearly it would have been a real source of usefulness. But it is run as an adjunct of the political movement and takes colour and life therefrom. Above all its gracious promise of religious instruction is the gravest element of national danger in it. The leaders of all the movements opposed to the genuine Hindu culture run it and promise to give spirituality to our boys. God save us from these friends!

But Principal Paranjpye has given expression to strangely retrograde ideas. He seems to have an unreasoning fondness for the English language and to be obsessed by the idea that religious education is an unmitigated evil. If he is unable to see the evils in the present system of education we can only hope that he will be blessed with a better and clearer vision later on. His philippics are no more valuable than Mr. G. S. A.'s daily heroics and hysterics.

SCRUTATOR.

The Myth of the Dravidian Race.

[By K. S. RAMASWAMI SASTRI, B.A., B.E.]

I shall deal here with the question of the so-called Dravidian race about the origin of which a great deal of wild guess-work has accumulated clogging the path of proper investigation and research. The word 'Dravida' seems to have been applied in Sanskrit works to a portion of South India, especially the portion from Tirupati to Cape Comorin. Sankaracharya refers in a famous verse in the *Sundarya Lahari* to *Dravida Sisu*. It is said by some scholars that the reference in the verse is to Tiru Gnana Sambandha, the great Brahmin-saint and devotee of Siva. The work itself is of doubtful authenticity and there are scholars who say that the reference in the verse is to Sankaracharya himself. Whichever may be the correct view it shows only that a resident of Southern India is referred to as *Dravida Sisu*. It does not show that the term *Dravida* was applied only to Brahmins alone in Southern India, any more than the description of *Pancha Gowdas* shows that only Northern Brahmins are called Gowdas and that Gowda is not a term applicable to a tract of country and all the inhabitants therein. Again, it is said that the fact that some families of Brahmins in Bombay are called Dravids shows that 'Dravida' means southern Brahmins. But this is an unacceptable reason because such a description is inapplicable to the majority of the Brahmin families in southern India. Further, the Brahmin families in southern India have innumerable descriptions. Also, why should not the few Brahmin families that have the word "Dravid" in their names of their members have adopted the word from the name of the country? A reason given for the view that 'Dravida' means a southern Brahmin is that Tamil-speaking non-Brahmins have no such word in their names but are called Mudaliars, Pillais, and so on. But most Brahmin families also have not got the word in their names. Indeed no Tamil Brahmin has got the word in his name.

Thus the theory that will limit and confine the term "Dravida" as a term applying to South India Brahmins or Tamil Brahmins alone is utterly untenable. Indeed the "Pancha Dravidas" are said to be the Tamils, the Andhras, the Karnatakas, the Maharashtras, and the Gurjars. The last two speak Sanskritic dialects, Marathi and Guzerathi, and the others speak other languages. I shall discuss later on the genesis of these languages and the light that they throw on the question of racial origins and racial composition in peninsular India.

Some scholars derive *Dravida* by saying that it is a compound of two roots *dra*, to run, and *vid*, a piece (of land), and say that it might mean a place to which one runs as a place of retreat, the extreme South of the peninsula being the limit to which a race could go when pressed by invading races from the North. A more fanciful and baseless derivation cannot be imagined. Some other scholars say that *Dravida* may have been derived from Tamil. We may well ask them why Tamil may not have been derived from Dravida. Mr. Damodaram Pillai, feeling all the pride of an imaginary independent Tamil race in his blood, indignantly repudiates the suggestion that the language had no native name till one was given to it by the Aryans. He derives Tamil from *Tami*, lonely, and says that it means that the language is peerless and dwells in splendid and glorious isolation among the languages of the world. In the *Pingalandai* it is said that Tamil means sweetness and mercy.

இனிமையும் நீர்மையும் தமிழுனலாகும். But as has been pointed out the word *Tamil* is used only once in the sense of 'sweetness' in Tamil literature, and that was by the author of *Chintamani* (about A.D. 950). Mr. Kanakasabhai Pillai thinks that *Tamil* is an abbreviation of *Tamralitti*, but this etymological derivation is a mere fanciful speculation and nothing more.

So far as Tamil literature is concerned, it describes the Tamil land (*Tamil-akam*) as South of Tirupati, North of Cape Comorin, and bounded by the two seas.

The Tamils on the West coast were cut off from the main body by the Western Ghats and evolved a dialect of their own. The story of Parasurama shows that the impact of Northern Aryan civilisation there was more direct and forceful than on the people inhabiting the East coast of the Tamil country where the Southern Aryan civilisation had already taken root and begun to flourish.

It is thus clear that *Dravida* is a term applicable to the entire peninsular India, that five broad divisions of it were recognised, that "*Dravida*" was specially applied to the Tamil land, that the Tamil land was the portion between Tirupati and Cape Comorin and bounded by the seas, and that *Tamil* is derived from *Dravida*. We must however remember that there were aboriginal races besides the native Aryan races. What I wish to show is that there was no Dravidian race at all, that the Pancha Dravidas and Pancha Gowdas were only Aryan communities, that it is an absurd view unsupported by authority to urge that the Tamil Sudras form an aboriginal highly civilised imaginary Dravidian race which has been tampered with intellectually and spiritually by invading Aryan races, and that the Tamil Non-Brahmin communities are as much Aryan as any other community in India. This of course does not mean that there were no aboriginal non-Aryan races in Southern India. The remnants of these seem to be the various hill and jungle tribes, and perhaps the Pariahs and a few other communities in Southern India. Even this matter is not free from difficulty. Some savants say that even these communities are really Aryans, though there was intermixture in their case. In this view all the South Indian Hindus are Aryas, though they probably adopted the languages of older aboriginal races that have ceased to exist.

An attempt has been made to press into the service of speculation the well-known classification in Tamil into *Makkal*, *Devar*, and *Narakar* by saying that it refers to Dravidians, Aryans, and aboriginal tribes. We cannot conceive of a more fanciful theory than this. The distinction intended

by the classification is clearly stated to be that between Men, Gods, and Asuras. The very words *Devar* and *Narakar* are Sanskrit words. We are yet asked to give up the express meaning and application of the terms in favour of an utterly fanciful meaning and application.

I shall now deal with a few theories advanced by scholars as to the origin and dispersion of the so-called Dravidian race. The contradictory speculations on these questions are only next in point of fancifulness to the speculations by western scholars about the origin and dispersion of the Aryans. In this essay I put aside all reference to the pseudo-science of anthropometry. The sciences of anthropology and archaeology have given us no help yet on this matter. Dr. Grierson thinks that the Dravidians are the aborigines of India or at least of Southern India. Sir Herbert Risley regards them "as the earliest inhabitants of India of whom we have any knowledge." He seems to think that there is an ethnological connection between the Dravidians and the Australians. But Sir W. Turner exposes the hollowness of this theory and says that there is no cranial connection between the two races. Haeckel thinks that the Dravidians, the Caucasians, the Basques and the Indo-Germanic races resemble one another in several characteristics. Mr. M. Srinivasa Iyengar in his recent book called *Tamil studies* thus sums up the other theories on the matter. "Professor Huxley includes them in the smooth-haired division with the North Africans and South Europeans, assuming Australia as the land of their origin. While agreeing with them generally Professors Flower and Lydekker put the Dravidians in the white division of man and observe that in Southern India they are largely mixed with a Negrito element. This last point is supported by Dr. Topinard who says that the remnants of the black people are at the present day shut up in the mountains and that the ancient inhabitants of the Deccan were identical with the Australians, who probably came from a cross between a leiotrichi race from outside and a Negrito autochthonous race. Lastly, Dr. Keane

thinks that he is able to prove that the Dravidians preceded the Aryan-speaking Hindus and that they are not the true aborigines of the Deccan, they being themselves preceded by dark peoples of an aberrant Negrito type." Dr. Caldwell held that even the lowest castes including the Paraiyas are Dravidians; that they were reduced by conquest to the low position that they now occupy, and that the Dravidians entered India from the North West. But Mr. Sewell says: "At some very remote period the aborigines of Southern India were overcome by hordes of Dravidian invaders and driven to the mountains and desert tracts where their descendants are to be found."

(To be continued.)

Our Present Situation, Social and Religious.

(A Few Words to The South Indian English-Educated Hindus, Brahmins and Non-Brahmins)

BY G. RAMACHANDRA AIYAR B.A., B.L.

SYMPATHETIC AND SAFE GUIDANCE FOR NON-BRAHMIN HINDUS.

My Brahmin friends, your attitude towards our Non-Brahmin brethren should be always one of love. Whatever their mistakes and prejudices, their blunders and misdoings, you are bound, always bound by your Dharma, to see to their well-being on earth below and to guide them aright along true religious paths towards a future state of sure bliss above. Never take offence at their words or actions for which they are themselves not wholly responsible. There has been a split, born of ignorance, in your own Brahmin community dividing it into orthodox and heterodox sections. When some of the Brahmins themselves, in utter disregard of their lofty traditions and Brahminical duties or Dharmas, in astounding ignorance of the very object of their being, in supreme contempt for the soul-saving attempts of the still loving and more knowing elders in wisdom at home and outside home, in mad admiration for everything foreign and in blind imitation of the ways of the Non-Hindu in thought and in word, in

physical appearance and in manifest action, have got the audacity to say to your face that your Vaidikamatam, what they call orthodox Hinduism (as if there can be any other Hinduism), is a bosh and that orthodox Brahmins have no business to live, do you consider it strange that a few Non-Brahmins, who know even less than such prattlers, should accuse you or even hate you? Take things as they are and make the best of the present situation. No doubt, these are the times only for the agitator, and no restoration of even the immemorably tested, sure and best means of common good, both material and spiritual, seems to be now possible without right, careful agitation. You must indeed fight hard against your over-refractory Brahmin Social Reformers and show to the world their mistakes and misdeeds and the immense havoc which is being worked into your society and religion by their woeful blunders. Also, you should, in a genuine spirit of sympathy, slowly and steadily regain our Non-Brahmin Hindus by the educative means of persuasion and guidance, freeing them from the clutches of their evil advisers by exposing without reserve the absolute hollowness of the latter's reasonings and the doubtless immensity of their profound ignorance.

SANSKRIT, THE LANGUAGE OF DEVAS.

You must, in the first place, save our Non-Brahmin Hindus, especially of this part of the Presidency, from all of them hopelessly falling into a suddenly visible gaping gulf, a fiendish creation of yesterday, a verily Asuric work of many-sided split in our Hindu Socio-Religious life of to-day. The Hindu Community is an organic whole, absolutely indivisible, by its very nature and constitution. Any attempted division will only mean its destruction. What wondrous appearance of a cleavage, not only between the Brahmin and the Non-Brahmin, but also between Sanskrit and Tamil, between the Arya and the so-called Anarya-Dravidian, and a host of others perhaps yet to appear. It is very much surprising, and painfully interesting indeed, to find that splits appear just where they could be least expected, and where there is not the slightest true cause for their appearance. What shall I say about the unknowable depth of perversity when people are taught to say that Tamil, whose existence as a language is not known

beyond this Presidency, and whose authorship (as spoken language) is ascribed to Sri Agastya already learned in Sanskrit, is an older language than Sanskrit and that at least a part of the sacred literature in Sanskrit must have been only a rendering from Tamil originals. Andacity cannot go further. Influence of Sanskrit in all the extant languages of the world is well-known even to ordinary students. The most expert Tamil Scholar cannot put two sentences together in Tamil conveying a religious or philosophical idea without indenting upon Sanskrit terms. The very name தமிழ் is Sanskrit Prakritam. Dravida in Sanskrit is Damila (दमिल) in Prakritam. Your தமிழ் is nothing but this Damila. The new interpretation of தமிழ் into தமிழ் is an ingenious concoction that can bear no test. Tamil is the name of our spoken language because it obtains in our Dravida (Damila) country. All the spoken languages on earth take their names either from the names of the countries where, or from the names of the peoples by whom, they are spoken. Sanskrit (Samskritam meaning merely perfected or polished) alone stands unconnected, so far as its name is concerned, with the peoples and the countries of this world below, because it is not born of this earth and is the spoken language only of the Devas. Its other name is Gairvani itself (Girvana meaning Deity or Deva). Its character again is known by the name 'Devanagari'; the other popular name is Phalabindu indicating that the character is the same as that in which the Devas, who are in charge of the administration of the Great Law of Karma, write their records of a man's karmic results, to be experienced by him in his present life-period, on his forehead (phala) as it is said figuratively at least. Your Grantha character is not Sanskrit character; it is only Tamil adapted and modified to express Sanskrit sounds.

SANSKRIT INFLUENCE IN EARTH'S LANGUAGES.

Sanskrit was never the spoken language, in the true sense of the term, of India or of the Hindus at any time, as wrongly supposed by some of our scholars even. Sanskrit is no doubt the true ancient literary language of India, nay, of the world. The only true Literature strictly

so-called, that is to say, the only Literature that reveals the ever-subsisting, never-changing, Noumenal, absolute, true Being or Self, from whom the manifold universe is born at the beginning of every Kalpa or Cycle, in whom it lives, and into whom it is dissolved at the end of the Kalpa, is the Vedas and Vedas alone. The several bodies of Sastraic or Scientific compositions which are known under the name 'Vedangas,' being auxiliaries (Angas) or aids to a correct understanding of the Vedas are also 'True Literatures.' Every other kind of writing which, without faithfully following the spirit or principles of the Vedas, goes a great way against the Vedic truths and precepts is dis-entitled to be called 'true literature.' The Vedas, which are in Sanskrit, the spoken language of the Devas, the celestial Agents and supreme controllers of the elements in nature, the God-appointed Guardians and Administrators of the whole universe, the Divine Guides of the upward Vedic paths of true emancipation, were originally, for the uplifting of all humanity to come, transmitted and entrusted to the Devas or Suras' terrestrial representatives, the Brahmanas, called on this account by the names 'Bhoodevas' and 'Bhoosuras,' who first appeared on the world below soon after its creation, and who, like the Devas proper, were given immense power of control over the elements in nature through Vedic Mantras and rituals invoking the aid of the respective Divine Controllers of such elements. It may be truly said that Sanskrit became the spoken language of the Brahmanas, because of their representative character as Bhoodevas and because of their trusted possession of the Vedas. As the Brahmanas gradually spread the knowledge of the Vedas and the Vedangas among certain other prescribed classes, the knowledge of the Sanskrit language also became gradually wide-spread. But still, Sanskrit, being as its very name indicates, the most perfect and polished language, which can truly obtain only in the higher regions of perfected beings, could not as such take root in the earthly soil and become the earth's spoken language. It was however able to send out some off-shoots commingled with earth's indigenous tongues of later spontaneous growth, one after another, suitable to men according to their organic and other conditions, physical and

local environments, and personal and communal needs, as humanity grew large and varied by the ever-increasing influx of individual souls of all natures and capacities from out of the dark abode of deep Pralayaic sleep of temporary dissolution. These off-shoots of a mixed kind have been and are such of the spoken languages of the world which are capable of conveying lofty truths of more than ordinary, human worldly interest, and they, being such off-shoots, bear clear internal signs of their partial origin from, and their relation to, the great Heavenly mother-tongue (Sanskrit). Of such mixed languages, indigenous no doubt, but largely seasoned with Sanskrit terms expressive of ideas of religion, Science and Philosophy, Tamil, as is spoken now and as found in all its sacred literatures, is one, whatever may our Dravidian brother say in his over-enthusiasm for our Tamil.

BLUNDERINGS OF A FEW NON-BRAHMIN AGITATORS.

I say 'our Tamil,' because it is as much the spoken language of the Brahmin as of others in this part of the Presidency. The Brahmin has long ceased to be a Bhoodeva merely, and Sanskrit therefore could not continue to be his spoken language. You must bear in mind that Brahmins here are as much Dravidians as the Non-Brahmin Hindus. In fact, Dravida is a general name for a Brahmana of any of the five South-Indian tribes (Pancha-Dravidas), namely, Dravidas, Karnatas, Gurjatas, Maharashtras and Thailangas. The Brahmins belonging to this part of the province are clearly Dravidians. It is rather interesting that the small set of mistaken Non-Brahmin Hindus who want to exclude themselves, most unwisely indeed, from the great Aryan community and from all knowledge derivable from the immense Sanskrit literature directly and indirectly, and who claim for our knowledge-bearing-Tamil an absolute, independent existence, adopt, curiously enough, the Sanskrit name 'Dravida' to call themselves by, forgetting that the Tamil language has no such sounds or characters as the two different Ds that are found in that very name. It is difficult to imagine a more thoughtless, suicidal and perverse view than the one, if view it can be called, held by them to the effect that they do not belong to

the Aryan community at all and that their religion is no Vedic religion. What a precipitate fall they are prepared for under a self-delusion of the most foolish kind? If they would really stick to their unnatural love of exclusion from Vedic knowledge and to their Tamil devoid of all terms and ideas borrowed of Sanskrit and deprived of its spiritual and religious grandeur due to the holy influence of Sanskrit, they would be indeed reducing it to the woeful condition of the aboriginal jargon of the forest-and-hill-tribes, the now beautifully attired, elegant Tamil severely left alone and naked to its eternal shame, and reducing themselves to a still more pitiable condition. Their Gods Siva, Vishnu, and all the rest of them, their Agamas giving them holy temples for worship, their Upasanas guiding them upwards along the right paths of devotion and their Samayas and Siddhantas opening for them bright vistas of the philosophy of Gnana, along with the rest of Gnana-Sadhanas, Charya, Kriya and Yoga, will, one and all of them, disappear from them altogether, bringing them down to the low level of mere man-shaped animals. Let them, once at least, before their actual fall, lamentable as it will surely be, open their eyes and analyse their long-existing wonderful Tamil Sacred Literature, and see how far it is indebted to Sanskrit, to the Vedas and also to the Brahmana. Let them seriously collect together, and consider the import of, all the glowing references most loyally made to this three-sided source of True Divine Wisdom every now and then in many sections of that brilliant literature. Let them do so for God's sake, for the sake of truth, at least for the sake of gathering materials, if any, enabling them, if possible, to deny what is all said by people holding views like mine.

(To be continued.)

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"Purushartha Nirnaya"

or

Summum bonum of Life.

by the late of Sri Jagadguru of Sringeri.

Translated by

(O. VENKATARANGAYYA, B.A., B.L.)

For the achievement of "Purushartha" (Object of Life) I bow to that Black-Brown Purusha who is competent to bestow the same and who is the object of worship for 'Puruboota' (Indra) and other nirjaras (Devas).

What is 'Purushartha'? A faithful son, friend, wife and the like do not surely make for it; for their perishability is plain to ocular demonstration. No doubt, in a worldly way "these three are regarded as the rewards of meritorious acts"; their imperishability, none the less, remains unguaranteed. A water-bubble, wave, foam and lotus are kindred only in their aquatic origin, but in respect of their endurance, they do not bear comparison one with the other. Even such are Dharma, Artha, Kama and Moksha which form the fourfold classification of Purushartha.

Of these, Dharma is that invisible substance whose existence is postulated as a logical necessity in accounting for the otherwise inexplicable source from which emanate the beneficent results of the ordained rites whose performance was short in duration, but whose effects manifest themselves in some futura time. That is to say: Sacrifices, baths in the Ganges, Siva-worship and other similar acts which, respectively, take the forms of oblations, plunging in the waters of the Ganges, offering of flowers, milk and the like to the Siva Linga, and so forth, do not, as all men are aware, subsist in those very forms till their results are generated; but in the postulating of the existence of the aforesaid agency, viz. Dharma, there is a satisfactory explanation for coupling actions completed in the remote past with certain present results which are entirely different from the particular actions to which their genesis has to be related.

Artha comprehends money, grain and the like which are the material substances required for the performance of sacrifices conducing to the creation of the aforesaid Dharma.

Kama is that desire which is the motive to the performance of acts generating the above-

said Dharma and which manifests itself in the sentiment "May Dharma accrue to me". The craving that urges to indulgence in prohibited acts is not Kama; for it is not only devoid of the essence of 'Purushartha' but is contrariwise, also the cause of human misery. Bhagavan (Sri Krishna) also says as follows in the Bhagavadgita:—"O, (Arjuna) best of Bharatas, I am that Kama in the animate beings which is not inimical to Dharma."

As for Moksha, it is attainable only by means of real knowledge (Tattva Jnana). A description of its nature is given in the sequel.

Which of these four is the highest will be the subject of the present discussion. Although these four share in the common quality of being 'Purusharthas', it is still impossible to maintain their equality in degree. The specific attribute of being members of the human race is common to all men; but we do not find that all men are equally situated in every respect. One is a master; another is a servant;—One is happy; another is in misery. Such differences are plainly visible. We are therefore led to consider this Viz., Of these four, passing current under the undifferentiated (i.e. common) appellation of Purushartha, which is the supreme one. Artha and Kama are certainly not the highest. They are only generative causes of Dharma and their vitality is expended in the genesis of Dharma. In themselves, they are not Purusharthas. For similar reasons, even Dharma cannot be the highest of Purusharthas. It slides into secondary importance because it operates only as a means to the attainment of Svarga and the like. That Dharma is only a means to Svarga and the like is proclaimed in Vedic Texts such as the following:

"He that desires Svarga must make the sacrifice according to Jyotishtoma."

"He that yearns for prosperity must sacrifice the white Yayavya (Pasu)."

It should not, however, be argued that the Sruti Texts cited above, do not credit 'Dharma' as such with the virtue of securing Svarga and that the same is reserved for Jyotishtoma and similar sacrificial rites alone. The postulation of the active influence of Dharma, in respect of sacrifices, having been found to be an absolute necessity, the very basis on which the Svarga-

securing capacity of the Dharmi (viz. that over which the prowess of Dharma supervenes e.g. Sacrifices) is accepted, should, a fortiori, operate in proof of the possession of the same capacity by Dharma also.*

Further, even, the status of Purushartha cannot properly be accorded to these three (Dharma, Artha and Kama). For, forsooth, the essence of Purushartha is pleasure or the absence of pain. The experience of the world is to the same effect: "May the desirable happen to me: May the undesirable never befall me." But these three connote neither pleasure nor the absence of pain. If, then, the question should be asked how these three could be, as they are, included within the category of Purushartha, the reply is that they find a place in that class only as auxiliaries thereto. Although a plough is not by itself livelihood, still as a means to livelihood, we say ordinarily, "the plough is my livelihood"; even so is the application of the term "Purushartha" to these three.

Moreover, being in their nature perishable, they cannot attain to the dignity of Parama-Purushartha. So far as Artha and Kama are concerned, their perishability is patent to the bare eye. As for Dharma, it is supersensuous, and its perishable nature is known from Sruti and Smriti. Sruti declares "Just as here, what is gained by human activity decays, even so does, in the next world also, what is gained by religious merit decays." And Smriti lays down: "when religious merit is exhausted, they enter the world of mortals." Be it known therefore that Moksha alone is the Parama-Purushartha. For, under the Vedic text, "He that knows Brahma attains to the best," it (Moksha) is described as of the nature of pleasure; and under the text "He that knows the Atma, overcomes sorrow", its being of the nature of the absence of pain is established.

The following Vedic texts declare and establish that Moksha is imperishable and is also a Purushartha sui juris:—"He is not reborn": "To them there is no rebirth": "Those that go to Brahma by this path, do not get back to birth during this Manu's cycle."

* "Dharmi-Grahaka-mana" is a well-known method of inference among Vedantins and Tarkikas. It is something akin to metonymy. For example, if the sheath of a sword will cut, the sword will much more therefore cut.

The following quotations from Smriti also support the same position: "O Arjuna, all the worlds up to the Brahmaloaka entail rebirths." "Those Mahatmas (Great Souls) that have attained to the highest perfection do not, after reaching me, again get into that ephemeral cycle of rebirths which is the home of all misery." "Adhering to this knowledge they become assimilated (or identified with) my essence and are neither reborn at a creation nor afflicted by a dissolution." "That, after reaching which, they do not return is my highest abode."

Furthermore, imperishability is also deducible from the possession of characteristics incompatible with transience. Worldly experience demonstrates that every thing that could be created, acquired, refined or transformed is perishable. But this Moksha is not a created object, for the eternity of Moksha is unquestionably conceded by every person that admits its existence. Nor can it be acquired, for it is identical with one's self, and is therefore a *fait accompli in perpetuum*. Nor is it capable of purification for it is ever pure and unparalleled. Nor can Moksha be transformed, for it is verily the immutable primordial Entity, (The Kootastha-Brahma). Consequently, both because it is imperishable and also because it is a Purushartha in its essential nature, Moksha alone is the highest Purushartha.

There are, no doubt, Vedic texts such as the following predicating imperishability of the fruits of Karma (action) also: "Verily the merit of the Sacrificer according to Chaturmasya is inexhaustible." "We drank Soma, We became immortal." It should not, on authorities like these, be argued, "How can imperishability be regarded as the exclusive characteristic of (the bliss of) Moksha alone?" The reason is that such texts are over-ridden by the combined effect of the text, "Just as here in the world" etc., and of the logical axiom "Whatever is effected by action is perishable". Hence, expressions "inexhaustible" (Akshaya) and "immortal" (Amrita) used in the passages above cited have to be interpreted as limited to a degree of performance that could subsist only till the occurrence of the general deluge, for the Smriti declares, "What is spoken of as immortality is only a state that subsists till the occurrence of the general deluge."

The established canon of interpretation is as follows:—

In case of disagreement between the Sruti and Smriti, the latter must be interpreted in consonance with the former; and when two Srutis are in conflict, the Sruti that fits in with reason (logic) must lead the other. The conclusion, therefore, must be that Moksha alone is eternal (and imperishable).

(To be continued.)

Dharma—VI.

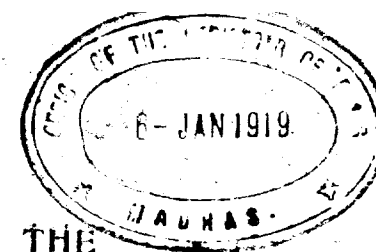
(By K. G. NATESA SASTRI, Vaidya Visarad.)
(continued)

The passage means:—"Parasara, Dadhichi, Indra, Vasishtha, the lotus-horned Brahma, Vijnanesvara,—these and others have committed mistakes contrary to the injunctions of the Vedas, owing to the uncontrollable passions driving them to do such objectionable deeds as adultery with others' wives or even their own daughters. They are undoubtedly the foremost among the *sishyas* (virtuous men). No one questions that; but yet are you prepared to maintain that their deeds such as those described above, also, are of authority binding on us." In the wake of this reasoning we reply that Mr. Tilak, though a great man in other respects, yet when he commits an action which is considered by the *sishyas* as prohibited according to the strict wording of the Sastras, cannot be accepted as our model to be followed in regard to such matters. We must pine under secret grief that his *प्रारब्धकर्म* is the root cause that induces a great man of his talents and attainments to violate the Sastras by interordinating and performing sea voyages. He sincerely believes that he does all these things even at the risk of losing *bliss in svarga* for a cause which is dearer than *svarga*. Whether he will be rewarded for his courage in violating the sastras or punished for it in heaven is not our province to scan. The fundamental basis is different between the Varnasramites and the Theosophists and the two can never meet. But that is no reason why the followers on the Vedic Religion should be abused or treated with contempt. They will only then get a reward paid in their own coins, of course, with a decent interest.

Next Mr. P. K. Telang remarks about

what he calls, "extreme form." What that means Heaven only knows. On what authority is it to be determined whether a thing is *extreme* or *otherwise in form*? Surely not on the authority of the Theosophists or of the radical reformers of the type who would maintain that those who enter into the order of the fourth asrama (i.e., *Sanyasa*) must be treated as "runaways" who shamelessly want to spend an easy life on the charity of others; not even on that of the orthodox people. Everything is determined on the intrinsic merit it has. By a process of impartial reasoning they, the ancients, have arrived at conclusions which are not delicious to others. Nobody ever objects to others coming to different conclusions, but they must be generous enough to respect the honesty of their opponents. That sturdy champion of *truth* and *justice*, the Right Hon. Edmund Burke declared thus in the House of Lords "Now having contended, as we still contend, that the law of nations is the law of India because it is the law of reason and the law of nature, drawn from the pure sources of morality, of public good, and of natural equity, and *recognised and digested into order by the labour of learned men.*" (italics ours). "We have referred you to the Institutes of Ghinges Khan and of Tamerlane,.....a law interwoven with a system of the wisest, the most learned, and the most enlightened jurisprudence that perhaps ever existed in the world...Let me remind your Lordships...that these laws were formed whilst we, I may say, were in the forest, certainly before we knew what technical jurisprudence was". This was recognised in 1794 some 120 years ago. And let us listen to what Professor F. Maxmuller has to say. He says:—"What I admire in Indian Philosophers is that they never try to deceive us as to their principles and the consequences of their theories. If they are idealists, even to the verge of nihilism, they say so,....they are never afraid to speak out...because their reverence for truth is stronger than their reverence for anything else...Hindu Philosophers seldom leave us in doubt on such important points, and they certainly never shrink from the consequences of their theories." (Italics ours). But how are we—their descendants—now?

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- (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
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A Vision Of India.

THE YAMUNA—IV.

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

On golden evenings by the sacred stream
While all the world was wrapt in utter peace.
Betwixt the blossomed and fruit-laden trees
Which dowered all hearts with joys of heavenly dream
There came the merry-voiced pure-hearted team
Of shepherd boys their Heart of Hearts to please
Who deemed as sweetest joy his hours with these,
Who were at one with Him as sun and beam.
He said: "Look at these trees so fair and tall,
They get their harmless food from sun and earth
And changeless stand beneath the changing skies,
And give their blessed shade and fruit to all,
Were we like them how blessed human birth
Would be, how near God's paradise!"

The Hindu Message

THURSDAY EVENING 2, MAY, 1918.

Progress in Indian Government.

India and China form together the habitation of nearly 700 millions of the human race,—amounting to one-half of the world's population. Both have been a good deal influenced by contact with the peoples and races of the West. When the latter acquired their mastery of the forces of nature and their conquest of the sea, they utilised their command of the means of transport and communication to acquire a control over the peoples of the East in order to accumulate riches and develop their power; and their superior knowledge and energy enabled them to gain both power and riches. If China has so far escaped being conquered by the West, it is chiefly because the first shock of the impact of Europe fell upon India. But it is also in a large measure due to the rapid rise, within the last half a century, of her active and alert neighbour, Japan, to the position of a world-power,—Japan which, as Sir Rabindra Nath Tagore truly says, is "old and new at the same time,"—"has showed the confident strength of maturity, and the freshness and infinite potentiality of new life at the same moment,"—"has proved conclusively that this sudden revealment of her power is not a short-lived wonder," but is such a revelation of her soul's strength and vitality as "has given heart to the rest of Asia." Japan has saved herself and China,

and has offered in herself an example and inspiration to all Eastern peoples.

Sir R. Tagore says:—"The life and the strength are there in us." This is surely proved by the example of Japan. India must develop "the life and the strength" in her. What is the impediment which lies in our path? The light we require here is offered us by Mr. A. E. Zimmern's illuminating essay on "Progress in Government,"—the seventh of a series of essays forming a volume on Progress and History published last year by the Oxford University Press.

Mr. Zimmern says:—"The first explorers, and the traders who followed them, were not idealists, but rough adventurers.....To them Africa and the East represented storehouses of treasure, not societies of men." Says another writer at p. 130 of Part I of a recent work called "The Commonwealth of Nations," edited by L. Curtis:—"There is no European race which can afford to remember its first contact with the subject peoples otherwise than with shame." But later on we have what Mr. Zimmern calls "the process by which the Western peoples have risen to a sense of their duty towards their weaker and more ignorant fellow-citizens." Mr. Zimmern asks,—“How is that duty to be exercised?” And he answers as follows:—"The best way in which the strong man can help the weak is by making them strong enough to help themselves."

The question of the hour, the question which everybody is asking is,—How is India to be made "strong enough to help herself?" India has long had all the virtues needed to make her strong. She has also long possessed a mass of scientific know-

ledge of her own, though she was perhaps wanting in a knowledge of the modern method or principle, of steady persistence in the application of it to the advancement of practical aims. We have now learned this art and nothing can henceforth stop the material progress in India. Why, then, the Indian people are not strong enough to help themselves?"

Mr. Zimmern gives the answer when he speaks of the Roman Imperial administration. He says:—"Faced with the choice between efficiency and the diffusion of responsibility, the rulers of the Roman Empire unhesitatingly chose efficiency. But the atrophy of responsibility proved the canker at the heart of the Empire. Deprived of the stimulus that freedom and the habit of responsibility alone can give, the Roman world sank gradually into the morass of Routine-life, lost its savour and grew stale, as in an old-style Government Office. 'The intolerable sadness inseparable from such a life,' says Renan, 'seemed worse than death.' And when the barbarians came and overturned the whole fabric of bureaucracy, though it seemed to educated men at the time the end of civilisation, it was in reality the beginning of a new life." In India, the bureaucracy,—to use the words of Swami Vivekananda when speaking of aristocracies—has to dig its own grave. As Sir Rabindra Nath Tagore has well said:—"The life and the strength are there in us,"—the life and the strength which will save us from the stertorous state of martyrdom which awaits those who sink into "the morass of routine-life." And whence comes this undecaying, though at present submerged condition of

strength and vitality in us? Let Sir Rabindra Nath speak for us. He says:—"We also have lived for centuries, we still live, and we have our aspiration for a reality that has no end to its realisation—a reality that goes beyond death, giving it a meaning, that rises above all evils of life, bringing its peace and purity, and its cheerful renunciation of life. The product of this inner life is a living product. It will be needed when the youth returns home weary and dust-laden, when the soldier is wounded, when the wealth is squandered away and pride is humbled, when man's heart cries for truth in the immensity of facts and harmony in the contradiction of tendencies. Its value is not in its multiplication of materials, but in its spiritual fulfilment." In one word, it is the life of self-conquest, the life of Dharma, the life which is to lead to the realisation of the "One only without a second" for which alone we have lived, and "still live." Hence our time is always in the process of coming, is always in the present or in the future, never in the past. It is not in India, but elsewhere that we see men living in the past and studying history. In India, we live not in and for the transient or the unreal, but in and for the permanent and the real. So we have the secret of the eternal life,—a life that is ever in the present, that ever is or is to be.

We have said above that the bureaucracy has to consent to the coming in of something better than it is, to make a way for that "responsible government" for which the Indian National Congress has laboured strenuously for over 30 years and which the British Ministry and people has

accepted as the goal which India is soon to attain.

Some people in India and elsewhere seem to think that, because this goal has been accepted once for all, India may well go back to her state of soporific slumber. But we must remember that, as Mr. Zimmermann says, "Government is an art, not an aspiration." Indians have had some training already, and some experience, in the practice of the art. We cannot, however, for ever be under training or tuition, but must be left to solve its problems and study its future possibilities for ourselves, and this is what is known as "responsible government."

There has been a good deal of noise recently in India about representation, communal and general. Men seem to have forgotten or ignored the fact that the Indian Nation and its leaders have chiefly laboured during these thirty years in order to be able to secure or capture the machinery of government and make it responsible to the people. Mr. Zimmermann says:—"Representation paved the way for the modern development of responsible government. But it is important to recognise that the two are not the same thing. Government, in its modern form, is a separate and more complex invention in the art of government." If we simply gain more or better representation, we shall have simply a Legislative Council which will, under our present antiquated system of government, prove a more interesting or amusing kind of political plaything, a more lively debating assembly, than the one now in being. What we want is an Executive responsible to the Legislature, and that can only be attained when we secure the control of the purse, at least for all internal

purposes of organisation economic, educational, and administrative. This alone constitutes true political progress in India at the present day, and no other.

The Rise of Prices in our Legislative Council.

We do not see why Sir Alexander Cardew should have launched forth into a lengthy abstract disquisition regarding the proposal made by the Indian representatives in the Council to start an inquiry into the high prices of various necessities of life now prevailing in this Presidency with a view to their regulation in the public interest. The Hon'ble Mr. Siva Rao, and to a still larger extent the Hon'bles Messrs. K. R. V. Krishna Rao and M. Ramachandra Rao, confined their attention entirely to points and issues where discussion would result in producing a definite amount of immediate practical benefit, even though it might not assume dimensions which would be such as to impress the popular, or the poetic, imagination. If they had entered into large abstract questions, or indulged in mere abstract argumentation originating in their academical knowledge of the logical doctrine of the syllogism, we can understand Sir Alexander's easy and eloquent flow of rhetoric or sarcasm. But they confined themselves to special points where they could place before Government definite propositions relative to measures of improvement or relief urgently needed in the public interest. These propositions were such as follow,—that proper transport facilities should be offered to relieve the scarcity felt in various places in regard to such necessities of

life as rice, salt, oil, &c., and to check the rapid advance in their prices resulting in profiteering on a large scale,—that the attempt to store up paddy so as to secure a future purposive rise of price should be checked,—that an advance to municipalities should be made to enable them to purchase grain and sell it in small quantities to the poorer classes of the people,—that local municipalities should be empowered to render similar assistance in the case of salt, fuel, and so on.

Sir Alexander Cardew admitted, in regard to "food, grains, salt, fuel," that "prices should not rise beyond certain levels or there will be danger of actual famine, and the Government may therefore be forced, in certain eventualities, to intervene." The Indian representatives in the Council had evidently in view the necessity for Government to be on the look-out for "the eventualities" that might at any moment rise, or already threaten to do so. Sir Alexander gave an account of the measures already taken by Government "in order to prevent an undue inflation of prices" locally, and also how Government "has also taken up the whole question of traffic and transport prices." Sir Alexander admitted that "the rise of prices which has occurred is serious locally." He also said:—"The Government have no reason to think that it is anything more. It is easy to exaggerate what has occurred." But no Indian Member of the Council yielded to such a temptation. So there was hardly any need for the suggestion to avoid exaggeration,—a suggestion which was in effect but a rebuke administered to them in the event of a contingency which had not arisen. Many or most of our Anglo-Indian administrators

are apt to contract a love of *puja* (the offer of worship) for its own sake and on every possible occasion, and also to cultivate the habit of finding fault with Indians simply for the reason that they are a dependent people and ought not, as such, to display a keen sense of self-respect or a delicate sense of honour.

Why Sir Alexander Cardew should have come prepared to deliver an eloquent discourse on the rise of prices in so far as it is due to the War and in such distant localities as Italy,—or, for that matter, in Timbuctoo or even the lunar zone—surpasses our comprehension. With submarinism unmistakeably on his brain, Sir Alexander could not help dwelling on the present shortage of steamers. Once on that topic, it could not fail to offer him the opportunity, and to suggest the temptation, to indulge in a little irony or sarcasm regarding what he called the "submission" of the Indian consumer to "an involuntary trial of the Svadeshi doctrine,"—thereby suggesting that all voluntary attempts to put the principles of Svadeshism into practice had proved a fantastic failure. But the fact is, however, that the Svadeshi movement is a hard fact, a giant full of life and vigour and manifesting a steady growth all over the land. The War has certainly to some extent checked its progress. But Indian Svadeshism, like Indian aspiration for self-government, belongs to an order of ideas which, when once they take root in the world, are destined never to leave it, and that the cheap and ill-mannered sneers of men like Sir Alexander Cardew can never kill it.

We are equally sure that Sir Alexander's academical treatment,—in all its length, breadth, and thickness—of

the question of interference by Government with the price of piece-goods was only fit for a lecture-room, and not for the Council Chamber. It had little or no reference to anything that had fallen from any Indian Councillor who came there to transact business with Government as the representatives of the people. Sir Alexander, we think, could not have failed to remind his Excellency that he had his true vocation and appropriate place elsewhere,—that he had studied his text-books on the Science of Economics even as the Indian student is supposed to do by resorting to the device of cramming and knew all the leading heads of the argument under each topic, and that he would surely have made his mark better than now if he had been permitted, under the decrees of Fate, to take his due place as a member of the Professorial staff in an Indian College. That Sir Alexander should not have failed to see that the proposal made by the Honourable Mr. Siva Rao that Government should appoint a Controller of Prices was only meant as a temporary measure of expediency in the pursuit of public safety and protection, and not out of the ignorance of the elementary principles of the Science of Economics, shows incontestably how many of our heaven-born administrators belong to the well-known category of matter in the wrong place. Every day we have evidence accumulating that the existing system of administration is no longer fitted to cope with

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the situations, critical or commonplace, into which the position of affairs in the world is tending to place India and the Indian people either as a member of the Imperial Commonwealth or a section of civilised humanity at large.

Notes and Comments.

The present condition of Hindu society in South India is, indeed, most deplorable and discreditable. From a state of unity and peace we have passed to one of strife and hatred. The harmony of untold ages of loving co-operation and mutual service has been rudely disturbed. Within the last half-a-century it has been transformed step by step into one, first of selfish indifference and unconcern in each caste or sub-caste towards all others, and, later, of dislike, denunciation, insolent invective, hatred,—leading finally, to the use of nothing less than Billingsgate and violence. This change is due, almost entirely, to the introduction of various influences from without. It cannot be rightly ascribed to the old indigenous differences or time-honoured influences having their source in the Hindu social system. If that were the case, the disturbance of social harmony must have been an unfailing and perpetual feature of Hindu society. It is its essential unity in the midst of diversity that has preserved it for several thousands of years. Caste has all along served as a principle of mutual help and cohesion. As Mr. Sidney Low has only recently said:—"It is the main cause of the fundamental stability and contentment by which Indian society has been braced for centuries against the shocks of politics and the cataclysms of Nature." "An India without caste, as things stand at present, it is not quite easy to imagine."

Now at last the "shock of politics" has rudely disturbed the "fundamental stability" of the Hindu social system, and all our leaders must join together to devise means to restore it. Otherwise, the decay into which we fell two centuries back or so

and which has gone on unchecked during all the time which has intervened will continue till at last we shall be overwhelmed in dissolution and ruin. It is the duty of all leading Hindus to prevent the present "shock of politics" from causing our irretrievable disaster and downfall. We have already often in these columns insisted on the urgency of the call for Hindu unity, if our future is to be one of assured progress towards self-respect and self-determination in conjunction with the other communities of India.

What is the cause of the sudden disruption of the relations of peace and harmony, and the adoption of the gospel of social strife by the leaders of those who declare them Non-Brahmins,—followed by the natural indulgence in vile invective or even violence by the barbarous individuals who still seem to abound here among the community? We have already spoken of various influences from without as the cause. Their working and effects have been hitherto imperfectly understood and appreciated, but now we are able to realise in full their inner meaning. When the present system of education was introduced and those who came out successful in examinations were assured the obtaining of appointments in the state, we little dreamed that this was to develop into an apple of discord between Brahmins and other Hindus. Though all Hindus, like the followers of other faiths, availed themselves of its advantages, the Brahmins alone succeeded in passing in large numbers the examinations introduced as a part of the system, and this led to their being largely and increasingly employed in various offices in the state. This has unwittingly proved the instrument of the policy of "divide and rule" in the hands of the bureaucracy that guides our destinies, and the prime cause of all the present trouble. We do not think the original framers of this system of education and examination could have contemplated these results. It can, indeed, be proved, as it has often been, that they had far other aims in view.

The Zemindar of Singampatti, an eminent leader of the Non-Brahmin agitation, recently said at Tanjore:—"The members of the twice-born class occupy all the high and influential positions and possess all power and influence; and even the educated among us have not been heeded. Socially and materially, the Non-Brahmin community are oppressed, and are in the background." That the Hindu Non-Brahmin community have not availed themselves to the same extent as the Brahmins of the advantages of the present system of education is unhappily true, and hence the fact that they are officially in the background. But, socially, there is no change. All the higher classes of Non-Brahmins remain socially unchanged, and also the Brahmins,—being guided, as they have ever been, by the same system of mutual aid, requirements, and communion which came into existence in consequence of the working of our world-old system of Dharma. To speak of the "oppression" of the Non-Brahmin Hindus by the Brahmins is simply to draw upon the resources of a fertile imagination,—a feat, however, upon which we cannot congratulate this scion of a Hindu aristocratic house who, from his high station and lineage, ought to set us all an example of strict accuracy of statement, and to avoid exaggeration for mere effect. The Zemindar says that, "materially" also, the Non-Brahmins are in the background. Certainly this is too absurd for refutation. For, though modern education has brought much material benefit to a few Brahmin vakils, and officials, the rest are either in the same position as before, or have even wasted their all in the effort to pass examinations without obtaining any material benefits in life. But agriculture, trade, commerce, manufactures—in fact, all the materially profitable occupations available to man—are practically in the hands of Non-Brahmin Hindus.

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
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However let us, for argument's sake, admit that, as a fact, the present system of education has relegated our Hindu brethren of other castes into the back-ground in all these respects. What is the remedy? The present writer, more than 27 years ago anticipated the rising of social discontent and wrote in the columns of *The Indian Social Reformer*, then newly started (it was early in 1890, we believe), upon the need of inaugurating a big scholarship fund for the higher education of Non-Brahmins. This old letter was re-published last year in the weekly paper—"The Non-Brahmin"—now discontinued after being run for a year and a quarter. The suggestion made so long ago—and by a Brahmin too, belonging to the rigid school of Hindu practice and belief—was ignored altogether then and long remained unconsidered since, though even then there were living, and well-known too, some at least of those Non-Brahmin Hindus who have conspicuously figured in the recent and present agitation,—men like Rao Bahadur Theagaraya Chettiar, Dewan Bahadur Venkataratnam Nayudu, Dewan Bahadur Rajaratnam Mudaliar, and perhaps others. Even now all Hindu castes can unite in starting and developing such a fund, as it is the most effective means of securing appointments and emoluments in the public service to our Hindu brethren. Why, then, promote dissension and hatred?

Furthermore, have we not already often pointed out that we ought all to join together in a persistent agitation to abolish the present system of education and examination which is ruinous to the health of our young men and is the cause of the premature decay and death of several of our modern educated men, so-called. The Government can easily change the system of recruitment for public service, and they ought. The passing of an examination conducted on the lines now in favour with the Government, and the obtaining of a University Degree as a consequence, are no adequate tests of merit or efficiency as an official. It is the training received under an efficient superior officer that can help to turn out reliable public servants.

The Government, therefore, ought, in our view to select for official training those who produce from Principals of Colleges a certificate of having received a College education and also a certificate of good conduct as a student. The present examination test has proved a snare and a delusion and must, therefore, be abandoned. Its abolition will effectually put an end to the present agitation and discontent among those Hindus who, while they form as good material for the public service as Brahmins, have failed to qualify for it in large numbers, and for no fault of their own.

The Hindu Community of South India has now become the laughing-stock of the entire continent owing to its petty dissensions and suicidal follies. The resources of human ingenuity and human forbearance can easily discover the means of removing the present discontents and restoring harmony and peace among Hindus. This is a time when great events are about to happen in the world. The Hindus of South India ought not to yield to the instincts and passions of animalism, but, by mutual kindness, forbearance, and service, place themselves in a position of strength so as to profit to the fullest extent by the developments which will everywhere follow the conclusion of the war.

We hope to revert to this topic in our next issue and consider it in another of its aspects.

Olla Podrida.

In bringing the National Education Week to its eloquent close described in six columns of *New India* on 16th April Mr. B. P. Wadia paid a glowing tribute to image-worship. We value it as coming from such a quarter, but we are in doubt as to what images he has in view—ancient Hindu images, or images of modern origin.

Mr. Wadia gave further what he himself calls a bureaucratic reply as Assistant Treasurer of the National Education Board. He said that the money contributed during the National Week would be well utilised

and properly applied. These words are beautifully vague but they are of a piece with the entire sum total of the pronouncements by Mr. G. S. A. on the subject.

He has announced however that a Girl's School will be started at Trichinopoly. The Hindu Religious Union, Trichinopoly, is running here four girl's schools on genuinely national lines and yet these are woefully neglected. We are awed by the heroic national spirit that starves such institutions but seeks to start a National Girls' School newly here as one of the first fruits of the new movement.

Mr. B. P. Wadia says that it is a very happy sign that there are various views as to national education. He says further that the National Education Board is in very good company viz. that of Iswara, because it will, like Him, bring Cosmos out of Chaos. This touching manifestation of his humility is above all praise. But who is the real Iswara of the N. E. chaos which we see and of the N. E. cosmos that is promised to us?

Sir S. Subramani Iyer said during his closing presidential address at the above said meeting that "sensationalism is at the bottom of this movement". Is it so? He said further: "Principal Paranjpye says that in this movement of National Education there is underground antipathy to Government. So far as I am concerned there is no underground antipathy but it is open antipathy". Now the matter is quite clear. There is nothing like clearness and precision in all these matters. The words above quoted speak for themselves and need no comment.

Mr. G. S. A. witnessed two performances of *Abu Hassan* and has certified that "they (the scenic effects) were an extraordinary relief after the stiff, conventional, and often grotesque staging to which we are generally accustomed". Will he kindly explain which dramatic associations come within this excellent description by him? With him the latest seems to be

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always the best—the latest speakers, the latest playwright, the latest actor.

Mr. G. S. A. in proposing a vote of thanks to Mr. L. A. Govindaraghava Iyer, who presided at a speech at Madras on 16th April, said that he hoped that the latter would understand that the National Education movement could not be what it ought to be if he had not joined its governing body. But Mr. L. A. Govindaraghava Iyer would not take in even such a bait and said that his attitude depended upon the programme which Mr. Wadia had promised to issue. But we suppose that Mr. G. S. A. will return to the attack again and that the next bait will be a more tempting and luscious bit.

The London *Star* calls Mr. Asquith "a Bolo in thin disguise." So all is fair in politics, is it? Mr. A. G. G. writes in *The Daily News*: "The House of Commons has no more influence on the policy of this country to-day than a village debating society." Well done, O mother of parliaments!!!

The latest of all fads in the direction of establishing international peace is that of Sir B. Fuller who says that each European government should lodge a large sum as security with an international tribunal and that the sum should be forfeited if a state embarks upon improper warfare. This and other attempts to allow the poisoning of the soul of individuals and yet preserve public and international peace are like spraying water on the withering leaves while the root is attacked by disease. Purify your men and women and make them realise their essential humanity and true divinity; and then public and international peace will come. Till then there will be only talk of peace and active warfare.

SCRUTATOR.

The Myth of the Dravidian Race.

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

Such are the wonderful speculations as to the origins of the so-called Dravidian race.

Proceeding now to consider the so-called advent of the Dravidian race into India, one theory is that the Dravidians were Aryans and were the earliest Aryan settlers in India. As against this theory Mr. Srinivasa Iyengar urges that the Tamils called the Aryans Mlechas or foreigners (மலைச்சாரியர், Pingalanalai, 797). But we who know how the Indo-Aryans and the Iranians descended from the same stock—whatever may have been the original home of the Aryan race—referred to each other after splits arose, know at what estimation this little bit of evidence should be held. Another theory is that the Dravidians came from the now submerged Lemurian continent in the Indian ocean. This continent is supposed to have extended from Madagascar to Malay Archipelago, and to have connected India with Africa and Australia. In support of this theory the prevalence of totems and other reasons are urged. But the probative value of these facts is very little and the facts themselves are by no means clear. The few linguistic affinities laboriously detected between the numerals in Mundari and in certain Australian dialects are of no value at all. There is no connection whatever between the Munda tongue and the Dravidian languages. It is no doubt true that there is a Tamil tradition that the sea swallowed up a large tract of land. The Silappadigaram says:

பெருள் யாற்றுடன் பன்மலை யடுக்கத்துக்
குமரிக் கொடுங் கொடுங்கடல் கொள்ள—

(The cruel sea swallowed up the
Pahruli river and the Kumari peak
with the mountain range)

It is pointed out by Mr. Srinivasa Iyengar that Cape Comorin is spoken of in early Tamil literature as a river, as a mountain, and even as a sea. He says further: "And their tradition about the change of capital of the Pandya country from South Madura to North Madura (the modern Madura) seems to indicate the Tamilian's theory of an early migration of some race from the South." But the fact that India extended for the south and west and east does not show that the Dravidian race came from Australia or that there was a separate

Dravidian race at all. The submersion of a portion of the Indian peninsula ought not to be made a ground for every kind of fanciful speculation. A submerged continent can be made to do duty for every theory that we wish to support, as there will be no evidence to contradict what a foolish and fanciful mind is prepared to assert. The dimensions of the submerged country, the races that lived in it, and the languages and customs that prevailed there are absolutely unknown. Dr. Hunter has a theory of his own quite at variance with the above theories. He thinks that there are two branches of the Dravidians—the Kolarians and the Dravidians proper. He says: "The former entered India by the north east and occupied the northern portion of the Vindhya tableland. There they were conquered and split into fragments by the main body of Dravidians who found their way into the Punjab through the north-western passes and pressed forward towards the south of India." The writer propounds elsewhere another theory that the Dravidians were driven from Northern India by later non-Aryan races who entered India; that the latter were the Dasyas and Sudras; and that the Dravidians are the monkey armies of the Aryan hero Rama. This theory is even more baseless than the other theories as I shall show presently when I consider the light thrown by the Ramayana on this vexed question. Another theory supported by Mr. Kanakasabhai Pillai in his *Tamils Eighteen hundred years ago* is that the Tamils are a Mongol race that came into India by the North-Eastern passes from Tibet or Nepal, or by the way of Assam and the Tenneserim provinces. He thinks that the Nagas were in South India before the Tamils, having come from Central Asia; that the Aryas learnt the Deva-Nagari alphabet from the Nagas, and that the Tamils who came as above-said conquered the Nagas. He says: "As the Tamil immigrants came into Southern India at distant intervals of time and in separate tribes and were fewer in number than the aboriginal Nagas and Dravidians, they had to adopt the ancient Dravidian language and in course of time they modi-

fied and refined it into the language now known as Tamil. The peculiar letter zh (ழ) which does not exist in the other Dravidian languages was doubtless brought in by the Tamil immigrants. This letter occurs in the Tibetan languages. It indicates most clearly that the primitive home of the Tamil immigrants must have been in the Tibetan plateau." Mr. Srinivasa Iyengar well says; "He seems to misinterpret some passages in Tamil works and distorts current traditions so as to support his preconceived Theories." Indeed the Naga race seems to be the friend of many theorists and to do homage to many sovereigns of speculation. Mr. Kanakasabhai's attempt to connect Naga and Nagari is most ludicrous. When there is no earthly affinity between the Tamil and the Tibetan languages, it is absurd to build any imposing fabric upon the letter ழ. The letter is not to be found in Kanarese or Telugu. Sir Herbert Risley says: "It is extremely improbable that a large body of a very black and conspicuously long-headed type should have come from the one region of the earth which is peopled exclusively by races with broad heads and yellow complexion. With this we may dismiss the theory which assigns a trans-Himalayan origin to the Dravidians." Mr. M. Srinivasa Iyengar says well: "The bold conclusions of Mr. Kanakasabhai seem to be based on fanciful philological musings and a feverish desire to show originality." There is yet another theory that says that the Dravidian came by sea or land from Assyria and Asia-Minor and became mingled with an aboriginal stock of Lemurian origin. But the evidences to show the affinity of the Tamil and the Altaic languages are of the flimsiest description in spite of Bishop Caldwell's assiduity in this matter. Dr. Caldwell sticks to the worthless and exploded theory of the central Asian origin of the Aryan race when he says that the Dravidians after parting company with the Aryans in the central tracts of Asia entered India by the way of the Indus. His imagination having been fired by this guess he even discovered peculiar traces of Dravidian influence on Sanscrit and of Sanscrit influence on the

Dravidian tongue. Mr. Srinivasa Iyengar strikes out an original path of his own in his valuable work *Tamil Studies*. But this theory suffers from all the drawbacks that he points out in the other theories. He thinks that the Dravidians came from Central Asia, that they settled in the Panjab, that they and the Aryans lived together in the Panjab after the latter came, that the Tamil language was then influenced by the Sanscrit, and that "the Dravidians had separated from the Aryans in the trans-Vindhyan Aryavarta sometime after the Mahabharata war about the eleventh century B.C." His view that the *Brahuis* of Baluchistan are Dravidians is a wild guess and nothing more. Dr. Grierson's view is that the Brahuis do not belong to the Dravidian race but are anthropologically Iranians. There is no evidence worth the name to support Mr. Srinivasa Iyengar's theory any more than there is to support the other worthless theories already referred to and discussed above. He says: "The present population of the Tamil Districts is composed of four distinct races, namely, (1) the Negritos, (2) a mixed leiotrichi race allied to the Vedddhas of Ceylon and the aborigines of Australasia, whom, for the sake of brevity, we may call the Nagas, (3) the Dravidian race, and (4) the Aryans. The first two—the Vanaras and the Rakshasas of the Ramayana—had had their original home in the submerged continent before they entered India from the South. Of these the Negritos must have been the earlier immigrants, and they must have been driven to the hills and forests by the mixed race of Nagas who came after them and occupied mostly the maritime districts. The date of their migration cannot be given as we have no data for it. Thirdly, came the Dravidians from Upper India about eleven hundred B.C., who carved out three or four small kingdoms by subduing the petty chieftains of the Naga tribes. Their original home seems to have been Asia Minor, and they entered India by the North-Western gate long before the arrival of the Aryans, and before they marched Southward both the races should have lived together in Northern India at least

for some centuries. And lastly, came the Aryans not as conquerors but as teachers of religion and philosophy to the semi-civilised Dravidians, mostly on the invitation of their kings." This theory merely jumbles up fragments of the other theories. The evidence as to the Aryans having come from outside India is utterly worthless as will be shown by me in the course of another essay. I shall discuss that question more fully later on.

Our Present Situation, Social and Religious.

(A Few Words to The South Indian English-Educated Hindus, Brahmins and Non-Brahmins.)

BY G. RAMACHANDRA AIYAR B.A., B.L.
THREE-SIDED SOURCE OF SPIRITUAL WISDOM.

Some at least among you, both Brahmins and Non-Brahmins, who may be well-informed and who may be able to disabuse the minds of our misguided, fortunately very few, Non-Brahmin friends of all the wrong notions of men and matters most wilefully inoculated into them, should lose no time to try all your might to save them from actually falling into the bottomless depths of literally Anaryan or ignoble degradation. You must teach them to see that, however un-Brahminical we Brahmins may appear to be in these days of unspiritual propensities, and however ignorant we may be found to be of True Vedic Wisdom and even of the knowledge of Sanskrit, there are enough materials yet available to show that, so far as religion and spiritual philosophy are concerned, the Veda has always been in the position of 'Father,' Sanskrit, in which the Veda is couched, in the position of 'Mother,' and the true Vaidika Brahmana in the position of 'Guru,' for all who have their eyes truly turned up towards supreme Moksha, the attainment of the Godhead, away altogether from the grovelling materialism of the sensual world below. The whole sacred Literature in Tamil expressly acknowledges this three-sided source of true spiritual wisdom, unless, of course, the social Reformer's usual desperate accusation of interpolation is brought home to our ever Aryan

Non-Brahmin Bhaktas also. Having been once, rightly or wrongly, as they may take it, considered as belonging to the Great Aryan fold of co-workers for emancipation (Moksha) from limited conditioned existence of narrow, selfish, low-minded individuality, let not our blindfolded Dravidian brethren, however few, be allowed to be decoyed away to unknown regions of ruin and misery, the direct inevitable result of entertaining a causeless feeling of hatred towards the Divine father (the Vedapurusha), the Heavenly mother (The Samskrita Vidya) and the Holy Guru (The Brahmana Acharya). Warn them well and often. If you don't do so, you will be doing great disservice to them your co-working fellow-mates in the difficult, long-minded spiritual ascent, and also to your religion and to your country whose greatness all rests in its supreme spirituality.

DHARMA-SASTRA TO BE FOLLOWED.

The ideal of the Hindu is altogether different from that of the Non-Hindu. Our ideal is Moksha or realisation of the Godhead in all. The way to reach the ideal is Dharma. Dharma is defined in the Sastra. The Supreme Sastra is the Veda. And the Veda is an emanation from the Godhead, Isvara Himself. The Non-Hindu knows nothing of Dharma, and Moksha is altogether beyond his comprehension. Dharma-Moksha is too high and intricate a subject to be included in the primary lessons taught to the Non-Hindu-pial-school-student of spirituality. It is the privilege of you, the Great Aryan Hindus, to have the full benefit of Dharmic training to make you absolutely free in the end from the trammels of binding Samsara. It is for your own good that you are required to follow in life the prescribed rules of Dharma Sastra. It may seem to inconvenience you for the time being, but the good it brings you will be found immense. Do not even our young boys consent to put up with a lot of inconvenience of school life in the hope of a future, bright prospect? Do not listen to the honied but poisonous words of people who care only for the pleasure of the fleeting present and not for the lasting good of the eternal future.

ARYANS STILL.

My dear Non-Brahmin friends, believe

firmly that you are noble Aryans always privileged to soar high in free, lofty flights of spiritual elevation and that Moksha is your Goal as well, and do not allow yourselves to be drawn into the mire of a self-delusion by being told that you are ignoble Non-Aryans, deprived altogether of the most wholesome fruits of spiritual training under Arya-Dharma. Don't fall into the dark, foul pits of ruinous misconceptions mischievously dug for you by the demons of Kaliyuga daily increasing in number around us. Be firm in your world-old Faith, and quietly pass on in Arya-Dharma-Marga, ignoring altogether the demoniac allurements seen this side and that side. They cannot touch you without your yielding consent. Never yield. Be manly, you are all Purushas. Let the Anaryan agitator go and ensnare those who are really Anaryan or ignoble. Don't fall victims to his most Anaryan attempt. There is nothing more defamatory than to call an Arya Anarya. There is no greater madness than to call oneself Anarya when he is really an Arya.

SOME DIFFICULTIES.

My dear ever-Aryan brethren, I do realise your position as one of considerable embarrassment and difficulty. Such of you who are Sudras cannot in these days, I know, pull on in the world, with either profit or satisfaction, by a strict adherence to your caste-Dharmas alone. You find in the Brahmin of to-day nothing worth admiring, which may induce you to willingly serve him for the sake of service. The Vysyas among you, at least many, have long ago lost your Dwijatvam by neglecting altogether your Upanayana and other Samskaras, and in consequence you find it difficult now to keep to, or re-adopt, your true Vysya-Dharmas, and also to command that respect which is really due from all to a Dharmic Vysya. The Sudras therefore have quite properly refused to recognise the improperly-claimed superiority of others, and, as days rolled on not only without any improvement seen among the members of the higher castes, but also with enough materials to show that they were only getting from bad to worse day by day, quite naturally began to question even the propriety of the Sastraic provisions made in reference to caste divisions and duties.

SOCIAL REFORMERS, AND THEIR MISTAKES.

The Brahmin then, who had his faith in the Sastra, for whatever reason it might have been, still firmly subsisting, though not his practical adherence to it in all its aspects, keenly perceived the slow beginning of a general headlong descent into disbelief and scepticism, and clearly brought to the notice of all sincere Hindus the undoubted wholesomeness of the Sastraic provisions and the absolute necessity for following them. Kalipurusha however was not to be so easily thwarted in his nefarious work of Dharmic annulment. His agents soon arose and, calling themselves 'Social Reformers,' began to announce to all that the pleasurable courses of conduct they were earnestly advocating, excellent-looking for the time-being but ruinous in the end, were exactly those prescribed by the Sastra and that not to adopt them was verily acting against the Sastra; a charmful net this to capture those who had regard for Sastra, but had no knowledge of it. Many a genuine Hindu both Brahmin and Non-Brahmin, were caught into this impious net, and most of them have been hopelessly lost in it, and lost to their Dharmic families, not having had opportunity or capacity to learn for themselves from the very Fountain-head of true Sastraic wisdom. But a few tenacious Brahmins were there still, who would not be disturbed from their admiration of, and at least partial adherence to, the really Sastraic ways of life, of which they had some knowledge themselves, who realised the individual and communal danger resulting from allowing the Reformers' awfully twisted interpretations of the Sastra left unchallenged, and who had of necessity, in order to save their religion, their society and their country, to raise their clear, strong and knowledgeable voice firmly and definitely against the audacious pretensions of such self-styled reformers, and to show to the world the latter's woeful ignorance of the matters on which they were posing as all-knowing preachers.

THEOSOPHY, AND ITS PRETENSIONS.

But, Kalipurusha again would not sleep. When the Reformers' mischief was thus attempted to be prevented from fully working its havoc, and when a few Dharmic souls were struggling hard to restore Dharma-

Sastra, with all its Varnasrama Vidhis and Nishedhas, to its rightful throne, in all its splendour of true enlightenment, in the Aryan Hindu devotional heart, suddenly was seen raising his stupendous head the all-devouring but nothing-digesting, many faced Monster 'Theosophy,' an avowed helper of the waning Hindu Faith, a loud admirer of everything Hindu, an eloquent preacher of great tact and ability, all-smooth and calm and ever-bright and wise for all appearance, but, alas, as discovered later on, evidently too late for many, internally hopelessly commotional and in truth ever-groping in the dark, and he, in his august presence before a crowded ignorant folk of kneeling, head-turned admirers of great worldly names, waved his mighty hand of impartial benediction solemnly promising to save the warring world from mutual hate and trouble and to lift it up to a higher plane of unending peace by his Divine message of religious unification in knowledge and training, and of universal brotherhood in love and practice. As he looked all-knowing, all-religious and all-sympathetic, it was quite easy for him, as indicated above, to create around him in an instant a very large herd of confiding followers ready to believe anything said, also to act in any manner prescribed, by him. Having thus secured a large following, and having understood beforehand that it would be difficult, if not impossible, to depose the Sastraic Varnasrama Dharma from the pure Hindu heart by a direct attack, continuedly pretended to admire that Dharma himself, making preparations all the while to carry on his Kali-allotted work of unholy Crusade against that very Dharma, and finally came out with a definite declaration of war against it, such declaration taking the shape of an announcement intended to cut at the root of our Sanatana Dharma with its extensive, protective branches running in all directions for the spiritual helping of all, an announcement which says that caste has to be determined, not by reference to birth or physical body, but by reference to the Sookshma (what they call 'astral') body. Heaven only knows from which unwritten book Theosophy learnt this wonderful truth. This amazing pronouncement is thoroughly subversive of the whole fabric of Arya Dharma, and the enormity of such absurd effusions of

ignorance is not difficult to prove. It is not proper or necessary here to enter into the details of such proof, and it has been done elsewhere. It is enough to mention now that the Theosophical view, if correct, would justify, even necessitate, the throwing away of the whole Aryan Sastraic Literature into the Bay of Bengal as meaningless rubbish, and the giving up of all authoritatively prescribed and immemorably verified, wholesome courses of traditional training in practical Dharma varying in strict accordance with the peculiar conditions and special needs of each individual in this our Great Aryan community. I do admit that Theosophy has done much for India by way of a sort of religious awakening at a time when its religiousness was very low in English-educated quarters and when the saving voice of the truly enlightened, but not English-knowing, Hindu Sastragna would not be heard in such quarters. The work of Theosophy in India, so far as its bright side was concerned, was over there. Its further Mission was not conducive to the good of India and its religion, and was even positively injurious to its Divinely ordered society. Theosophy never rightly understood the Hindu sociology; it never fully grasped the Hindu religious philosophy. It often blundered in its outpourings of occult wisdom, and woefully misled its followers by assuming to know infinitely more than it did. The fate of the blind led by the blind cannot be more amply proved than in the ill-fated Theosophical circles. Its errors and pitfalls have been too glaring and too many to escape public notice, and Kalipurusha himself appears to have now given it up as unworthy of being his own medium, not being satisfied with its means and methods. Theosophy has done its work in India, both good and bad, and it has rightly begun to make its exit from this holy land.

(To be continued.)

HINDU MESSAGE

VOL. I.

OCTOBER 1917—APRIL 1918.

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"Purushartha Nirnaya"

or

Summum bonum of Life.

by the late of Sri Jagadguru of Sringeri.

Translated by

(O. VENKATARANGAYYA, B.A., B.L.)

(continued)

Moksha is of five kinds :—

Salokya, Sameepya, Saroopya, Sayujya and Kaivalya. Salokya consists in the attainment of the worlds that are the habitations of the respective Devatas worshipped. Proximity to the Devata worshipped is Sameepya. Saroopya consists in the acquisition of a body similar to the Devata worshipped. Sayujya is that state of identity (or homogeneity) with his chosen Devata of the Saguna type, gained by the worshipper by that apperception under which he cognizes himself as identical (or homogeneous) with that Devata. Kaivalya is the transcendent absorption in the Kootastha Brahma (Immutable Primordial entity) whose essence is no other than the co-inherence of the percepts of Existence, Consciousness, Bliss, Eternity, Purity, Intellection and Freedom and which is undifferentiated from the Pratyak (individualised phenomenal Existence). This last is also spoken of as the "cessation of Ignorance", for it is laid down :—"The disappearance of ignorance is Moksha, (ignorance) itself being described as (bandha) bondage". Also, "Knowledge of Atma is the index to the cessation of delusion (Moha)".

To the same effect is the following :—

"Hence, the disappearance of Ignorance is accepted as the highest Purushartha, for that state is reputed "to be devoid of all trace of sorrow is undifferentenced, and is experienced as eternal imperishable bliss".

Therefore Mukti (Freedom) described as Kaivalya is alone the pre-eminent. Thus, in discoursing on Mukti as being of the nature of self-realisation, Suta Samhita says :—

"It is bereft of the six-fold transformations of (material) existence and is devoid of weal and woe. It is fully disentangled of all the correlated couples of opposite (conditions). It is of the nature of the true knowledge. It is declared to be absolutely identical with the Brahman and is always defined as Bliss. It could neither be discarded nor welcomed. It is free of all relativities. It is neither seen nor heard,

O Vishnu! neither tasted nor reasoned upon. It is entirely free from all veiling encompassments. It is unknowable and is dependent on nothing. It transcends utterance in words and what can be signified by utterance and is incapable of definition or illustration. It is the very soul of the whole animate world. It is self-luminous. In its true nature it is always free from all impediments, but in the stage of non-enquiry, it is obstructed by the Maya (illusory matter) which is its own (creation). Such alone is what, those that know the import of the Vedas speak of as the highest mukti. All other kinds of Mukti are described as inferior."

It should not however be questioned,—how is the term "Mukti" applicable to the others, such as Salokya &c. Because there is no rebirth to the persons that have attained to these and because the chief Mukti gradually reveals itself to such, the term Mukti as applied to these (Salokya &c.) is (justifiable) as complimentary (i. e. secondary).

The same is declared in the following :—

"With the great Deluge which occurs at the end of a Para (Brahma's term of life) Mahatmas (Great souls) enter the Paramapada along with Brahma."

Simply because this Mukti which is identical with Kootastha Brahma is self-demonstrative it should not be contended that those earnestly seeking the same do not stand in need of passing through the processes of sitting at the feet of the Guru, bearing discourses &c. &c. Though it is self-demonstrative, it is, still, fit and proper that those aspiring for it do, after the analogy of the owner of a forgotten gold necklace, submit themselves to (tutorial) discourses &c. concerning the achievement of the same. The allusion to the forgotten gold necklace is as follows :—"A certain person who had his gold necklace on his neck forgot the fact and began to go about hither and thither crying aloud 'Alas, my gold was mislaid somewhere, it was stolen by somebody.' At this juncture, another person arrived and told him 'Your gold is on your own neck. Why are you in such deep sorrow about it.' Thereupon finding his necklace on his own neck, he rejoices, as he would, if he had just then tumbled upon a sudden windfall."

Applying the aforesaid analogy: the highest Mukti which is self-same as Atma, though self-demonstrative, yet remains un-

cognized and has, therefore, to be dealt with as an object which requires aids for its acquisition. The Mumukshus (those that yearn for Mukti), have therefore to engage themselves in that direction, the means and motive therefor being knowledge itself (jnana). This is so ordained by the following Vedic texts.—'There is no other path for (obtaining) final emancipation.' 'He that knows the Atma overcomes sorrow'. 'The non-artificial is not (evolved) out of the artificial. For a complete knowledge of the same, he must go to the Guru alone'. 'He that knows Brahma obtains the highest' (bliss). 'He that knows Brahman becomes the Brahman itself.' 'Verily he that knows the Supreme Brahman becomes that Brahman itself.'

The same is established by the following Smriti texts:—'After many births, does he that is possessed of knowledge attain to me.' 'Having then known me in my true essence he thereupon coalesces (in me.)'

With a view to explaining the nature of this knowledge Sree Bhagavatpada says as follows in his Aparokshanubhuti:—

"I am the Brahman imperturbable, peaceful, possessing the characteristics of Sat, Chit and Ananda. I am not the unreal body: but I am that which is spoken of as knowledge (Gnana) by the wise."

"I am the Immutable, Formless, Flawless, Inexhaustible. I am not the unreal body: but I am that which is spoken of as knowledge by the wise. I am diseaseless, inimitable and without any alternative: all-pervading. I am not the unreal body: but I am that which is spoken of as knowledge by the wise."

"I am unconditioned, actionless, eternal, ever-free, infallible. I am not the unreal body: but I am that which is spoken of as knowledge by the wise."

"I am stainless, unmoveable, endless, pure undecaying, immortal. I am not the unreal body: but am that which is spoken of as knowledge by the wise."

The same (knowledge) is synonymous with the conception of infinitude propounded by the Great Dicta (Mahavakyas). "That thou Art." "I am the Brahman." "This Atma is the Brahman" and "Supreme knowledge is Brahman."

As for the means of obtaining this, the Sruti proclaims:—"O disciple dear, verily the Atma has to be sought after, heard about, thought about and meditated upon."

"Having become unruffled, self-controlled self-contained, forbearing, rich in devotion, he must seek for the Atma in himself."

The following extract from the Sivagita in the Padma Purana elaborates on the same position. Sree Rama asks:—

"How springs in a mortal the pure knowledge of God if I am deserving of Thine Grace, tell me O Hara, the means therefor."

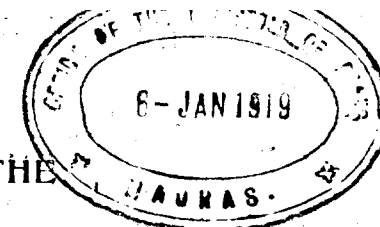
Sree Bhagavan (Siva) replied:—

"Unattached to all created objects ranging up to the status of Virinchi; with an aversion towards all;—even son, friend and the like: devout in the doctrines of Mukti, being impelled thereto in an eager desire to obtain a knowledge of Vedanta: he (the seeker of knowledge) must with presents in his hands reach the Guru that has known the Brahman. Attaching himself steadfast to him (the Guru) for a long time, and satisfying him with his services, he (the disciple) must, with unswerving attention, listen to the exposition of all the Vedantic precepts. All the Brahmadins assert that Hearing (Sravana) consists in the verification in myself, (स्वनि) of the purport of all the Vedantic precepts. That deep reflection aided by the methods of illustration such as that of the metallic bead (Manana) (मेहमणि) (Lohamani) is declared to be meditation—an elaboration into the import of the Great Dicta. That state in which he (disciple), freed from all delusion, endowed with equanimity, free of all attachments, ever possessed of peacefulness and the allied (qualities), sees by uninterrupted absorption in meditation, the Atma in his own self is known as Concentration (Nidhidhyasa). On the exhaustion of the accumulated Karma, the Revelation of the Atma also dawns instantaneously on one or after a long interval on another."

The whole (thesis) is thus squarely concluded; that the Moksha, which is attainable only by means of the knowledge of Brahman (Brahma Jnana) and which is symbolized as self-realization in self-revelation is alone the Supreme Purushartha (Summum bonum of human life.)

This "Determination of Purushartha" has been, by the grace of the Supreme Guru, composed by me. May the learned look at this dispassionately and derive pleasure.

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from the Hindu Standpoint.

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THURSDAY MAY 9, 1918.

[No. 3.]

The Hindu Message stands for

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- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
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A Vision Of India.

THE YAMUNA—Y.

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

Surrounded by the mild-eyed gentle cows
And joyful lads untouched by evil ways
And girls who were incarnate Love and

Grace,
Whose hearts were Purity's self-chosen house,
He came in sweet fulfilment of his vows
To them upon thy banks in sunlit days
And sang his sweet and world-enchanting

lays
Which did in hearts high Godward thoughts
arouse.
What rapture great! O what a blessed sight!
The emptied heavens the absent gods did

mourn
Who came to hear His songs by thy pure
stream
And feast their eyes with that Supernal Light
And far beyond the universal bourn—
Aye ev'n in hell was felt a bliss supreme.



The Hindu Message

THURSDAY EVENING 9, MAY, 1918.

The Delhi Conference.

That the proposals formulated for adoption at the Conference would be passed with cheerful unanimity was a foregone conclusion. India has always gratefully appreciated the gifts of British rule. India is also fully aware of the aims of the German war-party and the objects with which Germany has entered upon this war. Further, India is aware that the resources of the British Empire are quite equal to the task of overthrowing German aggression in the end,—though the fortunes of the opposing forces may flow or ebb from day to day in the several gigantic encounters which make up the war. Hence the assembled Indian princes and the representatives of the Indian people have had no difficulty in accepting the proposals formulated for adoption at the Conference, whether they relate to the question of recruitment or that of funds and production of materials of all kinds. War work of all sorts and descriptions will be eagerly and cheerfully taken up by local committees everywhere, and an ever-centralised bureaucratic government will not find the least difficulty in co-ordinating local efforts efficiently and speedily so as to place all the resources available in men, money, machinery, and munitions where they are needed for averting the common danger to the Empire arising from the threatened invasion of India.

His Imperial Majesty's gracious

message,—the reading of which by His Excellency the Viceroy proved the inauguration of the Conference,—itself placed clearly before the assembly the needs of the Empire at the present crisis and the endeavours that have to be made immediately or in the near future. The Viceroy who followed made a speech which was its necessary sequel. He made a clear pronouncement on the situation of India in respect of the war,—how Germany, having failed to gain access to the Persian Gulf in order thence to harry Indian Communications and Commerce and having failed, also, by intrigues and terrorism in Persia, to bring war to the confines of India—failures entirely due to the glorious successes gained by the Indian army in Mesopotamia—was now availing herself of the Russian Revolution and the anarchy following upon it to pass through the “door” thereby opened, to pass through Southern Russia to the confines of Eastern Persia and Afghanistan. At present, however, Germany is fully occupied in “the stupendous struggle” in the Western front. But German “pioneers of intrigue and agents of disintegration” are active in the East. Hence the assembling of the Delhi Conference so that we may be enabled to “close up our ranks” and to make every preparation for meeting the possible contingency or danger of an invasion of India.

His Excellency made full acknowledgment of the efforts and sacrifices India has already made. He said:—“If the war were to stop to-morrow, the tale of India's share in the great war would form no unworthy page in her glorious annals. Her sons have fought not without glory on every

front.” But victory is not yet achieved, and therefore India has to make further endeavours and contributions of all kinds in the cause of the Empire, and to the fullest possible extent of such resources and manpower as she possesses. The report of the sub-committees appointed at the Conference fully provided for meeting the demands now made by the Government of India, whether they related to the production of war-materials, economy in the consumption of food-stuffs, the regulation of railway traffic or river and ocean transport, the checking of the undue inflation of prices, &c. The Conference, at its second meeting, endorsed the proposals of the several sub-committees on all these points and gave an inspiring mandate to every one present to spare no sacrifices and make every possible endeavour to assist our rulers in securing an early victory over the common enemy of the Empire and of humanity.

There is no need to prove—indeed, all India's past and present goes to prove—that, to use His Excellency's words, “India remains now as ever true to her salt.” Her contributions in reply to the present call, whether in the shape of war loans, war subscriptions, or otherwise, will bear further testimony—if, indeed, such were needed,—to the same fact. But one question remains still unsolved. The Viceroy said, in reference to the war situation, “the house is burning.” To that statement the Conference gave the appropriate reply by accepting the various proposals placed before it in regard to recruitment and contributions of materials of war. But, *within our own borders, there is another house burning.* A Community and Civilisa-

tion, once the greatest in the world, the centre from which the radiating light of the human spirit pervaded the entire globe, the land where was concentrated the fabulous “wealth of Ind” and the finest products of the world's culture, art, and industry, the mother from whose fertile womb sprang unnumbered heroes whose exploits and fame are but rarely or not at all matched in human annals,—this land of marvels has by slow steps fallen into a degradation beyond all example, has become bereft of all her former merits and excellences, and is now proud only of her position of a slave ignominiously grovelling at the feet of a few bureaucratic masters. Is India ever to remain a prey to poverty, famine, disease, and stagnation? No, a thousand times No! She has at last roused herself from her slumber of ages in response to the trumpet-call of one or two foreign philanthropists. Eminent sons of hers have arisen,—bent on recovering her former position of glory and power in the world. Hume and Wedderburn did not make their appeal in vain. Hardly a generation has passed since then, and already everywhere the flamboyant fire of patriotism is burning in innumerable Indian hearts at the full height of its ardent glow. The question of questions, then, is,—Is, or is not, India to regain her self-respect and self-consciousness so as to prove worthy of her place among the great communities forming the British Empire?

It was this question that the Hon'ble Mr. Khaparde raised at the Delhi Conference. All glory and honor to him for having raised it, in spite of a thousand disheartening circumstances,—also to those courageous

men, few in number as they were, who with unfaltering hearts, joined him in his appeal to His Excellency and thereby gave it force and dignity! His Excellency declared the resolution "out of order." So be it. For, there is no questioning of his ruling which comes with all the weight of his great name and supreme authority. But the Hon. Mr. Khaparde's resolution speaks for itself, now and for all time. If it has failed now, it will stand for all time. It will stand as the question of questions for Indian administrators and for the Indian politicians and people till it is finally settled, and at no distant date. But we cannot help expressing our regret that Indians should have been found wanting when they found their opportunity. Had they united in pressing their demand for the passing of this resolution, had the resolution been signed at least by all the British Indians summoned to the Conference, His Excellency would not perhaps have ruled it out of order.

We feel assured that none of His Excellency's *three* reasons for the action he has taken in rejecting the Hon. Mr. Khaparde's resolution can stand at the bar of enlightened reason. For, in the *first* place, the resolution, on the very face of it and by its very wording, cannot be placed outside what he called the "sphere" of the Conference. The whole-hearted enthusiasm of the entire Indian people can be enlisted in the mobilising of her man-power and resources when they are freed from their present unsatisfactory and degrading political status and thereby enabled to regain their national self-respect and self-consciousness. *Secondly*, we cannot agree to His Excellency's idea that the members of the Conference have not

the qualifications needed to discuss the question. The question of self-government for India has been discussed *ad nauseam* in all its aspects within these few months past. Every school-boy knows what it is, and in all its bearings. Surely, the members of the Delhi Conference forming, as they do, the pick of Indian culture and patriotism would have arrived at a decision of supreme moment and value both for the Government of India and its suzerain, the British Cabinet now in power. *Thirdly*, His Excellency said:—"We should have to discuss many subjects,"—but only subjects bearing on the "scope" of the Conference. Many such subjects were discussed and decided upon. Why not this one, too, and indeed, no other subject could have a more intimate, essential and fundamental bearing on the "scope" of the Conference. As we have already more than once stated, the Resolution speaks for itself. *Fourthly and lastly*, His Excellency's reference to the ruling princes present and their political relations to British India seems to us altogether besides the point. They might have easily been asked to stand aside while the Hon. Mr. Khaparde's resolution was being discussed or voted upon. Only a very few ruling princes were present at the Conference, and no trouble or inconvenience would have arisen or been felt in consequence of their exclusion while the Conference discussed the bearing of the self-government resolution on the utilisation of India's man-power and resources to meet the exigency of the hour.

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
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Sir R. Tagore on Nationalism in India.

In his American lecture on Nationalism in India, though Sir Rabindra Nath Tagore's treatment of his subject is, as it cannot fail to be, interesting, his mind is not free from preconceptions and prejudices which prevent him from a correct appreciation of facts. Hence his conclusions are unconvincing and even absolutely erroneous, even though he clothes his views and observations in striking language and enunciates many propositions which bear the appearance only of being the ripe products of wisdom and reflection.

Sir R. Tagore's *first* reason for opposing the ideal of Indian nationalism is that India's mission in the world is not political. He says:—"Our real problem in India is not political. It is social." Instead of explaining himself, he goes on to say immediately afterwards,—"*This is a condition not only prevailing in India, but among all nations. I do not believe in an exclusive political interest.*" Then why *emphasise* the position that "*our real problem in India is not political.*" Later on, however, Sir R. Tagore seems to give the explanation we are in search of. For he says:—"The educated Indian at present is trying to absorb some lessons from history contrary to the lessons of our ancestors." Again:—"India has never had a real sense of nationalism." "We in India, must make up our minds that we cannot borrow other people's history, and that if we stifle our own we are committing suicide. When you borrow things that do not belong to your life, they only serve to crush your life." Sir R. Tagore also holds that

"the mistake that we make is that man's channels of greatness is only one,—the one which has made itself painfully evident for the time being by its depth of insolence,"—referring here evidently to the airs of the superior person which our bureaucratic rulers are apt to assume in their dealings with Indians, whether in our public offices, public meetings, or legislative and local Councils. From these observations and reasonings, Sir R. Tagore draws the following conclusion:—"Therefore I believe that it does India no good to compete with Western civilisation on its own field. But we shall be more compensated if, in spite of the insults heaped upon us, we follow our own destiny."

We do not deny that there is no good reason for holding the view that India's mission or "destiny"—as Sir R. Tagore prefers to call it—relates to the soul of man, not to the accumulation of power in the form of the state and its resources so as to hurl it at societies which are weaker, destroy their political and economic organisation, and reduce them to submission and slavery in order to exploit their resources and to utilise them for further expansion of territory and power. At the same time it is absurd to deny that India's healthy inwardness and spirituality has not prevented her from attending to the task and duty of state-organisation. Not only had India in her heroic age her Raja-Dharma or organisation of sovereignty but, in the later epochs when her national or local dynasties wielded power, she developed her *Niti-Shastra* or science of polity based on her recognition of the needs and circumstances of the time, while not neglecting entirely the eternal precepts of

Dharma handed down from heroic antiquity. The Vijayanagar Empire and the Mahratta nationality also did not neglect the organisation of the state which was largely based on the federal principle or ideal, though it was not pursued with the same clearness of vision or tenacity of purpose as we find in the conduct of their affairs by Western Communities and peoples.

Sir R. Tagore's *second* reason for opposing the Indian ideal of nationalism is that he is altogether opposed to the *national idea as such*. He says:—"I am not against one nation in particular, but against the general idea of all nations." He goes on to ask,—*"what is the nation?"* and answers as follows:—"It is the aspect of a whole people as an organised power. This organisation incessantly keeps up the insistence of the population on becoming strong and efficient. But this strenuous effort after strength and efficiency drains man's energy from his higher nature where he is self-sacrificing and creative." Moreover, "man's power of sacrifice is diverted from his ultimate object, which is moral, to the maintenance of this organisation, which is mechanical. Yet in this he feels all the satisfaction of moral exaltation and is therefore supremely dangerous to humanity," and also "perpetuates slavery in a large portion of the world." All this may be largely true, but the organisation of the national and imperial state is the greatest and most prominent fact of the world to-day. A community which cannot develop in itself the idea of a national state-organisation and a firm belief in its political destiny cannot any longer maintain itself on the stage of the world.

Even if it has what Sir R. Tagore calls "the strength of moral power," that phenomenon can only manifest itself and work for the ultimate good of mankind through the agency and activity of the power to organise and maintain a state. Otherwise, the community runs the risk of suffering total eclipse or effacement in the tremendous struggle for existence that prevails everywhere among the world's communities.

Sir R. Tagore's *third* reason takes the form of an attack on what he calls "the party known as the Indian Congress,"—an attack which we regard as altogether unjustifiable. He says:—"They wanted scraps of things, but they had no constructive ideal." And again:—"It had no real programme." Sir R. Tagore even goes on to say,—*"It would be mischievous if the gifts we wish for were granted to us at once, and I have told my countrymen, time and again, to combine for the work of creating opportunities to give vent to our spirit of self-sacrifice, and not for the purpose of begging."* This simply amounts to a renewal of the obsolete attacks on "the mendicant policy" of the Congress in making its demands for political freedom in the form of resolutions. The Indian Nation was born on the day of the birth of the National Congress, and it has now grown to a puissant manhood as is proved by the fact that the British Ministry has acknowledged the justice of its demands and the efficiency of its strenuous work of more than a generation past in preparing the Indian people for responsible self-government. The "resolutions" of a people united in a constitutional struggle for freedom ought not to be derisively

stigmatised as "begging," but must be construed as the dignified and resolute expression of a nation's policy and the goal of its persistent and patriotic endeavour.

Notes and Comments.

The Dewan Bahadur Tirthapati Zemindar of Singampatti and other Non-Brahmin and Anti-Brahmin leaders ought not to forget the fact that, even two centuries back, India was the richest country in the world. It is only since then our people have fallen into poverty and destitution. If, now or in the near future, we are to check their growing economic decay and disintegration, we must obtain a system of government under which we shall be able to control, if not the personal of the executive, at least its policy in regard to Indian industry and commerce. If we have at least the power of the purse, we can compel the Indian executive to take whatever steps may from time to time be needed to revive our decaying or dead industries in ways suited to our national genius and instincts.

Another chief reason for the imperative need and demand for self-government is that India, so long as she is not allowed to look after her own affairs, will never be fit to rule herself and must continue to be what she now is,—the willing slave and the chosen plaything of her present bureaucratic masters and administrators, and so the object of unmitigated and insolent contempt to the other communities and nationalities within the Empire. Hence, she must regain her self-consciousness and power of self-determination before she can redress her present wrongs or avoid her ceaseless and continued sufferings.

The Dewan Bahadur Tirthapati Zemindar of Singampatti, said in his recent speech at Tanjore regarding the Brahmins:—"They have brought to light a scheme with a view to appropriate all the power and influence in the land and to

take over the entire administration of the country and the control of the purse." What is this scheme—this dark and diabolical plot—which has been weighing upon the Zemindar like a nightmare and disturbed his delights and dreams? Evidently he is referring to the Congress-League scheme of reform. Does he know, or does he not, that the scheme is one jointly framed by the National Congress and the Moslem League? Can any one in his senses imagine that two such public bodies will sell themselves body and soul to the Brahmins and place the present and the future of the Indian continent entirely under what the Zemindar calls "Brahmin power and influence"? That all India should in the conditions prevailing in India to-day, unite to concoct so transparent an absurdity can only occur to the diseased and perverted imagination of this nightmare-ridden Zemindar; and the fact that so preposterous a proposition should have been seriously enunciated before an assembly of modern Indians shows how unreal is this strange anti-Brahman agitation and how absurd are its pretensions to a hearing from any sane body of men. The Dewan Bahadur Tirthapati Zemindar has thereby shown that he has no claim for notice as a serious politician. He seems, parrot-like, to have only got by rote the lesson taught by the narrow-minded school of South Indian agitators who have become notorious as "the Chetty—Nair Combination."

The absurdity of the contention that, under the Congress-League scheme, Brahmins "will appropriate all the power and influence in the land and take over the entire administration of the country and the power of the purse" has been shown times without number, and yet the Dewan Bahadur Tirthapati Zemindar is unable to discern the truth by thinking for himself. If he cannot think for himself or trust the Congress leaders in South India, has he at least the stomach to digest what a Northern leader like Babu Bipin Chandra Pal has to say? In his lecture at Tanjore on Monday the 29th April last, the Babu is reported to have referred to the Non-Brahmin movement in South India as

follows:—"Under real Home Rule an administration would be based upon the extensive rural franchise and direct representation of the people in the Legislative Councils. Non-Brahmins, being the overwhelming majority, would be found to have a far more effective voice in the Government of the country than what they can ever expect to have under the present bureaucratic administration." The same thing has been said times without number by the political leaders and others in South India. But the voice of truth can find no entrance into the minds of men filled with the passions of hatred and uncharitableness and therefore unable to take a sound and sober view of the situation. It is passing strange that men who have lived together for ages like brothers under patria potestas in a joint Hindu family should all on a sudden have contracted the malicious spirit which turns men into ravenous wolves and blood-thirsty tigers or even dogs contending for a bone.

We have often in these columns pleaded for Hindu unity and harmony. We again entreat our Hindu brethren to close their ranks and unanimously claim our birth-right of self-government. Without obtaining the privileges claimed under the Congress-League scheme, we are sure to suffer a further early decline in resources, stamina, and numbers which will prove a more appalling national disaster than any that the tragedy of the present world-war will cause to Europe. The plans of leaders, Hindu and Mussalman, have been well and wisely laid. But they can only be brought to fruition by presenting a united front to our numerous and powerful enemies so as to bear down all opposition.

This is our first and most pressing duty. When we have got the instrument of self-government we require for the gaining of our immediate purposes, we can surely alter and fashion it to suit our Oriental genius and India's special mission among the nations. We cannot deny that there is much unquestionable truth in the view of those who maintain that the attempt to transplant bodily into India the institutions

which have grown under the geographical and historical conditions of the West must prove a dismal failure. Whether in the sphere of politics, economics, or education, we must maintain the communal spirit which has ever been the dominating characteristic of Hindu ideal of society and social life. If we introduce here the competitive and revolutionary spirit of the West, we shall have also all the evils of Western society,—its perpetual conflicts of labour and capital and its interminable, international jealousies and animosities,—evils, which inevitably lead to the desolation and horrors of gigantic wars like those which have distracted and devastated Europe from generation to generation. It is the communal and organismal ideal of Hindu civilisation which has preserved to the Holy Land and the Aryan people their noble ideals of family solidarity, social harmony, and spiritual peace.

Olla Podrida.

We have after all had a suffrage meeting at Mylapore—the heart of Madras and therefore the pivot of the world. Is not a portion of Madras now the political and religious centre of the world as well? The resolution passed was that the political status of men and women should be the same. Mrs. Jinarajadasa is the new saviour and there are other saviours (Hindu in name) who soar under her protecting wings. We cannot but call to mind an incident that took place sometime ago at a meeting in England. A gentleman was occupying a seat during a meeting in favour of women's rights and a lady came a few minutes late to attend it and found all the seats occupied. The gentleman asked her: "Do you believe in the equality of the sexes?" She said: "Yes, certainly." He then replied: "Then I am not bound to give my seat to you. That was our duty at a time when women were our goddesses. Now we are perfectly equal."

The chairman—or rather, the chairwoman, I beg her ladyship's pardon,—demands that the All-India Congress Committee should publish its opinion at once on

the subject of the political enfranchisement of women. The Committee having solved satisfactorily the questions of autonomy, indentured emigration, communal representation etc. etc. etc., is now sitting idle with no work to do. Everything else has been accomplished in this best of all possible worlds. Why should this wrong alone be left unredressed?

I see that my old critic Mr. G. Annaji Row has begun his second campaign against me in *New India* on 2nd May and has tried to startle the world with many super-wise utterances from the Metropolis. It is difficult to understand what he means by laughing to oneself or at oneself. I suppose that his performance in *New India* is an exhibition of his powers in this direction. People may differ as to what is right and what is wrong. But does laughing to oneself or at oneself help what is right or stop what is wrong. Laughing at a bad cause helps the good cause which is sought to be spoiled by the bad cause—this is condensed wisdom and it is not the less wise because it comes from the Mofussil and not from Madras. Perhaps he thinks that Madras—especially in the person of one Madrasi—has got a monopoly of wisdom. Let us take the instance of the war as stated by him. It is service rendered to the war to laugh at people like him who overdose the world with speeches full of sickly sentimentalism and prevent us from living healthy lives and preserving our great ideals of social and spiritual life inspired by a passion for union and unity.

He objects to my fun "being serious enough in all conscience." Fun that has no basis of seriousness will be froth and foam like his fun, which is not "superlatively sparkling" and is at the same time bereft of all seriousness. His laboured and unseasonable references to "Our Day" celebrations are like the dance of an elephant—uncouth and ridiculous. He adds to his many accomplishments the rare faculty of distorting what others say. He says that the world will not be saved by ridicule. It will certainly not be saved by ridicule of ridicule—at least by such ridi-

cule as his which is ever on its knees before every loud-mouthed speaker scattering pretty fireworks of rhetoric over the heads of wondering audiences. It is people of his type—undiscriminating in their enthusiasms, full of sickly sentimentality, and cursed with a chronic blindness of vision which conjures up imaginary joys and fears in proportion to lack of normal sight, who prevent India being true to herself and win her true place in the world, and who find a malicious and barren pleasure in hurling pen and ink and inkpot and lastly themselves against those who are at least as full of sincerity and patriotism and the true spirit of service and sacrifice as their high and holy and gracious selves are or can ever be.

Dr. C. Muthu M.D., says that the only rational method of combating tuberculosis in India is to get back to the old life in villages and garden cities. When shall we learn to combine the blessings of the old life and the new life properly? What is the use of multiplying the means and instruments of life when plague and consumption steal away life itself? Is dying the best means of learning to live?

SCRUTATOR.

Our Present Situation, Social and Religious.

(A Few Words to The South Indian English-Educated Hindus, Brahmins and Non-Brahmins.)

BY G. RAMACHANDRA AIYAR B.A., B.L.

LATEST MEDIUM OF KALIPURUSHA.

The latest Medium or agent chosen by the ever-vigilant Kali is the truly (though racially not) Anaryan Dravidian agitator prompted by an open feeling of hatred towards Brahmanyam that is the ever-formidable enemy of Kali, and towards the Great Hindu Aryan community and Faith, the ever-full repository of religious philosophy and ever-unfailing fountain of Divine wisdom. You have been already given an idea of the present-day doings of this agitator. Beware of his doings, and don't victimise yourselves by being blindly led by his tall talk. He

will no doubt be making noise for some time to come. The great dispenser of the age, Kalipurusha, will have soon to find yet another agent, and thus he will go on appointing one agent after another till his own term of world-lease is over at the end of the Yuga, when Brahmanyam, our Vedic religion and a glorious remnant of our Great Aryan community will still subsist for the growing of the highly brilliant, truly spiritual world of the next all-dharmic Satya-Yoga. Let each one of us, who may not be able to be Muktas before-hand, try our level best to be one of the subsisting few, the Divine chosen seeds, the fathers for the coming spiritual Yuga. Let us not yield to the temptations of Kali and be blown away from out of our Dharmic paths of true spiritual progress by the puzzling whirlwind of his many-sided destructive activities, all through his agents who live amidst ourselves.

RESPONSIBILITY OF BRAHMINS.

I have in particular to address you, my Brahmana co-workers, in reference to the bettering of our whole Hindu community, the preserving of our religion and the benefiting of our country. If you are able to see, and you must see as you are "unimpaired," the true cause of the present conditions, you will at once discover the way for remedy. In fact, you are yourselves primarily responsible for the present state of things, and it is your duty to undo, at all cost, the mischief of your own making. You, occupying the foremost place in the Aryan society, neglected your own Svadharma, and this led eventually to the giving up of Svadharma by all in the community. You set the bad example yourselves, and worked confusion into the order of the whole Hindu Society. You may say you are keeping up certain forms and still observing certain ceremonies which all preserve Brahmanyam in you. It is doubtful whether what you say is wholly true. Even then, you cannot wholly deny that some of us at least are keeping up such appearance more because our worldly interest also is served by our continuing to be Brahmins, if not from the point of view of material benefit, at least from the point of view of our innate feeling of vanity. Without taking offence at the insinuation, tell me please how many of us are daily reminded more of our Brahminical duties than of our so-called superior social rights when we

think of our relation to Non-Brahmin Hindus. Perhaps very few: I shall not say 'None.' Your Brahmanyam comes to great prominence when your vanity is tickled. When, however, the occasion arises for the strict performance even of your own personal Brahminical Dharma, it is performed no doubt in a way, but rarely strictly to the letter of the Sastra. Questions of personal convenience all arise then, and such questions are almost invariably solved in favour of such convenience whether real or unreal. When you, who ought to be the spiritual guides and dharmic heads of the community, neglect your Dharma, fail to study your Vedas, and when you show signs of no qualifications in you to be teachers and guides for others, how dare you find fault with the Non-Brahmin agitator if he condemns you though on also other grounds not real? How do you expect him to know better? In attempting to create a split he is only adopting one of the ways of Kali's mischief. Have you not yourselves yielded to that way sometimes? How do you account for the separate existence, among yourselves, of so-called Veera-Vaishnavas, Veerasaivas and other bigoted sectarians, each class looking askance at the others? The measure of their Bhakti has unfortunately to be determined, in a great many cases at least, not by a consideration of their devotion to their particular Devatas, but by the degree of their hatred towards other Devatas. In the other Yugas also there have been Siva-Bhaktas and Vishnu-Bhaktas; but, never was hatred an element of their Bhakti. Your religion ever was and is only one, and having one Supreme Being, although for the purpose of Upasana or devotion each individual has been left to worship which-ever Vibhuti or manifestation of that one Being might be attracted to his heart according to its inclination or Vasana. The bigots of the age, claiming, of course, to be Hindus [Hindus it must be remembered, are those (I am not referring to the Hindu Law Hindus, but genuine Hindus alone) who are not only born of Hindu parents, but are also Vaidikas and Smartas strictly so-called, that is to say, those guided in practical life by the Sastraic rules of Dharma prescribed in the Vedas and in the Smritis], have so far gone down in their sectarian fall, and have so much changed their very manners and customs, and sought to introduce into our ever-

pure, all-saving religious system the un-Hindu and banefully poisonous contamination of proselytism even, to specialise and strengthen their sectarianism, that they have largely ceased to be the followers of the Vedas and the Smritis, and have even gone to the length of openly admitting that they are no Smartas (Smriti-followers), a most suicidal admission made without grasping all its implications including the actual falling away from the very Hindu fold. Kali's chief method of work seems to be split-making. No Gods were newly created, and no Upasanas newly dictated, after the beginning of this Kaliyuga. Plurality of Gods and plurality of the ways of propitiating and adoring them have always been in existence in all Yugas. No such plurality ever was a cause of split in the other Yugas. Differences no doubt there were in the matter of expounding the philosophical aspect of religion, but such differences of opinion never affected the practical side of the Hindu life which was uniform throughout. All realised, more or less equally, that the Gods, though different for the purpose of worship, were all but greater or lesser representations of the one Supreme being who alone was the true God, and besides or beyond whom there was or could be nothing in existence. It was after Kali began to reign, bigoted sectarians arose with wide depths of difference among them in theory and in practise as well. It was left to the genius of the great Sri Sankaracharya at one time to bridge the broad gulfs of seemingly hopeless differences seen among the six great sectarian Schools of his day by purifying them all of their un-Vedic and un-Smarta excrescences and by reconciling them to one another, as far as possible, on a common ground of mutual toleration, and this super-human feat of re-establishing these six schools again on pure and proper basis, without being inconsistent with the Hindus' Vaidika and Smarta Dharma rightly earned for the great Acharya the well-known names of "Shanmatasthapanacharya" and "Jagadguru." Even the mighty work of such a great soul, as days passed on, has been considerably annulled by the all-powerful Kali who seems to have verily an inexhaustible store of split-making instruments and means under his control.

OUR PRESENT DUTY.

Our duty now is, in our own humble,

possible way to bring about, among the present day apparent irreconcilables, a proper, mutual understanding of their respective aims and objects, an immediate purification or correction, by right means of such aims and objects if there should be found anything impure or condemnable in them, and an unshakable and indivisible esprit de corps among us all Hindus founded firmly on mutual, hearty love and co-operation obtaining among certain modern associations of materially inclined men who are experts in mere dry etiquette. We Hindus should, on no account, forget that we all have a unique, supreme, common, spiritual goal, a goal far far beyond the lesser, ordinary goals of other world-bound nationalities. The ways to reach that goal are clearly defined for us; and we have only to properly qualify ourselves to go by them.

BRAHMIN TO IMPROVE FIRST.

You, Brahmanas, It is very necessary and urgent that you should qualify yourself first. If you improve, the others, including the most refractory Non-Brahmins, will soon improve also. However much a few of them may seem to abuse you now, they cannot but follow you if you go by the right direction with your heart full of love and pity for them, and heretofore altogether of even the slightest tinge of hatred towards them. No argument is needed to prove this, nor is it possible at this stage. It is mainly owing to your fall the others are found now, as they are, in a spiritually wretched condition. It is yet in your hands to either save yourself and all with you, or spiritually damn every one beyond redemption. Your lamentable ignoring of the spiritual side of your Brahmana life and your consequent neglect of even your Nityakarma, the necessary and compulsory portion of your Sastraic daily Svadharma, have wrought so much confusion in the Hindu Society that its very foundation "Chatruvarnyam" is now seen preserved only in name.

(To be continued.)

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The Myth of the Dravidian Race.

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

I shall now refer to the results arrived at by the new school of self-boastful scholars whose love of originality is more than their reverence for truth, whose sole aim is to establish by intellectual jugglery and legerdemain that the South Indian Non-Brahmins are a Dravidian race who had attained a high state of civilisation before the Aryans came and spoiled them, and who would rather claim a Mongolian origin than an Aryan connection. They would even throw dirt on the fair name of Rama to gain a worthless verbal victory. They would derive "Rama" from *Irul* (darkness) and say that the Rakshasas were Saivas and were more civilised than the Aryas. They say further that the Rakshasas were monotheists while the Aryans were polytheists and that the Rakshasas formed the Tamilian race. I shall show later on how this is mere speculation run mad and that these erroneous and ludicrous views are the result of a misreading of the *Ramayana*. These views of crude latter-day scholarship are due as much to a phenomenal ignorance as to a fanatical hatred of other sections of the Hindu Community. I shall refer here to a few circumstances to be remembered in this connection. The earliest grammarians, philosophers, and spiritual heroes of the so-called Dravidian race were Brahmins. The Pandyas claim descent from the Pandavas and the Cholas claim descent from Sibi. The Pandyan and Chola kings took part in the great Mahabharata War. We cannot accept as correct the view of Mr. Srinivasa Iyengar that these kings were then ruling over small districts in Upper India. The Pandyas and the Cholas are mentioned even in the *Ramayana* of Valmiki as being in the south of the Peninsula. I do not propose to go here into the question as to which was the prior work—the *Ramayana* or the *Mahabharata*. In the absence of any reliable evidence to the contrary the universal tradition which says that the *Ramayana* was prior to the *Mahabharata* may well be accepted. Mr. J. W. McCrindle says: "The kingdom of Pandion,

which was situated on the southern extremity of the Indian peninsula, was founded by an Aryan race whose ancestors had occupied the regions watered by the Jamna. This may be inferred both from the name of the king and that of his capital which was called Madura after the celebrated city which adorned of old as it does still the banks of that great tributary of the Ganges" (*Ancient India*). The *Tholkapya*m refers to a tradition that the Tamils were the Dwaraka families brought to the south by Agastya. One of the principalities said to have been founded by him was Dwarasamudram in the Mysore state. The new scholars above referred to, in their anxiety to disown the Aryan connection and influence, would say that the Dravidians came by sea from Assyria and Asia Minor. There is no evidence that the Tamils had an immense navy at the time of the assumed migration, though the Tamils seem to have had maritime intercourse with the Arabs and the Romans for commercial purposes. There was a Roman settlement at Madura and a Greek settlement at Kaveripatnam. But this does not show that the Tamils came from Assyria by sea. Indeed the Tamil word for ship (*navu*) seems to have been derived from the Sanscrit word *Nava*. If the theory of immigration by sea from Asia Minor be correct, then history, traditions, and philological testimony must be wrong. In fact the author of *Madurai Kanji* says that owing to the power of Agastya the Tamil country was saved from conquest by Ravana. Yet Ravana is sought to be made out to be the embodiment of the genius of the Tamil race! I shall expose later on the various absurd theories advanced about the *Ramayana*. Mr. Srinivasa Iyengar in his eagerness to run down the theories of the new school would say: "They (the Rakshasas) were demonstrators and hated Siva, an Aryan deity, and their king Ravana who treated Siva with contempt had his ten heads cut off by that deity." This view is as absurd and opposed to fact as the theory which it controverts. I shall deal with the whole question at length later on.

Mr. Srinivasa Iyengar holds the view

that the Dravidian race came into India from Asia Minor and that the Brahmins alone out of the Aryans came into South India. The fact that in specific instances the Tamil kings invited Brahmin colonists and gave them grants of lands does not show that only Brahmins came into South India or that they came in at all from the distant north of India. One fails to understand why Mr. Srinivasa Iyengar should leave out of consideration the reference to the skilled artisans from Magadha, mechanics from Maratam, smiths from Avanti, and carpenters from Yavana who were found in the city of Kaveripatnam before its destruction in the second century A.D. I fail to see also why the traditions already referred to about the descent of the Pandyas and the Cholas and the traditions as to the Travancore kings should be thrown overboard. Mr. Srinivasa Iyengar's concession that the Brahmins and the Non-Brahmins of the Tamil country belong each to a distinct race is not based upon any rational evidence. It is a pity that much has been made of the regional classification in Tamil book into *Neytal*, *Marutam*, *Mullai*, *Palai* and *Kurinj*i. It throws no light on the question of the caste system in South India at all. Regional classification like occupational classification could throw no light on this point. The use of it to show that there was no caste system in South India is the very acme of absurdity. Mr. Srinivasa Iyengar's view that the Brahmins raised by a kind of social fiction certain castes indispensable to them to a high place in the social scale while degrading others is a view utterly unsupported by evidence. The evidence and probability in support of the view that the Pariahs and other polluting castes represent the descendants of races outside the Aryan social system should be borne in mind. Some attempt was made to bring them into the Aryan fold as Panchamas but there seems to have been no real and completed fusion. I shall not refer at length here to this matter or to the question of the right hand and the left hand castes. This cleavage has nothing to do with the questions of race. The division into *Vama* and *Nakshina margas* is

another obscure question. There is not even a tittle of reliable evidence to show that the Aryans thrust their caste system upon a community that had no caste at all.

In regard to the Tamil alphabet we have as yet no definite data. It is impossible to know anything definite now re the origins of the Grantha alphabet and the *Vatteluthu*. Dr. Caldwell thinks that the Tamil *Vatteluthu* was borrowed from the earliest Sanscrit. The theory that the Tamils brought it from Asia Minor and even imported it to the Indo-Aryans is an assumption unproved by any facts. Mr. Srinivasa Iyengar says that the Telugus and the Canarese have been using an alphabet having its origin from the Brahmin of Upper India and that the Tamil alphabet had not a similar origin and evolution. Rai Bahadur V. Venkayya, Epigraphist to the Government of India, shows that Brahmi or Asoka inscriptions exist even in the Madura and Tinnevely Districts and that this militates against the theory of the indigenous origin of the *Vatteluthu* alphabet.

Whatever may be the truth as to the origin of the Tamil alphabet, there are certainly points of dissimilarity between the Tamil and the Sanscrit languages. Tamil is said to belong to the agglutinative group of languages while Sanscrit is a member of the inflectional family. In respect of number, gender, moods, tenses, etc., there are various differences between the two languages. But all this throws no light on the question of racial origins. If the Brahmins who now speak Tamil in South India can have given up their hereditary Sanscrit or Prakrit, one fails to see why the Sudras of the South of India may not have done the same thing. The right view seems to be that from the Saraswati region the Aryans extended in all directions, that those who form the Hindu Community in Southern India are Aryans, having come down in various batches from time to time, that the languages prevailing among the aboriginal races were adopted as these were many and the colonists were few; that in course of time the virile race grew in numbers but did not revert to the old Sanscrit or Prakrit language.

ages, that the aboriginal races had perhaps no alphabet or literature; that the incoming Aryas had two modified alphabets (Grantha and Tamil) based on the old northern alphabet; and that the above-said speculations as to the Dravidian race and its home are utterly fanciful, unproved, and worthless.

(To be continued.)

Andal's Tiruppavai.

(By V. BHASHYAM IYENGAR, B.A., B.L.)

The public audience desired by the Gopis was, readily granted, but when they obtained it and were in the face of the Lord, the prayer which they had wanted to prefer was forgotten and they found themselves lost at once in his tender beauty and effulgence. Yes, it is only when we shut our eyes to the Lord, that other things glitter and fascinate us. In His presence He will be the all in all, and our other desires will vanish and be nowhere. So great, indeed, has been the love roused in some of the eminent saints by his charming appearance, that they have even forgotten the relationship of superior and inferior, of protector and protected, and blessed him, the Lord, and omnipotent, the most notable instance of such saints being Peri Alwar, the father of our saintess, who sang the famous little poem of Tiruppallandu. The Lord may be contemplated in two aspects, his स्वरूप (being) and his सौकुमार्य (tender beauty). When a person thinks of his Svarupa, he looks on him as the protector and himself as the protected, but when he thinks of his Sankumarya (tender beauty), the position is entirely reversed. The former is the stage of knowledge (परज्ञान) the latter that of extreme love (परमभक्ति), love which transcends the highest knowledge and holds even the all highest and all-prevailing Lord in its lap. The charming personality and the attractive movements of the Lord overpowered the Gopis and in the immensity of their love, they began to recollect his glorious exploits and pour forth their blessings on him in the twenty-fourth Stanza. They thought of his lotus-red tender feet that once measured the dust of this world, of the prowess that conquered the beautiful Lanka, of the fame of kicking the Sakatasura to death, of the

dexterity with which Kapithasura was killed by flinging Vatsasura at him, of the graciousness which raised the Govardhana Hill in protection of the shepherds and their cattle, and of the spear in his hand which decimated all enemies, and blessed one and all of them, and it is only at the end of the stanza that they make a slight reference to the parai the object of their ostensible prayer. This prayer is somewhat elaborated in the next stanza, in which they implore him to grant it, after himself removing the obstacles, if any, in the way, and in the twenty sixth stanza they enumerate what all they need for the vratam, milk-white conches similar to the Panchajanyam, whose sound would redound through the whole world, the big parai, his blessing-singers, the standing-lamp, the flag, the canopy and so on. The twenty seventh stanza deals with what they would get by the performance of the Vratam. They would be ornamented with bracelets, with armlets, with earrings, and pendants, with padagam (leg ornament) and so on, and be dressed in the best of clothes and they would all mingle and sit together with the Lord and partake of the Elysian food, the clarified butter thereof running down through their elbows.

The objects prayed for in the twenty sixth stanza and the enjoyment spoken of in the next stanza are of course, figurative, and they really refer to the attainment of god-similarity and the enjoyment of the highest bliss along with God, of the soul freed from this samsara, or cycle of birth and death, by the grace of God, which are dealt with in the vedanta, in the well-known and leading passages of निरञ्जनः परमं साम्यमुपैति and सोऽस्मिन् सर्वान् कामान्सह ब्रह्मणा विपश्चिता— respectively, among others.

We have reached the last stage and the end is in sight. How beautiful and apt and complete is the allegory of the poem! What vista it opens to our imagination! The entire science of the soul dealt with in the Vedanta, is here presented in a nutshell and in a most attractive form. The gopis are the faithful seekers after Him, who is both strong and gentle, just and merciful, far and near, comprehensible and incomprehensible, known and unknown. Their opportunity was the creation of the Lord. It is the blessed day on which they start on their journey. They give up their small selfishness—that is all

they do. Not to pander to the unstable and ever-changing flesh, and to concentrate on the unchanging reality, how sensible and logical! Can we not do this? Can we not at least cease to hate and deride the Lord? When that is done the burden is cast on the Lord and He gets to work at once. The further stages are rendered easier. Evil recedes and disappears and good spreads itself everywhere. Even the mighty Avidya which knows no origin and which accounts for our mistaken notions about I-ness and mine-ness, must vanish, leaving no trace behind. Fellow aspirants join together in a friendly band in furtherance of the common object. The guru is sought after and found and through him they obtain the grace of the Almighty and are enabled, by proper stages, to cross all the material avaranas (covers) and reach the highest loka or plane, variously called the Tripad Vibhuti, the Parama Vyoma or the Parama Padam, where Nityas (the ever-free) and Muktas (the freed), in god-like forms, eternally enjoy the common heritage and brithright of all souls, the unblemished and limitless Ananda or bliss of the repository of all the auspicious qualities, the benign Lord of Sri. The aspirants are purged of the root of their bondage, and the forced contact with coarse and contemptible matter, once and for ever, before entering on the last stage and, shine forth in the unstained and pristine glory of the immortals. The most cordial and reverent welcome of the hosts of immortals is at once extended to them and they are taken to the very presence of the Most High, who receives them with the utmost kindness and love and makes them His own, and they then mingle and become one with the innumerable sooris who eternally sit at His lovely feet and enjoy without any break or interruption the indescribable pleasure of serving Him, with overflowing love and affection.

(To be continued.)

HINDU MESSAGE

VOL. I.

OCTOBER 1917—APRIL 1918.

Bound in Cloth Price Rs. 3 only.

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Reviews of Books.

The Dream Problem: A Symposium : Edited by RAM NARAYAN L.M.S. Delhi. Rs. 4.

This is a remarkable collection of the views of various thinkers on the dream problem. Mr. Alex. Hill says about the temper of the scientist: "And when his four-year-old daughter, kissing him good-night, asks, 'Daddy, where do I go to when I go to sleep? Do I go away from myself and come back again in the morning?', he answers humbly, 'I do not know'". The topography of dreamland is difficult to realise and describe, as the realities of the outside world which act as a check upon the impetuositities of the mind disappear in sleep. Every solution in the book emphasises one aspect or another of the dream state. Babu Shivarat Lal Warman gives thirteen causes originating dreams. The first part consists of 19 solutions of the dream problem by Indian contributors; the second part consists of 31 solutions by foreign contributors; and the third part consists of contributions by the editor himself. It will be impossible to discuss these views in detail here. The solutions of the state of dream resolve themselves into three broad types as pointed by the learned editor at page 278. The book is a very valuable contribution towards the elucidation of one of the most bewildering and wonderful of the aspects of the individual consciousness.

Dharmambal—An interesting Tamil Novel

By Pandit V. K. SUBRAHMANYA SASTRIYAR

Published by the Sri Vidya Book Depot, Triplicane—Price As. 10.

We have pleasure in commending to our readers this interesting Tamil Novel published in two parts. One of the first things that strikes the reader is that it is not of the type of some modern Tamil Novels which indulge in all sorts of attacks on our immemorial social customs and paint a picture of social rebellion and disruption. In this respect 'Dharmambal' makes a healthy and refreshing departure as it consistently maintains the Hindu orthodox position and rightly attempts to show its rationale throughout. Not one of the characters but sounds the true note of warning against the reformist—rather, revolutionary—tendencies of the age

which are opposed to the genius of the Hindu race. the habits of plain living and high thinking inculcated in our holy scriptures are fully represented in the persons of the hero and heroine, their very names—Dharmarajan and Dharmambal are significant. Dharmambal is the model of Indian womanhood with all its acknowledged graces. Learned yet beautiful in her simplicity, rich yet not ostentatious, strong in her resolves and fiery in her chastity, yet tender in her affections and womanly in her habits, she keeps the treasure of her character untarnished through all the trials of her life; and all her actions are the flowering of a soul which yearns for the highest perfection in human life and conduct. Not less eloquently is the hero portrayed. His learning, his shrewdness, his presence of mind in the face of crowding difficulties, his devotion to his parents, the purity of his love which would not brook the siren charms of Ratnavalli, his sense of justice, and his adherence to Dharma—all these shine forth in bright relief against the dark background of his life's bright. Many are the difficulties thrown in the way of the happy union of this couple by the evil folk of the story like Meenakshi, Pattabhiramier, and Sundaram: but these folk are soon brought to book, and the union is brought about to the joy of all. The good folk like the virtuous Savitri, Kameswara Sastri, and Police Inspector Venkataramier take their due place beside the hero and heroine. The story moves with breathless interest, and though the style is somewhat learned, the book is replete with great Hindu maxims and ideals of virtue and service. Especially eloquent and humorous is the almost universal denunciation of the dowry system. The book has the added attraction of a very spirited introduction from the pen of Mr. Subrahmanya Bharati. The book can be read with pleasure and profit by every Hindu boy and girl, and herein will lie the reward of this very praiseworthy endeavour of the author to inculcate high moral lessons in the minds of the young.

The Title page and Contents of the 1st 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.

Correspondence.

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

"Down with the Bastille, viz. Marriage."

Sir,
The above is part of the gospel of the National Education movement. The Chairman of the Executive Committee, and a man-secretary are in converse ways performers of divorce. The Divinity Mr. C. W. Leadbeater's "Man, How, Whence and Whither" is being translated into Tamil, to be used as a holy book in the National Institutes. In that book marriage is regarded as a degradation from which freedom is to be worked out. Though the movement is purported to arrest denationalisation, its immediate business seems to be to meddle with women—who are the least denationalised section of the Indian population. Women's schools are to be started; the application of the factory system of education to women is certainly non-national. Miss Noble (I daresay, of non-Indian birth) is to conduct the education of women in Coimbatore. The inconsistency will be consistently repeated elsewhere also.

The coming Christ is to be borne by one of the nationally-educated women. The women will be henceforth privileged to experiment with men. Connections off and on, disconnections ever and anon, will be the order of the day; the immense privilege of giving birth to the coming Christ will be sought after by all as candidates. What good times we are coming to!

But I may be permitted to deny that all that is national.

Coimbatore. V. MAHALINGA IYER.

Free Education.

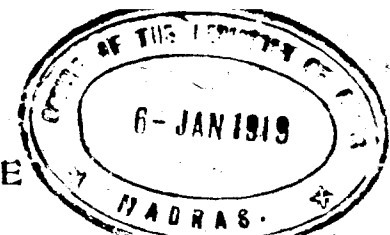
The Mysore state has made primary education free and is considering the question of making University Education also free at least to the residents of the Province. It is hoped that this is only the first step in the progress of reform and that the next step will be to throw open the doors of the University free to all who may seek admission thereto, irrespective of their place of birth or residence.

It is highly to be desired that Travancore and other Native States take early steps to follow the excellent example that Mysore is setting.

At the present time there is much of discussion going on about the merits of the new scheme of National Education. Among the objections raised against it in some quarters, one is that the public is kept in the dark about the details of the scheme. Hostile criticism will be considerably disarmed if the promoters of the scheme will make an authoritative declaration that under the scheme of National Education, all education, high as well low, general or technical will be entirely free and that no fees will be charged at all for the imparting of knowledge. The Hindu National ideal has always been against the sale of knowledge.

C. S. VENKATARAMA SASTRI.

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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. 2.]

THURSDAY MAY 16, 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.

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VOL. II.

A Vision Of India.

THE YAMUNA—Y.

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

Thy waters dark were once yet darker made
By that dread serpent sovereign and his brood
Who made fair Gokul's kine their favourite food
When these thy waters sought and thirst allayed,
The gentle shepherds there were sore afraid
Whenever they saw Kaliya's lifted hood.
To save his friends the Lord in playful mood
Upon his poison-crest then danced and played,
With outstretch'd tiny dark-hued arms divine,
A bold and winning smile upon His lips,
With feet that shone amid the crest-gems bright,
The Lord then shone like Love's full moon benign
Above dark hydra-headed Hate's eclipse
And lit the world with joy's eternal Light.



The Hindu Message

THURSDAY EVENING 16, MAY, 1918.

Indian Freedom and Foreign help.

India owes to England her lesson of freedom, and it is to Englishmen like Hume and Wedderburn that she owes the inception and the early organisation of the Congress. India also fully believes that England will confer on her the boon of freedom, as indeed she has already promised to do, at an early date, and that she will soon regain her self-consciousness and self-respect by taking her due place among the self-governing communities of the British Empire. Indians throughout the length and breadth of the land have carried on for over a generation a constitutional agitation for the gaining of freedom, under the shadow, and with the countenance, of the Indian Government itself. And now the Secretary of State and the Viceroy have framed what His Excellency Lord Chelmsford, in opening the Delhi Conference described as "a joint report and recommendation on the momentous declarations made by his Majesty's Government in last August." Though the agitation for self-government must and will continue, all India indulges the hopeful anticipation that a substantial step will be taken which will at least set us free from the toils of the present bureaucratic government and enable us to gain the power of the purse and, through it, to control the executive. While such are our conditions, past and present and remembering, also,

that the princes and people of India are thoroughly loyal to the paramount power, it is absurd to suppose that any sane Indian agitator or association will ever dream of having recourse to foreign help in order to promote the cause of Indian freedom.

Dependent states may be classed under two heads,—*first*, those in which the subject people have a political machinery of some kind and resources, military and financial, but so inadequate that any attempt at achieving independence can always be easily overthrown by the superior forces of the suzerain power and will only be followed by stringent measures of repression which will render any future attempts at revolt impossible; and, *secondly*, those in which the machinery of law and justice, the resources of revenue, and the services of the loyal, peaceful and industrial sections of the population are at the disposal of the paramount power. In the former case only, we have examples in history where foreign help has been obtained for successfully overthrowing the suzerain power, and that not because the foreign power, had a disinterested and chivalrous desire to help the cause of freedom. First, we have England herself helping Spain against Napoleon the Great during the epoch of the revolutionary war. France under Napoleon III helped Italy under Count Cavour with its arms against Austria, chiefly because it wanted to regain Savoy which had once been French, with its people more French than Italian in feeling and language, and Napoleon III was also anxious to ally himself with one of the oldest families in Europe, that of the King of Italy. Another example is Germany under Prince Bismarck

who, following the example of the Italian Count Cavour, also negotiated with Napoleon III and hoodwinked him by all sorts of promises into taking up an attitude of neutrality and also permitting him to obtain the aid of Italy against Austria in 1866.—Greece is another example, but all Europe sympathised with her desire for freedom as the prime source of Western civilisation, and helped her with men and money, arms, and stores of all kinds. Where foreign help is not forthcoming or is even given to the paramount power, the cause of the dependent state and nationality is necessarily lost, as in the Hungarian struggle of 1848—9 against Austria.

India comes under the second of the above-mentioned categories of dependent states. Great Britain, our suzerain, is in alliance with all the powers of the world, except the two German Powers of Central Europe now at war with civilisation and therefore with the rest of mankind. India is, and has ever been, enthusiastically loyal to her enlightened British suzerain and restorer,—and, as we said when we began, we owe to her our lesson of freedom, and to two of her philanthropists, Hume and Wedderburn,—men, too, who belonged to the ranks of the bureaucracy which we want to replace by a system of government more in consonance with our altered conditions and our national aspirations—our present national organisation for successfully carrying on the agitation to secure freedom. We do not want or seek the help, military or financial, of any foreign power to secure our objects, which are thoroughly loyal and constitutional, and also peaceful. The question, therefore, of foreign help is

altogether beyond the purview of the activities of any sane Indian or body of Indians in any part of the continent.

What, then, is the true significance of Sir Subramania Iyer's letter to President Wilson, of the United States? We are glad that it has now been published in full, and that all misconceptions, or misgivings, regarding it have been removed. We quite agree with the leading Indian journal in South India—*The Hindu*—that "the Communication is strongly worded in parts." Still, the loyalty of the writer is unquestionable, for his object is clearly and fully revealed,—viz., to obtain self-government for India as a most effective means of offering help to Great Britain in the shape of man-power to the extent of ten millions in carrying on the present war with the Germans. *The Hindu* speaks in terms of just condemnation of "the attempt of the *Madras Mail* to goad the authorities to action against Sir Subramania Aiyar." The "attempt" has not the slightest chance of succeeding. For, their mistake in sending Mrs. Besant and two others into internment only proved in the result an easy help to the achievement of their political martyrdom and has also otherwise benefited them as public workers and leaders. Sir Subramania Iyer stands in a far higher position than any of these three people. He has already gained and done much in life. He is both a distinguished and a fortunate man among the Madrassees of his time and generation. At his present age, an internment or deportation cannot affect him much, and he has already informed the world that he is quite prepared to suffer for his political faith. There-

fore, if Government resolves to make him an offer of martyrdom, it will only make itself still more laboriously ridiculous than it did in the case of Mrs. Besant, and it will certainly make the political atmosphere in India more disturbed than it is, and attended, perhaps, with consequences which no responsible rulers can afford to regard as unworthy of their serious consideration. And Government must not also fail to take note of the fact that, as already explained by us, Sir Subramania Iyer's object in writing the letter was to offer India's manpower to Great Britain in her present struggle with the Germans and to secure President Wilson's *sympathy*—not help financial, military or other,—for the constitutional agitation of loyal and peaceful Indians to secure the blessing of political self-determination and self-government under the Imperial flag of Great Britain. The letter should be judged by its main import *and aim and its loyalty* to the rule and empire of Great Britain is unquestionable.

The Restriction of Indian Capital.

Sir William Meyer's Act "to control the withdrawal of capital from the money market by companies,"—though it provides various limitations and safeguards and though it passed the Imperial Legislature easily enough—has raised a good deal of alarm and even opposition in the country. We do not, and cannot, deny that legislation like this, undertaken for a temporary purpose and confined to a stated period of time, will be opposed in any country. Nor would it be opposed by the Indian people,—loyal as they have

ever been, by instinct and tradition—especially in the present time of crisis brought on by the war, if our rulers had been always alive to the duty of protecting their industrial interests and gained their confidence. But India's industrial prosperity is a thing of the past, and its prospects for the future are indeed, gloomy. Tens, and even hundreds, of millions of our people who for ages lived in security on the profits of their ancient and traditional arts and industries have lost their occupations; blow upon blow has fallen on them from time to time, reducing them to the status of mere beggars. Millions upon millions have died from sheer starvation or the diseases due to starvation. Famine, destitution, disease, starvation, suffering, plague &c., have been the normal lot of more than a third of the inhabitants of India during more than half a century past, and it is universally allowed that this state of things has been due almost entirely to the action or inaction—of the Indian Government which has allowed our industries and arts to be stifled by the ruinous and unfair policy of unrestricted free trade. It may be that this policy had been forced on them by the British Ministry,—at least during the reign of some of our Viceroys. But it is a fact that on the whole the Government of India has failed to recognise its duty of protecting our industries from the competition, not only of the British, but even of German and other foreign manufacturers. The whole world of industry and trade abroad has flourished at India's expense. Were it not for this short-sighted policy of free trade, India would now be full of the resources which Government require to tap for advancing

what Sir William Meyer calls "national" purposes,—viz., the direct rendering by the Government of India, of effective aid to Great Britain and the Empire for the purposes of the war.

Indians fully recognise that their country must discharge its Imperial obligations in a time of stress like the present due to the great world-war. What our people at large, and chiefly the more well-to-do sections of them and the Indian chiefs and princes in particular, have done so far in the shape of contributions of various kinds for war purposes has received a fair amount of official and public recognition. No doubt some foolish or mischievous or meddling characters have attempted to belittle the nature and extent of the help rendered by India; but all who occupy responsible positions in the state,—and especially the Viceroy and the provincial rulers, together with the head of the administration in the centre of the Empire, the United Kingdom—have been fairly profuse in their acknowledgments. We have hardly a doubt that there will be an uninterrupted continuance of the course taken in the past by the steady flow of the stream of Indian sympathy with the British Ministry and people in their efforts to overthrow the enemies of the Empire. We have no doubt, also, that the New War Loan of this year will be at least as successful, if not more, than that of the last one. India has ever enthusiastically felt that her lot has been cast for ever, both for weal and woe, with the British Empire, and certainly India will do all she can—and even more—to discharge her obligations to the Empire in the present crisis of the War.

At the same time, it is natural, we

think, that our people and their representatives should desire that the present opportunity should be fully utilised, in order that the industrial future of this land may be one of hope, instead of the hopeless and dismal condition of decay and distress bordering on disaster through which we have passed during the last half a century. What the Government itself has directly done to help Indian industry or commerce to utilise the present opportunity is, we fear, precious little and beautifully small. The country at large would like to be made fully aware what new enterprises have been promoted, or old ones encouraged and revived so that their prosperity may be permanently assured. India is fully aware of the fact pointed out by the Hon'ble Mr. Sarma that only a "paltry sum" of "between £ 2 and £ 4 millions" has been absorbed from the money market by the Indian Commercial community since the War commenced. Whether in the future there will be much of an improvement in this respect is at best extremely doubtful still, if there is any present or near prospect of the growth of capital invested in Indian industries, such a state of matters should not be affected or changed for the worse by any action the Government might take in regard to the restriction of capital available in the money market for the purposes of Indian enterprise.

We have no doubt whatever that this is exactly the view taken by the Hon'ble Mr. K. V. Rangaswami Ayyangar when he declared in his place in the Council that "the necessity for such a Bill this year has not been unquestionably proved" and that "the Bill will certainly go to suppress the

formation of new Companies that the war may stimulate in India," Sir William Meyer evidently meant to administer a snub to Mr. Ayyangar when he declared of Mr. Sarma who moved an amendment to the Bill that "his attitude is far different from that of the Hon'ble Mr. Ayyangar." But we should not fail to notice the fact that Mr. Sarma himself said regarding his amendment:—"This amendment really would meet the object the government have at heart, *while safeguarding the industrial interests of this country.*" The clause we have just italicised in his speech shows that the Hon'ble Mr. Sarma feels as much concern as the Hon'ble Mr. K. V. Rangaswami Ayyangar regarding the effects which this measure is calculated to produce on our industries, present and prospective. We think Sir William Meyer's attitude in this matter—and not Mr. Ayyangar's—was really to blame. His statement regarding the Hon'ble Mr. Ayyangar to the effect that "he is quite out of court in dealing with the present Bill except for motives which no other member of this Council would, I think, support," and several other assertions of his also, were quite uncalled for and somewhat inconsistent also, with the traditions of control over temper which have always been a marked feature of the proceedings of the Imperial Legislature.

Notes and Comments.

The European Nations have forced this disastrous war on each other and on the world at large. It is worth while to study the social development in Europe, or the social aim, which has brought about this tremendous crisis in the world's history. We shall bring out the primary causes of

the phenomenon, and some aspects presented by the present-day civilisation of Europe.

A Western writer characterises the past of Europe as "the age of deficit," and its present as "the age of surplus." The races of Europe and their kin in America have for centuries exploited the rest of the world for their own advantage and progress. Hence, during the nineteenth century, and the present, they have enjoyed their "age of surplus." In India—the chief scene of European exploits—we have had our "age of deficit," a tragic scene of continued destitution, disease, famine, and desolation, and finally, of plague.

The same writer says:—"Goods become utilities in consumption, utilities are transformed into energy, and energy as work creates new goods." Activism, strife, and the sacrifices incidental to it, are natural, and even exhilarating, to communities in which increase of wealth, territory, and population are normal phenomena of social life. The Darwinian gospel—enunciated by himself as "Marry, multiply, let the strongest live, and the weakest die"—is the natural product of human thought in such societies. Aggressive exploitation brings them plenty of resources, and these are, in turn, used for purposes of further aggression,—and this goes on in a perpetual round, bringing joy, comfort and success to all.

It is natural that the philosophers of such a community should enunciate the morality of evolution, as above defined. They have even an evolutionary beatitude,—"Blessed are the strong, for they shall prey on the weak." Machiavelli and Voltaire were the intellectual precursors of Darwin, and Darwin prepared the way for the German Nietzsche and his morality of Naturalistic Immoralism. Follow the Superman, the man whose one message to his fellowmen is "wickedness shall prevail in the world everywhere," "Do not care for goodness, truth, or generosity, so long as you gain wealth, power, territory, and

influence for your country and community." A living writer says:—"The improvement of nations is measured by that margin of riches and power left from the cost of living, and that character is greatest in the new society which is trained to give its excess to immediate ends, and that course becomes normal and therefore moral which enables individuals to add to the superabundance of the general goods."

The constant accumulation of riches by the exploitation of weaker races of men enables European Communities to eliminate the class of poverty-stricken common people from their midst. Hence the latter become worthy comrades in war and peace to those classes which lead the nation. Thus all members of the community become possessed of an improved and stable physical heredity, and all share the advantages of wealth and plenty. They form, in fact, a co-operative group reared on the super-abundant wealth and plenty gained by aggressive exploitation of other communities.

The family remains the one eternally unchanging institution of the community, and the one prevailing type of character in it is what is known as "the economic man." Everything else is unstable and changing. There are only two social classes,—capitalists and labourers. Men pass speedily from one group to another, according to the circumstances and even the accidents of life.

In a society of "economic men," it is not to be supposed that social service will be wanting. There is no direct ministrations by the wealthy to the suffering or poor man, and no generous gift due to the touching of the human heart. But there are organised public benefactions of all kinds.

Hitherto the Anglo-Saxon race has fared best in the race for exploitation, and stands at the head of European Nations in respect of its economic resources and cultural achievements. France has followed in its wake, but remains at an immense distance behind. In order to ensure to herself a

future of continued material prosperity, France also allied herself with Russia and arranged her traditional quarrels with Great Britain. Meanwhile, Germany, too, was preparing herself to imitate the example of her European compeers, and her efforts proved most successful and brought her, too, in the arena of the struggle for ascendancy in the world.

The Mission of the Allied nations of the Entente is to fight and overthrow the civilised savagery of the Germans. It is, indeed, a holy mission, and all communities in the world are organising themselves on the European model in order to fulfil it. But will this effort or policy serve as a restraint on the aggressive passions of men, and their exploiting activities? There can be no such thing as an armed peace, or a peaceful militarism, or even a league of nations armed for international amity.

Olla Podrida.

Did you hear the momentous announcement by the *Malabar Herald*? A Japanese firm will be opened shortly in Cochin to deal extensively in copra, coconut oil, and yarn. This is surely a matter for congratulation as it will set free the national energies to that extent to indulge a little more and with greater zest in the great national pastime of talk. Handsome is that handsome harangues.

It is said of the Burman that he is a happy prince of idlers while the Burmese woman toils and earns and maintains the family. We are the really happy men of the world. All the others do everything for us and we sit idly lolling on the cushions and carpets of our fancy and talk and talk away while all the toiling world is wondering with a foolish face of praise.

A correspondent asks in *The Hindu* on 7th May 1918 "what qualification does Mrs. Dorothy Jinaraja Dasa possess to put herself at the head of Indian Women and plead the cause of their rights and privileges?" What a strange question? People still ask questions in these days outside the

Legislative Councils. They should not ask questions but should merely shout with the biggest crowds? What qualification, is it? Why, the usual and unchallenged and supreme qualification of every outsider to order our domestic, social, religious, and other affairs for us. This is a natural right of every outsider so far as India is concerned. Every lawyer knows that natural rights are natural rights and that it is unnatural to quarrel with them or even call them in question.

Some Indian women are themselves taking the matter into their own hands. On 6th May 1918 the women's branch of the Home Rule League at Purasawalkam convened a women's meeting. Do you know who presided? Mrs. Besant-Scott. What was wanted? A general Clauses Act giving definitions. The chief resolution was that the Provincial Conference which comes off on 9th May should define "people" in section I clause 3 as including men and women. "The league then elected a number of delegates to represent it at the ensuing Tamil Districts H. R. League's Conference at Conjeevaram. The meeting lasted for nearly 3 hours and was full of enthusiasm throughout. So writes an enthusiastic and chivalrous reporter. Well done, our sisters!!!

The greater includes the less, is it not? Home rule first, and then homes. What is the need for a home so long as you get home rule? Some people say that women have already got home rule and that we can understand men asking for it but not women asking for it. But everything depends upon what you mean by a home? Suppose you define a home as a place where women can out-talk and out-vote men on subjects not vitally affecting either of them. Such a home has to be built and safeguarded and ruled. We wish our forward sisters all success. Homeward Ho!

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
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The Myth of the Dravidian Race.

[By K. S. RAMASWAMY SASTRI, B.A., B.L.]

So far as Tamil literature and music are concerned, there was an early period when the earlier batches of the Aryans developed it on the pre-existing lines and a later period when Sanskrit ideals and influence predominated with the increasing influx of Aryans. It is remarkable that the ancient times which had old Tamil names have been replaced in many instances by the highly evolved and systematised Aryan tunes. The period of Tevarams and Tiruvaimozhi was the time when the earlier batches of Aryans engrafted the Northern ideals on the basic language and culture of the aboriginal races and organised life so as to harmonise the Northern and the Southern elements. The view that Siva is a Southern and non-Aryan deity is patently opposed to facts. Some wonderful scholars have gone even the length of saying that the word *siva* is not found in the Vedas. In fact it is found in *Rudram* itself and in a thousand places in the Vedas. Otherwise scholars would derive *siva* from *sivappara* (red), just as some derive *Rama* from *Arul* and *Ravana* from *Iravannan*. The view that Vishnu is a Northern deity is equally absurd as *Mayone* (Krishna) is mentioned as an object of worship in the ancient work of Tholkappiar. On the other hand Mr. Sriinivasa Iyengar's wild suggestion that the Tamil literature excels the Sanskrit literature in ethical apothegms as the wild and immoral Tamil race needed them more is not worth a moment's thought. Indeed the world say that the fact that Brahmins were called *Meyyar* shows that lying was common among the early Tamil speaking tribes. In my view there was no separate dravidian race coming from outside India. The South Indian sudras are as much Aryans as others. The earlier immigrants adopted the language of the aboriginal races and systematised it and gave it a script and a literature. The later immigrants came in larger batches and Sanskritised the language and the literature to a much larger extent. Hence there is nothing remarkable in the traditional view that the *Kural* is an epitome of the Maha-

bharata and the Dharma Sastras. It was written by one of the geniuses of the earlier batches of Aryan immigrants. Jainism and Buddhism travelled South and held sway over the Southern Hindus for a time. The literature and arts of South India had some development at their hands under the sway of those cults. But when the old Aryan faith reasserted itself, both language and literature underwent a remarkable evolution and attained a high level of achievement. The tradition that Agastya is the founder of the Tamil language and grammar shows that the leaders of the first batch of Aryan immigrants accepted the Tamil tongue and set to work to organise and systematise it. The tradition of Siva being the founder of Tamil as of Sanskrit points in the same direction. Siva is said to have been the head of the first Tamil Sangham. The question as to the periods of Tamil literatures and the dates of such periods is one which scholarship speaks with a wildly divided voice and I do not go into it as it throws but little light on racial origins. No light is thrown on the question of racial genesis and composition in South India by the evolution of the community into vegetarians and teetotallers. A similar evolution took place in Northern India also. There is no doubt that the Aryan faith absorbed the best elements of the ancient animistic faiths as well as of the Protestant movements of Buddhism and Jainism and guided the evolution of the community. The great hymn-period of South Indian literature was a blossoming of that spirit of aggressive Hinduism that transformed the heart of India. It was followed by a period of adaptation of Sanskrit literary treasures in Tamil.

It is no doubt a tradition well supported by converging lines of evidence that there was a submersion of a large tract of land South of Cape Comorin by the sea. But no further details are available to any the slightest extent and though submerged continents are very serviceable supporters of any theory that we may choose to propound, we cannot honestly say that it throws any light on the question under consideration. Hence this line of investigation must be given up as unfruitful and worthless.

I may say here a few words as to what the Tamil Sanghams did in the way of consolidating the work of civilising agencies in South India. They seem to me to represent a systematic attempt made by the Aryan immigrants to give a framework to life and literature in South India. The fact that the Aryan Rishi Agastya was the pioneer in this work makes the matter quite clear. Also, the sporadic batches of Aryan immigrants would have lost touch with each other but for a central regulating agency. In the process of adopting the language of the aboriginal peoples, there would have been the wildest variety. The settling of a grammar and the setting up of literary standards enabled the immigrant batches to preserve coherence in social life and to give the whole language definite principles of evolution. It was this that enabled the South Indian Aryans to evolve into a great people and to raise the South Indian languages into the dignified position of tongues fit to enshrine some of the greatest literatures of the world.

There are a few important miscellaneous facts to be borne in mind in this connection. *Silappadikaram* and *Manimekalai* refer to annual festivals in honour of Indra. Kappilar's poems relate to Tirumal (Vishnu), Baladeva, Murugan (Subramanya), and Siva. These and other facts show that the entire Hindu community in the South was really Aryan and brought Aryan traditions to the South of India.

The Malayalis are only an offshoot of the immigrants who formed the Tamil speaking community. Dr. Caldwell says. "The Malayalam is an off-shoot from Tamil, and the people by whom it is spoken were originally a colony of Tamilians." In fact very pure Tamil words whose forms underwent subsequent changes in the Tamil land are to be met with in the Malayalam country. There is a tradition that Kamban visited Kerala and lectured on the Ramayana in various places. In ancient Tamil literature Kerala is described as a Tamil country. The Parasurama tradition shows that the Hindu people now living in Kerala are really Aryan races that went there. After a sojourn in the Tamil country they seem to have settled in Kerala in various

batches. Kerala had not much of political or religious turmoil unlike the Tamil country. The theory that only Brahmins went to Kerala and that the Kerala Sudras are Dravidians is absurd for the various reasons referred to already in the case of the Tamil communities. The fact that the Nambudris had *sambandhams* with the Kerala Sudra women merely shows that that social custom grew up because of the peculiar conditions attending the earliest immigration of Aryan communities into Kerala on a small scale. The fact that there were matrimonial alliances among the Chera, Chola, and Pandya Kings shows their common origin. The exodus into Kerala must have been before the Tamil tongue was cultivated to a high state of perfection. This was the reason why when the Sanskritising process began, Malayalam succumbed more easily and fully than Tamil, as the spoken language in Kerala was not developed into a great literary language there as it was in the East Coast. The two forces that make for fixity and permanence in the case of a language are a grammar and a lexicon. The Tamil-speaking communities of the Aryas perfected these and hence even today Tamil has a virility that most of the other South Indian tongues have not got.

(To be continued.)

The Economics and Dynamics of Mental Power.

By C. V. SWAMINATHA IYER, K. S. S. A.

It is not generally recognised that there is an economic side to Education which is of far greater importance for the welfare of the human kind than any other branch of Economics. There is a Tamil Proverb which says of the highly cultivated mind that its contentment is in itself a mine of wealth. The mental powers of man are his greatest endowments and he who lets his mental powers run to waste is guilty of an offence towards God and man. The Parable of the Talents and the story of the Prodigal Son have more of truth in them than is apparent on the face of each. The intrinsic value of "the

Talents" or mental powers of man is a source of inexhaustible wealth, a veritable mine of wealth in the economic sense, which the more you work, the more it yields. We very often hear of "School hygiene" and "school methods of training" the mind. But both our doctors and teachers know or care to know very little of the nature of the mind and the laws that govern its growth by action and reaction. Of this neglect of Psychology the Right Hon'ble Sir George Reid (formerly High Commissioner for Australia) rightly mourns and says: "I humbly submit that the study of the mental nature in one shape or another lies at the root of the education of every child especially every child mentally efficient"—not merely of children mentally defective."

It is characteristic of the ancient system of Education that prevailed in India and is still pursued by those who make the cultivation of mental powers the alpha and omega of existence, that it attached the greatest importance to the careful and complete study of the Laws of Mind and a clear study of its nature as the indispensable qualification of those who would undertake the education of man in its truest sense. They have made the study of mental nature and its laws a speciality and the "Science of Mind" is a subject to which Patanjali Baghavan gave the labours of a life-time. As Sir Charles Reid truly remarks in his article on "the waste of mental power" in the Mysore Economic Journal, which we welcome as a sign of the times,—it is quite possible to keep "the child-mind" from degenerating which is "the chief enemy of a waste of mental power." We have far more to learn from the natural inquisitiveness of the child-mind than from all the sciences put together. Jesus of Nazareth when he said "Let the children come unto me" recognised this truth far more truly and fully than those who surrounded him.

"The most attractive, perhaps the most beautiful of the mental states is that of an inquisitive child. Here at least is the chief enemy of a waste of mental power in full strength. Here at least is that insatiable spirit of inquiry—that love of knowledge—which, if we could keep them alive,

would help as nothing else could, to prevent the overwhelming waste of mental power which is the chief curse of modern civilisation." This curse it is that is at the bottom of all the miseries of man and of the woeful failure of modern civilisation to satisfy the higher longings of man. This is being recognised in the West as one of the many lessons of the present disastrous world-war. But it is a truth well-known to us of the East and it is the bed-rock on which the ancient and still enduring civilisation of the East is founded; and India,—Awakened India,—only bides her time to play her true part in the great task of guiding humanity to its predestined goal. Her Wealth of Mind is still unexhausted and inexhaustible in spite of a good century of bungling with the education of her young which the representatives and admirers of Western civilisation have committed to the great detriment of her incomparable wealth of true mental culture. Sir George Reid remarks:—

"Just as principles of ethics can be taught in shapes intelligible to the very young, so can the principles of the mental constitution. There is hardly a stage of education, beyond the infant classes, in which our future men and women are not capable of learning that the mind is the greatest wonder and the greatest power in the whole universe, and that their rank in the scale of existence, on the very throne of earthly living things, is not because they have bodies which can eat and drink, but because they have minds which can think and feel and act."

And the wonderful relation between the mind and the body is a subject of life-long study by adepts in India whose achievements are far more wonderful than the most wonderful inventions of Western Science. If they do not use it for purposes of destroying men and creating consternation in the minds of the people of the world, it is because of the strict moral discipline which is made the *sine qua non* for the teaching of the secrets of mental power, which is still imparted personally by *Guru* to disciple as of yore. Even from the world's point of view the inexhaustible wealth of

mental power which is man's own, if he but chooses to cultivate it is still at the bidding of those who know how to cultivate it. Elasticity of mind and body is the first condition of health. "But the more perfectly the immortal element in us is developed, the fitter we shall become for all emergencies and for all enjoyments too" The *Madras Times* which recently made light of Mr. Gandhi's vow of *Dharama* will do well to note the following testimony of Sir Charles Reid to the limitless achievements of the human mind:—

"If the mind be viewed as a mere machine for earning wages, there is still a tremendous waste of mental power. It is the best wage-earner and best investment any man can have, and he gets it for nothing. It is also the most wonderful sort of treasure you can possess, because the more you make use of it the more valuable it becomes. Yet we are all inclined to forget what it has done for us, and what it could accomplish if we would only make more use of it."

The Editor of the *Madras Times* has been an educationist in his time, and he ought to have known the truth about the limitless possibilities of mental power. Our holy writings (Sruties) say that Nachiketas actually wrested the secret covering "Life after death" from the Lord of Death himself by his three days' fast at his door. Of course it is not the fasting which *per se* achieves the result. It is merely a consequence of the use of the fullest powers of the mind in the true spirit of the saying "whatever this hand findeth to do, do it with all they might." When the mental power is fully concentrated, the body for the time being is best preserved when it abstains from eating and drinking as usual. Lack of concentration is one of the chief sources of mental waste. And the waste of mental power by this means is far greater than the diminution of physical power by fasting is. When the mind is fully concentrated the body can fast for several days together without losing its power of recuperation which is the true sign of health. Mr. Gandhi possesses a wealth of mental power which the ordinary Western mind can hardly realise. But this sentence of

Sir Charles Reid will give the clue to those who can take it from one of themselves:—

"The ordinary man of the world reads, observes, works or reflects with half his mind awake and the other half asleep as it frequently happens and he is hardly able to accomplish anything serious in an emergency. But not so the man who can use his concentrated powers of mind even to neglect of eating and drinking and sleeping. He can work wonders with the mental power at his disposal which the ordinary man of the world hardly has the sense to perceive. "But the road to excellence," as Sir Charles Reid truly says, "is not an easy one, and if you do not bring your mental power to bear in downright earnest upon everything you do, of any consequence at all, you miss one of the most valuable of mental habits." It is this invaluable power of the Mind that Mr. and Mrs. Gandhi chose to lend to the distressed workmen who demanded a living wage for the labour which they gave to the capitalist. An English friend of mine, a member of the I.C.S. in one of his letters to me said I was twenty years ahead of the times. If the conventional ignorance concerning things of the spirit which marks the writings and speeches of some of the best of men among us is taken as the standard of the times. I think we are two hundred years behind the time which is now dawning on all the alert minds of thinking men. After detailing the other sources of waste of mental power and dwelling on failure in its aspect of being "the surest road to success" and the glory of Self-conquest Sir Charles concludes as follows:—

"My long experience of life and human nature fills me with hope. The masses of mankind are only beginning to feel the force of their intellectual faculties. The unbroken ancestry of ignorance is being exchanged for a new birthright, the dawn of intelligence. The misfortunes or the crimes of centuries, cannot be redeemed at once! But the nations that fill the world's spaces are getting a better chance every day of that sunshine and social comfort which befits them as masters of all things upon this earth, living or dead." And in the dawning light of this New

Epoch India must lead and not follow the nations of the West—for "the Light on the Path of Progress" is a thing familiar to her "seeing eye" and she cannot be led by those whose eyes are not yet accustomed to the *New Light*.

Our Present Situation, Social and Religious.

(A Few Words to The South Indian English-Educated Hindus, Brahmins and Non-Brahmins.)

BY G. RAMACHANDRA AIYAR B.A., B.L.

THE FOUR CLASSES OF BRAHMINS.

Yet Brahmanyam is not dead altogether. The Brahmin caste cannot completely disappear. The other castes may vanish for a time. Brahmanyam, being the life and soul of the Hindu Genius, necessary always for the continued existence of the great world-saving Hindu spiritual Religion and its characteristic Dharma, will be preserved intact by the Great Lord somewhere, however feeble it may ordinarily look. As if in the place of our national Chaturvarnya described in the Sastra, a four-fold division is dimly perceivable in the Brahmin community itself, considering Brahmanyam in its several grades of intensity obtaining among the modern Brahmins. The highest class, representing Brahmanyam in its truest sense and fullest manifestation, comprises a few genuine Sanyasis still found now and then, though indeed very rarely, who had complete training in Svadharmanushthanam and Upasana, and who, in consequence of their undoubted attainment of the full preliminary qualifications for the taking of the final step towards liberation, have entered on the last stage or Asrama of true Brahmana life, characterised by thorough renunciation of everything worldly, and whose very presence without more, on earth is most conducive to its spiritual up-lift (you must know I am not referring to the Sanyasis we are meeting with daily). Next below, under the second class, come those few Brahmanas of real Dharmic merit, who modestly live in some very few, exceptionally good and out-of-the-common-way Village Agraharams, having still full regard for the Vedic paths of Karma and Upasana, and who, in addition to duly obser-

ving Naimittika Karmas as occasions for them arise, strictly perform in daily life the prescribed Nitya (Anhika) Karmas of all kinds, observing scrupulous regularity and in strict conformity with the letter of the Sastra, and also the traditional Pujahs adopting Sastraic methods of worship, who spend their spare hours of the day for the spiritual training and helping of others who may be fortunately placed to be so trained and helped by them. Under the third class, then, come the so-called Orthodox or Vaidika Brahmanas of the busy Loukika world, whose Orthodoxy is mostly at its extreme possible minimum, but who, nevertheless, in the eye of the thorough material world, pass for religious men amidst their all-engrossing temporal work. The only merit in such Brahmanas is they have not allowed their Brahmanyam to be altogether extinguished, and have managed to keep the last remnant spark of the Divine Light in them still shining within by virtue of a minimum sort of observance of an abridged kind of Nitya and Naimittika Karmas. Fourthly and lastly may be mentioned those who pass for Brahmins merely because of their Brahmin parentage, and who, being but the chaff, as it were, of the Brahmin community ready to be blown out of it at any moment, have in fact ceased to be true Brahmins, but are yet called Brahmins only by courtesy (Brahmanabruvah). Such are the modern-day ultra radical Brahmins, some disfigured even in external form, who have ceased to perform necessary Brahminical duties, and whose borrowed views and imitation-actions are characterised by an openly defiant attitude against all lofty Hindu tradition, altogether subversive of all constructive Arya Dharma.

POSITION AND DOINGS OF THE FOURTH CLASS BRAHMINS.

This fourth or last class of Brahmins is a special section devoted to Kali. It is this class that has brought the whole Brahmin community to shame. Members of this class are daily increasing in number under the pleasure-showing, but all-destructive, patron-

age of the Yugapurnsha. Though on the fence dividing Arya Dharma from Anarya-Adharma the Brahmins of the third class, the Orthodox Loukikas, find their position not so dangerous because of their firm hold of certain fundamental, unyielding materials on the side of Arya-Dharma. The Brahmins-in-name of the fourth class, however, though still said to be on the fence, have lost hold of the saving materials on the right side and have so much inclined towards the wrong side that it seems hopeless and impossible, from the human point of view, to save them from headlong fall and sure destruction by restoring them to their former position of safety, merit and honour. The Hindu Society and religion have already suffered enough from the blunders and mis-deeds of this shameful class of renegade-Brahminhood.

SOME WORDS OF HOPE AND CAUTION.

You, Brahmanas, most of whom, I hope, belong to the third class, should vigilantly 'see' by all rightful means, that our Dharmic society and Vedic religion are no more insulted or injured by those who have already bid farewell to them, openly or practically. The future of everything Hindu is by the Great One evidently entrusted to the protecting hands of you third class Brahmanas and of you non-Brahmin Bhaktas and co-workers, who have and will have, I hope, your adherence to our world-old Dharmamargas altogether unabated in spite of the voluminous, amazing effusions of all-darkening ignorance and all-twisting misconceptions of the more prominent few of the fourth class Brahmins, and of those fewer still among the Non-Brahmin Hindus who have most dangerously and suicidally taken into their heads to hate the all-saving Hindu Vedic Religion, right Sastraic knowledge and true Brahmanyam, a most ruinous and self-annihilating procedure, as that of indiscrete children ignorantly playing with all-consuming fire. Remember all, Gentlemen, that though the Brahmin of the day may be voiceless and powerless, the lingering, twinkling spark-fire of Brahmanyam in him is all powerful, and the Almighty Great One above is directly interested in its eternal and honourable preservation for the good of all and for all time as stated already.

AN APPEAL TO THE ALMIGHTY GOD.

May that Almighty God, in His infinite Mercy, save our (after all) *mistaken* brethren from the woeful consequence of their ill-

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thought perverseness, and give them right understanding and good sense to follow and profit by all that our beginningless Dharmic tradition and our incomparable philosophical religion have ever shown to be truly good, holy and elevating! May He, by opening in us all the true discriminative eye of wisdom, and by strengthening in us all the power to fearlessly act in the right direction, enable us to sink our petty little differences, which are only the outcome of Kali's mischief and are based on no true foundation whatsoever, in the common good for all, each of us at the same time not swerving from our great Arya-Dharma-Marga with its carefully laid diverse ways of practical training leading upwards to final emancipation, though apparently running in different side-directions, yet so well adjusted and related mutually to one another that the benefit of Aryan training is made thereby fully available to every possible kind of human nature, temperament and capacity, exactly varying in accordance with the widely different antecedents in respective previous lives, and with the peculiarities of present environments and physical heredity! We shall, each one of us here present and elsewhere, in our own humble ways, try to be the working hands, however small and insignificant, of that Great Divine Power, for the lifting up of all, with ever-increasing love and sympathy, realising more or less, to the extent of our capacity for comprehension, the Great Revealed Ultimate Truth, the Oneness of the all in the Supreme Self, Paramatma, the loftiest goal, one and the same for all, known under different names and descriptions, yet truly nameless and indescribable. May the thought of His Glory dispel our blinding ignorance of the age by kindling the shining fire of true love and wisdom in us! May His holy remembrance keep away, far beyond our path and our sight, the unholy Kalipurusba personified in his human agents for acts of Adharma, agents confirmed as such and unredeemed as 'Men' in spite of best endeavours! May the Lord's saving and guiding blessings ever be with all!

The Title page and Contents of the 1st 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.

Public Life and Vedic Life.

By M. K. VENKATESVARA IYER B.A., B.L.

In spite of the earnest and enthusiastic attempts of all right thinking Indians and lovers of Indian progress to create a consensus of opinion on the question of Indian reforms we find some minor forces working in the opposite direction with appreciable effects. Although the evil effects of minor recent movements are too shallow and narrow to disturb the peace and calm of the political atmosphere they also could be done away with by a direct appeal to the public spirit of the leaders of the opposition and pointing out the analogy between Public life and Vedic life. Public spirit involves a voluntary disposition to do good to the public. The ancient habit of helping neighbours, friends, relations and guests which existed in villages gradually became mechanical and has been given up as the value thereof has not been continuously brought to the notice of the people. A good nature based on the firm conviction of the value of Public spirit will never change.

Although every educated man recognises the fact that Public Spirit is a virtue he does not imbibe the same in his nature rapidly as he does not perceive the good results arising therefrom prominently in the near future. His position may be compared to that of a dishonest litigant who never disputes the fact "Truth is a virtue" but is under the impression that speaking the truth might spoil his cause. He fails to see that as a matter of fact true litigants succeed in almost all cases whereas the dishonest are doomed to failure ultimately. Similarly it is only after a certain stage of culture the soul realises that it cannot find real happiness unless it imbibes in itself the virtue called "Public Spirit." Every civilised man is bound to recognise one day or other that he finds happiness in himself only in proportion to his sincere attempt to make others happy. He is sure to realise "No man is born unto himself alone

Who lives unto himself, he lives to none."

F. Quarles.

All worldly joys go less
To the joy of doing kindness.

G. Herbert.

The Puranas begin by saying that Vyasa felt miserable because he found that the wordly people are such and became consoled only when he was able to expound the lessons necessary to enable the students thereof to free themselves completely from misery and pain and become an embodiment of happiness. That great sage has said:—

'He alone is a Brahman who has (सर्वभूत-हिते रतिः) Sarva Bhuta Hite Ratih i.e., one who feels happy in his sincere attempt to make his fellow-beings happy.' Perhaps another illustration will make the position clearer. In an uncivilised condition a man feels quite at home when he enjoys alone and not feel additional pleasure when he takes meals in the company of his friends.

But when he becomes civilised he finds more pleasure at a dinner party with his friends than when he eats alone so much so that his pleasure in their company overwhelms his taste for his diet and he might not be able to remember the taste of his diet afterwards. As a matter of fact he has developed in himself the art of identification with his friends. Then he begins to realise that the happiness he enjoys when he makes others happy is far in excess of the sensual pleasures for which he was devoting a disproportionately large portion of his time and energies. He further finds that even a sincere attempt to make others happy makes him happy as he finds that it is the discharge of his duty to others that gives him that happiness and not the result thereof. At that stage he realises the fact that a few men alone have the gift of making others happy and thus are enjoying the profuse happiness arising therefrom. It is this feeling in the individual that stimulates public spirit which gives him far greater continuous happiness than a narrow and shallow view of life.

In fact the happiness which is the outcome of public spirit in the individual may be compared to a large lake, domestic happiness to a tank within the same and personal pleasures to a well within the same. Hence it is that cultured people expand their self-identification by domestic love into domestic happiness and develop the same further by

public spirit into national happiness which is enjoyed only by those who identify themselves with the nation. Thus we see that they do not lose their personal or domestic happiness thereby but only enlarge the same as an ordinary rich man becomes a millionaire or a District Judge becomes a High Court Judge.

Having thus seen what public spirit is and how it is conducive to our happiness we shall consider how it could be developed and manifested. The development and manifestation thereof depend upon a clear conception of its connection with a public body and public life. In an individual body we find that the spirit or Atma therein manifests itself only in a living body. Similarly public spirit can express itself effectively as public life and public opinion only through a well-organised public body. Public opinion deserves to be called as such only when it is the opinion of a well-organised public body. To disconnect public body, public life, public opinion and public spirit is exactly like speaking of the separate existence of body, life, mind and spirit of the individual, independently of each other. Unfortunately the inseparable connection of all these is not realised in public activities as a result of which we find much activity wasted. As social matters largely have to be based on public opinion the reformers who want to expedite reforms completely ignoring the differences of opinion in society are inoculating the infant well-intentioned national bodies with elements of friction forgetting that the tenderness of the public body at that stage is such that the evil effects of this inoculation are too much for it and so retard the growth of the national body spoiling every cause. Until the national organisation is complete every patriot should be careful enough not to give undue prominence to matters in which the differences of opinion are wide and are likely to generate friction. Similarly those who contend that our progress is not by discovery but by recovery should remember that our Sastras enjoin us to worship the Spirit of the time as Kalamurthi and so the eternal rules of conduct manifest in various forms according to the

times and our duty is to understand the reality underlying those tales. If in our attempt to find out which are real and which are unsafe guides, we are to be guided by personal leaders, their defects are sure to misguide us. Hence it is that our forefathers recognised leadership only in the Vedas and similar revelations which are embodiments of unsullied wisdom and love and thoroughly impersonal.

(To be continued.)

Correspondence.

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

Woman's Place in Hindu Religion.

It is really surprising to note the tone of such papers as the Mahratta once the stronghold of what real Hinduism represents—but which has now come to advocate radical reforms—sometimes stupid reforms in the Hindu Society. In a recent issue of this paper there appears a leaderette which echoes the so-called deplorable condition of the Indian woman here. This is compounded with a threat that if we are to get Home Rule it must be by raising the status of our woman. The reason which it gives is that unless our women are raised to that level as in the Divine Society where they make no difference between man and woman, where there is no womanly modesty or bashfulness, where in the name of brotherhood all sorts of moral crimes are committed; where in the shadow of philosophy gross materialism has its sway, in short where there is much promiscuity unless we have all these we cannot get the votes of the Englishwoman.

Ah! What a sane opinion! Maxmuller was a fool not to consult this member of the D. S. when he wrote the following words.

"... Whatever sphere of the human mind you select for your special study, whether it be language, or religion or mythology, or philosophy; whether it be laws or customs, primitive art or primitive science, everywhere we have to go to India whether you like it or not,....."

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.

It is really unimaginable to think of women living thousands of miles off in a society which is as different from our society as day and night are, to demand the freedom as they call it of women here. Oh! I forget! There is the Divine Society which might have infused into these 3 million English souls some of its occult sciences at a stroke.

The writer in the Mahratta is very anxious to prove to that lady member of the D. S. that women here are not entirely without freedom by showing the instance of the enfranchisement of the women of Bombay. A splendid compromise!

Really it is a wonder that men of character, integrity, and moral backbone combined with learning do turn fools and sycophants. Does not the writer know that this so-called freedom is mere sham and nothing else. Does he not know that behind this freedom much of tyranny still remains. On the other hand does he not know that our women are more free and happy without this boasted freedom? How many women in India remain spinsters and maids till their death? How many in India have died for want of this freedom without which India cannot get Home Rule?

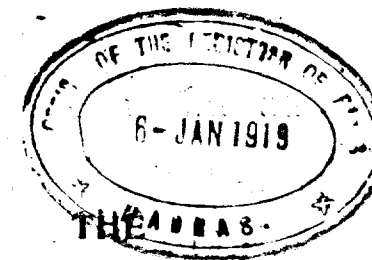
After all what is the solution that he has arrived at to liberate the Purdah women? I think the Muslims would rather prefer to follow the words of their Prophet than make such a compromise.

We do not see any real difficulty that women here are undergoing. We do not know what made Louis Jacoliot say the following words. "India of the Vedas entertained a respect for women amounting to worship; a fact which we seem little to suspect in Europe when we accuse the extreme East of having denied the dignity of women, and of having only made her an instrument of pleasure and of passive obedience" He also says "What! Here is a civilization, which you cannot deny to be older than your own, which places the women on a level with the man and gives her an equal place in the family and in society." The Commentator explains the passage (Rig Veda Book 5, hymn 61, verse 8) thus:—"The wife and the Husband, being the equal halves of one substance, are equal in every respect; therefore both should join and take equal parts in all works, religious and secular." No other Scriptures of the world have ever given to the woman such equality with the man as the Vedas of the Hindus.

Kumbhakonam.

S. CHAKRAVARTI

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



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

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

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THURSDAY MAY 23, 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.

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VOL. II

A Vision Of India.

THE YAMUNA—VII.

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

He played upon the glad lip-kissing flute
And won the world to God by melodies,
And o'er all hearts there came an unknown peace
Which into man the God changed man the brute.
The favoured maidens fair and fleet of foot
Around him danced, awhile the southern breeze
With fragrant coolness moved through Gokul's trees
Which shone with wealth of heavenly flower and fruit.
A full moon rapt in joy in star-lit skies
Shone still and fair. As many Krishnas came
To being then as there were maidens there
Thy emerald banks then shone like paradise,
For where'er shines His Love's immortal flame
Is heaven full-dowered with radiant raptures rare.

The Hindu Message

THURSDAY EVENING 23, MAY, 1918.

The Conjeeveram Conference.

Rao Sahib CUNNAN CHETTIAR'S
WELCOME ADDRESS.

We heartily congratulate Rao Sahib C. Cunnan Chettiar on his admirable speech as the President of the Reception Committee. From start to finish it breathes the spirit of a loyal and lofty patriotism of which any Indian may justifiably feel proud,—a patriotism whose depth and breadth is worthy of the philanthropy of the universally-esteemed merchant-prince of Madras. We are proud of him not only on account of his cosmopolitan and discriminating benevolence, but also on account of his worthy and sincere patriotism,—a patriotism, too, which has found fitting expression in an address full of noble sentiments nobly thought out and worthily expressed—an address in every way worthy of the occasion which called it forth and of the "hallowed city" of whose historical traditions and sacred associations he spoke with genuine faith and commendable fervour.

At the outset of his address, Rao Sahib Chettiar, with a modesty which, however attractive, was, as the event proved, altogether superfluous, claimed the indulgence of his audience on the ground that he was "neither" competent nor desirous to make any pronouncements on the important problems now before the country." He said:—"I am neither, as our enemies maliciously call our great political leaders, a professional politician nor a

brahmin vakil; neither a professional agitator nor a Brahmin Home Ruler." And further:—"I have been connected with business occupation for over fifteen years. During this period I have had neither the desire at any time to take the lead in public affairs, nor have I had the good fortune to bear as vigorous a part in the work of national political amelioration as you have all, with so much zeal and public spirit, borne." And yet the Rao Sahib Chettiar's pronouncement on the political situation is one which is in every way admirable and unobjectionable, and which well illustrates the adage that the by-stander often sees things more clearly and truly than those who are engaged in the midst of the strife of the arena. Every impartial and discerning man will unfailingly see that the Rao Sahib Chettiar's pronouncements on the situation are, one and all of them, those of a competent observer who combines a clear head and ripe judgment with discriminating patriotism and a sense of duty to his fellow-citizens.

The Rao Sahib Chettiar appropriately began by expressing his views regarding the Delhi Conference. On his own behalf and on that of his audience, he "cordially endorses" His Excellency the Viceroy's "prompt response assuring the Premier of the whole-hearted support of this country in fighting the War for liberty to a successful issue." At the same time he places himself in line with all enlightened public men in India by saying in well-chosen words:—"I cannot help giving expression to my disappointment that His Excellency the Viceroy did not see fit to take advantage of the great occasion to appeal to and capture the imagination of the Indian people

by announcing to them the speedy establishment of those liberties and rights in their own country to secure which for other parts of the Empire and other allied nations far away from them they have now been called upon to fight." His Excellency the Viceroy said at the Delhi Conference:—"The liberties of the world must be won before our aspirations for the liberalising of Indian political institutions can acquire any tangible meaning." To this Rao Sahib Chettiar gives a telling reply when he asks, "Is not the liberty of India included in the liberty of the whole world?", and proceeds to point out that "to ask India to wait for her freedom until after all other parts of the world have secured their liberty" is "far from being the best way of appealing to the Indian Nation of the present day." We cannot help also quoting the following sentence with its noble sentiment expressed in language befitting its fervid patriotism:—"To ask the manhood of a great, loyal and historic people comprising a fifth of the human race to rally to the ranks and fight the battles of freedom for all other parts of the Empire and all other parts of the world, to tell them that they must continue a subject people governed by an outside ruling race whose progress towards freedom must await the results of this War, is by no means complimentary to our National Consciousness or creditable to our British rulers who have evoked and evolved it in us—not the least by the prosecution of the war itself." Rao Sahib Chettiar also strikes out an original vein of criticism concerning the War when he points out that "German Militarism cannot be resisted by a reliance upon mercenary armies or even a most efficient

navy," and that "the certainty of victory depends upon an effective appeal to the consciences of all liberty loving mankind to fight in the name, and for the sake of, freedom—National and International—all over the world." This, in our view, proves the case for India's freedom to the hilt, and Rao Sahib Chettiar's sound and healthy common sense is entitled to the full credit of the idea.

Rao Sahib Chettiar proceeds to point out that the proposals embodied in the Congress-League scheme form "the immediate minimum of our requirements," that they "were overdue before the War for liberty was started," that "India did not take advantage of the War to ask for more," that "our work and achievements in the War have admittedly earned the approbation and admiration of the Empire and the world," and that, therefore, it was not "the spirit of the hucksterer or the bargainer" that impelled Indian leaders "to issue the manifesto in which they asked for measures which will make the response of India to the call of the Empire at this critical juncture full, real, and effective."

Rao Sahib Chettiar proceeds to refute "the dishonest insinuation" that the demand made in the Hon. Mr. Khaparde's motion at the Delhi Conference was because "we desire to take advantage of the Empire's difficulties." He gives the real explanation, and no one can question its absolute correctness:—"The old order has changed in India too. It has changed under our very eyes. It may have changed very quietly and equably, but nevertheless swiftly, though perhaps with less of the noise and the heat and tumult of reconstruction of which so much is heard in all the belligerent countries.

The desire for change in India has spread far and wide, and the resolve to have reform and reconstruction is deliberate and strong. I cannot recall any other time of peaceful progress when the minds of the masses were so filled with the desire to change in the direction of freedom, self-determination and self-rule under the British Empire." "We want to see the disappearance from this country of the exploitation by foreigners or fellow-citizens who are not and cannot be a Government constituted of the representatives of the people, but who constitute a Government representative of special interests controlled by a machine of bureaucratic tradition." The following fine sentiments finely expressed must appeal to all truly Indian hearts, irrespective of caste or creed:—"No true Indian subject of His Majesty will deny that the establishment and maintenance of British rule in India has been a providential dispensation which consciously and unconsciously ensures for the well-being and prosperity of both nations and of the Empire also. That is a Providence to which I am willing we should all submit to. But if a limited class of men, believing themselves as superior persons belonging to a dominant race, pretend to set up themselves as Providence over ourselves, I stoutly protest. Conjeeveram was the abode for a long time of one of the greatest of our religious saviours. But, to adopt the language of a great lover of freedom, I have never met a political saviour in the flesh, and I never expect to meet one, even in this hallowed city of Conjeeveram." Rao Sahib Chettiar claims that "the people of India understand their interests better than any group of men settled

in the confines of India or coming down from outside can understand them." It is for the acceptance of this principle that "our leaders in the Congress and the Moslem league have fought for over a generation." But, "whatever the value of its theoretical acceptance, they have never got any nearer to the practical and substantial fulfilment of the eternal principle of self-determination."

Rao Sahib Chettiar then goes on condemning the Non-Brahmin agitation. He says convincingly that "it is to the discredit of the politicians of the so-called Non-Brahmin anti-Home Rule school that this level-headed province should have been subjected to a fissiparous process." And further:—"The reckless lead which it has had from disappointed politicians and the unscrupulous methods pursued by some of its votaries to obtain support and official favour for it by a betrayal of the cause of liberty and by the fulsome support of a policy of a more or less perpetual tutelage of the people to a paternal system of government, are indeed well-known." He further referred to its "sinister purpose" and spoke of "the unreasoning hatred which some of its supporters have sought to create against one of the most honoured and public-spirited classes in South India." Finally, he added a warning to "these thoughtless people among us," and it flows from a conviction which, he avowed, was "born of my actual experience not of politicians and agitators but of plain business men and the masses of toilers and workers, men of the town and country with whom I have come in contact in the course of my business." That warning is,— "I do not believe for a moment that any appreci-

able section of our people want to be under servitude." "Our people, all classes of them, want to stand on the firm foundation of law and right, and to take care of themselves."

Rao Sahib Chettiar then went on to deal with the bureaucratic claim that "they sympathise with the people, that their hearts go out to the masses of unknown men in this country." In reply, he flings to their face a series of unquestionable facts such as that "their thoughts are in close and habitual association with their own vested interests, with their racial advantages and special benefits which have gone along with their benevolent rule over the country for a century and a half,"—that they have "maintained the rigours of an Arms Act even to the verge of the emasculation of the people of the country as we have known to our cost during this war,"—that "they have regulated the commercial and fiscal policy of India up till last year strictly according to the requirements of British Capital and trade,"—that "they who profess so much sympathy with the masses of the people in the country have left the people without free education, have left the ryot whose contributions to the state are periodically enhanced as resourceless and unable to tide over the slightest touch of famine or the smallest failure of his crops as he was—as the disastrous conditions in Kaira have shown." Also, "their individual experts and departments have done but little to establish that diversification of industries and occupations which will relieve the more or less entire dependence of India upon land and agriculture." He clinched this part of his argument by asking,— "How can such people, I venture to

submit, claim that it is they, and not the representatives of the people, that should have a voice in determining what is good for the people's welfare and progress."

We have already exceeded our usual limits, and so we pass over the remainder of the address. The address is one memorable both for its matter and manner, and reflects high credit on its author's qualities of head and heart. Rao Sahib Chettiar will surely henceforth take his place among our chief political leaders.

Government and the Press.

The question, what is the legitimate extent of the influence exercised by the Press on the Executive, has recently come to the fore in England. There have been two conspicuous instances—those of General Robertson and Admiral Jellicoe—of officials being attacked by certain papers, and immediately or shortly after the present ministry dispensed with their services in the offices they were then holding. The Ministry also appointed to certain Ministerial offices journalists or proprietors of journals in which the attacks appeared. It is these events—or the suspicion or belief widely prevalent that such events had happened—that have brought into prominence the question of the relations that ought to subsist between the Government and the Press. There has not only been much comment in the papers, but also a lively discussion on the subject in the House of Commons itself—a discussion in which the present and the late Prime Ministers took part, and one other person—Mr. Austen Chamberlain—at least who has held office of Cabinet rank.

The well-known journalist, author

and critic, "A. G. G." has discussed the question in a leading London daily, "The Daily News" with such seriousness and fervour of passion that one almost begins to suspect that there must have been cause for something of the nature of an approach to a new peril to the British Constitution. He wrote:—"The House of Commons has no more influence on the policy of this country to-day than a village debating society." "The re-assertion of the right of Parliament to govern is the most urgent necessity of the moment." This hysterical method of dealing with the matter, though in consonance with the excitement occasioned at the time, had not the least justification. For as the Premier explained journalists and newspaper proprietors in other Allied countries such as America, France and Italy, held high offices in their respective Governments. Moreover, the Germans had, with deadly effect organised "the important department of offensive and defensive warfare connected with propaganda,"—i.e., with the dissemination of information regarding war in such a manner as to influence popular opinion in Russia and Italy. In England, this department had already been brought into existence by Mr. Asquith's Government, but was far from being adequate to its work. It had, therefore, to be re-organised, and Lord Northcliffe's aid was sought and obtained for that purpose. The Premier said:—"No man better qualified for that difficult task could, in my opinion, be found in the Empire, and the Government are grateful to him for undertaking it," and he also undertook the work without holding or seeking a Ministerial office. As regards Lords Rothermere and Beaverbrook, they had control of

newspapers when they were invited to take office in the Government, but they gave up the business of controlling their newspapers upon taking office as Ministers. They were also both men of exceptional ability and had done the work entrusted to them with unqualified success,—Lord Rothermere as the head of the War Office administration, and Lord Beaverbrook as the organiser of the Canadian propaganda. Such propaganda had been almost exclusively entrusted in all Allied Countries and in Germany to experienced newspaper men as the best qualified for it.

As regards the newspaper attacks on admirals and generals, followed by their dismissal, Mr. Austen Chamberlain, speaking in the House of Commons, admitted that it was "an unfortunate co-incidence." The Prime Minister himself, or an official of his staff had been suspected of having inspired the newspaper paragraphs containing the attacks, and the hysterical conclusions drawn by writers like "A. G. G." about the accomplishment, under the present Ministerial regime, of great and sudden constitutional changes like the abolition of Government by Parliament and the substitution of Government by the Press were all based on the assumption that Mr. Lloyd-George was indeed guilty of what he had been suspected,—viz., of using certain newspapers to create a popular prejudice against those whom he wanted to remove from certain offices and responsibilities. But he declared from his place in Parliament and in the most positive and direct manner that "the charge is untrue." He also said, in regard to the suspicions against a certain member of his staff that "the imputation is absolutely unfounded and constitutes a gross

injustice to an able civil servant." It must not, however, be forgotten that Ministerial denials of this kind are often made, but the charges originally made turn out in the event not altogether unfounded. The public however, must give full credence to Ministers' utterances so long as they are not disproved, or at least modified in the light of actual facts subsequently brought out and established to the satisfaction of the public. Otherwise, no statesman can be found willing, as head of the Government, to undertake the responsibility of administering public affairs.

After all has been said, however, in extenuation or explanation of the policy and measures of the Government, there can be no doubt that a great deal of danger, if not also of impropriety, exists in entrusting any part of the public administration to those who conduct newspapers, control their policy, or inspire, or even influence, the editorial comments, on particular events. For, it would be impossible that in course of public business, they should not come into possession of information of a highly confidential character, and it would be manifestly absurd to expect them so as to improve the status and influence of their newspapers in the public eye. Such publication must necessarily influence the course of events for good or evil and embarrass those who are entrusted with the discharge of public duties. In the next place, when such newspapers become liable to public prosecution in regard to any matter of public importance, the Minister responsible for the sanctioning or conduct of such prosecution, or even the Ministry as a body, would find themselves in the difficult and delicate position of

having to deal with a colleague of their own and responsible, like themselves, for the conduct of public affairs and the situation which had arisen in consequence of the publication of confidential transactions.

Mr. Asquith, who took part in the debate, was perfectly right when he said that "any association of that kind (between the Government and the Press) is to be deprecated and ought not to be permitted in any shape or form." He especially condemned the use, by Government officials of the newspapers with which they were connected, either as proprietors, directors or otherwise, to conduct what he called "a campaign against those who are serving the state as soldiers and sailors in positions of public responsibility of a most arduous kind." Mr. Asquith made a distinction between attacks against politicians in Parliament and attacks against those employed in important and responsible offices in the service of the state. The former can at least defend themselves from their place in Parliament. But the latter cannot, and have simply to "rely with the most absolute confidence upon the loyal support of those who are their official superiors. There had been on various occasions organised campaigns or conspiracies, conducted with great assiduity and with special means of information, in order to compass the dismissal or ruin of various state officials. He held therefore, that no member of the Government should have any association with the Press, or at least such association as would enable him to carry on such a campaign or conspiracy by securing the information needed.

The question here arises,—what is the true function of the Press? Its

true function is to communicate information, and also to enlighten public opinion on the course of events. "A. G. G." says that "Government by the Press, is the form of Government under which we (i.e., Englishmen) live to day." This is simply a caricature of the course of the events we have referred to. The Press must necessarily influence the policy of the Government, and it does so by influencing public opinion. A popular government has to conciliate public opinion, and therefore allows its policy to be influenced by it. Government, also, influences public opinion and the press is one of the channels by which it seduces the public to approve of its measures. But by taking such a course, Government ought not to be considered as "entering into partnership with the Press," or becoming "its instrument." The Government of England is always and in the last resort, Government by and through Parliament.

Educating the Poor.

The Poor School's Society, Madras, must be congratulated on its interesting and useful report for the year 1917. One of the greatest problems awaiting our attention among the schemes of the future in India is the larger extension of free and primary education. Apart from Government aid which one must naturally expect in successfully working out this problem in all its larger issues, private effort in this direction is certainly a wholesome preliminary, and must receive due support from all classes in the country. The Corporation of Madras has already done good service to the public by opening a large number of free schools in the city; and the Poor School's Society is another body devoted to this useful side of public work. The rudiments of general and technical instruction, sanitation, hygiene and co-operation have got to filter down to the lowest strata

of the population, and, above all, a "fine moral instinct" has got to be created in them. The poor must thus be made to realise that they are as useful members of the Indian social system as any others and that their lives are also capable of being lit up by the bright sunshine of joy and hope.

The education that is sought to be given in the night schools maintained by the Poor School's Society is rightly many-sided. Among the problems which the report of the Society brings before our minds, three stand out prominently. One is the problem of co-operation. Among the labouring classes, ignorance is the mother of many troubles like bad debts and disproportionate and even harmful living. Co-operation on its secure basis of self-reliance and mutual trust is the only remedy for this state of affairs. The Report itself states that the system of loans on credit on easy terms can be developed, and this fact deserves prominent notice. We are glad that a Brahman Vakil of standing in Madras has come forward to advance decent loans to relieve cases of need. We read that co-operation has worked wonders in production, consumption credit, agriculture, and in other fields; and if co-operative credit spreads easily among the poor, its educative influence will be great; and the Village Shylocks who are still lingering in various parts ought thus to be made to lose their trade.

The second problem is that of professional training. In the night schools, only general education in the three R's is now given. The labouring poor are usually engaged during the day in some handicraft for their livelihood; and, if in these schools some branch of professional training is also taught, it will be of immediate material service to the worker. The Western system of factory training or apprenticeship is ill-suited to the poorest classes of the population; and the foundations of industrial instruction have thus to be laid in these poor schools, so that the knowledge gained therein will develop and bear fruit in due course.

The third point is the medical inspection of boys. Apart from the habits of cleanliness that have to be learnt, the poor boys

have got to be examined at regular intervals by some medical officer; and this will go a great way in their developing a sense of healthy proportion in daily living and their avoiding all harmful intemperance and excess. We are of opinion that even in High Schools this sound experiment can be made with success. And it is all the more imperative among the poorer classes who can only slowly rise to a keen sense of the wholesome principles of decent living.

The Report looks forward with confidence to a time when an honest attempt can be made to feed and clothe some at least of the pupils, so that the burden of attending to their wants can be taken off the shoulders of their busy and care-ridden parents. This is an ambitious scheme, but if it can be carried out, nothing can bear out so eloquently the fact that India has always been the land of charity. Annadana (the giving of food) has always been one of the highest Dharmas of every Indian householder; and we would earnestly call upon the various Annadana Samajams of the city to co-operate with the Poor School's Society in this direction.

Among other wholesome features that may be introduced in these schools may be mentioned the fitting up of a small vernacular library to which the pupils will have free access, lantern exhibitions, pleasure-trips to places hard by, short talks to the pupils on the elements of Indian civics, economics and religion, the scout system, etc. This general education will stand the poor in good stead ever afterwards, as it will enable them to cultivate the qualities of self-reverence, self-knowledge, and self-control which equip a man to fight successfully the battles of life.

To this end the report expresses the hope that every enthusiastic and public-spirited Indian may help forward this movement in charitable spirit. We have always believed that, apart from all sectional, caste, or class differences all Indians have a duty to their poorer brethren in this respect. Especially in the larger problems of child-feeding and child-clothing, much pecuniary help is very necessary, and we are confident that it will be forthcoming.

In the annual meeting of the Poor

School's Society that was held towards the end of last month, the Chairman, the Hon'ble Mr. S. Srinivasa Aiyangar, made a few concluding remarks on the work of the Society. The Advocate-General evidently thought that he could not be what he is if he did not advocate something, and therefore went out of his way to advocate that "caste must go." If the report is true, we cannot give credit to the Hon'ble Mr. Aiyangar's powers of advocacy outside the court. The caste system has not gone now; and yet the Report of the Society confidently states that the workers are a band of enthusiastic people, and that they take cheerfully to the labour of love that they have taken upon themselves to do. Being a thoroughgoing social reformer, Mr. Aiyangar is perhaps not able to distinguish between social service and social reform. We have already in these columns shown how the Indian ideal of social service must for ever remain opposed to the Western ideal. But the kind of social service we have been considering can be advanced in public schools by people of all castes without any prejudice to the cause in which they are engaged. We, therefore, fail to see how the abolition of caste is a necessary preliminary to the successful accomplishment of the work which the Poor School's Society has in view.

Notes and Comments.

The Hon Mr. S. Srinivasa Iyengar, in his address as the President of the Provincial Social Conference at Conjeeveram, wants both Brahmins and Non-Brahmins to join together, "to educate the Hindu community to give up the caste system." Hinduism and caste have always held together. All attempts of so-called modern scholars and reformers to show that there is no caste in the Veda or Mahabharata have shamefully broken down. Witness the example of Mr. A. Mahadeva Sastri, B. A., late of Mysore and now of the Aiyar Library. Hinduism and caste are inseparably associated, and must live or die together. When the Hindu Community is "educated" give up its system of Varnasra-

ma, it will at the same time have been educated to give up also whatever is distinctively Hindu in it.

Every great spiritual ideal must have an appropriate physical organism to represent or preserve it, just as every soul must have a body. Now the greatest and the most essential truths of Hinduism are that "Brahman is one only without a second", that the realisation of Brahman is the exclusive privilege of birth as a Hindu, that the wheel of Karma brings on, in the ripeness of time, the blessing of re-incarnation in a suitable section and caste of Hindu society in this Punya-bhumi of Bharata Varsha, and thus the way is paved for liberation from the bondage of Samsara. Swami Vivekananda has said,—"India is the land to which all souls must come wending their way to God." India is the holy land, and Hindus are the holy people and society destined to secure, to all souls who incarnate in it and who observe the injunctions of Dharma, the supreme blessing and goal of liberation through self-realisation and god-realisation.

To destroy the immemorial constitution of Hindu society is to destroy the wonderful and unique social fabric in which "all souls" must be worn who are "wending their way to God." The great ideas above mentioned, and the sole means to the realisation thereof will then have also vanished from the earth. Our society will then no longer be synonymous with Hindu society, but will become like any other society in the West. All the great ideas and methods of realising Brahman will have altogether vanished. As nothing can be more absurd than that the soul can exist for us without a body, so nothing can be more absurd than to suppose that these great methods of self-realisation and god-realisation can remain to benefit mankind when the civilisation and society which forms the physical frame needed for their preservation and practice are destroyed.

The Hon. Mr. S. Srinivasa Iyengar says that "if, under the existing system, the average Brahmin or Non-Brahmin, is, or is

claimed to be, on the whole, a just, sympathetic, and spiritually-minded Hindu, he is so in spite of the caste-system." We say the exact reverse,—i.e., under the existing system, if an average Brahmin or Non-Brahmin is spiritually-minded, it is entirely due to the caste-system which alone enables us to preserve the Vedic rites, and prayers and purify the mind and body and enable it to practise those marvellous methods of meditation which enable us to turn the mind inwards so as to realise the Atman beyond the phenomena forming the world of sense. This is what our Vedas and sages call spirituality,—not the political virtue of "Justice" or the social virtue of "sympathy" to which the Hon. Mr. S. Srinivasa Iyengar refers as if they are almost synonymous with or inseparably allied to, what he calls "spiritually-minded." Our modern educated men, so-called, are men entirely westernised and bent entirely on secular aims and acquisitions. They have no faith in, and they have taken no trouble about, the spirit of man, as the Hindu sages and scriptures have interpreted and explained it. We do not see why the Atman and department of knowledge relating to the Atman and its practical realisation should be ignored, because Europe and the Western world have, for obvious reasons, been unfavourably situated for the cultivation of such knowledge and the methods of realising it in practice.

The Hon. Mr. S. Srinivasa Iyengar speaks of movements and protests against what he calls "the tyranny of caste." We have no sympathy with tyranny of any kind. Let him by all means put down tyranny. Let him get rid of caste tyranny wherever it exists, but let him restore caste to its true function in the Hindu social organism as expounded by all our great saints and interpreters of the Vedas in order that its world-old mission may be rightly fulfilled according to the Vedic injunctions.

The Hon. Mr. S. Srinivasa Iyengar points out that from the time of Buddhism, there have been "protests" against the institution of caste in general, and against

the Brahmin caste in particular. That is, these protests have been persistently made for nearly 3000 years, and yet the institution has survived the changes and chances of this enormous length of time. There are now nearly 12 millions or more of Brahmins in all India. An institution or people or race having such unfading vitality must necessarily evoke the sympathy and support of a great scholar, statesman, or philanthropist, for there must be some valid reason for its preservation and some yet undiscovered source whence it derives its vitality. If so many revolts and attacks have not been able to compass its destruction, it ought to evoke the sympathy of all truly enlightened men, not their hatred or violence. Let the Hon. Mr. S. Srinivasa Iyengar try to penetrate to the heart of the matter, and he will surely see that there are more things in it than his social or political philosophy has learned or even dreamed of. There are even now, hundreds and thousands of men in India who have sat, like himself, at the feet of our Western educators and learned their "ideals of liberty, equality, and fraternity", and so are not out of the pale of what he calls "the educated Hindu mind." But they are by no means sharers in his view that our Hindu social ideals and institutions must be replaced by those of the West, or that they can no longer serve as means to those aims of self-realisation and god-realisation that our society has stood up for amid all the revolutions through which it has passed during the thirty centuries of which we have an authentic history. Will it not be more consistent with reason that he should try to preserve what has stood so long and effect all needed improvements in it so as to make it strong and efficient for the fulfilment of its mission, instead of seeking, to add his own giant's strength to that of others lesser than he who, like the Christian Missionaries or the Samajists who profess a creed which is rightly described as "Christianity without Christ" are its determined and unrelenting enemies and are resolved to leave no stone unturned till the great and glorious fabric founded by the Rishis no longer finds a place to rest on where it has so long been active in its holy work of

enabling souls to cross the shoreless ocean of Samsara.

The Hon. Mr. S. Srinivasa Iyengar refers with approval to Lord Morley's observation regarding what he calls "respect for the dignity and worth of the individual." It is Hinduism alone that has realised the true significance of "the individual." The individual is in truth, the soul which is imperishable, and not the transient configuration or conglomerate of mind and body on which the western world fixes its gaze and for whose welfare it works during the short span of time for which the human frame is visible on earth. The efforts of the so-called creed of Liberation in the West have only been directed towards the improvement of the lot of this transient human frame when it forms a member of some society or other on earth. Lord Morley derived his inspiration for liberation *avowedly* from the writings of the great atheistic apostle of modern rationalism, Voltaire. But the Hindu mind has soared, under the matchless guidance of our Rishis, beyond all perishable physical and material sheaths to the immortal essence of the human spirit and discovered in it the true import of "the dignity and worth of the individual." All Vedanta philosophy consists in the inquiry after the true import of the "dignity and worth" of the individual (or jiva) as the everlasting "one only without a second," and not as a thing made up of bone and brain and flesh and visible here on earth for but a brief term of years and then passing away like the baseless fabric of a vision. It is not nobler to work for an institution which is destined for the realisation of "the dignity and worth of the individual" in this lofty significance of the expression, than for the grovelling mechanism of clay whose enthusiasms after "liberty, equality and fraternity" are, but "of the earth, earthy" and are bound to pass away with the brief period of its sojourn here and which have not helped to make the earth one whit nearer Paradise than it ever was for the reason that man's destined goal is not here, but he comes here only as a sojourner during his long and

wearisome journey towards that distant but enchanting, vision of his Supreme Self?

Olla Podrida.

In *New India* on 9th May 1918 there is a valuable description of the sixth annual celebration of the National Prayer Union. There was a gathering of ladies then. It seems that a very amusing ballad published by the union was sung on the occasion. Why do people want English names even in regard to religious congregations? Probably because they wish to sing amusing ballads. O frivolity, are you satisfied with your world-wide empire?

I hear that a gentleman on the staff of one of the leading dailies of Madras was refused an increment and was shown the door and the tongue of rumour says that this is because a high-placed relation of his is not pledged heart and soul to the new national education movement etc. The Legislative Council is full of questioners who expose bureaucratic lapses. In regard to lapses elsewhere it is all a case of master and servant and there is no tribunal over other employers, specially where the employer is one of the leaders of the public press. The press casts the searchlight of scrutiny over everything except itself.

During the labour May day demonstration in favour of peace, Mr. Ramsay MacDonald's platform was stormed and wrecked by some men while a crowd carrying the Union Jack rushed the platform. Free speech, indeed! why, even in the home of free speech, free speech seems to be under a cloud. Mob oratory and mob rule are becoming the normal features of the so-called civilised life of to-day. Peace! who wants peace? We want only a procession of wars upon the highroad of civilisation, with a few brief periods of peace—like angel-visits few and far between—to prepare for war.

So the National College of Commerce has come. The most admirable features about it seem to be that the entire training is to be theoretical and to be imparted by men who have never known the practical

sides of commerce. So far as we can see Japan set about her industrial regeneration in a different way altogether. The real and basic effort needed to-day is an educational and social and religious awakening side by side with the improvement of our industrial condition by giving industrial training and starting industries. But we do not care for what is humble and useful. We try to rush the citadel of national prosperity by storm (of speech). The mixing of colours in the national flag, the solution of various intricate mythical problems in the realm of communal representation, the nature and limitations of woman's franchise, and other national problems pressing for solution are being taken up and talked over and over again ignorance and poverty, the leading of lives devoid of love and grace, the increasing stress and conflict and materialism and joylessness of life, and other evils of the national soul are all unreal and unimportant problems which will solve themselves if the really important and urgent problems of our national life as described above are debated upon and given a verbal solution at conferences. Is it not so?

May I be permitted to say just a few words about our recent conferences? I beg leave with great diffidence to do so because politicians are apt to regard themselves as an exclusive heaven-born set and *The Hindu* has damned Mrs. Sarojini with faint praise and spoken grandiloquently about her not being well-versed in "the arts of political warfare." It is something to know that our leaders and our led are experts at least in political war. The Provincial Conference discussed one resolution and one only in the main and performed wonderful somersaults in the course of its acrobatic performance. Even *The Hindu* calls the position as ludicrous and hence I hope that I may be forgiven. The humorous side of the entire proceedings is so obvious that it cannot be ignored. One leading daily calls Mrs. Sarojini the link between various communities. What is the meaning of a link and how are links made? Mrs. B. threatened to appeal to the country and get the decision of the conference reversed on appeal.

She declared that she could never be beaten in the end. The amendment that was moved was lost. But it seems to have been moved to such good purpose that it threatened to overthrow the original resolution by its momentum though the President's casting vote cast the last stone at it and killed it. Caesar! thy shade is powerful still. Mrs. B. was so moved by the force of the lost amendment that she proposed to drop the original resolution. Then the leader of the opposition was so moved by this act of political magnanimity (or tact) that he and his party voted solidly for the original proposition and carried it *nem con.* What a transformation scene! The shuffling of the political cards now brought up one trump (leader) and now another. Each deal brought out new and unforeseen results. We now appreciate the wisdom of the great men who said that the unexpected always happens.

Mrs. B. said that she was an old public speaker and did not care for the numbers uttered by the audience and that the shout of the noisy should not settle the matter. What is the definition of a 'noisy man'? One who vociferates views opposed to yours? She then said that her enemies in the Congress were the elders and not the youngsters. Was this a mere rhetorical appeal to the soft-hearted youngsters? Why should the elders be her enemies? I am afraid that calm judgment and a careful consultation of our immediate and distant interests have fled for ever from our deliberations. Theorising and shouting pretty catchwords have come to be the proud and permanent possessions of our national spirit. The worst of it all is that we hug all this as our best joy. Mrs. Sarojini said in her concluding address that division was the pledge of deeper union. So we shall all quarrel fiercely and go home and do nothing.

By the bye what became of the old industrial conference and exhibition which formed the tail of the Provincial Conference for sometime. Who docked the tail? I forgot that we had resolved to become rich

and where there is a resolution there is a way (to further resolution?)

At the Social Conference also the salvation of India was defined, worked for, and attained. The Chairman of the Reception Committee pointed out that there will be success where there is Dharma. It is always delightful to hear the citation of scripture. The President said that the equilibrium of the Hindu society "must have been astonishingly unstable if it was capable of being so easily disturbed by the oratory of Anderson Hall." But the displacement of equilibrium in the world is due in a large measure to escaping gas. The orator not merely gasses but electrifies. The President welcomed the Varnashrama Dharma movements as helping the cause of social reform. Is it a case of enumbering with help or a case of imaginary help? He says that as sacrifice is the keynote of Brahminism the Brahmin should consummate the sacrifice by sacrificing his caste. This is a heroic remedy but we fail to see what it is intended to achieve or whether the gain will be more than the loss. He finally proves what he calls the indestructible soul of Hinduisms by praying for Super Buddhism. To use his own words: "A faith may yet arise that shall do for us what Buddhism of its empire failed to achieve." Is this the end! Is this the end!

SCRUTATOR.

The Myth of the Dravidian Race.

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

I shall now say a few words about the prevalent false theories about the Ramayana and try to present the conclusions that can be legitimately drawn from that book. The Ramayana if it is studied aright will be found to disprove utterly the wild theories referred to already. It is clear that the Rakshasas were reciters of Vedas and had all the caste distinctions that prevailed among those who are admitted to be Aryans.

शुभाव जपता तत्र मन्त्रान् सोऽयं देव ।

स्वाध्यायं निरताश्चैव यातुधानान्दर्शयः ॥

[He (Hanuman) heard there in the houses

of Rakshasas the *mantras* recited by them and saw also Rakshasas devoted to the study of the Vedas]

[Sundarakanda].

पञ्चवेदविदुषां क्रतुप्रवरयजिनाम् ।

शुश्राव ब्रह्मघोषान्स विरात्रे ब्रह्मरक्षसाम् ॥

[He heard in the later portion of the night the recitations of Vedas by *Brahma Rakshasas* who were learned in the Vedas and six Vedangas and who used to perform sacrifices].

[Sundarakanda].

Hence it is absurd to say that the Rakshasas formed the most civilised communities of a supposed Dravidian race which had nothing to do with the Aryas and which had no caste distinctions. They were further cannibals and of low moral calibre though they were rich and strong. It is hence erroneous to say that they had attained a high measure of civilisation and refinement or that it was the contact with the Aryas that spoiled the south. I have already referred to the Tamil tradition that Agastya saved the Tamil country from Ravana. The Ramayana says about Agastya:

तस्येदमाश्रमपदं प्रभावाद्यस्य राक्षसैः ।

दिगियं दक्षिणा वासादृश्यते नोपभुज्यते ॥

[This is the *Ashrama* of him owing to whose power this southern land is seen with fear by Rakshasas but is not overrun and enjoyed by them.]

In regard to the worship of Siva by Ravana and the argument founded on it to show that he was of a different race from the Aryas, I wish to point out that Rama himself worshipped Siva. Though there is no direct reference to the holy Rameswara Linga in the Ramayana, Rama on his return to Ayodhya in the Pushpaka Vimana says:

अत्र प्रसादमकरोन्महादेवः स्वयं मम ।

(Mahadeva Himself was gracious unto me here).

[Ramayana].

I have already shown the absurdity of the view about Siva being a Non-Aryan deity. Indeed none of the reasons given by the new school of Tamil scholars can bear a moment's scrutiny and are mere wild

guesses inspired and generated by unworthy social hate. There are also other aspects of the Ramayana story to be discussed in this connection and I shall do so on a future occasion. I may however mention here that in the *Sundarakanda* there is a clear indication that Ravana spoke Sanskrit. Hanuman says in the following verse that if he spoke *Sanskrit* to Sita like a Brahmin she would take him to be Ravana and that he would therefore speak the ordinary dialect which was current in the land.

यदि वाचं प्रदास्यामि द्विजातिरिव संस्कृताम् ।

रावणं मन्यमानसा सीता भीता भविष्यति ॥

We are now fairly in a position to sum up our conclusions. It is not possible to discuss the subject at greater length within the limits of this article. All the Hindu communities of Southern India excepting perhaps those who are euphemistically termed Panchamas are entirely Aryan. The Panchamas are said by some scholars to represent surviving aboriginal tribes that must have lived in large numbers here ages ago. But there are other scholars who maintain with reasons worthy of serious consideration that the so-called Panchamas are also Aryans though there is a considerable degree of intermixture of blood in their case. The Aryans did not come into India from elsewhere but spread from their original home—the region between Saraswathi and Drishadwathi—in various directions. The earliest batches came south under the leadership of Agastya and were few in numbers. They adopted the languages prevailing in the south and gave them permanence and elements of growth by preparing a grammar and settling literary standards. Then followed further batches from the north. After the advent of these the process of Sanskritising was rapid. In the case of the Tamil tongue which had already reached a high state of perfection the process of Sanskritising was slow and slight. But in the case of Malayalam, Kanarese, and Telugu it was rapid and complete. The theories that there was an independent Dravidian race whose representatives in modern times are the Tamil-speaking

Non-Brahmin communities, that Ravana was a great Dravidian Emperor, that there was a refined Dravidian civilisation subsequently spoiled by Aryan contact, and that there were no caste distinctions in the Dravidian race are mere figments of the imaginations of some people whose minds were and are fired by unworthy motives. The fact that Pandya and Chola Kings helped the Pandavas at the great Kurukshetra battle and the fact that Arjuna came south and married a southern Princess are important facts supporting the theory that is sought to be explained and proved in these pages. The fact that Siva is said to be the source of Sanskrit and Tamil alike is a tradition pointing in the same direction. It is thus abundantly clear that the newly started myths as to the origin and dispersion of a supposed Dravidian race deserve to be rejected by all serious thinkers in the West and in the East.

Public Life and Vedic Life.

[By M. K. VENKATESVARA IYER B.A., B.L.]

So it will not be out of place to examine how our Vedas help us in the present national crisis. It is well recognised that the Puranas teach Vedic wisdom in a way which is very easy even for the less intelligent. The world-constitution is summarised in sloka 28 chap. 87 of the 10th skanda of Srimad Bhagavata where the deities presiding over the Vedas address the Supreme Being as follows:

"You are an emperor requiring no organs to govern. You inspire all other agencies in the world and empower them under your protection. Your subordinates called Devas offer tributes to you, they themselves collecting and enjoying the offerings of men. Your position may be compared to that of an Emperor to whom the feudatory sovereigns pay tributes. These devas are appointed to their respective posts by you and they discharge their duties always being responsible to you and afraid of you."

Now it will be seen from the above that the world-constitution is a universal em-

pire composed of seen and unseen worlds and the several lokas are governed by Devas who owe allegiance to Iswara and are responsible to him for their good government. The Empires and kingdoms of the seen world are similar sub-divisions of the same and the various societies and families are further minor sub-divisions and the individual is the smallest sub-division, but all of a similar kind. It may be said that the individual, family, kingdom and the several lokas are minor plans of the universal Empire only differing in scales. As a matter of fact all these plans are supplied to us to have a clear conception of the entire creation according to the capacity of the observer just as plans are supplied to courts of law to have an idea of the disputed properties in litigations. It is not difficult to see that the British Empire is almost like this universal Empire having sub-divisions and minor divisions of similar character forming parts of one cohesive whole. Both are perfectly constitutional having as their motto,

"Wisdom, Liberty and Justice"

"Gnana, Moksha and Dharma."

Their object is to train the subjects in the art of self-government and to organise parts as the various organs of our bodies are to the entire body. The Hindus call this universal Empire Viratrupa and feel that our individual bodies are similar to it. India is one such part of the British Empire and as such its goal is recognised to be self-government under the British flag. In the universal Empire the various lokas are governed by Devas who always feel that they are responsible for the enhancement of peace, prosperity, happiness, wisdom and liberty of all living beings.

The Brahmanas in ancient days were enthusiastically co-operating with the Devas in carrying out the aims of the universal government. Their chief qualifications were

(1) To feel happy in working wisely and sincerely for the happiness of others

(2) To make a thorough study of all laws of the universal Empire called Dharma in Sanskrit

(3) To make all sacrifices necessary to carry out the aims of the Supreme Govern-

ment as expounded in the Vedas which are revolutions of impersonal unsullied infinite wisdom

(4) To organise and concentrate all the activities for achieving the above mentioned objects.

(5) To diffuse free education as widely and deeply as possible

The aims of the Congress men and members of the home rule league are also similar. So it will not be far wrong to say that they have imbibed in themselves the virtues of the Brahmanas of ancient days. But it is an absolute mistake to say that Brahmanas by birth alone are Congress men and home rulers. In ancient days Brahmanas learned everything during the period of Brahmachariship and arranged for all necessities of the household before they became a Dikshita at about the age of forty. As the function of a Dikshita is entirely to devote himself to work for the uplift of his fellow beings he may be compared to one who joins the Servant of India society. As there are stages of progress in this society there were seven gradations of Dikshitas according as they have performed one or more of the following sacrifices viz (1) Agnishtoma (2) Atthyagnishtoma (3) Uktya (4) Shodasa (5) Vajapeya (6) Atirathra and (7) Aptoryama. In all these self-culture, purity of heart and sacrifice for the good of fellow beings constituted the essential elements. These Dikshitas had a clear and comprehensive grasp of all the Vedic teachings. They knew how to differentiate the various duties cast upon them. Their discrimination of primary, secondary and occasional duties was complete. They entrusted the responsibilities according to the qualifications of the persons amongst whom there was division of labour. The order of performances, the application of the lessons from one department to the others, the demarkation of common and special functions and the exceptions in certain cases were carefully attended to. Jaimini Sutras of Purva Mimamsa which was their guide for all these were carefully studied and respected by them. Every Dikshita has to perform (1) Agnihotra (2)

Darsa purnamasa Ishti (3) Chaturmasya (4) Pasubandha (5) Sahtramani (6) Agrayana and (7) Pinda Pitri Yagna. These are sacrifices made daily, fortnightly, monthly, quarterly, half yearly, and annually for the welfare of the fellow beings. These correspond to our daily and fortnightly journals, weekly, fortnightly, monthly, lectures, and half yearly and annual conferences. In all these we sacrifice our personal comforts and domestic interests for the good of our countrymen and fellow beings. The Dikshitas try to satisfy the Devas or invisible helpers and invoke their blessings on living beings. The patriots try to convince the authorities to re-adjust matters in a way which will be more conducive to the welfare and in both cases the fellow beings are taught by practical lessons in the line of further progress. It is not surprising if the authorities sometimes view business like activities in this direction with slight disapprobation as we find that even gods tried to place obstacles when the Brahmanas were very regular and systematic in their religious observances as they were afraid that their position might be usurped by them. But it need hardly be said that not one in a million Brahmanas aspired to such positions and even that one aimed at them only when he is satisfied that he can serve his fellow beings better in that position. Then as regards the difference of opinion about the respect due to the really deserving, every patriot ought to sympathise with his fellow being if on account of his ambition over-riding his capacity and character he engenders feelings of jealousy towards those who are more advanced than himself. It may be developed into dislike even. Still the more advanced should not change their sympathetic attitude. This is a lesson which we study from the nature of the ancient day Deekshitas who never forget that Brahmanya is inseparable from Sarva Bhuta Hita Ratil infinite philanthropy.

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- (3) Education of the Hindus as an integral part of the Indian Nation,
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VOL. II

A Vision Of India.

SARASWATHI.

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

O thou third stream of our Triveni sweet!
Why hast thou fled far, far beneath the earth?
Is it because of thy sweet girlish mirth
Which with gay laughter and melodious feet
Doth play on us this innocent deceit
And hide'st thy holy form of heavenly birth?
Or is it that thy sweetness and thy worth
Disdain upon thy banks' man's sinful feet?
Thy pent-up love for our most holy land
Is heard at pure Praying murmurs sweet
O nymph sung in our sacred Vedic lore!
At this sweet junction of three streams I stand
And drink deep draughts of peace which
passion's heart
Allays and kindles love-blooms more and more.



The Hindu Message

THURSDAY EVENING 30. MAY, 1918.

Economic Progress in India.

In Europe, the prevailing ideal is that of "the economic man." Individuals, social groups, and nations are judged only by the extent of their material equipment. Competition and monopoly—the two great economic opposites—are the governing forces in society, and each of them has its proper sphere of operation assigned to it so as to make the nation rich in material possessions, enjoy the greatest social welfare, and gain the largest amount of national prestige and power in the world. Both competition and monopoly are given free scope in each community within its sphere of operation in order that each may reach its maximum limit in the amount of its production and the excellence of its workmanship. Every one is expected to be actively engaged in work, to do what he is best qualified to do, and to turn out the highest amount he can to be added to the produce of the country. It is this economic ideal that has enabled European nations to become the greatest and strongest powers in the world. The exploitation of other countries and communities has enabled them to amass wealth, to give ample employment and wages to workmen, and thus to unite all citizens by the common bond of mutual interest and mutual service as against the rest of the world.

This ideal of an economic society has hitherto been opposed by a few, chiefly on the following grounds.

Men have not always found it possible to take up the employments for which nature has fitted them. In order to keep off starvation, many have to take to the work which first comes to them. The capitalist carefully studies the existing conditions of demand and the prevailing fashions in order to satisfy them and thereby ensures the making of his fortune. The workman has also to adjust his capacity for toil and the conditions under which he will work to the call of the capitalist, and not from the point of view which will determine the amount of his own happiness. A distinguished Western writer on economics has said:—"A world in which men have surrendered the best hours of the day to unsatisfying drudgery, and banished happiness to their brief periods of tired leisure is so far from civilised that it has not even made clear to itself wherein civilisation consists." No clear conception of civilisation can be formed so long as men have no idea of what is truth, and so life is without an aim. The famous Italian thinker of to-day, Benedetto Croce, says:—"Truth is always surrounded with mystery, an ascending to ever higher heights, which are without a summit, as Life is without a summit." Under these conditions, life has been conceived as an indefinite amount of activity in order to exploit other communities as much as possible and to accumulate power and wealth as means to further activity in the same directions. In fact, life has no ultimate aim, and work brings no happiness, for the individual.

It is these circumstances of European life and thought that has brought on the gigantic world-war to-day. Germany, under the guidance of its Imperial War-Lord, has resolved

to show its "mailed fist" to the world, and to have its share in the exploitation of Asia and Africa and recover thereby by force the ground it has lost in consequence of its tardiness and want of foresight. The nations of West Europe are in danger. America has been induced, by policy or accident, to join them, but it has no interests in common. Dr. Wilson has, as the mouthpiece of his countrymen, declared that the aim of his policy is to secure to each and every nation the right of self-determination in politics, of having its own system of government and the right to live up to its ideals of life, and that the ideal of force and strife must be replaced by the peaceful co-operation of all civilised nations under the terms of a universal peace compact.

If this ideal is to be carried out in the future, European nations must abandon their ideal of striving after national efficiency and the feverish haste of each to accumulate wealth and power in advance of all others through the exploitation of Asia and Africa. Efficiency, political and economical, leads to increased production and accumulation, and that, in its turn, to further extensions of dominion, power, and prestige in the world. The existing social order in Europe can, therefore, be only an instrument to some end not yet in sight, but is inseparably associated with social and political strife, within and without. It can never lead to that sane and safe ideal of lasting perfection in peaceful well-being and self-culture which is alone worthy of being accepted as the true aim of life. Moreover, all nations cannot adopt the ideal or policy of exploiting others without coming to blows. Furthermore, if some are to

be exploiters, others must necessarily be content to become the exploited. Hence, under the existing conditions, a league of nations bent on securing to all communities the principle of self-determination and carrying out the principles of righteousness in international dealings must prove a delusion and a dream.

If the policy of universal self-realisation becomes a reality, India need not abandon the economical principle which is inseparably associated with her ancient civilisation. It is the principle of industrial peace and harmony through the co-ordination of structure and function in the different parts of her social organism. The spiritual principle of Svadharma ensured to her the differentiation of function among her several communities, while at the same time it secured a just distribution of the total produce among all classes. The Western societies have chiefly cared to organise themselves internally on the basis of unrestricted industrial competition in order to make production the largest possible, and never bestowed a thought on the need of a just distribution of the produce of labour. Hence, there have arisen the interminable conflicts of labour and capital, the enormous evils of the factory system, the existence of colossal fortunes and ostentatious luxury side by side with galling poverty or even destitution and starvation. If these evils have been recently remedied, it is due to the utilisation of opportunities for the greedy exploitation of Asia and Africa and the efforts thereby helped which resulted in lessening the misery of unemployment or under employment and in offering help to the poor and needy through the various philan-

thropic agencies working under state patronage or supervision.

The problem of economic co-ordination and integration will become urgent in the India of the future. In the past, our chief difficulty has been that the family and the caste carried on their industries in isolation and without the integration needed to strengthen them against the overwhelming forces of foreign competition and exploitation. In the future which awaits us, national protection against foreigners will be freely resorted to, whenever needed, though it will not alone suffice for the achievement of industrial progress. We are indebted to our contact with the West for our knowledge of new means of advancing the welfare and unity of aim among the various parts of the Indian industrial organism. The study of Western co-operation has taught us how to provide credit to our small workers whenever they are overtaken by times of struggle. Co-operation may also be resorted to in order to supply Indian workmen with the tools and appliances they need in order to carry on their callings and crafts, and also to enable them to obtain the raw materials they need. The elements of industrial, commercial, and art-education on modern lines should be given so that all may improve the traditional methods of production. The Indian village should not be allowed to decay. In Europe the cry has been "back to the land," "back to the village." The co-operation of town and village in industry should be maintained, so that both agriculture and manufacture may flourish together.

A great Christian Missionary and teacher of South India,—the Revd. Dr. Miller—who is yet happily

spared to us, once declared that India alone has discovered and taught to the world the doctrines of "the omnipenetrativeness of God and the solidarity of man." Hence we see in India, throughout her history, the solidarity of all her industrial workers, and never any competitive conflict among them. Our caste system has made for the consolidation of society, not for competitive conflict within it. There has been no struggle for existence and no conflict of interest, between the various classes of society. No individual, group, caste, or race has exploited another and deprived it of its means of healthy living or healthy growth. India has drawn neither the rural population into the towns, nor the urban population into the villages. She has not split up the family, and so has not substituted the inhumanities of individualism for the sanctified solidarity of the life of the still living joint family group. The Indian labourer will not become enslaved to the entrepreneur, if the introduction of the factory system is prevented by the adoption of a system of protection which will keep out the competition of the foreign producer and thus enable the Indian to maintain its ancient system of home industry whether in towns or villages. The domestic affections, too, will thus be maintained as well as ever in all their sacredness, and both men and women will be saved from the inhumanity of separation from those near and dear to them which the factory system entails during the long and dreary hours of toil and drudgery during the day. Indian religion and art will, as ever, be in close alliance and form a blessed link for people of all castes and communities, keeping ever alive the conception of the

duty of the individual to society and the state in the hearts of all, while at the same time both contribute their best endeavours to the maintenance and persistence of the idea that the transcendental perfection of the human spirit is to be attained in the Vedic and traditional forms of God-realisation in a future world or of Self-realisation even while living here.

The Conjeeveram Conference.

The twenty-fourth session of the Provincial Conference at Conjeeveram was the first held after the separation of the Andhras of the northern half of the Presidency, and it presented also other unique features. The Tamilian mind, it must not be forgotten, is no longer what it was,—bent on the gaining of successive steps of national progress through the realisation of harmony within and strength without. It is torn by internal dissensions and petty factions. It is led by uncertain alien influences and personalities. It has lost its world-old anchorage of faith in Dharma. It pants after novel sensations, and allows itself to be led hither and thither by the impulsive sallies and ebullient emotions of young men in a hurry whose one thought is how to capture the front places at a bound and are regardless who their allies are in achieving their ambitions. It has evidently lost touch with the realities of life and hugs to its hearts embrace adventures and adventurers of various sorts. No wonder, then, that, during a large part of its proceedings, the Conference devoted itself to what *The Hindu* calls "an unnecessarily prolonged discussion" of one subject only,—one, too, on which a serious difference of opinion did not exist and such divergence as showed itself related more to the form in which popular opinion should find expression rather than to its substantial or essential intent and purpose. There was no full, fair, and free discussion of any other topic. There were no leaders, and therefore none to be led. Leadership means behind it the moral force of a commanding personality or the enchantment of an exalted public and national aim or principle. With but a few exceptions, there were none among the assembled delegates whose career had been marked by any high purpose or consistent endeavours. An eloquent voice or an imaginative temperament is no guarantee of sanity in purpose of knowledge of details, of the ability to control a critical situation, or the dignified self-possession which can rapidly rally men round a banner when apt to lose their self-control. We had, from the outset, felt serious misgivings as to the wisdom of choosing Mrs. Naidu as the President, but purposely refrained from giving expression to them lest it should be said that, as we are avowed champions of the Hindu Dharma, we are opposed to the progress and freedom of Indian women on modern lines. The event has at least shown that there is such a thing as a premature attempt to bolster up that cause. Mrs. Naidu may have, in unrivalled or unusual abundance, her Bengalee national gift of copious and sonorous utterance, but she has never yet shown her mastery of the details of Indian politics or of the principles and personal forces which make up Indian politics and give it a character so uncertain, so complicated, and so full of pitfalls. Mrs. Besant was, of course,

there,—and her inevitable presence is itself enough to spell uncertainty and complication and the probability of stormy scenes occurring. No one—not even herself—can be certain where her chameleon-like changes of front, her fertility of resource, her mastery of the arts of speech, and her uncontrollable egotism or strange power of fascinating men would lead her. Certainly highly-respected men like Mr. Kesava Pillay or Mr. Govindaraghava Iyer were there, but somehow they failed to rise to the needs of the situation. The eminent journalist, Mr. Kasturi Ranga Iyengar, was also there, and he did not fail to bring into exercise his well-known characteristics of moderation, dignity, and self-control. But having only recently made his entrance into the arena of Indian politics, he has still evidently not acquired the mastery over men needed to impress his own views and counsels on an assembly agitated by sudden impulses or conflicting motives. The result was to convert the Conference, during a considerable part of the sitting, into what we cannot but regard as a bear-garden,—into what *The Hindu* calls a "Pandemonium." It is a thousand pities that South India which has always had a name for sobriety and steadiness has been brought to this sad pass,—that paltry personal ambitions, devious courses and subterfuges, and the disregard of true national interests should be allowed to interfere with the steady and sober advance of the popular interest.

We shall proceed briefly to express our views on the particular question which alone was taken up for full discussion at the Conference. The question was whether or not clause (b)

of Resolution II moved by Mrs. Besant should be dropped and the amendment of Mr. Satyamurti substituted. Mrs. Besant's clause (b) contained the proposal for the formation of a citizen army on lines resembling the British territorial army organised by Lord Haldane before he left Mr. Asquith's Ministry on the declaration of war with Germany. No one objected to the formation of a citizen army, but only to the proposition in its favour forming clause (b) of Mrs. Besant's Resolution II. Clause (b) was to be substituted by Mr. Satyamurti's amendment accepting the resolution in favour of voluntary recruitment passed at the Delhi Conference and offering the help of all political organisations in the land for securing the success of that measure. The only difference seems to have been whether the proposal to form a citizen army was to form part of Mrs. Besant's Resolution or of another Resolution to be subsequently moved (viz. No. III). Though there was no difference of principle between the two parties, they refused to arrive at a settlement. Hence Mr. Satyamurti's amendment to Mrs. Besant's clause (b) stood and was passed by a substantial majority. But we all know what is to be expected of Mrs. Besant,—that she will not accept defeat. Defeat always unsettles her mind. Her usually masculine intellect and temper gives way before the feminine temperament in her which either induces her to make the attempt, by means of legal or other artifices available to her under the circumstances, practically to set aside, or at least to nullify in a formal manner, the verdict given against her,—or, if this attempt fails to make a complete somersault and

play a new role altogether which would enable her to regain her ascendancy over the multitude. In the present case, she contrived, and with success, a plan to set aside the adverse verdict against her, and it succeeded exactly according to her expectations. Her device was to demand a poll, and it was readily conceded by the Lady President. This was a most unwise and improper course to take,—for, many who had voted against Mrs. Besant's clause (b) either left the hall or were afraid to proclaim themselves against it when their names were called out. The result was that the votes for and against were now equal, and the Lady President gave her casting vote for the clause in order to have it carried.

If Mrs. Besant had simply contented herself with the demand for a poll or encouraging the demand for it if made by others, even then the incident would have been unpleasant enough, but she made a speech full of vainglory and even of insolent denunciation of those who had opposed her. She referred to their opposition as "the shout of the noisy", and to herself as "an old public speaker", and went on to say that "she had never been beaten in the end". She threatened also that "she would hold public meetings all over the Presidency and make them cancel the proceedings of the Conference." A disposition to parade her past and present glories is, as the world knows, a well-known characteristic of hers which her followers or others might be inclined to tolerate in one of her age and with her record of active Home Rule work. Still bluster and egotism are, in any and every one, always indecorous and offensive,—especially when they are combined with contempt or

denunciation of opponents. But Indians—even Indian leaders of high rank and laborious services in the cause of the motherland—feel that, without her aid, they cannot win the goal they have in view. So they have lifted her to the exalted position of President of the Congress for the year. So we must get on with her as best as we can, and can only hope for better times when Indian political leaders of another type will appear to guide the nation in its efforts to regain self-government and self-respect.

Notes and Comments.

The Hon. Mr. S. Srinivasā Iyengar says in his address at the Social Reform Conference:—"The war has during these four years searched the heart and soul of mankind." Also:—"It brings into clear relief the noble achievement of Hinduism in discovering the just mean between self-assertion and self-restraint." If this "noble achievement" of Hinduism is due to caste, why does he want to destroy it and rejoice at its "being" no longer what it was? We know that there has been caste in India for at least three thousand years, and all this time it has not hindered the mission of Hinduism in accomplishing this "noble achievement." Why should it be condemned now? If caste is abolished and separated from Hinduism, how can we be certain that it will stand and continue to fulfil its mission apart from that which has been its inseparable companion for thousands of years?

Nor is it easy to prove that Hinduism existed apart from caste. For even foreign scholars—and in fact the latest among them to investigate the matter—have held that there is caste even in the Rig-Veda. Professors Macdonnell and Keith have made the following emphatic pronouncement in their recent work, "The Vedic Index,"—"It seems certain that in the Rig-Veda this Brahmana or Brahmin is

already a separate caste differing from the warrior and agricultural classes." The French scholar and historian De La Saus-saye also says:—"More especially among the Persians the same four 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." Thus it is clear that "the noble achievement of Hinduism" referred to by the Hon. Mr. S. Srinivasa Iyengar has been made by Hinduism in association with caste.

In Europe there has been no caste and yet it has been unable to add "this noble achievement of Hinduism" to its credit,—an achievement which the European world needs to-day. If with caste it can be accomplished, and not without it, there is good ground for supposing that caste may have helped its accomplishment. Why, then, should we now "educate the Hindu community to give up" an institution which has co-existed with the Hindu organism, and thereby run the risk of doing it lasting injury? The so-called "cramping effect" of caste is purely based on academical theories and fancies.

The Hon. Mr. S. Srinivasa Iyengar, in a long paragraph, enumerates the "restrictions of caste" which have produced what he calls "a cramping effect" on Indian civilisation. These so-called "restrictions" have had a negative and a positive effect. In the first place, the absence of them has led to the building up of European civilisation on the delusive and dangerous basis of exploitation. The Anglo-Saxons and the French, and especially the former, have been hitherto the most successful among the world's exploiters. It is the Germans' envy of them that has brought on this war. The Irish who have long suffered from Anglo-Saxon exploitation first asserted their claims to freedom, first, economically, and then politically. India has also now become impatient of exploitation, and begun to assert its claims to freedom. The time is coming when the policy of one

nation exploiting another will have to be abandoned, and the civilisation of "surpluses" founded on such exploitation will cease to exist. The Indian restrictions on sea-voyage have had the effect of preventing the exploitation of other nations by India; and the Indian idea of Svadharma has prevented the exploitation of one community within the Indian state by another. Our restrictions on marriage are aids towards the ideal of renunciation which alone can lead to the supreme other-worldly ideal of Mukti. The Indian Dharma has early recognised that no nation should exploit another or be exploited itself, and that nations must be self-contained and progressive within its own limits, both materially and spiritually. Each nation is an organism. There must be self-determination within each national organism; and universal peace and amity can be secured only by each following its own economic and spiritual progress without encroaching upon others' possessions and exploiting them for its own advantage. After the war is over, all nations and communities will have self-determination; national self-assertion by exploitation of other nations, and the self-assertion of each community within the nation over others will cease, and with it the civilisation of the type now prevailing over Europe. The Indian ideal of Svadharma will, and must, triumph in the end.

The Hon. Mr. S. Srinivasa Iyengar says:—"The maintenance of caste-superiority depends upon the effective consent of Hindu society as a whole." Hindu society is based on the ideal of Svadharma, not on that of caste-superiority. All caste Dharmas are equally needed for the maintenance of the social organism, and for the soul's elevation from the bondage of Sam-sara. All castes can, by the practice of Svadharma in accordance with Shastraic precepts, obtain such elevation and so there is from a spiritual point of view, no caste superiority or inferiority at all. Socially the Brahmin is the teacher of Dharma, and so he enjoys a certain amount of superiority only in the eyes of his disciples. But we must not forget

that a Brahmin may learn the highest Dharma even from men of the lowest caste. As Manu says:—"अन्त्यादिपि परो धर्मेः" "The highest Dharma can be learned (by a Brahmin) even from the man of lowest caste." Thus the burden of inequality, so-called, is not at all a serious one. Moreover, the Shastra lays down:—

"विप्राणां ज्ञानतो ज्यैष्ठ्यं" "The superiority of Brahmins is due only to his knowledge." If a Brahmin has no knowledge, little or no superiority is allowed to him. The superiority due merely to birth in the caste is merely nominal, and so beautifully small that it may be said to be, practically non-existent. The Shastras, themselves, speak of the *Brahma-bandhu* as being on a level with the lowest caste, and allow no superiority on account of birth,—any such superiority as is referred to by the Hon. Mr. S. Srinivasa Iyengar.

The Hon. Mr. S. Srinivasa Iyengar says:—"The desire for self-assertion on the part of the educated Non-Brahmin is bound to lead to increasing friction between Brahmin and Non-Brahmin." The existing friction is of only recent date, and is due to the fact that the Brahmins have monopolised the prestige and emoluments which the holding of various offices confers on them,—and not to the fact that they are born within the Brahmin caste. There is no friction between the educated Non-Brahmin and the Brahmin Pandit class. The Hon. Mr. Sankaran Nayar has declared that he would even welcome the existence of a Brahmin caste which devotes itself to spiritual life and learning. There is also no friction between educated Non-Brahmins and the class of *Brahma-bandhus* who abound in our society. Let all educated Brahmins resign their posts in the service of Govt., and the Non-Brahmin agitation will cease at once. Let the Hon. Mr. S. Srinivasa Iyengar set the first example.

The Hon. Mr. S. Srinivasa Iyengar says that "Varnasrama movements have weakened the position of the Brahmana caste and by justifying the arguments of its critics have helped the cause of social

reform." If so, let him come over and help us by every means in his power. Why does he condemn the movement in season and out of season? Why does he preside over the Social Reform Conference and not over the Varnasrama Conference so as to advance its aims and methods?

Olla Podrida.

The Bijapur Social Conference presented the spectacle of a wrestling match between the President who wanted a particular resolution and the audience who wanted a different resolution. The resolution moved was that Act III of 1872 should be amended so as to omit the inquisitorial clause about not progressing any of the recognised religions. There was opposition. The resolution was put to the vote and was lost. Then the President said that only delegates could vote. Even then the resolution was lost. Then the President revised the question as to whether those who voted were delegates. It was found that those who voted for the resolution were in many cases not delegates. But the President did not resort to the register of delegates or adopt any other reasonable procedure. He put the resolution to the vote again. It was again defeated. Then he adopted the heroic remedy of dropping the resolution. What a farce!

At the Conjeevaram Conference there was a slight incident full of premonitory importance. It is said that a lady voted for the now famous amendment and that her husband voted against it. On this being known the husband and the wife had a slight disagreement. But all this is inevitable. How else is the national will to be ascertained? What is a happy home in comparison with a vote? No doubt political privileges will mean political duties, the frequenting of political clubs hearing and delivering political lectures, political intrigues, a general lowering of emotional purity and refinement, etc. etc. But what are all these circumstances as against a vote?

SCRUTATOR.

The Higher Education of Hindu Women.

By S. AMUDACHARI.

This is a problem that has engaged the attention of many, but to which no happy conclusion has been arrived at until now. It has demanded an urgent solution for a long time past, and the demand to-day is certainly very pressing. We have to admit in the beginning that there is a radical and fundamental difference in the very constitution and nature of the two sexes. Therefore it is not reasonable to say that what applies to the one may equally well apply to the other. Man, by nature is hardy and stern, fit to bear the hardships and the toils of the day, and more ready to force the trials and dangers than a woman. Woman on the other hand is more gentle and delicate, and it is not for her to go forth and battle with the hard problems of life. She is destined to be as a solace and comfort for man, in times when he is run down by adversity. Here is the pleasant function of cheering the down-spirited and the weary man who returns from his toil. She is the very queen of the hearth; and as Ruskin would have it she has the responsibility of even shaping the morality of man. All these devolve upon the woman, and she has to sufficiently equip herself for the task, that she has to perform during the course of her life.

We shall first examine what kind of education she has to receive. There is a certain school of thinkers who absolutely deny to be persuaded that a certain amount of education in a girl, say, is surely to do her some good,—for is it not a better state of things at any rate, than it would be if she remained absolutely ignorant of anything. On the other hand there are some who would insist upon the so-called higher education for our women, who would have them go through all the intellectual gymnastics, take degrees, and be weighed down with heavy gowns. I am not quite in agreement with this school. But what then? Is it possible to give a rational Education—one that would be useful, and that would not corrupt the mind of woman? Can we assure ourselves,

every one of us,—that we by our education with our degrees in the university are quite safe from the influences of this higher education that has been given to us? The craze for everything modern, everything western, has taken hold of our youths with grim grip. The result of it is hairs being cropped off, golden spectacles dangling before the eyes, all kinds of fastidious dress and above all a corrupted un-Indian mind. The gravest and the most calamitous result is the unhinging of the Indian mind. It has been made to view things quite with the European spectacles. The consequences of it are, that anything not savouring of the western, or the modern, is being scoffed at and held in contempt. Our shastras,—the holy lawgivers the most scientific, are simply cast to the winds by some of our youths. It has made some, most irreligious and ungodly. The writer had not long ago an opportunity to come in rather close contact with a set of our young men, who would indulge in all kinds of expression and abuses, about our holy books and shastras. But surely, we have been picturing to us the dark side of the influences of modern Education. There are many cases, who have turned the better for this Education,—but are we sure that they are the generality and not the exceptions?

Thus the question of higher education is not quite very encouraging, taking into consideration its effects upon us. We have now the special advantage of having had the benefits or otherwise of the experiment, and we shall try therefore to have them in view when we discuss the question for our women. It is my contention that this present system of soulless higher education is not quite the thing that women want. There has been the custom—unfortunately enough for some of our modern men—that our women do not mix in society as the western women do. Again it is a fundamentally wrong notion to think that unless we adopt western methods of thinking and doing in anything and everything, we cannot attain any true civilisation. We have already been once in the height of civilisation, when Europe was still in barbarity. What does after all Society

mean? And what is civilisation? Do they consist in dragging out your women from out of their modest places in homes, thrust them in all kinds of societies of fashionables, and I would even add, moral rakes, and hand them over to them for the pleasant function of shaking their hands? If this be civilisation, if this be high life in society—we do not want them,—for they have not their basis in morality either of thought or of action. I have digressed a little above, but I beg the pardon of my readers for the same.

What the subject of the Education must be is next to be discussed. The solution of this question offers itself in various ways, for it depends upon the individual who takes it to decide it. It may be reasonably urged that the education that is to be imparted to our girls ought to be of a purely national character—by national I mean thoroughly Indian in sentiment and subject. There are yet our old Puranas and Epics, to be taught carefully, and fully to our girls. This may help to form a character that is essentially Indian. Sanskrit may be given an important place in the curricula for it is a language that is pure and dignified. Some may be for even English into the studies. I do not see any harm in learning a language merely for the sake of learning it. But it must be always borne in mind that it is a foreign language, and that it ought not to be allowed to usurp the place of our vernaculars, which have to be the media of instruction. Much depends upon the institution; for it has to enforce the study of vernacular foremost, and give, if it is necessary, a secondary place to English. A little bit of Scientific Education will certainly be helpful. By Scientific Education, I do not certainly mean a regular course through a chemical laboratory, having the knowledge to prepare the various substances and gases. It is enough if the fundamentals are learnt. Physiology and hygiene, closely allied as they are may be emphasised upon;—and various other things, which do not call for mention here.

It is admitted on all hands that it is not possible for our girls to go to school after a certain age. Hence the main object of

this Education must be to fit a girl, who generally has to retire from school, not much long after her 12th or 13th year, with a certain amount of Education and theoretical knowledge, as would enable her to see things for herself as far as possible. I do not think it is impossible for her, to continue, according to her own taste, a further course of education at home, guided as she would be, by this time, by responsible men.

Thus instead of making her go through the secondary and higher education in the schools and colleges, and after all being none the better for having received the soulless piece of education it will be well for us, if we start our own schools, truly national in spirit imparting to our girls an education that will certainly be helpful to them in their life, and which would enable each one of them to lead a good and godly life.

Shakespeare and the future of Indian Drama.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

I shall try in the course of this lecture to indicate the great possibilities of the self-expression of the soul of India in the realm of dramatic literature, in the light of the inspiration derivable from Shakespeare. The measure of our achievement in the realm of literature and art is a true test of the spiritual power of the national consciousness. To say that a nation can be great in the realms of practical achievement without achieving a corresponding measure of greatness, in the realm of the ideal argues an utter want of vision; it is like saying that the sun can give heat without at the same time giving illumination. The most satisfactory thing about the progress of Indian civilisation at the present day is that there is a steady attempt made to attain an equal mastery over the realms of the practical and of the ideal. The task of building up the higher literature of the land which will be worthy of the higher social and political destiny

*A lecture delivered at the S. P. G. College Shakespeare Society's anniversary.

which is awaiting its inspiration could not be sought from a better quarter than from the great dramatist who lived in one of the most heroic epochs of history and at the same time had the luxurious vision and universal outlook which are the characteristics of those who are forces for all time.

"The Spacious times of Great Elizabeth" and the great era of progress in India to-day have many features in common. Not only are the great forces operative in life and society at the present day in India, similar in a large measure to the forces operative in the age of Elizabeth, but also the manifestations of those forces in social and literary life are identical in a very large degree.

In Shakespeare's age one of the most important and energising forces in the social life of the day was the discovery of the New World and the consequent stimulation of imagination. Even more than the political and economic possibilities involved in the discovery, the sense of elation and extension given to the spirit of man, was an asset given to the genius of the people. To the Englishman of that day life was a ceaseless succession of joyous and uplifting surprises and there seemed to be no limit to the benignant bestowal of the joys by a partial Providence. In India to-day we have similar forces in operation. The fact that the Western World has not been sought by us in a spirit of adventure but is given to us unsought, does not in any degree lessen the edge of its newness and its attractiveness. The treasures of scientific fact and artistic emotion have been brought to us with a lavish and liberal hand, and we are living in a time of great expectations, which have been called into being by the emancipation of the spirit which is the result of a fuller endowment of knowledge and a higher spirit of joy. The varied developments of literature and art in North and South India which have not only attracted the attention of sympathetic students and critics from outside India but have revealed the beauty of India's soul to herself which to a large extent is due to the new erectness of intellectual bearing consequent upon a new

power of learnedness and vital forms of sympathy.

Another force that made for the greatness of the Elizabethan age in English literature was the revival of learning. The fall of Constantinople and the exodus of the great scholars of Eastern Europe resulted in the generation of new, vital, and humanistic relations towards life. The great poets and philosophers and social and political thinkers of the classical age began to hold sway over men's minds which desired release from monkish tyranny and the elaborate unrealities of scholastic philosophy. The fact that the peoples of Western Europe had grown into prominence and power without a rich heritage of humanistic, literary and artistic tradition rendered it necessary that emancipation should come from a different place and a distant age. In India at the present day there is a similar revival of learning all over the land. But the continuity of social life and of a literary and artistic tradition has fortunately rendered it unnecessary to seek this chief source of inspiration outside India. The stream of intellectual and spiritual power, fertilising the soul and the heart, must be like our own Ganges fed by the Himalayan sources and carrying its twofold blessing,—prosperity and salvation—through the heart of the country. There is no higher proof of the greatness of India's literary future than this fortunate circumstance that at a period when the self-expression of India is reaching a higher and higher degree of fulness, the great literature and art of ancient India are still living forces in the minds of men and a pregnant source of inspiration. The Indian Renaissance has thus all the characteristics of the Western Renaissance with this added feature that it is as thoroughly Indian in inspiration as it is Indian in appeal. The great ideal which have become portions of our intellectual being by reason of our contact with the West will only increase the dynamic power of our self-expression in literature and art without affecting its quality, just as the use of rich fertilisers increase the height of a tree, the fragrance of its blossom and the sweetness of its fruit, without in

any degree changing its fundamental characteristics of colour or quality.

A third force that claims our attention in our study of both the eras is a new intensity of love for the motherland. The driving power which is at the back of every single and seemingly unrelated manifestation of individuality is this vision of the beloved Motherland. This spirit received its most consummate expression in Shakespeare's Richard II, where he says: "This royal throne of kings, this scepter-

tered isle, This earth of majesty, this seat of Mars, This other Eden, demi-paradise, This fortress built by Nature for herself Against infection and the hand of war, This happy breed of men, this little

world. This precious stone set in the silver sea Which serves it in the office of a wall Or as a moat defensive to a house

Against the envy of less happier lands." The view that this spirit of passionate patriotism, this unitive vision of a benignant Mother is a recent acquisition in this country is not warranted either by the facts of Indian History or the ideas of Indian literature. From the most ancient times down to-day the greatest minds of India have had a passionate spirit of the unity of the whole land and a deep-seated reverence for the spiritual graces of the Mother. The Sanskrit verses

जननी जन्मभूमिश्च स्वर्गादपि गरीयसी ।

देशेऽस्मिन् भारते जन्म प्राप्य मानुष्यमद्रुवम् ॥

न कुर्यात् आत्मनश्चेयः तेनात्मा वञ्चितश्चिरम् ।

अनेकजन्मपुन्यैति जायते भारते सुवि ॥

show how India's greatest children have felt towards our Mother from age to age. Sir Rabindra Nath Tagore, who carries forward the main stream of Indian literary achievement with an added grace and power all his own, gives us some of the most consummate expressions of this sacramental conception of the country. I may refer here to one of the most beautiful of his songs of the worship of the country.

"O Thou! who art the world's delight, Motherland of our ancestors Whose lands with solar rays are bright,

Thy feet the blue seawaters lave,
Thy verdent robes the breezes wave
Thy brow the Himalayan mount
Crowns with its snow's purest white,
The day first dawns within thy skies,
The Vedic hymns first here took rise
Poesy, wisdom, stories, creeds
In Thy woodlands first saw light,
Everlasting is thy renown
Who feeds the world and feedest thy own
The Jumna and the Ganga's feet
Carry thy mercy day and night."

The martial spirit which was such a conspicuous feature of life in the Elizabethan era and which is becoming an increasingly prominent characteristic of life in modern India deserves our attention in this connection. In ancient India it was held that for the protection of the graces of the intellect and the spirit there was the utmost need of national preparedness in the realms of political and military life. The well-known stanza

शस्त्रेण रक्षिते देशे शास्त्रशिक्षिता प्रवर्तते ।

brings this lesson home to us. One of the lessons which all portions of the empire have learnt from the great war is that for perfect imperial integrity, there is need for military preparedness in every portion of the Empire. And this new-born feeling is bound in the course of time to add to the national endowment as a whole and find expression in literature as well as in life.

It is not enough merely to compare the larger forces operative in the eras above referred to, it is equally necessary to give the methods by which the new-born forces of the two ages found means of effecting the development of literature and the revolution of social life. One of the most important of those methods is the realisation of the dignity and beauty of the home born speech. With the dawn of the Elizabethan era, the lingering desire for fame as a writer of the classical tongues became a thing of the past. The realisation of the beauty of the English language and a passionate desire to make it capable of expressing all the progressive ideas of the world resulted in the acquisi-

tion of new powers and beauties by it. In India also there is a movement in this direction from the farthest north to the farthest south of the land. But it is yet in its infancy and has not yet become a great force in the minds of men. Sir Rabindranath Tagore has won for the Bengali's language, the rare and proud distinction of international recognition and homage and what has been possible for the Bengali must be equally possible for the cultured and refined languages of Western and Southern India. The great vernaculars of India have all along been in close touch with the divine Sanskrit tongue in which is enshrined the highest visions and ideals of our race. They have had a continuous development and have brought solace and joy to countless millions of human hearts during centuries in this country. To say that they have no further elements of potency in them and to attempt to express the mind of India in any other language will be an unmerited censure on the entire past of our race, and further is an effort utterly foredoomed to failure. More than any other lesson which we have to learn from the great Elizabethan age in English literature this is to be laid particularly to our hearts. We must at the same time increase the number of translation and adaptations from other literatures. In the age of Elizabeth it is a well known fact that those who did the humble pioneer work of making translations and adaptations from Greek and Latin, French and Italian were the inspirers of the great original literature that was born later on in the land. In our country the efforts that have been made for some decades past in this direction have been of a halting and faltering character. They have not been done with any set purpose or a clear conception of their present value or future influence. The main bulk of the literary output in the vernaculars especially in South India has been fiction of a strange degree of originality specially in its lower sense of being unrelated to our past, present, or future. We have to learn to be more humble in our literary ambitions for some time longer so that our conserved and self-stimulated powers

might in course of time enable us to walk with erect head and firmer tread in the realms of literary achievement awaiting our occupation and annexation. Side by side with these efforts we have to pay special attention to Indian History and to the writing of stories and plays which will be Indian in subject and in style. Even if it were only a bare chronicle of the events of Indian History without a full and thorough interpretation of all the aspects of India's social and political development it will be the first step of the greatest importance to value. In regard to the Indian stories and plays we have to take as models not for copying but for guidance, the attempts made in the Elizabethan age in this direction. The romances of the middle ages, the great stories and dramas of Greece and Rome were equally laid under contribution by the earlier writers of that age. They supplied the material for some of the finest of Shakespeare's plays. In our country we must have a large class of writers who will be content with similar humble achievement in the present for the sake of the greater good that is to come. This work of course should go on along with the writing of stories and plays founded on the puranic and the classical literature of ancient and mediaeval India. India has always been the great story teller of the world and the famous fables of Pylpay have found a warm welcome all over the world for many centuries. The part of wisdom is to preserve those elements of affluence of the national mind which have been our special points of distinction and add to them by ceaseless endeavour. The unlit lamp and the ungirt loin do not merely prevent the possibility of future accomplishment but result also in the loss of our past acquisitions. We must also deepen our hold upon the fundamental conceptions of Indian poetics. In the Elizabethan Age criticism understood as a fine art by itself kept pace with the joint progress of poetic development. In India the great books of Indian poetics and dramaturgy disclose our fundamental conceptions in regard to the function and office of poetry and art. And a study of them will not merely relate properly the

literature of the future in India but will prevent any vulgarisation of taste and the lowering of the standard of literary and artistic loveliness. Along with these movements of literary reformation we should take up also the reformation of social and spiritual life because literary greatness has to be broad-based upon intense social sympathy and religious feeling. In the Elizabethan age Foxe's Book of Martyrs and other writings connected with religious reformation resulted in a widespread spirit of mutual trust and sympathy which were among the most powerful causes that contributed to literary greatness. In our country we have to bring into existence a deeper and a more intense spirit of social sympathy and a vital manifestation of religious emotion for the sake of the higher literary age which we earn to bring into existence here. It is only with all these various methods indicated above in harmonious action, that it will be possible to push our literary condition into a higher region of achievement.

(To be continued.)

Correspondence.

"The Crying need of the Country."

In the closing paragraph of the Madras Christian College Report for 1917, we read—"In the firm conviction that *Christian education is the crying need of this country* in her struggle to advance, the Council ask for.....". It is true that the Madras Christian College has done and is doing very good work in the way of importing liberal education to the Indian people in South India. The success of the College, Christian though it is, rendered so grand, as the report itself openly says, by the fact that the neighbouring sister institution—The Pachappa's College—shuts its door against all others than Hindus, has made the authorities of the Christian College naturally conclude that they have, by their making no distinction in caste, creed or race in the matter of *English* education, which is common to all the Indian people, a right to think that their work is bound to be permanent and ever for the improvement of India. And why not? It is to be feared now that the Pachappa's will become much more sectarian and if the present trustees continue to live long and guide the destinies of the Premier Hindu College in South India, the College may become a Non-Brahmin Hindu College, the only question then being if the Funds of the College will or will not suffer. Let that go, however.

The immediate question that is raised by the report of the Christian College is whether christian education is the crying need of the country or what now is being tramped about in the country as

National Education, wherein the special feature is said to be, or is advertised to be the veneering or may we say, the intercolouring of secular and technical education by the spirit of religion, of the Religion of Universal Brotherhood and Sisterhood of man and woman. The advertisement is fine and boldly made. The only question is whether this *new spirit* will be poured into our *old bottles*, and mean, the *traditional trained Hindus*—Brahmin and Non-Brahmin—, Mahomedans, Christians, Parsis, Buddhists, Jains, &c., &c., &c., with the necessary consequence as indicated in the Holy Bible, or whether new bodies will be created by occult methods and this *new spirit* be then poured into *new bottles* viz. Neo-Hindus, Neo-Mahomedans, Neo-Christians &c., &c., what the true character of this 'National' Education will be and what the nation that is evolved by this new universal system of education will be, we can't say now. National Education is clearly, according to our new propagandists, *not* education which is intended for the *existing* nation in India, for we have several nations and not *one* nation on the Continent of India *but* education which will mould all the existing nations into one grand *Indian Nation*, all the parts of which will be guided in their lives by *one* religious spirit, which will be a chemical compound of all the elemental religions of India from the religion of the aboriginal Hill tribes to the Highest Vedanta of India. Whether this national education will precede Home Rule or follow Home Rule or go hand in hand with Home Rule, we don't know. We shall wait and see. We have time enough before us, for Eternity is infinite.

Our learned countryman Mr. Sadasiva Aiyar, Justice, has declared that National Education is the one and only panacea for all the evils now found in India, and is an *indispensable supplement* (that is how a government servant should put it) to the official educational activities. He has said plainly, as is his wont as he says, that before English education (official) was introduced in India, the Indians, as a class were going along deep ruts of superstitions, self-complacency, and self-righteousness (what is the meaning of this word?), of the lack of a consuming passion for humanity, of the absence of a burning love for *truth* (?) and scientific accuracy, of the contempt for foreigners (then? or now, under the influence of "Home Rule"?), and for other religions, and for literature in other languages, of the unwillingness to tackle new problems of life in a bold, original and questioning spirit and of the incapacity for organised practical co-operative work." Here is the gem of patriotism and *national love*. He is born of such parents characterised by such qualities! He has now got rid of all these!! Such is the basis of his love for his mother-land. We are all the sons and grandsons of rotten idiots and hopeless fools! Now, what did *official* education do for us between 1830 and 1880? It remedied all these defects in the Indians, but after 1880, the medicine began to do harm, as a reaction. By 1880, English education began to produce agnostics, atheists, or conformists to conventional, religious and social usages in a spirit of *cowardly expediency*! What a compliment to our elder brothers! In no way behind the compliment paid to our fathers and grandfathers! The Justice himself was an agnostic, he says, so all were agnostics to and atheists in his eyes in 1880! He has now become, as he says, a

"religious monomaniac." I hope others too become religious later on, under Theosophical or other influence, but I hope not, monomaniacs also! These products of official English education became also denationalised and grew incapable of fulfilling their pledges taken in the Senate House with the noble reception of "lawyers." We have now arrived at a definite stage when the crying need of the country is *National Education* as a supplement, to, at first, and probably as a substitute, in course of time, for, official education. If we don't accept this grand remedy, we are gone to perdition. If we oppose this, we are foolish or prejudiced! such is the wise judgment of the Editor of The Hindu, regarding Principal Paranjpye. The Editor of the Hindu has been treating us daily to the views of all our men and women who favour or who work for the *National Education*, but why he could not spare his valuable columns for a reproduction of the views of Principal Paranjpye, we can't divine. It was perhaps because he has given the prejudiced and ignorant *Principal*, the honour of his editorial remarks! *Theosophy Home Rule, National Education*—who does not correct these three even in his dreams?? Words disavowing their connection will not take away their close connection. Leave the common factor, Mrs. Besant aside, for taking her as equal to all these movements *in toto* is wrong. She is one Besant as a Theosophist, one Besant as a Home Ruler, one Besant as a National Educationist, and one Besant as Mrs. Besant, the ideal woman! Let us look at them from a general point of view. Theosophy taught and practised the equality of all men and women and the universality of all religions, and thus laid the foundation of Indian Nationality. Home Rule is now expected to give body and form to this spirit of Nationality at once and without delay even before Mrs. Besant leaves this world. National Education is to supply the muscles and the strength necessary for the Indian nation to live long in India, as the inheritors of the present momentous life—ideals of India radiating from the banks of the Adyar? According to Justice Seshagiri Aiyer, we want education which will essentially fit us to rub shoulders with foreigners. Why rub shoulders alone! The sense of equality and comradeship must be there and are there perforce, and even more! But does he mean more than that? And yet our education must fit in with our *national ideals as to religion*. What are these? Will the Justice be able to formulate these, clearly and definitely?

After all Mr. Justice Sadasiva Iyer admits that he has poor acquaintance with the educational world and yet he "needs must" speak of education and national education. Our poor schoolmaster and Principal Paranjpye cannot speak to us through. The Hindu, because as a practising educationist, he is foolish and prejudiced! Mr. Justice Iyer cannot be pre-disposed! what sound logic!!

Any way *National Education* is the crying need of the country, then what about the starters of the *Hindu University*, who think that Hindu culture combined with Western education is the best for the Hindus? What about the organisers of the *Mahomedan University* who think similarly as regards their own community? *Hindu-Western Education, Mahomedan-Western Education*, are also the crying needs of the country. Official education purely secular, must and will continue to exist always as the British Government is determined to give the highest Western

culture to Indians leaving their religions and religious culture in their own hands, as the best policy in a country, in which there are many nations and many religions; however much their underlying spirit and faith may be one *theoretically*.

Thus after all we have yet to find out what is the crying need of the country and then begin to solve the problem. Till then, we may fairly well work on the dictum of the poet, "*whatever is, is right*."

We shall work with what we have and add or subtract as we find it necessary while we go on working Cataclysmic changes in any system do not serve any good purpose and are generally more characteristic of feminine nature than of masculine.

N. K. VENKATESAN.

Free Education.

I find that one Mr. Venkata Ram Sastri has written on the above subject in your correspondence columns in the issue of the 9th May. He says, 'The Mysore state has made primary education free and is considering the question of making University education also free at least to the residents of the Province.' The Mysore University has already decided that the University education should be free by a majority of votes.

I do not quite understand upon what principles he claims "to hope that the doors of the University will be thrown open to all, irrespective of their place of birth or residence." It is but only legitimate that the Mysoreans should claim for preference first to themselves in Mysore, and then to others, just as we in India claim for Indians. There are yet too many who have to receive their Education in Mysore and it is but a wise measure that citizens of Mysore should be provided for first. It is certainly patriotism and not narrow-mindedness.

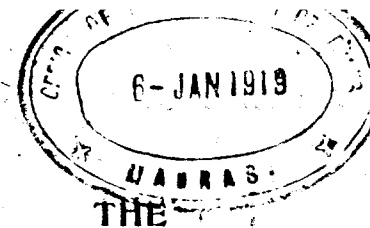
Your correspondent has one or two suggestions to make as regards the new National Education movement. He first says "that the objection in some quarters is that the public is kept in the dark about the details of the scheme and next proceeds to say 'that hostile criticism will be disarmed if the promoters of the scheme, will declare that all education will be free. I do not see what connection there is between the Education being declared free, and the hostile criticism being disarmed. There will always be the hostile criticism whether it be declared free or otherwise. At any rate I do not think that Scrutator will refrain from his criticism in 'Olla Podrida' Mr. Arundale in one of the meetings at Trichy declared, that the fee that would be collected from the boys will be kept down as low as possible and I dare say, that it would be far below that collected in the present schools and colleges, conducted by either the Missionary or the Government. It is almost impossible that the education under the new national system can be imparted free even at the beginning.

The promoters of the scheme have it already in their minds, and if sufficient funds are forthcoming I am sure that the wish of your correspondent will be fulfilled.

Pudukkotta.

S. AMUDACHARI.

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- (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.

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A Vision Of India.

BRAHMAPUTRA.

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

From Manas lake that sleeps in sweet repose
Surrounded by the shining snow-crowned hills
Whence stream a hundred merry-voiced rills,
Each like a song that from a poet flows,
There comes like arrow swift that speeds and glows
The son of God whose sight with rapture fills
Our worldly hearts and Godward thoughts instills
As silent 'midst silences it flows,
At India's farthest eastern end it turns
Unwilling in its love to leave her plains
And seaward flows with its bright waters sweet
The golden Indian sun above it burns,
And as their gift our land abundant gains
Ever-renewed wealth, the child of fruitful heat.



The Hindu Message

THURSDAY EVENING 6. JUNE, 1918.

The Eastern Front and India.

We have always maintained in these columns that the Eastern or Asiatic front and theatre of War is the key to the crisis created by the War in Europe and the world at large. If our successes in Asia are maintained and the German arms are steadily forced to retire Westward, the time must soon come when the pressure on Germany from the East will become stringent, if not also irresistible. The War will, then, tend rapidly towards its inevitable termination. At present, no doubt, Germany makes her mightiest efforts in the Western front, and sustains them, too, with a persistence and determination which has made a deep impression on the minds of men everywhere. The most important centres of power of the Allies of the Entente and their most valued possessions and treasures are concentrated in the West. Hence they naturally devote their main efforts and greatest watchfulness to the military position in the Belgian, French, and Italian fronts, and it must be admitted that, if any of these positions are lost, all prestige will be lost, and in a moment. Still, we must not lose sight of the fact that what Germany cares for is only to maintain her position in the West to the end and to prevent it from being weakened, so as to avert the danger of an invasion by the French and British. Meanwhile, her attention is constantly directed towards Russia and her Eastern border

generally: and there if she makes a diligent use of her military resources, she relies even more on the resources of her diplomacy. It is now well-known that she brought about the Russian revolution chiefly through her wily and unscrupulous diplomacy, and now she has used the Russian anarchy which followed it to her full advantage, chiefly by the skill with which her diplomatists have dealt with dismembered Russia,—with Finland in the North, the Ukraine in the South, Siberia and Turkestan in the East, and Poland in the West. Every one of these small and weak states lies prostrate at the heel of triumphant Germany, and their resources are being exploited for the benefit of the half-fed people of Germany and Austria. Germany, also, has practically converted the Black Sea into a German lake and hopes with the aid of her Turkish ally to recover the ground she has lost in Mesopotamia, Palestine, and elsewhere on the Asiatic theatre of the War. We think, therefore, that the successful career of Great Britain's Indian army on this front must be maintained and that that army must push rapidly Westward in order to be able to counteract German intrigues in Russia and the evil results of the Russian revolution and anarchy. To gain this end, the Indian army on the Mesopotamian and Palestinian fronts must be strengthened by every means; and so almost all the available trained regiments must be drafted into it. Only those needed for the defence of the frontier need be retained.

There are those who think that Germany is intending to invade and conquer India. Their fears seem to receive confirmation from the state-

ment of the Prime Minister that "the German tide stemmed in the West would turn towards the East." Of course this might happen in the sense that nothing is impossible under heaven. So far as India is concerned, His Gracious Majesty the Emperor and his Viceroy in India have informed us that we must offer all the assistance we can. The Emperor's gracious command will be obeyed, so that the defence of India might be fully provided for. At the same time we cannot but express the firm conviction we have that the advance of the Indian army on the Mesopotamian and Palestinian fronts will continue, and that the Egyptian army will also soon co-operate so as to render Germany's position in her Eastern border, whether in the Balkan or the Russian front, rapidly untenable. It is towards attaining this aim that the efforts of Great Britain must be steadily directed, whether in India or Egypt.

India has always been ready to support the cause of the Empire, and rendered all the help she can in the most ungrudging manner during all these four years. The Conference recently held at Conjeeveram has reaffirmed the resolve of South India to offer all the further help she is capable of rendering in the same cause. We have already pointed out that when the poll which has now become famous was proposed or taken, there was in fact no difference of opinion on the point submitted to the Conference, and that whatever difference existed was only formal, and that all were substantially agreed as to the need of raising a citizen army.

Our attention has been drawn to a letter in *New India* of May 15, written

by Sir Subramania Iyer. We think that the warmth of his language is not at all justified by anything that happened at the Conference. No one there advocated the "un-Aryan attitude" or "the un-Aryan conduct" of refusing assent to the formation of a citizen army, but only said that the enthusiasm of India would rise to its maximum if the decision to form such an army were coupled with the early promise or announcement of the reforms already promised to us as the first considerable step towards the early grant of responsible government. Sir Subramania Iyer's references to the *Bhagavad-Gita* have absolutely no bearing in this connection,—for the proposal for the formation of a citizen army has no manner of connexion with the Hindu religion and is purely a matter of civil importance affecting also Mohammedans, Christians, Buddhists, and others. Moreover, Sir Subramania Iyer says:—"such un-Aryan conduct can never be justified by relying on the misbehaviour of those who for the moment are so unwisely obstructing the course of justice to us." We are not aware of any section of Indians who, for the gaining of their own ends, can be said "to rely on the misbehaviour" of those who oppose them. Such "misbehaviour" can never be of use to us, even though our opponents may hope to benefit by it, for the reason that it is a "misbehaviour," and it would be absurd in us to "rely" on it to advance any of our own aims.

Our conclusion, then, is that the Government and the people of India must leave no stone unturned to strengthen the Asiatic front in Mesopotamia, Palestine, Egypt, and elsewhere and to make a rapid and

successful advance in all these quarters against the common enemies of civilisation so as to make the pressure on them irresistible. In order to achieve this aim, India must muster her available forces on that front in full strength. India must also form an extensive defence force in order to relieve all the trained fighting men still available within her borders and send them on to take their places in the fighting line. But the response to this imperative call of duty need not, and should not, be deemed inconsistent with the reiteration, insistently continued, of her demand for those political concessions making in due time for that responsible government which alone can remove the keen sense of injury which Indians feel in being treated as an enslaved or dependent nationality, or can alone evoke her undoubted enthusiasm for the cause of the Empire to its fullest possible extent.

Two Great After-War Problems.

*The civilised world is getting sick of a war which, as it develops, results in a growingly terrific sacrifice of precious human lives. The French and the Germans have sustained the greatest losses of all. It is doubtful if the former will ever again recover their vitality,—for, even before the War commenced, the decrease in the birth-rate in France had been so steady as to cause alarm. It is fortunate for the French that America has come into the struggle. Already Dr. Wilson has declared that he will not be content with sending only five million men to the fighting line in France, but will send whatever troops may be needed to overthrow the power

of German militarism. This, we are sure, will save the French people from such further extensive sacrifices as they have so far incurred. As for the Germans, if the struggle is prolonged and they have to continue to undergo sacrifices of men similar to those entailed till now, it is likely that they will reach a position even worse than that of the French. The British empire possesses extensive, and even inexhaustible, resources of man-power, and so is the most advantageously-situated of all for purposes of war. The longer the war lasts, the more stable and sure her future position will be as compared with the powers of Europe. Still, the terrible sacrifice of life entailed already by the war, and that which is yet in prospect, have made all civilised men especially the more sentimental section of them, to indulge the hope of, and set on foot schemes for, bringing about universal peace among the nations when this war has terminated. Their present resolve is to take the steps needed to put an end, once and for ever, to all possibilities of war in the future. Such is their abhorrence of war and its abominations.

Another problem arising from the circumstances under which this war originated is that all nations should have,—in President Wilson's happy phrase—the right of self-determination. This war rose out of Germany's attempt to overthrow the freedom of such small states as Belgium and Serbia. Italy entered into the war out of the desire to regain what her people have deemed their own but has been in Austrian possession, and Rumania out of the fear that Germany would, if she won, deprive her of her freedom. France which had already lost Alsace-

Lorraine, has for years entertained a deadly fear of German aggression. That the Germans desire to establish their dominance in the world everywhere must be now fully clear to all, for she has used both the power of her arms and of her diplomacy to enslave the various parts of Russia after the late Revolution had brought about her dismemberment. The face of Europe has been entirely changed by these events, and the question now is whether Germany is to become the supreme arbiter of the destinies of Europe, or the European peoples, great and small, have, as before, the right to the enjoyment of their national freedom.

We will deal first with the latter problem. A distinguished Frenchman M. Albert Thomas, speaking at a meeting held in the Mansion-House, London, to further the objects of the Anglo-French Society, said:—"This idea of the liberty of peoples is diametrically opposed to the German idea of the domination of one race. It is an idea of the noblest tradition of England and France in the 19th century. It is the logical conclusion of liberal revolutions. It is part of the democratic system. It ought to be the fundamental ruling principle of peace treaties." The same idea has been prominently and frequently put forward in the speeches recently delivered by President Wilson of the United States where he has affirmed the right of all peoples to what he calls "self-determination." Whether President Wilson is prepared to carry out his principle of self-determination to its logical and legitimate conclusion and, when the time for peace arrives, to insist on the granting of it to all the world's communities who

desire it, remains to be seen. But M. Albert Thomas is clearly and avowedly unwilling to do so. For in the speech already mentioned he went on to say:—"It is important to define who are the subjects of the right—the beneficiaries. It must be laid down with precision what are the limits of the right of peoples to dispose of themselves. There are formed peoples and undeveloped peoples." Also, referring to the German reply to the Allies' assertion of the right of all nations to freedom, he said:—"when the enemy declared that the people of India and Morocco ought to be allowed to decide their own lot he commits an inadmissible sophism." Here M. Thomas shows the cloven foot of the irrepressible bureaucrat and exploiter. It is manifestly absurd to class India among undeveloped people." The people of India are the heirs of an ancient and glorious civilisation still in wonderful preservation,—a civilisation, too, which was noble and powerful and will have its attractions for all times and peoples. The late eminent Governor of Madras, Sir Thomas Munro, said of the civilisation and culture of the Hindus, that, "if civilisation can become, an article of trade between the two countries (England and India) it is England that will gain by the import cargo." We are rapidly assimilating European ideas of the art of popular government, and we have successfully displayed our national capacity to keep in efficient working order, every Western institution which has been set up in our midst by our rulers. The truth is that bureaucratic government, once introduced into any social system becomes, when a certain stage of development has been reached, a festering

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gangrene which ends by deteriorating men's capacity for improvement and arresting all social advance. To end the bureaucratic system is the need of the hour in India, and how to end it is the thought which engages the minds of all. It is, therefore, too late now to deny our right to self-determination on the ground, too manifestly absurd, that we are still an "undeveloped people." God has bestowed the capacity for freedom on all men, and no man can long domineer over his fellow-man without himself falling, along with his victim, into the dismal abyss of degradation.

It is the huge military machine built up by great Empires that stands between man and his birthright of self-determination. If Germany aspires to enslave the world, it is because she has been allowed to develop her gigantic and irresistible army. Hence, if civilisation is again to flourish, all big empires must join in preventing the building up of the agencies of aggression in the future and in dissolving those which now exist and are dealing destruction and devastation and threatening the human race itself with early extinction. M. Thomas says:—"If the great and small nationalities are to enjoy liberty equally, the danger of dispersion and falling to pieces can be prevented in the world by a supernational organisation. If the old system of balance has seen its day, if every people is to enjoy its liberty, it is all the more necessary that an international organisation should give it necessary guarantees and assure the solution of the general problems which had led to the grouping in great centralised states." In our opinion, the essential preliminary to success in forming such a supernational or inter-

national organisation is to abolish their armies and to give up all desire for exploitation of their weaker brethren. An American political writer once wrote:—"It is one's duty to love one's neighbour, but it is the duty of the individual." This piece of Machiavellian logic is merely an ingenious device of arrant hypocrisy to justify the keeping in subjection of smaller and weaker nationalities for purposes of exploitation. The moral law is quite as applicable to the concerns and intercourse of nations as it is to those of individuals, and if only the great states abolish their armies, then it will become possible to utilise the resources of human genius to build up the super-national organisation which the civilised world requires for the benefit of humanity in the future. When the ex-Tsar Nicholas, now subjected by his persecutors to cruel and undeserved insults and the sorrows of exile and incarceration, issued his famous Eirenicon more than twenty years ago, a Russian writer then living in exile in England—Mr. V. Tchertkoff—wrote in the *Fortnightly Review*:—"The evil of war can actually disappear only when men, having made up their minds to refrain from any participation in it, direct their efforts towards the true realisation of love and concord in all their mutual relations." M. Thomas also says:—"If we wish to produce an effect on the enemy, if we wish to overthrow him, we can only do so by acting in the very name of our principles." The exploitation of one nation by another must cease; all nations must have the right of self-determination, and without any reservation; and individuals of all communities must be in a position to enter into free and un-trammelled intercourse with each

other. M. Thomas feels and expresses a horror of, and wants to prevent, "the danger of dispersion and falling into peices" of the peoples now inhabiting each its own separate geographical habitat and forming a compact political organisation. It is this territorial and geographical compacting together of men of the same colour and race that has led to the evil of national state-life and its tremendous evil consequences of the exploitation and aggression of one national state or community by another. There must be freedom of dispersion for all men over the entire globe. No man has the right to stop another from going and living where he likes. It is the right to freedom of dispersion that can put an end to the inhumanity of man to man and will enable all men of all communities to bring into active exercise the feeling which is equally embodied in the golden precept of Jesus and in the Hindu doctrine of the solidarity of man. Only then will humanity be enabled to profit by the proposed supernational organisation; or even to bring it into efficient working order for the advancing of human well-being.

Notes and Comments.

At the Tiruvalluvar Commemoration held at Mylapore on the 25th May last Mrs. Besant who was present said:—"The Tamilians had lost the habit of expressing their thoughts in their own language." Only just previously to her, Messrs. Chidambaram Pillay, Kuppuswami Mudaliar, and Pandit Balasarasvathi Krishnama Chariar had all spoken in Tamil about the greatness of Tiruvalluvar and his work, and all three are Tamilians and scholars, highly esteemed. It is only those who have been spoiled and "lost" their heads and hearts through English education that have also "lost" the habit

of expressing their thoughts in our sweet mother-tongue.

It would, therefore, be well if these wonderfully "educated" men—men who proudly monopolise the title of "educated" to themselves—will not come forward to speak at gatherings like these and will be content to be present only as listeners. But they are irrepressibly "presumptuous" and want to spout forth at such gatherings what they have learned of Western ideas, and in Western words, phrases and sentences got up by rote. Let them be pleased to allow all genuine Tamilians and scholars to have this Commemoration Day and similar occasions entirely to themselves. All will go well, for they never talk nonsense.

Men in these days speak volubly of "elevating" the untouchables. If touching the untouchables can elevate them, then all touchables—the "Aryans" and "Dravidians" about whom Sir Subramania Iyer waxed eloquent in his opening speech and with prodigious Western erudition—are not able to produce a single work like Tiruvalluvar's Kural, in spite of the fact that they are prodigies of Western education? His reply is,—"That so noble a man took birth in a lowly caste is not a matter of surprise to those who believe that the moral government of the world and human evolution as a part of its affairs are under the guidance of the spiritual hierarchy appointed for the duty by the Ishvara of our solar system." All this Theosophical chatter has had its day. It was Olcott and Blavatsky that made them current in South India to which they came as their last refuge when they had been found out in Bombay. No sane man outside the Theosophical Society now believes in them; and even inside that society many have no faith in these exploded juggleries. Sir Subramania Iyer himself only says that certain people "believe" in them. Belief by a few people is certainly no proof. Even the Christian scripture says:—"Prove all things." The Hindus always place their doctrines on the irrefragable basis of "Pramanas"—sources

of proof, sources of true knowledge. So great a man as the late Prof. Max Muller has called this "a very high distinction of Indian philosophy." It is only a few faddists that still "believe" in the cock-and-bull stories circulated by Olcott and Blavatsky about the "Mahatmas" still living in their "mountain retreat" and forming "a spiritual hierarchy" entrusted by "the Isvara of our solar system" with the "moral government of the world." The government of the world ever is, and has been, as often *immoral* as "moral"; and men often gain many good things in life by taking advantage of the former. The world will ever be like this in spite of all "spiritual hierarchies" and the "moral government" entrusted to them by "the Isvara of our solar system." So, we can afford to be as well off, or as ill off, as ever without "believing" in the existence of these superfluous personages. A "belief" in one God only has been found enough by the world so far, and we can safely dismiss these people who trouble men's fancies and even unnecessarily haunt Tiruvalluvar Commemorations.

Saint Tiruvalluvar wrote his marvellous work because he was a man of mighty erudition and power of thought—both won by steady and unwearied application to study and meditation. It was in this sense only that he was "a perfected man," as Sir Subramania Iyer calls him,—and *not* because, as he believes, he was sent to the Tamilland by "the spiritual hierarchy" of Mahatmas who are bent on "uplifting the backward sections of humanity" and made him "appear among such sections" and "by his work and life contribute to the raising of those who have been thus lagging behind." If the "appearance" of Tiruvalluvar in the caste of "untouchables" could have been meant to "raise" it in the way Sir Subramania Iyer speaks of, why is it that they were not "raised" before the democratic ideas of the West were brought to India and adopted by the modernised Indians of to-day.

Sir Subramania Iyer's reference to Tiruvalluvar as having been sent into the

world by the "spiritual hierarchy" of Mahatmas reminds us of the absurd habit, that prevailed in Medieval India, of calling every great man who has done anything notable an "avatara." When once this idea gets into currency about a great man, supernatural legends gather round him and some admiring follower or disciple takes the pains to collect them all and arrange them in book form. Sometimes we have even several sets or collections of such traditions, and each school of disciples and followers has its own book of sacred tradition. It is thus that the country has been flooded with Sankara Vijayas, and lives of saints and bhaktas of all sorts, saivite, vaishnavite, etc. Even within our own time, we have seen how a legendary life of Sri Ramakrishna Paramahansa has already become current and has been put into book form in the Bengalee language. Legends have gathered round even Mrs. Besant, and Sir Subramania Iyer himself, once in an admiring mood, startled us all by giving currency to the story of her previous lives in China, Egypt, Italy, India, and elsewhere. We shall not be surprised if, at an early date, legends gather round the name of Sir Subramania Iyer himself,—for it is stated in a Sanskrit work issued by the Suddha Dharma Mandalam—or in an introductory piece of Sanskrit writing contained in it—that he is the recognised and authoritative representative of that "spiritual hierarchy." India is always the land of spiritual miracle, marvel, and madness. But the rapid rise and vogue of occult societies and "spiritual hierarchies" even to-day in the full blaze of Western material civilisation is as much "to the utter discredit of our nation"—to use the language of Sir Subramania Iyer—as the untouchability condemned by him. It is a marvel of marvels that they should flourish under his own active patronage and encouragement.

Sir Subramania Iyer indulges in a little innocent flight of imagination when he sets about to account for untouchability by "intelligible sanitary considerations." Even in the daily life of Hindu families,

we have "untouchables" of various kinds. Some of us become such by the superior sanctity gained by a bath, others by the impurity or pollution due to a birth or a death of near relatives. Are "untouchabilities" like these due to "intelligible sanitary considerations." All such guesses only show the activity of the Hindu imagination.

Sir Subramania Iyer was long a Judge of the Madras High Court, and several times Officiating Chief Justice. He must necessarily be an authority on Comparative Law and Custom, and aware of the dictum of the great jurist, Sir Henry S. Maine, viz. "Nothing in law springs entirely from the sense of convenience." So, also, no custom can spring entirely from the sense of convenience. There is always some earlier historical circumstance on which the sense of convenience works to produce the law or custom. We have also to consider the bearing of the institution of "tabu" on which so many learned writers on Ethnography have bestowed much learned research. It seems, therefore, very strange to us that Sir Subramania Iyer should account for the origin of "untouchables" in India entirely by considerations of "sanitary convenience".

Sir Subramania Iyer says that "it is certain that he (Tiruvalluvar) drew his inspiration from purely Dravidian sources." The present writer has been informed by one of the most learned Tamil Pandits in the Educational Department—and one who knows the entire Kural and all about it—and who is as well acquainted with the Mahabharata as with the Kural, that Saint Tiruvalluvar, in spite of his marvellous and original power of thought, is infinitely indebted to the Mahabharata throughout his work. The matter is worth investigation and elucidation, before a final pronouncement is made.

Sir Subramania Iyer loses no opportunity of ventilating his views on Moksha (liberation). At this meeting, too, he said:—"Surely it is a serious error to

suppose that liberation means a state of extinction of all individuality or in other words, annihilation." This is evidently meant as an attack upon the Advaitism of Sri Sankaracharya. No one wants or expects Sir Subramania Iyer to become an Advaitist. He is the apostle of the Suddha Dharma Dispensation,—whatever that may mean. He has been patronising, as such, several strange publications and especially an erroneous and absurd version of our incomparable Bhagavad-Gita which has been acceptable to all Indian Acharyas of all schools of Vedanta and to all foreign scholars in Europe and America. We know well that Sir Subramania Iyer must be far from Advaitism even as the latter is far from him. Still we would like to point out that Sir Subramania Iyer is wrong in supposing that the loss of individuality is not the same as annihilation. When the jiva loses his individuality he only loses the phenomenal limitations due to matter or maya, but becomes identical with the Atman, pure, real, and free. The Atman can never be annihilated, and it is Ananda or Bliss, in itself and noumenal, "one only without a second." *Manonasa*, or annihilation of *mind*—which, by nature, is material and therefore Maya—is necessary for liberation. For, the mind is that which leads to the perception of duality through the medium of the senses. The Atman is beyond Maya altogether and untouched by the phenomenal limitations of matter. So, it can undergo no change or annihilation, and constitutes the one supreme noumenal Reality.

Olla Podrida.

The National University has now constituted its Senate and its Syndicate, its general and special courses and its Boards of studies, etc. etc. The University will have its Arts courses, and its technical courses. The Colleges which it controls are all very near—on the map. The courses of studies are all clearly laid down—on paper. The *alumni* will all be properly employed in—Utopia. And they will all be trained in religious universalism.

—which means nothing, and in social universalism—which means chaos.

A correspondent to the *Hindu* suggests as a measure of war economy and for the reduction of the prevailing high prices that as the price of matches has gone up, matches should be sold only for *bonafide* domestic consumption etc. and not for the use of the votaries of the fine art of smoking. When madmen in the West use fire to destroy life and property, will madmen in the East agree not to use fire to light cigarettes? Same conceptions as to the meaning and value and goal of life must prevail before real reformation of social and political life can be achieved.

Look at the recent assault on Mr. K. B. Ramanatha Iyer. The number of assaults on peaceful Brahmins is on the increase. Is this a distant ripple of the tidal wave of hate now deluging the world? Who is to bring into the world again the ambrosia of peace and love and dispassion and devotion? No mere patched up peace or social and political travail can bring about this happy consummation.

The Arya Vysia ladies met in Conference recently and the Presidential address told the ladies' world what patriotic ladies should do in modern India. It has proved to an admiring world that the unjustly humbled woman of India's past has dragged down the usurping man with her!!! Where have both of them gone? The only types of womanhood held up to our admiration are Rajput queens, Rani of Jhansi, and Mrs. Gandhi. A strange assortment, truly!!! The Presidential address has the merit of going beyond all the reformers put together. It has banished early marriage and widowhood and has made every woman the incarnation of learning and valour. It has banished jewel mania and substituted the white cloths of Nair women for the costly silk and lace cloths of the East coast. It has conferred the franchise on women and thrown open the Bench and the Bar to our fair

competitors. Hurrah! The millennium has come.

The President of the Conference says that Indian women should "set an example to their denationalised husbands." The best way to do this is said to be to secure the franchise, monopolise the professions, and wear white cloths!!!

SCRUTATOR.

Shakespeare and the future of Indian Drama.

By K. S. RAMASWAMI SASTRI, B.A., B.L.
(Continued.)

It may be asked whether Shakespeare who is pre-eminently a Western writer can have a message for us in regard to the newer adjustments of life and literature in this country. But if we understand Shakespeare's nature aright we can well realise that he was not only one of the greatest of Englishmen fully loyal to the genius of his race and fully capable of expressing that genius but he had a remarkable universality with a special beauty of temperament all his own which had in it something very much akin to the Indian genius. He was the Master of Revels to mankind as was beautifully said by Emerson and his essentially joyous nature, after it underwent the pains of grief and gloom, blossomed into a perfect serenity and sweetness of nature and a perfection of reposefulness and trustfulness in Providence—qualities which are among the most Indian of Indian qualities. His was a nature that "save life steadily and save it whole" and he was thoroughly alive to the diviner side of life. "His calm creative perspicacity" to use a famous phrase of Carlyle and his conception of a governing and overruling Providence and his profound sense of the 'evenness' of life are qualities which show his spiritual kinship with the Indian genius. The famous passage which occurs in the *Tempest*,

The cloud-capped towers, the gorgeous palaces,

The solemn temples, the great globe itself,

Yea, all which it inherit, shall dissolve
And, like this in substantial pageant

Leave not a rack behind. We are such stuff

As dreams are made of, and our little life
Is rounded off with a sleep.

There is a divinity that shapes our ends
Rough hew them how we will.

Fate, show us thy forces, ourselves we do not owe

What is decreed must be and be this so.
may be referred to as bearing out the truth of the view stated above

Besides his universality of nature and the special points of kinship between Shakespeare's genius and the Indian temperament there are certain unique qualities which should be borne in mind so that we may derive the fullest measure of inspiration for the future uplift of Indian Drama. The most remarkable element in Shakespeare's genius is his intimate acquaintance with all the elements of human nature, its innumerable pains and pleasures and its mingled greatness and pettiness, its soarings into the empyrean of self-sacrificing renunciation and its struggle in the mire of sense-enjoyments. Mathew Arnold says,

All pains immortal spirit must endure
All weakness which impairs, all griefs

Find their sole speech in the victorious brow.

The familiar lines of Gray,

To him the mighty mother did unveil
Her awful face: The dauntless Child
Stretch'd forth his little arms and smiled.

show his clarity into the innermost workings of Nature's processes. Shakespeare's personality is best understood not so much by the contemporary and posthumous descriptions and estimates as by the study of his entire works. Emerson well says "Shakespeare is the only biographer of Shakespeare". We may refer to some aspects of his personality so that we may understand him properly and fully. His gentleness was the main theme of contempo-

ary praise. Ben Jonson speaks of him as 'gentle Shakespeare'; and his sonnets form the immortal glorification of the spirit of comradeship and friendship that was one of the most beautiful traits in his nature. His keen love of music is also abundantly evident throughout his plays not only in those gems of musical art scattered throughout his dramas but also in his general descriptions of the sweetness of music and its effects upon men.

The man that has no music in himself,
Nor is not moved with concord of sweet sounds,

Is fit for treasons, strategems, and spoils;
Merchant of Venice

That strain again! it had a dying fall:
O! it came o'er my ear like the sweet south

That breathes upon a bank of violets,
Stealing and giving odour.

Twelfth Night

Dowden says of him, "Not that Shakespeare was hostile to learning but he knows that a perfect education should include the culture through the actual experience of the senses and the affections." Another aspect of Shakespeare's personality that should be remembered by us is that he had a first-rate imagination working on a first-rate experience, though he was in no sense a scholar of the first magnitude. Indeed this combination of a thorough acquaintance with all sides of life coupled with his deficiency in the accuracy and profundity of scholarship is the most telling of all arguments which refute the view that ascribes to Bacon the authorship of Shakespeare's plays. Another important feature about his personality is his abiding reverence for womanhood. He understood the supreme power of woman as the saviours, martyrs or destroyers of life. He delighted, however, in depicting the sweeter, and higher elements of womanhood. Coleridge says "Shakespeare has no

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innocent adulteries, no interesting incests, no virtuous vices.' The unredeemed villany of Iago and the pitiful wreckage of life in the case of Hamlet and Othello are due in the one instance to the shutting out of the uplifting power of woman's virtuous love and in the other to that element of doubt of woman's purity and truth. On the other hand, in the case of Brutus' Portia and of the other Portia whose sweetness and culture turns sorrow into joy and earth into heaven in the Merchant of Venice we find Shakespeare's conception of the power of womanhood for the spirit of man. We may refer in this connection to what I regard as the most perfect expression of Shakespeare's insight into the tender realities of woman's nature, namely his delineation of Hermione as the divinely appointed power that worked out the redemption of Leontes through love. The description of Hermione by Leontes towards the close of the play is among the great gems of literature. The sentence "She was as tender as infancy and grace" speaks volumes in regard to the highest elements of woman's nature as understood by Shakespeare.

Shakespeare's another great trait is his stern opposition to the anarchy of democracy; while he was fully alive to the simplicity and goodness of the people at large, and while he had nothing but contempt for tyrants who trouble the poor for the attainment of their petty ends he always stood up for social harmony and cohesion and was not in favour of the will of the untaught and untrained multitude being elevated to the dignity of a commandment of God. If we bear in mind all these great elements of Shakespeare's personality and remember also the special peculiarities of his dramatic style, characterisation, development of plot and the enforcement of great moral lessons we shall be able to apply in a fruitful manner the lessons drawn from a study of his personality and his works to the literary development of India.

Thus I have always felt, that we can derive inspiration from Shakespeare in regard to our future literary growth and development, not only because of the

reasons already urged above, but also because though literature should be really national, interchange of literature is a means of literary inspiration and a real solvent of national differences. The universal elements in all the literatures of the world should be understood and appreciated by each literature, afterwards to take great forward steps in the course of its own development. Sir Sidney Lee says "No great national literature ever subsisted without foreign nutrition. All pieces of great literature are portions of a mighty chain of which the links are forged in many workshops." In literature as in life the question is not 'what is the extent of indebtedness' but 'what is the total affluence due to inherited riches and wisely borrowed loans.' The foreign debt of English literature is perhaps the largest in the world but it has used the loans in such a way as to increase its affluence of literary achievement to an unprecedented degree and this circumstance has enabled it to repay its debt a hundred-fold by pulling up the other literatures of the world into a state of higher self expression.

Such are the lessons which we learn from a careful study of Shakespeare and his age. We have now to understand the past of Indian drama and its evolution down to the present day so that we may carry it into higher stages of perfection with the help derived from a deep study of the Poet and Dramatist. It is now one of the commonplaces of Indian literary criticism, though once it was one of the controversial points, that Indian drama was indigenous in origin and owed nothing to Greece in respect of inspiration or development. Indian drama arose as a portion of the religious festivals of the country and were primarily inspired by the great stories contained in the Indian Puranas and the Itihasas. If we realise the great and innumerable points of kinship between Shakespeare's drama and the Indian Romantic Drama we can see how a study of Shakespeare's plays will give a new impetus to dramatic composition which will be a natural development out of the Indian drama of the classic age. The chief features of difference between the classical and the romantic drama are due to the

fundamental differences between the spirit of Hellenism and the spirit of Christianity and romance. The power determining the action of characters in the classical drama was conceived of as fate or destiny. In the Western romantic drama of which Shakespeare is the supreme exponent, individual responsibility under the control and guidance of a god of love takes the place of an inexorable destiny. The Greek genius took hold of the world by its outward and sensuous side while Christianity tried to take hold of the world by its inward and spiritual and supersensuous side. The Greek ideal was harmony while the romantic ideal was an attempt towards the attainment of the infinite—a difference of outlook exemplified in the orderly columns of the Greek temples and the soaring spires of Gothic architecture. The Greek ideal aimed at simplicity while the romantic ideal was profusion of adornment. In the Greek drama tragedy and comedy were kept severely apart but in modern Western romantic drama there was a harmonious fusion of the tragic and the comic elements without in any degree affecting the tragic or the comic spirit of the play. In all these respects Indian drama is very much akin to the modern Western romantic drama and differs from the classical drama. In the conception of drama also there is a great deal of similarity between the Indian and romantic definitions. Ward says "Dramatic literature is that form of composition which accommodates itself to the demands of art, whose method is initiation in the way of action." In the Indian Alankara Sastras we have a similar definition which is as beautiful as it is compendious. वाक्यं रसात्मकं काव्यं is the definition of poetry while drama is defined as दृश्यं काव्यं. Another point of kinship between Shakespeare's drama and Indian drama is the scant respect paid to the unities of time and place and the special attention paid to the development of the story from out of itself. The supreme genius in the realm of Indian dramatic art, Kalidasa, is like Shakespeare in his caring more for the dramatic delineation of character than to originality of plot.

As Emerson says well "great men are more distinguished by range and extent than by originality. The greatest genius is the most indebted man." Besides these points of similarity there are certain special features about Indian drama which we must bear in mind before we take up the task of improving it. Pure tragedy has never been as yet in India. One reason of this seems to me to be a deep-seated and fundamental trait in the Indian nature which tries to see pleasure as well as pain with an equal eye, to transmute the sorrows of life into the joy of renunciation. This special feature of the Indian character is the cause of that serene atmosphere of love and renunciation and self-poised peace which we find at the close of the immortal epics of the land which conclude not with the overthrow of the enemy, or the acquisition of the throne but with the attainment of the lotus feet of God with a self-composure and peace born of a perfect and fulfilled life. This element should not be forgotten in any future attempt to write pure tragedies in this country. And any great writer that attempts pure tragedy should try as far as possible to soften the terror and the pity of it in the light of Indian religious conceptions and should further supplement such works by other works which will reveal the fullness of the Indian outlook upon the world—an outlook which always looks through passion to peace, from self-affirmation to self-control and through self-assertion to self-sacrifice. Another special feature about the Indian drama is the absence of all historical plays. Shakespeare's historical plays have made more for the spirit of pride in the greatness of the country than professedly historical treatises. We have to write not only great historical works in prose but we must produce great historical plays if we want to make the feeling of patriotism an ever living fountain of inspiration. Two special excellences of Indian drama which

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are not found anywhere else are the setting given to Indian plays amidst the loveliest scenes of nature and their profound interpretation of religion, the transfiguration of life through the influence of love. The prologue and the Bharatavakyam contribute to the spirit of universal love and peace which are quite in harmony with the religious atmosphere of the place.

Passing in brief review the past and the present of Indian drama we may refer to the change that came over the drama in the course of the centuries that followed the classical period of Indian dramatic literature. The popular plays in the vernaculars of the land steadily followed in the wake of the classical dramas but they conform less and less to the standard of the classical dramatic composition partly by reason of the need for being popular in nature and appeal and partly by the fact that the classical drama got into the hands of smaller literary coteries which, self-divorced from the refreshing atmosphere of popular appeal, tended to lose more and more its hold upon the realities of life and simplicity of emotional expression. The result of this state of things was that music began to usurp the place of poetry as the medium of dramatic expression because beauty and vigour of thought are necessary to enable verse to find favourable reception in men's hearts while music is a spontaneous generator of pleasure irrespective of the weight of thought carried by the song. Sanskrit drama was never strong in the higher forms of humour and in the popular plays wit degenerated mostly into broad farce. The bommalattams form a by no means negligible feature of the drama of the land. They have now practically ceased to exist but those who have witnessed bommalattam performances can realise how much can be made out of seemingly unpromising materials in the direction of

interpreting life and thought in a powerful and moving way. I have witnessed some wonderful bommalattam performances and the most perfect exhibition of the art of dancing I have ever seen in my life is the dancing of the kinchin figure which I witnessed at the beginning of a performance of Harischandra by a bommalattam troupe in the Tanjore District. The rhythm and grace of the movement which is the real fascination of artistic dancing were exhibited in a form which won frequent and enthusiastic rounds of applause. The modern amateur dramatic societies are trying to lift the stage from the low condition which it is occupying at present. But if they try as they are doing now to make a new departure which is out of touch with the Indian Drama of the classical age and which does not assimilate some of the special excellences of dialogue and tone and gesture acquired by the actors of the popular drama in the course of centuries, their contribution to the future of the Indian drama would not be as great as it might otherwise be.

Finally the influence of Tagore must be mentioned who in his beautiful plays, which however are more lyrical than dramatic in their nature, has shown new possibilities in the realm of dramatic art. In his Chitra, Post Office, King of the Dark Chamber, Malini and other plays he has gone to the very fountain-head of inspiration as described already and has created a new tradition of beauty of sentiment, brightness of outlook and a prevailing beauty.

(To be continued.)

Correspondence.

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

Tanteone Animis Caelestibus Irae?

(Can such anger dwell in heavenly minds).

VIRGIL.

This year's Provincial Conference at Conjeevaram has in my humble opinion proved no better than the Delhi Conference in its results. The first has

been as much marred by the want of political sagacity and wisdom on the part of the so-called leaders in this Presidency as the second by its official beauracrats.

The Conference lasted for three days of which two days were spent in vain over a part of the resolution on man-power, which has been given undue importance if not notoriety by a wealth of eloquence and oratory which could have been employed for better purposes than "to win a paltry political success."

The one resolution that jealously devoured all the time was that on man-power and it was moved by no less a personage than Mrs. Besant, the President of last year's Congress. Somehow the opinion that she is "the political saviour of the Presidency" has taken firm hold of the minds of some of the so-called leaders who are more advanced in age than in wisdom. Mrs. Besant has taken her Congress Presidentship too seriously I fear, and hence her repeated assertions to her followers to worship her as the Delphic Priestess. To this strange delusion she combined another stranger faculty of continually citing the names of Messrs. Tilak, Gandhi, Jinna, and others as those who have never ceased to pay their respects to her and follow her in whatever she undertook, though she has been warned more than once of this blunder by Mr. Kasturiranga Aiyangar and others through the Press. Her leadership has been Satis Superque. But the "hot-headed youths" have had some experience of these people, and they know too well whether those illustrious men are really the leaders or the followers. As was well pointed out by Mr. Satyamurti in his able speech, Mr. Tilak when he was in Madras distinctly stated that it would be impossible to recruit a single man unless a statutory pronouncement in favour of Home Rule for India, is immediately made in the British Parliament.

The citizen army to which Mrs. Besant refers in clause b of her resolution is entirely a new idea and it was not suggested either by H. E. the Viceroy or the Hon'ble Mr. Khaparde, that bold and fearless leader of public opinion, in the Delhi Conference. Every one in the country is desirous to see the Indian Defence force—the Indian section of it—to be brought to the status of a citizen army, and this opinion is endorsed by the resolution on the Indian Defence Force in the Conjeevaram Conference itself. When such was the case there was no necessity for Mrs. Besant to have introduced it in the Resolution that was given to her care and which, let it be remembered, was purely a response to the Viceroy's appeal. Clause b was certainly inconsistent and illogical as it stood, and therefore it is that Mr. Rajagopalachari said "if it is passed it will lull the Government into a false sense of security." The "Hot-headed youths" were cut and dry in their criticism since they have greater enthusiasm for the country's future and lesser fear for the bureaucracy which, strange to say, has driven some leaders to be chameleons in their views on our political aspirations.

Mrs. Besant was provoked beyond reason, and she not only goaded two of her well-known lieutenants to retort, but followed suit with a vehemence which was befitting only in a schoolboy who having been defeated in a game threatens his adversary that should he step in his street he would receive a good wiggling. *Furor Arma Ministrat.*

It was owing to her persistence that the Conference lost much of its importance, and it was owing to her that the good counsel offered by Mr. Kasturiranga Aiyangar was thrown over. The Conference became a duel scene, and where sobriety of judgment and calm reasoning should reign hot retorts and angry vapourings came in. The resolution that she moved was a combination of all the important matters affecting the Conference and why it was entrusted to her seems unexplainable to me unless it be owing to the fact that she wanted to concentrate all the importance of the conference on herself. This "the hot-headed youths" would not allow and all glory to them who raised, their voice against her! "Veritatis Simplex Oratio Est."

Mrs. Besant and Mrs. Sarojinee Devi—the two loudly-trumpeted champions of women franchise and equality of sexes—have proved miserable failures. The one who prided herself on being "a wandering singer" was nothing more than that and was quite "unversed in the arts of political warfare and unequal to the situation." Her address extempore as it was, highly inspiring and vivacious, however gratifying to the person who delivered it, was an insult to a Conference where the best talents of the country were assembled not to hear "the warbling wood-notes wild" but to get a masterly outline of the situation and the lines on which they should proceed to achieve our political aspirations. It was owing to the want of political wisdom on the part of Mrs. Sarojinee and the utter absence of "give and take" policy on the part of Mrs. Besant that the Conference witnessed a useless prolongation of an unnecessary discussion, a new principle of voting which was not essential, an utter disregard for many important resolutions like the resolution on the internment of Messrs. Mohammed Ali and Shakut Ali, an utter absence of dignity and propriety in the matter of replying to an amendment, and, last of all but not least in importance, the evil which is inevitable if "the leaders do not put themselves en rapport with the bulk of the delegates."

Coimbatore,

N. S. VENKATESAN.

'Civil' Marriage.

According to Hegel, the great step in progress achieved by the modern European civilisation was the discovery that even secular pursuits are a religious occupation. The modern or New Indian, as is the case with easy proselytes, goes one step further and makes the invention that even religious pursuits are a secular occupation. And the result is the advocacy of 'Civil' marriages such as should supersede religious marriages in vogue, the installation of secularity in the place of religiousness, the reduction of marriage to a mere contract. Money obtained by the sale of a dog does not bark, so consorting with a beauty of a foreign caste is not ill-assorting—so runs the modern formula.

Along with this goes the myth of the depression of women in the East. Those who compare the East and the West in this respect and make out the tyranny of the Eastern man, do not distinguish between the different stages in the life of the woman. In the East it is proverbially true that a woman

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who is old enough to be wife but not to be mother, is less respected but respect augments with motherhood. In the West the reverse is the case; the bare wife is adored, the owner of children is at a discount. In the West women are treated as the prostitutes are treated in India; the fewer the children the merrier the women, the greater the esteem in which they are held. It brings home forcibly the gross, the crass, the rank materialism and carnalism that is the instrument of the modern marriage 'reform' movement among the Hindus, and of which 'Civil' marriages will be so many monuments. What other result could be expected when the Isabella of Keats, for instance, is a text book for the Intermediate students for a series of years.

Mrs. Dorothy Jinarajadasa an internationalist by recent and apparent habit, wants to lead the 'national' movement in the women section. She holds forth a bribe for the allegiance of Hindu women. She puts on herself their dress and wants to put into them her soul. 'I will look like you; you will be like me'—that is the subtle trick employed by these social conquerors of the Hindu race. These Jesuits are not yet discovered, rather they have been discovered, they are not yet proclaimed. What is now in progress in India is a vast enveloping movement on behalf of Theosophy and coming Christ and the next sub-race. Babu B. C. Pal himself has well established the position that Theosophy is not a spiritual but a spiritist or psychical movement, that Mrs. Besant is not a spiritual influence but a psychical battery. Mr. B. P. Wadia, the Treasurer or Kubera of every national movement is just now tackling the labourers. As many nets as possible, as various nets as possible are being laid in as many directions as possible, with as much insidiousness as possible, on behalf of the preposterous ambition of giving a religion even to India, of successfully seeming to carry these coals to this Newcastle. But I am sure that at the last moment, when within an ace of success the tricksters will be undone and the future historian will lay a finger on his lips and exclaim: "Such ado about nothing!"

It would be a monstrous mistake if 'Civil' marriages should commend themselves to the spiritual-minded Hindu because the Theosophist (who so much admires the spirituality of the Hindu) is now in for such marriages. There is only one thing in common between the Hindu and the Theosophist; and that is, the belief in the Karma theory. And this belief of the Western Theosophist is a proof and the need of his rank materialism. He or she loves so much and insatiably the carcass of the human body that he or she is appalled to think that he or she should not be born again. While re-birth is for the Hindu something from which he desires to be liberated, re-birth is for the Western Theosophist something by which he is liberated from the fear of disappearing from the world which he loves so much. To the Western Theosophist re-birth is salvation, while for the Hindu freedom from re-birth is salvation. Mark the inscription on the cremation slab of Colonel Oloott: the wish of Theosophists towards that friend is that he may speedily come here again.

The Western Theosophists are, therefore, the grossest materialists, who were suffocated even by such spirituality as there was in current Christianity, and embraced the Karma theory which was like a con-

soling balm to them; perverted its meaning to their own exceeding convenience, scored further the verbal victory of falling in line with the spiritual East by the adoption of that theory, were astonished by their own success, obsessed by it, were overcome by its glamour, and with the Western vanity became eager to fill the obstreperous trump of fame with their name; and from humble seekers and students in search of consolation, these refugees and runaways from mother wit and mother church now pose as prophets and as manufacturers by constructive, intimate (even to bath-giving) education, of gods and races. And India the patient, the home of tolerance, lying ever ready for exploitation of every sort, is being exploited by these adventurers.

The Karma theory has disturbed their equilibrium in another manner. For the first time they were authentically taught that each is the artificer of his own destiny. Hence develops an ironical view of life, a tendency to take up and let go causes in a happy-go-lucky fashion, an abandonment of deep earnestness for swift vehemence, e.g. defending the caste one day, demolishing it the next day or the same night and so on endlessly. At the same time a cruel and utterly heartless dalliance in words is daily perpetrated, calling all this mischief progress and liberty and spirituality and nationalism.

Those who oppose our caste and marriage ordinances may be expected to do so in the aspect of doctrine or discipline or both. It was the taxing discipline that first provoked the revolt. And since the truth of the doctrine could be realized only by perseverance in the discipline, the doctrine also was disclaimed. They are now out for 'freedom' of every sort. 'Civil' marriages have for concomitant, 'political' women. We should take care whom and what we admire. Imitation is the sincerest form of admiration.

And the ad nauseam adulation of Mrs. Besant (because she is famous among the eccentric of three continents) is rousing up and rushing up to the front numbers of 'political' women from the ranks of the Hindus. Here is a dangerous by-product of the alliance with Mrs. Besant. There is no longer any pondering over things; we are in an area of thoughtlessness. We are put for a fight, with windmills in part. Napoleon chided his subordinates for not appreciating the value of minutes. So is the Napoleanness of modern Indian politics. 'Quick march' is the formula for every thing, for things that have been long and well considered (as Home Rule) and for things that have not been considered at all. What are we to do? We are in the presence of a European Woman of Action. Babu Aravinda Ghose is said to tolerate her because he deems the import of Western energy essential. Whose will be the arresting hand, heavily and powerfully laid on this exodus of women from home, of Hindus from Hinduism, of marriages from their religious character? What will prevent the National Cause from being led by bitches and going to dogs?

Coimbatore,

V. MAHALINGA IYER.

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THE

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from the Hindu Standpoint.

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- (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
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VOL. II.

A Vision Of India. SINDHU.

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

Five rivers great in one and one in five,—
A sight for gods to see and men to dream,
O Sindhu's snow-fed pure perennial stream!
Thou dost fair Nature's faded powers revive,
And on thy banks great sages strive and
strive
To see here God-sun's bright benignant beam
And turn from earthly joy's brief fitful
gleam
Which leads to worldly life where sorrows
hive
Unceasing streams of men across thee flowed—
What various types of moral good and ill
Which blessings brought benign or curses
dire!
But only mercy sweet came down thy road
To bless the earth by His most gracious will
And lift our worldly hearts e'er higher and
higher.

The Hindu Message

THURSDAY EVENING 13 JUNE, 1918.

Turning Back the Home Rule Deputations.

From the time of the cancelling of the passports of the Tilak Deputation at Colombo and of the Madras Deputation at Gibraltar, we have felt that these were acts of injustice and insult on the part of the British Ministry to the members of those deputations and to those on whose behalf they undertook the mission to proceed to England. The unfairness and wantonness of the procedure of the War Cabinet are enormously enhanced when a passport is granted to a person like Dr. Nair who represents a few thoughtless persons who, in this Presidency, have been set up by certain interested men to form what is called a Non-Brahmin Association and whose one avowed object is to wrest from the Brahmins, and secure to individuals who are not members of that caste, a larger share of the appointments in the public service, and who, moreover also declare that they are opposed to the grant of Home Rule because they fear that it would transfer the power and predominance in the Indian state—or at least in this Presidency—from the men of British race who form the bureaucracy now in power to a bureaucracy composed of men belonging to the Brahmin caste. We are however, asked now to believe that Dr. Nair has proceeded to England not to give an impulse to the agitation against Indian Home Rulers either on his own behalf or by joining

the Sydenham clique, but for the benefit of his own health. This plea, we affirm, cannot hold for a moment, if we bear in mind the fact that the Secretary of State has just returned home and will soon be called upon to disclose the proposals of reform which, as His Excellency the Viceroy has already informed us has been formulated in India in consultation with himself. There is no doubt that the Sydenham clique will try its best to organise an agitation against the Government's scheme of reform, if it is anything at all approaching to what has been demanded by the Congress, or by those who belong to the Home Rule persuasion; and it is certain that Dr. Nair's services will be utilised by that clique to advance its own aims. That a passport should be granted to a man of Dr. Nair's type after it has been refused to the Home Rule section of the Indian progressive party is, we consider, an act of injustice which is altogether inexcusable in the present Government.

We have purposely delayed the ventilation of our views regarding the cancelment of the Home Rule passports,—not we did not feel for the wrongs and trials of the members of the Home Rule deputations, but because we wished to wait and see whether our public men feel on this matter as they ought to feel, and do their duty as men who care for their self respect, reputation, and consistency. Sir Subramania Iyer has also said at the public meeting held at Madras on Sunday the 26th May that "it would be impossible to imagine greater insults and greater indignity offered to the Indian people than what had been done in turning back the

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Home Rule Deputations." Mrs. Besant also said,—“One indignant cry of anger must go out of India.” We ask,—why has it not gone already? When the internment of Mrs. Besant took place, Sir Subramania Iyer started a tremendous agitation in Madras and it was arranged also that it should be taken up all over the Presidency and even all over India. Every month as the date of internment came on, meetings were held in every town and village, in every part of the continent condemning the internment and heaping coals of fire on Lord Pentland's head for doing wrong to Mrs. Besant. Why has not the same thing been done when the Government has taken a step which, according to Sir Subramania Iyer himself, is the “greatest” of all the wrongs that can be done to “the Indian people?” We have waited all these days since these Deputations were turned back from Colombo and Gibraltar, but in vain. The truth seems to be, as we have said already, that the whole body of Theosophists were moved to action in the case of Mrs. Besant's internment, and it was chiefly due to them that the force and volume of the agitation on her behalf assumed such portentous dimensions. In the case of the members of the Home Rule deputations, this kind of personal allegiance bordering almost on worship is wanting to give the impulse needed for another similar agitation, and so the cause of the Deputations has languished,—in fact the cause has not been taken up at all as yet. We all know that Mr. Tilak is a man of whom any country or age can feel proud,—and Messrs. Narasimha Iyer, Rama Iyer, and Joseph are also all men of worth and impor-

tance who are entitled to consideration. If “one indignant cry of anger” such as was advocated by Mrs. Besant herself at the Gokhale Hall meeting of the 26th May had by this time gone forth, the cause of Indian self-respect—which is also the cause of Indian self-government—would have been a good deal advanced already.

At the same time, we should like to reiterate our frequently expressed conviction that the Congress deputation should have taken precedence of all others in going to England for purposes of popular agitation, influence or enlightenment. The Congress has a record of thirty-five years of sustained work behind it, and has also earned a name for moderation and disinterestedness. It would have been well, also, if, at this turning-point in the history of Indian agitation, an Indian Congressman of distinction and one, too, held in high esteem both in India and out of it had been chosen as its spokesman and its leader. A Congress deputation of the kind we have in view would not have been turned back, and would have commanded respect and attention everywhere. Even now, it is not too late to organise a deputation of this kind. We think that the promise of the Viceroy to interest himself in the matter of making provision for the suitable representation of Indian views in England, would even now be available for the benefit of such a deputation.

Of course, Mrs. Besant is the Congress President for the year 1918. But her personality and career continue, as they must, to stir different feelings in different quarters. She has, indeed, many devoted followers and ardent admirers, but also nume-

rous enemies and detractors. And no wonder; for she has said of herself in her Autobiography:—"I have ever been the queerest mixture of weakness and strength and have paid heavily for the weakness." There are also many who, like ourselves, are not at all prepared, for reasons too numerous to mention now, to declare ourselves her followers in any sphere of life or work, and have always denounced her career and pretensions,—even though we avow our temporary tolerance of her, in politics in consequence of her election as President of the Congress. We think, therefore, that it is advisable that she does not lead the Congress deputation when the time is ripe for sending it to England. Meantime let us hope that our Indian leaders will approach the Viceroy and obtain his promised support for its organisation and despatch at an early date.

The Price of Necessaries.

The G. O. No. 2078 dated 29th May last which deals with the question of the rise in the prices of necessities all over the Presidency admits that the conditions now prevailing are *abnormal*. The difficulties of the people are of two kinds,—the prices are exorbitant, and supplies are not available. The remedies open to us are two,—those which can be applied by the people themselves, and those by which Government action in the matter can help to relieve trouble.

We shall first mention those which Government purpose to apply. The Government will collect returns of stocks on hand with dealers, and prescribe conditions of sale. But it will take this latter step only in cases

"where enquiry shows that resort to this further step is necessary." As regards stocks, Government will,—where they are "improperly held up" and "the need is proved,"—take hold of them after payment of compensation to the owner. All this looks well enough on paper, but, in practice, they will be attended with difficulties and troubles of all kinds. The discretion given to officers is such as to affect the interests of the people both for good and evil. The Government order does not seem to us to be fully alive to the difficulties arising from this source. Often difficulties have occurred in the past, and they will doubtless occur again. We are glad Government feel, also, the need of "refusing railway facilities for the export of grain." But it will confine this measure to "cases where the state of the local market makes it desirable that the grain should be locally sold." As regards the remedies—and these form the *second* group—which the people themselves have it in their power to apply, Government are content with simply holding forth their expectation that "persons of influence" will impress on the people in their localities the need for economy in the consumption of articles whose supply is insufficient.

We consider this a good opportunity to point out that India, under its own ancient ideals and rulers, dealt with this matter in the most effective fashion, and that the British Government has failed to recognise or imitate the ancient wisdom. Every village whether or not it had its regular or normal type of communal organisation, was a self-contained and self-sufficient community. It had its village markets where the people could

buy what they needed, or sell what they did not need. Wherever there existed a communal organisation, it regulated tastes, wants and supplies of goods among the people. Not only adjustments to varying conditions were easy, but such variations were always more or less provided for by the exercise of prevision according to the knowledge that had been gained and transmitted from the past. Especially, the institution of having stores of paddy and other articles was one whose advantage had always been recognised. Hence in times of shortage or even of famine, even the lowest and poorest classes of the village population were enabled to get over the crisis without difficulty.

The late eminent lawyer and jurist—Sir James Fitzjames Stephen—said of the British during the course of the once famous Ilbert Bill controversy—a controversy which assumed portentous dimensions during the Viceroyalty of Lord Ripon—that theirs was "a belligerent civilisation." Anglo-Saxon belligerency is chiefly responsible for the overthrow of the ancient village communities of India and its substitution by a self-willed bureaucratic system which judges all matters by reference chiefly to the standard of its own prestige and interest. If it had let our village organisation live on and simply superposed its will on them in all necessary matters and confined itself to the maintenance of the central authority, the ancient economic ideals of India—the more useful of them—would have been maintained and continued to serve our people. Famines would not have recurred, as they have done, to carry havoc and starvation among the homes of the poor, and at a time like

this when government has to face the troubles of a war of unprecedented magnitude and duration, the village institutions and village life would have continued to serve the nation and empire. The present economic disturbance and the difficulties caused by it would not have arisen.

The Government of India has now come forward, as the central authority, with its resolution on local self-government, and we trust that it will labour with all its might to restore to us our village institutions. It is an irony of fate that, instead of building our new representative institutions of central government on the granite and everlasting basis of our village communities, our central government has to refound them and make both central and local self-government grow *at once* into strength and solidity by mutual co-operation. The sins of the bureaucracy which has long held sway in India has thus to be made amends for,—but not we trust *visited* on the generations of the future—by work on modern lines in both the central and local branches of the administration. The responsibilities of both government and people are great. The utmost cordiality and co-operation must prevail, especially when we have simultaneously super-added the trials and tribulations brought on by the existing world-war. The resolution on self government coming on at this stage ought to be one which will put life, strength, and unity into the foundations of the edifice of national life. The Government therein recognise the existing difficulties, but not what, in our view, is the chiefest of them all, as it, indeed, evidently cannot recognise it till the new scheme of self-government which Mr. Montagu

is shortly to announce is set in working order. We trust that, then, the Indian Village Community will become again a living reality as of old, and will be a help to Government in putting an end to troubles akin to those which they have been seeking to remedy in the G. O. now issued regarding the price of necessities, and all others originating in the destruction of the old village institutions of India.

We have frequently maintained in these columns that Europe, since the beginning of the Renaissance movement, has no doubt greatly advanced in civilisation—a movement of which the most prominent feature is increase of national power through the continuous increase of population and resources. If this were the true and essential import of civilisation as it certainly is not from the Indian point of view at least, then exploitation of other communities must also form an indispensable part of it, and nations must ever live a life of mutual strife and of the sinfulness and sensuality of which strife is the parent. “Kali” means strife and the sin which strife breeds. Hence the age we live in is characterised by the Hindus as *Kali-yuga*. The entire world has been living amidst the din and tumult of strife for thousands of years, and it has now reached its climax. Now is the time for good and great men to take thought and avoid the evils of strife in future. President Wilson has come like a guardian-angel at this stage of the world's crisis with his saving principle of self-determination. Let us hope that the principle will be put into force fully and frankly all over the world, and will prove a help to humanity in its future career on

the earth. India is waiting in breathless suspense for the settlement of its own future destiny, and we trust that we shall be enabled soon to enter the land of promise.

Notes and Comments.

Mrs. Besant's followers and disciples are again on the war path, and want a Commemoration Day for her with processions, demonstrations, children's treats, the wearings of red and green, &c., &c. They call it “Home Rule Day.” But it is simply Internment Day. We think there is no need whatever to celebrate the anniversary of Mrs. Besant's internment. It is certain that, by that unnecessary and unwise measure, Government caused her some trouble and inconvenience during a period of three months,—but it is also certain that she underwent no sufferings or sacrifices which can be said to amount to political martyrdom. There are many eminent Indians who have undergone deportation and exile for twice as many years as there were months of internment for her. Some of them are by no means inferior to her in devotion to, or efforts for, the cause of Indian political emancipation. We can easily give names,—Aswini Kumar Dutt, Krishna Kumar Mitter, Bal Gangadhar Tilak, Lajapat Rai, &c. But no one ever thought of celebrating their sacrifices and endeavours on behalf of the motherland. We do not see why an exception should be made in favour of Mrs. Besant. It is passing strange that she should allow the suggestion to be made in her own paper. Is this not proof positive that her love of glory and power and display remains as ever the moving impulse of her life. Mr. Subramania Siva said of her the other day at the South Beach Protest Meeting at Madras:—“Even the stern militarism of Germany was not as dominant in that country as the love of self in her. She looked around and thought that the world should be controlled by one word of hers.” We say, Amen!

The Aristocrat of Madras (dated 4th

June), which extracts our entire article on “The Conjeevaram Conference” from our issue of the 30th May last, writes as follows:—“We publish an extract from ‘The Hindu Message’ which gives us an idea of the present political situation. Mrs. Annie Besant is the target of attack by all to whom, a month ago, she was the object of worship. What a fickle-headed monster public opinion is. Men who owed their fortune to her have shown blackest ingratitude. Public life in Madras to those who know it, is sickening.” No one who had read our article to any purpose could have the least justification for making these comments,—so far, at least, as we are concerned. For, what we said in our article above-mentioned was in entire consonance with our uniform disapproval and condemnation of Mrs. Besant's career and pretensions in India. We also “owe” nothing to her personally,—not to speak of our “fortune,” or misfortune, in the world. A majority of our countrymen have elected her President of Congress for the year, and we feel compelled in consequence to accept her as our mouthpiece in common with all others who, like us, would have preferred to have as President an eminent Indian politician like the Rajah of Mahmudabad. We are, however, of opinion that, in order that she might lead us intelligently, she must endeavour to know the mind and heart of our people. She has certainly failed egregiously in this respect. She has, also, stirred the bitterness of personal feeling to an extent unknown before, and that is inevitable in the case of one whose career shows that her judgment and emotions are always more or less at fault for the reason that they are not controlled or enlightened by a consistent ideal or principle except the endeavour to throw men off their guard when the exuberance of her egotism leads her into devious paths and dangerous pitfalls. Such a person is a very undesirable and dangerous leader at all times, and especially in India at the present crisis in our history. Let us hope that she will at least take advice from the proper quarter, and also be warned in time.

An anonymous writer in the same issue of the same paper says in an article on “Society and Priesthood”:—“It is religion that determines the tone of society in a community, and religion in bulk is what the priests make of it. When the priestly class is pious and earnest, the religious sentiment of the people is strong and sincere. On the other hand, a corrupt, ignorant, and mercenary priesthood sap the foundations of religion, and of the social and spiritual life of the Community.” We think that this argument or statement is entirely wrong. We would rather have it reversed altogether as follows:—“When the religious sentiment of a people is strong and sincere, the priestly class is pious and earnest. On the other hand, where the social and spiritual life of the community has become degraded, we have a corrupt, ignorant, and mercenary priesthood.” Let us take India. So long as the solidarity of the ancient Hindu social organism was preserved, the ideals of our Dharma were scrupulously carried into practice in the daily life of the people. But the intrusion of alien influences, political and religious, led to the undermining of the authority of the appointed and recognised guardians of the social organism. Then the scrupulous regard for the authority of Dharma was undermined; the priests lost their old training and social status; and their character became necessarily deteriorated when good, bad, and indifferent priests came to stand on the same level in the popular estimation. Hence, the true remedy to-day is to quicken the spiritual life and elevate the spiritual ideals of our people. The priesthood will then speedily improve in its attainments and character, and endeavour to place itself in line with the life and sentiment of the people. The priests are rarely or never the real leaders of the people. It is the leaders of thought and action that count in settling the life and convictions of the masses of the people. The priest stands in the lower rungs of the ladder of a nation's culture and civilisation. It is the philosophers, the statesmen, the merchant-princes, and the military chiefs of a people who form the true embodiments

and exemplars of the ideals of a people and lead them on to higher and higher stages of national self-respect and national achievement.

Mr. K. V. Ramaswami, writing in the current number of the *Indian Review* about Nanak's religion, says;—"It is recorded that, at Benares, Nanak converted a Brahman Pandit, by name Chatur Das, to his faith." Is this mentioned by the writer as a great achievement of Nanak which goes to prove the truth of his teachings or as a merely casual incident in his life? If the latter, we have no quarrel with the writer. No special importance attaches to it, and we may ignore it. Even if the Brahman Pandit had been defeated in an argument, it would prove nothing for the truth or greatness of Nanak's creed,—for other and abler Pandits might have won where he failed. The truth or greatness of a religion depends entirely on circumstances and considerations which have little to do with the petty personal details of a man's biography. It depends on the nature of its sources of proof, and hence in India these sources are first stated and settled before the truths and consolations of religion are offered for the acceptance of men. A discussion of such sources—or *Pramanas*, as they are called—must precede all useful attempts to arrive at truth and to propagate it to the world at large for its acceptance. A religion which discards the inquiry into the process of seeking truth and does not distinguish the legitimate sources of correct knowledge from the reverse may gain numbers of adherents, but mere numbers are no test of truth. Do we not know that in the world wisdom is rare, and that unwisdom abounds, flourishes, and intrudes everywhere?

Mr. Arundale writes (see *New India*, June 5):—"I hope that everybody knows what a meeting is; and how it ought to be conducted." Thanks for this pious expression of "hope"! We, too, are full of hopes on behalf of Mr. Arundale. He is distinctly improving. He once formed so bad an opinion of our leaders' capacity to con-

duct business at meetings that he said it would be well if they effaced themselves and allowed our students to take their places. From this position it is certainly a real and considerable advance for him to be able, within so short an interval as five months, to express his "hope" that *everybody knows* what a meeting is and how it ought to be conducted. In the world of matter, however, the gaining of knowledge is only a step preliminary to action. Does Mr. Arundale think that Indians can actually *conduct* meetings, and not merely *know* how they ought to be conducted? Let us hope he will soon improve in his knowledge of our people so far as to learn to think so. We will wait and see.

Shakespeare and the future of Indian Drama.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

(Concluded.)

Having thus explained the great elements of the genius of Shakespeare and the evolution of the Indian drama we shall describe the influence of Shakespeare on the future of Indian drama. This is best done by summing up all the ideas already discussed at some length. Our first duty is to realise the greatness of the age in which we are living. We must be rooted in our Indian-ness and yet assimilate the higher elements of life and literature from abroad. In respect of the vernaculars and the writing of translations and adaptations, and in respect of writing Indian history and stories and plays and in respect of social and religious transformation we must apply to the present age the lessons that we learnt from a careful study of the great age of Shakespeare. We must learn from Shakespeare the widening of the range of our artistic emotion without losing our essential Indianness of outlook. We must learn the best elements of tragedy and comedy and historical plays and romantic dramas by a careful study of Shakespeare's works to inaugurate an era of dramatic composition where we can build those elements into our own dramatic literatures. We must learn from Shakes-

Olla Podrida.

The Indian public are glad to learn in these peaceful times that the Indian ladies are providing the necessary stir in the dead calmness of our public life by passing resolutions for the extension of franchise to women. The Andhra ladies are now to the fore. Oh Tamil womanhood! look to your laurels.

A writer in the *Commonweal* does not seem to like the innovation of conferring Birthday and New Year honours on Indian women in large numbers. The craze for honours is demoralising public life among men and the innovation will bring about new and exciting races as between men and women for official favours. But what does it matter? In the millennium of gynarchy everything will get alright. In the meantime let us race on.

We are now having clerks' unions, labour unions, etc. etc. The wonder is that unions do not bring about union. It is indeed singular that the plural does not include the singular.

By the bye, do you know about the Bharat Kumari Sabha,—the premier society of educated girls. If not, please try to understand its greatness in the light of Tennyson's *Princess*.

A storm of verbal abuse is passing over India now. The so-called leaders are abusing each other like—themselves. Let them do so. Hard words break no bones.

The Hon'ble Mr. S. Srinivasa Iyengar has given in his speech at the Nadar Conference only a brief period of 20 years to the Hindu Society to mend or end itself. We all hope that the Hindu Society will put on its best behaviour and win rounds of applause all round even if it disobeys God.

Mr. Winston Churchill's mother has got married. It is wonderful to reflect how standards of propriety vary from society to society. But our Indian re-

peare his beauty of characterisation, his skillful development of plot, his fusion of comic and serious elements, the artistic tact with which he varies a main action with a subordinate action, the naturalness and the appropriateness of the dialogue which never seeks to draw the attention away from the character to the beauty of the speech by itself and his diversifying the story by beautiful songs which keep their appropriate place without encroaching upon the other elements of the drama like flowers that beautify a tree best by the setting; which nature gives them amidst the more numerous leaves. We must learn from Shakespeare and his times that simplicity of scenic presentation because the modern pre-occupation with perfection of scenery and costume detracts to a large extent from relying upon the quickening power of the imagination which after all is the best of all aids to the understanding of dramatic truth. Tagore says "Like the true wife who wants none other than her husband, the true poem, dramatic or otherwise, wants none other than the understanding mind. We all act to ourselves as we read a play, and the play which cannot be sufficiently interpreted by such invisible acting has never yet gained a laurel for its author." It is by such careful study of the greatest dramatic genius of the world and the special conditions of the age that produced him that we can best understand what has been well called as the archetypics of a play, and usher into existence the higher Indian drama of the future. I cannot better conclude this lecture than by a fine adaptation from a beautiful passage in Shakespeare himself.

Nought shall make us rue
If India to herself do rest but true.

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formers are convinced that the Indian standards of social life should go and make way for the Western standards. They are sure that assertion is proof. God bless them !!!

SCRUTATOR.

Nationalism and India.

BY K. N. RAJAGOPALA.

The crimson glow of light on the horizon is not the light of thy dawn of peace, my Motherland,

It is the glimmer of the funeral pyre burning to ashes the vast flesh—the self-love of the Nation—dead under its own excess.

The Sunset of the Century.

We hear loud talk to-day of India as a 'Nation.' What is it we desire?

The 'Nation' of the West is no living body; it is but an unintelligent blind force. It is Professionalism raised to the dignity of a People's ideal; cold calculating selfishness elevated to the pedestal of Patriotism. Organisation is its basis, and efficiency its watchword. But it is organisation for promotion of lust of gold, and it is efficiency to kill. There are however in Europe, deep hidden in her heart, springs of greatness and goodness, that have achieved the colossal task of guarding to this day the higher elements of her civilisation. But unless Europe summons to her aid the higher elements of life in a larger measure than she does now, the forces of selfishness will lay her civilisation low by constant social schisms and international wars.

What we Indians, have most to fear is that the very stupendousness of her power and her danger may fascinate us into adoring it, as the deer is transfixed by the glittering eyes of the rattle-snake. The federation of these 'Nations' is armed

neutrality. On their lips are ever the words 'Peace to Humanity,' 'Universal Brotherhood,' and 'Franchise to All,' but in their heart of hearts,—schemes for conquest, plans for the exploitation of their weaker brethren, and conceptions of the whole world as their huge feeding-ground. When will their hunger be appeased?

In the rush of the business of the world, their men have no time to pause over the higher ideals of humanity. The more wealthy each 'Nation' gets, the more it has to spend on ornaments every year. For is it not the rich man that fears the robber? Restless to the end of its life, toiling in the mire of nothingness, the 'Nation' will one day awake to realise that nothingness only can result out of the glittering nothings in the pursuit of which are spent human lives which are intended and fit for the attainment of God-love and God-realisation.

We too have forgotten the living force that has ever been under the peaceful exterior of our land. Our Mother, the favoured of the Lord, has a soul of immortal sweetness and power. But for some centuries past we, her children, have been living a life of petty aims and fratricidal feuds and all our higher manhood have as it were, gone to sleep. Now, waking up and rubbing our eyes, with vision still blurred, our full memory of our ancient equipoise, struggling for foothold against the vortex of new impressions and strange news, it is no wonder we seem to stand on the rear of marching humanity. In the meanwhile the life of *tamas* we have led has left deep marks upon us. The deadening load of lifeless customs, the petty squabbles of an era of littleness, the loss of clues to all that made us great and glorious once,—all these now tend to drag us back and powers of darkness, with insistent voice, claim us clamorously for their own.

There was never so great a danger of professionalism swamping the ideals of India in those days as now. "In ancient India professions were kept within the limits of social regulation. They were considered primarily as social necessities and secondarily as the means of livelihood

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for the individuals,—thus man, being free from the constant urging of unbounded competition, could have leisure to cultivate the completeness of his nature."—Tagore. Nowadays, however, it seems that either we have forgotten our racial characteristics and have lost the threads of our aspirations and ideals, and therefore are helpless in the face of the new problems suggested by the aggressive evils of the Western civilization; or stunned by its stupendous display of power, too full of cowardice to strike out a path for ourselves consistent with the noble traditions left by our forefathers, we wish to be led into the illusive byways of imitation,—imitation that is death.

That there can be a power other than the power of the sword or of gold has amply been demonstrated in Asia in the long long ages past. India, China, and Japan together formed a cultural unit, the heart of which was Hindustan. The 'Asia-sense' of the Chinese and Japanese of the first millennium A. D. was brought out by the wholesale Hinduisation of the Celestial Empire and the Land of the Rising Sun. It is noteworthy, observes Prof. Benoykumar Sarkar, M.A., in his 'The Immemorial Concert of Asia,' that "Indian Missionising in foreign countries—(1) was not backed up or preceded by military, political, or punitive demonstrations of any sort on behalf of the Indian states;

(2) was not carried on at the point of the bayonet or of the machine-gun or with the offer of inducements to a better socio-economic life;

(3) did not imply the direct or indirect domination of a superior race over semi-savage tribes or the so-called arrested sections of mankind.

Hinduising was thus the transmission of a new life and a new love from an equal to an equal. An 'Age of Chivalry' was that; "Chivalry, we may add, distinct from the barbarous sample they had in the mediaeval times in Europe. We shall content ourselves with simply asking our readers to compare this 'Immemorial concert of Asia' with the 'Balance of Powers' in Europe, and tell themselves where the large-sounding little-practised ideals of the West—Liberty, Equality, Fraternity—have found better expression and fuller realisation,—in Asia, or in the mutually treacherous amicability of European neutrality.

When shall we, Indians, conquerors of the world in thought, children of the sages who solved the problems of humanity long before the other parts of the world could lisp in words,—take up the glorious labour waiting for its fulfilment at our hands, the leadership of not the 'Nations' but the "Peoples" of the World? Shall we be downcast at the simplicity and grace of our life seeing the pleasureless luxuries of our neighbours?

Be not ashamed, my brothers, to stand before the proud and the powerful

With your white robe of simpleness.

Let your crown be of humility,

Your freedom the freedom of soul.

The Sunset of the Century.

At present it does seem to our narrow vision as if we have suffered a defeat. So be it then:

My master has asked of me to stand at the road-side of the retreat and sing the song of the defeated,

For she is the bride whom He woos in secret.

The Song of the Defeated.

Gleanings.

How to be Healthy Though Old.

By DR. T. BODLEY SCOTT.

There are, of course, accidents and certain accidental illnesses that may come to us and that we can

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Our Social Problem and the Bhagavad

Gita By K. S. Ramaswamy Sastri B.A., B.L.

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never entirely guard against, such as the infectious diseases, the diseases brought on by unavoidable exposure to privation and chills, and the dread but so far unexplained cancer; there are diseased conditions also that we may unluckily inherit, but against which we can, nevertheless, make a good fight. The man who inherits a morbid constitution, and, wisely recognising his danger, lives a careful life, will oftentimes outlast a healthy contemporary in the race.

Leaving these almost unavoidable ills out of the question, we may say, with a fair amount of certainty, that our health is our own, that the disease that may come on us as life advances are more or less our own fault, and that they are due to the breaking of physiological laws. In the great fight of life, it may be our misfortune to be knocked out in the middle rounds; but we must all strive and hope to fight to the end, to fulfil our destiny and to leave a record of some good work behind. Habitual intemperance and the grosser sins of life are contraventions of the moral law; they carry their story and fate for all to see: but, as I have said above, the knowledge and sensible application of the laws of health will carry us to a healthy old age. As our bodily strength and activity begin to decline, it will be, wise for us to get overhauled by a good physician, by one especially who can accurately estimate the condition of our hearts and arteries, for it is often at about fifty or fifty-five that we need to make a change in our food and in our habits: it is at this age that the diseased condition of our blood-vessels, that we call arterio-sclerosis, and which cuts short so many lives, commences, and it is in these early days that so much can be done to prevent its development.

The mere duration of life is not a worthy aim in itself. What pleasure would it be to ourselves, and what use to others, if our bodies were afflicted with disease and if our minds were useless and clouded by premature decay? To carry on both our health and our mental powers unimpaired must be our first and all-important consideration. As the old Greek proverb says, "Know and study yourself," so we should, with skilled help, make our own individualities our study and arrange our lives in accordance. No second-hand knowledge nor the experience of others will help us much, for as no two cases of illness are exactly alike, so no two cases of ordinary health run on quite parallel lines.

Temperance in all things and self-denial must be the main rules of our life; not temperance alone in eating and drinking, but in work and in play. The physical or bodily dangers of approaching age lie, nowadays, rather in the direction of over-exertion. Neither men nor women, in activity or in dress, allow themselves to sink into frumpage, as did our early Victorian predecessors; and this, if not carried to extremes, is all to the good. Elderly people can do a lot of really good work and play, but they must learn to do them both quietly and somewhat slowly.

"The pace that kills" is a proverb that applies far more to age than to youth. This thought has often come to me through a long experience. What a number of elderly people die, if I may use such an expression, unnecessarily—that is, before their vitality and strength are really exhausted and before their work is done!

Hearts that are able to meet efficiently all the ordinary demands of life are suddenly called on to make some big effort of strength or endurance, and the result is sudden death or permanent damage to that great centre of our life.

There are three things which old age must religiously avoid—hurry, physical overstrain, and mental excitement, such as anger and temper. Indignation we cannot help often-times feeling, but we must never let ourselves go into explosions of anger. While avoiding the selfishness of the pure phlegmatic, we must still more shun the indulgence in those emotional orgies that many delight in. The late Sir Lauder Brunton on this topic said, "The patients should be warned of their condition and advised to lessen strain, either mental or bodily, if possible. There is no mental strain so risky as that of a fit of anger, and yet it is precisely in such cases of high blood-pressure that the temper is apt to become very irritable, and angry outbursts may occur on very slight provocation, altogether out of proportion to the emotion displayed." If our hearts and arteries are not quite sound, heart failure or apoplexy may result.

[M. A. B.]

The Title page and Contents of the 1st 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.

The Meeting of the East and the West.

BY SIR RABINDRANATH TAGORE.

For over a century and a half India has borne a foreign rule which is Western. Whether she has been benefited by it, whether her arts and industries have made progress, her wealth increased and her opportunities of self-government multiplied, are a matter of controversy which is of very little material interest to the present generation of our countrymen, as it cannot change facts. Even from the point of view of historical curiosity it has a very imperfect value, for we are not allowed to remember all facts except in strict privacy. So I am not going to enter into any discussion which is sure to lead to an unsatisfactory conclusion or consequence.

But one thing about which there has been no attempt at concealment or difference of opinion is that the East and the West have remained far apart even after these years of relationship. When two different peoples have to deal with each other and yet without forming any true bond of union, it is sure to become a burden, whatever benefit may accrue from it. And when we say that we suffer from the dead weight of mutual alienation we do not mean any adverse criticism of the motive or the system of government, for the problem is vast and it affects all mankind. It inspires in our minds awe verging upon despair when we come to think that all the world has been bared open to a civilisation which has not the spiritual power in it to unite, but which can only exploit and destroy and domineer and can make even its benefits an imposition from outside while claiming its price in loyalty of heart.

Therefore it must be admitted that this civilisation, while it abounds in the riches of mind, lacks in a great measure the one truth which is of the highest importance to all humanity; the truth which man even in the dimmest dawn of his history felt, however vaguely it might be. This is why, when things go against them, the peoples brought up in the spirit of modern

culture furiously seek for some change in organisation and system, as if the human world were a mere intellectual game of chess where winning and losing depended upon the placing of pawns. They forget that for a man, winning a game may be the greatest of his losses.

Men began their career of history with a faith in a Personal Being in relation to whom they had their unity among themselves. This was no mere belief in ghost but in the deeper reality of their oneness which is the basis of their moral ideals. This was the one great comprehension of truth which gave life and light to all the best creative energies of man, making us feel the touch of the infinite in our personality.

Naturally the consciousness of unity had its beginning in the limited area of race—the race which was the seed-plot of all human ideals. And therefore, at first men had their conception of God as a tribal God which restricted their moral obligation within the bounds of their own people.

The first Aryan immigrants came to India with their tribal gods and special ceremonials and their conflict with the original inhabitants of India seemed to have no prospect of termination. In the midst of this struggle, the conception of a universal soul, the spiritual bond of unity in all creatures, took its birth in the better minds of the time. This heralded a change of heart and along with it a true basis of reconciliation.

During the Mahomedan conquest of India, behind the political turmoil our inner struggle was spiritual. Like Asoka of the Buddhist age Akbar also had his vision of spiritual unity. A succession of great men of those centuries, both Hindu saints and Mahomedan sufis, was engaged in building a kingdom of souls over which ruled the one God, who was the God of Mahomedans, as well as Hindus.

In India this striving after spiritual realisation still shows activity. And I feel sure that the most important event of modern India has been the birth and life-work of Rammohun Roy, for it is a matter of the greatest urgency that the East and

the West should meet and unite in hearts. Through Rammohan Roy was given the first true response of India when the West knocked at her door. He found the basis of our union in our own spiritual inheritance in faith in the reality of the oneness of man in Brahman.

Other men of intellectual eminence we have seen in our days who have borrowed their lessons from the West. This schooling makes us intensely conscious of the separateness of our people giving rise to a patriotism fiercely exclusive and contemptuous. This has been the effect of the teaching of the West everywhere in the world. It has roused up a universal spirit of suspicious antipathy. It incites each people to strain all resources for taking advantage of others by force or by cunning. This cult of organised pride and self-seeking, this deliberate falsification of moral perspective in our view of humanity, has also invaded with a new force men's minds in India. If it does contain any truth along with its falsehood we must borrow it from others to mend our defect in mental balance. But at the same time, I feel sure India is bid to give expression to the truth belonging to her own inner life.

To-day the Western people have come in contact with all races of the world when their moral adjustment has not yet been made true for this tremendous experience. The reality of which they are most fervidly conscious is the reality of the Nation. It has served them up to a certain point, just as some amount of boisterous selfishness, pugnacious and inconsiderate, may serve us in our boyhood, but makes mischief when carried into our adult life of larger social responsibilities. But the time has come at last when the Western people are beginning to feel nearer home what the cult of the nation has been to humanity, they who have reaped all its benefits, with a great deal of its cost thrown upon the shoulders of others.

It is natural that they should realise humanity when it is nearest themselves. It increases their sensibility to a very high pitch, within a narrow range, keeping their

conscience inactive where it is apt to be uncomfortable.

But when we forget truth for our own convenience, truth does not forget us. Up to a certain limit, she tolerates neglect, but she is sure to put in her appearance, to exact her dues with full arrears, on an occasion which we grumble at as inappropriate and at a provocation which seems trivial. This makes us feel the keen sense of the injustice of Providence, as does the rich man of questionable history, whose time-honoured wealth has attained the decency of respectability, if he is suddenly threatened with an exposure.

We have observed that when the West is visited by a sudden calamity, she cannot understand why it should happen at all in God's world. The question has never occurred to her, with any degree of intensity, why people in other parts of the world should suffer. But she has to know that humanity is a truth which nobody can mutilate and yet escape its hurt himself. Modern civilisation has to be judged not by its balance-sheet of imports and exports, luxuries of rich men, lengths of dreadnaughts, breadth of dependencies and tightness of grasping diplomacy. In this judgment of history, we from the East are the principal witnesses, who must speak the truth without flinching, however difficult it may be for us and unpleasant for others. Our voice is not the voice of authority, with the power of arms behind it, but the voice of suffering which can only count upon the power of truth to make itself heard.

There was a time when Europe had started on her search for the soul. In spite of all digressions she was certain that man must find his true wealth by becoming true. She knew that the value of his

Our Present Situation, Social and Religious

BY

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

Price per copy Rs. 2 only.

wealth was not merely subjective, but its eternal truth was in a love ever active in man's world. Then came a time when science revealed the greatness of the material universe and violently diverted Europe's attention to gaining things in place of inner perfection. Science has its own great meaning for man. It proves to him that he can bring his reason to co-operate with nature's laws, making them serve the higher ends of humanity; that he can transcend the biological world of natural selection and create his own world of moral purposes by the help of nature's own laws. It is Europe's mission to discover that Nature does not stand in the way of our self-realisation, but we must deal with her with truth in order to invest our idealism with reality and make it permanent.

The higher end of science is attained where its help has been requisitioned for the general alleviation of our wants and sufferings, where its gifts are for all men. But it fearfully fails where it supplies means for personal gains and attainment of selfish power. For its temptations are so stupendously great that our moral strength is not overcome but fights against its own forces under the cover of such high-sounding names as patriotism and nationality. This has made the relationship of human races inhuman, burdening it with repression and restriction where it faces the weak and branding it with vengefulness and competition of ferocity where it meets the strong. It has made war and preparation for war the normal condition of all nations, and has polluted diplomacy, the carrier of the political pestilence, with cruelty, and dishonourable deception.

Yet those who have trust in human nature cannot but feel certain that the West will come out triumphant and the fruit of the centuries, of her endeavour will not be trampled under foot in the mad scrimmage for things which are not of the spirit of man. Feeling the preplexity of the present-day entanglements she is groping for a better system and a wiser diplomatic arrangement. But she will have to recognise, perhaps at the end of her series of death-lessons, that it is an

intellectual Pharisaism to have faith only in building pyramids of systems, that she must realise truth in order to be saved, that continually gathering fuel to feed her desire will only lead to world-wide incendiarism. One day she will wake up to set a limit to her greed and turbulent pride and find in compensation that she has an ever-lasting life.

Europe is great. She has been dowered by her destiny with a location and climate and race combination producing a history rich with strength, beauty and tradition of freedom. Nature in her soil challenged man to put forth all her forces never overwhelming his mind into a passivity of fatalism. It imparted in the character of her children the energy and daring which never acknowledge limits to their claims and also at the same time an intellectual sanity, a restraint in imagination, sense of proportion in their creative works, and sense of reality in all their aspirations. They explored the secrets of existence, measured and mastered them; they discovered the principle of unity in nature not through the help of meditation or abstract logic, but by boldly crossing barriers of diversity and peeping behind the screen. They surprised themselves into nature's great storehouse of powers and there they had their fill of temptation.

Europe is fully conscious of her greatness and that itself is the reason why she does not know where her greatness may fail her. There have been periods of history when great races of men forgot their own souls in the pride and enjoyment of their power and possession. They were not even aware of this lapse because things and institutions assumed such magnificence that all their attention was drawn outside their true selves. Just as nature in her aspect of bewildering vastness may have the effect of humiliating man, so also his own accumulation may produce the self-abasement which is spiritual apathy by stimulating all his energy towards his wealth and not his welfare. Through this present war has come the warning to Europe that her things have been getting better of her truth and in order to be saved

she must find her soul and her God and fulfil her purpose by carrying her ideals into all continents of the earth and not sacrifice them to her greed of money and dominion.

—Manchester Guardian.

Correspondence.

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

The Student's Sanathana Dharma Sabha, Trichinopoly.

Sir,

The Students Sanathana Dharma Sabha was started the year before last with the help of our President Mr. T. V. Swaminatha Aiyer Avl. B. A. L. T. Pleader. The first anniversary was celebrated in a unique and successful way under the presidentship of no less a personage than the revered professor of Southern India Mr. K. Sundarama Aiyer Avl M. A. The first annual report showed that the strength of the members stood at 90. Now it has risen to 120, and the increase in strength shows well the popularity and the worth of the Sabha.

It is well known that the Sabha is patronised by Hon. K. V. Rangaswami Aiyangar, Messrs. A. S. Balasubramania Aiyar and R. A. Krishnaswami Aiyar Subjudges, Mr. K. S. Ramaswami Sastri, Dt. Munsif, Mr. T. K. Balasubramania Aiyer Editor of the Hindu Message and A. V. Gopalachariar Avl. High Court Vakil, and a host of other distinguished gentlemen. The Sabha has for its objects, among the others, the following: to impart education, moral and religious to all Hindus, Brahmin or non-Brahmin; to hold weekly classes on subjects dealing with Hindu religion and philosophy; to get journals, religious, and other Dharmic books for the use of the members. All Hindus are eligible for membership and the fees is 8 As. per annum.

We were fortunate enough to have in our midst the Poet and Scholar Mr. K. S. Ramaswami Sastri, a friend of young men, who

took particular pains in expounding the Bhagavad Gita to classes of the members. Two chapters only were completed before the vacation and the lectures will be regularly resumed from July forwards. Now that the Colleges are to be reopened soon, we appeal to all College Students to enrol themselves as members of the Sabha and preserve intact the pristine glory of our time-honored institutions, ideas and ideals.

All business communications should be sent to the Secretary, Narayana Aiyer Stores, Andar St., Trichy.

V. R. RAMACHANDRA DIKSHITAR,

General Secretary.

TO MY GOD.

O lord of my soul, having seen Thee once in a dream, I loved Thee and, having loved Thee, I could desire naught else.

The vision of Thy countenance has kept me true to Thy path forever.

Fair sights and sounds lie strewn around me, but they have not power to draw my gaze from Thee. They have lost their charm for me whom Thou hast chosen for Thy bride.

I sit in the market place and would fain purchase some gift for my lord, but I find nothing worthy of being presented to Thee. I lay the flower of my life before Thee to be crushed by Thy feet into fragrance that shall fill the world.

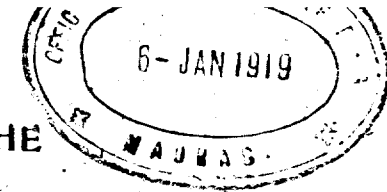
The passers by mock me and say I am mad to have chosen such an evasive bridegroom. But could I, after seeing Thee, choose another?

Let the seed of my soul wither in this barren world. It will bloom in another world for Thy worship.

I do not seek to be loved in return. Only let me love Thee through all my lives.

K. G. SANKARA AIYAR, B.A., B.L.

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"HINDU MESSAGE"

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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.

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A Vision Of India.

NARMADA.

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

O Narmada! Thou bear'st a blessed name—
The giver of life's utmost sweetness here!
All through the moving cycle of the year
With daily prayers we praise thy wondrous fame.
Ah from sin's serpents with sharp fangs like flame
That strike our shuddering hearts with deadly fear
Protect and save. We come from far and near
To thee and thy sweet saving uplift claim.
Yon westward flow to bear to restless seas
That moaning seek for rest from shore to shore
Beneath the splendours of the changeable moon
The message great of India's soul—the peace
That comes from God through Love's wide-opened door
And is to perfect souls God's chosen boon.



The Hindu Message

THURSDAY EVENING 20, JUNE, 1918.

The Proposed Special Congress.

Is there any reason why the Congress should have a special session at this juncture? Can such a meeting now avail in pressing forward the pace of the reform movement or in making the coming reform assume the form and character we wish it to do? Should we accept whatever is offered to us, whether it is the full Rupee, or eight annas, or four, or even an anna only, in the Rupee? Who is to be the President of the Special Congress Session? These questions are being everywhere discussed, and we make no apology for expressing our own views regarding them.

In the first place, the Special Congress Session must follow, not precede, the announcement soon to be made of the reforms finally resolved on, and given shape, to, by the British Ministry. There are evidently two schemes before the Ministry,—one Mr. Montagu's and the other the Viceroy's. Certainly the former ought to prove the more liberal of the two, as Mr. Montagu is free from the bureaucratic associations which influence the policy and measures of His Excellency the Viceroy in Council. But even the Secretary of State must, to some extent at least, have taken his lessons in various matters from the bureaucratic masters who have the right divine to govern India wrongly—i.e., to govern in their own interest and contrary to the wishes and feelings of the people. Hence, Congressmen all

over the land must be wide awake and ready with the full force and unanimity of Indian public opinion at its back when it demands the "full Rupee" scheme framed in conjunction by the National Congress and Muslim League, without being discoloured and corrupted by the poison of disastrous or dastardly compromise. We know how easy it is for any educated Indian to earn the credit of moderation or common sense in matters like these. Especially in a community like ours where the slavish spirit of subservience to a dominant class of rulers has become ingrained, during centuries of subjection, into the very bone and marrow of the national constitution, men are easily apt to feel flattered or pleased beyond limits when they are patted on the back, or given a frontal or caudal appendage in the shape of a title, by the members of that class. Every limb quivers with the elation caused by the flow of warmth in the blood when one feels that he is the special favourite and protégé of a high-placed official and can take advantage of his favoured position to lord it over his less fortunate brethren whom a cruel fate has prevented from getting close to the bureaucratic throne of grace. Our leaders must know that it is only by their stiff-necked persistence in the demands already made by the Congress that they can enable the enfeebled national spirit to maintain itself at the stage of elevation to which it has been worked up under the high pressure put upon it by the enthusiasm, energy, and effort of a generation of sturdy and patriotic Congress-workers. There are still many among us who cannot realise the degradation and shame of making a foolish exhibition of the

green-eyed monster which has caught hold of their hearts, and in such a manner that neither education, nor association with higher men, has been able to exercise it, or to restore to them the sense of the infinite worth of the soul of man and of its infinite capacity for growth when placed in the environments of freedom which are best suited to it. It is such men who cause mischief by coming forth out of their accustomed obscurity and seclusion at this stage of sure promise or hope of freedom. It is they on whose tongue and limbs the curb of the strong, sturdy, and manly spirit of patriotism and statesmanship must be kept so as to overawe them and overpower their capacity for mischief.

We now proceed to consider the view that we should avail ourselves of whatever is offered—whether it is two annas in the Rupee, or even one—and try to remain content, and even pleased. Whether we like it or not, when parliament passes a measure of reform, it becomes law, and all must avail themselves of it who are engaged in public work, or care for it. But we cannot consent to keep our mouth gagged either now when the measure is still on the anvil, or later on when we get what we do not ask for or what fails to meet our expectations, or the needs and circumstances of our situation. We must not forget that, so long as we are not permitted to take our rightful place among the self-governing communities of the Empire,—so long as the intolerable stigma of being a dependent nation is attached to us—we can have no honourable treatment accorded to us, either within or without the Empire. This stigma must be removed now, or it will never be. Dr. Wilson has proclaimed the

principle of self-determination for all races and communities. America cheerfully granted the right of self-determination to the Filipino nation within a very few years of their transfer from Spain to America. India is denied the right to freedom,—a right which she once enjoyed for thousands of years and which she lost when vanquished in the struggle with barbarous or semi-civilised races from without. Having lost it, she has not been able to regain it even after a century and a half of British rule with its boasted record of progress and enlightenment. Now is the time to win back her lost treasure of freedom, when a great world-crisis has arisen, the entire destiny of humanity is put into the melting-pot, and the leaders of men are called on to devise ways and means for freeing civilisation from the perils which have overtaken, if not also overwhelmed, it. If, at this time, Indian leaders do not come forward to proclaim the rights, aspirations, deserts, and needs of their people, they will only have earned for all time the ignominy of having courted disaster and sunk, even more than now, into the humiliation of slavery merely through their internal jealousies, their decadent lethargy and their fatal subservience to men in authority. No doubt, the demands of the Congress have been made known to the men in power here and in England. But, in modern politics, restless activity and self-assertion can alone avail,—for there is ever the clash and conflict of parties, and only those can win who keep constant watch and ward over the arena of strife and put down the enemy's inroads,—whether made in a sustained manner or only sporadically—without the slightest hesitation, or

delay, or the least failure in the vigour of our response.

Lastly, who is to be the President of the special session of the Congress? This is no doubt an important question, but not of so much importance as many are apt to suppose. We have, indeed, always held that personality is of at least as much importance as principle in the conduct of human affairs. Still, we must have in view the particular circumstances of the moment when we are called on to act. At the present moment, we are chiefly concerned with the pressing on the attention of the British Parliament and Ministry the importance and urgency of conceding the demand of the Congress-League Scheme as a large initial step to the granting of full responsible government at an early future date. What is most needed now is the making of a united demand by the two great communities of India working with the fullest measure of consolidated harmony. At this supreme and critical moment, we think it well that a Mohammedan leader should be chosen to preside, so that the enthusiasm of that community may be enlisted in full and the utmost concord and unity of hearts may prevail. The Rajah of Mahmudabad ought, in our view, to have been selected as President of the Congress of December last in Calcutta, and it was a mere accident that he was not. Now, therefore, the honor should go to him, and it will be well for the Congress cause that he is selected. Of course, we have always before us the stately and towering personality of Bal Gangadhar Tilak, with its striking combination of intellectual vigour with spiritual power, of wonderful energy with unique strength of

will, of unlimited power of self-forgetfulness with the most unshrinking endurance of suffering. There are many everywhere who eagerly desire that he should be made President of the special session. Can any heart be truly Indian, and yet not feel the glow of enthusiasm, joy, and pride at the very mention of the name of one who is foremost among all Indians for all that is great in what the genius of the Indian race has most valued? While we shall certainly rejoice if Mr. Tilak is chosen as President, we think it consistent with the circumstances and requirements of the moment that a sturdy Mohammedan Congressman like the Rajah of Mahmudabad should be selected as the best representative of the aims and impulses of the nation in this critical hour of India's fate and fortune.

Artistic Progress in India.

With Aristotle the source of the creative faculty is the primitive impulse of imitation or reproduction and, it is upon the materials supplied by nature that human reason and taste works so as to produce results which are capable of being distinguished from those which are merely due to the human understanding working through sense-perception. Aristotle's views have had a permanent influence on all future conceptions of European art. The only subsequent addition is the perception of the need of an appeal to the imagination so as to rouse the emotions and satisfy man's sense of the picturesque and the sublime. To some extent this work had already been done by Plato whose doctrine of the *archetypal Idea* enabled him to discover that the function

of the artist is not only reproductive of what is before us, but also creative by supplying from his own imagination an ideal element through which an appeal is made to the human emotions. Later on, however, this early impulse was taken up once again and worked up till at last, in the eighteenth and nineteenth centuries, it became—chiefly through the initiative of Addison—a recognised principle that, while art includes all the phenomena in which the processes of selection and combination are all pre-meditated and applied so as to give pleasure, the essence lies in their appeal to the imagination, and therefore apart from all considerations of practical utility or necessity.

Such being the nature and aim of art, the question arises, can there be progress in art for a community? Some deny it, chiefly on two grounds. *First*, art, like the human community, rises, grows, and then decays. Both are born without the exercise of will, and both pass through the periods of youth, maturity, and old age. *Secondly*, the art of a community cannot, like its science, be taken up, utilised, and advanced by another from the point where it has left it. Art, also, is the peculiar growth of a people or of an age, and cannot be easily transplanted. Taste, of which art is the characteristic product, is a peculiarity which is neither accountable nor transferable, and is known to decline among a people even when it maintains its position or progress in knowledge, power, wealth, or morality.

All the above reasoning, however, is futile. For, art is a form of human activity, and therefore has its rise in the intellect and will of man. As man exercises his intellect and will in

other matters, so also he exercises it in the production of art. The artistic quality of the mind differs in different communities, and hence the expression of the common will in art differs in different communities even as it differs in religion or in politics. Indeed, art is not a phenomenon seen in isolation in society, but is influenced by the intellect, will, and conscience of humanity quite as much as its conceptions of the state or soul or its ideals of morality. The late eminent poet, William Morris insisted that art is intimately connected with social well-being, and an expression of what men most value. It may be that nations differ in their capacity for art, but there is no community, even the most primitive, that has not some amount of artistic capacity and has not produced some works of art, however primitive they may be in conception or execution.

The idea that there can be no progress in art is due to the fact that, during the nineteenth century, art has tended to decline everywhere in Western Europe. It is due to the fact that the leading nations of West Europe have been fully occupied, since the middle of the eighteenth century, in the race for exploitation of weaker communities and the struggle for supremacy or suzerainty over the rest of the world. The cry everywhere has been for the unlimited increase of wealth, power, and population. The minds of men have been bent down to the earth instead of soaring aloft towards heaven and its glories. The prevailing ideal has been that of "the economic man"; and the men of Europe have been so successful in their efforts to despoil other races and destroy their own systems of social,

economic, and political organisation that they have had no time or inclination to cultivate their higher emotions or their finer tastes. Utilitarianism has been the fashionable doctrine of the modern age in Europe, and has exercised its influence in every branch of life and thought in all European Communities. Even art has been unable to escape the influence of the utilitarian spirit, and has been chiefly occupied in portraying events, scenes, and personages connected with the story of man's progress in material gains and acquisitions. The ideal life of man has receded in public estimation, and God has been dismissed from human thoughts or even from the universe and beyond its precincts. Reality is that which is in the making, and God as the highest reality, is that which is to come last into being and therefore that which is never-to-be, or is to be only in a future which, the more you approach Him, recedes into a more distant future. It is, thus, natural that when the ideal in thought, or in action or in aspiration is denied or denounced as a figment of the brain, the artistic activity, aspiration or achievement of the community is no longer a reality. Men follow the fatalistic policy of denying the possibility of progress in that realm of human activity where human aspiration is thwarted at every turn and stagnation or even decline has become irresistible.

Let us now turn to Indian art. Here we see a phenomenon unmatched or unknown in Europe. The aim of Indian art is always the same, but the processes of its work and the form in which it clothes itself may ever vary with the varying forms of men's experience and the amount of their

knowledge of the material world. Our scriptures have proclaimed for all time the aims, aspirations, and activities proper to our race. The Supreme Atman—the one noumenal reality, the one only without a second—is ever the experience whose enchantment attracts the enthusiasm, and fills the heart of man. It is within us, about us, and above us. One act of intuition (साक्षात्कार)—and we reach at a bound its equally reachless and fathomless depths of sweetness and joy. But, it may be asked, how can Art comprehend or reveal that which is unrealisable except by the transcendent vision of the Yōgin or the Jnani?

The answer to this question is that this entire universe consisting of names and forms, of personalities of all kinds, of Gods, of Rishis, of Munis, of powers and functionaries, of life and lifeless matter in all sorts, conditions and grades, are only the phenomenal manifestations of the one Reality or Supreme Self which pervades and sustains them. The most glorious of these manifestations are known as the *Vibhūtis* or potencies of the Supreme Self. Arjuna asks Sri Bhagavan:—

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ।

विस्तरेणात्मनो योग विभूतिं च जनादन ॥

भूयः कथय

"In what special manifestations (of time), O Lord, art thou to be meditated upon? Once more relate to me in extended detail thy unlimited lordly power (of sustaining the world by Yoga) and the specially glorious forms which are to be meditated on."

It is for purposes of meditation and the realisation which follows upon

meditation that the sages have declared the forms of the divinity in all their glory and majesty. The description and recitation of them all and of the history of their dealings with man and all other living forms are to be learned from the sacred books of the Hindus, and have ever formed the source of inspiration for the Indian artist,—for the sculptor, the painter, the poet, the musician, and also for the architect. They are the many living forms and names of the one divine reality, nameless and formless, transcending all conception and description, and it is through them—through the meditation of their forms—that we rise to the purification which brings on the one-pointedness of mind which precedes its dissolution into the self-effulgence of the Supreme Reality. It is to aid the worshipper's imagination and concentration of mind and to enable him to reap the spiritual benefits of these processes that the trained artist works with his materials of all kinds and produces the most picturesque and sublime effects. What the one inconceivable and transcendental Reality is in itself, these *Vibhūtis*—these glorious aspects or manifestations of it—reveal to us; and the artist's work helps to stir our emotions by helping the mind to concentrate and lose itself in the contemplation of their beauties and splendours. Mr. Gladstone once spoke of "the travail of the spirit in devotion." The Vedas themselves, and their interpreters, the Rishis, in their *Smritis*, *Itihasas*, *Puranas*, have helped the Hindu worshipper by revealing all the true and essential forms and manifestations. The work of the artist—whether sculptor, painter, poet, musician or architect,—is to help him to

get rid of the "travail" of his spirit in devotion by reproducing them in the way best suited to attract the human emotions to them and to concentrate the mind on them with a view to lift it above itself when the time for the realisation of the Supreme Self is ripe.

So far as the revelation of the glories manifestations, and powers of the Supreme Self is concerned, it has been made once for all by the Indian sages in the sources of sacred knowledge with which they have endowed the Hindus for all time. Their content and import have been fixed for all time, though it is wrong to suppose that the knowledge of them has become stereotyped and so cannot touch the emotions of the worshipper. The truth is that, only as the worshipper's endeavours grow in the intensity of faith and love, the knowledge of the attributes and glories of the manifestations of the Lord will become more and more accurate and direct, till at last the entire import of the accounts given in the sacred books stand revealed in all their surpassing grandeur. While the accounts given by the sages remain the same for ever, there is an ever-progressive growth in the experience and conception of them gained by the mind of the worshipper. The work of the artist, progresses in a hundred ways as he grows in his command of the resources of his art and in his power to employ them with effect to aid the efforts of the worshipper first to visualise, and then to realise before his mind's eye, the glories of his chosen object of worship and meditation.

All our images in temples or on canvas, the delicate succession of delicious musical sounds running on into

those intricate involutions which captivate the ear in Hindu music, the portraiture of the history of our gods, and their avatars in our sacred poetry, and the splendours of the sculpture and architecture of our temples,—all these are intended to aid the worshipper in his successful achievement of this process of meditation. Even the description or portraiture of natural and pastoral scenes has the same aim,—for all nature is, to the Hindu, instinct with the living presence, and the ineffable glories of the Supreme Being who is one only and transcends, all the limitations of matter and form. Those who condemn the so-called Hindu idolatry are entirely ignorant of this great and fruitful aim of Hindu image-worship so-called. We do not worship the image, but the Supreme Being of whom the image is the consecrated manifestation, equally with every part and particle of the universe. He who worships with this thought and knowledge in his mind is no idolator. No Hindu is an idolator, for he worships not the consecrated image, but the Brahman of whom the image is the reminder or the revealer when he is immersed in the depth of his effort at concentrating his mind on the Lord. The image only serves as a peg which the concentrating mind is to take hold of; and with its aid the mind gets dissolved when the Lord reveals himself in all his glory,—when the mind becomes one-pointed in its meditative effort.

The above shows that there is no idolatry in India, and that every successful effort of the artist to present,—whether in temples or elsewhere, whether by appealing to the sight or the ear of the worshipper—such images or ideas as

correspond to the accounts given of the divine Vibhutis and other personalities revealed in our sacred books, is a help to the Hindu worshipper in the accomplishment of the aims of his spiritual activity. It is here that the artist can avail himself of the resources and appliances of modern knowledge in attaining to the perfection of his art. The conceptions of the sages remain the same for ever, and hence the artist's aim and intent must also remain the same. But his execution must vary with his surroundings, and there is ever room for adjustment and progress in response to the conditions of the age and the changes ever taking place in the environment.

Indian taste has been of late perverted by the cheap and ugly products, of the industry and art of the West. This process of degeneracy must be arrested. If India's taste is to be restored and regenerated, it must be by the revival of her religious conceptions and spiritual aims. So long as the attempt now proceeding with lightning speed to captivate her heart by the materialistic ideals of the West is made to succeed in larger and larger measure in the future, the present degeneracy will continue until a ruin analogous to that wrought in Europe has been brought about. The idea and the design of Indian art must be purely Indian. The modern Indian artist must be fed on the pure pabulum of the ideals and conceptions of the Vedas and the Rishis, and he must be made to study the ancient and pure model still surviving, and furnished in abundance, in the temples of India or in our caves and ruins of all kinds. All Western utilitarian influences must be rigorously avoided, and the

Indian artist must be made to imbibe the real spirit and significance of the spiritual traditions of his ancestors' art. It is by following this course that the Indian artist will again recover his power of self-expression and again make his own contribution to the building of a renovated Indian nation and to the achievement of a renewed unity and harmony of life which shall present features of simplicity, purity and beauty even surpassing the splendours of her heroic past.

Notes and Comments.

We are of opinion that Mr. Montagu's denunciation of Sir Subramania Iyer's letter to President Wilson was far more severe than the occasion demanded. If he had only condemned some of the language used as needlessly strong no one would or could disagree with him. But certainly we do not think he is justified in charging Sir Subramania Iyer with any real "impropriety." Nor has he given any reasons for his opinion. A mere *ipse dixit* can have no weight with men of reasoned convictions. Sir Subramania Iyer has ever been a most loyal subject of Great Britain, and always gratefully avowed and expressed his appreciation of the blessings of British rule. Like every other Indian, he holds and believes in the necessity and indispensableness of the British connexion for India, and has no manner of doubt that India must ever remain a part of the British Empire.

Mrs. Besant's forceful and masculine personality has impressed itself too strongly on the minds and imaginations of many Indians, and all of them are unable to resist her influence and blandishments. Sir Subramania Iyer has ever also been an ardent Theosophist. His predisposition towards Mrs. Besant arising from this circumstance combined with her masterful personality to make Sir Subramania Iyer a warm admirer, friend, and follower of hers. He has almost idolised her, and once at least he delivered a warm eulogy

of her, recounting her previous birth and peregrinations in various parts of the world and identifying her with Hypatia of Alexandria, Bruno the Italian, and others. Such was the fascination and sway which she exercised over him that he allowed himself at her sweet will and pleasure, to be made and un-made the Vice-President of the Theosophical Society. He has uniformly supported her action as President of the Theosophical Society, as Founder of the Home Rule League, as a champion of Hindu social institutions, as a radical social reformer, &c. &c. Hence the shock of Mrs. Besant's internment was more than he could bear, and it was thereupon that he allowed himself, under the overpowering influence of his emotions and the disturbance caused to his mental equilibrium, to be led into writing this letter to President Wilson. It is these circumstances that account for the want of mental balance which is discernible in some parts of his letter, and the needless strength of the language used in it.

That the two American Theosophists who had for nearly ten years resided in peace and seclusion at Adyar should have immediately consented to leave their home to carry Sir Subramania Iyer's message to President Wilson is a circumstance which also shows the infinite extent of Mrs. Besant's influence over the theosophical mind. They, too, must have felt keenly the rebuff or punishment administered to Mrs. Besant, their Theosophical idol,—though the Madras Government were only disturbed about Mrs. Besant's politics, and not by her theosophical enchantments and the glamour under which her theosophical following laboured. Had it not been for these American birds of passage at Adyar and their readiness to undertake the mission entrusted to them, Sir Subramania Iyer's letter might never have been written at all, or the writing of it even suggested itself to those who were unduly affected by the policy of the Madras Government.

Mr. Montagu says:—"No action has yet been taken in the matter, and I am

communicating with the Viceroy." No one can at present say what this means, or is intended to foreshadow in the near future. We trust that nothing arbitrary is intended, though such strong condemnation as is implied in the use of the words "impropriety" and "disgraceful," to this letter of Sir Subramania Iyer to President Wilson seems somewhat threatening. Still, it is a little reassuring to be told that the assertions made in the letter are "too wild and baseless to require or receive notice from any responsible authority." Then, where is the need for "communicating with the Viceroy." Perhaps something like a warning is all that is intended. We will wait and see.

We are, however, of opinion that the Government would be making an absurd blunder if they failed to take note of the fact that the object of Sir Subramania Iyer's letter was to offer India's man power—ten millions of men—as help to end the war. To characterise this genuine act of loyalty as an "impropriety" or as "disgraceful," is a most extraordinary proceeding on the part of the Secretary of State for India. Moreover, Sir Subramania Iyer did not apply to Dr. Wilson for help of any kind, but only endeavoured to evoke and enlist his enlightened sympathy and that of his nation for the cause of India,—India once proud and great and free, but now fallen from her high estate, a dependent enfeebled in spirit, crouching at the feet of a crowned bureaucracy, and unable to rise from the mire into which she has got stuck. For man to seek his fellow-man's sympathy is a touch of nature which can merit no condemnation. India first appealed to the mercy and common sense of her rulers, and only now—after thirty years of fruitless waiting and wooing—seeks to enlighten the intellect and heart of the civilised world and to gain a hearing thereby from her rulers. There was here no plot, no treachery to the government established by law, no divulging of state secrets, no offer of a tempting bribe, nothing done which is violation of the moral law recognised in the conduct of individuals or governing the intercourse of nations.

Is Mr. Bhupendranath Basu asleep at the comfortable Mansion at Whitehall, or dreaming sweet waking dreams? Is he engaged in preparing another and more drastic Civil Marriage Bill, and with the support and countenance of the India Office? India can derive no benefit from a sham representation by men like these sitting in the Secretary of State's Council?

Sir J. Rees is irrepressible even in his senility. Like the *Kottan* (கோட்டன்) of the Tamil land, he is blind to daylight and his vision is clear by the darkness of the night. The darkness of his own senility unfailingly lightens up for him the senility of other men. He asks:—"Is Mr. Montagu aware that the author of the letter is seventy-seven and that this was a senile production." By saying this, did Sir John Rees mean to do Sir Subramania Iyer a service or disservice? Our answer is—both a *service*, because it conveys a hint to Mr. Montagu that he should not make himself ridiculous by attempting to strike at a man whose thoughtlessness is due to his senility,—and a *disservice*, because he wishes to see Sir Subramania Iyer entirely discredited in the future. Sir Subramania Iyer is busy laying the foundations of a new creed which is to capture the hearts of all mankind in the future, and has declared himself the accredited representative of an unheard-of "spiritual hierarchy,"—now known as the *Suddha-Dharma-Mandala*, or society for the propagation of pure religion. Here is an implied stigma cast on all other creeds,—viz, that their doctrines and precepts are impure,—and that those who love pure religious teaching must seek his help and, through him, that of the hierarchy of which he is the commissioned representative in its dealings with the world. He is, thus, in fact the apostle of a new dispensation. A man who has this strange and soaring ambition is, by the irony of fate, simultaneously credited, with being the author of a "senile production." One may ask, also, whether senility can affect a part only of one's mind and activity, or extends to the whole of a man's life

and the courses of his thought. We think, however, that, when the time is ripe, Sir Subramania Iyer will be able to give a satisfactory account of himself and of his dealings with God and Man. We, at least, will confidently launch forth before the world with this daring prediction and cast it upon the waters to run its destined career.

Olla Podrida.

The season of marriages is in full swing. Silver and gold and precious stones change hands with startling rapidity. The bids in the marriage market are going up from year to year. By the time the season is over there will be broken health and broken fortunes all around. Our society has so arranged its matrimonial etiquette nowadays that marriage is made a roaring farce tempered by exquisite agony.

Why on earth should it be like this? Some decades ago the religious side of marriages and their social and domestic sides as displayed by the gathering of relations and the profusion of glad and whole-hearted hospitality were prominent and made our weddings a means of realising our dependence on God and our social love and unity. Now the religious side is thrown into the background to such an extent that it has no appreciable elevating and purifying influence on anybody. The holy conception of *Kanyakadanam* is gone. The family circle has been flung to the ends of the earth by the stress of competition and the imperious necessity of keeping the wolf from the door. The relations assemble in a thin group and make a pretence of happy unity of heart. But they are full of their own troubles and long separation makes them feel to a large extent an unnatural strangeness. The glad and abundant hospitality of an earlier day has disappeared. The eye of the waiting crowd is upon the coins which stick to the fingers of the conductors of the present day matrimonial celebrations. Owing to this pathetic clinging to coins which are the subject of such greedy glare, the simple joys and the abounding friendliness of the older days have vanished altogether.

Those who have to celebrate marriages talk in a despairing way about the increasing expenditure on marriages. Those who assemble in reform conferences declaim against such expenditure. Bridegroom prices, dowries, costly and useless presents etc., etc, etc, undergo strange and unnatural developments from year to year. Why should it be so? Sir T. Madhava Rao said once that no society in the world suffers so much from self-inflicted evils as the Hindu society. The only remedy is to reform the spirit of our education and restore the older sacramental conception of life and marriage. Otherwise the maddening crowd must run on till it becomes raving mad.

The older system of Hindu marriages was simple, happy, sacramental, and full of social unity and domestic affection. The modern Western system is simple and businesslike. But what is the present system among us like? The less said about it the better. SCRUTATOR.

National Education.

(BY S. MAHALINGA IYER B.A., B.L.)

In this article it is proposed to set forth some of the reasons why the present Government system of education in this country requires complete overhauling and a radical reform. From the circumstances of the case it would even appear that a mere reform of it—some necessary alterations here and there, but keeping the main structure unimpaired—is impossible. If we agree that such is the case we should be prepared to abandon it altogether, and devise and establish a new one in its stead.

Let us examine briefly what should be the true aims of education, and how far the present system subserves their attainment. What is education? Why is education needed for human children? The human child when born into the world is far less equipped for its life than the young ones of lower animals. All animals other than man are born with instincts which suffice to sustain them through life. With the human child it is different. It has to remain in a state of greater dependence upon its parents and for a comparatively longer

period than other animals. The child learns to stand on its legs, to walk, and to talk by unconscious imitation as well as by conscious training by those around it. It acquires some knowledge about the things that surround it—not alone their names, but their properties and their relations to one another and to human life. The home is the child's first school. In a short time it exhausts learning about the objects, within the home. When the child grows into a boy, its quest for knowledge covers a wider range,—the street, the village or town, the society, and the outside Nature. At school this process of learning is intensified. The boy learns much more rapidly and to a much greater extent about the outside world than he could if he were left to learn only by the play of his unaided faculties. Children have implanted in them an innate desire to learn. "Children gather knowledge through love of life." Education is, in one aspect, a systematic provision to satisfy their imperious craving to know.

Under the present system of education, it is true that children are given a knowledge of the world. But it is unique to the educational system of India that the child lives inside the school in a mental world which is altogether different from the actual world outside the school. The lessons taught relate to English life,—English names, English scenery, English manners and all are taught in the English language. It is a Jack or a Jane that greet him in his lessons, but not a Ramaswamy or Seethalatchmy. His lesson refers to a daisy which he has not seen and will perhaps never see, and not to a lotus or jasmine which he daily sees. In the High School and the College are taught English Literature, English History, and European philosophy and polity by English teachers. The whole system is abnormal and injurious to the mental growth of the pupil. There is a great deal of waste of energy in learning a foreign language and the knowledge gained in the school and college not being related to the home and the society in which the pupil lives, moves, and has his being, is necessarily of an inferior and fugitive type, not easily kept in the mind

nor of much use in life.

Secondly, education has its utilitarian aspect. It forms a training with a view to equipping the boy for life. He must be taught such knowledge as would enable him to earn his livelihood, and find and fill his place in Society. This is what is meant by vocational education. The life of a Society is maintained by a variety of occupation among its members. The education of the youth of a country should be so organised that there is a regular and sufficient supply of trained and qualified members to all the professions and services that the Society may need for the maintenance of its stable and progressive life. There must be agricultural, industrial, and commercial, education and other kinds of vocational education provided for according to the approximate needs of the Society, so that there may be no over-manning or under-manning of the various services and occupations. Does the prevailing system of education subserve this purpose? The present system of English Education owes its origin, as every one knows, to the desire of the British rulers to create a class of men who may act as interpreters between the rulers and the ruled. In the effort to establish and consolidate a foreign administration over a subject population widely differing in manners, customs and culture from the ruling race, the latter found it desirable to teach their language to a section of the people of this country and train them, and through them, their other fellow countrymen, to appreciate and accept the aims and methods of the new administration. In taking this view we dismiss, of course, as untenable the conceit of Macaulay and others of his line of thinking, that the British wanted to "civilise the natives" by teaching them European Science, Literature, and philosophy. English education was, at its inception in the fifties of the last century, primarily intended by the Government, and availed by the people, as the only means for securing Government employment—not even in the high-ranks in the administration where the posts are reserved for foreigners, but in the subordinate and clerical services. The aim of educational effort has not materi-

ally changed since. This fact has vitiated the whole system and has been productive of manifold evils. The pathetic frame of mind in which the newly passed B A., resolves on joining the Law College, because as a graduate he is worth no more than the Rs. 20 a month which he could have got even as Matriculate or an Intermediate man, illustrates how little of correlation of means to ends there is in our educational system. Though there are a few Agricultural, Engineering, Medical and other professional colleges maintained by our government, the above criticism holds good in regard to the major portion of its educational activity in our primary and Secondary Schools, and Arts Colleges.

Thirdly, education has not an exclusively utilitarian basis. Knowledge is not acquired by man solely that it may be employed for useful purposes of life. In this lies the most important distinction between the animals and man. As Rabindranath Tagore says, "The animals must have knowledge, so that their knowledge can be employed for useful purposes of their life. But there they stop. They must know their surroundings in order to be able to take their shelter and seek their food, some properties of things in order to build their dwellings, some signs of the different seasons to be able to adapt themselves to the changes. Man also must know because he must live. But man has a surplus where he can proudly assert that knowledge is for the sake of knowledge. There he has the pure enjoyment of knowledge, because there knowledge is freedom. Upon this fund of surplus his science and philosophy thrive." Again; "Man has a fund of emotional energy which is not all occupied with his self-preservation. This surplus seeks its out-let in Art, for man's civilization is built upon his surplus." Here the word Art is used in the widest sense as including Religion, Literature, and the other Fine Arts; like Music, Painting, Sculpture, Architecture etc. All these are the expressions of the emotional elements in man's nature and add to the enjoyments of man. The self-expressions of a race or nation in its artistic or emotional life constitute its culture. Each race

has its own mode of self-expression, its own view and understanding of life; and its own mode of ordering life and extracting from life as much enjoyment as possible. Now, the children belonging to a particular race should be educated only along the lines of its particular culture. Under the present educational system, the children and youth of our country are not educated in their national culture for national ends. As Dr. A. K. Coomaraswamy says, "The most crushing indictment of English education in India is the fact that it destroys, in the great majority of those upon whom it is inflicted, all capacity for the appreciation of Indian culture.....The Indian is made a stranger in his own land." Again, "you cannot educate by ignoring the ideals of the taught, and setting up an ideal which they do not at heart acknowledge. Of the two types of English Schools in India, the government and the missionary, the one ignores, and the other endeavours to break down the ideals of the home." Sir George Birdwood says: "Our education has destroyed their love of their own literature, the quickening soul of a people and their delights in their own arts and, worst of all their repose in their traditional and national religion. It has disgusted them with their own houses, their parents, their sisters, their very wives. It has brought discontent into every family so far as its baneful influences have reached it. In one word, English education has caused the denationalisation of those who have come under its influence, and has, therefore, been the cause of deep and widespread religious, moral, and economic degradation of the people."

Thus it is seen how the present system of education is defective in fundamental and essential points. It has killed the indigenous systems of Vernacular and Sanskrit education. It has brought into existence a large mass of educated unemployed, who represent a fearful waste of individual and social energy and who form a danger to the well-being of the whole community. It has warped to a calamitous extent the popular out-look on life, by raising Government service to a pedestal of exaggerated importance, and making

it an apple of discord among the different communities and promoting strife and ill will between them in their mad competition for the loaves and fishes of office. It has caused a perverse and unwholesome adjustment of social values,—so that an English educated matriculate thinks he has, and enjoys, more value than a deeply learned Tamil or Sanskrit Pandit, and a Sub-registrar's clerk assumes airs of superiority before a Mirasdar owning 100 Velies of land. The system of bridegroom prices is a by-product in addition to the evils enumerated above—having had its first origin in the quest by girl's fathers for bridegrooms with passes and degrees, and it was thought—an indefinite vista of honours and emoluments in Government Service.

In short almost every soul of degradation which we see in every department of our National life, can be ascribed to the influence, direct or indirect, of English education. Political freedom, economic emancipation, and national self-respect can be regained only by mending or if that be impossible, as it may well appear by ending the present system of education, and by substituting in its stead another system framed on national lines and under National Control.

Correspondence.

Sri Sankaracharya.

Though there are a sufficient number of cultivated minds competent and interested in Sanskrit scholarship and research, it is a deplorable fact that there is no authoritative treatise at present about the life of Sri Sankara corresponding to the more serious publications of the kind common in England dealing with serious and original thinkers in all branches of human enquiry. That enterprising firm of publishers, G. A. Natesan, have indeed produced a small booklet by C. N. Krishnaswami Iyer entitled "Sri Sankaracharya, His life and times" which in spite of its promising title, we close with disappointment. I do not quarrel mainly with the meagre treatment given by the author, but the way in which he gives ready but not valuable opinions on the incidents connected with the great guru's life. After all, the most important thing and that which

contributes to the success of a biographer's undertaking is the spirit with which he approaches his subject and this applies in a great degree to the consideration of the life of such an one as the author has undertaken to write. That spirit must be one of reverence for the person and the ideals which he stands for. Moreover instead of passing judgments right and left, a faithful narration of facts borne out by history or tradition and what great men thought of them would be important and interesting. It is easy to dispute the historicity of incidents considered supernatural occurring in an epoch far removed from our own, as it is the fate of everything supra-mental or beyond the ken of our ordinary mentality, but any indulgence of criticism or pleasantry at their expense would lead to no fruitful results. There are moreover serious omissions and imperfect statements in the book but it is not my purpose to give a comprehensive review of the book.

Sri Sankaracharya has been considered an incarnation of Siva and whether an avatar or an exceptional individual or Vibhuti, one must realise the more than human force and influence he brought to bear on the social and religious questions of the age and if he was not divine incarnation he must have had at least a divine purpose in him to have given us his great message of spiritual growth and realisation. At a time of India's great crisis in her spiritual history which blurred her intellectual vision and endangered the prospect of her full self-unfolding, the great Mahatma with the divine mission of reestablishing ancient dharma did what in the words of Mr. Aurobinda Ghose, was the function of an avatar, i.e., "reshaped the divine law and kept the Godward effort of humanity from retrogression." His trenchant clearness of the analytical method restored the balance between Jnana and Karma and to say like our author that Sankara reconciled Jnana and Karma "in a spirit of compromise" is to misunderstand the character and purpose of his teachings. At one place his conquest over Mandana Misra which was one of the brilliant episodes in his life by which Vedantism was firmly established, is described by the author as "the greatest achievement" of his life, and in the same breath his yogic adventures connected with "the long and tedious account of Mandana's conversion," is "rejected

as undemonstrable." The formidable array of shastric lore which this mighty intellect devoured in his eighth year dismays our author when he repudiates this claim; but if one remembers the achievement of a mill, a Gladstone and a Macaulay in their youth, it would be easy to concede higher possibilities in one greater than these. The author characterises Gnana Yoga as "a sorry substitute" for Bhakti and opines that "the weak point in his system is the prominence given to Jnana and the injunction to mechanically repeat the formula, 'I am Brahman'." According to a high authority, "yoga knowledge is god possession through consciousness, through identification, through reflection of the divine Reality. It is to put on the divine being and the divine nature." Even so Extatic devotion leads to identification of the Bhakta to the object of his worship. Again his injunction is not to "mechanically repeat the formula" as the author says, but to learn from the Veda and by reasoning the nature of self which is the informing spirit beyond the body, absolutely real by nature"—

The Message which India gave to the West and yet more to give is not sufficiently acknowledged. The contribution of our Vedanta in enriching and elevating western thought is often lost sight of. The writings of Goethe, Kant, Schopenhauers, Dussen, Carlyle, Emerson, and even her new theology bear ample evidence of the permeation of Western thought by Indian philosophy. As Dr A. K. Coomarasamy has said "The east has indeed revealed a new world to the west, which will be the inspiration of a 'Renaissance,' more profound and far reaching than that which resulted from the re-discovery of the classic world to the west, And was not the unity of existence which was the important teaching of the Vedanta prominently brought forward by Sankara? Yet the author characterises the emphasis laid on Jnana as the weak point in his System. There are also some small points in the book which appearing as it does without any support from any stated authority makes the reader question the author's correctness of his positions. For example I may refer to the author's calling the favourite disciple of Sri Sakara i.e. Padmapada as a vain man. Lastly, the history of the various mutts is dealt with by the author in a few sentences. Perhaps a bigger venture than the

book under consideration, is required to satisfactorily deal with this as with other facts connected with Sankara and his successors. But I may remark the author stops with remarking that the Kumbakonam Mutt is a comparatively modern one and has only a limited following in Tanjore and the adjoining districts. It is not true that it has only a limited following and as to its date I may remark that the earliest copper plate grant in Kumbakonam Mutt is of the 13th Century. In this connection the interesting volume by Mr. T. A. Gopinatha Rao about the copper plates in Kumbakonam Mutt would be interesting reading. Originally this peetha was in Conjeevaram and at the time of Mahomedan tyranny in the 17th century the Guru of the time was invited by the Raja of Tanjore and as Kumbakonam was found more suitable, a Mutt was built there, and ever since, that time the peetha is there.

In conclusion, I wish to state that I write this in the belief that the author might be persuaded to give a fuller treatment in future editions of his work and to adopt a tone that would appeal more largely to Indian readers.

Since writing the above I come to understand that there is a fuller treatise on the Life of Sankara by Mr. T. S. Narayana Sastriar.

A. G. SANKARA IYER.

Our birth right.

Is, the Home Rulers say, to have Self-Government within the Empire. This is very patriotic indeed and captures one's imagination. But what is *Birth-right*? It is, I believe, a right which *invaluably attaches to one's birth*; which, whether claimed or disclaimed, is still there clinging to one and is co-existent with one from the moment of birth. It only waits to be enjoyed and exercised as one gets in fulness of time to realise and recognise it in one's self and life. It is, in other word, सद्ग. What is *Sahaja* has, it will be admitted, a value quite all its own and whatever is valuable is something worth having enjoying and experiencing. Thus it would be clean that what is claimed as birth-right is nothing most precious on Earth, as without it, birth may as well be defective, nay, may not be worth its name too. When this *right* has been recognised as such and put into active practice for any length of time, it becomes still more valuable and establishes a right for

self-recognition, a right which cannot be overthrown by anybody or under any circumstances. If a short space of time can secure for a *birth-right*, such an exclusive right of recognition and exercise, how much more force and strength it might secure as a result of its undisputed recognition and exercise through numberless ages! Such, in brief, are our *birth-rights*, I mean, the birth-rights of the Aryan Hindus of Bhartha Varsha;—rights which have become well-established and deep-rooted beyond uprooting; rights which have been hugged heartily and embraced enthusiastically through centuries by Hindu generations and ought, on that very account, to be cherished with love and reverence, devotion and deference by succeeding posterity: rights again; which when they seem to dim or disappear have a right to be made to reappear in all brilliance and splendour.

Now then, how have we dealt with our birth-rights, rather, how *are we dealing with them*? Having been born into the sacred Aryan fold in the holy Arya Desa and having become the inheritors of whatever has been handed down as Aryan rights and customs from the dawn of creation, what do we do now? How far do we hold on to them now? What is the extent and nature of our love and regard for them now? say, in any domain of life. Compare for a moment, our present with the past. How true and devoted, loyal and faithful are we to our long Established and Cherished ideals of Aryan life and conduct. Is it not painful *my Aryan brethren who are never tired of styling yourselves as educated and civilised*. I say, is it not depressing and degrading, to contemplate our position degenerated and denationalised what looks like beyond redemption? Can we, with any shadow of justification, claim to be the sons and scions of the holy sages of yore, violating, as we do, every moment of our life, the vital principles enjoined and enunciated by them for our individual and communal uplift, spiritually and materially? Are we not proving traitors to our holy land and renegades of our hoary religion, by daily straying away from the lines of life chalked out and carved out for us by our all-wise and loving ancients? Have we not allowed ourselves to be misguided by fleeting fashions of the West, are we not permitting ourselves to be deluded into discarding and detesting whatever is ours, whatever is national! whatever is tradi-

tional and whatever is, above all, conducive to and compulsory for the preservation of our Dharma? Just look at the change which has come over most of us—in ways of thought, word and deed.—We have bid good-bye to oriental and *Swadharma* modes of viewing our life and life problems; we have freely and with a false sense of stupid pride born of a mistaken notion of modern education and civilisation with their paralysing and pernicious effects; given up even the outward symbols of our religion and society; we have, in most cases, out of perversity I dare say, (here is no room for ignorance, for all are educated, and highly too...) freely taken to Western methods of cut and costume, in fact, we are rapidly stripping ourselves, one after another, day by day of whatever may yet remain to remind us of our proud past and godly glory!

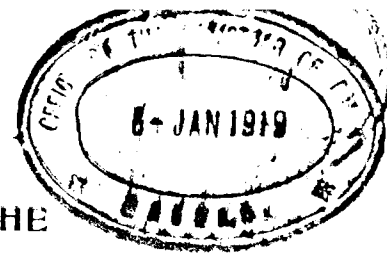
If this state of affairs is a striking commentary on the regard we have for our birth rights (and duties no doubt; for there are no right without duties), how will the outside world understand the extent of our regard for Home Rule when granted, which, our political leaders claim as *birth right*? If we have scattered to winds all our *ancient and immemorial birth rights* so carelessly and ignominiously in the course of a short experience of something foreign, what guarantee is there that we will value and cherish as something most holy and precious, Home-rule which is being striven for by the leaders of to-day? Let us not be misunderstood please! The claim for Home-rule will be for stronger and more effective on the other hand, only when we prove and proclaim to the world and powers that be that we habitually and by instinct and custom love and regard admire and appreciate enjoy and exercise whatever we own as birth-right.

Let our leaders take note of this fact and direct their activities in the right spirit not inconsistent with our Dharma, towards the achievement of their goal, and set a worthy and noble example as true Aryan Hindus to the younger generations who naturally look up to elders as models for guidance in the affairs of life.

Let both great and small realise the truth and significance of Manu's warning:—

येनास्य पितरो याता येन याताः पितामहाः ।
तेन यायात्सता मार्गे तेन गच्छन्निष्यते ॥

J. S. R. SARMA.



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VOL. II,

A Vision Of India. THE GODAYARI.

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

From forests dense that sleep on Western hills
She comes to bless the waiting Eastern plains
And dower our land with fruitful wealth of grains.
Her very sight the soul with rapture fills
And sweet abounding Godward thoughts instils,
And brings us large access of inner gains
Because upon her banks there yet remains
A sacred glory that inspires and thrills.
God Rama and His brother true and pure
And golden-footed Sita by her stream
To bless the world did live in other years.
That wondrous vision doth my heart allure
And in the gladness of a holy dream
My soul upon her banks their message hears.



The Hindu Message

THURSDAY EVENING 27, JUNE, 1918.

The Political Situation.

The unsatisfactory character of the present situation is clear to all discerning men in India or elsewhere. But the want of great leaders is being felt more than ever. The unanimity which once prevailed in regard to the hopes and aspirations of the future and the universal faith in the Congress as a powerful aid to secure India's national recovery have been the great forces making for political progress for more than a generation past. Now, the creation of new organisations, the adoption of sensational policies and programmes, the bringing into prominence of new and eccentric personalities and other circumstances have brought about the confusion arising from cross purposes and the display of party, class, and caste feelings on all sides. Government no longer feels that it is necessary to conciliate moderate feelings and moderate men, and that without any great delay,—notwithstanding the fact that they have only recently affirmed their ancient British faith in self-government as the definite goal of their policy in India. That this is an undeniable fact is evident from the announcement that the War Cabinet is not *immediately* intending to frame any legislative measure for ensuring our political advance towards that avowed goal. It is to the announcement of such legislation that the country has been looking forward for some time past. In Ireland, a measure for the granting of

Home Rule is being framed, and will soon be placed before the British public for criticism, suggestion and improvement. A similar measure must be framed for India, and is the only practical and statesmanlike course to follow. But we are now, it seems, only to have an early announcement of the reform schemes of the Viceroy and the Secretary of State,—and our leaders and public associations are expected to offer their criticisms and comments on them as a preliminary to the framing and introduction of a legislative measure into Parliament. We consider this a most unprecedented and extraordinary measure to take. For, there is hardly any use in offering criticisms and comments on a scheme which is not authoritatively placed before the British Parliament in the form of a legislative enactment. The schemes prepared by the Viceroy and the Secretary of State may or may not be of value, but they have not the value attaching to any scheme prepared by the Ministry and placed before Parliament to be passed into law. Of course, it may be said in answer that, when the two schemes now in existence have been placed before the public, the British Ministry would have a body of useful public criticism which would afford a basis on which the Government could rely in preparing their own measure. Even supposing this is true, the Government's own scheme would have again to be passed through the process of public comment before it could be amended and made satisfactory. We are afraid that this dilatory process would only result in producing the proverbial mouse. There could be nothing truly inspiring, constructive, or progressive in a measure in which no art or genius

finds a place, but only the desire to satisfy all parties and avoid all opposition. This is exactly the process which ought to be avoided in framing any measure whose object is to confer the gift of self-determination on a people on whom political repression and political slavery had for centuries wrought the worst evils. The Government of Great Britain alone should take the responsibility of introducing and passing a broad measure of conciliation and a measure, too, which will bring India into line with the other self-governing dominions of the Empire and confer on her the sense of self-respect in the fullest possible measure.

The plea advanced for not taking this course is that the Ministry "have not been able to consider the report and to formulate their conclusions upon the proposals contained in it." It is only their conclusion, and none else, that can have any value for the public or the Parliament, on account of the freshness attaching to a scheme devised by men who bear the great burdens of a vast empire like this and who possess the constructive imagination which enables them to realise the consequences of unfairness or selfishness in regulating the affairs of great communities and nationalities. The theory that the "men on the spot" are those most qualified to advise the British Cabinet is a most delusive one. The question of Indian Government at the present moment is one of incalculable importance both for the future of India and for that of the Empire. The popular mind here has been fully awakened and become stricken to the very bone and marrow of its being with the consciousness that for ages past Indians have had to live without

their birthright of freedom, and that this has been done to the eternal injury of all vital national interests. Now, or never is the time for the British Ministry to do an act which, once and for ever, will do away with this festering sore. The minds of all Indians are on the tip-toe of expectation. If the announcement shortly to be made satisfies the rational and justifiable demand known as the joint Congress-League scheme, the occasion will be one of great rejoicing, and the British Empire will enter on a new era of progress greater far than that which has ever preceded it.

There are men who talk of "huckstering" and "bargaining," and speak in terms of severe condemnation of those who demand freedom for India at a time of danger and distraction to the Empire like the present. But at this very moment, that which is thus condemned is the very thing that is being done in England, and by the British people themselves. The Ministry, in one and the same breath, asks for the people's help and contributions for the war and also brings forward and passes a great measure of suffrage in order to conciliate the long-discontented softer sex. For Ireland a great measure of political emancipation is on the anvil, even while constant and mighty preparations are going on for the prosecution of the war. We cannot understand why the same thing should not go on in India. If the announcement of the 20th August last and Mr. Montagu's mission following on it can take place even while the war is being prosecuted with vigour, we cannot see why the two former events should not be made to bear their logical fruit, even while we continue simultaneously to adopt the further measures needed,

for seeing the war through to its bitter, but triumphant, close. The "bargaining" and "huckstering" spirit which looks upon the world as a place for the storing up of wealth and power by any and every means of exploitation available has ever been foreign to the genius of the Indian people. For four years past, India, in spite of her squalor and poverty has given her money lavishly, and has sent all her available forces to the fighting line. Simultaneously she continues to demand, as she has done for over a generation past, her just rights as a national community. Indians feel that, if any community in the world is entitled to the right of "self-determination," it is their own. The right of all countries to self-determination was acknowledged by all the allied countries immediately after President Wilson had proclaimed it. But, because India forms a part and parcel of the British Empire, and is content and even pleased to remain such in the near and remote future, out of her abounding gratitude for Britain's gifts of peace and order in the past—is she alone to be regarded as unfit for the concession of self-rule? This is our question of questions to-day. Till self-government is conceded, the Indian mind can never again be at peace. This is what the civilised democracy of England has begun to realise though the Indian bureaucracy has not. If we continue to agitate with pertinacity and vigour as in the past, we shall soon wear down all opposition, and then there must follow the triumph of our cause, even as day follows night.

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The Bombay War Conference.

If any evidence is wanted as to the evil that the Indian bureaucracy is capable of doing, Lord Willingdon's speech at the Bombay War Conference furnishes it, and in ample measure. That His Excellency has become transformed into a thorough-bred bureaucrat is clear from certain parts of that one speech, and it is thus that almost every freedom-loving European coming out to India gets surprisingly transformed. His Excellency may still possess liberal instincts and principles, but he is no longer capable of behaving like a free man living amidst free men. He has acquired the habits, sentiments, and modes of thought of the superior person, and that is what makes the bureaucrat, what spells the bureaucrat,—what makes him so detestable a figure in creation, and so detested. The Home Rulers had been invited to the Conference, and so had every right to be treated with courtesy and heard with attention. Moreover, they had been assured by His Excellency himself that "any criticisms or suggestions which speakers may make in the course of discussion will receive the careful attention of the Government." Under these circumstances Lord Willingdon would have lost nothing by giving a patient hearing to all who wanted to speak, and in fact he was bound to hear all such persons and show them the consideration they deserved. But he began by offering what we cannot but regard as a gratuitous insult to all Home Rulers. He made the following extravagant and even absurd statements about them. "I cannot honestly feel sure of the sincerity of their support." "Their object seems to have been to increase the difficulties of the Government

whenever and wherever they existed" "I do not think their help will be of an active character." These statements are based on purely gratuitous assumptions, and there is not an iota of fact adduced by His Excellency in their support. We do not remember ever to have heard such extravagant and unsupported assertions from an English nobleman or gentleman occupying so exalted a position as that of the Governor of a Presidency. One like him is expected to be the very pink of courtesy, and to set an example worthy of imitation by all. But, far from doing what he should have done, he acted as if his object in convening the Conference was, partly, to use the opportunity gained to insult the Home Rulers by throwing a doubt on their loyalty and sincerity. No one could have blamed the Home Rulers if they had left the Conference at once. As a matter of fact, the Home Rulers present patiently waited till His Excellency had concluded his speech, and when they spoke, they kept themselves strictly within the limits of fair and legitimate discussion. Lord Willingdon had not expressly prohibited the bringing up of political topics, and the Home Rulers did nothing against the rules for the conduct of meetings in the exercise of their rights as citizens called by His Excellency to attend the Conference. Under these circumstances, we cannot but regard the above remarks of His Excellency against the Home Rulers as altogether unwarranted. Their wantonness and unmannerly audacity is only worthy, as we have already stated, of one who deems himself a bureaucrat, and therefore, as a member of a privileged class placed so high above all others that whatever they do is, for that reason

and no other, to be regarded as a direct dispensation from Heaven, and therefore not to be judged according to any established standards or rules of right and wrong. His Excellency, in behaving as he did, was only following a certain well-known rule of custom or etiquette,—a rule, however, recognised in the "law of the beasts," a rule by which only the Indian "heaven-horns" swear, and not any other class of rulers or men.

We have never expressed or felt any sympathy with Home Rulers as a class. Not that we do not recognise that the political goal they have in view is not substantially the same as that of the National Congress or that which the British Ministry have set forth in their declaration of the 20th August last,—but that their utterances and writings are pitched in a key which in most cases, may well be lowered without damage to the cause they wish to promote, and without at the same time incurring the reproach of yielding to the slavish spirit of subservience of dishonourable compromise which Indians at large are known to hug to their heart's embrace as the only mode of behaviour proper to a subject race. We think, also, that the methods of political agitation in India have nothing in common with those with which Irish Home Rulers have frequently identified themselves, such as the 'Plan of Campaign,' 'the No-Rent agitation' etc. We have among us also, none like the *Sinn Feiners* who depend on foreign gold for their subsistence or resort to violent methods and are even prepared to use arms of foreign importation, for the gaining of their political aims. We have, therefore, held that the naming of any section of the Indian movement for

the gaining of self-government by the designation of Home Rule is unnecessary, inappropriate, and unsuitable, and seems to give it a minatory aspect, intent, or purpose which is foreign to our Indian nature itself, and altogether beyond the scope and aim of our existing organisations.

At the same time we think that Home Rulers are entitled, like any others of our Indian fellow-citizens, to follow their own chosen methods and courses of agitation. No Governor has the right to snub or insult them for doing so. They have also thus far done nothing to deserve the censure now passed upon them. They have done nothing to deserve the charges of insincerity, unwillingness or obstruction which His Excellency brought against them. If their public conduct had deserved these elegant epithets now applied to them, why did he require their presence at the meeting? A public meeting like this War Conference was certainly not suitable for the hurling of any attacks on the political aims and methods of Home Rulers. Having made his accusations against Home Rulers, His Excellency ought in justice to have given them the opportunity of replying to them as publicly as their accuser. His Excellency refused to allow them the opportunity to do so, and we regard this as an aggravating circumstance which by no means does him credit.

With regard to the war at least, there has been everywhere a uniform desire to co-operate with the Government in India. Home Rulers, equally with Non-Home Rulers have always been loyal citizens of the British Empire, and are equally zealous in the desire to overthrow the brutal and barbarous hordes which have disturbed the peace of the

world, and brought ruin and desolation everywhere. Hence Lord Willingdon can have no manner of justification for an attack on Indian citizens who are as warm as himself in their resolve to do whatever is needed to destroy the German war machine. We therefore, regard His Excellency's betrayal of his want of confidence in those loyal fellow-citizens of his in India who are Home Rulers as an act which can bring him no credit or honour. We think that the only course now open to him is to make the *amende honorable* to those whom he has thoughtlessly injured. The War Cabinet must be appealed to by the united voice of the Indian nation, and it is sure to insist on Lord Willingdon's making a suitable apology to the Home Rulers whom he has injured, or on his laying down the high office whose dignity and traditions he has failed to maintain in a manner worthy of those, who had preceded him in it, or worthy of the notable advances which the Indian people have made towards self-recognition and self-respect.

Notes and Comments.

In the speech delivered by the Hon. Mr. S. Srinivasa Iyengar at the "Nadars' Conference" at Madura, he advises the Nadars to "avoid all causes of misunderstanding with other castes and steadily and increasingly to cultivate friendship with them. Maintain and use, your existing temples or build new ones where necessary; for you must realise that many of the temples to which you should seek admittance were only built a few centuries ago and there is nothing in Hindu religion which makes worship in a recently built and sanctified temple less precious." All this is well enough, but why also induce these good people to hope or desire that "their neighbours will readily welcome them to the ancient temples," especially because,

as he holds and rightly too, that there is no difference between "worship in a recently built and sanctified temple" and that in an "ancient temple." The present age is one which is intolerant of any one claiming anything as his own and refusing to share it with others. The spirit of Communism is abroad and has taken possession of all, and nothing can escape its influence. But we still hold that whatever is of the highest value or most pleasure-giving must be individual, personal, and particular, and that whatever is shared loses in the intensity of the feeling it evokes, or the sacredness attaching to it, in those who care for it. The doctrine of Ishta-devata, the institution of marriage, the idea of spiritual benefit derived from Karma, Upasana, and Jnana, all get intimately related to each personality and is not to be shared with others like the working of parliamentary institutions or the gaining of a battle.

The Hon. Mr. S. Srinivasa Iyengar says:—"Hinduism will gain rather than lose by admitting all Hindus to worship inside the temple." Already he has advised the Nadars to have their own temples to worship inside them. Other Hindus have their own temples also for a similar purpose. So all Hindus will be enabled to worship "inside" temples. What then, is the special gain or loss to "Hinduism" as such, over and above the particular benefit accruing to each worshipper? Evidently, the Hon. Mr. S. Srinivasa Iyengar means that "Hinduism will gain rather than lose," if all Hindus can be admitted freely into every temple without any reservation such as now exists in regard to Nadars or others. Does he mean to suggest that some Nadars at least now leave the Hindu fold because this distinction or reservation exists, and that such a thing would not take place, if all were freely admitted into every temple? Of this, however, we cannot be sure,—for we know that Brahmins and men of high castes have also become Christian Converts. The fact of Christian Conversion is not to be so lightly disposed of. It is due to causes which are well-known, and chiefly to the worldly advantages of one kind or

another offered by the missionaries. Worship in a temple is a purely spiritual affair, and its benefits do not get themselves related in a tangible and direct manner with any worldly benefit or result which falls to the lot of men here.

The Hon. Mr. S. Srinivasa Iyengar says further:—"All the castes are equal before God, and in a temple there can be no exclusiveness; for the cult of the Bhagavata is a true one." We have not the least objection to the cult of the Bhagavata being regarded as "a true one." But, if all the castes are equal before God, why did he create as the Bhagavata-Purana says, some from his face, some from his feet, etc. Skandha XI. 5, 2 says:—"The four Varnas along with their Asramas were created by God separately from each other according to their Gunas, from his face, hands, thigh, and feet." Thus the Bhagavata doctrine distinctly proclaimed the difference in Gunas existing between different Varnas or Castes. No doubt, Bhakti or worship is common to all, but they must differ in character according to the Gunas of the worshippers, and so also the results flowing from those different kinds of worship. Just as some men are athiests and have no bhakti at all, and that also is due to their Gunas—so, among those who have faith there are differences of bhakti due to differences of Gunas. We cannot, therefore, assume that God can or will be blind to these differences.

The Hon'ble Mr. S. Srinivasa Iyengar says that "in a temple there can be no exclusiveness." At the same time he says that "Hinduism, will gain by admitting all Hindus to worship inside the temple." Does not this sentence exclude others than Hindus. Why does he admit exclusiveness so far, and no farther? Why should not others go farther,—especially the builder or builders of a temple? Moreover, we must not ignore the Agamas, Smritis, etc., which are our authorities in matters of temple worship, and regulate the management of temples and the observances in force in them. So long as the Hindus set a value on these authorities, they cannot act on those demo-

cratic principles of alien or Non-Hindu Western Origin which while they are acceded to in theory as having entire application to the affairs of life, are more honoured in the breach than in the observance, as we know to our cost in every branch of life in India, in so far as they are under the conduct of Western men.

The Hon'ble Mr. S. Srinivasa Iyengar speaks of "the lessons of Hinduism—charity, generosity, love and piety." These virtues are lessons inculcated not only in Hinduism, but also in other religions. They are not, however, the specialties of Hinduism. If Hinduism taught only these virtues, then, it would not be different from any ethical system known to the history of philosophy. It would not be a religion at all, then. The speciality of each religion lies in the forms of ritual and worship which it inculcates as means of purification which prepare the mind for the gaining of the perceptive experience of God which alone leads to the freedom of the soul from the bondage of matter. Hinduism has its distinctive forms of ritual, worship, &c.,—and all of them are based on the teachings of the Vedas and the revelations of the Rishis. They are the real "lessons of Hinduism"—those which make it of value to mankind.

The Hon. Mr. S. Srinivasa Aiyangar says:—"Mr. Arunachellam chettiar, the Zemindar of Devakotta, holds the view that your wishes must be met by substituting Vedic Puja for Agama Puja in some of the important temples of the South." Evidently the Hon. Mr. S. Srinivasa Iyengar approves of the Zemindar's view. He does not tell us why. Does this mean that Vedic puja is permissible to the Nadars, and not Agama puja? Like the Bhagavata passage (already quoted) the Veda also admits the origin of castes in creation. Hence, the prohibition of those who do not belong to the four castes applies to both the Pujas. On what grounds is the substitution of Vedic puja advocated? And why in "some temples" only? Are these to be the temples recently built or the more

ancient ones? There is much mystery about the proposal, and evidently not much to be said in favour of it.

Speaking of the existing prohibition of Nadars in certain temples, the Hon. Mr. S. Srinivasa Iyengar says:—"Your increasing religious faith will prove to be the golden key that readily unlocks the most adamant doors." Among the "adamant doors," he includes Non-Brahmans as well as Brahmins. It is difficult to see why "increasing religious faith" is necessary to get admission into temples where prohibition exists. Has the fervour of religious faith been hitherto the recognised criterion for gaining admission? And have Nadars been hitherto excluded owing to the recognition of the want of depth in their religious faith? Here too the Hon. Mr. S. Srinivasa Iyengar prefers evidently to clothe his thoughts in the language of mystery, and that for reasons best known to himself and withheld from his Nadar audience—a course of action for which neither they nor others can be congratulated. A speaker who is incapable of self-revelation is, in our view, a misnomer and, therefore, abortive, if not also obscurantist.

Olla Podrida.

We are now having Manjeri Ramier Scholarships. The path to national importance seems to be very easy now-a-days. Formerly much had to be done to serve the public interests before the public chose to recognise such work. Heroic effort and heroic mood were required in perfect combination. But now much less than that seems to be enough.

Did you notice the Great Seal of the Indian Boy Scouts Association? It is even bigger than that of the Council of National Education. The only difference is that there are no Sanskrit words in the former, while they pine in strange company and in miserable incarceration in the latter. In the Great Seal the usual lotus and a star (of what magnitude?) shine upon our wondering gaze.

The principles of scouting are very good indeed but we cannot admire all-India of Presidency scouting associations with District Commissioners and Great Seals and with annual conferences and cosmopolitan dinners. Outlandish dress and talk, and egregious vanity and sense of superiority are some of the shining glories of the scout system as it is now. I once saw a scout-master and his boyish troop pass into a crowded club room with the air of conquerors receiving the keys of a conquered fort. They brought long poles from which fluttered gay flags and they strutted along in all the sartorial glory of khaki uniforms and with noisy leather boots and all those present had to make room for the conquering heroes.

Did you read about the recent doings of the Mysore Civil and Social Activities Committee? Committees, committees committees!!! Everything goes into committees in a tempest of words as ships go down into the sea in a tempest of air-currents. Surely this is the age of talk *par excellence*. The Committee above said however covered itself with glory while discussing the problem of raising the age of marriage.

We have now come to the Union of rickshaw-wallahs. Everyday new Unions are springing up. Union, union everywhere but not a drop of unity.

SCRUTATOR.

Anda's Tiruppavai.

(BY V. BHASHYAM IYENGAR, B.A., B.L.)

(concluded)

There are only two more stanzas for our consideration as the thirtieth and concluding stanza simply deals with the *phalam* or benefit, that a recitation of the poem will lead to. But they are the most important, as they define and explain the highest end of man and the easiest and surest means of attaining it, which were outlined in the opening stanza in somewhat veiled language. The veil is unceremoniously brushed aside in the twenty-ninth stanza.

and the highest *Purnasharatham* or object of human ambition is therein put by our Saintess clearly and neatly in the mouth of the gopis. This is the *Prapyam* (प्राप्यम्) or goal. The previous stanza deals with the *Prapakam* (प्रापकम्) or the instrumentality which can directly lead us to the goal.

Our ideas about the *Prapyam* and the *Prapakam* must, of course, depend upon our conceptions about the true nature of the *Jeeva* or the individual self and God or the universal self and their relation to each other. According to the *Visishtadwaita* system of philosophy, to which our Saintess adhered, the universe is an embodiment of Iswara, the Lord an indivisible and organic whole with the omni-immanent and omni-enveloping Lord as its support, its light and its guiding principle and the individual soul's and matter, his *Para* and *Apara prakritis*, as his inseparable attributes or body. Individual souls are sentient and intelligent but they as much belong to the Lord as matter itself, because they have no independent existence or potentiality and their intelligence and wisdom are derived from Him and form but a tiny drop in the infinite ocean of his Divine Intelligence and wisdom on which they rest. Within their own sphere, the individual souls are allowed discretion,—otherwise, *Shastras* or the body of injunctions and precepts laid down for human conduct and the idea of responsibility for good and evil Karma will be meaningless—but this does not make them the less dependent on Iswara, as such discretion has been conferred on them by the latter and is part of His inscrutable plan. We have not always used that discretion properly. We have failed to realise our true position as vital parts of a homogeneous whole resting on the same foundation and barricaded ourselves in separate narrow cells carved out of our ignorance. We have been untrue to the very essence of our being and we have been striving to kick away the rock on which we stand. Instead of consecrating our lives to the universal Lord, to whom they properly and eternally belong and laying them at the altar of His feet, to be used as He thinks fit, we have been trying in our ignorance

to steal our *selves* from His rightful ownership, and establish independent kingdoms of our own, perpetually warring with one another and with the Lord. This is the sin of man, the main-stay of the beginningless Samsara:

योऽन्यथा सन्तमात्मानमन्यथा प्रतिपद्यते ।

किं तेन न कृतं पापं चोरेणात्मापहारिणा ॥

"He who regards his soul as different from what it really is, what sin has not been committed by him, the thief who has stolen away his own soul."

The first thing necessary for a person who wishes to cross this *Samsara* is, therefore, to give up his narrow ideas of self and realise that he is not an independent entity by himself but a mere instrument of the universal Lord, and the sole object of his existence is to serve His will and pleasure. He must recognise that *Paratantriya* or complete dependence and *seshutvam* or pleasing servitude constitute the natural and eternal relationship between him and the Lord, and to deny such relationship is to deny his own existence. And he must act up to such belief by giving up all egoism and selfishness and identifying himself with the Lord, and his interest with His will.

What can the *Prapya* be to a person who recognises that he is a mere attribute of the Lord, the inmost and Universal Soul, and that himself and all that passes as his, really belong to Him? Of course, he will not cast even a passing glance on the fleeting *Artha* (wealth) *Kama* (worldly pleasure). They cannot have any attraction to one who will not claim even the much higher *purusharthas* of *Dharma* (virtue) and *Moksha* (freedom) for himself. *Karma*, *Gnana*, *Bhakti*, and *Prapatti*, which are recommended in the *Shastras* for the acquisition of the above *purusharthas*, cannot be observed or bear fruit without the grace of the Lord. It is not therefore, strictly possible for the *Jeeva* to acquire any *purushartha* by his own unaided effort. Moreover it will be essentially inconsistent for a person who has realised his real *paratantra* nature to ask the Lord of any boon, be it even the grant of *moksha* or the abode of freed souls. He belongs to the

Lord and has given up his egoism. He has broken the barrier which he ignorantly put up between him and the Lord. He now wants no pleasure for himself apart from that of the Lord. How then could he long for anything? And why should he feel any concern? Will not the Lord take care of his property? Will he not keep His own body clean? Shall the finite dictate to the Infinite, the part to the whole, the owned to the owner, the servant to the master, or the son to the parent, what must be done to the former? Wherever a man is kept and whatever happens to him, it must be for the highest good. When he has given up his selfishness, it makes no difference to him whether he is placed in this gross world or in any other region higher or lower than it. Saint Kulasekhara said:

दिवि वा भुवि वा समास्तु वासो

नरके वा नरकान्तकप्रकामम् ।

अवधीरितशारदारविन्दौ

चरणौ ते मरणेऽपि चिन्तयामि ॥

"Narakantaka! let my abode be in Heaven or earth, nay even in Hell. I would meditate even in death, on Thy feet which (by their beauty and loveableness) put even the autumnal lotus, into shade." And so also Saint Nammalvar:—*நம்மாழ்வார்* *உத்தமரூபம் செப்பம், நீங்கெம்மாபாதபந்தியை* *சேர்த்து*, "The greatness of our highest abode, we will not extol; under your adorable lotus-red feet, we will lay our heads."

It will however be seen that even while the above saints have no other aspiration, they pray to be allowed to serve the Lord by meditation and by worship. Can a *paratantra* prefer even such a prayer? Is it not inconsistent with his *paratantriya*? The answer lies in the very nature and essence of the individual soul. The *Jeeva* is not merely a *paratantra*, but a *sesha* or servant, that is, one whose existence is for the sole benefit of another, the Lord. There can obviously be no servanthood without service, (नाकुर्वतः शेषत्वं) and as *Jeeva* is an eternal servant of the Lord, service is the very breath of his nature and the prayer to be allowed to serve his eternal

Master with all his faculties is a mere recognition of his real relationship with Him and not any alien request. Service then, is the only prayer which a person who has realised the real nature of his soul, can properly prefer to the Lord; and when it is absolutely untainted by egoism in all the three stages of its *origination*, its *doing* and its *result*, it constitutes the highest goal and end of man. The importance of the qualification just mentioned, cannot indeed be over-rated because if any element of pride enters in the origination or doing of service or if it is made for the pleasure of the doer or the joint pleasure of himself and the Lord and not for the sole pleasure of the Lord, it will fall far short of the right kind. This service for its own sake, fits in with the *Seshatvam* and *paratantriya* of the soul and is eternal. The grant of this eternal unselfish service at the feet of the Lord is the prayer of the gopis made in the twenty-ninth stanza of our poem and it is this, that they have hitherto been referring to as the *parai* required for their *vratham*. This indeed has been the sole prayer and aspiration of all the Vaishnava saints and sages. Thus, the Sage Alavandar:

भवन्तमेवानुचरन्निरन्तरप्रशान्तनिःशेषमनोरथान्तरः ।

कदाहमैकान्तिकनित्यकिङ्करः प्रहर्षयिष्यामि सनाथजोवितः॥

"Ever following Thee alone and with all the other desires completely swept away, when shall I please Thee as Thy own and eternal servant, with my existence consecrated by thy ownership."

It may be said that *Seshatram* or servitude, as we see in the world, is painful and it cannot, therefore, be the highest goal or end of man. But it is not so. Service and pain do not always go together and there is no necessary connection between them. Indeed, a little reflection will show that service and pleasure more often go together than service and pain, and naturally too, because, action or work is the normal and proper condition of existence and service constitutes the highest and noblest action of man. The fact is that the pleasure or pain of service depends on its object and on what it is prompted by.

It is within our daily experience that, when the object of service is a person to

whom we are attached and when it is voluntary and inspired by love or affection we do not feel any pain but the highest pleasure and joy. And both these circumstances pre-eminently exist in the case of the *Jeevas* and the Lord. He is the only Person to whom we are naturally and eternally attached, माता पिता भ्राता निवासः शरणं सुहृदतिनीरायणः—and it is the ineffable and insatiable love produced in us by His blissful contact that impels us to the unselfish and everlasting service at His feet. The prayer for the grant of service is thus put by Ramanuja:—

परमक्तिपरज्ञानपरमभक्तिरूपपरिपूर्णनवरतनित्यविशद-
तमानन्यप्रसन्नजननवधिकातिशयप्रिय भगवदनुग्रहोऽहम्,
तथाविधभगवदनुग्रहजनितानवधिकातिशयप्रीतिकारिताश-
यावस्थोचितशेषशेषतैकरतिरूपनित्यकिङ्करो भवानि ॥

and there can be no higher joy than such eternal service at the feet of the eternal Lord. All other objects are nothing but mercenary and he who goes to the Lord for their grant can have no need of Him when once they are granted. They will not conduce to the eternal Union with Him and are base and contemptible.

That unselfish service or service for its own sake, rendered in the proper quarter forms the highest and eternal *purushartha* or end of man is the basic principle of the Vaishnava cult. They call it *Kainkariyam*. The Purva Acharyas or the ancient teachers speak of it in two aspects.—*Bhagavat Kainkariyam* or service to the Lord directly, such as the study of the Vedas, the performance of the duties imposed by the *Shastras* on every man according to his birth and station in life, the worship of God through all or any of the three faculties of thought, word and action; and so on, and *Bhagavata Kainkariyam* or service to His creatures, which may be usefully rendered in a thousand and one ways on the lines fixed in the scriptures; and rightly lay down that the latter is the higher and finer aspect, as it is the test of the real nature and magnitude of the love borne by the individual to the Lord and as there is greater and more prac-

tical scope therein for the annihilation of all selfishness.

So much for the *Prapnyam*. The *Prapakam* is dealt in the previous or the twenty-eighth stanza and it is the Lord himself, the depth of whose greatness and grace infinitely exceeds our lowness and impurity. The gift is entirely in his hands—not all our Karma, Gnana, Bhakti, or Prapatti, even assuming that we can call them our own, can force it out of Him. But this should not make us irresponsible. Irresponsibility is not a sign of the faith in the Lord but the opposite of it. Though there is no means except the Lord Himself, who or which can independently achieve our object, we must and ought to make ourselves fit for receiving it by recognising our *Akinchaniyam* and *Ananyagatitvam* or poverty of any other means and refuge, and the indissoluble relationship between ourselves and the Lord, by dilating on the Lord's infinite goodness and mercy and on our weakness and sin, by submissively apologising for past misconduct and by praying that it may please Him to take us under His gracious feet. No mother will allow any of her children to perish for want of nourishment, but how glad will she be to hear the cry of her sickly child, who had not taken a morsel for many days, for food.

The *Prapnyam* and *Prapakam*, which were outlined in the first stanza in veiled language are thus clearly explained in the last two stanzas but one. Such *prapnyam*, so prayed for, by such unselfish souls, of the Supreme Lord, could not but have been granted. This grant is referred to in the last stanza and it closes with a benediction by the authoress that all those who even simply recite this poem would have the Divine grace showered on them by the Loving Lord and His consort Lakshmi, both in this world and the next.

I have only touched and that feebly on some of the main points in this poem. It is impossible to discuss it in full in an article of this sort, and in an alien language. Those who wish to study the poem must go to the original and the more than one beautiful commentaries that have been written thereon. But I hope and trust,

that it may be realised even from the little that has been here said, why Tiruppavai is held in such esteem and given its important place in the Prabandham. The famous Ramanuja, it is said, used to recite this poem thrice every day, in the morning, the midday, and the evening and Bhattar, his great successor, is reported to have said that every man should recite the whole of the Tiruppavai or at least the twenty-ninth stanza of it, the first thing every morning and meditate upon its meaning and significance. It is impossible to think of a better introduction to the work of the day.

From the teachings of the poem to the doings of those who still claim allegiance to its authoress and repeat her words, What a fall! It is sad to think how much the present-day Vaishnavas have ignored and twisted the ideals set up by their saints and sages. Their temples which were intended to be the centres for the spread of light and knowledge and unselfish love and service have lost much of their sanctity and well-nigh been converted into shelters for the sloven, the impostor, and the knave, so much so, that honourable and self-respecting men have begun to feel some disinclination in freely resorting thereto. Unseemly and rancorous disputes have grown up between the two sub-sects which really constitute the two pillars of this faith and courts are flooded with suits in which the followers of each sect vie with one another in telling the most abominable lies, in the names of their revered Acharyas. The object and sense of true *kainkariyam* have been forgotten and worthless and sometimes even harmful pieces of work are passed off as such. The whole thing is harrowing in the extreme. But this is probably not the best place to dilate on the evil that is eating into the vitals of this once healthy and vigorous sect. Would a true Acharyarise again to do away with cant and hypocrisy, to put down petty and silly quarrels, to purify and ennoble us, and to enthrone true *Kainkariyam* in all its glory in the hearts of one and all of us?

In the meantime may we not humbly try to lay the secret lesson of the *Tiruppavai* to heart and sincerely try to observe it in practice every day so far as we can?

I cannot better close this article than by giving a translation (though feeble) of the twenty-ninth stanza of our poem.

In the earliest morning we come and salute Thee,
And praise Thy golden-lotus feet; Listen, why?

Born amongst people who by cattle-grazing live,
Thou shouldst not refuse to accept our service small though it be,
Not to take *parai* to-day, Oh! Govind

We will be bound to Thee for over and generations all,
And we will serve Thee alone.
Remove, Thou our other desires.

Sir Rabindra Nath Tagore as a Maker of New India.

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

I propose to deal in this essay with Tagore as a maker of New India. However fascinating the other aspects of Tagore's genius may be, this aspect will gain in effect and value by isolation and hence it is that I wish rigorously to put aside the temptation to refer in detail to the other aspects of his genius. Each man is a maker of his country in some sense but the difference between the man who sees only a little way in front of himself and makes life a little happier to the people about him and the great leading spirits of mankind who bring the blessings of love and illumination to large groups of peoples is a difference of degree. Emerson says well that "life is a scale of degrees." The great spirits of each great age in a country are men who see things in a truer light and in larger relations than others. And it is through the good offices of such pre-eminently gifted men that the world has moved into higher realms of truth and beauty and goodness. There is all the difference in the world between what Emerson calls the culinary use of the world and the divine use of it. To most men the world appears like a big bazar full of delicious things designed by a kind providence for ministration to their senses. But those who realise the divine use of life and who seek to impart to their brethren a keen and clear sense of such divine use of life are the in-

struments designed by Providence for the liberation of the human spirit from the trammels of sense-enjoyments. Therefore, as the same great writer says: "The search after great men is the dream of youth and the most serious occupation of manhood." It is in this larger and higher sense that I shall deal with Tagore as a maker of new India. The central idea which is the keystone of the arch of the higher life which I seek to express by the phrase 'a maker of New India' is given to us by Tagore himself in the following beautiful passage from his *Sadhana*. "Man's abiding happiness is not in getting anything but in giving himself up to what is greater than himself, to ideas which are larger than his individual life, the idea of his country, of humanity, of God."

For the making of the greater and the happier India of the future we must have as ever, present and powerful factors in our minds the following great conceptions. Our society is a well-defined and vital organism with a life of its own whose security and fulness must be an object of our most loving care. Each great race has also a special mission assigned to it in the wisdom of Providence and must be loyal to its highest traditions with a passionate overflow of loyalty which does not count any sacrifice as disproportionate in that direction. We must also remember that it is by this combination of self-respecting radiance of vision as to our own peculiar gifts and endowments with a frank and full recognition of the peculiar qualities and graces and endowments of other peoples that we can best work out the plan of Providence in the uplift of humanity as a whole. Tagore has expressed this idea very well in the following passage. "As the mission of the rose lies in the unfoldment of the petals which implies distinctness, so the rose of humanity is perfect only when the diverse races and the nations have evolved their perfect distinct characteristics but all attached to the stem of humanity by the bond of love." These ideas have been born of our modern national outlook on life and it is by the intensive cultivation of these ideas and their practical application to life in the future that we can bring into existence the great New India which is the passionate dream of our lives. Tagore has shown in his literary work as well as in his practical life how these ideas

should be given a dynamic application and hence it is that he is one pre eminently entitled to be accepted as a maker of New India.

There are unfriendly and sceptical critics within and without our social group who think that India has never been more than a geographical name and that the making of New India is as much a dream as the conception of homogenous past India. But a careful study of India's past and present justifies our saying that India has always been a unit in the cultural development of the world and that it has always had distinctive traits and graces which have differentiated it from the rest of the world. The spiritual unity underlying the various manifestations of social, political, literary and artistic life in India will become clear to our vision only if we put aside all preconceived notions due to ill-formed or interested teaching and strive to study Indian history and Indian traditions in a spirit of sympathy and love.

One of the most wonderful of all human phenomena is the spectacle of the survival of the Indian people through untold ages. Other civilisations of the world like those of Greece and Rome, had a more living and firmer hold upon the elements of practical life than the Indian civilisation, during their periods of perfect self-realisation and splendid accomplishments, but, in spite of their fuller endowments than ours in some respects, there sprang into existence strange seeds of decay in them which brought about the downfall of their national greatness and power. This unique phenomenon of the survival of the racial vigour of the Indian people—a vigour which has survived all its difficulties, and suffered no abatement in the course of the ages and which has sought and found expression in all the branches of human activity—is due to the firm hold which the spirit of the people has always maintained upon the central forces of all life. In our sacred Scriptures the Lord is described as the Purana Purusha, and Purana has been explained as *purani navah*, (the ever-new and the ever-old). Sri Krishna has been described in our Holy Books both as the Purana Purusha and the Nitya Yuva (the ancient One, and the Eternal Youth). He has been described also as the Nitya Brahman, the Nitya Kalyanapurusha, and the Nitya Sanyasi, (the Eternal Bachelor, the

Eternal Bridegroom, and the Eternal Ascetic.) These great and fundamental religious conceptions symbolise that combination of practical energy irradiated by spiritual illumination and rapture which is at once the secret of the unimpaired racial vigour of the people and the source of its highest achievement, in the realms of the practical and of the ideal. And the continuance of the same vitality depends upon our power of response to the complex and ever-changing demands of modern life and our loyalty and allegiance to the diviner elements of life. It is this circumstance that has therefore been the cause of the unique literary phenomenon which India alone presents to the world of a highly cultivated literature and art the bulk of which is primarily and largely religious.

For the making of new India, we must have a full comprehension of the entire past of Indian History and Indian culture and it requires but little effort to realise the need of an essential Indianness of our mental relations to the world before there can come into existence a New India worthy of the name. This great and momentous task is one that will involve not merely the concentrated energy of a dedicated life but will require that higher form of self-denial which for the sake of the assured coming of the greater dawn is prepared to regulate and even keep under check and control the natural desire to force the pace of progress. To those whose vision is fired by the realisation of the great destiny awaiting the country such a loyal and devoted bearing of the precious weight of our inherited culture and the transmission of it to awaiting posterity would almost seem like a hindrance to the full acquisition of the mastery of the new forces of mental and material power. But if they want to carry forward our great traditions and preserve for the good of the world the sweetness and the radiance of the Gospel of God-love and God-realisation which India has given to the world they must bear this precious burden of spiritual riches and add to them a new affluence of mental energy and material acquisition without impairing their beauty and their value to the world. This idea has been well brought out by Sister Nivedita and Dr. Ananda K. Kumarswamy, who say; 'Ages of accumulation are entrusted to the frail bark of each passing epoch by the hand of the past which in its turn should make over its treasures to the

use of the future. It takes a certain stubbornness, a doggedness of loyalty, even a modicum of unreasonable conservatism it may be, to lose nothing in the long march of the ages; and even when confronted with the great empires, with a sudden extension of the idea of culture or with the supreme temptation of a new religion to hold fast to it, adding to it only as much as we can healthfully and manfully carry.'

I wish to proceed to say a few words here which will convey a processional and panoramic view of the development of Indian culture so that our efforts in the direction of bringing into existence the bright New India that is to be may be undertaken with a clear vision of the essential elements of the Indian genius, the essential needs of the present, and the essential possibilities of the future. One of the great outstanding features of the history of India is the constantly manifested spirit of assimilation of other cultures and re-affirmation of our culture. The elements of rebellion in the Hindu society gathered volume and power and manifested itself in Buddhism, which was not so much a new religion as a new conception of social ideals and a revolt against the ritualistic and emotional sides of the ancient Aryan faith. But this rebellion only served to bring out the elements of reconciliation and assimilation which are the chief sources of the fecundity of the Indian spirit. And the result was that the ritualistic and emotional aspects of Indian religion received a remarkable extension and intensity while the element of social equality and brotherhood which was the most fruitful of the ideas of which Buddhism was full was assimilated and provided its proper place in the Hindu scheme of life. The same phenomenon was repeated though in a different form and under different conditions when the genius of Hindu culture met the impacts of Islam and Christianity which were powerful disintegrating forces operating from without and not forces of disruption generated from within. On every one of such occasions there was a pouring out of the spirit of life and harmony and reaffirmation and the essential ideas of the ancient Hindu culture found a place for all healthful assimilable ideas by realising them as manifestations of itself. Another great outstanding fact of Indian history is the unique combination of the spirit of

unity and the spirit of harmony. Our country has never presented strange and distracting conflicts between the individual and the state, between labour and capital, or between man and woman; and this end was secured by emphasising the common allegiance and obedience of all the elements of individual and social life to the sovereignty of Dharma. India has always striven to perceive and proclaim the larger and wider elements of humanity and harmony that underlie all the varied manifestations of life. The emphasis upon such harmony coupled with a sense of the evanescence of everything tempered hatred by love, and avarice by a realisation of the fleetingness of things. Sri Rabindranath Tagore says, "We see that throughout the ages India's only endeavour has been to establish harmony amidst differences, to incline various roads to the same goal, to make us realise the one in the midst of the many with an undoubting inner conviction, not to do away with outward differences, and yet to attain to the deeper oneness that underlies all such differences. It is quite natural for India to realise this inner harmony and try to spread it to the uttermost". The third great feature of the Indian culture that I wish to mention here is the dominant note of spirituality which concerns itself not merely with the well-being of the individual soul beyond the door of death but seeks to effect a transmutation of all social values by bringing us into touch with the spiritual forces underlying them and by a ceaseless interpenetration of the outer facts by the inner truths, of the visible by the invisible, of social institutions by spiritual presences. These are some of the great differentia of Indian culture, and only by preserving them can India really progress and increase our affluence of material possessions without becoming subdued in her soul.

It is in the light of these ideas that we can best understand the great and numerous

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points of kinship between Kalidasa who summed up in himself one of the greatest epochs of Indian history in the golden age of India's highest achievement in life and literature, and Sir Rabindranath Tagore who sums up in himself the varied and powerful forces that are moulding the life of India to-day and has given them perfect expression with the true prophetic vision of the poet. The genius of each of these poets has ranged over the entire field of Indian thought and has brought into the field of the national vision many shy and lurking elements of beauty in individual and social life, and revealed not only the beauties of the life of ancient India but also the deeper phenomena of contemporary life. Both of them express the great spiritual ideas of the Indian civilisation, though Kalidasa stands in the main streams of those ideas even to a larger extent than Sir Rabindranath Tagore. In the works of both of them we get a clear insight into the Indian ideals of beauty and of love and of the ideals of sovereignty and of social life. They have both a very keen and perfect sense of the beauty and melody of words and have in a supreme measure that artistic vigilance which alone can make lapses from an artistic state of mind an impossibility. Above all each of them is the poets' poet and a study of their works is one of the most fruitful forces of poetic inspiration and accomplishment on the part of others.

Before proceeding to state the message of Sir Rabindranath Tagore in regard to the making of New India we must remember that our duty in the coming age is to effect a harmonious fusion between the culture of the past and the ideals of science and democracy which are the sources of power in the modern states. We find in the Indian Renaissance to-day an attempt which is every day becoming more and more intensive and powerful to harmonise these ideals; and it is upon the realisation of this method in all the fields of national energy that the making of New India depends in a conspicuous measure.

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VOL. I.

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The proper study of the history of Ancient India and of the vital social institutions of the land shows us that there is no inherent conflict or contradiction between these two sets of ideals, because in the great ages of Indian History there was a perfect aliveness to the need of the uplift of all sections of society while duty was always placed before right and spiritual welfare before temporal possessions. What has been before can certainly be again and in an intenser and fuller form, if only we are fully loyal to the light that has been given to us by God and work whole-heartedly to bring our land into line with the great modern states without in any way lessening its distinctive and precious characteristics.

(To be continued.)

A Brahmin's Self-Sacrifice.

BY P. R. KRISHNASAMI, M.A.

He spoke, and headlong from the mountains' height
Deep in the roaring tide he plunged to endless night.
—The Bard by Gray.

On Srivilliputtur's most sacred ground
The lawless, plund'ring bands of Nabi Khan
Chagrined to 'scape the arms of Yusuf Khan
With murd'rous weapons stood the temple round.

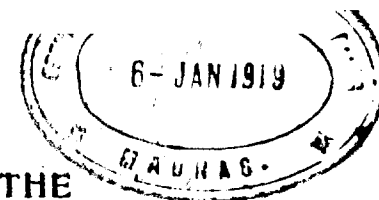
The twice-born holy who guarded the shrine
Were fill'd with horror lest the savage hand
Should desecrate the spot of Holy Land;
Weaponless and in despair, their eyes shed the brine:

But sud'nly a Dwija tucked up his cloth,—
The blood of Par'suram was in his might,—
He mounted up the tall Pagoda height,
He heaped on them below curses of wrath:
The men were stunned, the proph'ic words so told,

He fell and died, they left in praise of him so bold.

Suggested on reading an incident in "Yusuf Khan—the Rebel Commandant."

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- (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,
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VOL. II.

A Vision Of India.

THE GODAVARI—II.

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

To Sita seated radiant, glad, and proud
In Pushpak car which Rama's conquering arms
Had won to shrine his queen's imperial charms
He said: "Thy golden head which sorrow bowed
Before now raise. Upon thy vision crowd
No more red war's appalling fierce alarms.
And safe from life's successive shocks of harm
You shine like moon set free from hiding cloud.
Our holy land is now beneath our eyes
With all her wondrous wealth of bloom and fruit.
And here Godavari's full-breasted grace
Doth bring before our eyes all paradise,
And our remembered raptures hold me mute
With recollected bliss of other days."

The Hindu Message

THURSDAY EVENING 4, JULY, 1918.

"A relatively harmless person."

We are glad that the Government has found out that Sir Subramania Iyer is "a relatively harmless person" and does not want to "turn him into a political martyr" by taking strong action against him for his letter to President Wilson. They are also conscious of "the danger of arousing agitation when such was extremely undesirable." Hence they have contented themselves with only "warning him that any repetition of such conduct would not again be passed over." We are also informed that Mr. Montagu and Lord Chelmsford, when at Madras, had already administered to him "a severe reprimand" for his venturing to write to President Wilson.

All's well that ends well, but we think that the Secretary of State and the Viceroy should not have re-opened the subject after having once administered the "severe reprimand" they did while staying at Madras. We think that it was the howlings of the Anglo-Indian press that induced them to reconsider the matter. It is this tendency in Indian authorities to adjust and re-adjust themselves to the varying phases of Anglo-Indian opinion and Anglo-Indian self-love that breeds discontent in India. It is the voice of the Indian people and their true interests that they should regard with attention and sympathy in carrying on the Indian administra-

tion. Of this we have not much hope so long as the civilian bureaucracy continues the arbiter of India's destinies. Whatever may be the prevailing or proper view regarding the propriety or necessity of the step taken by Sir Subramania Iyer in writing to President Wilson and however reprehensible the strength of some of the language he used in it, Indians at large are unable to disguise the fact that, *in the main*, his views regarding the existing system of administration coincide with those held by all discerning Indians throughout the length and breadth of India. We have already pointed out that he would never have written this letter, if the Hotcheners—who resided in the Theosophical camp for foreigners at Adyar and had become preternaturally incensed, like Sir Subramania Iyer himself, at the action taken against their Theosophical idol by the Madras Government—had not come forward as messengers ready to go to America in order to deliver the letter to their great fellow-citizen, the President of the United States. The Hotcheners had never been known to sympathise with, or partake in, Indian political agitation. In fact, few even of Indian theosophists of prominence had actively taken part in our national movement for several years previously—not even Sir Subramania Iyer himself. It was the sudden and startling appearance or induction of Mrs. Besant into the Indian Movement for Home Rule that brought about the transformation of the theosophical mind at large. We only state facts, and do not wish to blame anybody for undergoing a change so desirable. The Hotcheners were American citizens, and their willingness to act as messen-

gers gave the opportunity to those who want to do a good turn to the cause which Mrs. Besant had enthusiastically taken up and to Mrs. Besant herself against whom the Madras Government had struck an unmerited blow in decreeing her internment much to the chagrin and sorrow of theosophists and also to the irritation, natural in all Indian politicians whose country's cause she had, for whatever reasons and however tardily, espoused. Had it not been for these strange Adyar residents from America, Sir Subramania Iyer would never have taken this curious step of writing to President Wilson, and all these consequences of it would not have arisen. Anyhow, India has derived some advantage at least out of this transaction of apparently doubtful wisdom or propriety, and indeed Providence often works in ways we are not able to foresee or answer for. Neither Mr. Montagu nor Lord Chelmsford can be unaware of this great truth and mystery of life.

We do not know what Sir Subramania Iyer will do when he has received, as we believe he has, the "warning that any repetition of such conduct would not again be passed over." He has often come forward to declare that he is prepared to suffer for his country's cause. Though we do not consider that he has yet done nothing which can be described as an act involving personal suffering or sacrifices of a serious kind, we are not prepared to say that he will not be capable of aspiring after, or accomplishing, such an act. We do not think that his resigning of the titles and decorations conferred on him by the Government is such an act, and we have given our reasons elsewhere

in this issue. If he should resolve to make some stupendous sacrifice, then of course we shall, in common with the rest of India, hail him as a martyr and a patriot of the first order. But, as matters are, the honours of Indian political martyrdom rest with Mr. Tilak. A true prince of men, a scholar of unmatched power and learning, one devoted to the cause of his country from his early youth and who served the cause of national education as one of the founders and professors of the Fergusson College and thereby set an example of disinterestedness to his countrymen in other parts of India, the founder of various movements to promote the cause of Hindu religion in ways suited to the times we live in, the fearless expounder of Indian national ideals,—Mr. Tilak is a true hero of modern India, and the halo of martyrdom has gathered round him slowly owing to the persecutions and punishments inflicted on him over and over him again and the sufferings he has undergone in consequence, though without the least shrinking or quailing of spirit and only becoming more hardened and hardier than ever thereby and returning to the service of his country more ardent and diligent than ever before. Sir Subramania Iyer's declaration sometime back that he is prepared to suffer in the service of his country is certainly worthy of the spirit which ought to animate, and has animated, all great patriots and heroes everywhere. Such a lofty and disinterested patriotism as that of Mr. Tilak will ever be cherished in the hearts of all his countrymen for all time.

We think, however, the Government have acted wisely in resolving not to do anything further than what

they have done already. They give three reasons for taking this course. *First*, there is no "direct evidence" to show that Sir Subramania Iyer published his letter to President Wilson in the Indian papers. *Secondly*, it is undesirable "to do anything which might turn a relatively harmless person into a political martyr." *Thirdly*, there is "the danger of arousing agitation when such was extremely undesirable." We wish very much that Government will bear always in mind the principles contained in the second and third of these reasons. We have frequently pointed out that the Madras Government is chiefly responsible for the present political position which Mrs. Besant occupies in the land. She owes her Congress Presidency chiefly to her internment of three months and to the honour of martyrdom which it was the means of conferring on her. Sir Subramania Iyer is certainly one who has always occupied a much higher place than Mrs. Besant in the thoughts of the people of our Presidency. Still, no one has hitherto thought of him as a possible candidate for the honours of Indian martyrology. If the Government resolve to subject him to persecution of any kind and degree whatsoever, that would at once raise him to the highest place in our list of political martyrs and make him almost the most divinely endowed or inspired of all. There are numerous people about who are prepared to do the exact opposite of that which Government resolves to do and they will proceed to glorify him whom Government calls a "relatively harmless person" into a national hero. Let us hope that the incident will be closed, and that all will recognise that very

little political capital can be made of it. The London Correspondent of *The Hindu* has pointed out that Sir Subramania Iyer's "misplaced pronouncements" in his letter to President Wilson are "felt to be embarrassing by many whose devotion to India's cause cannot be questioned" and that "the moment chosen for this particular intervention was unfortunate." Let us bear these circumstances in mind, and shape our future course accordingly. The best way to advance our country's cause is to keep our heads cool and our hearts warm, and to gain the good will of all by promoting Indian unity and strength.

Federalism as the Irish Solution.

Now that the War Cabinet has perpetrated a woeful blunder over the Irish question, and the policy of granting Home Rule to Ireland by a separate piece of parliamentary legislation is for the present abandoned, we trust that the suggestion that the Premier should receive a deputation of those who believe in Federalism as a solution of the problem not only of Irish, but also of Scottish, Welsh and English, Home Rule will receive full and mature consideration and bear rapid fruit. It has always seemed to us that federalism would bring the easiest, quickest, and happiest solution not only for the wrongs and troubles of Ireland, but also for the local autonomous aspirations of Ulster, Scotland, Wales, and even England. The difficulties in the way are two. *First* we have the passionate aspiration of the Irish to be allowed to settle their own political fate and fortune. So long as the Irish were not prepared

to allow others to take part in settling their affairs, federalism could not make way. It was for this reason that, when Mr. Gladstone became convinced of the necessity of granting Home Rule to Ireland, he proposed to remove the representation of Ireland in the Parliament at Westminster, so that if the Irish would have Home Rule at all costs and would not allow any others to share in any part of the government of Ireland, the Irish should have no share, too, in settling British or Imperial concerns. The wisdom of this policy was not recognised at the time, and has not been recognised since. The Irish, in order to gain Home Rule anyhow, agreed to the demand that the existing parliamentary representation should be continued in some form or other, but they have insisted on Home Rule without external interference in all matters purely and specifically Irish. *Secondly*, Federalism for the United Kingdom could not be settled without simultaneously taking into consideration the problem of Imperial Federation,—without the consideration of the claims of the Colonial Dominions of the Empire for a share in the settlement of the policy and the government of the Empire. But now conditions have changed a good deal. The Irish question, after more than thirty years of honest and sustained efforts at a settlement made by the Liberal party, has reached a condition which can only be described as one of insolubility,—of absolute *impasse*,—by whose fault we need not, for our present purpose, pause to inquire. Also, a great advance has been made, by means of Colonial and Imperial Conferences, towards giving to the Colonies and even India a share in the

settlement of Imperial matters, and we may fairly hold that Imperial federation has made a great and notable advance and is in a fair way towards reaching a practical solution, and is no mere fad of a fanatic's heated brain or a purely Utopian dream. Now that these two difficulties are in a fair way of being removed, the case for federalism both for the United Kingdom and even for the Empire is bound to advance, and we already see signs of such advance in the Prime Minister's assent to the desire that he should receive a deputation of those who believe in Federalism as a solution of the Irish problem and crisis. We trust that Mr. Lloyd-George will be able to make a truly statesmanlike pronouncement, and one that will prove a real help towards making such progress in the cause as would satisfy popular opinion not only in Ireland and the United Kingdom, but throughout the Empire.

The chief objection to the federal method of solving the Irish question is that it reverses what seems to be acknowledged as the only natural order of political procedure and political development. There are those who claim that a state must be recognised as self-governing, and then only its citizens can acquire the power of divesting themselves of their powers in certain important matters and placing themselves under the control of the federal state in those matters. But Abraham Lincoln has said of America:—"The Union is older than any of the states, and in fact created them as states." An able American writer has also said:—"In a Federal state, its foundation rests in itself. It is created by the people as a whole, and the so-called individual states, or,

as we prefer to call them. "Commonwealths," are creations of its will. This is true whatever may have been the historical steps by which the Federal State may have been created. And again;—"The apparent continued existence in the Federal State of what were formerly independent political bodies is not real. Such bodies politic are destroyed when their citizens transfer their allegiance to the central power. They are re-created as Commonwealths by the federal constitution." If this is true even of a state which enjoyed self-government and freedom before the creation of the federal state into which it is incorporated, how much more is it true of a dependent commonwealth or possession like Ireland which obtains self-government for the first time simultaneously with, or subsequently to, its incorporation into a federal state,—and merely by reason of such incorporation.

Another difficulty has also to be dealt with. Would England allow equality of political status to Ireland, Scotland, Wales,—and also to Ulster, if it claims, as it will, to enter the Federal Union as a separate Commonwealth or state. In America, too, the same difficulty was felt. The great states would not share power equally with the smaller ones, and the small states were afraid of getting swamped by the vast numbers inhabiting the greater ones. Hence, the device was adopted of organising the representative chamber on the basis of population and the Upper Chamber or Senate on the basis of an equal number of senators for all commonwealths or states, great and small. Moreover, every citizen was made the subject of his own state and also of

the federal government. The federal government had its powers enumerated, but they were capable of development, while the powers of the Commonwealths or states were also limited,—and thus each was made to act as a check on the other, while the development of which the Federal principle was capable has made America the freest, most prosperous, and most powerful community now existing in the world. The British Constitution must make America its model, if it is to satisfy the aspirations of the various communities now nestling under its wings and also to provide at the same time for their future progress and expansion.

All this argument assumes that there is recognised everywhere the need for a central organisation which is to control the subordinate members in all matters relating to foreign relations and other important affairs. Such a central organisation exists now for the British Empire in the British Parliament (and its creature the Cabinet). But in the new epoch of history upon which we are to enter after the war, the Colonial Dominions—and even India—will not be satisfied with a central organisation in which they have no recognised place. The British Parliament and Ministry are already recognising this difficulty and providing against it by means of frequent Imperial Conferences. We believe that federation has with it the pro-

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mise and the potency of the future, and it is time that its difficulties are met and a scheme devised which will effectively deal with present needs and those which will prove immediately pressing so as to pave the way for a satisfactory Constitution of the British Empire of the future.

Notes and Comments.

It is indeed, astonishing that the War Cabinet should have resolved to abandon—or at least shelve for the present—the policy of Home Rule for Ireland. It has taken more than 30 years to bring the question of Irish Home Rule to its present maturity. Since Mr. Gladstone threw the weight of his supernatural powers and unprecedented influence with the British electorate into the cause of Irish freedom, the policy of Home Rule has made great and notable advances. This result was achieved chiefly by the labours of the later Sir H. Campbell-Bannerman and his successor—Mr. Asquith,—in the leadership of the Liberal party, whose fearless statesmanship and skilful parliamentary strategy have everywhere won just admiration. Since Mr. Asquith's fall from power, numerous blunders have been made by his successor, and the failure now confronts us of the many fair hopes and fond anticipations of Irish freedom entertained all over the world. Mr. Lloyd George has in our view, been all that a British Minister ought not to be,—impulsive, eccentric, fickle-mind, weak, and easily led to a degree unexampled in living memory.

Heaven alone knows how India is going to fare under Mr. Lloyd-George. The case of Ireland is not at all reassuring. Already the War Cabinet's treatment of the Home Rule Deputations has caused grievous disappointment in India. Also, the disappointment caused by its resolve to postpone the consideration of the Indian Reform question and simply to publish the schemes put forth by Mr. Montagu and Lord Chelmsford has been great and universal. There are many who think—and

not without justification—that this measure amounts practically to a shelving of Indian reform for the present,—i.e., for a fairly indefinite period. How long are these two schemes to be kept before the public for criticism in the press and the platform? What after all is to be gained thereby? The Cabinet knows what India wants, and the two most responsible of all Indian authorities have also placed before it their proposals and recommendations,—and they have made their suggestions after a prolonged investigation on the spot of the various currents of popular aspirations and sectional interests or opinions in the land. The Cabinet must, therefore, proceed to form its own judgment on the present situation and place it before the Parliament. That it should abdicate its functions just at this moment when all eyes are turned towards it in eager expectation is on a par with its Irish policy of shelving Home Rule, and shows its failure to grasp the situation.

We think that the London Correspondent of *The Hindu* has done well to inform us what public opinion in England thinks of Sir Subramania Iyer's letter to President Wilson. He says that "such unequivocal denunciations of British rule in the midst of the present crisis and addressed to the head of a foreign state are felt to be embarrassing by many whose devotion to India's cause cannot be questioned." We have already more than once expressed our opinion regarding Sir Subramania Iyer's so-called "appeal" to President Wilson. The language is strong, and therefore the *Hindu's* London Correspondent may be justified in calling it a "misplaced pronouncement." But the writer's aim is perfectly loyal, and this should be recognised by all. If Sir Subramania Iyer had asked for America's help, he would have certainly made himself open to condemnation, both in England and in India. He has only asked for sympathy, and that ought to free him from any charge of disaffection or disloyalty. We know that Sir Subramania Iyer is incapable of harbouring any such sentiments and there is no more loyal subject of Great Britain now.

alive. Let us hope that the so-called "appeal" will be not too seriously treated and an importance attached to it which it by no means deserves.

If Sir Subramania Iyer's letter to President Wilson was due to impulse rather than to calm reflection, his renunciation of the titles of K.C.I.E. and Dewan Bahadur is an act about whose unwisdom or impropriety there can be no two opinions. Those titles were conferred on him by Government for his services as a High Court Judge and as a revenue officer in the earlier phase of his career and before he became a lawyer. If the Secretary of State condemned his letter to President Wilson, why should Sir Subramania Iyer's wrath be roused against these decorations which have no sort of connection with his political career or opinions? If Sir Subramania Iyer had never accepted these titles from Government, then the world would have regarded him as a man who had the magnanimity to rise above life's petty ambitions and purely personal aims. But he retained them and enjoyed the self-esteem and social esteem which titles are calculated to rouse to the present advanced period of his age, and so he ought to keep them to the last. Sir Subramania Iyer may think he has done something meritorious in getting rid of these titles. But we fear that most of our countrymen—at least the more thoughtful of us—will regard it as no sacrifice at all, but will ascribe it to a kind of thoughtless and sudden impulse to which tropical men are more or less liable, especially among a race of degenerate men like the Brahmins of to-day. Or they will be forcibly reminded of the story of *சொழியும் சமீபம்*, the Soliya Brahmin's tuft of hair in front which has passed into a proverb.

Do our readers know what this story is? We will give it as related to us in boyhood by a school-and-play-mate of ours, somewhat senior to us in years. A Moham-medan captain who captured a fort near Trichinopoly asked for orders from his general how to dispose of a number of Hindu prisoners whom he had captured in

war and kept in confinement. The general, in directing him to set the prisoners free, insisted that each should suffer some injury to a limb. The captain set out to put the order into execution. There was much wailing and gnashing of teeth as each prisoner issued out of the fort and had one or other of his limbs cut off. Among the prisoners thus inhumanly treated was a Soliya Brahman with his tuft of hair in the front of his head. When his turn came to appear before the Captain, he took hold of his tuft of hair in front and besought him, in loud and guerulous tones, to spare his tuft of hair which, he declared, was more valuable and sacred than any of the limbs of his body. The Captain, on hearing this, ordered the soldiers on duty to cut off the tuft of hair at once and let him go. So the clever Soliya Brahmin escaped immolation of any of his limbs. The moral of the story is obvious, and we do not intend to apply it.

The disappearance of Mr. Welby from Madras journalism is an event of some importance. We certainly welcome it, for the *Madras Mail* has always, before Mr. Welby took it up, been edited by gentlemen who did not fail to recognise the sterling worth and genuineness of Indian public life and public men in Madras. Virulent Anglo-Indian dislike of things Indian in general, and of Indian political progress in particular, has always been conspicuous by its absence in Madras, and we have ever been thankful for the moderation which has characterised the opinions and writings on current topics of leaders of Anglo-Indian journalism in Madras like Lawson and Beauchamp. Mr. Welby might, or might not, have possessed the journalistic fire. Men have often indulged in extravagant laudation of his style of writing. But we think the function of a journalist is, above all things, to criticise and oppose the measures of Government where it goes wrong, to secure public appreciation where it promotes the public interest, and generally to promote social harmony and progress. But Mr. Welby failed to do just these things, and hence was not what a Madras Anglo-Indian

journalist ought to have been. We trust that those who are responsible for the future policy and conduct of the *Madras Mail* will return to the saner and more liberal policy so long maintained by Mr. Welby's predecessors and so fruitful of peace and good-will among the Anglo-Indian and Indian Communities.

Olla Podrida.

The human ogres called Examiners of The Madras University have had their fill of innocent blood. Irrespective of the victims the lucky innocents have gaily assembled in schools and colleges unmindful of their postponed doom. The list of the eligibles is a brief one because though many are called few are chosen. The eligibles have come up bravely to have their brain-cases crammed full of useless matter and their great expectations are sure to be amply fulfilled. Some of them—the specially elect—are going to be Hons. Why do people delight in these appreciations, I wonder? The abbreviated is sometimes bigger than the unabbreviated. Many men are honourable but only very few are Hon'bles. Many—nay, most of us—are companions—very loving and affectionate companions—of the Indian Empire—but only few persons, many of them not real well-wishers of our land, are C.I.E.s. This is a wonderful thing indeed proving conclusively that the part is greater than the whole. By the bye, we had our little scheme of revenge in our gala days. There was a gentleman who was the chief sanitary inspector of Kumbakonam. We called him K.C.S.I. I am giving this information privately. Please do not make it public because the King-Emperor is the only fountain of honour and our youthful audacity may be regarded as *lese majestie*.

I have been digressing. Hons. or no Hons. the poor things are, thanks to our folly and shortsightedness, being ruined physically and mentally. Piling Pelion on Ossa in the shape of notebooks on books, they waste their youth and manhood "with blinded eyesight poring over miserable

books." They know less than nothing about the world of nature and the spiritual world. They begin to breathe the air of contentiousness and hate even in the temples of learning. They have no knowledge of our languages and ideals and have a fine contempt for the few dedicated spirits who spend many years over such neglected branches of study. Their study of English no doubt brings them money which combines in itself the virtues of the apple of discord and the dead sea fruit. The spacious leisure and the self-poised rapture of our older life are gone, gone for ever.

The same issues of our daily papers brought us news of Mr. Lloyd-George's speech that Ireland must be free to give the glad and willing and grateful and efficient help of free men to the great cause and the decision of the Government to drop both self-government and conscription in Ireland. I am no politician, thank God. But what an irony of fate is this that two pages of the same paper should flourish two different ideals in our faces!

Mr. G. S. A. has begun his musings again. This time he has gone into wonderful moods of reverie in regard to the innocents (abroad or at home?) After having achieved great things for India—national education, social service, students' conventions, etc. etc. etc.—it is but natural that he should contemplate his work on the seventh day and see that it is good, be glad....How long is this golden mood of reverie to last?

The *Dharmika Brahmana Sangham* has made a momentous announcement on *New India* on 25th June 1918. It is going to open a list of widowers, widows, eligible bridegrooms of all castes and complexions and grown up girls who have attained

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puberty. It will be glad to cast the pawns about on the chessboard of Indian life. The only persons whose names are prescribed are young girls. If Sita were here now she would apply in vain for entering her name in the great matrimonial register. Poor Sita! What do we care for her provided the *sangham* flourisheth like the green bay tree.

SCRUTATOR.

Social Cosmos and its Key.

[By N. SUBRAHMANYA AIYAR M.A.]

In all matters there are three things:—starting point, goal and plan of action. The subject of social repairs or reconstruction can be no exception.

Now in regard to this subject, the starting point is the same for all people living at a particular age. Taking the age in which we are now living as the starting point, our present state is a state of struggling for self as against other selves, of serving oneself as against others, and of making one's own livelihood the chief point, even though it may be at the expense of others' interests. All these of course, are different ways of expressing the same thing.

In regard to goal we have none at all in the sense of an idea of a perfect state to attain and remain in. We even think that such an idea of perfect stationary state is absurd.

With no goal in view, there can be obviously no plan of action. But there must be *some* action for, man cannot be doing nothing. What he is doing or at least is trying to do, say in India now, is to struggle to exist as well as one may without recognising either the rights of others to particular functions and means of livelihood which we have conceded in the past by long established custom or our duty to others with reference to them. Not only India, but the whole world, has been, under the example and guidance of the West, moving in that direction. Now, what has been the result? Can we say that we are steadily approaching, though however much slowly, the canonical ideals of "peace on earth and good will among

men"? Are not barbarity and treachery in such marked evidence on the part of some of the so-called civilised Governments and nations? Do we not see or rather groan under social, economic, religious and political unrest all the world over? Are not the extinction of nations and substitution of other nations in their place, famines, plagues, vices, crimes and great disease-mortalities, especially among the weaker nations becoming matters for record in history? May not the outlook be more hopeful if all rational men in responsible positions would set before themselves a goal? Would not then a plan of action follow? And with a plan of action, need we remain the helpless victim of chance? In other words, can we not assume our results? Even *a priori* speaking *i.e.*, arguing out what ought to be and may be rationally anticipated *i.e.*, apart from the teaching of painful experience suffered under blind necessity and without discrimination as to causes and effects, we must have a goal for every rational activity.

Now the goal of the Varnasramist or the neo-sociologist is to replace the struggle for self as against other selves by struggle for self through other selves; to replace the struggle to serve oneself as against others by struggle to serve oneself through serving others; to replace the making of one's own livelihood as the chief objective even though it may be at the expense of others' interest, by the making of the service of others, the means by which livelihood can be happily and strugglelessly secured. In other words, the Varnasramic goal is social cosmos. If the starting point *viz.*, to struggle to exist as best as one may, without recognising the rights of others or our duty to others is but another name for social chaos, the goal can only be the reverse *i.e.*, social cosmos under which each family will have a duty to serve society through one occupation and a right to livelihood through that occupation and through that only. In fact, if the demand for every service is kept at its proper level, no one will omit to do his duty, nor will any commit any infringement on the rights of others. This is the goal which the Varnasrama-dharmist

wants every human society to attain and remain in.

With a starting point and goal both settled and agreed on, a real plan of action it is quite possible to have. What is that plan is the next question. Before we answer it with reference to our own country, let us ask ourselves whether Indian society is now moving towards the goal or away from it. We see people struggling to live through particular occupations. They find that the conditions are so unbearable that they are unable to continue in their family occupations. They have either begun to leave them, or will soon begin to leave. Then, they *have* to encroach on the occupations of others. The 'law of civil protection' no doubt ensures a man's right to enjoy the property held by his father. But there is no corresponding law of economic protection under which he will have a right to enjoy the source of his father's property *i.e.*, his father's labour or means of livelihood. The result in society is a regular free fight for the means of obtaining food. In regard to these people who have begun to encroach on others' labour we have to consider them as moving away from the goal. What has got to be done with them is to make their respective occupations worth their while. For that purpose, the motto ought to be "buy of their produce more largely, invest more generously and export with a greater sense of responsibility."

There are also some people who have had long strayed from their old occupations and are now almost fixed in certain others. In regard to them, what has to be done is to concede the right to do what they are doing, but also affirm their *duty* to do it and the *responsibility* to do it *well*. These people must be taken as people who are moving towards the goal, the goal being responsible particularity of occupation. In both cases however the plan of action is to buy, invest and export *i.e.*, to buy yourself, get other nations to buy it without prejudice to their own labours and to invest our savings with our producing classes. This principle of buying, investing and exporting is the principle accepted by all civilised nations and is thoroughly

sound. But a nation is said to misuse this principle when it buys other people's goods at the cost of its own people, exports at the cost of the people of the country to which the export is made and invests with other nations to the neglect of the interest of its own people. This is the misuse of intra-national and international commerce generally. The Varnasrama Dharma pleads for its right use.

To conclude, labour is of two kinds:—physical and mental. The division of labour in all societies must take note of both these. In a society where such note is taken order and efficiency are secured in respect of both, and all the ends of man—both this worldly and other worldly, are secured automatically and as a necessary consequence. Thus, it will be seen that neither is the goal of the Varnasramist unsound nor is his plan of action revolutionary. It makes for order and contentment which are the foundations of loyalty and good citizenship, more than any other. As for the terms 'progress' and 'reaction,' they have no meaning except with reference to a goal, and now with an accepted goal for social activity every act or omission, individual or collective, must be adjudged 'progressive' or 'reactionary' only according as it helps or hinders the attainment of that goal.

Dharma—VII.

By K. G. NATESA SASTRI, Vaidya Visarad.)

Let us now turn to our topic and try to learn how the Buddhists meet the query of the mimamsakas in regard to their standard of a Pramana. The learned Parthasarathi Misra enunciates their method of interpretation in the following terms. "न हि ज्ञानमुत्पन्नमित्येतावतार्थतथात्वावधारणं युक्तं; व्यभिचारादनिश्चयाच्च, अप्राप्त्याप्यमेव तस्यां वेदायां प्राप्तम्" इति। The passage means: "one should not arrive at a conclusion hastily simply because a knowledge has been imparted to us by a Pramana, because that knowledge sometimes misleads and hence we cannot be certain of the results: What then? We must hold therefore that that knowledge is not competent to give us any definite conclusions at its birth." Let us try to understand this at some length.

We have already shown that, according to the Buddhists *Apramanya* is not "a thing which is cognizable" and therefore it requires no proof to maintain itself at the outset; while *प्रामाण्य* is *वस्तु* or "which is cognizable" and therefore it must be proved whether what we perceive is real, *वस्तु* or the reverse of it. In other words, *अप्रामाण्य* is nothing but "*प्रामाण्याभावः*" which means "validity negated". Now "*अभावः*" or "Negation" is "*तुच्छः*" or "nothingness" which cannot be perceived either by the senses or the mind. If it were a "*वस्तु*" but only different from another sort of "*वस्तु*" called "*भावः*" then we will have to accept both of them as objects or things which can be known, the only difference being that they are two separate things. In that case this "*अभावः*" cannot in any way be able to negative what is valid for both of them are two separate things having no connection whatever; the existence of a jar cannot invalidate or negative the existence of a "*घटः*" or cloth; "*न हि घटे सति घटस्यानुपपत्तिः*:" for both of them are two separate things having no connection whatever between them. "If it is contended that because *अभावः* is *भावविरोधि* what means that *अभावः* is the reverse of what is *भावः* and therefore one can invalidate the other," the buddhists ask whether this "*Virodha*" or opposition affects the other or *भावः* in any way or not? for there may be, and are, things in the world, which though they may be opposed to one another, yet remain passive without affecting the other. If it remains passive then how can "*अभावः*" become *विरोधि* or antagonistic of *भावः* and hence it is idle to declare that "*अभावः*" negatives "*भावः*". If, on the other hand, it is accepted as affecting the other "*भावः*", then we ask "in what way?" This *विरोधि* contained in "*अभावः*" ("*Abhava*") cannot create *भावः* ("*Bhava*") by its power of opposition. If it does then only we may legitimately fear of some material change. If this is not the case but only something else is produced then we come to the same point discussed before that "*अभावः*" though opposed to "*भावः*" cannot negative its validity because it does not and cannot materially affect it. All these stupidities arise out of accepting "*Abhava*" as a

"*वस्तु*". Hence we conclude that "*Abhava*" is not "*वस्तु*" but "*तुच्छः*" nothingness, which means zero. "*तस्मात् घटाभाव इति घटस्य भावो नास्तीत्यर्थः*:" So they put, which means "what we mean by "*Ghatabhava*" is that there is no "*Ghata*" "*घटः*". Hence we conclude that *Apramanya* means "non-existence of what is known as *Pramanya*" or *प्रामाण्याभावः* and as *अभावः* is not a *वस्तु* it cannot arise from any object and as it cannot arise from anything there is no necessity for it to be demonstrated elaborately. In other words it exists at the outset, while "*Pramanya*" being *वस्तु* must arise out of something. Ramakrishna, in his commentary on the "*Sastra Dipika*" puts this contention of the Buddhists thus, "*अप्रामाण्यं नाम प्रामाण्याभावः, तस्या वस्तुत्वात् न कुतश्चिदुत्पादः, प्रामाण्यं तु वस्तुत्वात् कारणगुणजन्यम्*:" The Mimamsaka now turns and again asks the buddhists what these exceptional merits are which go to make a *Pramanya* valid. To this they reply, that all *Pramanas* become valid on account of the instruments which are nothing but our senses, being pure and unblemished. In the case of "*Pratyaksha*" or actual perception if the sensory nerves are free from disease they convey impressions to the brain which do not in the least have a chance of failure; if they are diseased they mislead and produce all sorts of false impressions which are taken for real ones. The same is the case with *Anumana* also. Only a man with a clear brain and healthy nerves can deduce correct conclusions from given premises. In the case of words, the purity of purpose of the man who utters those words is the merit or *jnana* which makes his words valid while attempts at deceptions etc., are faults which make them invalid. Therefore we hold that *Pramanya* is that which makes decisions from known things and hence it is that we maintain that *प्रामाण्य* is of the nature of a *वस्तु* which of necessity, must emanate from merits which the *प्रमाण* should possess. If, as the mimamsakas hold, *Pramanya* becomes of itself at the outset, then *Apramanya* also must be held to be such as it has been shown to be independent of anything else. In that case, all sorts of knowledge must be held to be *Pramanas*. Even the phantoms of a dream become real then,

because it also gives a knowledge which has the ability to penetrate into our hearts or *बोधकत्वः* as it is called. The mimamsaka next asks "How can *Apramanya* be held not to emanate from anything; because we actually see that it arises out of the diseased condition of the sensory and other nerves which are the channels of knowledge. A man suffering from jaundice sees everything as yellow, while on recovery he perceives it in its real colour. "*कामली हि पीतं शङ्खं जानाति, तदपगमे च शुक्लम्*" and hence it must be admitted that though *Apramanya* may be held to be "*अवस्तु*" yet we must recognise that it arises and disappears according as our senses are diseased and healthy respectively. If this is not admitted then phantoms of dream will become *Pramana* even in your case also. To this the Buddhists reply that the diseased condition of the senses does not produce *Apramanya* but it exhausts itself in obstructing the rise of merits or *guna* which is the important factor in making a *Pramana* valid. In other words, when the right channels of knowledge are diseased the merits or *gunas*, which are not at the time, having been obstructed by the faults of the senses, do not generate the *Pramana* which is their function. And hence triumphantly conclude the Buddhists thus.—"*तस्मात् कारणशुद्धत्वं ज्ञानप्रामाण्यकारणं । स्वभावतोऽप्रमाणत्वं तदभावे न लक्ष्यते*" इति। which means for a *Pramana* to become valid its source must have merits. *Apramana* becomes of itself because it is *Abhava* and *Abhava* requires not a merit. To sum up the Vedas on which rests the *Chodana* of the mimamsakas have not been proved to be at a pure origin and hence they cannot be held as *Pramanas*. In the next article we shall see the reply of the mimamsakas.

Sir Rabindra Nath Tagore as a Maker of New India.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

(continued)

In regard to the making of New India the first lesson that Tagore enforces with all the persuasive power of his genius is the uttermost need for Indians to be proud of what they are. He is never weary of asking us to take our stand upon our

essential manhood and look other civilisations in the face with a true consciousness of the value of the Indian civilisation to the world. At the same time he is for a large measure of wise borrowing from the great stock of civilising and refining ideas which other nations have acquired for themselves and contributed to the common stock of human well-being. In the realms of science, commerce, and administration we have to acquire a great deal from our western brethren, but we must in the case of each acquisition not merely adopt the forms of western life but insist upon those forms wearing an Indian livery and submit to the law of naturalisation in the domain of Indian ideas. He says: "Thus placed between two contending forces we shall mark out the middle path of truth in our national life. We shall realise that only through the development of racial individuality can we truly attain to universality, can we perfect individuality; we shall know of a variety that it is ideal mendicancy to discard our own and beg for the foreign and at the same time we shall feel that it is the extreme abjectness of poverty to dwarf ourselves by rejecting the foreign." In his great address in Japan he has pointed out how that wonderful land is old and new at the same time and has maintained her individuality while attaining the new forms and instruments of power and has preserved her immemorial spiritual possessions. He says: "She has her legacy of ancient culture from the East—the culture which enjoins man to look for his true wealth and power in his inner soul, the culture that gives self-possession in the face of loss and danger, self-sacrifice without counting the cost or hoping for gain, defiance of death, acceptance of countless social obligations coming to man as a social being, the culture that has given us the vision of the infinite in all finite things. And Japan, the child of the ancient East, has also fearlessly claimed all the gifts of the modern age for herself. Thus she has come in contact with the living time and has accepted with an amazing eagerness and aptitude the responsibilities of modern civilisation. This it is that has given heart to the rest of Asia." Thus Tagore's view is that our duty is to have a clear, ceaseless, and proud vision of the unity and greatness of India and a boundless devotion to her ideals and to add to the eternal graces of India's

soul new accomplishments in the realm of material achievement. For this he has always held and acted upon the view that education is the sole lever of India's uplift. He has always had a high conception of the function of a teacher as the noblest and highest of possible work for a man and he has sought to realise it in his own individual life. In his Bolpur School and in his Vichitra hall he has sought to develop in a proper manner the scientific and artistic potentialities of the Indian mind; and upon the springing up of the innumerable educational institutions of the type of Tagore's school depends the making of a great New India which he has described for us in prose and song and has worked for with an unflinching vision amid the varied noises and distractions of life in modern India. Our study of Tagore's conception of education which has according to him such a supreme place in the making of New India naturally leads us to the wider subject of literature and art. The wonderful power of the Indian vernaculars as vehicles of the highest human thought and emotion has been realised and demonstrated by him in the course of nearly three decades of incessant literary production. And every great vernacular has to take heart from this great achievement of Tagore. He has carried forward the great traditions of Indian poesy in its faithful conception of that holy wedlock of word and idea before the altar of beauty which is expressed by the Sanskrit word RASA, of the importance of perfect serenity of mood in relation to the ever recurring and the ever varying pains and pleasures of life, and of the supreme need of that elation of soul which is the result of the realisation of man's essential and inalienable union with the divine. In an age when there is a clash of ideals in literature and in life and when the din of conflicting notions as to the ideals and methods of literary expression is at its loudest, it is a matter for congratulation that the greatest poet of the day has thought it is his duty and privilege to be in the fullest touch with the greatest ideas of the Indian poets of the past ages and to make his mind a golden flute for the spirit of Indian poesy to fill with the music of India's soul. He has not made himself a mere echo of the western fashions but had all through his life sought inspiration from poets like CHANDI DASS

and VIDYAPATHI, and saints and devotees like CHATAINYA AND KABIR. Thus both by precept and example he has shown in what direction lies the literary salvation of New India. He has realised, however, that true national uplift of any kind will be impossible without the writing of a proper Indian History by Indians themselves. He shows how in every country in the writing of history by even the most sympathetic outsiders there is a tendency to attach more importance to the incessant wars and dynastic changes than to the development of the people in the fields of life and art, of internal growth and sovereignty. He says: "But to a foreign traveller these storms are the most noticeable affair; everything else is hidden from him by the clouds of dust because he is not within our house but outside it. Hence it is that the histories of India written by foreigners tell us only of this dust, this storm and not of our home,—Indian history has concealed the true India—This history has, as it were, slipped the true Holy Book of India within a volume of the marvellous Arabian Nights' Tales. Our boys learn by rote every line of this Arabian Nights but none opens the sacred volume of India's inner history."

Tagore has shown to us that great personal qualities must be possessed by the men and women of India if they want to realise the dream of making India great and prosperous and happy in the future. The truest wealth of every country consists of its men and women and if we are poor in these highest forms of wealth the fulness and affluence of all other forms of wealth can never make up for our poverty in this direction. Tagore in his poems, as well as in his prose writings, insists on the preservation of that perfect combination of purity and piety which was characteristic of the highest types of the Indian people and he shows us that every form of individual and national prosperity is really dependent upon such an attitude towards life. One of the finest poems in the Gitanjali gives us a true insight into Tagore's ideas. 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 Gitanjali).

In this poem Tagore shows to us all the highest elements of India's outlook upon life. It is a combination of strength held in reserve with the devotion of the practical energies of life to the service of God.

Tagore has laid stress upon the need for many-sided social service. Even in the Bolpur school there is an attempt made to lead the boys into the paths of social service by inducing them to impart to the uneducated country lads around the place the blessings of education which they receive in that model institution. It is only when the instinct of social service is cultivated early in the hearts of men that there will be a real and vital feeling of brotherhood which will make itself felt amid the inevitable shams and hatreds of life, because desire for the good things of the earth and love of enjoyment are sure to kill our higher nature and call into existence the baser passions in the course of adult life. In one of his stories, called "THE RESOLVED ACCOMPLISHED" he shows that the primary need of the time is industrial improvement which will be more practically effected by starting new industries in the truest spirit of social service than by frequent conferences which begin nowhere and end nowhere. This is a lesson which many of the sons of India who are fired by true patriotism have to learn and ponder over—a lesson to confer less and serve more. In regard to social ideals Tagore while recognising generally that the Indian social system has provided the best basis for social harmony seems to hold the view that there must be new social re-adjustments in the direction of social equality. But a proper study of the past history of India shows to us that social harmony and national efficiency of the highest order can be broad-based upon the scheme of Hindu life as laid down in the

Scriptures and realised in ancient times in India. In regard to the conception of marital duty and felicity Tagore has depicted in his *Chitra* the essential beauty and attractiveness of the system of marriage which is based upon the kinship of soul rather than upon the mere attraction of physical loveliness.

(To be continued.)

Gleanings.

The Rishikul—A National Institution.

Few places even in this our most beautiful and holy land can claim precedence over Haridwar, where amidst the hills that protect it carefully from external contamination the divine Ganga, yet in her infancy, crisscrosses wildly yet not furiously. It is a place fashioned by Nature for purity and quietitude, wherefore from time immemorial it has been the beloved haunt of *yogins* and *sanyasins*—of those who wish to devote themselves to serene meditation. The hillsides are clothed with dense green vegetation, which stands in charming contrast with the white waters of the holy Ganges. Even here the unblowable impudence and philistinism of modern mechanics has made its inroad and has set up its impious damning appliances. How I wish that mother Ganga would rise up one day in indignant fury and sweep aside everything that dare obstruct her unfettered course. Yet on the whole the holiness of the atmosphere and the purity of the place are still immaculate, and attract thousands of pilgrims from all parts of the country.

Blessed were they who thought that here at least Sanatana Dharma should find a stronghold capable of resisting the many corrupting influences of the modern money-making pleasure-craving world of shopkeepers. Our ancient educational ideals have almost entirely disappeared from the land, and been replaced by the barbarous commercial systems of the West. Boys are now-a-days sent to schools and colleges to be trained to become efficient wage-earners. Our ancients did not ignore the arts of worldly wealth; but these were subordinated to the function of true Education—to the building of character, to the evolution of the divinity in man. Not efficiency but self-control, and through self-control the true knowledge that is power—this was our national ideal of Brahmacharya. The for-

HINDU MESSAGE

VOL. I.

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getting of this ideal has been the prime cause of our national degradation.

The Rishikul at Haridwar is one of the few places where an attempt is made to practice this ancient ideal. It has now been in existence for about twelve years; it has thus survived the risks of infancy. But because we have fallen victims to the false ideals of Europe, it has not yet become, as it deserves to become, the chief University of India. We have here the old system of the pupils and their teachers living together, making one home as it were; we have here *Brahmacharya* practiced as of yore; we here have the daily *samidadhana* by the pupils; here we have the Vedas and the Vedangas taught to all Dwija boys that seek admittance there. No fees are charged whether for tuition or for boarding. The Europeanised shop-keeper has had no hand in the organisation of this institution. It is the Brahmana ideal that is maintained; and so we have no sale of knowledge, no bartering of sacred learning. Besides teaching of our holy Scriptures and Sanskrit, instruction through the medium of Hindi is imparted in various "modern" subjects, including English. In the college department there is specialisation in the various *Shastras* and *darshanas*.

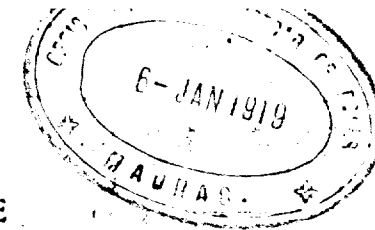
The whole institution is maintained from public benefactions. It owns 300 bighas of land, about a mile from the Ry. station, situated on a huge channel of the Ganges. The buildings alone have cost over a lakh of rupees; and the funded property is over another lakh. This of course is hardly enough for the maintenance of the institution; and so this income is supplemented by donations large and small from the general public. There is no doubt that the Rishikul deserves the good-will and patronage of every true Hindu, of every follower of Sanatana Dharma. It is through such institutions our national salvation can ever come. There is a great deal of room for improvement. But does modern India truly realise the need for her ancient ideals? Or will she follow the short-sighted ways of those who will make machines of men, enchaining if not altogether destroying the Divinity within?

M. K. A. in *Indraprastha*.

The *Hindu* writes:—

His Highness the Maharajah of Mysore struck the right note in his reply to the Non-Brahmin Deputation which waited on him and presented an address yesterday. There is only one proper course to take for an impartial and sensible ruler or statesman in regard to this matter and we are glad to note that this was the course that was adopted by His Highness. The call went forth from a few Brahmanophobia-stricken individuals to "level down" those who, for no fault of their own and through "certain natural causes" as His Highness put it, rose to high positions in Government service; His Highness rightly declined to respond to that call. He outlined the policy of his Government in these words: "It is hardly necessary for me to say that 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 to utilise fully the opportunities for advancement which are open to all my subjects. I believe that the Brahmin community is as loyal as any among my people nor can I forget the signal service rendered in the past and still being rendered to my house and State by members of that community. My aim is to pursue a just and righteous policy as between various castes and communities in the State; neither unduly favouring, nor suppressing any individual one, but trying to uplift them all for the permanent good of the State." This, we conceive, is the only right spirit in which the problem should be solved. It is a great travesty of truth to suggest that those who are fortunate— or is it unfortunate? —to belong to a particular forward community which happens to have a good and long record of efficient public service, who are as honourable and patriotic as any others in the State, are intent upon keeping other less forward communities depressed; and we are glad to be assured that persons in exalted position such as His Highness the Maharajah of Mysore will not shrink from stating the truth, however unpleasant and disappointing it may be to some of their auditors.

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THE

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

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

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THURSDAY, JULY 11, 1918.

[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.

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VOL. II.

A Vision Of India. THE GODAYARI—III.

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

And Sita said in sweet reply: "I see

With joy and love her well-remembered face,

Her fair foam-garments white with sinuous grace

As she with coy and bashful witchery

From her far mountain-home of mystery

She hastes beneath the glow of summer

Like a happy bride in gems and silks and lace

To her bright Ocean-God in girlish glee.

And here, my Lord, forgetful of thy throne

And thy great vow to rid the earth of ill

And e'en thy chosen lovers rapt in prayer

Who loying thee all other loves disown,

You bent to my love's rule thy sovereign

Will

[And made me queen of thy love's empire fair."



The Hindu Message

THURSDAY EVENING 11, JULY, 1918.

Indian Students and Military Training.

Should Military training form part of the regular education of students? There are two grounds put forward by those who favour the proposal. *First*, the present war is one in which the entire Empire of Great Britain is interested,—for Great Britain has entered upon it as a champion of the principles of righteousness and international fair dealing. President Wilson of the United States has called it “the first unselfish war in history.” The Allied Nations of the world who are opposed to the Central Powers in Europe hold that international treaties and obligations should be regarded as sacred and not as “mere scraps of paper” to be torn to tatters at the earliest opportunity in order to promote national interests and power by unjust aggression. In such a war it is to the eternal glory of India that she is permitted to take her legitimate share. No doubt the Government of India has hitherto failed to recognise her duty to India in this matter of the military training of her citizens. But now she is fully alive to this duty and wants to gather recruits on the voluntary system and train them to take part in the present war during its future course. *Secondly*, the war is still expected to last for a long time, and Germany might extend her operations to India. Indians, then, should at least make themselves ready for defending their hearths and homes

against the invading hosts of German barbarism. Nothing can be a more sacred duty for Indians than to defend their hearths and homes against the invader. On this depends the maintenance of our civilisation and its ideals, the honour of our women, and our good name in the eyes of posterity. It is necessary that all young and stalwart Indians should receive military training so as to be able to offer a stout defensive resistance to the unscrupulous Huns who have wantonly disturbed the peace of the world.

Both these grounds apply to the young men and fit who are studying in our schools and colleges as well as to those outside who are stalwart and strong. In the history of revolutions in Modern Europe, young and ardent minds have invariably played a memorable part, and one which has been found worthy of record in history. With the introduction of modern education and ideas into India, we shall perhaps find that the march of events makes it necessary that, for purposes of defence at least, the country may require that young Indian students may take their own share in the rendering of help for the mother-land. Even as matters are, Indian Society has now for some years recognised that modern education and athletic training should go together. Under the ancient system of education, students had not the same multiplicity of subjects to study, so many hours of study at school and at home, or so many difficult examinations to undergo, as fall to the lot of their modern compeers. Hence the discipline of the body then prescribed as part of the student's *अभ्यास* or daily life was a comparatively mild one. But now we have a variety of sports and games

having for their object to secure such stalwartness in our students as will help their bodies and minds to stand the rigid requirements of the present educational system. The *athletic* modern student, therefore, can easily acquire the military training which will give him the martial spirit required to face an enemy in fight, and therefore, we entirely approve of the agitation which has been started to secure such training as a part of the regular education imparted in schools and colleges.

The question arises,—whether it is consistent with the aims and methods of Hindu civilisation, even as it is, that such a training should be given. Our reply is that the modern world is sick of the ideals and aims of the militant civilisation and the militarism which has made the present universal strife possible. There is now a pacific spirit abroad everywhere, and thinking men are anxious to bring about a social and mental transformation which will make for the reign of peace and good-will everywhere among the world's peoples. At such a time, it is natural that men should turn their minds towards the framing of a system of education whose principles and aims are far other than those which have led to the existing system. Hence, the demand now made for military training as a part of the regular education of students can only be intended as a temporary movement or measure,—that is, to serve the existing conditions of strife in the world, and not the inherent ideals and the underlying purposes of Hindu civilisation. The Hindus have always been a peaceful people. National aggression and exploitation are foreign to the genius of Hinduism. We have ever practised

the ideal of the harmony of all human faiths, and have stood forth for the principle of the solidarity of man. While recognising war as a necessary evil, we have made it the *Dharma* of the Kshatriyas, and not their *श्रुति* or means of livelihood. Hence, military training is to be confined only to a small section of the Hindu community. Universal military training, whether on the voluntary or the compulsory system, is inconsistent with the aims of Hindu society or the Hindu religion. Hindu education only aims at securing the spiritual progress and perfection of man's living personality, and such daily discipline as is prescribed for the body is only meant to advance that ulterior purpose or principle, and not to secure a merely temporal advantage to the individual or the society. When the war ceases, and when men are in search of a system of education and training which will make for the reign of peace and good-will among men, no one will think of making military training a part of the regular education given to students in schools and colleges. Hence, we regard the present proposal as a purely temporary make-shift to meet the passing needs of the hour when we may, at any moment, be called on to defend our hearths and homes against an enemy who still persists in pursuing his demoniacal aim of “Germanising” the world through what is called a *German peace*.

When a saner and humaner temper reigns on earth, there will be no need to convert a whole community or nation into a military caste, as the Germans and the French have done, and as the British are now compelled to do in imitation of them. It is the German military madness and the predatory

instincts of modern civilisation that have made God's earth a curse and a hell to mankind. Let Europe abandon the Machiavellian gospel of Mammon, and let America strive to secure the gospel of self-determination for all peoples, as the sure result of the ending of the present troubles. Then there will be no need whatever of converting all communities into effective war-machines for purposes of slaughter and devastation, and no need of universal military training either for all young men or for even all such of them as seek admission into schools and colleges in order to secure a scientific or technical training which will fit them to earn their livelihood.

Moral Progress in India.

The present world-war and its gigantic and unprecedented violations of the moral law recognised by civilised men and of the international law recognised by civilised nations has produced a pessimistic spirit in many well-known circles which is altogether a strange phenomenon in European history. A leading English writer of to-day—Mr. L. P. Jacks, the Editor of the *Hibbert Journal*—says:—“Morally considered, we are still in a neolithic age, not brutes indeed any longer, and yet not so far outgrown the brutish stage as to justify these trumpetings,”—i.e., those usually indulged in by the admirers and champions of modern civilisation. He says especially of modern states:—“In their relations with one another they display qualities which would disgrace the brutes. And the worst of it is that at times these states drag down to their low level the morality of the individuals belonging to them.”

How does Mr. Jacks explain this state of things? He writes:—“The impression has gone abroad that the nations of the world need to take *one step only* from the position where they now stand to accomplish the final unity of all mankind.” From small states they became big states, from big states they became empires. Each empire wants to join up all empires and imperial states into a single world-state or universal empire which is to be their suzerain. Germany wants to Germanise the world, as France to Frenchify or England to Anglicise or America to Americanise the world, under its suzerainty. Germany is the first to fight for the achievement of a universal German empire so that she may henceforth have no enemy states, actual or possible. There is no doubt that she will fail, but it is doubtful whether she will be the last to make the attempt.

For, this conception or ideal of progress is a most deceptive one. If we consider certain provinces only of human activity, instead of comprising human activity as a whole within our purview, there is no doubt that progress will emerge as an unquestionable fact. The advance of science, for example, has made man secure of his growing power over the forces of nature. Again, the progress of the mechanical arts has largely increased the wealth of the world,—and this vast and unbounded increase of wealth has resulted in an immense increase of the world's population. Lastly, great advances have been made in the organisation of government and in the subordination of the interests of individuals to the common interests of the entire people organised as a state. All these separate and sectional ad-

vances just referred to have made men indulge the confident belief and hope that, as a result of those partial advances, the civilised world has made and is making a great advance in moral progress. But now there has come a rude awakening owing to the war. Men have now, on careful inquiry, come to the conclusion that the belief in the moral progress of humanity hitherto cherished turns out to be a delusion and a snare. For, all the scientific advances hitherto made has only had the result of applying scientific knowledge to the invention of the most diabolical and destructive implements of modern warfare. Again, the vast increase in the world's wealth has not had the effect of raising the standard of living so as to check the growth of population and thereby to ensure the maintenance of a higher style of comfortable and pure living among all. Its one result has been to give a great impulse to the growth of population. The mere growth in the number of human beings living together in any state, or on the earth taken as a whole, is no evidence of true progress *in general* or of moral progress *in particular*, with which we are here directly concerned. Unless we can be convinced by incontrovertible facts, that men in general are on the whole more happy, more virtuous, more attentive to the needs of all around them, more ready to help their neighbours to live the same kind of life and maintain the same standards of good living as they do themselves, we cannot conclude that the mere increase of wealth and population is a matter for congratulation or a reliable evidence of true progress. Lastly, “government is not an end in itself,” or at least it is mainly a

means to the living of life according to the highest standards of virtue and happiness. Where this is not the case, mere “progress towards unity of political organisation is no proof of any real moral progress having been attained by the common consciousness and will of the people who have attained to such unity. The common will or collective wisdom of the people organised as a state is not also at present such as to show that the relations between states are governed by any standard or law which will testify to moral progress. On the other hand, the present world-war has shown, as we stated in the beginning, that men are—as Mr. Jacks, the writer we have first quoted has shown—“still in the neolithic stage” as regards their standard and practice of morality and that they still remain in a state not much higher than the brutish stage in their international relations. In fact there has been no moral progress worth the name among mankind at large. Men recognise, indeed that there has been a vast deterioration in the standard of morality and that it is fraught with disaster to the welfare of humanity in the present as already the world can bear witness today in the incidents of the war as it progresses from stage to stage,—and also for the future of the world.

The Indian sages have long ago declared that this Kali age will be one of decline in Dharma. Dharma has been compared to a bull which is henceforth to limp on in the world with but one foot only. Much ridicule has been poured upon this Hindu idea of human degeneracy in the future of the world's history, and men have triumphantly pointed to the steady advance made by Western men in

science, art, and industry, and in the organisation of government. But the Hindu sages have declared their conviction and belief that Dharma or morality at least will and must decline. But morality is so fundamental a feature in human society that its decline means the utter futility of advances in all other directions. When man's ethical ideals and activities are in a state of decay, progress in other directions ceases to furnish any contribution to human happiness. For, happiness is to be found only in the mind of man and when this source of man's happiness is corrupted by the falling into decay of human morals, no mere external acquisitions, no change in the conditions of the environment, can compensate for it. The Hindus have always held that all joy, all peace, and all perfection is in the Self, and that even when an external event happens which seems to have the attribute of joy or peace attached to it, it is really to be attributed to the inherent joy of the Self welling up through the interstices of the human heart when the incessant tossing and disturbance of the waves of the *Chitta* (mind-stuff) are for a moment stilled by the happening of such an event.

Now the eternal Dharma is prescribed by the Vedas and the Rishis as the means for reaching the stillness of the mind just spoken of, for gaining this purity and freedom of the human heart from what is known as *kartritva* and *bhoktritva* (activity and enjoyment.) Every one thinks that he is the active agent in all the achievements of life, and that he is the enjoyer of the pleasures derived therefrom. So long as the living human soul indulges in these ideas, he cannot escape the cycle of rebirths. The ideal

of *nivritti*,—the giving up of all attachment to the life of the world as the active agent (*karta*) and enjoyer (*bhokta*) in all matters of importance—is the true and only ideal of Hinduism. But as such a life is only possible to the few souls in a high state of spiritual development, the path of *pravritti* (or activity) is prescribed for all others. But it ought to be adapted to the stage of development reached by the living soul, and lived strictly in accordance with the laws and conditions appertaining to each stage and laid down in detail in the sacred authorities. These laws of *nivritti* and *pravritti*—the sacred injunctions constituting them—constitute the Hindu ethical code. We have no ethical standards or tests—no “methods of ethics”—founded on reason or experience—for forming ethical judgments regarding men's conduct, but we have only so many distinct rules and maxims of conduct laid down by the Indian sacred authorities. For example let us take the institution of marriage. We have in India no historical stages or steps of progress in marriage from polyandry to monogamy, but we have the eternal and permanently valuable sacred injunctions regarding it which remain the same from age to age. The Dharma of the Hindus is eternal and immutable. Dharma does not change like modern laws with a change in the views of the ruler or pass away altogether with the passing away of the ruler imposing them. A learned European writer says,—“With dogged intolerance the foolish majority raises its will to the dignity of law.” Dharma is not law, but consists of the eternal rules of morality discovered by Rishis like Yajnavalkya and Manu in the superconscious state of *Sampra-*

jnata-Samadhi. Hence it cannot undergo essential change, nor can it be destroyed. It is only in a state of greater or less manifestation in the world. There are times when Dharma advances, and there are also times when Dharma declines, in the estimation of men. The Bhagavad-Gita divides men into two classes,—those of *Daiva-Sampat* or divine nature and those of *Asura-Sampat* or demonic nature. There are times when the *Daiva-Sampat* is in the ascendant in the character of mankind and then Dharma prospers; there are also times when *Asura-Sampat* is similarly in the ascendant, and then Dharma declines. This is the only kind of progress or decline possible in regard to Dharma. It may advance or recede in the estimation of men, but Dharma can never either be transformed into its opposite, nor can it altogether die. All living souls are in process of slow evolution, and will some day be in a position to know and practise Dharma. If, in the course of evolution, the great majority of souls are in a position to practise Dharma, then we have an evolutionary advance of humanity and reach what is known as the *Krita-Yuga* or *Satya-Yuga*. If this state of things is reversed then we have a process of degradation, and gradually pass into what is known as *Kali-Yuga*.

The present epoch is one of deterioration of Dharma. Sri Krishna once declared to his elder brother, Balarama, “Know thou that the Kali age is already come.” Since then we have passed several stages on the downward path leading to the degradation and decline of Dharma. And now even in Europe great writers and thinkers hold that all the eulogiums hitherto

passed on the present age as one of transcendent ethical progress were simply thoughtless and absurd, and they have now come to the unquestionable conclusion that “morally considered, we are not yet so far out-grown the brutish stage as to justify these trumpeting.” If such is the condition of Europe to-day what chances of moral progress are possible for India in the future when she is bent on following the example set by Europe in reconstructing her own social and moral life.” Already we see everywhere the bitter hatred of so-called Non-Brahmans towards the Brahmins resulting sometimes in deeds of violence and barbarism. We see men trying to bolster up unheard of racial distinctions between Dravidians and Aryans, though the arguments advanced in their favour have been shown times without number, to be altogether unsupported by evidence furnished in Indian literature, sacred or profane. We see factionists trying to undo the noble work of national unification achieved during a generation past by the National Congress and to sow the seeds of party dissensions and communal jealousies among people who for untold ages had lived in brotherly union and amity for the purest and most elevating of all human purposes. We cannot, therefore, hope for the achievement of moral aims by introducing the systems of polity and the economic ideals and institutions of the West,—systems and institutions which can only derive their vitality by the successful exploitation of the weaker societies and the barbaric peoples inhabiting the earth. The only hope of ethical advance for India and Europe,—for the East and the West—is to work for the solida-

rity of the human race through the recognition of the great truths of the omnipresence and omni-penetrativeness of God which Hinduism alone has taught to the world through the entire course of her history. Prof. Max Muller has said of the Vedanta that "it is the most sublime philosophy and the most satisfying religion." The sublimely rational truths of the Vedanta must be taught and sown broadcast everywhere and taught, too, in such a manner as to become a practical course of daily and hourly realisation in the life of each nation and community now inhabiting the earth. It may be that India alone by her past efforts and her steadfast faith in the cause of truth, is fitted to enlighten the understandings and consciences of men in this respect. But the great ideas, ethical and spiritual, of the Veda and the Vedanta must be accepted in Europe and America before India will find her true mission in the world and will endeavour to fulfil it to the best of her ability and in a measure adequate to the great opportunities before her. It is easy enough to talk of the inherent right of self-determination of all peoples on earth and the imperative need of forming a league of free nations in order to ensure a future of humanity nobler and more righteous than its past. But pious aspiration is not tantamount to practical accomplishment, and so the hope of the ethical evolution of humanity is inseparably bound up with the active propagation of the fundamental ideas and the unfailing practice of the sublime precepts of the Vedanta among all the civilised races of men throughout the world. Light again rises, or must rise, in the East, and must surely and

rapidly travel westward awakening all slumbering consciences and understanding to the value and the power of the eternal truth and joy which is the Self of man, and one only without a second.

Notes and Comments.

Mr. A. S. Ramaiah, author of "Sri Krishna, The Soul of Humanity" has published in an advertisement in *The Hindu* a number of opinions eulogising his work. In our review on the other hand, we have condemned it rather severely. We have also seen some other unfavourable judgments of the work. Our complaint was, and is, that the author has misrepresented the facts and drawn upon his imagination very largely. We gave some instances. We will give one now, and it is taken at random. At p. 85, he calls Sri Krishna a "Non-Vedic teacher." But, in the Bhagavad-Gita Sri Krishna calls himself *Vedanta-krid*, and "*Vedavid*," and this directly contradicts the author's view. In these days, men have very little time to read books critically. Moreover, men want only to find in books whatever they hold true, and then they are prepared to go into raptures concerning any work of any author. Even in Western countries, newspaper puffing is understood and accepted at its true value. Some high-placed men among us, too, care only to make themselves generally agreeable. We are, therefore, unable to estimate the value of a work simply by the number of the opinions of the press published in favour of it, or even by the high position occupied by some of those who have received an author's presentation-copies, and feel flattered by his recognition of their exalted position and status in life.

Sister Nivedita stood up for a "militant and aggressive Hinduism, and now we have in Bombay a missionary movement for propagating Hinduism throughout the world. Such movements tend in the end to be not different from what is known as

"Christianity without Christ." We think that the world's propagandistic religions are largely responsible for the militancy and militarism which have for their aim the conquest and exploitation of weaker nations. The militant and aggressive temperament of man, when once it is roused, always tends to develop till it wants to absorb all assimilable matter available, and will either carry everything before it, or itself yield to external pressure and find its natural and necessary level. It has filled the world with fanaticism, bloodshed and misery, and is almost solely responsible for the bringing on of the present critical epoch in its history and the dangers which beset all those higher ideals of civilisation for which our race has lived. We think, therefore, that Hinduism should never depart from its world-old ideals of harmony and brotherhood among religions and the solidarity of man. Human happiness in the future is bound up with the increase in the vogue and spread of these noble ideals, and Hindus can best serve God and man by marching ever under the same old banner and fulfilling the behests of the eternal standard-bearer who has entrusted to it "the guardianship of the treasury of Dharma."

Most modern Indians think that in the West Men marry for love. Nothing can be a greater mistake. Only recently we read that "certainly many a man has married, because he wanted his household kept in order, his meals served regularly, and his buttons sewed on his shirts." The wife is, in all these cases, what has been aptly called "a combination housekeeper, cook, valet." In India, our object is simply and avowedly to maintain the continuity of the family. The Taittiriya Upanishad says:—"प्रजातन्तुं मा व्यवच्छेदीः" "Do not break the continuity of the thread of family succession." Manu assigns as the functions of the Hindu housewife:—"to take care of wealth, to spend wealth carefully, to engage in all pure Dharmas, to have food properly cooked, and to take care of the household utensils." In India, too, women have the function of housekeeping, but they have also the im-

portant function of settling the standard of living in the house. In the actual practice of domestic life, there may be much degeneracy, but the ideal of woman's position in the Hindu household is high, and is still preserved in many homes. Says Manu:—"स्त्रियः श्रियश्च गेहेषु न विशेषोऽस्ति कश्चन" "In the (Hindu) home, there is no difference whatever between the wife and Lakshmi (the goddess of prosperity)." The Hindus hold that the wife is the source of the prosperity of their homes. We have no hesitation in saying that, whether we consider our ideal of womanhood or the actual practice in all well-ordered households, the Hindu need not believe that he is inferior to the European as regards the position of womankind in the home.

An American Professor of the University of Chicago writes:—"A curious double standard obtains in college ethics. A boy who would scorn to cheat at his lessons will cut bases in a ball game if he thinks the umpire is not looking. The double standard is a blot on the human side of the College life and is encouraged by the pungent form of snub to the athlete who does not take advantage of opportunities to win and the exhilarating form of approbation of the athlete who can win by a trick." This double standard obtains throughout social life in European countries,—not only in sports and games, but in war, in love, in diplomacy, in politics, national and international,—anywhere and everywhere. So long as men have not their places in society and social life settled by *status*, so long as no everlasting rules of Dharma are accepted as the only modes of righteous living applicable to the various branches of life, so long as the standards of morality vary according to time and place, we cannot avoid the evils of equivocation and double dealing. The snob alone succeeds everywhere, and fair dealing must continue to be simply non-existent. That is exactly what we see in modern life, and even in India we see the introduction of these new phenomena of life and conduct as the result of our contact with the West and the acceptance of Western ideals of civilisation.

Lord Haldane recently said to an interviewer that "education is the most important element in reconstruction after the war." The important thing to decide is,—what is to be the kind of education given? Any amount of scientific training and knowledge, any amount of training in art and industry, may be given. All such education is needed, and the world can never do without it. But that will not result in the transformation of man upon which all are now bent and which alone will enable humanity to lead a life of peace and good-will on earth. We want simultaneously an education which will reform the mental attitude of the individual towards the men, the life, and the world around him. That attitude will change only when men realise the difference between what is transient and what is permanent,—when men are made to scorn the ephemeral things of life and to live for the acquisition of spiritual merit and the realisation of the one Self which is the one Existence and Reality in all men, in all varieties of animal life, and in all the forms of matter around us. In ancient and mediæval India alone, the education given to all was such as to exalt the spirit above matter in the mind of all students,—whether they learned the Vedas and Smṛiti, the Upavedas, or the Vedāṅgas which corresponded to science and art in the modern systems of education. All struggle and striving of man for superiority over fellow-man will cease only when education aims only at the gaining of a *perfection which is within each man and not outside*. So long as education is intended to equip man for what is called *the battle of life*, so long as men regard themselves as rivals who are to supplant each other in the *race of life*, so long as education is not of the kind that is needed to make each man regard every other as his brother and helper, the world will continue the hell it is at present, and strife and misery will be men's portion on earth. If peace and good-will is to prevail among men, the education of the spirit of man must again be taken up everywhere in right earnest, and all higher men must again make renunciation and self-conquest, and not the

struggle for existence among men and its worldly gains, the purpose and goal of their life on earth.

Olla Podrida.

The war—the great unparalleled war, the like of which the world has not seen till now and may not see again, of which this wonderful age of refinement and culture has every reason to be proud, which is the noblest exhibition of the spirituality and self-sacrifice of Europe, which by itself and without any additional feature justifies Europe in claiming the ethical leadership of the world, and which entitles her to teach all other peoples how to order their social and political life aright—has affected the life of India in many cruel ways. But perhaps the most pathetic incident amidst the many harrowing scenes created by the war was the crushing to death of two girls in the rush for Kerosene oil at the Municipal depot at Calicut. Kerosene oil has hitherto taken its toll of eyes but with the help of the war fiend it is beginning to take its toll of lives.

The limits of conformity to the demands of the spirit of the age—is a fine subject to think upon. What is this spirit of the age with which orators frighten us or send us to the seventh heaven of joy? Just that ever-fluctuating sum of human follies and opinions and nothing more. If it is to become a fetish we shall all have our souls in mortmain because we can never change. We should never allow our craving for necessities and luxuries to outrun our powers of production. The means of happiness are provided in bountiful amplitude by God. But we in our short-sighted folly imagine joy in all sorts of places and things and make ourselves miserable in our mad rush towards them.

In the theatres of war we see strange transformations of words and things. We are told that the next thrilling event of the war is to be a pitched battle of the tanks. So even tanks are being mobilised. Even words are getting mad in these mad days. By the bye why should not India send

some of her innumerable tanks to the war? Her men had long ago ceased to learn to fight. The modern Indians—the descendants of the warlike as well as the unwarlike, communities—are now learning to fight with the tongue and the pen, because some wise phrasemaker has said that the pen is mightier than the sword. So we must mobilise our tanks. This is a suggestion which I offer in all humility to Government.

Some days ago Salem in meeting assembled forbade Mr. Tilak to go to England. The editor of New India forbade Salem to forbid. In promulgating his decree he said that some folk order other people's affairs for them and would even advise Ishwara how to carry on the governance of the world. I suppose editors are the only "chartered libertines" who can poke their noses into other people's affairs. Others have no business except to be poked into.

Mr. G. S. A. is still carrying on his musings. Was it not Jerome K. Jerome that wrote a book called "sole thoughts of an unsole fellow." Mr. G. S. A. has added to his musings the new activity of "weaving on nature's loom." Was anybody weaving there before or is it a new invention newly offered to the world? Here is a precious sentence from the weaver. "Make them natural—according to Nature which is God. God is busy all day long—He is everywhere in His workshops of the world, creating, destroying, improving, harmonising, opposing, *dreaming is He too*." He says again—"Life *sleeps* in the mineral, *dreams* in the vegetable, *awakens* in the animal, *hopes* in man, *knows* in kingdoms beyond." I suppose that this is the kind of teaching that the youths moulded by the S. P. N. E. will get.

The Russian people—or rather peoples for there seem to be 70 millions of Russian communities, each community being one strong—are covering themselves with glory. Stohasnay, ex-commander of the

Baltic fleet, has been sent by them to the other world because he did not command properly in this world. The Ex-Czar is now in the land of rumours. The Bolsheviks—what a beautiful name—are murdering the people to save the nation. The three Ks—Kerensky, Korniloff, and Kaledin—are now winning the war by mental operations.

In the meantime Sir Subramania Iyer has shed his titles. But the most important incident in this connection is the busy building of new names for him in the dockyards of Indian minds. These dockyards are far busier than the arsenals and dockyards of Europe. Mahatma, Lokottama, Swami, etc. etc. etc. are coming pouring from east and west and north and south. One peculiar admirer wants his statue to be placed in a prostrate condition in some temple because he is a great *bhakta*!!! A new Secretariat must be formed to deal with this problem created by the war.

On 30th June 1918 there was a sound of revelry and rejoicing in the camps of the rikshawallas of Madras. The capital of Madras had gathered then its beauty and its chivalry and brightly shone the day over fair women and brave men. Two new rikshaws were bought and given away according to the views of God as ascertained by the casting of lots. The hard-hearted owners of rickshaws were duly cursed by bell, book, and candle. Then all dispersed—the rikshawallas to certain selected spots and the patrons to enjoy their well-earned rest on the beach.

SCRUTATOR.

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Sir Rabindra Nath Tagore as a Maker of New India.

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

(continued)

So far as the conception of India's political destiny in the future is concerned Tagore points out what the true conception of nationalism is. He says: "A nation in the sense of a political and economic union of the people is that aspect which a whole population assumes when organised for an economic purpose. Society as such has no ulterior purpose and it is an end in itself. It is a spontaneous self-expression of man as a social being. It has also a political side but is only for a special purpose. It is for self-preservation. It is merely the side of power, and not of human ideals." Hence the state can best serve the interests of the people and the people can serve best the interests of the state by having a clear conception of the respective provinces and purpose of both. Among the various social institutions devised by the genius of a people for the attainment of perfect self-expression the state is in the position of *Primus Inter Pares*; and hence any scheme of national improvement which is exclusively pre-occupied with the betterment of the state while neglecting the other aspects of the social life may result in the loss of the highest arts of life. As Tagore says, "when this organisation of politics and commerce whose other name is the nation becomes all-powerful at the cost of the harmony of the higher social life then it is an evil day for humanity." In another place in his book on Nationalism he says: "Trade, with the spirit of conflict and conquest as its origin is the centre of western nationalism. Its basis is not social co-operation. It has evolved a perfect organisation of power and not spiritual idealism." There is all the difference in the world between the conception of politics as *dharma* and the conception of politics as *Nithi* and the well-being of humanity as a whole and the nation's hold upon the eternal laws of righteousness depend upon whether a people adapt the one or the other conception of politics. It is this that is implied in the phrase 'the spiritualisation of politics.' And the extent to which we are prepared to act in this spirit in regard to the political future

of India is the exact measure of our loyalty to our social and political ideals as conceived and expressed in the Scriptures dealing with the ideals of social and political life. In regard to Nationalism in India Tagore gives us the same lofty conception of Nationalism in general which he has described above. But at the same time his conception of the forms of Indian Nationalism is not in full relation to the vital needs of the country in the present and immediate future. He says: "Our real problem in India is not political; it is social." Further, he says: "Each nation must be conscious of its mission and we in India must realise that we cut a poor figure when we are trying to be political." He says also: "It is my conviction, that my countrymen will truly gain India by uniting against the education which teaches them that a country is greater than the ideals of humanity." He says again: "The educated Indian at present is trying to absorb some lessons from history contrary to the lessons of our ancestors." But our real duty is to pay equal and simultaneous attention to the development of India's political side and to the preservation of social harmony and conscious political idealism. In fact the former is by itself the force leading to the attainment of the latter. This was recognised and acted upon by the great heroes of Indian history, and spiritual life was based upon a proper conception of the social and political aspects of secular life and was at the same time a consecration of the secular life. The proper duty is therefore not to try to cease to be political but to have the saving graces of political idealism by which alone national political life will never cease to be a means of human well-being and true Godliness. Every patriotic worker in the field of political and social amelioration of India should however always bear in mind the great Truth enforced in the last stanza of the beautiful poem called the "Sunset of the Century" with which Tagore's valuable book on Nationalism closes. "Be not ashamed my brothers, to stand before the proud and powerful, with your white robe of simpleness; Let your crown be of humility, Your freedom, the freedom of the soul."

(To be continued)

Indian Reforms.

The Montagu Chelmsford Proposals.

A SUMMARY.

The following is a summary of the recommendations made by the Secretary of State and the Viceroy:—

PARLIAMENT AND THE INDIA OFFICE.

1. The control of Parliament and the Secretary of State to be modified.
2. The salary of the Secretary of State for India to be transferred to the Home Estimates.
3. The House of Commons to be asked to appoint a select committee for Indian affairs.
4. A Committee to be appointed to examine and report on the present constitution of the Council of India and on the India Office establishment.

THE GOVERNMENT OF INDIA.

5. The Government of India to preserve indisputable authority on matters adjudged by it to be essential in the discharge of its responsibilities for peace, order and good government.
6. A Privy Council for India to be established.

The Executive.

7. To increase the Indian element in the Governor-General's Executive Council.
8. To abolish the present statutory maximum for the Executive Council and the statutory qualification for seats.
9. To take power to appoint a limited number of members of the legislature to a position analogous to that of Parliamentary Under-Secretaries in Great Britain.

The Legislature.

10. To replace the present Legislative Council of the Governor-General by a Council of State and a Legislative Assembly.
11. The Council of State to consist of 50 members (exclusive of the Governor-General who will be President, with power to nominate a Vice-President). Of the members, 21 to be elected and 29 nominated by the Governor-General. Of the nominated members, 4 to be non-officials and not more than 25 (including the Members of the Executive Council) to be officials.

The life of each Council of State to be 5 years.

The Governor-General in Council to frame regulations as to the qualifications for membership of the Council of State.

12. The Legislative Assembly to consist of about 100 members, of whom two-thirds to be elected and one-third nominated. Of the nominated members, not less than one-third to be non-officials.

The President of the Assembly to be nominated by the Governor-General.

13. Official members of the Council of State to be eligible also for nomination to the Legislative Assembly.

14. The Governor-General to have power to dissolve either the Council of State or the Legislative Assembly.

15. The following procedure to be adopted for legislation.

A. Government bills: ordinarily to be introduced and carried through the usual stages in the Assembly, and if passed by the Assembly to be sent to the Council of State. If the Council of State amend the bill in a manner which is unacceptable to the Assembly, the bill to be submitted to a joint session of both houses, unless the Governor-General in Council is prepared to certify that the amendments introduced by the Council are essential to the interests of peace and order or good government (including in this term sound financial administration) in which case the Assembly not to have power to reject or modify such amendments. But in the event of leave to introduce being refused or the bill being thrown out at any stage, the Governor-General in Council to have the power, on certifying that the bill is within the formula cited above, to refer it *de novo*, to the Council of State. The Governor-General in Council also to have the power in cases of emergency so certified to introduce the bill in the first instance and to pass it through the Council of State, merely reporting it to the Assembly.

B. Private bills: to be introduced in the Chamber of which the mover is a member and on being passed by that chamber to be submitted to the other. Differences of opinion between the chambers to be settled by means of joint sessions. If, however, a bill emerge from the Assembly in a form which the Government think prejudicial to good administration the Governor-General in Council to have power to certify it in the terms already cited and to submit or re-submit it to the Council of State: the bill only to become law in the form given it by the Council.

16. Resolutions to have effect only as recommendations.

17. The Governor-General and the Crown to retain their respective powers of assent, reservation, or disallowance.

18. The Governor-General to retain his existing power of making Ordinances and the Governor-General in Council his power of making Regulations.

19. Nominated official members of the Council of State or the Legislative Assembly to have freedom of speech and vote except when Government otherwise directs.

20. Any member of the Council of State or the Legislative Assembly to be entitled to ask supplementary questions. The Governor-General not to disallow a question on the ground that it cannot be answered consistently with the public interest, but power to be retained to disallow a question on the ground that the putting of it is inconsistent with the public interest.

21. Rules governing the procedure for the transaction of business in the Council of State and the Legislative Assembly to be made in the first instance by the Governor-General in Council. The Legislative Assembly and the Council of State to be entitled to modify their rules, subject to the sanction of the Governor-General. In each case such modifications not to require the sanction of the Secretary of State in Council and not to be laid before Parliament.

22. Joint Standing Committees of the Council of State and the Legislative Assembly to be associated with as many departments of Government as possible. The Governor-General in Council to decide with which departments Standing Committees can be associated and the head of the department concerned to decide what matters shall be referred to the Standing Committee. Two-thirds of each Standing Committee to be elected by ballot by the non-official members of the Legislative Assembly and the Council of State, one-third to be nominated by the Governor-General in Council.

THE PROVINCES.

23. The Provincial Governments to be given the widest independence from superior control in legislative, administrative and financial matters which is compatible with the due discharge of their own responsibilities by the Government of India.

24. Responsible government in the provinces to be attained first by the devolution of responsibility in certain subjects called hereafter the transferred subjects (all other subjects being called reserved subjects), and then by gradually increasing this devolution by successive stages until complete responsibility is reached.

Provincial Executives.

25. The Executive Government in a province to consist of a Governor and Executive Council, a Minister or Ministers nominated by the Governor from the

elected members of the Legislative Council, and an additional Member or Members without portfolios.

26. The Executive Council to consist of two members, one of whom will be an Indian.

Reserved subjects to be in the charge of the Governor and the Members of the Executive Council.

27. The Minister or Ministers to be appointed for the term of the Legislative Council, and to have charge of the transferred subjects.

28. The additional Member or Members to be appointed by the Governor from among his senior officials for purposes of consultation and advice only.

29. The Government thus constituted to deliberate generally as a whole, but the Governor to have power to summon either part of his Government to deliberate with him separately. Decision on reserved subjects and on the supply for them in the provincial budget to rest with the Governor and his Executive Council: decisions on transferred subjects and the supply for them with the Governor and the Ministers.

30. Power to be taken to appoint a limited number of members of the Legislative Council to a position analogous to that of Parliamentary Under-Secretaries in Great Britain.

Provincial Legislatures.

31. In each province an enlarged Legislative Council with a substantial elected majority to be established. The Council to consist of (1) members elected on as broad a franchise as possible, (2) nominated including (a) official and (b) non-official members, (3) ex-officio members. The franchise and the composition of the Legislative Council to be determined by regulations to be made on the advice of the Committee described in paragraph 53 by the Governor-General in Council, with the sanction of the Secretary of State, and laid before Parliament.

32. The Governor to be President of the Legislative Council with power to appoint a Vice-President.

33. The Governor to have power to dissolve the Legislative Council.

34. Resolutions (except on the budget) to have effect only as recommendations.

35. Nominated official members to have freedom of speech and vote except when Government otherwise directs.

36. Any members of the Legislative Council to be entitled to ask supplementary questions.

37. The existing rules governing the procedure for the transaction of business to continue, but the Legislative Council to have power to modify them with the sanction of the Governor.

38. Standing Committees of the Legislative Council to be formed and attached to each department, or to groups of departments. These Committees to consist of members elected by the Legislative Council, of the heads of the departments concerned, and the Member or Minister, who would preside.

39. Legislation on all subjects normally to be passed in the Legislative Council. Exceptional procedure is provided in the succeeding paragraphs.

40. The Governor to have power to certify that a Bill dealing with reserved subjects is essential either for the discharge of his responsibility for the peace or tranquility of the province or of any part thereof, or for the discharge of his responsibility for reserved subjects. The bill will then, with this certificate, be published in the Gazette. It will be introduced and read in the Legislative Council, and, after discussion on its general principles, will be referred to a grand committee: but the Legislative Council may require the Governor to refer to the Government of India, whose decision shall be final, the question whether he has rightly decided that the Bill which he has certified was concerned with a reserved subject.

The Governor not to certify a Bill if he is of opinion that the question of the enactment of the legislation may safely be left to the Legislative Council.

41. The Grand Committee (the composition of which may vary according to the subject-matter of the Bill) to comprise from 40 to 50 per cent. of the Legislative Council. The members to be chosen partly by election by ballot, partly by nomination. The Governor to have power to nominate a bare majority (in addition to himself), but not more than two-thirds of the nominated members to be officials.

42. The Bill as passed in Grand Committee to be reported to the Legislative Council, which may again discuss it generally within such time limits as may be laid down, but may not amend it except on the motion of a Member of the Executive Council or reject it. After such discussion the Bill to pass automatically, but during such discussion the Legislative Council may record by resolution any objection felt to the principle or details and any such resolution to be transmitted with the Act to the Governor-General and the Secretary of State.

43. Any Member of the Executive Council to have the right to challenge the whole or any part of a bill on its introduction, or any amendment when moved, on the ground that it trenches on the

reserved field of legislation. The Governor to have the choice then either of allowing the bill to proceed in the Legislative Council, or of certifying the bill, clause, or amendment. If he certifies the bill clause, or amendment, the Governor may either decline to allow it to be discussed, or suggest to the Legislative Council an amended bill or clause, or at the request of the Legislative Council refer the bill to a Grand Committee.

44. All provincial legislation to require the assent of the Governor and the Governor-General and to be subject to disallowance by His Majesty.

45. The veto of the Governor to include power of return for amendment.

46. The Governor-General to have power to reserve provincial Acts.

Finance.

47. A complete separation to be made between Indian and provincial heads of revenue.

48. Provincial contributions to the Government of India to be the first charge on provincial revenues.

49. Provincial Governments to have certain powers of taxation and of borrowing.

50. The budget to be laid before the Legislative Council. If the Legislative Council refuses to accept the budget proposals for reserved subjects the Governor-in-Council to have power to restore the whole or any part of the original allotment, on the Governor's certifying that, for reasons to be stated, such restoration is in his opinion essential, either to the peace or tranquility of the province or any part thereof, or to the discharge of his responsibility for reserved subjects. Except in so far as he exercises this power, the budget to be altered so as to give effect to resolutions of the Legislative Council.

Local Self-Government.

51. Complete popular control in local bodies to be established as far as possible.

Modification of Provincial Constitutions.

52. Five years after the first meeting of the new Councils the Government of India to consider any applications addressed to it by a provincial Government or a provincial Legislative Council for the modification of the list of reserved and transferred subjects. In such cases the Government of India, with the sanction of the Secretary of State, to have power to transfer any reserved subject, or in case of serious maladministration to remove to the reserved list any subjects already transferred and to have power also to order that the salary of the Ministers

shall be specifically voted each year by the Legislative Council. The Legislative Council to have the right of deciding at the same or any subsequent time by resolution that such salary be specifically voted yearly.

PRELIMINARY ACTION.

53. A Committee to be appointed, consisting of a Chairman appointed from England, an official, and an Indian non-official. This Committee to advise on the question of the separation of Indian from provincial functions, and to recommend which of the functions assigned to the province should be transferred subjects. An official and an Indian non-official in each province, which it is at the time examining, to be added to the Committee.

54. A Second Committee to be appointed, consisting of a Chairman appointed from England, two officials, and two Indian non-officials, to examine constituencies, franchises and the composition of the Legislative Council in each Province, and of the Legislative Assembly. An official and an Indian non-official in each Province, which it is at the time examining, to be added to the Committee.

55. The two Committees to have power to meet and confer.

COMMISSION OF ENQUIRY.

56. A Commission to be appointed ten years after the first meeting of the new legislative bodies to review the constitutional position both as regards the Government of India and the provinces. The names of the commissioners to be submitted for the approval of Parliament. Similar commissions to be appointed at intervals of not more than twelve years.

THE NATIVE STATES.

57. To establish a Council of Princes.

58. The Council of Princes to appoint a Standing committee.

59. The Viceroy in his discretion to appoint a commission, composed of a High Court Judge and one nominee of each of the parties, to advise in case of disputes between States, or between a State and a Local Government or the Government of India.

60. Should the necessity arise of considering the question of depriving a Ruler of a State of any of his rights, dignities or powers, or of debarring from succession any member of his family, the Viceroy to appoint a Commission to advise consisting of a High Court Judge, two Ruling Princes, and two persons of high standing nominated by him.

61. All States possessing full internal powers to have direct relations with the Government of India.

62. Relations with Native States to be excluded from transfer to the control of Provincial Legislative Councils.

63. Arrangements to be made for joint deliberation and discussion between the Council of Princes and the Council of State on matters of common interest.

THE PUBLIC SERVICES.

64. Any racial bars that still exist in regulations for appointment to the public services to be abolished.

65. In addition to recruitment in England, where such exists, a system of appointment to all the public services to be established in India.

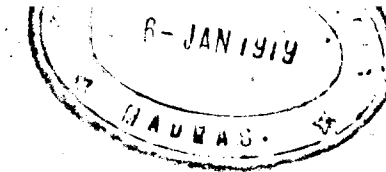
66. Percentages of recruitment in India, with definite rate of increase, to be fixed for all these services.

67. In the Indian Civil Service the percentage to be 33 per cent. of the superior posts, increasing annually by $1\frac{1}{2}$ per cent. until the position is reviewed by the Commission (paragraph 55).

68. Rates of pay to be reconsidered with reference to the rise in the cost of living and the need for maintaining the standard of recruitment. Incremental time-scales to be introduced generally and increments to continue until the superior grade is attained. The maximum of ordinary pension to be raised to Rs. 6,000 payable at the rate of 1s. 9d. to the rupee, with special pensions for certain high appointments. Indian Civil Service annuities to be made non-contributory but contributions to continue to be funded. Leave rules to be reconsidered with a view to greater elasticity, reduction of excessive amounts of leave admissible, and concession of reduced leave on full pay. The accumulation of privilege leave up to four months to be considered.

69. A rate of pay based on recruitment in India to be fixed for all public services, but a suitable allowance to be granted to persons recruited in Europe or on account of qualifications obtained in Europe, and the converse principle to be applied to Indians employed in Europe.

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- (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.

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Their blessed words of love made glad thy heart
Flooding it with devotion's raptures sweet
Though Ganga came from Vishnu's lotus feet
To thee a higher grace, a holier part
Both Vishnu's self and Laxmi did impart
By living by thy stream so broad and fleet
And choosing thee as their love's chosen seat
Ere they did on their southward mission start
And so the holy Ganga through the eycling years
Doth come to thee to show thee honour due
And save the world with joint purity,
O goddess come from bright celestial spheres
As pure within as fair to outward view
And from time's dawn sweet-mated to the sea.



The Hindu Message

THURSDAY EVENING 18, JULY, 1918.

Dr. Subramania Iyer on the Reform Report.

Dr. Subramania Iyer has written a letter to *The Hindu* containing his observations on (1) what should be the general attitude of the Indian people towards the Report; and (2) the principles on which Indians should base their criticism of the Report.

In offering observations on his views regarding these points, we wish at once to avoid all misunderstanding by saying that we think that the War Cabinet can and ought to find time for placing its own scheme of Indian reforms before Parliament and the public, British and Indian. What did they do as regards Ireland, where the present agitation for Home Rule began only about five years earlier than the Congress agitation for Indian progress and reform leading to self-government? The Ministry set about to prepare their own scheme. It is only the Irish rebellion and the obtaining of German help by Irish revolutionaries that has induced the Cabinet to drop their plans of legislation. Let us turn to India, where the conditions are altogether different and there is not a single section of the community, even of the most advanced sort, that can be called disloyal or disaffected. An organ of Anglo-Indian opinion in this Presidency has in the hope of inducing the Government to drop the question of Indian reform, come forward to suggest that there is a section of the new and educated Indian commu-

nity who hope that the Germans will come out successful in the war. But the sentence containing the suggestion is so worded as to betray how poisonous and lying is the heart of the writer, whoever he is. It only helps, therefore, to make him hoist with his own petard and to expose to the world at large what a vile and venomous creature he is. He says:—"We in this part of the Empire are all of the same way of thinking,—except *perhaps* our local Bolsheviks who, to judge from their writings, *secretly* cherish the hope that Germany will win." The words we have put in italics in this sentence shows that the writer is not sure of his own mind, and that he is not at all convinced that the writings he mentions convey the interpretation he puts upon them. If the writer is honest, he would prove his statement by quoting the writings which have the meaning he suggests. And why has not Government prosecuted the disaffected scoundrels who have produced these "writings"? If the writings are capable of such an interpretation being put upon them, why does this Anglo-Indian organ only say of these dangerous seditionists that they "*secretly* wish the Germans' success"? Anglo-Indian writers who can produce such venomous and mischievous writing ought to be avoided as the pests of society and kenneled and stowed away like maddened and ferocious animals into the asylum where they can be made to stew in their own juice. But to return from this digression, our point is that in India there are no seditionists or rebels,—secret or avowed. We are all constitutional agitators for the obtaining of our birthright of self-government,—

full of gratitude to Great Britain for the education and training she has given us, resolved not to lose our place of anchor within the broad and safe and cherished bosom of this marvelous and noble British Empire, and determined to gain our freedom and our lost self-respect. We are strongly of opinion that it is not right, and that it is also too late in the day, for Mr. Lloyd George's Ministry to plead that they are pre-occupied with the War. Why did they, then, make their famous declaration of the 20th August? Why did they send out Mr. Montagu at all? Dr. Subramania Iyer remarks that "if the Indian public gets exhausted in attacking a mere Report, it might not be in a position to fight the Cabinet scheme when it emerges. Our opinion is that each must be dealt with on its own merits. There ought to be no such thing as "exhaustion" in a modern national community. Exhaustion is possible in such a community only as a prelude to national extinction. There, indeed ought never to be "undue waste of time and energy." The nation must conserve all its resources. But for an Indian leader and possible candidate for the Congress Presidentship to speak of possible "exhaustion" in connection with a nation just aspiring and agitating for self-government smacks of a spirit of pessimism, possible or actual, which is altogether inconsistent with the vigorous adolescence which ought to characterise a community agitating and struggling for its birthright of freedom and for its place of self-respect among the free communities of the Empire.

In dealing with Dr. Subramania Iyer's two points above mentioned we shall take the *second* one first,—

viz., the principles on which Indians should base their criticism of the Montagu-Chelmsford scheme. He mentions six points and on all of these, except the *first* one, we agree in the main with what he says. That *first* point we will discuss presently. The others are—(2) if any scheme does not give the final goal of full responsible government and indicate the steps towards its realisation, it should not be accepted. (3) Any scheme should provide for immediate changes all along the line leading to that goal. (4) The revenue and expenditure everywhere should be under popular control. (5) The system of election should be given due prominence in all parts of the scheme. (6) The Legislature should be made master of the Executive in all important matters.

Dr. Subramania Iyer's *first* point is:—"Anything which originates with foreigners violates the principle of self-determination." We think this is going too far,—for, if this is accepted *in toto*, the political, and civic life of the West will itself have to be condemned as coming to us from the West and therefore from foreigners. For ourselves, we are not much in love with European ideas regarding the aims and methods of public life, but we cannot, for the present at least, help the endeavour to secure self-determination according to European ideas and then to adjust it by slow and painless gradations to our common Hindu-Moslem conceptions of the higher life of man on earth. Dr. Subramania Iyer says about the Montagu-Chelmsford Report that "a strong, wholesale, and prompt rejection is all that is necessary." We are not quite prepared for this,—for we consider half a rupee, or quarter of

a rupee, or even two annas, in the Rupee is better than none at all. We shall not, however, stop the agitation for the full rupee. We shall not rest till we obtain self-government in full measure. Our endeavours must continue till the goal is reached.

We now pass to what Dr. Subramania Iyer calls "the general attitude of the Indian people" towards the Report. In considering this, Dr. Subramania Iyer forgets, in the *first* place, that the Cabinet has declared that it is pre-occupied with the War and is unable to prepare a scheme of its own, and that therefore it offers these schemes of Mr. Montagu and Lord Chelmsford for public criticism in order that Indians might have occasion to think constructively about reform rather than to continue their present game of rousing popular discontent. The two schemes now published contain the materials for the Cabinet's own scheme of the future which will be placed before Parliament in the form of a Bill. The public criticisms now offered on the schemes of Mr. Montagu and Lord Chelmsford may help the Cabinet in preparing such a scheme. At least such is their hope. In the *second* place, Dr. Iyer condemns the Cabinet for "not keeping faith" and "deluding the Indian people,—though at the same time he says, "we are told that the Cabinet is busy." So, it is clearly not yet time to put forth the accusation of breaking faith against the Cabinet unless Dr. Subramania Iyer believes that the Cabinet is *not busy*. He also makes the rather extravagant statement that the Cabinet is in league with "interested parties" and wants "to suit their requirements." The only interested party we know is the

British Indian bureaucracy and its British organ, the Indo-British Association. If the Cabinet is open to such an accusation now, they were open to it also when Mr. Montagu was sent out to India, and even before that event. It is not logical or sensible that the accusation should be made now. When Mr. Montagu was engaged in receiving representations and granting interviews while in India, several members of the Home Rule party in India declared their belief that he was going to give us a substantial measure of reform. The accusation, if it had been made earlier, would have had some weight with the Indian public. But it has been delayed till Mr. Montagu makes his foolish and uncalled-for attack on Dr. Subramania Iyer for sending his letter to President Wilson, and hence it wears the ungracious aspect of a retort.

Dr. Subramania Iyer asks,—“If the Cabinet wanted a discussion, why should it not be raised on the Congress-League scheme? If the Cabinet is not sponsor to the Montagu-Chelmsford Report, and yet it is allowed the prominence because their name has been invoked, are they not breaking their much-talked-of principle of self-determination? Is that cardinal principle not to be applied to India even in a matter of public discussion?” This is practically an objection to the proposing of a scheme even by the Secretary of State or the Viceroy. This objection ought to have been put forward by Dr. Subramania Iyer when the Secretary of State came out to India. But, as Mr. Montagu had on one occasion made a speech in Parliament regarding the changed angle of his vision in regard

to India, our political leaders hailed his mission to India as the advent of an *avatar* and were constantly trying to discover whether his angle of vision was right, or obtuse, or acute, all the time he stayed with us. No one then thought that he came to India for any purpose other than to proclaim the full freedom of self-determination for India. Now that it is clear that he had no such aim in view, men are discontented, and Dr. Subramania Iyer has also his own special ground of discontent against Mr. Montagu. We fear that there is as much political credulity and imbecility in India as there is of intellectual credulity and imbecility. Not all the political debacles we have suffered during the last three hundred years have been of avail in training us in the lessons of public policy and diplomacy. We have still had no great Indian leaders,—at least we have none in this great crisis of our history, at least in this Presidency.

The Reform Proposals.

We have no doubt that the measures proposed for adoption by the authors of the scheme constitute an advance on the existing condition of affairs, but we maintain that they constitute no advance towards the granting of responsible government,—towards the subordination of the Imperial executive to the legislature, or even the granting of the power of the purse to the representatives of the people. We think that the division of the government into "reserved" and "transferred" departments is a serious blunder. Government is an organism, and to divide it means to undermine its strength and disable it.

Besides the complicated arrangements made for the carrying on of the business of the two departments constitute a gross violation of the principle of unity and simplicity which must characterise the supreme centre of administrative control. What would the British people say if the British Cabinet were divided in a similar manner? No doubt, under exceptional circumstances created by the war, we find that certain heads of departments are excluded from the Cabinet, but the War Cabinet maintains its supremacy over those heads, and thus maintains the time-honoured practice of securing unity of aim for the supreme centre and source of power. No such merit can be claimed under the scheme of reform now published for the Indian Executive. At the same time, there are not wanting arrangements for preserving the existing machinery by which the bureaucracy which has ruled India for its own advantage will be enabled to maintain power and prestige unimpaired. For, there will be a standing committee of it present and influencing the administration of all departments of state, and the so-called "transfer" of certain departments of administration to the people will be only nominal. Of course, we have two kinds of administrations in the world,—one in which the practice is better than the system as it is conceived, and another in which this state of things is reversed. It may be that the Indian administration of the future belongs to the former class and not to the latter. But here we have in view the plan of government issuing from the brains of its authors like Minerva issuing from Jupiter's head, and our opinion is that it continues to arm the bureaucracy with the

immense powers which it at present possesses. In the third place, the creation of the Council of State and of the Grand Committees takes away with one hand what little amount of popular influence is allowed to enter within the province of government by reason of the popular system of election which is or may be conceded under the scheme. For the constitution provided for these institutions tends by no means to invest them with a truly popular or representative character, and official influence will continue to predominate in them almost to the same extent as now. In the fourth place, we come to the fourth and last of the fundamental defects of the scheme. We do not see that adequate provision exists anywhere for the automatic expansion of the present scheme into the completed scheme of responsible government which has been accepted as the goal towards which India is to be educated and which is to be developed in the early future of the history of this continent. Nowhere are any time-limits drawn or any definite steps mentioned which can be relied on as certain guarantees for the future development of the powers now granted or for their improvement so as to convert them into realities where they prove shams in the working. On the whole, we seem inclined to think that we have got precious little of popular control over the Government.

At the same time, we are not prepared to criticise the attitude of those who think that the scheme as a whole is a real advance and constitutes a definite stage of progress towards the goal of responsible government. We have never had much faith in paper constitutions. All our faith is in men,

and we have had many great Englishmen as administrators in the past. It may be that, after the war, an entirely new spirit may be born among all Englishmen of culture and patriotism, and that it will lead to the extinction of the spirit of exploitation long dominant in the minds of Englishmen. If so even the bureaucracy may change in its aims and methods, and if so the reforms now proposed may be utilised by the men actuated by the new spirit of Imperialistic patriotism and so worked as to prove a real step towards the goal of responsible government for India. Those moderate Indian politicians who hail the present scheme as a substantial and satisfactory instalment of responsible government can only be justified if this new spirit of Imperial patriotism becomes the dominant factor in the administration and working of the British Empire in the future. We do not want to quarrel with those who hope for the prevalence of a New Heaven and a New Earth in the universe after the War. But we may be excused for continuing to hold that man—even the Imperialist of the British Empire of the future—will remain very much the same as ever.

While we are not inclined to say that those are mistaken who hope for a substantial improvement from the scheme now published, we are not at all inclined to agree that the arrangements contemplated form a *substantial stage* towards the goal of responsible government. We have fully stated our reasons above, and therefore we differ entirely from those who think that "for the first stage on the road to self-government the recommendations go a substantial distance." We have repeatedly expressed the view that the

Indian people have had a great Imperial past and that therefore they are not incapable of exercising the privileges of a free and self-governing people. No reform scheme that does not recognise this fundamental fact of the situation in India can be accepted as satisfactory by the enlightened Indians of to-day. The Indians want to regain their self-consciousness and self-respect in the world, and must continue to agitate till they recover their birthright of self-government. Till then, we will gladly give every attempt at reform by Government a fair trial, but we will adopt every constitutional device to organise our people for the gaining of what we desire,—a place of honourable equality among the free nations of the Empire.

Notes and Comments.

A living writer says "Man is body as well as soul, and the two are closely inter-related." What is meant by *soul* in this sentence? If it means *mind*, then we can understand the sentence in its full import. We know that the condition of the body affects the mind, and *vice versa*. But even thus, is man nothing but body and mind bundled together? Are our experiences confined to the "inter-relation" between body and soul (or mind)? If this is the case, then our experiences can only be either the experiences of the waking state, or those of dream, for of those only we have consciousness while they take place and we have the memory of them when they cease, though such is apt to fade away. There is a *third* state—that of *dreamless sleep*,—what the Hindus call *sushupti*. Some Western thinkers have denied the existence of it, and say that those who deny that they have dreamed have only "forgotten their dreams." Of late, however, there is a tendency to recognise the existence of the state of *dreamless sleep*. The Hindus hold that it is a real and positive state for man,—for we have

the *memory* of it in our own experience after waking from sleep. For we say, "I slept soundly, and all the time I was thoroughly unconscious of any experience." Still, the experience of this unconscious condition is implied in the memory of it which occurs after we awake from it. Such experience implies the existence of a seer or witness or person who experiences it. And if the fact that, at the time when this experience takes place, there is no mind which becomes conscious of it,—then who is this seer or witness of this experience of having no experience? He is above and beyond mind, says the Hindu psychologist. He is the real person, the soul, the Jivatman, the intelligent doer and enjoyer,—he for whom this body and mind serve as organs of sensation, action, enjoyment, experience. He is the real *Man*,—not the mere conglomerate of body and mind of which the Western thinker speaks—and is content to speak in all his investigations into psychology.

Moreover, over and above these three states of waking, dream, and dreamless sleep, the Hindus have, from time immemorial, practised the condition of *superconsciousness*, known as *Samadhi*,—the state in which the seer remains as seer, without the experience of any thing or state external to himself, whether it is his body or mind, or any object belonging to the external world. This *Samadhi* has recently been identified with what Tennyson used to speak of as "luminous sleep." But we conceive it is something even beyond that state. For, *Samadhi* is of two kinds,—(1) a lower, known as *Samprajnata Samadhi* in which the seer has his mind *one-pointed* (*ekagra chitta*) in which there is *one object only* sensed to the exclusion of all else and which, therefore, can be called *luminous*; and (2) a higher, in which there is *no object* sensed and the seer remains himself and rises to a condition in which he transcends both body and mind, and has no experience at all. This is known to the Yogins and Vedantins as *Svarupa-vastavam*, (i.e.,) the realising of one's own Self. This Self is the real Seer, witness, person, or *Man*,—not what the Western

writer (already mentioned at first) has referred to as "body and soul closely interrelated to each other."

It is the search after, and finding of, this Self or Atman that has been regarded as the goal of life for man in India. All social, political, and religious institutions in India associated with the Hindu race and religion have had their origin, making, and history settled for them by this supreme effort and destiny of the Hindu people and society. Europe, on the other hand, has set its heart's aims on the acquisition of secular power and freedom, and her great communities have succeeded in accomplishing their aims by the exploitation and control of Asia and Africa. The time has come when the principle of self-determination will have to be applied for the building up of all nations, great and small, in all continents and in both hemispheres. Whether this principle is applied in its full extent or not in the future of the world's history, will depend on the putting forth of effort by each community belonging to the world's family of nations, and not simply on the league or compact which they will form at the close of the war. India must now make a supreme effort to obtain the recognition of her due place among the free communities of the Empire and of the world. Only then will she be able to gain the respect of nations. Only then will her voice be effective for good among the races of humanity. Only then will her efforts to influence the future of the world's civilisation and to help forward the cause of peace and good-will on earth be crowned with the success they deserve.

Even in her fallen condition, she spoke to America, and through America to the nations of the West, at the famous Parliament of Religions held at Chicago. The trumpet call of Swami Vivekananda is still ringing in our ears, and others took up his work when the call came for it. Since, then, Indians have been inspired for the doing of the work of national elevation in various directions. Though the gaining of freedom promises to be an up-hill task, it is certain that it will be undertaken and

fulfilled with the utmost cheerfulness and energy. The constitutional struggle for Indian national recovery may be a long one, but we are certain that only when it has gained its full measure of success the world will lend ear to her voice and mission and profit by the thoughts and words of her sages and Rishis.

It is easy enough to speak of a league of nations when the war is over. But before such a league can be formed, men must learn to curb their worldly ambitions. This implies that men must learn that there are desires and pleasures purer far than those that appeal to man's senses and that the gaining of them is possible and practicable by Dharmic methods which are taught and practised in India and which are known as *Yoga*,—or *Raja-Yoga* in its various forms or processes. It is through the adoption of these methods that the ideals of *Vairagya*, or renunciation of worldly desires, become possible and feasible for men. It is then that men will begin to strive for harmony and brotherhood, and the league of freedom among nations will materialise by slow degrees. Ethical and spiritual ideals influence each other, and also the practical observance of them in daily life. Mere aspiration or sentiment can never be enough, as we know well from the history of various movements, socialistic and other, for the establishment of universal brotherhood among men.

Olla Podrida.

The S. P. N. E. has become active again. The University buildings have been opened and a new girls' school has been launched. We are more afraid of the girls' school than of the University. If women are educated on wrong lines the results will be even more disastrous than in the case of the mis-education of men. Already a new unwillingness to accept the obligations of a calm social and spiritual life is becoming painfully visible in the case of our women. The distant boom of votes is coming nearer. If we burn the candle at both ends it follows that much of the candle will not be left.

We have been hearing about the text-books scandal of late. There is a little book called *Indian Tales of The Great Ones* by Cornelia Sorabji, which is a prescribed text-book. And what a prescription it is, to be sure! Stories from everywhere and told anyhow with the most oppressively unreal illustrations that ever invaded a book—these are the ingredients of the prescription. May God bless the poor innocents!

A few days ago an N. B. was telling his friend in a loud complaining voice that the whole world was contained in one sentence in the Rig Veda and that yet the hard-hearted B's would not let the N. B's study the Vedas. That very day I read also the announcement that a Mahomedan took his M.A. Degree in Sanskrit in the Dharma Sastra and Mimamsa group in the Allahabad University. Perhaps he did so to justify the name Allahabad. The B's on their side know no Sanskrit in most instances and are proud of their English. The problem is a regular Chinese puzzle. I invite solutions.

Mr. Devasikhamani Pillai writes that very few people know that Sanskrit *mantras* and verses have wonderful medical properties in preventing and curing the diseases of the throat etc. Why should he cry himself hoarse? Let him save his larynx. We have all resolved to become sahibs and to speak English and English alone.

Nay, K. S. Seshagiri of Madras beckons us to fresh fields and pastures new and we desire to go there. He exhorts us in the name of Ramachandra and Mahadeva of Kailas. By the bye to what village does Ramachandra belong? What does he want us to do? That is your query, is it. Vide New India dated 6th July 1918. I have no time to say anything more.

The Indian Boy Scouts' Association has made its appearance again with the lotus and the star in New India on 6th July 1918. Please look for the new star through the telescope of your mind. A

momentous announcement has been made that a paper called the *Indian Scout* is to begin operations and that a single copy will be sold at two annas.

SCRUTATOR.

Kalidasa's Works.

The limitation of space put upon me forces me to take for granted that the conventions of the Sanskrit *Alankarikas* about the power of a *Kavi* as *Krantadarsin*, or one who sees beyond the limitations of time and place, the difference between the pleasure roused in the mind of the reader and that obtainable from sense experience of the beauties of external nature, the poet's power to combine within himself the functions of a sage, a philosopher and an artist, the *Sthayi* and *Tanmayi Bharas*, the *Vyangya* and *Dhroni*, the powers *Abhidha*, *Lakshana* and *Vyanjana* of words, the musical elements as inherent in the *Aryakta* aspects of words to be utilised by a poet, the classification of a *Kavya* into *Drisy* and *Sravya* with reference to the manner of presentation to the readers, and the same into *Uditodita*, *Anuditodita* and *Uditanuditita* with reference to the development of *Rasa* these and many other points without a knowledge of which it is difficult to judge the merits of a good poet, according to the *Alankarikas* are familiar to us. A detailed review of the poet even without entranching on the field of the other writers is likely to occupy much time. I will therefore confine myself to a cursory review by way of answering a few of the criticisms hurled haphazard against the works of this master Artist.

Of the works known to us under the name of Kalidasa, nine have been accepted by all as the genuine productions of the original writer of that name. These are the three Mahakavyas of *Raghuvamsa*, *Kumarasambhava* and *Meghadata*, the three dramas of *Sakuntala*, *Vikramorvasi* and *Malavikagnimitra* and the three miscellaneous works of *Ritusamhara*, *Srutabodha* and *Vrittaratnavali Stuti*.

European Orientalists have done their best to see and appreciate some of the

excellences of Kalidasa. Even where they have failed to do so their faults are not altogether unpardonable. Born in the midst of alien traditions and sentiments, nurtured with prejudices foreign to the Indian mind and infatuated with the pride of superiority of their own race, they cannot but find it hard to see with the trained eye of an Indian. But alas! that an Indian who from his cradle has breathed the atmosphere of Indian traditions and sentiments and in whose veins runs the very blood of the sages upon whom he ventures to sit in judgment should commit blunders worse than that of a European is an undoubted moral degradation. We are forced to seek a reason for it either in one's vain desire to pass greater than an acknowledgedly great author or in a selfish wish to get into the good graces of Herod by out-Heroding him.

One very serious charge brought by a new-fangled Indian Critic against the classic work of Raghuvamsa is that on account of its treating about the history of a number of kings, it lacks in unity and consequently fails to embody the regular development of Rasa. To my mind it only shows the incapacity of the Critic to appreciate the greatness of Indian genius. A family or race has as much right to individuality as a single member of it. Who could fail to see in Raghuvamsa an attempt on the part of Kalidasa to portray the fundamental characteristics of the Raghu Race? Why should the poet who commences his poem saying रघुनामन्वयं वक्ष्ये actually begin it with the life of the father of Raghu instead of with that of Raghu himself? Why should he abruptly end the same with that of Agnimitra the father of a posthumous child, so as to give room to the suspicion that he should have written some more Sargas. The answers to these questions will, I am sure, expose the vapidity of the above objection.

One of the chief characteristics of the Raghu race brought into prominence in the work is the inseparable love and devotion between husband and wife. Else how could this race have produced the man-God, Rama, whose love for his wife and other members of his family is even to-day

the ideal of all Indian houses. While passing over the lives of many in which this family trait does not form a dominant note, he takes care to dwell at some length on others in which there is a manifest expression of this love. In Agnimitra alone he finds a fitting character to close his poem with. When this king was on his death bed his wife was carrying in her womb the hope of the race. He therefore exhorts her to fulfil the vow of the race not by accompanying him in death, but by living for the love of him who is to be born again in her for the perpetuation of the race. Kalidasa takes advantage of this to end his poem auspiciously. It is therefore clear that there is complete unity in the poem.

Admitting the existence of unity there will be no difficulty in showing the *Uditadita* character of the *Rasa* as developed in the poem. The higher aspect of love, *Vira* as merged in *Sringara*, is prominently portrayed in three places—once at the opening in the love between Indumati and her lord, once in the middle in the love of Rama and Sita and once again in the end in that of Agnimitra and his queen. These form, as it were, the three landmarks in the progressive development of the higher love portrayed in the poem. The force of love is expressed in the first instance by the death of king Aja following that of Indumati. In the second the intensity is enhanced by the pangs of separation. In the last, the pangs of hopeless separation is added the necessity to live for the love and memory of the deceased beloved in obedience to his orders to live and rule his kingdom.

Kalidasa's speciality is that he is an adept in the art of applying *Samvrita Sringara* to human actions and passions. In Raghuvamsa the divine character of Rama seems to have handicapped him to a certain extent in exercising his art and developing the *sringara* to an appreciable degree. Kalidasa finds in the story of Dushyanta and Sakuntala a close parallel to that of Ramayana. He utilises this for effectively portraying the sublime love of Rama and Sita so uniquely described by Valmiki. From this point of view Kali-

dasa's Sakuntala may be said to be a fitting sequel to his Raghuvamsa.

In this connection it is worth while to know something about the philosophy of love. Srimad Bhagavanta has laid down that all human emotions are but the manifestations of the one transcendental love. Hatred itself is only love turned towards an object that stands between one's self and the object of his love. So also with other emotions according to the circumstances under which this love manifests. Human beings can realise the Supreme Love only through its manifestations in themselves. A good poet who endeavours to teach this higher love should therefore converge all the human emotions towards their common source. Love towards lower orders of beings is *Daya* or *Karuna*; love towards equals is *Prema* or *Sneha*; and the same when manifested towards superiors is *Bhakti*. In Sakuntala Kalidasa has successfully made use of the different forms of love to teach the grandeur of the supreme love at the background. The unselfish love of Sakuntala to the trees and plants of the *Asrama* watered by her, her love for the deer, her *Sakhis*, her adoptive parents, and above all to her insulting lover are described with a peculiar zest which is Kalidasa's own and remind the readers of the power of that higher love.

Another criticism against Raghuvamsa is that the commonly accepted benedictory stanza of the work is not the composition of Kalidasa. The reasons assigned for it are that in the other two *Kavyas* there is only *Vastunirdesa*, that the *Vishistadevata namaskara* to Parvati Paramesvara in the present stanza is to be found in none of his other works, and that the relation of Vak and Artha therein is difficult to grasp for beginners into whose hands the book is generally put.

Before I question the Critics knowledge of the philosophy of this relation which is acknowledged by all to be that between *Prakriti* and *Purusha*, I would ask him in return to say who is the better subject to appreciate the correlation of word and its meaning—whether an advanced scholar whose mind is stuffed with the higher

philosophy of the relation or a beginner who is being taught to associate every word with its proper significance? And are there not passages in the work more abstruse than this even for advanced scholars? As to the legitimacy of *Vastunirdesa* in this work also, we shall take the opinion of the *Alankarikas* in this matter. The alternatives of *Asih* (benediction), *Namaskriya* (salutation) and *Vastunirdesa* pointing to the subject of the work prescribed by them are not to be understood as independent and exclusive of one another. They are to be understood only as different forms of the one method of writing the opening stanza. Each of them therefore involves the spirit of the others also. This stanza whichever may be its form should always contain a key to the unravelling of the plot developed in the work. A clever poet like Kalidasa who had a clear vision of the point before him could not have opened the work with a better stanza. From the plot of view of the critic himself it would be absurd to expect *Vastunirdesa* in a work which treats about a series of kings. No form other than the unique invocation of *Vishistadevata* could have suggested to the mind of the readers the inseparable love portrayed by the author as the chief characteristic of the race of Raghu. A poet of Kalidasa's precision who has taken care even to name his works with due consideration to the central point of the plot could not have failed to use his discretion in framing the benedictory verse.

One point more I shall mention about this grand epic of Kalidasa. The name Raghuvamsa adopted by the poet has in my opinion some history to tell. The ancient *Alankarika* Bhamaha quotes from a work called *Asmakavamsa* by a *Sakavridhi* in illustration of the mefluous *Vaidarbhi* style of composition. Whereas other critics known to us have only Kalidasa's poem to quote from for this style. According to the Puranic history Asmaka is the 13th in descent from the first founder of the Raghu Dynasty; whereas Raghu himself is the 21st in descent from him. From this, it appears to my mind that the earlier poet Sakavridhi wrote

the history of the illustrious kings of this line from Asmaka down to Raghu in the famous *Vaidarbhi* style; and Kalidasa continued from where he left and wrote his *Raghuvamsa* in the same style. In the absence of this elder work of Sakavridhi it is not possible to say how far Kalidasa is original and how far he is indebted to others for his work.

A similar criticism has been hurled against Kumarasambhava also. The last nine cantos out of the seventeen of this work has been stated not to be Kalidasa's. The reasons urged therefor are that the *Taraka-vadha* described therein does not justify the name Kumarasambhava, that there is no commentary by Mallinatha for the portion, and that the style of this portion is not in the usual strain of Kalidasa. Here also I have to point out that according to the Canons of the *Alankarikas* no subject can be deemed complete unless the result be given. Siva and Parvati who are above all human considerations and emotions have nothing to gain for themselves by the birth of Kumara. The story will not therefore be complete unless the destruction of Taraka for which Kumara was given birth at the prayer of the gods is described. Besides the story of the birth of Kumara actually closes with the eleventh canto; and the destruction of Taraka is described in the last three cantos. That Mallinatha did not comment beyond the eight cantos has no value as an argument. Mallinatha has not said any where as he has done in his commentary of Meghaduta, that he did not comment on this portion because Kalidasa did not write it. Either he commented on this portion also of an important epic which has a religious significance to the Hindus and the same has been lost to us, or the portion not being read popularly he did not care to comment upon it as in the case of Naishadha. As to the diction, if we admit that Kalidasa is an expert in the art of writing he should be credited with some discretion in adopting the peculiar style found in this portion. The portion is Vedic both in spirit and matter; and a rhythmic or *dandaka* style is what is generally employed by poets for addresses

to Siva and Durga. Moreover in the book poetry may be said to end with the birth of Kumara; and the incidents after this do not give ample scope for the display of poetic excellence. To make up for this and with a view to increase the effect by a varying style, Kalidasa might have purposely chosen the style employed. Further, the portion condemned is in no way revoid of the usual mannerisms of Kalidasa so as to be regarded as unworthy of him.

(To be continued.)

Dharma—VIII.

By K. G. NATESA SASTRI, Vaidya Visarad.

Before dealing with the reply of the Mimamsakas let us see how far Mrs. Besant's "Historical Criticism", which again, according to her, means "Higher Criticism" agrees with the principle of interpretation enunciated by the Buddhists. Says Mrs. Besant: "And I say, before you bow your heads to a Smriti, find out about its date, find out about its author, find out why it claims authority. For times change, one age succeeds another and every Smriti is written for a certain age. None of them would have been useful before its time, nor is useful after it." (*Wake up India Foreign Travel*). And why all these? Because she says, "Are you sure that what you say is authentic and that there are not many interpolations to be found therein, that many errors may not have crept in?" To an ordinary hearer these words of appeal may seem absolutely sane and sound; in fact she has succeeded in entrapping many an honest man by persuasions of this sort. Wherein lies the flaw in arguments of this sort nobody cared to know. But of this later on. Now let us see what the Buddhists have said. In the words of the Great Bhatta Kumarila, that vigorous

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expounder of *Purvamimamsa*, they say "तस्मात् कारणशुद्धत्वं ज्ञानप्रामाण्यकारणम्" which means "for a knowledge to become *Pramana* or *valid*, its source must be pure." Or in the words of Mrs. Besant this contention may be put thus:—"Before accepting a knowledge to be *Pramana* find out about its source, its date, author etc." We now clearly see that if Mrs. Besant's method of investigation may be called "Historical criticism" surely we may maintain that the Buddhists know this method better than she. In fact the Buddhist method of criticism was nothing but the modern Historical method or the "Higher criticism" as Mrs. Besant terms it.

Now we shall pass on to our subject and see the Mimamsaka reply to this: The vigorous Bhatta, in reply, says "स्वतः सर्वप्रमाणानां प्रामाण्यमिति गृह्यताम् । न हि स्वतोऽसती शक्तिः कर्तुमन्येन शक्यते ॥" The sloka means:—"Admit that the *Pramanya* or validity of every *Pramana* originates of itself at the outset; For the ability or power which a thing has not of itself at the outset cannot afterwards be imparted to it by another thing" Parthasarathi Misra, the renowned author of *Sastra Dipika*, puts this contention of Bhatta at some length and for ready reference, we quote the passage: Says he, यदि हि सर्वमेव ज्ञानं स्वविषयं तथा त्वावधारणे स्वयमसमर्थं विज्ञानान्तरमपेक्षेत, ततः कारणगुणसंवादार्थक्रियाज्ञानान्यपि स्वविषयभूतगुणावधारणे परमपेक्षेरन्, अपरमपि तथेति न कश्चिदर्थो जन्मसहस्रेणाप्यव्यवसीयेतेति प्रामाण्यमेवोत्सीदेत्" इति ।

The passage means:—"If, as you maintain, all knowledge, being unable to impress, by itself, its own purport, requires the assistance of another ज्ञान or knowledge, then that knowledge required as help, such as the knowledge of the source merits, corroboration, and facts, also require the assistance of another knowledge to establish its purport and so on *ad infinitum*. In the end not a single fact can be established even after a thousand births. To put shortly the science of *Pramana* will be quashed". A bit of explanation is required before proceeding further. What the Buddhists maintain is that mere knowledge alone of a certain thing is not sufficient to establish a certain thing. The knowledge that was obtained first must be strengthened by further knowledge obtained by corrobora-

tion, or the examination of the source of the first knowledge or of the merits or demerits of it. Says Parthasarathi—"पश्चात् कारणगुणज्ञानात् संवादज्ञानादर्थक्रियाज्ञानाद्वा प्रामाण्यावगमात्" इति ।

Hence the Buddhists declare, just after the manner of our modern historians and research workers, that a knowledge must be corroborated. To this the reply of the Mimamsakas is that how is the validity of the corroborative knowledge to be admitted? If the first ज्ञान or knowledge cannot impart its purport by itself how can the other knowledge which is used for corroboration, impart its purport. If you want to be consistent in your theory, you must require a third knowledge to establish the validity of the second knowledge and this third knowledge requires a fourth knowledge for its very existence, and the fourth a fifth and the fifth a sixth and the sixth a seventh and so on. Then where are you going to rest? Is it not ridiculous to contend that a knowledge obtained at first is unable to impart its purport, when we actually feel and know that it imparts its sense the moment we get that knowledge. To take a concrete example, the daily cablegrams bring fresh news from the war theatre which we read in the papers. The moment we read the passages their meanings are imparted to our mind and we get a fresh knowledge of the position of the war theatre. That knowledge did not require an assistance in the shape of corroboration etc. to impart its विषय or purpose or purport. It may be contended that what the Buddhists really meant was not that a knowledge cannot impart its purport by itself, but we must not venture any conclusion on that knowledge alone, but we must wait till any corroboration is obtained. So far sensible, but what is the time limit for a man to wait for the corroboration? And if unfortunately for either of us, no corroboration is obtained what are we to do with our first knowledge? To draw conclusions from it or reject it

Our Present Situation, Social and Religious

BY

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

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altogether? The Buddhists have not answered satisfactorily. We hope Mrs. Besant will favour us with her answer. In the next article we shall see the Mimamsakas.

The Great War of the Ramayana.

(An allegorical Interpretation)

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

I

The greatest of all wars as old as the world, as long as life, as distracting as night, and as sure in its ultimate result as the struggle of light and darkness is the war of soul and sense. As we read the history of man, we see this war waged with varying fortunes. There are ages of belief and ages of unbelief, ages of integration and ages of disintegration, ages of Godwardness and ages of hellwardness. Goethe has well said: "It must be noted that belief and unbelief are two opposite principles in human nature. The theme of all human history, as far as we are able to perceive it is the contest between these two principles. All periods in which Belief predominates, in which it is the main element, the inspiring principle of action, are distinguished by great, soul-stirring, fertile events and worthy of perpetual remembrance. And on the other hand, when Unbelief gets the upper hand, that age is infertile, unproductive, and intrinsically mean, in which there is no pabulum for the spirit of man, and no one can get nourishment for himself."

The present age in India is, so far as social life is concerned, a time of intense and passionate, though silent, struggle between two opposite theories of life. Let not the "social reformers", as they call themselves, imagine that this is not the first time that Hindu society feels the impact of democratic concepts. Buddhism and Islam assailed it, and though it is grateful to them for certain healthy reactions within itself, they had no influence over its soul. They effected a shaking off of the torpor that had come upon India, a reassertion of her essential social and spiritual ideals, a new awareness of herself, a heightened sense of her mission and her destiny. As Sister Nivedita well says in her *Footfalls of Indian History*: "The sense of unity can only occur, as a spiritual reaction

on the mind, against a manifoldness." The manifoldness of the neo-democratic concepts is sure to have the old result of a new purification from within, a reassertion of India's immemorial social and spiritual ideals, a vital expansion of the spirit. But it will no more overthrow her lofty and unique social and spiritual ideals than her old foes from within and without.

The caste system as rightly understood is no menace to national unity, no foe to democratic life of the proper type, no enemy to social progress. It co-existed with a great and memorable past when the swelling tide of national life overflowed the limits of the land and fertilised other countries. It is an absurd notion to hold that even in the true caste system as laid down in our scriptures there is any implication of superiority or inferiority in respect of a whole caste. Though the true Brahmana is a lofty type of manhood, none of our scriptures says that even degenerate Brahmins are as worthy of reverence as the true Brahmana. A famous stanza in the Bhagawatha says that a pariah who is full of true love for God, is better than a proud Brahmin vain of his birth and of his learning. The fact is that while man as a whole has certain great duties certain additional duties have been allotted to each of four castes forming the Hindu race. There is no inherent superiority or inferiority in regard to the sum of such additional duties for each of the four castes. As well might the Sun be proud of shining by day or the stars of shining by night or the fire of shining at all times! This heavier load of duties for each of the four castes as compared with the duties of men in general ought to lead to humility and fear that we be unequal to the demands of such duties upon our moral energies. Sri Krishna has declared that He has created the four castes and that His love is won by every man doing his duty disinterestedly in a spirit of love of man and God. To pretend to revere Him while acting against His commands is the most despicable form of hypocrisy, and yet He is on the lips of many a friend of our society who seek to reproduce by any means here the European ordering of society.

Sir George Birdwood says: "The real danger which threatens India is that the caste system may be broken down. That would mean the ruin of India. It would

make India the East End of the World." Sir Henry Cotton said: "The system of caste far from being the source of all troubles in Hindu society, has rendered most important service in the past, and still continues to sustain order and solidarity." Purity of race is essential to the preservation of our type, and it depends upon pride of race. Pride of race has from time immemorial depended in this land on the caste system, and each caste has had a noble record of honourable achievement of national service and spiritual life. To ruin the caste system and that at the present low stage of our economic life is the most powerful weapon against the purity of our type which has lived with unimpaired vitality through the centuries while other civilisations coeval with it and even younger than it have disappeared for ever.

We are fully aware of our deficiencies, and we are passionately seeking to set our house in order. We are as desirous of true reform as the so-called social reformers say they are. But our Marichas will not let us be. They dangle before our eyes golden mirages, and we alas! know not as yet that these are "such stuff as dreams are made of" and will fade like an "insubstantial pageant" and "leave not a rack behind." The better is the enemy of the good as the proverb says; and our friends will not let us do the little good that we can do because they keep us in a state of perpetual wrangle as to which is the better.

II

Rama—Dharma.

Laxmana—True Spirituality.

Jatayu—Scripture.

Sugriva, Hanuman, Neala and other monkeys—Virtues.]

Vibhishana—Sincerity.

Ravana—Materialism.

Maricha—Social Revolutionary.

Sita—Mother India,

Trijata—Devotion.

Rakshasas—Vices.

The moral of the Ramayana is plain enough. India is being entrapped by the honeyed words of the social revolutionaries. She heeds not the wise words of Spirituality or Dharma. She forces Dharma to leave her side on a foolish quest in her infatuation for the social revolutionary. The social revolu-

tionary, when unable to withstand Dharma, falls dead crying out as if Dharma were slain. India then forces Spirituality to leave her side. Seeing a favourable opportunity Materialism pounces upon her in a seemingly pure garb and carries her away. Scripture makes a last stand to protect her, but is overwhelmed by the forces of Materialism. By itself it can do but little unless Dharma and Spirituality aid it. India is now a prisoner in the domain of Materialism. Vices assail her but she keeps the treasure of her soul untarnished. Devotion gives her comfort; but devotion by itself cannot rescue India unless helped by Dharma and Spirituality. Dharma and Spirituality then get the help of social, civic, and national virtues and cross the sea of sorrow and closely invest the citadel of unrighteousness. Devotion and Sincerity which were sent by God to be a source of purification and uplift to Materialism depart from it as if it scorns them. Unrighteousness is eventually slain. India is reunited to Dharma and lives for ever in sovereign splendour on the throne of the world's heart.

Correspondence.

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

The short-cut to Indian 'Swaraj'

Indians demand COLONIAL HOME RULE "as citizens of the British Empire". India is the largest, richest and most populous part of the Empire, Democratically governed by the King-Emperor in England.

1. The cheap and ready means to secure Swaraj for India is to submit to His Majesty (1) That India should be placed under the Colonial Secretary like Ceylon which should be added to the Presidency of Madras, and (2) That the Viceroyalty of India should be hereditary in the Second Son of His Majesty settled at Delhi.

2. Of course there will be a Constitution for the Vico-regal Government as demanded by the Indian Congress and Muslim-League; and it will be controlled by His Majesty and Prime Minister in Parliament.

3. A separate Secretary of State with a council for India is an extravagant obstruction to Self-Government.

A. SANKARIAH F. M. C., F. F. H. S.

THE HINDU MESSAGE. TO MY GURU.

(Adapted from Hogg's Ode to the Skylark)

Soul of the wilderness,
Blithesome and cumberless,
Sweet be thy presence, so stainless and
free!

Emblem of happiness,
Blest is thy dwelling-place,
Oh! to abide in the desert with thee!

Sweet is thy voice and strong,
Powerful to right the wrong,
Love gives it energy, love gave it
birth.

How pure thy inmost heart!
How great thy noble part!
Thy soul lives in Heaven, thy body
on Earth.

O'er hills and dales unseen,
Midst copse and mountain green,
With thy disciples, ere closing of day,
Over the woodlands wide,
By the sweet river's side,
Happiness thou teachest,—revealest
the way.

Then when the gloaming comes
Low, midst the champak blooms,
Sweet will thy prayer and God's
worship be.

Emblem of Happiness,
Blest is thy dwelling-place,
Oh! to abide in the desert with thee!

B. DASAPPA.

Deputy Inspector General of Education, Mysore.

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पुण्यधर्मप्राणसमस्वरूप
भो भो महानन्दिनिधे निराधे ।
लत्सन्निधानं भुवि निष्कलङ्क
सदाप्यनिबन्धमनोहरं च ॥

मुदामभिज्ञानमयस्वरूप
त्वदीयवासस्थलमेव पुण्यम् ।
रहस्त्वया साकमरण्यवासः
कीदृक्प्रमोदातिशयप्रदो वा ॥

वाचस्त्वदीया मधुराश्च शक्ताः
दोषापनोदेषु परस्य पुंसः ।
तस्यास्तु शक्तेर्नितं निदानं
प्रजासु ते वत्सलतैव नूनम् ॥

क्रियत्तवान्तःकरणं विशुद्धं
पूज्यं पदं ते कियदुन्नतं वा ।
चेतः परं ब्रह्मणि लीयते ते
कायः परं कीडति मादृशैस्ते ॥

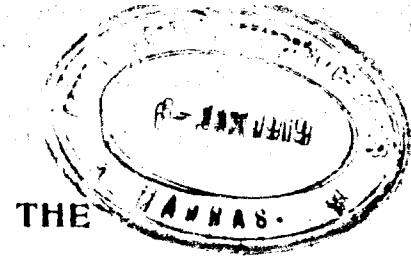
शैलाग्रेषु वनोदरेषु च महादोर्गेषु सच्छादुल-
क्ष्माभ्युदयनदीतटेषु विटपिष्वभ्रकण्डेषु स्वयम् ।
आत्मीयैरनुयायिभिः सह मुदा संथ्यामुखे संचर-
न्नानन्दं परिबोधयस्व नुदिनं तन्मार्गदर्शो च नः ॥

निशान्धकारेऽङ्कुरिते समन्ता-
स्तुपुष्पिते चम्पकवण्डमध्ये ।
स्तोत्राणि देवस्य च पूजनानि
त्वत्कल्पयमानानि मनोहराणि ॥

मुदामभिज्ञानमयस्वरूप
त्वदीयवासस्थलमेव पुण्यम् ।
रहस्त्वया साकमरण्यवासः
कीदृक्प्रमोदातिशयप्रदो वा ॥

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from the Hindu Standpoint.

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VOL. 2.]

THURSDAY JULY 25, 1918.

[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.

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VOL. II.



From out the mountains of the emerald west
Doth speed swift Krishna through the
eastern plains

Two holy streams fed by the gracious rains
And bearing but one name thy sweet behest
Obey and in their wondrous beauty drest
Haste through our holy land as God ordains
And soothe our frail life's multitudinous
pains

And lead us to the regions of the blest.
With Krishna's stream they mix their waters
sweet

And then with their united love they go
To bear the yearned-for gift of wealth's
increase

To eastern fields parched up by the solar heat
And in their wake cool fragrant breezes blow
And bring to all the world pure ecstasies.



27

The Hindu Message

THURSDAY EVENING 25, JULY, 1918.

The Reform Proposals in Detail.—I.

We have already pointed out some of our principal objections to the Montagu-Chelmsford scheme of reform. They relate to the general plan and purpose of the scheme, and make it unacceptable to those who have accepted the Congress-League scheme as the one basis of a truly *self-determined* reform. But some of our leaders in all parts of the country have come forward to state that the scheme now published under the auspices of the framers of the Reform Report may be accepted as a first stage in the process towards the goal of responsible government, and that the Indian public may proceed to criticise the various proposals in detail and thereby help to improve and amend them and render them effective in the working. We shall enter upon this task, and take up for consideration today the changes proposed in regard to the Government of India. We may at once state that the defects of the several proposals made will only fully appear in the working. The criticisms now made must necessarily seem to be of a largely speculative or conjectural kind, though we feel that they are consistent with reasonings based on principles derived from experience.

The first recommendations in the Report are (1) to abolish the present statutory restrictions regarding the appointment of the members of the

Governor-General's Executive Council; (2) to appoint two Indian members instead of only one as at present. We think that the total number of members of the Executive Council should be definitely fixed instead of being left to the will and pleasure of the Viceroy-in-Council. As the bureaucracy is still to continue in power as heretofore, it will surely contrive to get in as large a number of the superior members of the Indian Civil Service into the Council as possible, and thus there will be an unnecessary waste of money. No doubt the example of the British Cabinet may be quoted to show the advantage of indefiniteness in the number of the Council or body invested with the chief executive authority. Men like John Bright were able to enter the Cabinet without a portfolio and rendered valuable services to the state by their wisdom in counsel and deliberation. But, for obvious reasons, the chances are rare of finding such men in an organisation like the Indian Civil Service which serves only as a purely official and bureaucratic machine. We have little doubt that even a strong Viceroy will not be able to resist the incessant and insistent demand for increasing the number of members of a Council of which a permanent numerical majority is composed of Indian Civil Service officials. In the next place, we fail to see why there should be *only two* Indian members of Council. It is the European element in the Council that should be restricted in number,—not the Indian. For, we are now to be started on the road to responsible self-government, and so there is every reason why the Indian element should be made to rise to the maximum limit possible, and

not be limited to the absurdly small number of *two* in a body composed of an *indefinite* number of members. The objection that, if there are two Indians, the chances will be that one of them will be set against the other is simply monstrous. If such a phenomenon could become a normal feature of the new Council, it would only show that no Indian is fit to enter the Council. It is strange and even surprising that an objection so silly or stupid could be tolerated on a public platform by an educated Indian audience.

As regards the Indian Legislative Assembly, the changes proposed are, *on the whole*, such as we can approve. The report, however, expresses doubts regarding the practicability of constituting a direct electorate, and goes on to declare as follows:—"If the difficulties of direct election compel us to have recourse to indirect, we incline to think election by non-official members of provincial councils is likely to prove far more acceptable to Indian opinion, and, in spite of the smallness of the electoral bodies, certainly not open in practice to greater objection than any of the other alternative methods which have been from time to time proposed." But the "smallness" of the provincial Council is a most serious objection indeed to its being made the electoral body. In the past, it has not proved satisfactory, even when it has had to elect only one or two representatives. Now each provincial legislature will have to elect a much larger number, and then the evil would be much greater. We think that a territorial unit like the District and a definite property franchise would prove the best means for finding out a truly representative

body of members who will constitute the Legislative Assembly. Nor is there any reason why this Assembly should not have as many elected representatives as there are Districts in India. There need be no fear that any Indian electorate constituted on a property franchise would not elect proper men,—men knowing the English language, capable of understanding affairs, and giving an intelligent vote. No difficulty has been found in choosing proper men under the existing municipal system and the position will be better under the new conditions after the introduction of reforms. We also quite approve of the omission of the title "Honourable" for the members of the Legislative Assembly,—not only for the reason stated in the report, *viz.*, 'the great increase in the number of members',—but in order to let patriotic work be valued for its own sake or for the sake of the popular recognition it is sure to win.

We are glad that the Governor-General will no longer be the President of the Legislative Assembly and that the President will be nominated by him. But we cannot understand why "at any rate for the present, the President should be designated from among the official members." This will only perpetuate the tendency among members to please the official President out of the fear of incurring his displeasure arising from the long-continued and inborn tendency in the average Indian to enslave his soul to the ruling authorities.

We now pass to the Council of State. It is a new agency created with a view to secure the passing of measures which the Government want to pass against the wishes of the majority in the Legislative Assembly.

The Council of State is to serve as "a second Chamber which shall take its part in ordinary legislative business and shall be the final legislative authority in matters which the Government regards as essential" and also "the revising authority upon all Indian legislation." We have already *generally* objected to the creation of the Council of State. It is expected to exercise the functions of a "senatorial chamber" and a "revising chamber." It may serve as such in matters of ordinary legislation,—for in case of a difference of opinion on any measure of legislation between it and the Legislative Assembly such a measure will be placed before a joint session of both bodies. But, where the Government introduces a measure for an extra-ordinary purpose of its own, any amendment introduced by the Senate and not acceded to by the Legislative Assembly would pass at once upon the Viceroy's certifying that it is "essential to the interests of peace, order, or good government." "The assembly would then not have power to reject or modify these amendments nor would they be open to revision in a joint session." The Council of State is also to have the power to pass into law, by its own will, a measure—whether once passed by it or not—which, when rejected by the Assembly is referred to it as an emergent measure by the Governor-General in Council with "a certificate that the Bill is essential to the interests of peace, order, or good government." It is necessary to watch carefully the working of these provisions before we can accept or condemn them. They seem very dangerous at first sight and seriously to threaten the fundamental liberties of the Indian

citizen. The similar powers now existing have been used for purposes which Indian opinion has unanimously condemned. But it may be said that the India of the future will be different from the India we know so well and which we shall soon leave behind, and that similar powers are possessed and exercised by all civilised governments of modern times. We cannot deny the truth of these contentions, but we cannot at the same time forget that the India of the new epoch now about to be launched forth on the waters of the world's life as a consequence of these reforms will still remain under the sway of our masters of the Civil Service bureaucracy whom we know so well.

The Report says:—"The Budget will be introduced in the Legislative Assembly, but the Assembly will not vote it." Resolutions relating to Budget matter may be moved and passed in the assembly, but will only be "advisory in character" like other resolutions. These provisions mean that the power of the purse is still to remain with the bureaucracy which has long had its foot set firmly upon the back of the Indian people. So long as the unlimited control of finance remains with the Government, the exploitation of India's resources long in process must grow from bad to worse till we reach the gloomiest possible end and catastrophe. The tinkering with the machinery of government attractively pictured to us in the glowing pages of the Reform Report will avail us nothing.

The proposal to constitute an Indian Privy Council has originated in the candidly avowed opinion that "India for all its changing ideas is still ready to look up with pride and

affection to any authority clothed with attributes that it can respect and admire". Here is an unquestionable weakness or vice of the Indian mind which the writers of the Report have acutely placed their finger upon and exposed to deserved opprobrium. It has to be knocked on the head and not to be fed and pandered to, as the Report proposes to do, by the creation of fresh sources of authority which are calculated to produce what is euphemistically called "respect and admiration," but which are really intended to terrify and enslave the human spirit. We say this advisedly,—for it is stated that "the Privy Council's office would be to advise the Governor-General when he saw fit to consult it on questions of policy and administration." Moreover, what is to be the practical value and force of the advice tendered by the Privy Council? What is the need of such a Council when the Government has the Council of State (and the Assembly along with it) to consult for all administrative purposes. Furthermore, the bringing of the Ruling Princes, High Court Judges, &c., into the Privy Council will invest it with an amount of prestige in the public eye which will gradually help to undermine the value and importance of the other organs of government such as the Council of State, &c. If the Indian Privy Council is only intended to rapidly fall into the position of a body which has only to figure as one of the ceremonial institutions of the state, we need not be much concerned with its fate and fortune,—at least for the fulfilment of our present purpose and aim.

We thus see that, in spite of the time, labour, skill, and care bestowed

in planning the new machinery of the Government of India, the Scheme is unsatisfactory in regard to numerous details and certain to undo the effects and defeat the purposes of the structure of the proposed Indian Constitution. We trust the Parliament and the Ministry will scrutinise carefully all the details and introduce amendments which will remove the evils now pointed out and others so as to make the scheme a real and valuable step in our onward march to the goal in view.

Culture and Life.

Individualism is the commonest creed of men of the world. The average man is satisfied if he finds some profession in which he can earn his livelihood. Especially in India, during the middle age of our history, men became narrowed in their vision, and largely acted upon this view. It seemed to them enough if they and their family could get on in the world without a hitch, and so the efforts of men were *largely* devoted to the gaining of this aim. *Largely*, we say. For, the conception of *Dharma*—the speciality of India—had declined, and even degenerated, in the land, but not died out of it. In antiquity, when the conception and ideal of *Dharma* had been very much alive, India stood foremost among the world's communities, and drew down even the gods of the empyrean into the society of men and made them take their part in the shaping of their activities and destinies. *Dharma* brings man into living and ennobling contact with the organism of life not only on the earth, but throughout the universe. It was *Dharma* which made India great and

noble in antiquity. If even at or about the time when the Kali-Yuga commenced, there were great Indian leaders like Bhishma, Parasara, Vyasa, &c., who were living embodiments of Dharma, we need have no doubt that, in still earlier days than theirs, there were countless numbers of men to whom Dharma was the very bread of life and the breath of their nostrils. By successive steps we have degenerated from the glories of that dim and distant, and even mythical, past. But it would be wrong to suppose that Indian culture ever altogether died out. Even after the tremendous disturbance caused by Buddhism, we have great and glorious epochs of Hindu prosperity and power,—and we need only mention such Dynasties or Kingdoms as the Maurya and the Gupta, &c., in North India, and the Vijayanagara, Chola, Pandya, and Chera Dynasties and Kingdoms in South India, to establish the undying vitality of the Hindu people. But since the intrusion of Greek, Moslem, and Christian into the land, Dharma has gradually declined, and only the transient coruscation of the Mahratta power remains to light up the darkness of the Middle Age. We attribute the degeneracy and downfall of the Hindus to the slow and gradual decline of Dharma.

In the new period we have entered since the proclamation of 1858 we have been brought under influences antagonistic to Dharma but several of the ideals or conceptions allied to Dharma in various degrees of proximity are embodied in the rationalistic ideals, social and civic, of the West. That men must love peace if they wish to prosper in the world and foster the ideal of courage if they will

win honour are principles we find in Western ethics quite as much as in Hindu Dharma. At the same time, we must know also that no cultured man can be all for peace to the neglect of wisdom and courage, or all for courage and wisdom to the neglect of the interests of peace. They must be harmoniously combined if the interests of the family and society are to be maintained. Similarly, the idea of efficiency made so much of in recent times is certainly needed if we are to reach a high condition of family and social life. Still, we should guard against driving the hobby horse of efficiency too far. For, it breeds unhealthy ambitions on the one hand and provokes bitter animosities or jealousies on the other, and thus leads to strife. It is necessary therefore, to promote the unselfish idealism which elevates individuals and communities above the commonplace self-love which looks only to personal or sectional interests to the neglect of the common good and destiny of mankind. Then only shall we reach the life of harmony which makes for the true welfare of the social organism.

In the later mediæval history of India,—i.e., since the commencement of foreign invasions synchronising with the decline of Dharma—men cared more for personal aims and sectional interests and less for the collective welfare of the people as a whole than in the epochs when the spirit of Dharma was active, and hence they fell more and more into decline and decrepitude. Those nations and communities advanced which looked more to the collective interests and less to personal or sectional interests. Such communities forced their way to India and overthrew the

Hindu Community with its divergent interests and its slender or brittle social ties. We continued then, as even now, to produce men of considerable and even colossal energy and power of initiative. But it was of no avail, as those virtues and powers were not devoted to activities which had for their aim the promotion of the welfare of one imperial Hindu state, but only for the welfare of the individual, be he a petty chief, Rajah, Zemindar, or private person. Now, the state has begun to attract the devotion of men, and we may look forward hopefully to the genius of Hindu culture producing in all of us that combination or harmony of different, if not contrasted, qualities—like justice and generosity, gentleness and bravery, restfulness and endurance—which alone makes for the gaining of great aims both in the single life of a person or the collective life of the society or the state. It is this harmony of different ideals or qualities that constitutes culture in men and leads to great achievements in law and politics, in science and art, and confers greatness both on individuals and states.

When we say all this, we do not even in the slightest degree wish to imply that the life of the family can be ignored, or that the beauty of love, the consciousness of duty, and the joy of living which promote the interests of the family can be belittled or set at naught. The Hindus have ever excelled in the virtues which make for the healthy maintenance of the family union and its obligations. It is this excellence that lies at the back of the steady fulfilment of the obligations of men to the larger union constituting the society and the state. Hence the

future of the Indian state is one to which we can look forward hopefully.

Moreover, the spirituality which remains with us Hindus as a lasting and most precious possession enables us to give a new turn to the culture of humanity,—a turn which is essential for the promotion of harmony among nations. If the league of nations on which men are now bent is to become a living fact of the future, spirituality must become a part of the life of the individual and society. The future of man's culture is indissolubly associated with the promotion of spirituality and the realisation of the Atman, and hence Hindu culture must figure prominently in the future life of humanity throughout the world.

Notes and Comments.

Mr. C. Rajagopalachariar of Salem has suddenly begun to shine forth as Christ, Mohammed, Buddha and all the prophets and reformers of the world rolled into one. He refers in his speech at the Trichinopoly Social Conference to "the tyrants in their ease being the ignorant depositories of the forces of the custom, *viz.*, orthodoxy." We suppose that he has taken a patent for all the knowledge of the world, and that his only fear is that his head might burst owing to the inability to contain so much knowledge. After all, it may be that he possesses what is known as a "swelled head." Conceit is very common among the political novices of the day, and the reason is that they cram up the speeches of a few leading Congressmen and the matter that appears in the columns of the daily news-papers. This is the intellectual pabulum and equipment of most of the eloquent immortals of present-day Indian politics. But it seems to them enough to condemn all who support the ancient Arya-Dharma as "ignorant"—even though the latter might claim to be at least as much posted as themselves in the

court-martialled and shot. Only successful generals are happy. Nothing succeeds like success !!!

Meantime the war fever has come to India and is making kind inquiries of us. The new epidemic seems to have considerable powers of strategy and seems to be omnipresent and omnipotent. The whole of India is now trembling before this raider whose back we would be fain to see.

SCRUTATOR.

Kalidasa's Works.

(Continued.)

From the point of view of *Rasa* the work is noteworthy. According to the conventions of the *Alankarikas* the highest *Śringara* should both be *Viraprasanta* and *Viraprasu*. *Śringara* should begin as the resting ground of *Vira* and end again as the mother of *Vira*. In *Kāya*'s marriage is made to succeed war. In *Natakas* after the mind of the hero is stirred first to hunting, sports or some such rajasic activity it is made to enter into *Śringara*. The object of this is to rouse a person first from inactivity to activity and then convert this activity into that of *Śringara* or love which is characterised by the highest state of mental activity. In this work Kalidasa goes a step further and shows that *Santi* is a still higher state of mental activity into which even the highest *Śringara* by becoming *Viraprasu* should ultimately merge. Transcendental love or love for the Supreme *Atman* viewed from the lower plane of physical and worldly activity is *Santi*. The same when projected on the plane of human activity and passions is *Śringara*. *Vira* comes only as an intermediary. In *Kumara-Sambhava* Kalidasa finds means to evolve *Śringara* from *Santi* with the help of *Vira* and submerge it once again in *Santi* after making it *Viraprasu*.

Siva, the Great, is in Ascetic meditation. Kama tries to wean him from it by rousing in him human passions and confine him to Parvati. The mental activity of Siva takes the form of *Vira* by burning down Kama. Smitten by the insult,

Parvati's love tries to redeem itself by endeavouring to rise to the level of Siva's universality through ascetic austerities and meet him there, but is drawn back to *Śringara* by obtaining Siva as her heroic lover. The fruit of this love is the birth of the Generalissimo of the gods and the consequent submerging of the love once again in Supreme *Santi*. Thus in *Kumara-Sambhava* we are taught to see in the highest love of Siva and Parvati, the Parents of the world, another expression of Supreme knowledge and the meditative rest. The grand love of the heroes of Raghu's race which culminates in *Raghuvamsha* in the life of the man-god Rama is here uplifted and identified with the meditative activity of the self-conscious soul.

In the sense in which *Sakuntala* is the sequel of *Raghuvamsha*, *Vikramorvasiya* may be considered as the sequel of *Kumara-Sambhava*. The advantage which a *Nataka* has over a *Kavya* is that while a *Kavya* appeals only to the imagination, the *Nataka* appeals both to the imagination and the senses. In *Vikramorvasiya* the Vedic hero *Pururavas*, the son of *Ila* and the learned *Budha*, is roused to valour by the pitious call of the heavenly nymphs. He rescues *Urvashi* from the clutches of the Asura *Kesin*, but becomes smitten by her beauty and roused to higher passion. He tries to overcome this love by his duty to his wife; but the knowledge that he is loved in return by *Urvashi* fans the love. The same is the case with *Urvashi* who is a handmaid of *Indra*. When both of them obtain freedom to love each other, he by obtaining his wife's consent in the interest of the line and she by obtaining the permission of the far-seeing *Indra* to live with him until she begets a valorous son, the future helper of the gods, they live happily for a long time in perfect oblivion of everything else. Afraid of separation

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from her lover, *Urvashi* even goes the length of hiding the birth of her son from her lord. The weight of her love even reduces her for a time to the condition of a creeper in the *Kumaraavana* leaving *Pururavas* mad after her. When both of them are suddenly roused to the consciousness of the existence of the child by his manly act of shooting a soaring vulture, their love seeks repose in *Santi* and the service of *Indra*. I shall not tarry to point out the similarity of *rasa* in this drama and the *Kumara-Sambhava*. I shall only point out that *Pururavas*, the *Arani* fire, symbolises the Supreme knowledge and love, and *Urvashi* the creeper, the *Sushumna* vehicle of *Santi*.

In *Meghaduta* Kalidasa portrays the same love in its intensified aspect of separation as symbolising the yearning of the soul after God. A *Yaksha* who is forced to live in exile in *Chitrakuta*, away from his home and beloved, intensely feels the pangs of separation at the sight of the rain-cloud dallying with the sides of the mountain peaks. He entreats the cloud to bear a message from him to his beloved whose sufferings he judges from his own and whom he believes to be dying unable to fear his separation. His message is one of hope to be delivered before it is too late to enable his beloved to live for the sake of him whose very existence is dependent on hers. Here Kalidasa has laid stress on two points:—

That physical separation tends to bring about mental and spiritual union in the case of true love, and that higher love in the absence of direct sense-enjoyment of the beloved becomes internally active in generating soul-communion and sees the power of life in every thing around, animate or inanimate. The love-inspiring cloud begins to move and the *Yaksha* in the self-absorbing intensity of his love forgets the impropriety of cloud becoming the messenger to his beloved. Living as he does in unison with nature, he sees the same pulse throbbing within him throb in everything around. By way of varying contrast the scenery is gradually shifted to the sublimest in the Himalayas, which is the sole resort of all those that seek com-

munion with the self within. In the power of the sublime and the beautiful to stimulate the love for the Supreme, to uplift one from his physical environments to the beatific vision of the soul, consist the real secret of the philosophy of Aesthetics. Kalidasa artistically makes use of this to rouse in his readers a sense of sublimity of the love depicted by him in the poem.

As to his other drama of *Malavikagnimitra*, I will say that it is a connecting link between the age of Sanskrit culture which preceded Kalidasa and the age inaugurated by himself. *Bhasa* referred to therein was a great dramatist of the preceding age to whom are ascribed several dramas such as '*Swapna Vasavadatta*', '*Tapasa Vatsaraja*' and others. Even *Sri Harsha* may be said to have been indebted to this great author for his dramas. Kalidasa's *Malavikagnimitra* will be better understood if we are in a position to know the standard of culture reached by the previous age and compare the work of Kalidasa with those of *Bhasa*.

I shall simply pass over the other works of Kalidasa. Without entrenching on the field of others, I shall only add that so far as evidences have been available to me, Kalidasa should have flourished not later than the 4th Century B. C. I have been recently informed that an eminent Orientalist has collected materials tending to push back Indian Chronology as interpreted by Oriental scholars, by a period of about four centuries. If this is conclusively established, Kalidasa who is associated by some with a *Vikrama*, at present identified with the *Sakapuruṣa Vikramaditya*, should have lived about the time mentioned by me even according to those who uphold this theory. He should have lived at a time when the reaction against Buddhism was beginning to be felt in every branch of human knowledge. The nihilistic background of the humane religion of Buddha had a tendency to make people ignore for a time the beauty of art, causing a great interregnum in the field of Sanskrit literature. The very fact that Kalidasa is an Artist of a very high order and the father of a new era in Sanskrit

literature shows that he should have been the follower of the realistic school of Vedanta which was the mother of all arts and which grew under the umbrage of the Purva Mimamsakas. That he belonged to the orthodox type of religion which was revived under reaction from Buddhism is also evident from the fact that he pays homage equally to Siva, Vishnu and Sakti. The idealistic aspect of Vedanta was not brought into prominence till we come to Bhagavan Sri Sankara.

Each of the above works of Kalidasa is a Masterpiece in itself and bears ample testimony to the superiority of Kalidasa as a poet. But to judge of his skill as an artist we will have to take him collectively and make a comparative study of his several works and note the distinguishing features of each of them. I shall illustrate the above by a single instance. The delineation of Vipralambha Sringara is generally considered a difficult art. Kalidasa has done this with a good effect. He is seen to divide this Sringara into grades or aspects. The first is that in which the magnitude of the *Viraha* of the lovers is brought to the minds of his readers by the presentation of the sufferings and conditions of both the lovers side by side. In the second the same effect is produced by describing the sufferings of one only of them and keeping the other out of sight. In the third though the sufferings of one of them alone is actually described by the poet those of the other also are indirectly touched upon as an echo so as to impress the readers with the acuteness of their suffering. This last no doubt requires a greater artistic skill on the part of the poet as he has to make his readers sympathize with the mental realisations of the sufferer. The above three aspects of love may be regarded as typifying love for God incarnate, love for an image symbolising God and love for the Supreme Being of one on realisation. In other words these may be taken to stand for the manifestations of the love of Karmayogin, of a Bhaktiyogin and of a Gnanayogin for God. Kalidasa has successfully portrayed the above three aspects in his works of Sakuntala, Vikramorvasiya and Meghaduta. There are various other

points which a comparative study of his works by themselves bring to light. I shall reserve these for some other occasion.

It will be too much for this short essay to dwell on the comparative merits of Kalidasa as a poet. I shall only add that on the whole Kalidasa is too holy to be subjected to passing vulgar criticism. He deserves to be ranked equally with the other two master-minds of Sanskrit literature that preceded him—Valmiki and Vyasa. Each of them represents a distinct epoch in the history of Indian civilisation in which the Indian national life sought a new phase for the expression of its consciousness. *Dharma*, *Artha*, *Kama*, and *Moksha* are mentioned as the four ends of human life. Of these *Moksha* is the highest; and the others are but accessories leading to it. This Indian ideal of *Moksha*, or freedom of the soul was first expressed through the moral consciousness of the nation and Valmiki stands as its high priest. In Ramayana, the Rishis, kings and all the characters are the embodiments of the grand spiritual power as manifested through *Dharma*. The art of Valmiki consists in stimulating the ethical aspect of beauty. He so works on the sentiments and emotions of his readers as to make them feel that they are living in the age of the *Aranyakas*.

(To be continued.)

Sir Rabindra Nath Tagore as a Maker of New India.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.
(concluded)

In regard to the great spiritual awakening which according to Tagore must precede the birth of the greater and happier India of the future, Tagore asks us to cultivate the spiritual virtues of love, reposefulness, serenity, and joy. It is a religion of love that will generate in our hearts the fountain of love whose sweet waters will allay the thirst of the soul and will sweeten and fertilise the bare earth of our daily life. To our woeful deficiencies in this respect in modern India must be ascribed all the new fanaticisms and hatreds that are distracting India especially in the South.

It may not be given to each one of us to be a maker of New India in the sense in which Tagore is such a maker but surely it is within the reach of every one of us to realise the beauties of Tagore's ideas and work in regard to the building up of New India and to realise each in his own humble sphere and in his limited measure those ideas which are so essential to materialise the dream of a New India into the fact of a New India. I cannot conclude this essay better than with the beautiful and well-known poem in the 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 fireless 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."

Gleanings.

Search after Truth.

(BY BRAHMACHARI DEVACHAITANYA.)

Time out of mind man has been confronted with the problems of life and death and various solutions of these problems have been offered by the thoughtful minds of all climes and ages. The Greek mind sought to solve the problem of life by conquering the nature outside of man and the scientific West of the modern times is the outcome; while the Hindu explained the problem of death by conquering his internal nature. However divergent may be the processes each found out that man was born to conquer nature. The scientific West wrests from external nature her secrets, makes her his hand-maid and enjoys the life. But the spiritual Hindu bringing his internal nature under subjection transcends death; and it is interesting to study how the Hindu proceeds to solve this vital problem for mankind which is even now engaging the attention of many a thinker of the modern world.

The first difficulty that arises in the human mind is the doubt as to the survival of his personality after death; for man, as he is, directs his whole attention to the pleasures of life that are laid bare before his senses; but the circumstances under which he is placed, fortunately or otherwise, lead him to think whether or not there is life after death. The death of a near and dear relation creates a void in his little world and although he seeks to make good the loss by making a fitting memorial he is constrained to think of what happens to the man when he dies. Does the spirit that animates the body die out with the dissolution of this body or live on? Shall he live after death? In the beginning an unconscious and then a conscious struggle ensues to get a peep behind the scenes and the man leaves no stone unturned to get at a solution. He listens to traditions and history and verifies them with his own experiences but fails to arrive at a right conclusion. Again, doubts expressed by great intellectual men make confusion worse confounded; their learned discourses on the problem make him forget that he who has seen a spirit knows more of the spiritual world than he who carries a library in his head. Further, on his own part, an intellectual acquiescence or faith in the words of those who from their own personal experience speak of the survival after death, does not close the struggle that rages in his mind. The problem is so vital that unless it is proved through his own experience he cannot rest. Consequently he leans on doubt and ponders if man lives at all after death; at times the strain imposed upon his mind becomes unbearable, and for relaxation he leaves the struggle and runs to enjoy the sweets of life. But time and again he is reminded of the problem and he again seriously plunges into the struggle. And when through dreams or visions he gets a glimpse of a world beyond this he believes in the possibility of a life after death.

This belief in the possible existence of a life hereafter is a great source of strength and courage to the man. His moral nature asserts itself defying all forces that stand against the awakening of the spiritual nature in him. He feels an utter disregard and contempt for everything changeable and mortal and forsakes all that have no perma-

ment existence. Having great confidence in his own self he believes in the possibility of himself separating his self from the body—a process carried on through the inscrutable ways of nature—and adopts suitable and effective measures to enable him to experience the soul as distinct from the body, the spirit from matter. Thus with great effort he meets with success and freed from the bondages of nature or Maya attains to freedom or Mukti.

One wonders how this difficult problem has been cleverly handled by the author of that admirable work the Kathopanishad. The story of Nachiketas is the story of every human being striving after truth and the struggle a man has to pass through, the difficulties he has to overcome have been clearly set forth in the illuminating dialogue between Nachiketas and Yama. Two things that haunt the human soul have been beautifully described by Yama in the Slokas:—

शतायुषः पुत्रपौत्रानृणीष्व बहून् पशून् हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व स्वयं च जाव शरदो यावादिच्छसि ॥
ये ये कामा दुर्लभा मर्त्यलोके सर्वान्कामाश्छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सत्पुत्रा न ह्यदृशा लम्बनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं मानुषाक्षीः ॥

(Choose sons and grandsons who shall live a hundred years, herds of cattle, elephants, horses and gold; choose a vast territory on earth, and live thyself as many years as thou desirest.

Whatever objects of desire that are difficult to get in this world of the mortal, let thee ask for them all according to thy choice;—these fair nymphs with their chariots and musical instruments—such are indeed not obtainable by man—let thee be attended on by them whom I give thee. But ask not any thing about death.)

But Nachiketas cannot accept these offers made to him by Yama. How can he who has the experience of the fleeting nature of all the objects that make up this world, be tempted in that manner? Truly the human soul cannot rest satisfied forever either with wealth or with women even if for the time being they hold out a possibility of paying all claims of the senses to the fullest extent, for, human body is frail and subject to diseases and various other limitations, bringing surfeit in its train in the long run. A

man therefore cannot cling to this world for all time. He is forced to make up his mind to transcend the limitations of the senses in order to attain eternal happiness. He begins to discriminate the real from the unreal, the permanent from the impermanent. He resolves to renounce everything that is transient and accept what is abiding. The realisation of this idea makes the use of life all the more important because to him life means the process of self-unfoldment of a being under circumstances tending to press it down. He does not therefore act anything detrimental to the expression of his being bearing out the truth that true morality is derived from religion.

This awakening of the spiritual nature in man involves great self-exertion resulting in the self-expression of the man. At every step he meets with difficulties and very often is led to think that he is after a phantom ever eluding his grasp. Dejected in spirits he is often unsettled as to the choice of the line of action. Two ways lie open to him:—the path of pleasure and the path of the good.

अन्यच्छ्रेयोऽन्यदुतैव प्रवस्ते उभे नानार्थे पुरुषं सि-
नातः । तयोः श्रेय आददानस्य साधुर्भवति ह्ययतेऽर्थाय
उ प्रेयो वृणाते ।

(One thing is the good and quite different indeed is the pleasant; having been of different requisitions, they both bind the Purusha. Good befalls him who follows the good, but loses he the goal, who chooses the pleasant.)

Of them one is more tangible, gives man immediate pleasure and serves his proximate end in view, while the other seems vague and more difficult to follow. In the beginning a doubt arises if the latter path will finally lead him to the desired goal. Hence he prefers the path of pleasure—प्रेयो मन्दो योगक्षमाद् वृणीते though his previous experience tells him that the path he has chosen cannot bring him unalloyed joy. More

Our Present Situation, Social and Religious

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

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experience of the nature of his chosen path reveals to him that the 'path of the good' however difficult to follow and its result however uncertain must needs be followed; when one path fails to serve his end he cannot but take to the other alternative. He then turns his attention to the other path.

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते ॥

(Both the good and the pleasant approach man; the wise discriminates the two having examined them (well). Yes, the wise prefers the good to the pleasant, but the fool chooses the pleasant through avarice and attachment.)

But he has to face many difficulties. In his weak moments he is tempted by the pleasure of sense-enjoyments. If he succeeds in controlling his mind from gross sense-pleasures he is pressed by the desire of making a name or a fame. Subtler and subtler desires stand as stumbling blocks on his way to spiritual progress. Intellectual joy in studying the works of master-minds or sense of delight in describing or painting the beauties of nature—the task of a philosopher, a poet or an artist—prevents him from realising the truth that is beyond the world of senses:

परास्त्रि खानि व्यतृणत्स्वयम्भू-

स्तस्मात्पराङ् पश्यति नान्तरात्मन् ।

कश्चिद्दीरः प्रत्यगात्मानमैक्ष-

दावृत्तचक्षुरमृतत्वमिच्छन् ॥

(The self-existent God has rendered the senses so defective that they go outward, and hence man sees the external and not the internal self. Only perchance some wise man desirous of immortality turns his eyes inwards and beholds the inner Atman.)

But he who has become wise by experience forsakes all fleeting objects and does not

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go after them. His mind becomes more or less calm, and he obtains an opportunity to seriously ponder over the vital problem of life and death. He begins to think upon the reality that is behind all ephemeral things of the world and by and by meditates upon his own self. He feels sure that if his mind be attached to gross, material objects of the world he is to be born again and again. And the more the mind is concentrated upon self the more the self reveals to him in its true glory and he realises that if the mind has capacity for development it has also the possibility of retrogression, however contradictory it may seem with reference to the modern theory of evolution.

येनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।

स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥

(Some souls enter the womb to have a body, others go to the plants,—just according to their work, and according to their knowledge.)

With a view to get rid of this round of births and deaths he has to detach himself from all matter, even his mind, and thereby to establish his self in its pure glory. For this struggle to transcend the limitations of the senses including his mind he takes recourse to certain procedure. Ordinarily his mind vacillates and runs after various objects. Now it clings to one, now it adheres to another and it seems well-nigh impossible to concentrate the mind to one thing only. But he must do it in order to attain eternal peace and happiness. He therefore chooses one object which he regards most and aims to think more and more upon that object alone and nothing else to free his mind from its various trammels. This one object upon which man directs his whole-hearted attention is commonly known in Hindu Scriptures as Ishta Devata or the Ideal for worship. It may be Om or Krishna or Kali, Siva or Rama, Christ or Buddha or even any stock or stone which serves as a visible symbol of the idea he hugs the most. This symbol-worship is essential for an aspirant to fix the mind upon in the course of his spiritual development, although there are many who call it idol worship and repudiate it as spiritually unnecessary. Even in the Upanishadic age Om was a widely accepted *Pratika* though other *Pratikas* might have

been current also. As man feels the necessity of such a religious kindergarten system at a particular stage of his mental development, it occupies a most important place in devotional practices in India. In the beginning he has to lay more stress on the form of his Ishtam or the Ideal for worship than on the meaning; but as he develops his power of concentration, his mind naturally outstrips the form and enters into the inner meaning or the soul of the symbol during meditation. This Pratika Upasana raises his mind to higher planes of thought where he is partially freed from the ties of desires that bind his mind to the objects of the external world. When this process is continued for a longer period he feels that he must even transcend these higher planes of thought in order to realise a complete calm in the mind which alone brings abiding peace and blessedness. He then strives to stop all functions of the mind—its relation with the physical and mental world. This mental discipline is a period of storm and stress as the habits acquired in lives previous and this, with their accumulated force, rebel against his spirit and serve to check the spiritual growth in him. An equal amount of patience, perseverance and suffering only overcomes them. When he has completely stopped the functions of the mind he gets a unique experience which words fail to describe in reality. It is a transcendental experience, but if language has to express it, it is Sat-Chid-Ananda—Existence-Knowledge-Bliss in their absolute forms. When that pure principle of consciousness, called Atman, stands separated from the mind and all the relative aspects of life, it realises its transcendental nature. At that time the consciousness becomes contentless—without any object or the feeling of its modes in the form of time, space or causation—and yet it is not a mere psychological abstraction, inasmuch as when one returns from that state to the ordinary consciousness he finds no break in the continuity of his being. Hence in that exalted superconscious state, there remains merely the consciousness of being (*sat*), and of conscious being (*chit*), which is at once unconditioned and infinite (*Ananda*). This experience removes all feeling of want in life, and hence all desires that canker into the heart of man vanish away for ever, and with it also all the bondages of life. He then

attains to immortality as the Sruti says
‘यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः । अथ
मर्त्योऽमृतो भवत्यत्र ब्रह्म समनुते ॥

He then realises that

अभिर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।

एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिष्च ॥

(As one fire having entered the world assumes forms according to the shapes of the different objects it burns, so the one soul that exists in all the beings, appears in different forms according to the different objects it enters, and exists also without.)

and proclaims to the world :—

नित्योऽनित्यानां चेतनश्चेतनाना-

मेको बहूनां यो विदधाति कामान् ।

तमात्मस्थं येऽनुपश्यन्ति धीरा-

स्तेषां शान्तिः शाश्वती नेतरेषाम् ॥

(He, the eternal among the non-eternals, the intelligence of the intelligent, who, though one, fulfils the desires of many,—those wise men who perceive Him as existing within their own self, to them belongs the eternal peace, and to none else.)

(Vedanta Kesari.)

TO INDIA.

To thee, O mother! my thoughts always bend
For to thee I owe a duty for ever
In this thy hour of need shall I be slothful?
When thou art in the pangs of distress.
Once thou wert honoured in days of yore
But now thy glory seems to have faded
Men who come and go have slighted Thee
But thou art dear to the sons of thy birth
Thou art meek in thy gentleness
And with patience bear the insults of many
O Mother! my heart yearns for thee
And at thy feet I consecrate this life for ever.

S. AMUDACHAR.

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- (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,
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VOL. II,



A Vision Of India.

TUNGA, BHADRA & KRISHNA.
By K. S. Ramaswami Sastri, B.A., B.L.

How shall I sing: O mother sweet, of thee
In tones of rapture and in accents clear,
Of thee to whom all through the livelong year
I come with undiminished ecstasy?
Upon thy banks my eyes did open and see
The light; and in thy lap, O mother dear,
I drew my first sweet breath. Unknowing fear

I spent with thee my golden youth in glee.
Where'er in hapless later life I roam,
Whate'er my destined sun of joys and woes,
Or my love's truth for God's eternal laws,
I turn to thee as my soul's native home.
Save me from rapture's fierce relentless foes
And let my sorrows have a sudden pause.



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The Hindu Message

THURSDAY EVENING 1, AUG., 1918.

The Reform Proposals in Detail.—II.

We shall now take up the relations of the India Office to the Government of India. These relations have often been of a most uncertain kind. Lord Salisbury held that the Secretary of State was the absolute and imperial master of the Governor-General of India, and that by a provision of the Act of Parliament which declares that "the Secretary of State shall superintend all acts, operations, and concerns which in any way relate to or concern the government or revenues of India, and all grants of salaries, gratuities and allowances, and all other payments and charges whatever out of or on the revenues of India." Lord Curzon, on the other hand, held forth eloquently that "*the man on the spot*" should be trusted. India has been the sport of theories and theorists and hence it has suffered and also gained. Whether the Viceroy acted as a mere *agent* and carried out the Secretary of State's orders, or as the man on the spot who was allowed to do the right according to his judgment and capacity, our fate was simply left to be determined by the sweet will and pleasure of the person who held the reins of the Indian administration. If the Viceroy was a man of noble impulses and sympathies like Lord Ripon, his reign was marked by popular legislation and benevolent administrative reforms. If on the other hand, he was a champion of the theory of "The white

man's burden," he hurled the bureaucratic machine on the heads of the people, forgetting that a machine let loose will deal recklessly and relentlessly with all it encounters according to inexorable laws and without any consideration for the feelings of the heart of man as a species or the special traditions and characteristics of the racial variety with which it is particularly concerned. Lord Lytton and Lord Curzon are the Viceroys whose names occur to us as examples of men who carried out to its extreme logical limits the theory of the man on the spot and their Indian Viceroyalties abounded in scandals and unpleasant sensations from start to finish. Lord Morley on the other hand laid hold of the *agency* theory during Lord Minto's Viceroyalty and did much to reform the Indian administration and lay the foundation for further reforms when the time became ripe and propitious.

It was Lord Hardinge who, for the first time, realised that the Government of India must identify itself with the interests of the Indian people and become a *truly* Indian Government, and thereby helped to overthrow both the rival theories which so long had ruled and kept the people of India bound in adamant chains of slavery. Now that the British Ministry has laid down that the goal of responsible government is to be worked out and attained by India in the near future, we may be assured that those two rival theories of the past are practically dead and will never again revive as theories. But the bureaucratic machine is still at work, and its influence on Mr. Montagu is apparent in the division, according to the Reform Scheme of the work of administration into "re-

served" matters and "transferred" matters.

We have serious doubts whether this reservation and this transfer will work well in practice. The report says:—"Now that His Majesty's Government have declared their policy of developing responsible institutions in India we are satisfied that Parliament must be asked to assent to set bounds to its own responsibility for the internal administration of that country." Of course, Parliament will be asked to divest itself of its responsibility with regard to what are called "transferred subjects." At the same time the Secretary of State and the Government of India would have to furnish whatever information it wants with regard to those matters. So long as this obligation exists, it will be impossible to prevent Parliament from taking cognisance of any matter it thinks deserving of notice. Parliament alone can make and unmake ministries. So long as this power remains with Parliament, the supremacy of Parliament must remain the most undoubted and the most important constitutional fact of Imperial Britain, and no power or person or corporation in the Empire can cope with it in strength and prestige. Hence, we can only regard as mere meaningless verbiage the attempt to lay down "broadly" that "Parliament must be prepared to forego the exercise of its own power of control, and that this process must continue *pari passu* with the development of responsible government in the provinces and eventually in the government of India." Of course, when Parliament passes a law, it is expected to observe its provisions and will doubtless duly and faithfully conform

to them. But it is strange, indeed, to be told that responsible government in India means freedom from the control or supremacy of Parliament. It is not in that sense that we have understood the policy announced by the British Ministry on the 20th August last. Nor do we think that even the Colonial Dominions of Great Britain enjoy responsible government in this sense. At least we in India want to have responsible government in the sense of being free from the control of the Indian bureaucracy, not from that of the Parliament of the Empire. The framers of the Report themselves say of the official government in India:—"Because it is bureaucratic it is naturally less anxious to move than a responsible government." This is exactly the reason why the Indian people want to have responsible government—a government free from the irresponsible official control of the Indian Civil Service autocracy.

While the case stands thus in regard to the "transferred" matters, those matters which are "reserved" are intended to pass completely under the control of the Government of India. The Report says:—"There should be such delegation of financial and administrative authority as will leave the Government of India free, and enable them to leave the Provincial Governments free, to work with the expedition that is desirable." While the remarks we have above made with regard to the absolute and undoubted supremacy of Parliament apply here too, we think that it will carry consternation everywhere in India if this proposal is seriously intended to be put into force. If, in all "reserved" matters, Parliament is to be asked to sanction this self-denying

ordinance of non-interference and ceases to be the ultimate centre of Imperial authority, the Indian bureaucracy will become invested with absolute power to utilise those Indian resources which its control over those matters will give it, for its own advantage. Both Parliament and Secretaries of State do at present occasionally interfere to restrain the Indian Civil Service bureaucracy when it is bent on mischief. We need only adduce the example of the position of Indian affairs during Lord Curzon's Viceroyalty to make clear what we mean. Hence, in regard to these "reserved" matters, reform so-called is nothing but the *unabashed* attempt of the Indian bureaucracy to divest itself of even the remotest possibility of control by any superior or external authority. Whenever any generous or philanthropic member of either House of Parliament attempts henceforth to bring any Indian matter, however serious or notorious, before the assembly, it will be easy to rule him out as an impertinent meddler in affairs which do not concern it. The report says:—"It is not part of our plan to make the official governments less amenable to the control of Parliament than hitherto." But the tendency of the present proposals is exactly that, and neither more nor less. The report itself says candidly:—"It will follow in such cases in future that when the policy of the executive government in India is challenged, Parliament must be asked to accept the explanation that in accordance with deliberate policy the Government of India have been given discretion in respect of the topic in question." The Indian people do not want reform in this sense. They

wanted freedom from the irresponsible control of the Indian bureaucracy, and they are asked to accept its present autocracy free from the possibility or probability now existing, at least in extreme cases of misgovernment, of Parliament or the Secretary of State intervening on behalf of, and in the interests of, the Indian people. Truly, we ask for bread, and get nothing but stone instead.

We are told that a Committee is to sit in London in order to examine and report what modifications are to be made in the present constitution of the Council of India. The object is stated to be "to enable an Indian element to be employed at the India Office otherwise than on the Council of India." We must wait for the proposals actually made before we can make any observations on this part of the report. But we must remark that we are not much enlightened, or rendered hopeful, by reading the following cryptic utterance:—"It will probably be well to modify the present constitution of the Council of India, and to arrange if not for the recruitment of the India Office staff from the Indian Civil Service, at least for some interchange of personnel between the staff of the India Office and the public services in India." If ever language was given to man to conceal his thoughts, it must be the language of this sentence. The late eminent British statesman, Mr. W. E. Gladstone, was credited with a mastery of the art of uttering sophistical and rhetorical sentences which could be interpreted in a variety of ways so as to suit occasions as they arose. The framers of the Reform Report have clearly here out-Heroded Herod himself.

It only remains for us, while on this part of the subject of reform, to say that we quite approve of the two proposals made in the Report, viz., *first*, that the salary of the Secretary of State is to be transferred to the Home Estimates; and (2) that a Committee of the House of Commons is to be selected from members of both Houses at the beginning of each session to study Indian questions and make reports to Parliament regarding them before the annual debate on the Indian Estimates.

Indian Sedition.

The Rowlatt Committee was appointed by the Government of India "to investigate and report on the nature and extent of the criminal conspiracies connected with the revolutionary movement in India," and also "to examine and consider the difficulties that have arisen in dealing with such conspiracies, and to advise as to the legislation, if any, necessary to enable Government to deal effectively with them." The Committee has not submitted its report. We confess we are surprised to learn that the Germans not only employed Indians in foreign lands to produce and disseminate Anti-British literature in India, but also actively participated in a Bengal plot to land arms and ammunition by German chartered ships at the mouth of the Ganges. Not only were there plots against Government in Bengal, Bombay and Punjab, but even the sedition cases in this mild Southern Presidency of ours are traced to their foreign sources. The Report also bears witness to the manner in which the revolutionary plots and conspiracies

were encountered everywhere by the loyal sections of the Indian population. The Committee suggests various preventive, punitive, and legislative measures for dealing with sedition in the future.

We have often made it clear that the Indian people, including the modern educated Indians as a whole, have not the least sympathy with sedition of any kind or form. We have always been a law-abiding people. The idea of being discontented with the law-making power with a view to its improvement is one new to us, and imported from the West. Hence, we have not only been a law-abiding, but also a long-suffering people. The idea of revolt or sedition against the sovereign is also foreign to the Indian nature, and we regard him as a manifestation of the divinity in human form. Hence, it is clear that only a few misguided individuals trained under, or instigated by, foreign mischief-mongers are responsible for the introduction and working of revolutionary or anarchist plots and ideas. The government must, therefore, use the new machinery and powers of law which they will attempt to secure in the near future against these men in the first instance. We trust, also, that they will take steps to proclaim widely their intention to strike at revolutionaries and mercilessly destroy them, so that the people at large may be placed on their guard against the subtle allurements of the gang of revolutionaries of whom we hear in the Rowlatt Report.

We trust, also, that Government will not *at once* put into force all the powers which they may obtain from the Legislature, or even ask the Legislature for all the powers which

are mentioned and recommended for acquisition by Government in the Report. The *Amrita Bazaar Patrika* has truly said that "some of the suggestions of the Committee will simply take away the breath of the Indian public." While we are of opinion that every necessary action should be taken to extirpate the revolutionary movement, we are afraid that unscrupulous members of the Indian police might use any extraordinary powers they might obtain in a manner which will endanger the freedom of action essential to the daily life of the peaceful citizen bent on securing the public prosperity and progress. In a country like India ruled by foreigners and a country, too, subjected to the exploitation of foreigners—the interests of the country and its indigeneous inhabitants often suffer by the action both of the rulers and of those who enjoy the prestige of belonging to the ruling race. We have heard frequently of cases of Indian policemen who are so subservient or unscrupulous as to apply their powers against those who are engaged in the task of protecting the interests of the Indian people—or what they honestly consider such—against the encroachments to which they are liable by the proceedings of legislators, administrators, adventurers, or exploiters. When respected and eminent Indians like Messrs. Tilak, Pal, Ghose, carry on a public agitation for the protection of Indian interests and the securing of a larger freedom for their country, it is not at all right to connect their activities with the revolutionary or anarchist propaganda which the Germans or other enemies of Great Britain promote in foreign lands with misguided Indians or others as their subservient

tools. We fear, that, in many cases, what is called "incipient sedition" in the report may only be some one of the erratic courses or incidents which are not altogether capable of being foreseen and prevented even when the most high-minded of men lead and organise a legal and constitutional agitation such as the Indian movement against Lord Curzon's regime. If, in all such cases, the measures of detention, arrest, search, restriction of residence, demand for security, &c., recommended by the Rowlatt Committee were freely resorted to, we fear that not only all constitutional political agitation will cease, but something approaching a reign of terror will be established *at least occasionally* in various localities. It will no doubt be said that officials are reasonable men and that every precaution will be taken to see that they are guided by the restraints of reason and that the Committee have recommended ample safeguards. But safeguards have a way of disappearing when men's minds are under the influence of passion and prejudice. Nor do we consider that it is enough to include a non-official Indian among those who are appointed to investigate cases of "incipient sedition." For, much depends on the kind of non-official Indians who may be appointed, and even if they are men of the right sort, it is by no means certain that men who are in a minority can do much good.

But, after all, we must not fail to remember the great truth contained in the memorable saying of John Bright that "force is no remedy" for sedition, or even for revolutionary activities. In Ireland, even after a quarter of a century or more of coer-

cion in the first instance, and of the policy of "Killing Home Rule by kindness" later on, we find that seditious and revolutionary movements have not ceased, and that the British Ministry is still planning various schemes anew for the putting down of unrest. India, however, is a country which is much easier to govern than Ireland, and our people are the most peaceful and least criminally-inclined people in the world. But even in India, we have the love of freedom which is the instinctive gift of Nature to all human beings. We have not the least doubt that, if our rulers carry out their proposal of granting self-government within a reasonable limit of time, all seditions will cease,—even seditious inclinations can be nipped in the bud. We do not at all object to the application of moderate remedies with ample safeguards against their misuse by unscrupulous men, in order to put down revolutionary propaganda or crimes or even what is called "incipient sedition." But we have no doubt that the consistent and determined pursuit of the policy of promoting the capacities of the people to rule themselves till they are entirely free from outside control is, the best means of extirpating all tendencies to sedition or anarchism, whether imported or indigenous. We trust that Dr. Wilson's ideal of self-determination will be resolutely carried out until India takes its rightful place among the self-governing communities of the Empire. The idea of self-government once born into any civilised land and among a cultured people must ever advance and will never recede or die out. Our rulers are entitled to the eternal glory of having aided in the initiation and

carrying out of the measures needed for the idea taking its birth in modern India. Let them also earn the eternal gratitude of the Indian people for having the courage and statesmanship to set up the machinery of self-government among them in full working order for their and our lasting good.

Notes and Comments.

It is sad to learn that the Ex-Tsar Nicholas has been shot by the orders of the "Ural Regional Council" in order to prevent his rescue by an army of Czechoslovaks which was marching upon Ekaterinburg to effect that object. The Ex-Tsar had a strange career. He was a mild ruler, and his subjects rose against him and dethroned him. He wanted to promote universal peace, and he had to take part in a universal war. Life is full of strange contradictions, and that is what invests it with interest. None of us knows whither we are going, and how we can arrange our affairs to our satisfaction. Calculation is what everybody attempts, but no one succeeds in; and still we are being egged on into making fresh attempts at settling the future through the impulses of self-love ever welling forth from the recesses of our unfathomable human hearts. It is only to the few that power is given to control these impulses; and often these rare souls pass through life unknown and unhonoured or even dishonoured. The late Tsar was a weak man, but a man of good impulses. If, with his generous impulses, he had been able to combine the strength which enables men to lead their fellow-men, he might have left his mark on the future of humanity. He had a real love for India and the ideals of the Indian sages and races. He came to us on a prolonged visit several years ago before he was yet a Tsar, and had his impressions of us recorded in a work which attracted some notice when it appeared. We, Indians, cannot help feeling a sympathy for one who ran so strange a career in life.

and left it under such strangely tragic circumstances as have marked its close.

We have every now and then been reading complaints regarding the high salaries paid to officials in India. The complaints have always seemed to us most reasonable. It is the high salaries of European officials that has in turn led to the slow increase in the salaries paid to Indian officials, though the latter are very ill paid as compared with their European compeers. It is the high salaries, again, earned by officials or Indians that has set the standard of fees demanded by Vakils, and now we hear that the standard has risen so high that there are Vakils who demand 500 Rupees per day and even more; and some are said to earn 20,000 Rupees a month. Hence, there is a rush from all quarters for the posts in Government service and for the profession of law. The more crowded the latter is, the greater are the prizes that fall to those few who are fortunate enough to succeed. Even medicine has now tended to become very lucrative and attractive. But here again a few secure the big prizes, and the many are able to secure only very moderate or even poor incomes. The same phenomenon is noticeable even in Indian trade. The accidents of life tend to make some people suddenly rich, while the great majority either have only a moderate measure of success or even miss the mark and become wretched. The competitive ideal of the West has been introduced into every walk of life in India, and disturbance is the result in every branch of Indian life and every stratum of Indian society. The spiritual peace and the social order for which the Indian sages laboured and the Indian mind yearned have taken their departure from the Holy Land for ever and ever.

Lord Montagu of Beaulieu may be unknown to fame, but is entitled to credit for his hope or anticipation that "the time will come when we must develop India's resources for India's sake as well as our own." Here is at least a frank implication that till now that there has been no development of Indian resources "for

India's sake." All that has been done has been done in the interest of the exploiting British or other and foreign capitalist, and hence the country has suffered untold disasters in the shape of famine and pestilence.

Lord Montagu of Beaulieu, however, shows the cloven foot when he proceeds to say that "the economic development of India is more important than the alteration of the machinery of government." This is all right enough in theory. But with the present machinery of Government we have waited ever so long for economic development and not got it. Hence all thinking Indians have resolved to secure self-government as an essential precursor of economic progress. We must have the power of the purse before we can devote our energies to the education of our people in those technical studies and methods of training which have preceded the development of the resources of every country in Europe. It is because the Montagu-Chelmsford scheme does not confer on us the power of the purse that the country at large is unable to accept it. Political reform must in India precede economic development for the reason that so long as a foreign bureaucracy wields power it will utilise it in the future, as it has done in the past, to promote the interests of those who are bent on exploiting the resources of India for their own benefit.

There are men among us who think that, if Indian women are made to walk by the side of their husbands on railway platforms or spout forth a number of sentences before a public assembly, they have raised their status and conferred honour on them. Nothing can be a greater mistake. It is in the home that the sphere of women's work lies and it is there that Indian women must enjoy freedom, prestige, and honour. Even according to the prevailing Hindu ideal, the women are entitled to honour and even worship. We perform what is known as the *Sumangili-puja*, the worship of the auspicious wives, on every important occasion such as marriage in the Hindu household. Like many another

institution, this has been allowed in most Hindu families to degenerate into a mere ceremony or show. Let us insist on having the reality, and not be content with a sham. Moreover, Manu insists on assigning to women in the home the most important duty of determining the expenditure and economics of the household. At present most of our prosperous modern Indians only care to regard their wives as playthings to be adorned with costly jewellery or patted and petted so as to be kept in good humour. They do not really cultivate their understandings or confer on them powers in the home which will make them entitled to honour in the true sense of the term. In our view, it is far more important that such steps should be taken to raise the status of women in the home than that women should be exposed to public gaze and admiration with their persons studded with costly jewels and cloths and seated or walking by their husbands' side in places of public resort.

We often see advertisements in Indian newspapers in which men invite applications from parents (or the girls themselves) who are in search of bridegrooms. We consider that this is a most objectionable proceeding. Among Hindus marriage is considered a most intimate and important affair in an individual's Dharmic career in the world,—an affair which affects also the fate of ancestors and posterity. The public as such has nothing to do with it, and is not expected to concern itself with it. A hundred considerations have to be weighed before any practical steps are taken, and so marriages should not be made a matter of business arrangement between individuals through the medium of newspaper advertisements. When once mercantile intentions and motives are introduced, the idea of Dharma departs, and love cannot easily enter into the relation of husband and wife. Already much mischief has been done by the payment of bride-price and by the recent introduction of the system of bridegroom-price. Men speak of reform, but there are only a very few men who show themselves able to resist the temptation to make a profit of one kind or

another when occasion arises. This idea of marrying by advertisement is another blow at the Dharmic idea of marriage, and will lead to unknown evils. Marriage is a holy sacrament and ought to be arranged according to the rules and requirements of Dharma Sastra, if it is to bear fruit in happiness of the right kind in this world or in the life beyond. Such happiness can only spring through love. Now-a-days love is frequently spoken of, but little understood. Love is not a passing feeling or excitement which leads to association or produces the desire for it and is satisfied when it is obtained. It is the *permanent attachment* of the mind to the object longed for or loved, and is mingled with the misery and anguish which invariably follows when there is a rending of the mind even temporarily from the object loved. Such a steady, strong, self-effacing sentiment can never spring in men's minds (or women's) when once the thought of personal gain is allowed to intrude and poison the very fountain-head of family life.

Olla Podrida.

Quite recently some Moplas and some Sepoys got into a friendly discussion over the price of some fish or fowl. A friendly fight followed and some of the friends were sent by the others to heaven to ascertain the exact price. How like these small friendly discussions of individuals are to the friendly discussions of nations which are misnamed wars!!!

The Czar of Russia became a great traveller in his later life. From the land of imperial sway he travelled to the land of wars; from the land of wars he went to the land of prisons, from the land of prisons he went to the land of rumours; and from the land of rumours he has gone off to heaven. And all this has been accomplished in a year. Russia has covered herself with glory.

The Bombay fever—to mention one of the many names of the new epidemic—has been making a grand tour all over

India. A gentleman calling himself Hari-dasar bemoans the fact that our modern Indian students show even less powers of resistance than others when confronted with the disease. But he forgets that our students have no time to attend to their bodies or their minds or their souls. They have time only to attend meetings. By too much gassing their general health of body and mind has been affected to an undesirable extent. What is the good of deploring the results when the causes continue in all the fulness of their evil power?

The season of conferences has begun again. Somebody sets the ball rolling, never mind who. Then the ball gets rolled about from place to place and we have no eyes for anything else. Each proposal is met by counter-proposals and there is forthwith a war of tongues and pens. Peripatetic orators of all degrees of fitness and unfitness come and talk our heads off. Hearing and talking we lay waste our powers.

The Hindu Missionary Society has celebrated its anniversary in Bombay. Opening ceremonies, inaugural addresses, ordinary meetings, extraordinary meetings, debates, addresses, quarterly celebrations, half-yearly celebrations, anniversaries, valedictory addresses, group photos, refreshments, etc. etc.—these form the sum of life for us. One Gopaldas converted from Islam to missionary Hinduism is said to have spoken of Hinduism with a wonderful reverence not possessed by born Hindus. Well done, Gopaldas! Meantime two Europeans have been converted from Christianity to Islam. We have been hearing also of conversions from Hinduism to Christianity recently. It is a mad world, my masters!

The Indian Scoutmaster has been propounding a mathematical problem about A and B. If A starts a scout movement and B starts another scout movement later on, is A the rival of B, or B the rival of A? This is one of the most important and urgent problems awaiting solution and I

accordingly commend it to the earnest attention of my countrymen.

Meantime the campaign of hate within the Hindu Society is going on and the poison is spreading far and wide. What is the good of all the franchises and privileges and liberties in the whole world if there is not love in our hearts, kind words in our tongues, and deeds of service and uplift performed by our hands? The Brahmins have flung away their old life and openly flaunt their contempt for the old life. The other sections of the community have begun to loosen and throw away the few still existing social bonds. The women also have joined in the unholy task. They are failing in childward care and have joined in the mad game of haranguing and hearing ranting harangues. Club-going and cards-playing have superseded temple-going and *Japams* as joys of life. The beautiful and becoming dress of our women is beginning to have strange transformations. High-heeled and foot-crushing boots which can be guaranteed to deform human feet have invaded our hearths and homes. As for men, their energies are exhausted by a daily battle with hair which, undaunted by the razor, during nights grows luxuriously to be slaughtered and offered as a morning offering to the only surviving God—the God of fashion. Saratorial glories of diverse forms and colours are our true joys in life, next only to the joys of eating anything and anywhere. Our hunger seems to have grown in inverse ratio to health and the dyspeptics of today—and every educated man is or must be a dyspeptic if he deserves to be called educated—eat oftener and more varieties than the healthy man will or can. Hurrah! we are very near the millennium and are happy beyond measure.

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ADHYAYA I.

(continued)

अधर्माभिभवात्कुण प्रदुष्यन्ति कुलव्रियः ।

स्त्राषु दुष्टासु वाण्यं जायते वर्णसंकरः ॥ ४० ॥

Owing to overpowering force of Adharma the women of the families become sinful and corrupt, and when women become sinful and tainted, O Varshneya, there ariseth *Varna Sankara* (confusion of castes).

NOTES.

1. Everywhere in all great civilisations the place assigned to womanhood in the racial scheme of life is a perfect and never-failing measure of the refinement and nobility of that race. The Hindu race has always had a high conception of womanhood and its great function as the preserver of life and the guardian of the emotional and spiritual refinements of humanity. Manu says:

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।

यत्रैतास्तु न पूज्यन्ते सर्वस्तत्राफलाः क्रियाः ॥

शोचन्ति जामवो यत्र विनश्यत्स्याशु तत्कुलम् ।

न शोचन्ति तु यत्रैता वर्धन्ते तद्धि सर्वदा ॥

संतुष्टो भार्यया भर्ता भर्ता भार्या तथैव च ।

यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥

In a famous passage in the Bhagavata in the 3rd skandha 14th adhyaya there is a beautiful and vivid description of everything that the individual and the race owes to the purity and goodness and refinement of the women of the race.

सर्वाश्रमाजुपादाय स्वाश्रमेण कलववान् ।

व्यसनार्णवमत्येति जलयानैर्ययागवम् ॥

यामाहुरात्मनो हर्षं श्रेयस्कामस्य मानिनि ।

यस्यां स्वधुरमध्यस्य पुमांश्चरति विज्वरः ॥

यामाश्रित्येन्द्रियारातीन्दुर्जयानितराश्रमैः ।

वयं जयेम हेलाभिर्दस्तेन्दुर्गपतिर्यथा ॥

न वयं प्रभवस्तां तामनुकुर्वुं गृहेश्वरि ।

अप्यायुषा वा कात्स्न्येन न ये चान्ये गुणगुणवः ॥

2. This grateful sense of the refinement and sweetness of true and tender and gracious womanhood never blinded our race to the other demands of social and spiritual life and our ancestors had further a clear apprehension of the truth that an idolatrous worship of women defeats the very object of worship by rendering it less and less fit to be such an object, because weak and erring human beings when offered the incense of a worship that is due only to God.

"Assume the god,

Affect to nod,

And seem to shake the spheres."

A thoughtful writer has pointed out that there is a vital connection between such idolatry and divorce in some countries in the West. The graces of inner life are preserved and kept warm and sweet only when surrounded by the atmosphere of spiritual life and illumined and enkindled by the golden sun of Divine Grace.

3. Indeed the entire social system of the Hindus derives its beauty and its immortal vitality from this unique and harmonious combination of reverence for womanhood and obedience to Dharma on the part of women. Such reverence for womanhood is made a source of uplift for men as well as women by being kept within bounds under the inspiration of a higher reverence—the reverence for Dharma as the command of God.

4. Manu warns us against disobedience to Dharma in the matter of marital duties etc. because it results in the loss of those family virtues and graces which are the result of centuries of self-restrained culture.

कुविवाहैः क्रियालोपैर्वेदानध्ययनेन च ।

कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥

(Ch. vii; Verse 63).

5. The sweetness of family life and the preservation of family virtues which is the only secure basis of national greatness depend upon the existence of true and refined love. The slightest taint in mind is sure to lead to taint in speech and action.

and to the ultimate corruption of family morality and eventually of national morality. Manu says:

त्रियां तु रोचमानायां सर्वं तद्रोचते कुलम् ।

तस्यां त्वरोचमानायां सर्वमेव न रोचते ॥

Kullukha says in his excellent gloss on this verse:

त्रियां मण्डनादिना कान्तिमत्यां भर्तृभेदविषयतया परपुरुषसंपर्कविरहात् तत्कुलं दीप्तं भवति । तस्यां पुनररोचमानायां भर्तृविद्विष्टतया नरान्तरसंपर्कान् सकलमेव कुलं मलिनं भवति ॥

6. Hence it is that Arjuna points out the tremendous and far-reaching consequences of taint in families due to the taint brought in by the corruption of women. In no place in the Gita does the Lord deny this. The Lord goes deeper and gives us the fundamental basis of Dharma and devotion which will bar all such taints from coming in in open or insidious forms. Arjuna says that the worst result of taint is *Varna sankhara*. Individual unhappiness and impurity and even the loss of family virtues and graces are of limited application in time and space compared with that utter unloosening of social bonds and that utter confusion of births and social gradations which are implied in the term *Varna sankhara*, the import and importance of which we must fully understand if we want to understand the Hindu scheme of life.

(To be continued.)

Kalidasa's Works.

(Concluded.)

An age of serene philosophy naturally seeks relief in an age of science and politics. The busy life that followed the age of *Aranyakas* had to find renewed expression in the varied national consciousness of the Indians. The highest ideal of the Indians was, therefore, once again expressed by Vyasa through the intellectual consciousness of the nation. The Mahabharata or the fifth Veda of the Indians is an ocean by itself. There is not a single problem which does not find its

intellectual solution in the book. The power of ethics is made to be felt in arts and politics and in every other department of human knowledge treated as auxiliary to the Supreme Vidya of the Vedas. Sri Krishna is the embodiment of the cosmic spirit of the age; and his teachings, the Bhagavadgita, is the cream of Indian philosophy and ethics. From the age of Itihasa and Puranas championed by the mighty intellect of Vyasa we naturally come to the age of the Kavyas. The activity of the soul which becomes first manifested in the organ of *Ahankara*, has naturally to descend through *Buddhi*, or the organ of intelligence, to *Manas*, or the internal organ of perception and the senses or the external organs of perception and activity.

The religion of the Vedas rendered prosaic by the exclusive stress laid by Buddha on the ethical aspect of it, the old society forced to overgrow itself by the introduction of new elements, these, and many other causes contributed to reduce Indian society to the condition of a complex machine. Neither the lofty ethical standard of Vedanta, nor the high intellectual standard of the subsequent epoch was equal to rouse the nation to the beauty of life. A still lower standard which would include within its scope all grades of men and society, and teach by appealing to the senses, was felt necessary. Kalidasa became the prophet of a new age of physical or sense-consciousness. The Kavyas have been defined by the Alankarikas as *Kantasammita*. What the Vedas teach through injunctions and prohibitions, and what the Itihisas and Puranas teach through friendly council, is taught in the Kavyas through the sweet love of the beloved for the lover, through the love of the artist for the beauty and sublimity of nature. A good *Kavi* while apparently appealing to the sense should be able to reach the root of all sensations and emotions, of the intellectual and moral consciousness of individuals. He should be self-conscious and start from within and approach the senses. He should not only protect others from being misled by the senses but should also be able to uplift them to his own level. Kalidasa's

genius as an artist has rightly secured to him a high place along with Valmiki and Vyasa and entitled him to the leadership of the third era of Indian national life and culture.

A Sadhu and a Scorpion.

A Sadhu was once bathing in the Ganges. The waters of the river having risen in high floods owing to heavy rains falling in the rainy monsoon, the waves were carrying away a scorpion which had accidentally slipped into the current. Seeing the helpless condition of the scorpion, fearing that it might lose its life, the Sadhu who was bathing, was moved to pity and descending into the waters, rescued it and helped it to the land. While he was rescuing it, the scorpion stung him sharply on the hand. Pained by the vicious bite of the creature the Sadhu patiently suffered and hastened to finish the bath, when again he found the scorpion had fallen into the waters, being carried away by the waves. Moved to instant compassion, despite the sharp pain on the hand, the Sadhu descended into the waters, and brought it to the land, when he was again viciously stung by the animal. When it had happened again and again, the thought arose in his mind, that 'I should not save it another time, as the excruciating pain of its successive stings is giving me death-agonies.' At once his *viveka* (discrimination) was awakened, and began to reproach him with these words, "Your action in declining to save does not befit thee. It is not worthy of your Sadhu nature. Learn from the scorpion and take a lesson from his actions. You helped him time and again, you saved his life, still he did not give up his vicious nature, but in return for your services he stung you repeatedly according to his own low and vile nature; how can you then, O Sadhu, give up your own noble nature as a Sadhu and refuse to render help and succour to one in distress, simply because he is acting wickedly propelled by his own wicked nature. In spite of hundred faults and acts of ingratitude and harm, cease not from helping and serving others."

Gleanings.

Self-surrender.

(BY SWAMI VISHUDDHANANDA.)

Self-surrender is a calm and sweet resignation to God—a blissful state which can be attained through long, long years of spiritual practices. Our egoism to which we cling most tenaciously is the root of all evil in our transmigratory existence and is also the cause of our bondage to this world. The more the ego predominates in us, the farther we are away from God, the greater our sufferings and tribulations in this world. The *summum bonum* of life is therefore to dedicate our ego to God. This state of self-surrender is compared to a sort of sweet repose which we enjoy after a period of hard and strenuous physical labour. It is indeed a blissful state, having no idea of 'me and mine' and all our thoughts and energies flow Godwards, we obey His will and live in Samsara quite free as a bird flying about in the open expanse of the sky.

Is it possible to resign our ego to God and work without the idea of Abam ('I-ness') or having no thought of the doer? To this question we reply that we can do a greater amount of work when we have no selfish ends in view and in a more perfect way than we can ordinarily work in our every-day life with the idea of egoism. Our scriptures aim at self-abnegation and teach us how by following various means and methods prescribed by them we can attain to this state of liberation. The Lord Sri Krishna instructs his beloved disciple Arjuna in the Gita as to how he should conduct himself in the battlefield. Here we find the secret of work taught to Arjuna. The work when done with a selfish object in view, says the Lord, and with the idea of a doer binds a man and the results accruing thereby must necessarily produce effects on him. He therefore cautions Arjuna not to have an eye on the results of the work he performs and exhorts him to fight as a true Kshatriya, being an instrument in His hands and surrendering his ego to Him. The Lord goes on to say that the *gunas* of Prakriti perform all actions but the Atman of man deluded by the idea of egoism, wilfully takes the fetters round the feet by accepting the idea of 'I am the doer.' Arjuna could not grasp the subtle philosophy of work but Sri Krishna led him step by step and pointed

out that he would not clearly understand this philosophy until he resigned himself to Him. Arjuna found it next to an impossibility to follow this teaching and so the Lord took compassion on him, lifted the veil from the face of the Future and showed him His Universal Form. The sight of this made him realise that his kinsmen with whom he had hesitated to fight on the eve of the battle were all lying dead in that all-pervading Form. Thus, his eyes were opened and he was impressed with the idea that Prakriti in its own working out will compass its ends, that he also as a player of Prakriti must play his part as an instrument in His hands. Arjuna desisted from fighting because of his attachment for this 'me and mine,' his own personal likes and dislikes deterred him from treading the path which duty and righteousness clearly pointed out. The thought of sin in killing his kinsmen in battle now altogether left him and after dedicating his self to the Lord he was able to fight as a true Kshatriya. The secret of Karma is therefore to dedicate our 'self' to God and work as an instrument in His hands for righteous ends leaving its fruit to him. Then to whatever crosses and difficulties our duty may take us we shall be able to tread the path with unflinching steps.

Thus by giving our 'self' to God, there is an infinite expansion of the bounds of our life, and we no more limit ourselves to the narrow interests of 'me and mine.' If the pleasure of attachment to the selfish 'me and mine' is so much that we do not desire to part with it, then think of the bliss of the infinite life, when this circle of 'me and mine' expands and takes in wide spaces of life and interests. Coming out of narrow grooves with little interests and desires, we begin to live the life of the All. It is then that we begin to feel for others and play a real part in the world and help the cause of suffering humanity, but so long as we have the idea of 'me and mine' implanted in us we are no better than ordinary mortals bound by the pairs of opposites, viz, pleasure and pain, happiness and misery and the trivial interests of life absorbing and obsessing our whole mental field.

The great prophets and saviours of the world who have trampled this self under foot, how they impress us with their largeness of vision, their wide mental horizon! Their sense of a Divine order in things, their

wide out-look, their transcendental emotion and striving for Ideals, everything about them is on a large and grand scale; all these irradiate from them increasing their strength and stature; they seem to us like gigantic Figures, "their heads striking the skies, their shadows covering the earth." Think of Lord Buddha whose heart was as broad as the infinite ocean. Not born with 'self' he made the sufferings of the world his own and strove to find a way out. He had not the least idea of 'me and mine' in him. Sri Ramanujacharya who was as great a soul as Buddha, when initiated by his Guru, was particularly asked not to reveal the sacred *mantram* he had received from him and that it should be kept in strict confidence. But Sri Ramanujacharya knew the efficacy of the *mantram*, and felt an indomitable passion to give it to the ignorant people merged in ignorance in order that they might be saved. His heart bled as it were for the miserable condition of his brethren. Mounting the tower of Conjeeveram he exclaimed, "Come, all ye children of my Beloved, I shall deliver you from the miseries of the world, Take this sacred *mantram*, repeat it and ye shall be saved." When his Guru came to know that he had disobeyed him by giving out the *mantram*, he became angry with him and said, "Thou art doomed for ever, thou hast dared to disobey me, thy Guru, and as a result thou shall live for ever in hell." Sri Ramanuja imploring his pardon said, "My beloved Guru, true it is that I have disobeyed you and that I am doomed for ever. I am ever ready to go to hell and be there till the end of the creation, but I shall have the consolation that I have saved so many thousands of ignorant souls at the sacrifice of my own insignificant single self." Just think of the unbounded love of this great Acharya of Southern India towards these ignorant souls. We instinctively bow in reverence before these giants among men who bore a world's woe on their shoulders and who made the whole world their own and we seem pygmies in comparison, through our obsession with the little interests of our little lives. Is it possible to think of others much less to love them more, when we are centred in ourselves? No, this expansion of heart is possible only when we are rid of the idea of egoism. As instruments in His hands, when we are able to do this we shall be true workers and

attain to the state of liberation in our life. This is the ideal of the Karma Yogins.

Now we shall see how the devotees resign themselves to the Lord and live in Him and work as instruments in His hands. They approach Him by establishing some relationship with Him such as father or mother or master etc., and worship Him in that light with fervent devotion. They offer what they possess viz. wealth, property, nay their own body and mind unto their beloved and remain satisfied with pure devotion only. When the Love for God begins to grow in intensity everything is covered over by it, all things are seen as the Beloved's and our love flows to all without any distinction or hindrance. When this all-devouring love of God dawns on the human heart, he is raised far above the human level. In this flood-tide, the personality of the devotee is drowned, and pain and pleasure, good and evil, happiness and misery are the same to him, as all "the dual throng" come from the Beloved. They never look to their physical comforts and sacrifice everything for Him. This absolute reliance of the devotees is really wonderful. All the pains and pleasures, sorrows and miseries of life are annulled by it. Pavhari Baba, the great Saint of Ghazipur, we are told, was once bitten by a cobra and subsequently shut himself up in his cell for three days; when he came out, his disciples asked him and he replied, 'My children, a messenger from the Beloved came.' This perfect reliance on God is the effacement of the idea of 'me and mine' and is the outcome of complete resignation to God. Hence we have read of Sri Ramakrishna praying to the Divine Mother, 'Oh Mother, I am Thy machine and thou art one working the machine. I am Thy chariot, Thou art my charioteer. I am Thy room, Thou art my tenant etc.' He dedicated his ego to Mother and lived as a five-year old child of Her with no attachments for things of the world. Love is reciprocal. The Lord loves His devotees and He is attracted by them through their devotion just as a piece of iron is attracted by a magnet. He comes nearer and nearer and manifests Himself to them and they completely resign themselves to Him and attain perfection. So we find that self-surrender is also the ideal of the devotees. This is the end of their spiritual Sadhana, when they are able to give them-

selves up to God, along with what they call 'me and mine.' Nothing will be able to produce a reaction on them and make them become identified with them. Verily the bonds of the world will then be cut. In whatever circumstances or place the devotee is placed, his heart is given to the Lord and the compass of his mind is true to God and he does not know what it is to complain of pain and misery; merged in the bliss of the Lord they pass by unheeded. His hand works, but his mind is given to the Lord. Such work without any idea of egoism is fruitful, blessing the doer, the deed, and the object of the work.

We find also the jnanins striving to merge their apparent self in the Universal Self, the Atman, through the process of discrimination. They look upon this phenomenal world of manifoldness as Maya and postulate the existence of one Reality behind it and in order to realise this Reality they make a search after it. To find out the unity underlying all this variety of forms is the goal of their lives. Their process of discovering the one Reality is rather difficult, but striving hard and by denying everything, viz. the world, body, mind, ego, they realise the all-blissful Atman and become one with it. Thus the Jnanins also surrender their ego to attain to perfection.

So we find that this egoism binds us fast to the world and until we are freed from its clutches, we cannot attain to the state of perfection. The idea of 'me and mine' which is born of this egoism makes us selfish, self-centered and narrow-minded, and is the cause of our sufferings in this world and the rooting out of this ego is the end of all Sadhana. Hence, by surrendering our ego and 'me and mine' to the blissful Lord, we attain to the summum bonum of life.

Prabuddha Bharata.

Meeting Ground of Eastern and Western Philosophy.

(BY SITANATH TATTVABHUSHAN.)

I once dreamed that I had paid a visit to England and after touring about the country a good deal climbed into the top of a hill, the highest hill in England, in company with two English friends. The

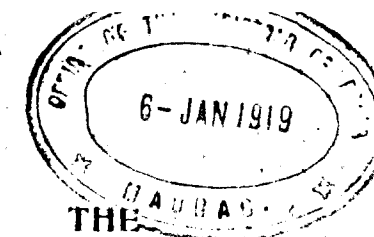
hill was not very high and did not command a very wide prospect. My friends marked my dissatisfaction and told me I had better go to Germany and climb a certain hill there. They said it would give me great satisfaction and even promised to accompany me there. I went there in their company and got up to the hill-top they had spoken of. What was my surprise when on looking about from that eminence I saw a very high mountain at a great distance,—one situated in my own country—and a number of *rishis* seated there. I even heard them chanting texts from the Upanishads—texts which were well known to me. The reader may smile, but dreams are dreams and are remarkably full of inconsistencies. However, immediately on seeing this vision, I told my English friends that I would go back directly to my country and climb into the top of that mountain. I was surprised to learn that my friends knew that mountain well,—much better than myself. They told me I might try to reach its top but that it was almost inaccessible, being full of the densest jungle all over it. They suggested that I should take from them a lantern which they kindly offered me,—one which would guide me through the dark mazes of my native mountain. I gladly accepted their offer and returned to India. I need not describe the difficulties and struggles through which I had to pass in reaching my goal. Suffice it to say that with the help of the lantern given me by my English friends I at last reached the mountain-top which had charmed and beckoned me and was gratified by sitting at the feet of the *rishis* I had seen from a distance and joining them in chanting the sacred texts I had heard.

The interpretation of the dream is this. The education I had received at school and college had taught me a superficial theism. The Brahmo Samaj, which I entered in my early years, somewhat deepened that theism. But the Brahmoism of those days was a crude dualism, holding that matter and the individual soul were quite distinct from God. The Samaj used some texts from the Upanishads and professed some veneration for the *rishis*, but it also taught that the philosophy of the Upanishads was pantheism, and was not favourable to pure religion. The ordinary Brahmo appeal to mere faith gave me no satisfaction. It did not satisfy even the

cravings for *yoga* which the Brahmo leaders had excited in my heart by their teachings. I sought for light in higher British Philosophy, specially the Neo-Hegelian British Idealism of the last quarter of the nineteenth century, the most noted names in which are those of Green and Caird. This led me to a study of Kant and Hegel, the greatest of German philosophers. The critical method, specially its completest form, the dialectical, seemed to me to be the only true method of philosophical thinking. When I had got a clear grasp of the Absolute Idealism to which this method led, when specially I saw its bearings on the spiritual life, I was struck with its similarity to the philosophy of the Upanishads, which I had known in my early years but had not learnt to appreciate. I went back to its study and the light of the dialectical method illumined its otherwise dark and impenetrable regions. I found that our commentators, though they helped me much, had no clear idea of a *method*, and that if there had ever been a method in our native philosophy, as appeared certain from the lofty teachings of the Sankhya and the Vedanta at any rate, that method was lost. However, the fresh study of our Indian Philosophy greatly modified the Idealism I had learnt from my Western teachers, and I saw that if Western Philosophy was superior in method, our own philosophy was decidedly higher in spiritual depth and insight. There is very little of *sadhana* in Western Philosophy beyond the culture of the ethical life, whereas in Indian Philosophy *dharana*, *dhyana* and *samadhi* are the very essence of the Sankara Vedanta, and *bhakti*, *prema* and *seva* of the Vaishnava Vedanta, both of which I honour and accept with modifications. I close with the remark, in which perhaps many of my readers will agree with me, that in the thoughts and strivings of an educated Indian, Eastern and Western Philosophy must meet and give rise to a life more vigorous and harmonious than has ever been seen in the past either here or abroad.

The Devalaya Review.

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from the Hindu Standpoint.

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

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- (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.

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A Vision Of India.

KAVERI—II.

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

From fair Malaya heights where sandal trees
Spread sweet ambrosial fragrance far and wide
She eastward goes to meet the ocean-tide
Her touch of blessing brings us healthful peace,
And our fair virgin-mother fields increase
Of golden corn : She is our joy and pride,
Our God-given guardian-angel true and tried
Who dowers us with Devotion's mysteries.
Her waters through the swiftly-moving years
Like God's sweet mercy come to parched-up earth
And to our still more parched-up human hearts
Where by her grace new fruitful power appears
Which is the truest joy and crown of birth
And glorifies our petty worldly parts.

The Hindu Message

THURSDAY EVENING 8, AUG., 1918.

The Reform Proposals in Detail.—III.

The Montagu-Chelmsford scheme regards provincial government as the "domain" in which the earliest steps in responsible government should be taken. Political education is to be given through the shouldering of responsibility in the administration of what are called "transferred" departments of the government. The people are unfit at present for undertaking responsible government in full. For, in the *first* place, the provincial areas and interests to be administered exist on a vast,—a national—scale. *Secondly*, Indian administrative experience is small; *Thirdly*, Indians are "entirely lacking" in electoral experience. To all these propositions we demur. The Hindu Vijayanagar empire was a much larger administration area than that of any existing Indian province. Though, since its disappearance, there has been no scope for the exercise of Indian administrative talent on the same scale, the talent which enabled the Indian mind to organise the administration of that empire still remains and can certainly rise to the level of the administrative needs of to-day. Moreover, the Indian mind, by its contact with the West, has obtained the wider outlook now needed for the carrying on of the duties of government on modern lines. Hence, it ought to be able to rise to the exigencies of to-day. And we maintain that, so far as Government has trusted it with new

powers and functions, it has responded to its call ably and cheerfully. India has produced able administrators of all kinds, and public servants whose work has been marked by efficiency and thoroughness. Furthermore, representation through election of some kind or other is not altogether new to India. Nor is the spirit of democracy alien to the Indian mind,—for, not only is it a matter of daily practical realisation in certain aspects of the social life of all Indian castes, but from early times India has had democracies in working order in various parts of the country,—a fact well known to writers of Buddhist and pre-Buddhist history. So, the *three* reasons assigned in the Reform Report for holding that the people of India are unfit for responsible government are altogether untenable.

Again, when the Report goes on to state that "there must be a period of political education which can only be achieved through the gradual, but expanding, exercise of responsibility," we think it makes a statement which is absolutely unfounded. If a statesman lays down that local self-government is the precursor and training ground of national self-government, we can certainly agree with him. India has had a great deal of training in local government, though the niggardliness of government in investing local bodies with powers and resources has become a byword in every part of the Continent. Such training in local government as India has had is an argument in favour of granting responsible National self-government, and against the withholding of it. But it is something unheard of in history that a people like ourselves who have had a great civilisation and have founded numerous

states and even empires in the past,—a people who have been famous in history for the cultivation of every art and industry which contributes to human well-being and of ancient commerce in all its branches,—cannot be trusted with the responsibilities of government and have to be taught the art of government step by step just as children are taught to walk or boys to swim by parents or seniors. At the same time, it is wonderful how the Secretary of State and the Viceroy forget that the Government of India is there at the helm to watch and direct the Provincial Governments and bring them to order whenever they make mistakes. They say:—"Some measure of responsibility should be given at once and our aim is to give complete responsibility as soon as conditions permit." This is further explained as "gradually increasing this devolution by successive stages until complete responsibility is reached." We have serious misgivings as to the propriety and feasibility of this process of "increasing devolution by stages." We think that our moderate politicians will commit a serious blunder if they fail to realise how their people will be made to enter on a never-ending still-beginning, process of advancing in one year and receding in another till at last they will reach a stationary state of hopeless inefficiency which will perhaps be far worse than even the present one.

We have already adversely commented on the constitution of the Provincial Executives. The proposals regarding this part of the subject are again of the most novel and un-heard of character and are not at all likely to be found easy to work in actual practice. The partition of the Execu-

tive proposed in the Reform Report is a serious mistake, and will only result in making the Governor all-powerful. For, the Governor has to unite with various ministers or sets of ministers to make different administrations. He not only nominates them all, but without him they can do little or nothing. Besides, he is to be invested with the power of assenting or refusing to assent, to the proposals of his ministers. Of course, we have a qualification mentioned here,—that implied in the "instrument of Instructions" to be issued to all Governors, on their appointment by the Secretary of State in Council. We suppose that this will be a more or less secret code of rules and instructions. It certainly does not inspire confidence, and we regard the entire arrangement as a constitutional device beset with difficulties of all kinds and as absurd as it is novel and ingenious. The complexity and novelty of the entire plan will be clear to our readers, if they only read the following proposals and plans as stated and explained in the Reform Report:—"It would rest with him (i. e. the Governor) to decide whether to call a meeting of his whole Government, or of either part of it, though he would doubtless pay special attention to the advice of the particular member or minister in charge of the subjects under discussion. The actual decision on a transferred subject would be taken, after general discussion, by the Governor and his ministers; the action to be taken on a reserved subject would be taken, after similar discussion, by the Governor and the other members of his Executive Council, who would arrive at their decision in the manner provided in the existing statute. The additional members, if

present, would take their share in the discussion, but would in no case take a part in the decision. At a meeting of the whole Government there would never be, in fact, any question of voting, for the decision would be left, as we have stated, to that part of the Government responsible for the particular subject involved. But there are questions upon which the functions of the two portions of the Government will touch or overlap, such, for instance as decisions on the Budget, or many matters of administration. On these questions, in case of a difference of opinion between the ministers and the Executive Council, it will be the Governor who decides." This passage shows that the establishment of an autocracy will be unavoidable as the direct consequence of the carrying out of proposals so complex in character. The benefits of its establishment will be reaped only by the bureaucracy which the existing milder autocracy has made what it is and which we want to overthrow in favour of some popular form of Indian government. Mr. Montagu and Lord Chelmsford say that the Governor will be enabled under their proposals "to act as a strong unifying force." His strength and force will be irresistible, but it is the bureaucracy which will gain all the advantage of his despotism.

It will no doubt be said that—to use the words of the Report—"the reduction of the European element in the Council may be regarded as equivalent to an increase of the Indian element." That is there will be only one European (i. e. Civilian) member of Council in future instead of two. But the reply is obvious that one European colleague will be enabled to monopolise all the power to be gained by influencing the

Governor's autocratic or despotic will. At present we have two such persons, and there is at least some chance of the Governor asserting himself, as he is known to do, though only rarely, when he receives counsels differing in their import from his two European colleagues. The very fact that a *sophistical* argument like what is put forward in the sentence just quoted has to be put forward in order to defend the present proposals shows that their authors themselves are conscious of some of the rocks and dangers ahead.—A *second* defence will also be put forward, *viz.*, that the ministers will be taken from the members of the Legislative Council and will hold their office only so long as they retain their seats. This will doubtless minimise the power for mischief possessed by the ministers, but it will neither make him responsible to the Legislature nor help to increase his influence with the Governor so as to counterbalance that enjoyed by the Civilian member of the Executive Council.—The *third* and strongest argument so-called against the granting of responsible government is that which the Report itself puts forward as follows:—"The Legislative Council has had no experience of the power of dismissing ministers, or the results attending the exercise of such power. Nobody in India is yet familiar with the obligations imposed by tenure of office at the will of a representative assembly." This is an argument against the granting of responsible government *for all time*, and not only at the present time. The disingenuousness of the allegation must be clear as day even to the person who puts it forward and it is strange that it should receive any countenance from the

illustrious authors of the Reform Report.

It will be seen from what has been said that while on the one hand, the reform proposals form a very complicated system of executive government, the mischiefs and deadlocks which it might cause are avoided by constituting a new despotism and making it centre round the authority of the Governor. The illustrious authors of the Report claim to have "provided for such a balance of power between the two portions (of the executive) as would permit one portion to grow without at the same time disabling the other from discharging its very necessary functions of preserving continuity and safeguarding essentials." It is the Governor's autocracy that is meant to serve as the means for preserving this "balance of power" so-called. We may safely conclude that no autocrat has hitherto fulfilled such a function. Autocracy can never co-exist with even the small particles or bubbles of responsible government which the shower of good intentions on the part of our rulers will call into existence in this or any future moment of the stream of time.

The authors of the Reform Report claim that "given such difficult conditions we do not think that a less elaborate solution can readily be devised." Our view is that the "solution" they have arrived at is "elaborate," *only in appearance*. The ever-old and ever-new tendency which is natural to the human mind is the simple love of irresponsible power. The reality of autocratic irresponsibility and simplicity is what our illustrious reformers have found and bestowed on us after all the labours they have undergone. It is truly a case of the

mountain in labour, and no wonder that we get a stone where we have been asking for bread,—we get the stone of despotism instead of the bread of popular and responsible government.

The Split in the Camp.

We cannot but regard as foolish and ridiculous the existing split in the Congress Camp. We had a split once before, and it brought nothing but disaster to the Country's cause. The same division of Congress-wallahs into Moderates and Extremists is now distracting the Indian political camp, and it spells nothing but disaster, if not ruin, to the cause of the country. Bombay is always to the fore, both for good and evil. It gave birth to the Congress, but it also once gave a death-blow to its prestige and power from which it took many years to recover. The Bombay politicians are again playing the same fatal game of disunion, and we fear the same or similar results will follow.

We do not say that their views on the Montagu-Chelmsford proposals are all wrong or mischievous. If the proposals are to be accepted as the only basis of reform, then, we do not think they are worthy of the severe condemnation they are at present receiving in many quarters. *First*, they desire that various departments of the Government of India may be "transferred" in the way that the departments of Provincial Governments have been "transferred" under the Montagu-Chelmsford scheme. Here, we think all will agree that they are on the side of progress, and deserve the country's support. In the *second* place, they want fiscal autonomy for

India, and here also they are on the popular side and deserve support. In the *third* place, they oppose the creation of the Council of State, though, most inconsistently, they support the creation of the Grand Committees, as the lesser of two evils one of which, perhaps, they regard as unavoidable. They are continuing to think in the terms and ideas of an age whose political thought and ideals were associated with the indispensableness of a bicameral legislature. The policy of "mending" the House of Lords still remains alive, as we know from the report of the Bryce Committee in England. So long as the system of bi-cameral Chambers is allowed to exist in Europe, we cannot blame any set of Indian politicians for supporting, or even swearing by, it. *Lastly*, our moderate politicians press for the laying of limitations on the Government's or Viceregal "certification-power," so-called,—and here, too, they are on the right track and deserve support. Only we consider that they are sadly mistaken in confining the limitation to the extent of the preservation of law and order. We think all the topics mentioned in the Reform Report should be maintained including also questions relating to race and religion. In India, there is a reform fanaticism among some educated men so-called which is even more obscurantist than the most mischievous and intolerant of the European superstitions of the Middle Age. It is to the "certification-power," that we look to the checking of the reform-fanaticism of the Indian legislators or legislatures. The same power must also be exercised in all cases in which the new-born Indian democratic spirit is apt to cast off prudence to the winds owing to the

want of political experience or practical insight into state affairs.

The creed of the moderates as above stated will certainly make for good,—under the condition that there is no getting over the proposals contained in the Reform Report. Hence it ought to receive support from Indian politicians who think that there is no chance of obtaining the wider scheme. But we think that all men, whether belonging to the Moderate or Nationalist Camp must come together and make a united demand, *first*, for the wider scheme already unanimously put forth; and *secondly*, for the improvements above mentioned, if the Montagu-Chelmsford proposals of reform are all that can be obtained. In the latter case, the Congress agitation must be maintained, and the whole country must be united in the effort required to sustain and carry it on till the goal of national self-government is reached. We do not see why the moderates so-called should withhold themselves from the special Congress Session, or hold a separate Congress for demanding reforms in the Montagu-Chelmsford proposals of reform. All are agreed that the agitation in India must be maintained till the goal of responsible self-government is reached, and that without it progress will be retarded.

Now that there is a sharp division of political opinion among Indians, it is certain that the Congress-League scheme or anything at all approaching it will not be granted to us at present. The idea that Indians will not be fit for self-government unless they get it in dribblets called compartments of autonomy is the most absurd and mischievous that can be imagined. There has been no instance in history

of the giving of such training on one side, or the receiving of it on the other. If there had been no such division of political opinion as there has now sprung up, the British Ministry would have been in a position to consider the Indian demand for self-government and grant some real and effective system under which our claims can be satisfied. But, after behaving like frightened children, we cannot any longer put forth any demand for self-government which can have the least chance of being complied with or even attended to. We must be content to suggest the modifications already mentioned. Let us hope all parties will be unanimous in making the demand for them at the session of the Congress about to be held. If the moderates and nationalists quarrel as they did once before, or if they will not agree and make a united demand for modifications, then it is doubtful whether they will get anything at all.

A grave crisis has risen in the history of India. We stand, as it were, at the parting of the ways. Our Mohammedan brethren, are behaving with a dignity and firmness which are only conspicuous by their absence among Hindus. If any modifications are to be got in the Montagu-Chelmsford scheme, the Hindus must sink their own differences and also fully co-operate with the Mohammedans and others in making our demand for reform. Let it not go forth to posterity that, at the nick of time, the Hindus behaved in a way unworthy

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of the nation's cause and progress or of their Moslem allies and brethren, and that they lost their chance when it came to them as the result of thirty years of sustained struggle for honour and freedom.

Notes and Comments.

The Hindu, of Tuesday the 30th July gives an interesting extract from *The Times* (London) giving some account of the career of the once famous spiritualistic medium—Eusapia Palladino. *The Times* Newspaper is always bent on serving the time, and so adopts a style of writing in which a loophole of retreat can always be easily found. Of Eusapia, the following sentence is fully in *The Times* manner:—"She was a complete puzzle to the scientific world, though, for more than 20 years, she had been examined on many occasions by impartial and scientific investigators." Again—"She was perhaps the greatest of her kind. That she resorted on occasions to deliberate deception is notorious." Even Sir A. Conan Doyle says—"In the case of some mediums like Eusapia Palladino, they may be guilty of trickery when their powers fail them, yet at other times have very genuine gifts."

But her performances must be judged from a scientific point of view by scientific men. In Europe, the lives and powers of men are judged by scientific standards and tests. Men display their powers and acquire their gains in life by submitting to these tests, and they also try to arrive at scientific conclusions from the study of all kinds of phenomena. Hence, where scientific men deny any spiritualistic gifts and powers after laborious research and investigation, we cannot admit the existence of any genuine gifts of the spiritualistic kind.

In India, too, the case is the same. The well-known "cunning man" of South India is now known to be the most perfect kind of thought-reader in the world.

He is no longer thought to be a person gifted with the spiritualistic powers with which he was credited—the power of divining the future, that of reading the past, etc. When a phenomenon is once subjected to scientific standards, we must take every care that there are no leakages serving to vitiate our conclusions.

In the case of the famous medium Eusapia Palladino, we have the full details given to us of the celebrated Cambridge seance (of 25th August 1895) at which were present Mr. and Mrs. Myers, Professor Sir O. Lodge, Mrs. Sidgwick, Mr. Maskelyne, etc. After careful thought and investigation Mr. Maskelyne wrote that “after careful consideration he had come to the conclusion that Eusapia was a trickster” and added that “tests securative against fraud to which he proposed she should submit were met with angry remonstrances and blank refusal.” Myers reported to the Society for Psychic Research:—“I cannot doubt that we observed much conscious and deliberate fraud...The fraud occurred both in the medium's waking state and during her real or alleged trance. I do not think there is adequate reason to suppose that any of the phenomena at Cambridge were genuine.”

Myers recanted, and Sir Oliver Lodge first believed and then repented. *The Times*, of course, will say that her powers may have failed her on that occasion. The truth is that, wherever she is reported to have succeeded, the reporters almost always proved to be incompetent to observe and judge. But it is certain that she had recourse to fraud, and her tricks were detected and exposed. Her so-called levitations of furniture, graspings by livid hands, moving chairs, plates and food etc, were all mere tricks dexterously performed, and often awkwardly done and found out. In America, Professor Wilson, who attended her seances at Columbia University said that “they left on his mind strongest impression of fraud.”

In India, numerous popular performers

of the spiritualistic kind can even now be found,—and they are known as *Mayavis* (in Sanskrit). We recognise them as tricksters. We have also our *mantravadis*, but their work is done according to recognised laws of the *sastra* known as *Mantravada*. The practical teaching passes in lineal succession from teacher to pupil, and the beneficial effects produced are well known. Often, for instance cures are effected of physical ailments which defy the trained skill of the ablest physicians. Even now, we have authentic cases of obstinate fevers being cured by *Mantrikars*, after they have been given up by skilled doctors, European and Indian. We have also *Mantrikas*, or magicians, who exorcise ghosts. All these are true spiritualistic phenomena—not of the spurious kind above adverted to. They can stand any test which modern men will apply.

Over and above these we have our practical science of Yoga. Patanjali's Yoga-darsana gives detailed instructions regarding the practice of processes leading to the acquisition of *siddhis* or powers by the Yogis. Swami Vivekananda translated the *Yoga Sutras* with an independent commentary and published his work in America for the benefit of his disciples. We believe he also gave some elementary teaching on the subject to selected disciples though we have not heard what were the effects produced thereby. He also founded an *Asrama*, a retired spot in California—like an ancient secluded forest school of a venerable Indian Rishi—where his American disciples could train themselves in the practise of Yoga. Whether any are now still practising, and with what success, we know not. But it is a fact that it is now being recognised that the science of breathing exercise is valuable for physical health and physical training.

In India the practice of Raja Yoga is still in existence, though it is not known to yield any of the important *siddhis* or powers mentioned in the ancient text-books. But the teachers are dwindling in numbers and still more in the value and authenticity

of their teachings. The real reason is that the practice of the processes of Yoga has long been recognised as bearing less and less of fruit, as time advances. Men are in general content to judge of both persons and things by results. But because results are unsatisfactory and become more so as time passes, the teachings ought not to be condemned. For, according to us Hindus, we are living in the Kali Yuga,—the age of sin and strife, the age in which morals (Dharma) are slowly to deteriorate, and therefore men will slowly degenerate in all ways. Even in the course of a year, each season brings its own characteristic products. The Hindu view is that the earth has its cyclic periods of progress and decline in Dharma. This is an age of decline for all things in nature,—men included. The Yoga, when practised by the degenerate people who come into existence in this Kali age of Dharmic decline, is not competent to yield its appropriate results. Hence, the science itself is not to be condemned. *Everything has its time and place,—as the saying goes.*

The Vedantin's view regarding the Yoga-Siddhis is that they should not be cared for, as they will retard the true spiritual progress of the soul after the perfect self-realisation known as Mukti or Nirvana. Even in the science of Raja Yoga, it is recognised that the *siddhis* are impediments in the way of attaining *Samadhi* of the highest kind,—what is known as non-cognitive (*a-sam-prajnata*). In the Vedanta, the emphasis laid on the need for Vairagya or the renunciation of the desire for the results of spiritual advance—the *siddhis*—is of the most imperative character. All hankering of the senses and mind of man must be kept duly subordinated to the gaining of the highest aim of life,—the knowledge of the Atman, the supreme goal towards the reaching of which all must strive, for then they shall be eternally blessed and free,—and they shall never more be harassed with the thoughts and desires which appertain to this world and its unceasing strivings and vain toils.

Olla Podrida.

The newspapers inform us that the Besant Hall, Hyderabad, Sind, was refused for a lecture by Mrs. Sarojini Naidu. There was a time when Mrs. Besant and her set were calling Mrs. Sarojini the Indian Bulbul and were praising her to the skies. But I suppose that times are changed.

The Sociological Brotherhood met and celebrated its anniversary a few days ago. What on earth is a *sociological* brotherhood? By and bye we may have a biological brotherhood and an anthropological brotherhood. At that celebrated celebration one Mr. Sesha Iyengar talked of the French Revolution and Russian chaos and held up a warning finger to beware of the coming revolution in India. What prophetic vision! What sociological brotherhood!

Field-Marshal Influenza has scored grand victories in India and is having an uninterrupted and unchallenged campaign of success. He is operating simultaneously in all the theatres and all quail before his conquering eye.

We learn that the Grand Dukes of Russia have been abducted in a body. In Russia every man seems to be holding his life in his hands and it follows hence that his hands are useless to fight the enemy. Well done, Russia!

Some days ago in America a few harmless geniuses passed a resolution that Christ would not have used the bayonet. How they happened to know what Christ would have done is not known. But an American Magistrate seems to have fined them for this. Upon this the Editor of New India says: “Herein lies the danger of the *absolute state*, as perilous as the absolute monarchy, the divine right of the majority to rule wrong. There is but one remedy for this, and that is the old Indian idea that above a Government, monarchic, imperial, even responsible to the people, was Dharma, the Law and that the Government existed to administer this, and

would be destroyed if it transgressed it." Beautifully said. Yet with curious inconsistency it is said that Dharma can and should be altered by the Legislature. Still by some feat of logic it is to control both the Legislature and the Executive. Sanatana Dharma indeed! God save it from some of its modern friends!

The advanced ladies who are members of the Ahmedabad Home Rule for India League have passed a thundering resolution that women should have an equal franchise and equal privileges with men in all the councils—municipal, legislative, executive, etc. etc. etc. What is the grammatical feminine counterpart of *voter*? Whatever it be, women are determined to vote and once the vote is secured, what else is there in life to win?

The Malabar District Special Conference has sent its warm greetings to Lokamata, Lokamanya, and Lokadhira. We send our warm greetings to it for its nominal cleverness—we mean cleverness in renaming people.

The Salem Commotion must not be forgotten. The Principal there is the principal reformer of the world. The local Sastri could not approve of his world-saving efforts and would not attend his darling son's *Upanayana*. Then a satri from the noble and cosmopolitan Trichinopoly came to his rescue. The Principal introduced a Panchama to clear the College Tiffin Room. The others connected with the College had something to say about this. Then came the great debate in the Municipality about employing Panchama water-turners in the agra-haram ward. 8 were for and 8 against—the Chairman's casting vote was for the depressed classes. Democracy—the rule of the majority—is the panacea of all evils. Who shall win—the Big-endians or the small-Endians of Salem? Go forward Salem! But do not in your wanderings come and clash with us.

This is not all. The next story is all about a carpenter. He would not make

way for a high-caste man on the road. There are still fools who want to have the whole road to themselves. Then the Ezhuwas went in to fight for the carpenter. The Police came. What happened we do not know. But we do know that Swami Bhodananda has appealed to the Editor of the *Mita Vadi* for Justice. So goes the world.

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 I.

(continued)

7. This is not the proper occasion to deal at length with the real spirit of the Hindu institution of caste. Whatever be the worthlessness of the miserable travesty of it that is now prevalent in modern India, there is no doubt that it preserved the Hindu civilisation from being overborne by the forces of barbarism and disorder within and without. Such an unsympathetic observer of men and manners in India like Abbe Dubois says: "I believe caste division to be in many respects *chef d'œuvre*, the happiest effort of Hindu legislation. I am persuaded that it is simply and solely due to the distribution of the people into castes, that India did not lapse into a state of barbarism, that she preserved and perfected the arts and sciences of civilisation, while most other nations remained in a state of barbarism... Such an institution was probably the only means that the most clear-sighted prudence could devise for maintaining a state of civilisation."

Our Present Situation, Social and Religious

BY

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

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8. The principle of the caste system is social co-operation on a federal basis. It enables the society to conserve and perfect hereditary aptitudes. It prevents those terrible social unsettlements that are sure to result from frequent encroachments by one social group upon the occupations and pursuits of another. It does not take away the incentive to exertion because under the caste system as created and preserved the four social groups were so strong numerically that efficiency and energy had always free play and free scope for self-manifestation and self-development in the best interests of the nation as a whole. All possibility of friction due to a tyrannical sense of superiority was taken away by directing the gaze of every man upon his duties rather than upon his rights. Similarly all possibility of friction due to the pride of numerical superiority was eliminated by pointing out that each man must reap the fruit of his own actions independently of others though all might co-operate here and delight in doing evil things. Not a single co-operator in the doing of evil will or can offer the slightest help to save us from the consequences of our sin. Above all each man's gaze was perpetually drawn to the centre *viz.* God and he had no time to dig holes to push and bury alive his brother-man or his sister-woman. It was also declared that a devout and pious Panchama is dearer to the Lord than a proud Brahmin learned but destitute of the love of God. As Prahlada says in his lyric outburst of devotion in the VIIth skandha of the Bhagavata:

विप्रादिषड्गुणयुतादरविन्दनाम-

पादारविन्दविमुखाच्छृण्वं वरिष्ठम् ।

मन्ये तदर्पितमनोवचने हितार्थ-

प्राणं पुनाति स कुलं न तु भूरिमानः ॥

9. This subject will be dealt with later

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on in detail when considering verse 13 in Chapter IV. The word *Varna* has been grossly misunderstood by modern interpreters of our sacred books—more often by so-called scholars within our fold than by the Western *savants*. This is due to an unmeaning hatred of the caste system rather than to a clear-sighted and impartial investigation of the truth. I shall discuss the meaning of *Varna* more fully later on. Suffice it to say here that it does not mean letter or colour or description. It means the commingling of *sattwa*, *rajas*, and *tamas* in different degrees. But this does not mean any special superiority or inferiority. Individual effort and in a large degree early nurture might—may certainly would—so alter the initial endowments of the *gunas* that when a man comes to the age when he can effectively serve this country and better his own personality the man who was born in a higher group as the result of past *harma* would not be able to bear comparison for a moment with the man who happened to be born in a lower group. Also there might be instances of great souls fit in every way to adorn a higher group being born in a lower group as the result of specific transgressions in other births. Hence the notion of superiority and inferiority if it finds lodgment in the heart of any man will surely lead to his undoing, and further cause serious social dislocation and untold social misery. The burden of service laid upon each group is in direct ratio to its place in the social hierarchy. Hence every man born in a higher group ought to feel the insecurity of his position keenly because every act of commission and omission will be duly visited with results which could not be averted or mitigated.

10. Hence as students of this sacred book and especially in view of the Lord's declaration in Chapter IV verse 13 we have to take the view that caste had a divine *origin* though it had a social and racial *development* and either approximated to or deviated from the Lord's plan according to the purity or impurity of each age. The whole of the Hindu race is one and entire and all fanciful and mythical divisions of it into Aryan and Dravidian,

Northern and Southern, etc. etc. should be rejected with the contempt which such worthless speculations due to hatred or love of novelty amply deserve.

11. The paramount importance of the preservation of social levels in their integrity and according to the spirit of the Lord's plan is a fact that should never be forgotten. Such preservation is in the main due to woman as wife and mother. The special injunctions in our sacred books about the purity of women are due not to a desire to lay on their shoulders a heavier burden than that placed on the shoulder of men but to a desire to preserve the graces and glories of family life and national Dharma. For such seemingly differential treatment women are paid in the golden coin of human love by father and husband and children and of divine blessing which gives them not only a sheltered life on earth but also a life of joy in heaven, nay, a wonderful power of even uplifting to the seat of blessedness the husband who might not have deserved the same by his own individual conduct and effort. The mother is the special object of adoration in Hindu society because she is the God-given guardian-angel of Dharma. The rules laid down in our sacred books about marital choice and marital duty are all inspired by this one solemn feeling of bending all human energies in the service of the preservation of Dharma.

(To be continued.)

Dharma—IX.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

(continued.)

We saw that the Mimamsakas begin by declaring that the *validity* of every *Pramana* is of itself at the outset. We shall now see how they maintain their position against the attacks of the Buddhists. We saw that

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the Mimamsakas hold that if the *Pramanya* of any *Pramana* is admitted as depending on any extraneous help it will simply end in the destruction of the "Science of *Pramana*" itself. Let us closely follow the learned Parthasarathi Misra and try to understand more fully this principle of interpretation. Says he:—

“अथ अर्थक्रियाज्ञानं स्वतः प्रमाणमिति चेत्, को विशेषः, अव्यभिचार इति चेत्, न, स्वप्नावस्थायामसत्य-
युक्ताहरणेऽर्थक्रियाविज्ञानदर्शनात् । अथ, सुखज्ञानमेव
अर्थक्रिया, तच्च अव्यभिचार्येव, न हि क्वचिदप्यसति सुखे
सुखज्ञानमस्ति । सत्यमेतत्, न तु तेन पूर्वज्ञानस्य प्रमा-
ण्याध्यवसानं संभवति, अप्रमाणेनापि प्रियासङ्गमविज्ञानेन
स्वप्नावस्थायां सुखदर्शनात् । तस्मात् स्वतः प्रामाण्यं
प्राप्तम्, अर्थान्यथात्वकारणदोषज्ञानाभ्याम् अपोद्यत इत्य-
वश्यमङ्गीकरणीयम् इति ॥”

The passage means:—“You cannot hold that because a *Pramana* requires a corroboration the whole Science will be destroyed for we hold that *अर्थक्रियाविज्ञान* or the knowledge of the *object* or *action* imparted to our senses by the *Pramana* is *Pramana* of itself at the outset. Only when we maintain that all knowledges are not self-supporting you can with some amount of reason ridicule our position. But fortunately that is not a fact for we hold that the knowledge that we are actually in possession of the *object* represented to us by a *Pramana* is *स्वतः प्रमाण* and hence with the help of this self-supporting knowledge used as corroborative evidence we can test the *validity* or *otherwise* of the first knowledge. On this the *Mimamsaka* asks “को विशेषः” which means “what difference do you draw between these two knowledges?” The Buddhist is represented as replying “अव्यभिचार” which means “that the corroborative knowledge or the knowledge that we actually are in possession of facts never fails but is invariably the same throughout, whereas the former knowledge is not known to be such. The *object* conveyed by the first knowledge may be or may not be false. We cannot be certain of its nature. And to test it we use this corroborative knowledge which is *invariable*.” To this the *Mimamsaka* replies “No, you cannot maintain that the knowledge that we are in possession of *objects* represented by a

Pramana or shortly *Arthakriya Jnana* as it is called is *invariable* throughout; for in *dreams* we are not in possession of actual facts and yet we have the knowledge, even after we are awake, as if we were in actual possession of the *object* during that state.” A little explanation is necessary:—For example let us suppose that a man dreams that he goes to a river and fetches water in a jar. Now we all know that he did not *actually* bring water, but all the same he remembers even after he awakes as if he actually brought water from the river. What is meant by *Arthakriya Jnana* is that he must actually possess the *object* and also he must have the knowledge that he is in possession of the thing. Such a thing we do not have in *dreams* and hence it cannot be held to be *invariable*. On this the Buddhists take their stand on a different ground: They say “सुखज्ञानमेवार्थक्रिया, तच्च अव्यभिचार्येव”. This means:—“what we understand by *Arthakriya* is not the actual possession of the *Artha* or the thing, but only the mental enjoyment of having possessed it or “सुखज्ञान” as it is called. And this *Sukha Jnana* is always *invariable* or *Avyabhichari* as it is called for without enjoyment no one can have the knowledge of having enjoyed something. And in this light *Arthakriya* becomes *invariable* and hence can be fairly used as corroboration to test the *validity* of the first knowledge.” The *Mimamsaka* replies “Yes; It is true that without enjoyment no one can have the knowledge of enjoyment, but it is of no avail to establish the *validity* or the first knowledge. For enjoyment can be obtained even from circumstances which do not actually exist. Even in *dreams* men enjoy the sweet embraces of the beloved and also its consequences the *सुख*; Here although the result of the enjoyment is real, no one can deny that the incidents that brought about the result are unreal. And hence it cannot be maintained that enjoyments can emanate only from real incidents; so we find that since “सुख” can be obtained

The Title page and Contents of the 1st 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,

even from unrealities how can we use that knowledge of unrealities as corroborative evidence to prove the *validity* of the first knowledge.” This is explained by the passage “अप्रमाणेनापि प्रियासङ्गमविज्ञानेन स्वप्नावस्थायां सुखदर्शनात् इति ।” Ramakrishna the famous commentator of *Sastra Dipika* explains this contention at some length as follows:—

“किं च अर्थक्रियालिङ्गकानुमानप्रवृत्तेः पूर्वं केनचिदर्थस्य निर्णयोऽङ्गीकर्तव्यः, अन्यथा व्याप्तिग्रहणस्यैवासंभवः । यच्च पूर्वमर्थनिर्णायकं तस्य स्वतः प्रामाण्यमङ्गीकर्तव्यम् । एवं च सर्वत्र तथैवास्तु किं वैरूप्याङ्गीकारेण” इति ।

The passage means:—“Before proceeding to infer the existence of an *Artha*, *Kriya* etc., we must be in possession of any real thing on the strength of which an inference will be possible, otherwise the science of “*Vyapti*” or, that which establishes the “*invariable concomitance*” will be futile. And that which establishes the existence of that real thing must of necessity be accepted as valid of itself at the outset. Then why this half-hearted acceptance of *स्वतः प्रामाण्य*? Why not admit the *validity* of all *Pramanas* at the outset.” Hence the Principle of the *Mimamsakas* is that “the *validity* of every *Pramana* must be accepted as being of itself at the outset while *Apramanya* must be understood as the result of some contradictory evidence or the source being proved to be unreliable. We shall again meet the *Mimamsakas* next time.

(To be continued.)

In Defence of Brahmanas.

Maharaja of Durbhanga's Speech.

Addressing a largely attended War Meeting of Hindus, the Maharaja of Durbhanga made an interesting speech, in the course of which he said:—

There are today many factors which tend to uproot that religious fervour from the hearts of the people, and one of them is the movement now steadily pursued by certain interested persons to discredit the Brahmana. Of the elements of Hindu life which constitute the ancient

pride of India and which has differentiated it from others, the Brahmana is the head and centre. India is valued and respected by other Nations of the world for its deep spirituality, for its meditative character, for its simplicity, its child-like piety and for the comparative freedom from the fret and fever that has possessed those that are engaged in the materialistic pursuits of the West and the Brahmana is the fountain-head of whatever is the best and purest in Hinduism, and it is surely not the language of egotism or hyperbole if I say that the decline of the Brahmana will anticipate the decline of our ancient religion. The enrichment of the world's knowledge and the spiritual welfare of all his fellow-beings were in his entire charge, and these formed his only goal and purpose of life. That he has discharged with great credit to himself and with praiseworthy success the duties pertaining to his guardianship of the spiritual destiny of the Nation is amply attested to by the fact that the Sanatana Dharma has still preserved its vitality and still lives with unabated fervour in the hearts of the people, and it is accordingly most urgent in the interest of the perpetuation of the Sanatana Dharma that adequate and proper steps be taken to preserve the integrity and status of the Brahmanas against external attack and internal disorganisation. They are today assailed by abuse, slander and misrepresentation both from within and from without, one based on ignorance and evil example, the other arising from an intention to deprive them of what little importance and prestige is still left. There is an organised movement to discredit the Brahmanas, which endows him with fictitious vices and proves him to be the stumbling block in the way of the salvation of the Nation. This crusade against the Brahmanas

has a curious history. In Madras the Home Rule movement was started in 1916, and there were some who were opposed to it, and they wished to set up a counter movement. What they did was to get hold of a few non-Brahmanas—as the word has gained currency since then—and set up the non-Brahmana Association ostensibly to protect those that were not Brahmanas against the Brahmanas, as if any protection were needed, but really to undermine the influence of the Home Rule movement. The cry against the Brahmanas is thus evolved by interested wire-pullers, and I would not have made so much reference to this if it were not for the untold and incalculable mischief it has done. A certain class of the Press, with whom the love of the Hindus has been no weakness, have done their very best to fan the flame, and they gave currency to another word, the Brahmana oligarchy, meaning thereby that the Brahmanas are all for aggrandisement, self-appropriation and riding rough shod over the rights of others. This phrase, a favourite one with these persons, with variations into Besant *cum* Brahmana oligarchy, has been stalked forth, it may be presumed, for the special delectation of the Rt. Hon. the Secretary of State. This cry has even reached England, and we are deeply grateful to Sir Satyendra P. Sinha for the bold stand he made on behalf of the Brahmanas and the clear unequivocal way in which he referred to the high and revered position held by them. No attempt has at any time been made to show that there was any connection between the Brahmanas as Brahmanas and Home Rule. The only connection would seem to be the fact that both Brahmana and Home Rule are equally anathema to them, the latter for reasons that are obvious, and that I need not repeat

here and the Brahmana, because of the chagrin that he still continues to maintain his virility and that attacks so far have not destroyed him. The evolution of the events that I have described above will show that the cry against the Brahmanas invented for the purpose of opposing the Home Rulers has now become a thing of reproach, against the unjust perpetuation of which we should try our might and main to fight.

New India.

Reviews of Books.

Chudamani or the Virtuous Maiden
BY MR. T. K. V. NARASIAH.

This is a novel in Tamil by Mr. T. K. V. Narasiah who is already well known to the readers of Tamil literature by his already published novel *Marakathamani* which has run through three large editions within three years and which has been found good enough to be approved by the Text Book Committee and prescribed as a text book in the schools. This novel also is written in his usual style, with a purpose which has been very dexterously and carefully concealed in the midst of interesting scenes and protracted discourses. It is quite evident that it is intended to present different views to the different classes of readers, each in accordance with the standpoint from which he reads it. It is quite on the cards that the social reformers would hail it as a novel after their heart and it is a pity that the sastraic side is not represented as strongly as could be wished. Further some passages indicate clearly the want of a right conception of our ideals and rules of life which a deeper knowledge of our sacred texts would certainly eradicate. We do not quite understand the relevancy of some of the

Chapters, for instance Chapters 13 & 15, to the plot of the story but they might have been intended to have an educative value. If so, we would have wished a fuller discussion with a deeper knowledge of the subjects dealt with. The heroine is a girl who had attained puberty and she is left unmarried by her parents in order that she may choose a husband herself. Her self-determined choice unhappily falls upon a perfect rake (as such choices are sure to fall) and the parents have to intervene and warn her of the dangers ahead, thus justifying clearly our old-established custom of the parents' choice of a husband for their girls. There is a fine introduction in English by Mr. A. S. Balasubrahmanya Aiyar Sub Judge Trichinopoly and a foreword by the Hon'ble Dewan Bahadur P. Rajagopalachariar. The book is dedicated to that patron of Tamil literature Mr. S. Rm. M. Ct. Pethachi Chettiar Avl. Zemindar of Andipatti whose portrait forms the frontispiece to the book. In spite of its length, the story maintains its interest throughout, and as such we recommend it to our readers and wish the author success.

Vyasatatyarnirnya of Ayyanna Dikshita translated into Tamil by SRI KASIKANANDA SWAMI of Koviloor Matalayam—Price As. 8.

This a Tamil rendering of the exceedingly interesting Sanskrit treatise published for the first time in 1910 by the Sri Vani Vilas Press, Srirangam. The author Ayyanna Dikshita tries to answer the following questions regarding the Brahmasutras of Vyasa for which there exists a large number of conflicting interpretations—What was the true intention of the writer of these sutras? What interpretation was meant by Vyasa to be put on them when he composed them? In short with what system of philosophy in his view did he frame these aphorisms?

These questions are very satisfactorily answered in this book and the arguments adduced are really worth consideration as coming from an impartial critic. The book deserves to be translated into all languages and widely read. Hence we are glad that Sri Kasikanandaswami has rendered it into Tamil. He is a good Tamil scholar and in philosophy he is a disciple of the late Sri Veerasekhara Gnana Desikar of Koviloor. Hence the rendering is bound to be correct and accurate. We earnestly commend this book to our readers.

Swami Vivekananda's Raja Yoga. Translated into Tamil by SRI RAMAKRISHNASWAMY of Kovilur Matalayam. Price As. 12.

Vedanta Paribhasha of Dharmarajadhvari. Translated into Tamil by Brahmasri V. RAMACHANDRA SASTRI. Price As. 10.

Tarkamritam of Jagadisa Bhattacharya and Prasthan Bheda of Sri Madhusudana Sarasvati. Translated into Tamil by SRI SUBBIAH SWAMI of Kovilur Matalayam. Price As. 8.

Siddhanta Bindu of Sri Madhusudana Sarasvati Translated into Tamil by Brahmasri V. RAMACHANDRA SASTRI. Price As. 10.

Naishkarmya Siddhi of Sri Suresvaracharya Swamikal Translated into Tamil by SRI KASIKANANDA SWAMI of Kovilur Matalayam. Price As. 8.

We have received all the above publications from the Office of the Lokopakari of Madras. All of them, except the first, are famous Sanskrit works, the productions of eminent men, treating of highly philosophical subjects. Swami Vivekananda's lecture on Raja Yoga is also well-known as a popular exposition of the principles of Yoga philosophy. We are glad that all these masterpieces have been rendered into Tamil and thus made available to the females and the masses. This sort of popularising the wisdom contained in our ancient Sanskrit Literature is certainly a move in the right direction and accordingly we wish every success for these publications.

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- (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,
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VOL. 14

A Vision Of India.

KAYERI-III.

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

My eager fancy soars above thy course
At heights where trees the view can never
hide.
I see thee come with puissant tameless
pride
And sweet maternal love's surpassing force
From Western mountain-king's flood-opened
doors.
Bhavani shy that from blue hills doth glide
And fair Amaravati are allied
With thee to save our teeming human crores.
Like Wisdom's sovereign Goddess shining
bright
And wealth's presiding deity shining fair
Beside the Devi sweet of blessedness,
Your mingled graces bless our yearning sight
And give us Learning's clear-eyed raptures
rare
And wealth's sweet dower and God-Love's
joyfulness

The Hindu Message

THURSDAY EVENING 15, AUG., 1918.

Mr. Montagu on Indian Reforms.

There are parts of Mr. Montagu's speech at the Cambridge Liberal Association for which every Indian ought to feel thankful, but there are other parts of it to which every Indian would also feel strong objection. So long as he dealt with vague generalities and broad principles, he is certainly admirable and we can present an admirable account of his ideas and pour any amount of encomium on him as a statesman imbued with noble insight and determined to do what he can for the Indian people. It is easy to endorse his claim for the possession of an "angle of vision" different from that which those who had preceded him in his great office had brought to the administration of it. The first time we had at India's helm in the India Office a statesman bent on introducing practical reforms in the administration was when Lord Morley was Secretary of State for India. But Lord Morley *did* some very wrong things, and he uttered more that was wrong than he did what was unjust. Mr. Montagu had his training under him, and this has certainly left its mark. He never fails to utter fine sentiments regarding India, and his ideal is certainly high. Nor is this a small merit. Where the ideal is high, there is always hope. Man lives in hope, and hope gives him a tone of cheerfulness and sustains him in all his activities. He who can

keep man hopeful is certainly a public benefactor. Mr. Montagu's Secretaryship has certainly brought hope to India in full and ample measure. It has brought to us the famous announcement of the 20th August. Since then Indians are sustained by a great hope, and the future of their land is one which appears to them draped in the bright robe of freedom and self-respect.

Mr. Montagu's recent speech at the Cambridge Liberal Association is one which also bristles with liberal sentiments and fills the hearts of Indians with hope and joy. He said:—"One of the first duties of the Government of India must be to start and steadily promote a policy which would enable India more and more to supply her needs by her own efforts out of her almost immeasurable resources." If Mr. Montagu would ensure to India the gift of a liberal measure of technical education and of the trade conditions for producing all the manufactures needed in our own country, he will have done us exactly what we want in our present situation. The chief reason why India is agitating, persistently for self-government is that she may have an assured future of industrial safety. Of course self-respect and self-determination are also among our great aims, but our people are dying of starvation and pestilence year after year for want of the necessities of life. Blow after blow falls on them. They do not even know whence comes these blows that prostrate one section of the community after another which has long prospered by pursuing its own traditional occupation of ages. If this state of things is to be ended, the present industrial uncertainty must be replaced by a

future of assured industrial hope. What Mr. Montagu will do to restore our industrial position remains to be seen. There has been any amount of talk of reviving Indian industries, but little or nothing has been done. It is not enough to talk of Imperial Preference. We can never be satisfied with measures which will simply enable us to send our raw products to Great Britain and the British dominions of the Empire on more profitable terms than foreign producers of the same. What we want is to secure facilities for producing those manufactures which alone will ensure a variety of occupations and thereby keep the masses of India above want and starvation. Will Mr. Montagu secure to us the measures, educational and commercial, which we need in order to feed our starving poor and save them from the clutches of death?

Secondly Mr. Montagu asked,—“Were we to have one principle of government for India and another Principle for the rest of the empire? How had we built up South Africa, Australia, Canada, and New Zealand? Was not the principle of the British Empire the principle of a Commonwealth of free nations? Were we not to extend it to India?” For this utterance India ought ever to be grateful to Mr. Montagu. India has hitherto been regarded as fit only to be a slave, and India has remained content and grateful for being permitted to live as a slave. Thirty years of Congress work has put heart into the nation, and everywhere there has been a revival of energy and activity. This utterance of Mr. Montagu's following upon the announcement of the 20th August last and his own visit to India is the

reward for our great leaders' self-denying labours. There are living still some at least of the great veterans who worked for years amid much discouragement to lay the foundations of freedom for India. To them this utterance and the many gratifying circumstances which have preceded it must bring great joy and gladness. Of course Mr. Montagu's speech is only the unofficial utterance of a member of Parliament who occupies a distinguished position and office in the Ministry. Still, there is a value attaching to it which is undeniable; and if such sentiments are frequently placed before the British people and become a part of their intellectual outfit and life, it will surely affect the progress of political events.

Mr. Montagu asked,—“Had they ever known a case in the history of the Empire when what was called the relaxation of British control had not meant the closer union of the country concerned with the rest of the Empire?” It is marvellous that Indian leaders should have expressed the same or similar sentiments for years, and yet have been subjected to condemnation and ridicule. Our great leader Babu Surendra Nath Bannerjee, we believe, once flung this very sentiment in the face of Lord Cromer before an audience of British journalists when he ventured to ridicule the Congress demand for self-government, or for at least some substantial steps towards its attainment. “Self-government,” he said, “is the cement of Empire.” Even without it, India has twice saved the Empire,—once on the battle-field of South Africa and now again, in a much more substantial manner, on the battle-field of France. Now, the suspicions once held regard-

ing India have to some extent at least disappeared. Mr. Montagu has boldly and hopefully come forward to confess the truth, and we trust that it will fill the mind and heart of the British people more and more till at last they will learn to recognise that a self-governing India will be a greater source of strength to the Empire than any other. We feel certain that the early, if not also the immediate, future will establish this great truth beyond all possibility of doubt and suspicion, and that self-government for India will be fully and successfully accomplished.

We regret that Mr. Montagu's speech does not give us reasons to hope that this accomplishment will be *speedily* effected. He speaks of "progressive realisation of Responsible Government *step by step*" as India proved to the satisfaction of the people of Britain and their representatives in Parliament that she was ready for it until one day we should complete the process and India too would take her place as one of the free nations in the Commonwealth of Nations called the British Empire." This is quite meaningless. Did Great Britain or any of her Dominions obtain self-government and freedom by this process? Nations are entitled to self-government by birthright, and become strong and great by the exercise and practice of self-government. India can be no exception to this rule. That Mr. Montagu utters such a sentiment in defiance of all logic and precedent shows how well he has been transformed under the influence of the Indian bureaucracy and how apt a pupil they have found in him. We trust, however, that the agitation in India caused by the publication of his Reform proposals will teach him to

unlearn the absurd lessons he has learned during his Indian sojourn, and that his stout common sense will assert itself when he begins to draft the Bill which he is soon to place before the British Ministry and Parliament. We do not think that either the Ministry or Parliament will suffer the taking into shape of any law so absurd as the granting of self-government in drop after drop, in dribble after dribble. That would be to dry up the very springs of self-government instead of giving them full and free play and the scope needed for the power of self-government inherent in man to expand and develop itself to the full. Let Mr. Montagu learn how Japan went to work in developing her national self-government.

Mr. Montagu claims that in drawing up the proposals for reform, he had "no distrust of the Indian people," that India was not yet a nation, that the British must "see it a nation," only with "time and experience" it could be made a nation, and that "the limitations and reservations in the scheme (of reform) would disappear step by step." We have already given our reasons for discrediting this idea. The only way to introduce self-government is to trust the Indian people and only correct them when they go wrong. For this process of correction, there is the Viceroy's power of veto, and it can be exercised at any stage of any legislative or administrative measure before the Indian legislature. Let the British Parliament and British statesmen resolve to place their faith in the Indian people and their leaders, and they will reap their reward. The soul of man is by nature free, and it will expand when light and air surround it in full

measure. The soul of India is not a child-soul which must be kept in leading strings. Already plenty of harm has been done to it by keeping it under leading strings and denying to it the light and sunshine of freedom for ever so long a period of time. All we want is opportunity,—not knowledge of, or the taste for, political life. The Mahratta Empire is still a recent chapter of Indian political history. The Vijayanagar Empire was only a little earlier than that. The Mohammedan supremacy in India was also a fact of importance, and both Hindus and Mohammedans shared in the working of that structure. There are still both Hindu and Mohammedan states, and they have self-government in the measure accorded to them under the British Protectorate. This circumstance shows the vitality and unity of the Indian community. Every community in the world is a composite one, and must be a composite one. The existence of common interest is the source of strength in all communities, however composite and heterogeneous in structure. It is the source of that unity in diversity which is the basis of strength in all nations, empires, and communities. Let our rulers in Great Britain and India recognise the existence of this unity in India as an undoubted fact, and it will not be long before they will make up their minds to yield to the Congress demand. The power and strength of Great Britain in the world will advance by leaps and bounds on the day that they resolve to trust the Indian people and enable them to work out their destiny under the protecting ægis of Great Britain. Let them find and establish whatever safeguards may be needed, but Indian self-government

must be constituted an organism and not a thing of shreds and patches to be artificially bound together into a whole by the propelling force of some outside power bent on achieving its own aims and regardless of the inner forces and impulses moving the hearts of the Indian people and directing them towards the goal and destiny which are appointed for them in the future by the eternal impulses of human nature and by the omnipotent will of Him who directs and guides them towards that goal and destiny.

Sexual Morality, East and West.

According to the Hindu marriage has two direct aims,—(1) *the preservation of Dharma*,—the eternal Dharma on which the order of the universe depends and which enables the living soul of man to attain to that Self-Realisation which leads to spiritual perfection,—that Dharma for the due performance of which the wife has to remain by her husband's side as his *Dharmapatni*, his indispensable companion and helpmate in all the duties enjoined in order to achieve life's aims; (2) *the preservation of the race in its purity*, without which the preservation of the Dharma is impossible. In verses 18—21 of *Srimad Bhagavata Purana* (III-14) Kasyapa, in a dialogue with his consort Diti, makes a fine address to the "*Grihesvari*" which sets forth the Hindu ideal of the loving and faithful wife. Kasyapa says that to him who wishes for eternal happiness the wife is, as it were, the other half of his body,—for without her by his side he can perform none of the sacred duties (Dharmas) on which the order of the

universe depends; with her loving co-operation on the other hand, he can control his senses and discharge all the pressing material burdens and satisfy all the wants of life here. Hence, as the Bhagavata says:—To such a benefactor (i. e., the dutiful wife,) we are unable to make a full and adequate return of benefits either in this life even when protracted to its full term of years or in future lives. Thus the preservation of Dharma and the production of pure progeny are both closely and inextricably intertwined. They constitute, in fact, one and the same phenomenon of Hindu married life,—the one feature and circumstance in the life of a living person on which depends both the order of the universe and his spiritual progress as a re-incarnating soul. A united life of complete mutual love is *implied* in the conception and ideal of Hindu marriage, but it is a gracious incident or divine gift making it a haven of sweetness and serenity and ensuring to the wedded pair the reaping of all its noble and generous fruits.

A wholesome regard for sexual selection is absolutely necessary for the gaining of all these high and spiritual gains of married life. An English writer—Havelock Ellis—says truly:—“A man who marries for money or ambition is departing from biological and moral ends of marriage. A woman who sells herself for life is morally on the same level as one who sells herself for a night.” In the West, most marriages are effected by men and women under the influence and impulse of these low motives. As the writer just quoted says:—“We have a morality which applies to the sphere of sex. But that morality is

one which belongs mainly to the sphere of property and was very largely developed on a property basis.” It has also a *physiological* basis in “love, at the very least in sexual desire.” These economic and physiological bases of marriage cannot, however, constitute *sexual morality*, though they may act as aids or conditions contributing to its development. According to the writer above quoted, there is only a “pseudo-morality” of sex in the West. Hence, it is no wonder that “free unions outside legal marriage”—or what are called “trial marriages”—are daily on the increase. There is no doubt at all of the pronounced tendency witnessed at the present time to dispense as long as possible with the formal ceremony of binding marriage.” (Havelock Ellis).

The distinguished living moralist, L. T. Hobhouse says:—“The responsible human being, man or woman, is the centre of modern ethics as of modern law.” We recognise that the sense of personal responsibility is essential to the existence of mutual trust and mutual love between husband and wife. But what is the object towards which this sense of personal responsibility in the men and women of a community is directed? Havelock Ellis says:—“The responsible person is the person who is able to answer for his actions, and, if need be, to pay for them. The payment of a fine imposed by a magistrate or judge, or the loss of social reputation involved in a conviction leading to imprisonment, may act as a deterrent in many cases, but certainly cannot produce a sense of responsibility which can be described as *truly moral*. Such abstention from evil is based on

calculation of consequences and so utilitarian in its intent and motive. The free unions and trial marriages which are said to be on the increase in the West do not indicate or prove any increase of “moral” sensibility, for they are based either on the utilitarian desire for “economic independence” in the women or in the rise of the “physiological” phenomenon of “sexual desire” which is common to both men and women. In India, on the other hand, marriages do not take place, as already stated, either from economic or physiological considerations. They are due to considerations relating to the preservation of Dharma and to that purity of race which is essential to the efficacy of Dharma in preserving order of the universe and promoting the advance of the jiva (or reincarnating individual or soul) towards the spiritual goal of God-realisation and Self-realisation. Pre-puberty marriage ensures the absence, in the girl married, of the utilitarian consideration of economic independence, and, in both the boy and girl married, of the physiological consideration or basis of “sexual desire.” From the time of marriage commences a series of Vedic sacraments or acts of purification in which both husband and wife take part; and in time both become conscious that by these acts they dedicate themselves to each other for the spiritual elevation of both, for the maintenance of the order of the universe (*loka-sangraha*) and for the production and leaving behind of children who will, in their turn, continue the work and function entrusted to the race by the divine will as revealed in the eternal injunctions of the Vedas and the Rishis. Hence we have what can truly be called *moral responsibility*,

—for, the relationship and burden of marriage is undertaken without any selfish or material motives, and its burdens are borne—though only after the wedded pair has reached the years of discretion and not in the beginning when they are yet unripe—from a desire of spiritual advancement and the maintenance of the order of the universe as determined by the divine or law.

The economic and physiological considerations which play so prominent a part in Western marriages do develop themselves in time here too, but they are merely incidental to, and not indispensable for, the gaining of the ends in view in bringing about Hindu marriages. The ulterior aims in Hindu marriage are spiritual and moral, as already more than once explained and the Hindus have every reason to be proud that their system of marriage has these great merits. It is these merits and the regulations made by the Rishis to preserve them that have preserved the system in its essentials for ages in much of their ancient purity, though time has not failed to leave its mark in changing some of its features for the worse. It is also those same merits that have still to a large extent preserved women's chastity in India and the advantages arising to the Hindu family from its preservation. Sir Thomas Munro said:—“It will be an honour to the ladies of England if it can be said of them that they are as chaste as the Brahmin women and the Hindu women of the higher classes”. While we still retain largely unimpaired these features of our society, responsible writers in the West are known to speak of “the growing proportion of adult unmarried women

whose sexual relationships are unrecognised by the state and largely unrecognised altogether."

What is even worse than the above is the unquestionable fact that, under the present conditions in the West, "while the modern man has to some extent acquired feminine qualities, the modern woman has to a corresponding extent acquired masculine qualities" (Havelock Ellis). This unnatural process of unsexing the sexes in quality and hence also in work and occupation (*i.e.* in *guna* and *karma*) has become inevitable in the West and is destined to go on, and only ruin can result from it to human society. God save India from a transformation so dire in its consequences and a civilisation so subversive of natural law and ethical intent. There are advanced Hindus so-called who, in season and out of season, depreciate or denounce the spiritual import of all our Dharmaic regulations and indulge in extravagant laudation of the greatness of Western civilisation. They know precious little of the more deep-seated tendencies of that civilisation and the ethical and spiritual ruin which is threatening Western society. The devastating world-war now going on is only the last and worst phase of some of its recent developments. It is also a symptom of its deep-rotteness. Let not our new men behave like moths blinded by excess of lamp-light and rush to their ruin in the burning flame in front.

The Title page and Contents of the 1st 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.

Notes and Comments.

In a Reuter's telegram dated "London, July 30," giving the substance of a speech by Lord Sydenham before the Indo-British Association, Mrs. F. Steel is also reported to have made a speech before the same body in which she "urged the impossibility of a popular system of representation while caste remained so powerful." When people want to enlarge upon the greatness of the work of the British people in India, they assume it as an unquestionable fact that the caste system has broken down and is about to disappear. When the very same people want to prevent any steps of political advance being taken for the benefit of the Indian people, they put forward this bugbear of caste in order to show that we are unfit for any system of popular or democratic representation. Anglo-Indian antipathy to Indian progress takes the most Protean forms to suit occasions as they arise.

If differences of caste do not exist now, they once existed, in Europe, and the system of representation did exist also side by side. Even now distinctions of class exist in Europe. If distinctions of class can co-exist with a popular system of representation why on earth should it not co-exist with distinctions of caste? There is no fiat of Heaven forbidding such co-existence, nor is there any eternal law of nature or of man to forbid it. Moreover, it will be well to note the tendencies of social life in modern Europe as declared by one who is perhaps the greatest living authority on the science of sociology,—*viz.*, Professor Giddings. He says.—"The growth of wealth and of numbers and the greater tension of life increase the heterogeneity of civil populations, and establish complex relations between the different race-elements and the different strata of population on the one hand, and the division of labour in the social constitution on the other hand. The demotic composition becomes more varied, the differences of vitality and of ability become greater, and there appears

a tendency to identify, each race element, each degree of vitality, and each grade of ability with a definite place in the social organisation." We direct our readers' attention to the words just underlined. The various race-differences, and even the differences of ability and vitality, in society tend each to have its own "definite place in the social organisation," and all free movements to and fro have ceased between the various social grades and races. That is to say, modern society is tending towards, a more or less rigid distinction of caste somewhat resembling what we have had in India from time immemorial. And yet the popular system of representation is not modified or abandoned. Why should not the Indian institution of caste which is also undergoing modification to suit existing conditions be allowed to remain and some kind of popular representation be introduced among us?

Nor can it be said that popular representation is something altogether unknown to India. The ancient village assemblies were constituted on a representative basis, and they have lasted down to the establishment of British rule. The idea of representation was also carried out in the constitution and Government of the Indian merchant-gilds and craft-gilds. Besides, we know there were in Ancient India both in Hindu and Buddhistic times, various republican governments with a more or less democratic constitution. The people of Asia have always enjoyed the blessing of civilised government, and their governments have been diversified to suit the political conditions of different ages. It is absurd to suppose that Indians will not be competent to cope with the working of any forms of government which may be modelled on those prevailing in Europe. Already representation has been introduced in various forms, and our people have become familiar with its working in all those forms. There will be no difficulty in making any fresh adjustments needed. The Anglo-Indian mind which Mrs. F. Steel represented at the meeting of the Indo-British Association is unwilling to let go

its hold on the Indian people and thereby to lose its chances of making gains of all sorts at our people's expense and ruin. There is the real secret of Mrs. Steel's opposition to all reform in Indian government.

In this connexion we may state that Lord Ronaldshay paid a high tribute to the Village Panchayats and Union Committees in the Dacca district upon their success in managing local affairs—and especially to the representative headmen for their share of work in contributing to their success. He said.—"The union Committees are working with steadily increasing interest and efficiency and are displaying a spirit of enterprise which augurs well for the future. The reports show that the Committees are becoming more self-reliant, they are acquiring a healthy public spirit and are not only alive to their responsibilities but are ready to shoulder them. They show also that the people themselves are ready to acquiesce in taxation when they see that the money so raised is spent for common good." The important thing is that the idea of "common good" must be alive. In India the idea of common good has always been alive and is no new birth which we owe to foreign influences or education. Though each caste has its own special place and function in Hindu society, or what is known as *Asadharana-Dharma*, we have also had the conception of duties common to all men—the *Sadharana-Dharma* and our sacred books and teachers have insisted on the cultivation of *Atma-Gunas*, eight in number, which are enjoined as obligatory on all who are bent on the attainment of salvation.

It is absurd to suppose that ritualistic duties such as the Samskaras are the only duties imposed on the various classes of Hindus who form the system of *Varnasrama*. The Hindu system of ethics is a complicated one,—it is both ritualistic and ethical or social. The former has attained much prominence, for men who lead a busy life are apt to neglect them most. Purely social or ethical duties are more or less enforced by the requirements of the

struggle of daily life and by the vigilance of the state in detecting and punishing offenders. It is the purely ritualistic duties that are apt to be neglected by busy men, and especially in modern India where the ruling class belongs to a different religion and the influence of its example is absent. Even under Hindu rulers, the supervision of the state over ritual and ceremony could never have been of the most rigid kind. Hence the prominence laid on then in our sacred books and by our teachers. But we should not, for this reason, deny that Hinduism attaches as great a prominence to ethical and social duties or virtues as to ceremonial and ritual or purely social functions.

It may perhaps be said that the so-called Atma-Gunas are also intended to promote the individual's spiritual advance, and do not consciously aim at the public or national good. Even *paropakara* or doing good to others may be thought to have a similar aim. The Indian point of view is, indeed, somewhat difficult to understand. But if properly understood, it will be proof against such objections. For every action presents a double aspect,—its relation to the agent and its relation to others. To the agent, its relation to himself is the all-important thing. If he is constantly thinking how his action affects others, it will only make him selfish, egotistic and proud. On the other hand, if a person cares only to consider whether or not it promotes his only ethical and spiritual progress, he will exert himself to make the action as perfect as possible. In this event, its effect on others will also not fail to be what it ought to be, owing to the care bestowed on it. If on the other hand, its effect on others is the prime consideration, its intrinsic nature and worth will engage the attention of the agent to a less degree. This will affect both the agent and the action injuriously and ultimately also the interests of others. Hence all Karma-Yogins are called upon to care only for the Karma itself and not waste their thought upon how it affects other's interests or even one's own.

We thus see that the Indian system of caste which is so much of a bugbear to Anglo-Indians of the stamp of Mrs. F. Steel is only a means to the spiritual regeneration of the individual and cannot stand in the way of the introduction and working of any system of representation. It has co-existed with various systems of government in the past, and we are sure it is destined to co-exist with many more. It always adjusts itself to changes of circumstance, and is apt to be unobtrusive in its working and manifestations whenever the need arises. It is absurd to suppose that caste will ever cease in India, or indeed in any part of the world. It exists in some form or other in every country and community, and to insist on its complete disappearance is to wait for the Greek Kalends. We do not know which to admire most in Mrs. F. Steel—her absurdity or her disingenuousness,—when she says that so long as caste remains, no system of popular representation can become possible in India. Women of her stamp must be rare in any country in the world—especially in a country so rapidly changing as Great Britain. The world has to get on with its business, and will know how to get on,—in spite of her and her compeers. The progress of India is assured, and neither Anglo-Indian women like her nor Anglo-Indian men like Lord Sydenham can put back the hands of the clock here.

Olla Podrida.

We learn that some Indian Editors are going to the western front to see some things by direct first-hand perception. Is it because of their slashing leaders? Slashing leaders are very much wanted in war. We hope that they will not make a direct personal investigation of bombs or allow bombs to make a personal investigation of them. As to how much they will benefit themselves or India we shall wait and see.

A. G. G. has written strong articles about a league of free nations and says

that this idea is quite opposed to the imperial idea. Does he expect his idea to survive in the struggle so long as the passions of men are what they are? Victimise the passions and they will cease to victimise the world. A league of free nations indeed? Free to do what? Free to make others unfree? Where are the unfree nations and the so-called barbarous races in his grand scheme?

We learn that Field-Marshal Von Eichhorn was bombed and assassinated by a Russian. The only comment on this in the papers is that "this is another sign of Russian revolt against German tyranny." Human lives seem to be very cheap now-a-days and there is not even the minor refinement of regret at this.

Has anybody thought about one important feature of social reform legislation, I wonder? As the legislative councils are proposed to be constituted, unsettling measures of social legislation can be easily passed in haste and repented by the community at leisure. But what is this in comparison with the making of constitutions on paper?

Can we say a word about our recent special conference? Mrs. A. B. has made the following comments thereon:

(1) "Happily we have no more Provincial Conferences till next year."

(2) "The Tamil, intellect is peculiarly clear, acute, and brilliant but the Tamil emotional temperament is ill-equipped and what there is of it runs to passion rather than to high and deep emotion, and expresses itself by shouting, hatred, and suspicion."

(3) "In these modern days men prefer smug conventions to great emotions and flatter themselves that they become superior by becoming inhuman." These are a few of the many splenetic outbursts in the memorable leader in New India on 5-8-18. Provincial Conferences will do the greatest service by ceasing to

exist, and the Tamilians are heartless obstructionists capable of only shouting, hatred, and suspicion. Now I ask what business a few Tamilians had to misbehave themselves in such a way as to bring upon the devoted heads of all the Tamilians the measureless and dire wrath of the ruler of gods and men even though she speaks like a querulous old woman?

So far about the Madras Conference. Mr. Rama Kamath has something very strong to say about the health of Madras—about the new dust bins and rubbish carts, about the original method of filling up ponds and tanks by gutter silt, etc. etc. I wonder why we do not hear about the cholera mixture now-a-days. But Mr. Rama Kamath and others of his persuasion forget that a new type of motor ambulance has been provided and that people should joyfully welcome illness, fractures etc. etc. as it will give them the privilege of a ride in the ambulance to the ordinary hospitals or the isolation hospitals.

Then we come to education. Another malcontent raises his voice against Mr. C. A. Kincard's *Indian Heroes*. What daring, nay, what fool-hardiness? Mr. Kincard says of Rama and his brothers: "The four young ones were beautiful to look upon and indeed men whispered that the great god Vishnu had divided divine spirit between them. But of that I know nothing." Does it matter much that he knows nothing at all? This is the kind of book that is to impart our culture to us. He speaks of Krishna as King Krishna throughout. In his preface he says: "It is my hope that in this little book my fellow-officials may read and enjoy a summary of these great poems." We thank him for the gracious promise that we infer from these precious words. Those who read his book are sure to become his fellow-officials.

Then we come to Indian religion. Miss Bell, organising secretary of the Order of Star in the East,—how many organising secretaries are there in the world; Are there disorganising secretaries?—visited

Enangudi on 31-7-18 and 1-8-18. There was a crowded programme including two addresses on the coming of a world teacher—why the devil did he not come a little before the war and save the Czar and the humbler folk who have gone off to the other place?—in the near future. The lectures were very largely attended especially by ladies and Mahomedans. I wonder why the genius of a correspondent has placed these in juxtaposition. There was a special address by Miss Bell to the local women's Indian Association and the address was very much appreciated. The performances were duly repeated at Kumbakonam.

Will you hear two important items in my budget of news? There is to be a widow marriage in the Tanjore District soon. The Indian Boy scouts have made their reappearance with their lotus and their star.

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 I.

(continued)

12. The purity and efficiency of national life depends on the purity and efficiency of family life and the latter eventually and largely depends upon the purity and efficiency of the woman as the guardian of the racial type. Woman from the point of view of the present is the beautifier and sweetener of life. But from the point of view of the past she is the preserver of the racial type, and from the point of view of the future she is the transmitter of a great inheritance and a precious tradition.

13. Since children have not learnt the art of choosing their parents, the Law of God had to take up this task, because if grown-up men and women with their souls under the sway of *kama* (passion and desire)

were allowed to do as they liked they would mate without reference to any circumstances other than their own unregulated desires and would say as one great man said that "public opinion is a strumpet and posterity is a piece of nonsense." Heredity is a great and potent factor in the welfare of individuals and races and hence it is that public opinion and law have the seeming impertinence to step between a man and his desire.

14. The birth-endowment of a person and his early training are a strong—in some instances an overpowering—element in the self-revelation of his personality and in his development. Proper marital choice in accordance with the law of God, proper marital life, purity of thought and word and deed on the part of the man and woman who must not be engrossed with the idea of marital enjoyment but should rejoice in marital duties and marital creativeness for the sake of the greater happiness of man and the greater glory of God, and proper early training of children who are the golden links of the generations, the real joys of life, the evidences of the virile self-renewal of the race, and the God-given means of achieving racial immortality—these are the vital forces of racial life and any poison admitted there will eventually lead to racial extinction.

15. The physical constitution of man is thus a product, a basis, and a force. It is derived from various elements which stretch far back into the past and no one can say what sin of which predecessor may not cast its shadow on the mind and body of generations unborn. It is a basis because it is through it that we have to pass beyond it. शरीरमात्रं खलु धर्मसाधनं. It is a force because its purity or impurity has far-reaching consequences. Only God and Dharma who are eternal can watch and regulate and guide us properly and hence it is that Dharma which is the word of God is positive and emphatic on this point.

16. Dr. Bryce in his Romanes lecture points out that the free admixture of blood between individuals belonging to different communities and living at different levels of civilisation tends in the long run to diminish the wealth of character and the

potency of civilisation which human communities possess. The gain of the weaker community is doubtful and small; the loss of the stronger community is certain and great. Surely there are means of achieving brotherhood other than mingling by marriage. The higher and truer and nobler brotherhood is a psychic feeling rather than a physical fact. The former is divine in its nature and hence beyond the fluctuations of time and space and the tyranny of greed and lust. The latter is of the earth earthy. How many children born of the same parents fly at one another's throats!!!!

17. Herbert Spencer held the view that even races at similar levels of culture but with special peculiarities of racial endowment and racial vision will suffer loss of power through unregulated intercrossing, as this will unsettle the stability of "the physiological equilibrium of their inherited racial endowments." Humanity has achieved great things in the course of centuries of painful travail and cannot afford to allow the momentary whims of individual passion to undo all that has been done while the individuals enjoy the benefit of all that the strivings and sufferings of millions of generations have won for their benefit and their happiness.

18. If one individual in a family goes wrong he might mend or be cast out of it, and in the last resort human life being short his capacity for mischief will have only limited scope and operation. If a family in a group goes wrong the evil will be greater but the three possibilities above said apply here also. If a group in a society goes wrong the evil will be on a considerable scale but the abovesaid possibilities will apply though with less certainty. But if through the decay of faith in and loyalty to Dharma *Varnasankara* sets in and a whole society goes wrong, it cannot right itself and untold suffering and even extinction may follow. Such communal mixture will lead to the obliteration of all the great characteristics acquired and preserved through the ages. The families composing the corrupted society will be unfit for the reincarnation of great souls awaiting embodiment. Thus

obedience to the sacred law in this matter is the only means of safeguarding the interests of humanity at large.

19. Indeed, if the great evil of *Varna-Sankara* is avoided, the minor evils corrupting family life will be set right in the course of the succeeding seven generations and the society will right itself and preserve its equilibrium despite temporary oscillations.

20. Hence we can sum up the results of this exposition. The Hindu ideal is federation not fusion. The integrity and efficiency of society depend on the integrity and efficiency and purity of family life. The preservation of प्रजातन्त्र has the physical side of the continuity of generations and the higher spiritual side of the preservation of Dharma. The family is the real unit of the state. Science tells us that the permanent and happy union of the male and the female softened and sweetened life, made the continuity and development of civilisation possible, and led to the psychic evolution of man. Our view is that if the purity and refinement of the family are preserved and the graces and benedictions of the *samskaras* are attained, a perfect Brahma Jnani would be born in the family and the light of sainthood in him will illuminate the world and uplift the generations preceding and following him. This is the positive side. The negative side is that *Varna-Sankara* will have the various results stated above and will result in racial extinction. If we add to the impurities in past births the impurities of family corruption and social taint, who can save us? If our parentage gives us an endowment of purity and power and if the society contributes its electric currents of dynamic purity of ideals we can counteract the evil tendencies in us and with the help of Dharma attain to the lotus feet of God.

(To be continued.)

Our Present Situation, Social and Religious

BY

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

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Dharma—X.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

(continued.)

"The validity of every Pramana originates of itself at the outset and *Apramanya* is determined by examining the sources of the Pramana and finding it to be blemished." This is the principle on the basis of which the mimamsakas build their edifice. The Buddhists now resent this method and contend that "*Apramanya*" cannot be determined by finding out "दोष" blemishes in the source, for "we have elaborately demonstrated that "*Apramanya*" originates of itself at the outset for it is अवस्तु or "that which is not cognizable". Hence it cannot be maintained that "*Apramanya*" can arise from faults or दोष of the sources of the "*Pramana*". So they say to which the orthodox mimamsaka replies, in the words of that famous commentator of *Sastra Dipika*, Ramakrishna—

"न निश्चयप्रागभावरूपमप्रामाण्यं, किन्त्वविद्यमानाद्य-प्रकाशकरूपम्, तच्च शक्यं दोषज्ञानेन निश्चयम्; अथान्यथात्वस्य दोषानिमित्तत्वात्; दुष्टेषु कारणव्ययथात्व-दर्शनात्" इति ॥

The passage means: "It cannot be maintained that *Apramanya* is "निश्चयप्रागभावरूप" or independent existence before any conclusion is effected, in other words it is not a thing which exists of itself at the outset; but it must be admitted as being of the nature of producing before us a thing which does not really exist. And this can be very easily determined by knowing whether the source contains any faults. For "अथान्यथात्व" or "the false exhibition of a thing" originates only from blemishes, because we all know that only when the sources are contaminated we get false impressions of real things." There is a good deal of reason in this contention. We all know that when the sources of knowledge such as our eyes etc. are diseased we get a false impression of the real thing. It has been pointed out that only when a man is suffering from jaundice he sees everything around him as yellow which is not real. "कामलो हि पतं शंखं जायते" which means "a jaundiced man thinks the white conch-shell as yellow". It is

evident from this that "*Apramanya*" or invalidity can rightly arise from the diseased condition of the sources of knowledge or simply अप्रामाण्य is "doshajanya". But we also know that the Buddhists have met this contention by declaring that the "dosh" or faults simply operates in obstructing the rise of "guna" or merits in the source and hence it is only the "*Pramanya*" or "Validity" that can rise from the merits of the sources and therefore अप्रामाण्य must be admitted to be existing at the outset as it is "Avastu." We shall later on deal with the question whether "*Apramanya*" is अवस्तु or otherwise, but we shall for the present confine ourselves to the examination of the principle of "प्रामाण्य स्वतः". Say the Buddhists:—

"गुणविधुरेषु दुष्टेषु च कारणेषु अयथाज्ञानं जायते" तत् कथमयं निणयो दोषानिमित्तकमवयथायत्वं, न गुणभावनिमित्तकमिति "

Which means:—"It is not reasonable to maintain that "*Apramanya*" emanates only from actual faults existing in the source, for it emanates equally when there are no merits as well. It is not necessary that there should be actual faults; it is enough if there are no merits; for we all know from experience that we are inclined to believe in the words of certain persons while at the same time we are not disposed to believe another set of people on whom we do not have confidence. Here in the latter set of people we have no confidence or in other words there are no merits in them which will effect a "*Pramanya*". Hence how can it be held that "*Apramanya*" emanates from faults alone." What the mimamsaka replies to this is that though the invalidity of a Pramana may arise out of faults or the absence of merits in the source what we are really concerned with here is whether "*Pramanya*" or validity is स्वतः or not.

The real criterion, according to them, of a Pramana is "बाधकत्व" or "the ability to impart knowledge" and as every "*Pramana*" invariably has this as its "*Svarupa*" or feature, it is absolutely right to hold that the validity of a Pramana is of itself or स्वतः as it is called. Moreover it is within the experience of every intelligent being that only after being possessed of a knowledge of

a certain thing, the tendency to examine the source that gave the knowledge, arises. And before beginning any attempt in the direction what was it that brought about the knowledge? Surely the "Bodha" or knowledge of the thing. And this "Bodha" was imparted to us by an instrument. And hence we say that instrument has "*Bodhakatva*" in its bosom. Only after obtaining a particular knowledge we begin to examine the source to make sure whether our previous knowledge remains infallible or not. Now this leads us to the question whether the absence of merits or गुणभाव as it is called is essential to effect an "*Apramanya*" or invalidity. Bhatta says "पुरुषे द्वयं दृष्टं दोषाभावो गुणस्तथा" which means "Two things are seen to effect a "*Pramanya*" or validity of a Pramana so far as human evidences are concerned (1) absence of "dosh" or faults and (2) presence of merits. But of these two the first or the absence of faults alone is absolutely essential, for if on examining the sources we find no faults, the Pramana will become absolutely valid on account of its "inherent ability to impart knowledge" or "*Bodhakatva*" even though we do not find any merits. For the "*Bodhakatva*" can be obstructed only by the faults arising from the source and as long as there are no faults to be found in the source its "*Bodhakatva*" will always stand before our mind and what if we do not possess merits? Ramakrishna rightly puts this contention as follows:—

"गुणभावेऽपि प्रमाण्यदर्शनात् तन्मावाधीति दोषानिमित्तमेव यथायत्वं शुक्तिकारजतज्ञानादीनां कल्पते, दोषस्त्विति मिरादेस्तानिमित्तत्वेन बहुलमुपलब्धिः" इति ।

The phenomena that we mistake the mother of pearl for silver and the rope for the serpent are produced by "Timira" or diseased condition of the eyes which is really a "dosh" or fault of the source of knowledge—eye. We shall again meet the mimamsakas continuing this discussion next time.

(To be continued.)

Gleanings.

Lightning and its Real Power.

It is a common belief, among countryfolk, in India as in many other countries, that

with every lightning stroke there is some thing, which falls down from the sky with a tremendous crash; as to what that something is, people differ in their opinion.

There are a few reasons for this widespread wrong belief. One very plain cause is the appearance of trees and buildings after the lightning stroke; any casual observer can clearly see long and vertical slits, resembling those produced by the laborious work of a large saw, which immediately suggests the idea that some hard object (at least as hard as iron) must have passed rapidly through that way, producing that cleavage; for, in the experience of the common folk, no other explanation presents itself to them. But the real reason for the appearance described above is probably the fact that a line or sheet of fire (lightning) passed by that way so rapidly that it cut through the building or tree without burning through or completely destroying the other parts of the same object; a slow burning through the wood will probably burn or destroy the whole object; but a very rapid passing through of fire, will only destroy just that portion, through which it directly passes. A simple, well-known experiment can be given to illustrate and make clear the above fact.

A marble or a bullet when it is thrown rapidly against a pane of glass on a window, the glass is shattered to a number of fragments; but when the same marble or a bullet is allowed to strike on a similar window glass, with much greater velocity, (for example, when it is projected from a gun) the glass is not broken to fragments, as in the previous trial, but a clean, nice, circular hole is made in the glass, and the other parts of the glass are not affected. In the second case, the ball passed through the glass so quickly, that it had not time to produce its destructive effects on the other parts of the glass. The same explanation holds good in the case of lightning "stroke".

The second reason for the prevalent belief that something falls from the sky is the fact of the appearance of strange, solid, commonly known in Tamil as *kannakkol*, (which means the burglar's tool), on the path of the lightning stroke, on the ground. We had not ourselves the pleasure of seeing this object but the existence of which is so widely believed that we may here take it

for granted that it is a reality; there is no strong reason to disbelieve the existence of such an object. The explanation is quite apparent. The electric discharge which constitutes a 'lightning stroke' passes through the earth in search of a good conductor—a current of water under the ground. On its way, if the earth happens to be sandy the heat is sufficient to melt the sand to a solid. The solid so formed must necessarily be longer than it is short; and being made of molten sand, it must have the same property as quartz. As is well-known, this is one of the hardest substances we have; in fact, it is only second to diamond in its hardness. Hence its use by the burglar, for making circular holes even in the most solid walls. We are informed that this forms the cutting end of a big compass, used for making circular holes in walls, through which the burglar crawls into the house or room.

It is clear then that the above popular belief is erroneous. The crash of thunder, and the flashes of lightning are both the result of an electric discharge through a non-conducting medium such as air: lightning and thunder are produced, when electricity passes from one cloud to another or from a rain cloud to the earth. Lightning flashes usually occur within thunder clouds and only rarely from one ordinary cloud to another or from a cloud to the ground.

The deafening crash of thunder and the dazzling light of the flash, produce an impression on the mind of the observer, leading us to believe that the lightning is more powerful than mere man can comprehend. Such is not the case. The flash is after all a feeble display of nature's energy. It amounts only to a few horse-power of electricity. The amount of light given by a single flash is enough to illuminate an area of two square miles. The bolt itself would be visible several miles off, but the remotest part of the region mentioned would have as much light as would be given by a candle quite enough to read by; to produce such a light it would be necessary to spend 13,000 horse-power for a second. These figures appear very large, but the time is short the flash might be only for 1/11000th part of a second, but the impression on the eye would continue for a tenth of a second anyway. An exact calculation of this amount

of force would mean only about four horse-power.

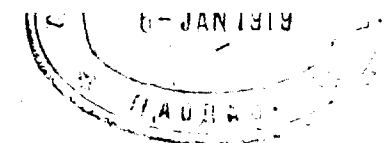
The kind of electricity produced in the thunder cloud is not like that which is produced by the ordinary electric battery. Lightning electricity is known as *static* electricity, the same kind as is produced by rubbing amber with silk. When a body like a metallic sphere is charged with static electricity the charge stays only on the surface. The quantity of full charge depends upon the area over which it can spread. If the globe has a surface area twice that of another such globe, it can hold twice the charge of static electricity that the latter can hold.

Minute particles of water form a cloud: when a number of these unite and form a large particle, it becomes heavy and falls to the ground as a *rain-drop*. When such a thing happens, the electric charge on the small particles must be spread on the surface of the rain-drop—which has only a small surface area, when compared to the surfaces of all the minute particles which formed a single drop. Consequently there is more electricity than the drop can hold. It must hunt up other accommodation either in some cloud or on the earth. Hence the lightning and thunder when the transfer of electricity takes place from one place to another.

Flashes in the clouds are often several miles long. These are often composed of a chain of small flashes. Lightning discharges from one cloud to another or to the earth, differs greatly in force: some lightning bolts are very heavy and splinter trees to tooth-picks, destroy buildings and fuse rock. Others are mild and do little or no damage where they strike.

The question of how the static electricity gets into the clouds is very difficult to answer. One theory is that it is generated by the evaporation of water by the sun's rays. Another that static discharges are continually taking place from the earth into the air and are then readily collected by particles of moisture. The latter theory probably is near the truth.—*P. S. Journal*.

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THE

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- (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.

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A Vision Of India.

KAYERI-IV.

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

On either side of thy bright silver stream
Fair emerald fields in sunlit splendour lie
Where Nature's gold of ripening corn the eye
Doth gladden. Palm and peepul, banyan,
neem
And other green-robed trees in gladness
dream
Beneath the shining sapphire of the sky
Begemmed with sun's orb'd splendours
burning high,
The moon's bright silver sphere, and stellar
gleam,
These Nature's precious stones with radiance
bright
That shine as daily joys upon our eyes
Unlike the gems concealed in mines or seas
Are God's sweet dower of blessing to our
sight
A revelation bright of Paradise
Lit up by gems of Love and Joy and Peace.



The Hindu Message

THURSDAY EVENING 22, AUG., 1918.

The Reform Proposals in Detail—IV.

We now take up that portion of the Report which deals with the reform of the Provincial Legislature. The authors of the Report say:—"We have decided for the present against bicameral institutions for the provinces." They assign various reasons for this conclusion in paragraph 253. Those reasons are such as we cannot approve. But we entirely approve of their resolve to have a single legislative chamber only for the provinces, without an upper house. For over half a century we have had our legislation passed by a unicameral legislature, and no harm has arisen. Moreover, the Indians have never been an aristocratic people; and the distinction between conservatism and liberalism has been unknown in India. This applies to both Hindus and Mohammedans. For, both base the distinction between right and wrong on the injunctions of their sacred books, and these injunctions regulate the life of all classes of people. All of us are equally conservative or equally liberal. At the same time we quite agree that the head of the Government should have the power to decide whether any proposed legislation is desirable or not in the interest of the people or any section thereof. India is no longer a country where men are willing or able to base their activities on the injunctions of the sacred authorities to which they have

long given their adhesion. The new education from the West has unsettled men's minds, and there are several who are sworn to destroy Hindu society and to introduce in its place the social institutions and ideals of the West. The Hindu people as a whole do not agree with these wild reformers, and there are also many among the newly educated men who wish to retain unchanged the traditional basis of Hindu society and its most characteristic institutions. They do not think India should copy the institutions of the West, as they are based upon the principle of exploitation, domestic and foreign. The ancient institutions of India are based upon the principle of Vairagya, and so are best fitted to preserve happiness and freedom to all people. But the wild and impatient reformers are anxious to use the modern legislative machinery in India to achieve their object of transforming Hindu society through radical legislation the object of which is to destroy the Hindu conceptions and ideals of marriage. The Civil Marriage Bill and Post-puberty Marriage Bill were introduced respectively into the Imperial and Madras Legislative Councils by the representatives of the party of impetuous social reformers and were abandoned only after a great deal of agitation, and chiefly through the reluctance of Government to depart from their declared policy of religious neutrality. In India religion and society are inextricably intertwined, and Government have wisely resolved not to interfere with Hindu social ideals or institutions. It is the Governor alone on whom the people in the several provinces have to rely for the proper "discharge of his

responsibility for the peace or tranquillity of the province or of any part thereof,"—even supposing that there are no specially "reserved" subjects for which he alone is entirely responsible. The question of "maintaining order" is one which should always finally be at the disposal of the Governor as the head of the Executive, and we therefore quite agree that he must have effective powers of intervention,—especially "in matters which concern law and order, or which raise religious or racial issues, or to protect the interests of existing services." But we do not think that, for these purposes, the institution of Grand Committees is necessary. The Governor's powers of "certification" are enough, or even his power of veto will suffice. The authors of the Report say:—"Such a certificate as we have described would not be given without strong reason; and we suggest that the reasons justifying recourse to it might be included in the Instructions to Governors which the India office should issue." The Grand Committees are not wanted at all for the purposes stated. Moreover, the authors of the Reform Report say that the Grand Committee "should be chosen for each Bill, partly by election by ballot, and partly by nomination." The object of this provision is that "the composition of the Grand Committee ought to vary with the subject-matter of the particular Bill" in order "to ensure that whether by election or nomination all the interests affected by the Bill are properly represented." Mr. Montagu and Lord Chelmsford are themselves aware that "the procedure suggested is cumbrous and dilatory and offers a premium to obstructive tactics." We consider

that the Governor's power of veto will be enough to meet all cases, and what the authors of the Report call "the good sense of the Council itself" is enough to induce the members to acquiesce in the Governor's veto as the most ready and efficient means of dealing with emergencies as they arise. We are also certain that the power possessed by the Governor to dissolve the Council will enable him to control the Council and at the same time induce the Council to behave with discretion and moderation. Nor is the constitution proposed for the Grand Committee such as to induce us to hope that it will be a power for good. For the Governor is "to nominate a bare majority (of it) exclusive of himself." This majority and those elected members, however few, who differ from their elected companions will suffice to carry whatever measures Government sets its heart upon, and the entire machinery will become a solemn farce and get entirely discredited in the eyes of the people. For, it is provided that "the Council will have the right to discuss the Bill again generally but will not be able to reject it or amend it except on the motion of a member of the Executive Council." We are entirely against the establishment of the Grand Committees, and are of opinion that they will only prove another means of establishing the autocracy or despotism which the proposals for reconstituting the executive tend to establish, as we have already shown in our previous article.

We think that the framers of the Report have not done wisely in withholding communal representation. If, in every part of the British Dominions, of the Empire men can combine local

or national with Imperial patriotism, we do not see why Indians should not combine love of their own caste or community with provincial or Indian patriotism. All Indians are expected to be loyal and fervent Imperialists. Similarly, Indians may represent the community or caste to which they belong, and yet they may be also loyal citizens of the Indian nation. The Report says:—"Division by creeds and classes means the creation of political camps organised against each other, and teaches men to think as partisans and not citizens." Englishmen are both "partisans" as being Liberals or Conservatives, and British "citizens" as well. A staunch Catholic or Protestant is also a staunch British citizen. Similarly, a Mudaliar or an Aiyangar, a Chetty or a Sastri or Row, may represent his own caste and yet be an ardent citizen of India as a whole or of an Indian province in particular. Already we are informed by a Reuter telegram, dated London, August 2, that Dr. Nair has been addressing a meeting of Members of Parliament on "the danger that any system of individual voting for Legislative Councils must result in excessive over-representation of Brahmins," and that "he argued in favour of communal representation." We fear that, if individual representation is insisted on, the prejudice created against the scheme by unscrupulous agitators would be so great as to threaten to wreck all schemes of reform. The Congress itself has declared in favour of communal representation. Though, for ourselves, we do not think that individual representation would result in the excessive representation of Brahmins,—for they form only a

small minority of voters,—still we do not want to risk the loss of Indian reform by creating against it the prejudice of the various castes which want communal representation.

A Reuter telegram, dated London, August 6, announces that "in the House of Commons, Mr. Montagu announced that Government had agreed immediately to appoint Electoral Committees." We suppose that these are the Committees referred to in para 225 of the Reform Report whose duty will be to ascertain what sort of franchise will be suited to local conditions, and how interests that may be unable to find adequate representation in such constituencies are to be represented." The Committees will have on them not only all-India members, but also "one civilian officer and one Indian, appointed by the Provincial Government." The Reform Report says:—"The Committees' investigations into the subjects of the franchise, the constituencies and the nominated element will enable it to advise as to the composition of the Councils, which, we propose, should then be determined by the Secretary of State in Council, on the recommendation of the Government of India, in the form of regulations to be laid before Parliament." We have been promised a "very wide franchise," but the processes by which we shall have to reach the scheme of representation ultimately to be adopted are so complicated and the authorities who are to be consulted are so numerous, that there is reason to fear that the result will be far from satisfactory. Still, we will hope for the best. The Report says:—"We think that this is certainly a better method than to formulate such matters in the statute

itself." We beg to differ. If the system of representation for the United Kingdom can be settled by statute, why not that for India and the Indian provinces? Parliament is apt to take a serious and liberal view of its responsibilities. But the procedure proposed in the Report will lead to a great deal of narrow huckstering and bargaining kind of agitation at the commencement every where, and to frequent tinkering with the system of representation which is now adopted in order to placate those who are discontented and are strong enough, through their numbers, wealth, or otherwise, to make themselves felt. We shall wait and see how we get on with the Committees when they take up their difficult task in India.

The Indian Budget Debate.

Mr. Montagu made a remarkable speech in presenting the Budget this year to the House of Commons,—a speech which would have been impossible a generation back, perhaps even in the days of Lord Morley or his successor,—a speech for which the way has been prepared by the course of events since the war commenced. Mr. Montagu referred to some of those events with a generosity and appreciation rare even in these days when the hearts of our rulers are more responsive than ever to the demands, aspirations, and performances of the Indian people. He laid emphasis on the fact that India had raised over fifty-million sterling out of the hundred million promised,—a contribution which, he acknowledged, was not possible to a poor country like India, without "severely restricting

the expenditure on vital necessities such as education sanitation, and development of industries." India had also made other war efforts. At the outset of the war, Indian troops had taken a brilliant and honourable part in stopping the Germans in their invasion of France—an invasion which fairly threatened to overwhelm the French opposition and lead to the capture of Paris. In Mesopotamia, Palestine, East Africa, and Egypt, the Indian troops had scored brilliant successes, and we are of opinion, though Mr. Montagu did not express anything like it, that these events on the Eastern front may prove to possess a great significance in deciding the close of the war,—a significance not yet clearly seen and adequately estimated. Mr. Montagu also referred hopefully to the progress of recruiting in India and said that "the men necessary to complete the new establishment would be obtained." These and other war efforts such as "the great exports" of wheat, tea, jute, wool, hides and minerals, in which India had cheerfully and enthusiastically taken part, had opened the hearts of Englishmen to the place of India and its possibilities as a source of strength to the Empire in the present and future. Mr. Montagu, with a true statesman's insight, laid stress on the significance of these momentous events in the current history of India and the Empire, and thereby prepared the hearts of the House of Commons for his reflections and revelations regarding the future government of India. To the same effect he also utilised his narrative of the manner in which Indian railways and Indian workers were helping in the transportation of materials for,

and in the construction of, the railways in Mesopotamia and Palestine. The flotillas on the Tigris and Euphrates were Indian rivercraft; and the lighting plant in Basra and Baghdad, and the agricultural machinery which was helping to revive the ancient fertility of Mesopotamian soil, were also largely Indian. These were facts which enabled the members of the House of Commons and their constituents to realise how India could help in the exploitation and development of these British estates of the future.

The implication and lesson, of these preliminary portions of Mr. Montagu's speech was that the British people should, in order to reap all these advantages from their possession and control of India, raise the political status of the Indian people and satisfy their aspirations for self-determination and self-respect. Moreover Mr. Montagu showed that these aspirations of Indians for a higher political freedom and status in the Empire were "the logical and inevitable outcome of British rule in India." That the present situation in India had grown out of the results of the educational policy which had long been pursued in India and had to be sympathetically dealt with had been recognised both by the late and the present Viceroy of India; and Mr. Montagu himself had "inherited the situation" from his predecessor, Mr. Chamberlain. The announcement of the 20th August that "responsible government was the goal of British policy in India," and the recently published Report containing the Reform Proposals of Mr. Montagu and Lord Chelmsford were simply the last events in a chain of causes and effects for which the

fates had worked, and therefore the British people and Parliament must resolutely face the situation and organise all the measures needed in a manly spirit and with a full consciousness of the needs of the time. Lord Chelmsford was perfectly sincere and steadfast in "pursuing what he thought was right" and both he and Mr. Montagu were "jointly responsible" for the reform proposals contained in the Report which they had submitted to the British Ministry and Parliament.

Before proceeding further, Mr. Montagu pointed out that it would be "grossest breach of faith in the world" to go back on the announcement of the 20th August last, and that moreover "they could not say that self-government was right in every other part of the British Empire and deny it to India." Hence, "the first thing to do was to give a vote on the broadest franchise possible and to give representatives elected by them real and responsible work to do." He also proposed that the salary of the Secretary of State should be included in the Commons Budget Estimates. In order to keep India out of party, a Select Committee of the Commons was to be appointed from men of all parties and India would gain by Parliament's taking a real and sustained interest in Indian affairs and discharging fully its Indian responsibilities. This Committee would determine how much "control from home" would be relaxed and replaced by "control of the people of the country themselves." The effects of these measures would be (1) that the Legislative Council would become "far more representative than at present" and "ensured representative criticism

in Delhi and Simla"; (2) that "it could be easily developed from time to time" in ordinary legislative machinery as soon as the Commons were ready to give up its control over the Indian Legislature"; (3) that, "if the suggested devolution from the Raj to the Provincial Governments were carried out, the functions left to the Raj would be things such as customs, defence, and foreign policy which were not concerned with British India alone."

It is to this kind of division of Government into compartments and the transfer of them one after another that Indian public opinion objects. No system of responsible Government has ever been established in this fashion, and the attempt would prove a dismal failure. The government is an organism, and no organism ought to have its structure mangled and mutilated in this fashion. The proceeding relating to the government of these compartments would be of a humdrum character as not to evoke any interest either in the representatives or the people themselves. Misrepresentation and Mismanagement followed by inefficiency would lead to the result that the Indian people would be declared unfit for responsible government, and that we shall only have a state of things which would be a great deal worse than now.

Mr. Montagu proceeded to suggest that even the three subjects—viz., customs, defence and foreign policy,—would in time be shared with Indians when the second Chamber could be reconstituted so that "the Princes of India who were now isolated would join the upper House in deliberating common affairs." It seems to us that Mr. Montagu was rather giving wings

to his fancy than speaking like a practical and responsible statesman when he gave expression to these views. The Indian princes are not at all to be regarded as analogous to the British nobles. We think that the relation of the Government of India to the Protected States must be left more or less as they are, and that the ruling princes must be given full freedom to develop their internal administration without interference from without.

The proposed "Periodical Review" of the political situation in India by a special commission which should derive its authority from Parliament itself or by "more than one commission" (as stated in the report of Mr. Montagu and Lord Chelmsford) would only embarrass the working of the transferred departments, for they will be constantly haunted by the uncertainty as to what the commissioners would do when they take up the work of "examining the growth of capacity and responsibility in the electorates" and proceed to determine "the measure in which they give evidence of an active and intelligent use of the franchise. These being the conditions under which the commissioners will carry on their work, so far as we can gather them from the Reform Report, we have no doubt that the whole idea of devolution of responsible government by compartments is radically mistaken and will prove a snare and a delusion of the most embarrassing kind in the working of the transferred departments by the people's representatives.

Mr. Montagu concluded by referring to the appointment of the Committees recommended in the report. We have

already pointed out that we must wait and see how these Committees do their work before we can form any opinion as to their usefulness.

In the Debate which followed, Mr. Ramsay Macdonald insisted that agriculturists and workmen should have their due share of representation. All will agree to this proposal, and we trust that the electoral Committees to be appointed will bear this in mind. Sir J. D. Rees' interference in the debate only showed how mischievous he could be on all occasions, and we have criticised his views in full separately. Mr. Austen Chamberlain said that "progress in India must be through mistakes" and that the introduction of the reforms would not make for "increase in efficiency." The rest of the speakers, too expressed general approval of the proposals.

Mr. Montagu congratulated himself on the "whole-hearted acceptance by all speakers of the principle of self-government and concluded by saying that the scheme could not be introduced in a hurry, but after full deliberation and discussion. The drafting of a Bill would be a difficult process but would be steadily proceeded with.

Notes and Comments.

Whenever Sir J. D. Rees speaks, he must say something mischievous. Of this we are quite as certain as that the leopard cannot change his spots. Speaking at the recent Budget debate in the House of Commons, he said that "the Brahmins were the natural leaders of the people of India." So says a Reuter's telegram giving an account of the debate. A more mendacious statement cannot be made. Whether we consider the present condition of this land and its people, or its state in the centuries and ages which passed before the

establishment of British rule, it is absurd and untrue to say that the Brahmins led the people of India.

Let us take the present state of affairs. One-third of the population of India is composed of the Mohammedans. Then there are the Sikhs, the Arya Samajists, the Brahmo Samajists, the Christians who now number many millions, &c. All these are outside the Indian or Hindu system of caste. Even if we consider the Hindus themselves the Brahmins have no power or pre-eminence in a state like British India where all the powers and machinery of administration are in the control of the ruling race and where our rulers have justly proclaimed equality of rights and opportunities for all. Like all other castes, sects, and races, the Brahmins are subjects of the British sovereign who is also the Emperor of India and are ruled by those who represent him in the administration and who are drawn mostly from the people inhabiting the United Kingdom of Great Britain and Ireland.

The existing system of education and culture is equally available to all races, classes, and castes of all the Indian people. All have profited by it, and all who have the inclination for it take interest in public affairs and in organising the expression of public opinion on public affairs. Our public leaders are drawn from all castes and sections of Indian society, and so no one caste can claim a monopoly of leadership. Our Congress Presidents are also drawn from all communities and castes. Madras has supplied one Brahmin, one Hindu, and one Mohammedan to fill the Presidency of the Congress. There is no reason to suppose that the leadership of the Indian people belongs "naturally" to any caste. Sir J. D. Rees must have necessarily had a motive in making so absurd a statement. Its being made in the House of Commons so soon after Dr. Nair's speech to certain M. P's shows clearly that it was also made with the same object of bringing about the abandonment of individual representation and the adoption of communal representation. We make this only as a possible

suggestion. We will wait for a full report of Sir J. D. Rees' speech.

If we take the ancient or mediaeval history of India, we have no reason to suppose that the Brahmins were the "natural leaders" of the people of India. Leadership at all times must depend upon the qualities and capabilities of men who take part in affairs, and not upon caste or birth. In the age of Mahabharata, we find Sri Krishna, Bhishma, Drona, etc. among the great leaders. Karna was known as a "Suta-putra," and not as a Kshatriya. In mediaeval times, too, we find men of all castes as ministers and generals, as we see, for instance, in the age of the Nayaks, Mahrattas, and so on. It is unnecessary to dwell at length on a matter so evident and easily proved.

Our Shastras assign to Brahmanas only the guardianship of "*Dharma-Kosa*,"—both by teaching and example, and this has given them a certain amount of honour and prestige in society. Even now, in every country, the profession of teaching, however ill-paid, is regarded with a certain amount of consideration. Over and above this, the Brahmins were allotted the function of assisting in the performance of Yajnas and other ceremonies. Thus, we see that the causes of the prestige enjoyed by the Brahmins were due to other causes than political "leadership." If, in later times, Brahmins often served as ministers and generals under Hindu Kings, members of other castes, too, have likewise held such positions. Hence, it cannot be said that Brahmins had a monopoly of such positions or offices, and so became the "natural leaders" of the people of India. Sir J. D. Rees, therefore, had not a shadow of justification for his statement to this effect, or for his other statement that, when the reform proposals are given effect to, a Brahmin "oligarchy" would acquire power in India.

His Excellency the Viceroy spoke at Indore on the 7th instant, on the question of education and the teaching profession in India. He said, in the first place, "we

should concentrate our attention on the training of our teachers. The mere possession of a degree does not constitute a teacher." We will similarly say that mere training in the science of teaching does not constitute a teacher. His Excellency is certainly justified in saying that "the science of teaching requires to be imparted as does every other science." But that alone is not enough. Something more is wanted.

His Excellency himself gave the clue to it when he referred to the Indian Guru. He said:—"The teacher has held a great position in the history of India. The Guru in the past has always commanded high respect and has been heartened by the reverence of his disciples." Why is it that the teacher of to-day does not possess the same prestige? His Excellency says:—"Teaching on the large scale which is now requisite will never obtain the dignity of an honourable profession until it comes to be regarded as a career in itself adequately paid and with prizes before it." While we are heartily glad that His Excellency recognises the need of improving the pay and prospects of Indian teachers, we think that His Excellency has not hit upon the chief reason why the teacher in India to-day does not always "command high respect" and is "not heartened by the reverence of his disciples." The teacher in India of old put the hall-mark on his disciples' fitness for the work of life. It was enough recognition of a man's fitness for his work in life that he was placed in a position to declare that he was the disciple of such and such a Guru. But now the University comes in with its examination tests and its degrees, and these alone are accepted as furnishing the hall-mark of fitness in a person for his profession in life. Hence, the work of the teacher has lost its importance, and neither the public nor even his whilom disciples attach any importance to it.

If the teacher of today is to be restored to the position and prestige of the Guru of old, it is necessary to abolish the present Examination system and to accept once

more the hall-marks of fitness furnished by the Principal and Professors of the College from which the candidate for employment, private or official, is turned out. In every college, the professors not only teach and train their pupils and disciples, but hold periodical tests for finding how far they have profited by their work. The college staff alone can testify to the merits of their students in an adequate manner and their testimonials deserve far more weight than the diplomas of our Universities. In our opinion, the diplomas are entitled to no weight at all. It frequently happens that some of the best students of our colleges fail at our University examinations, and some of the worst of them come out very well. Nothing is more calculated to discredit the teacher in the eyes of his pupils or the public than this absurd discrepancy between the estimate he forms and that furnished by the test of the University examinations. We think that some bold educational reformer should rise and endeavour to abolish our present system of examinations and secure to the work of our college staff and their estimate of their disciples' merits the recognition they eminently deserve. This will at once secure to the teacher of today the prestige which the ancient Indian Guru commanded with the public and the reverence which his disciples almost invariably paid him.

His Excellency, in addressing His Highness the Maharajah Holkar, desired him to "win for himself the renown of an educational reformer," and thereby "furnish an example and stimulus to the rest of India to go and do likewise." Lord Chelmsford is, in our view, entitled to great credit for inculcating originality, freedom, and courage to our Indian Chiefs. A great deal of harm—harm which is irreparable—has been done already by the policy hitherto pursued of prevailing upon Indian Chiefs to copy the administrative and educational system prevailing in British India and of patting them on the back whenever they yield to the pressure put upon them. We trust that henceforth there will be a change and that Indian

Chiefs and Princes will give up their servile imitation of Anglo-Indian methods and aims in Indian administration and education.

We beg here to mention a personal experience of what took place when once conversing with a former Dewan in an Indian Native State. We made to him a suggestion that up to a limit of 50 Rupees at least, the appointments in the public offices should be conferred on qualified men who had not an English education or University degree. Our view was, and is, that vernacular schools would spring up to produce educated men qualified to hold such offices and equipped with the modern knowledge needed for holding such offices. In this way a great educational and administrative experiment or reform might be inaugurated, and gradually developed till at last the way would be paved for a purely national system of education and administration. The able administrator to whom we made the above suggestion acknowledged that it was worth trying, but said that he would receive neither the support of his own Indian Sovereign and master nor that of the British Political Agent accredited to the State. So, he had not the courage to initiate a much-needed reform, and consequently it was dropped. His Excellency Lord Chelmsford now inculcates independence of thought and action in education on Indian Chiefs and Princes. Let us hope they will not be slow to profit by the advice coming from so exalted a quarter. Not only in education, but in administration in all its branches, our Indian Chiefs ought to be left free to pursue their own aims and ideals, so long as their political relations with their British suzerain are unimpeachably safe and loyal.

HINDU MESSAGE

VOL. I.

OCTOBER, 1917—APRIL 1918.

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Olla Podrida.

There is a new form of sensitiveness come into existence in these days. Many of the modern reformers of all degrees of sincerity and sanity openly flout public opinion and hold up our ideals to scorn. They parade their transformations of family life before the world and publish their views as to the right ordering of family life and social life from the house-tops. They take their women into club-rooms, lecture halls, and theatres and men and women sit together indiscriminately. They have already decreed that the dress of their women and children shall undergo changes and that there shall be no lack of crop in respect of their children's heads though there may be lack of crop in their fields. They declare that the Hindu households of the older type are lacking in the joys and refinements and graces of life. Worse than all they abuse their social and official position to inflict intermingling and intermarriage on others seeking to bask in the sunshine of their smiles. Yet if any man seeks to make them see themselves as others see them, he is told that he has no business to talk over the domestic affairs of others. But we know nothing and say nothing about what you do with the members of your family behind closed doors. Family life has a social and public side as well as an individual and private side. The latter includes the sacred privacies of life where prying eyes are an intolerable nuisance. But the former is certainly open to the searchlight of public criticism. We have been led into these reflections by a gentleman who is a patriot and a reformer resigning his subscribership to the *Hindu Message* because certain acts of his involving far-reaching public consequence, though having a domestic side also, having been referred to by way of bare narration and not even by way of deserved severe censure after the matter was duly and fully published and criticised in the daily papers of Madras.

It may be of interest to learn that amidst the many inventions of modern India is the invention of new names for

people. The latest invention is the name of *Aryavir* for Sir. S. Subramania Iyer.

Talking of the many inventions of modern India, I am sorry that I have forgotten for a long time to refer to one great modern Indian invention for which we ought to take out a patent lest other nations appropriate it. It is the art of transplanting by some invisible machinery or agency vast tracts of hill-sides and superimposing them upon mud pathways that hurt not human or animal feet and calling them *roads*. Our town is not the only happy spot where this invention of the Indian mind has been utilised in the service of Indian life. A widespread illumination of inspiration all over our happy land has brought about this most happy and desirable consummation.

The tongue of rumour says that while we are thus busy with inventions and the attainment of industrial and commercial prosperity without wasting time on words, many persons belonging to the idlest nation in the world—the Japanese—have chosen these strenuous times of universal war to come to India and see the beauty of the Indian moonlight. Quite naturally. They are moonstruck people wandering about aimlessly in life with unseeing eyes and unworking hands. They are swarming in big towns in India gazing at the seas and skies and stars quite unlike us who are full of strenuous work to preserve the purity and power of the flame of the highest Indian art and religion and to attain the ideals of universal enlightenment and self-sufficing industrial productivity and commercial activity.

In *New India* dated 7-8-1918 "A woman" asks in a horror-struck tone how selfish man in the performance of his task of constitution making (on paper) in India

Our Present Situation, Social and Religious

BY

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

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can ignore one half of the Indian nation—viz. the womanhood of India. It is refreshing to know that at least the fair sex is one and entire and homogeneous in this unhappy land distracted by many stupid and fratricidal feuds and dissensions. Perhaps this is the reason why there is no word corresponding to "fratricidal" which will express the mutual destructiveness of sisters. But the half of the nation that "a woman" pleads for is said to be yearning for the gift of franchise so that it may be busy all day long hearing or delivering lectures, sending or kicking representatives, and voting and unvoting men and measures. Is this the sum of life?

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 I.

(continued)

संकरो नरकार्येव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४१ ॥

दोषैरेतैः कुलघ्नानां वर्णसंस्कारकारकैः ।

उन्माद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४२ ॥

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरके नियतं वासो भवतीत्यनुश्रुय ॥ ४३ ॥

Such confusion of births leads to hell the destroyers of the family and also the family. The ancestors of such persons fall owing to deprivation of the offerings of food and water. By such sins which result in the degradation and destruction of families and which bring about confusion of castes, the eternal family virtues and duties and caste virtues and duties become extinct. O Janardana, we have heard it said that men whose family virtues and duties have become extinct will undoubtedly dwell in hell.

NOTES:

1. The importance of offerings of food

and water in the manner prescribed by the scriptures is a fact that will be patent to any one who understands the Hindu scheme of life. A beautiful Sanskrit verse says:—

जीवतोर्वाक्यकरणात्प्रत्यक्षं भूरिभोजनात् ।

गयायां पिण्डदानाच्च भवेत्पुत्रस्य पुत्रता ॥

The divine beings known as *Vasurudra-dityas* accept the food offered to the Brahmins who represent them and give nutriment in a suitable form to the ancestors in whatever embodiment they may be. It is said that there are 96 *shraddhas*.

2. It may not be out of place here to say what Max Muller says about the Hindu Shraddha ceremony. He says: "I deeply sympathise with your shraddha ceremony; nay, I wish we had something like it in our own religion. To keep alive the memory of our parents, to feel their presence during the great trials of our life, to be influenced by what we know they would have wished us to do, and to try to honour their name by showing ourselves not unworthy bearers of it, that is a Shraddha ceremony in which we can all partake, nay, ought to partake whatever our religion may be. There is a real, though unseen bond of union (*tantu*) that connects us through our parents and ancestors with the great Author of all things, and the same bond will connect ourselves through our children with the utmost distant generations. If we know that, and are constantly reminded of it by ceremonies like that of your Shraddha, we are not likely to forget that responsibility that rests on every one of us. In that sense your Shraddha is a blessing on your parents because on yourselves, and whatever the future of your religion may be in India, I hope this communion with the spirits of your ancestors or *Pitris*, will always form an essential part of it."

3. I need hardly say that modern reformers of all degrees of conformity to reason and to revelation (old and new? I am speaking thus because new Dharma Sastras and Gitas etc. etc. are now being sprung upon us) who give up the

Shraddhas or lessen their importance in our scheme of social and spiritual life are not Hindus in fact.

4. The story of Asthika in the Mahabharata makes us realise clearly the position of progenitors who leave no proper descendants.

5. Hence the destruction of family and caste duties, virtues, and graces due to confusion of births is a serious menace to individual and social welfare and is the greatest of all foes to the spiritual foundation of a stable social life. It must be prevented at any cost.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४४ ॥

Alas! Alas! we have resolved upon committing a great far-reaching sin by seeking to kill our kinsmen out of greed for the pleasures of sovereignty.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्र रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४५ ॥

If the armed sons of Dhritarashtra are to slay me unarmed and unresisting, that will be the higher blessing to me.

NOTES:

Arjuna's idea is that his individual suffering would be nothing in comparison with the great communal and racial evils consequent on the decimation of families and social unsettlements caused by such a war.

(To be continued.)

Dharma—XI.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

(continued.)

That famous advocate of Brahma Samaj 'Sitangth Tattvabhusan' seems to hold the view that our commentators "had no clear idea of a method and that the Western philosophy is superior in method." But unfortunately for him the late Professor Max Muller held that Western philosophers miserably lack in method and that is why the writings of most of them including that of many eminent living philosophers even is so unintelligible and obscure that

we have to leave them in despair; while the philosophers of the East were far superior to them in plainly choosing their ground before beginning the fight. In fact they plainly declare what are the right instruments of knowledge which they accept as genuine and what they reject, what they take for granted etc. (Vide "The Six Systems of Indian Philosophy, Introduction"). Everybody is perfectly free to hold their own estimation of things and if the learned philosopher mentioned above thinks the other way neither the late Professor or any body else can have any legitimate objection to that. To us it seems that the ancient commentators have faithfully preserved and presented to us the ancient method which is highly scientific and soul-satisfying. And hence it is that we have ventured upon an examination of what was the conception of "Dharma" among them at least from the time when Bhagavan "Badarayana" and Jaimini flourished in this holy land. A cursory glance at the Sutras of "Jaimini" and "Badarayana" will reveal their perfect mastery of the Science of Interpretation which is at once sound and methodical. And their commentators Bhagavan "Sabara swami" and "Sankara" reveal their sound grasp of the method enunciated by their Gurus. What else is required to prove that we have got the methods preserved faithfully to us. Those who have followed us till now in our humble attempt to represent the ancient view on Dharma would have clearly seen that the view represented by the late Professor Max Muller is the correct one. It will become more and more clear when we deal with the question of the absolute authority of the Vedas and its superhuman authorship or *eternity* as it is called. We are only dealing with the preliminary questions essential for a correct understanding of the real issue which is nothing but the validity of *chodana* as the only and absolute authority of Dharma. We

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have to make this remark lest it should be mistaken that our Sastras are rather loose and unmethodical. We shall now pass on to our subject proper and further see the contention of the *mimamsakas*. We saw that the real criterion which makes a *Pramana* invalid is that we should have been presented with some "*dosha jnana*" or it must be proved that there are faults in the source. This is the orthodox view, while the Buddhists maintain that *Pramanya* or validity emanates from merits or *guna* in the source, while *gunabhava* or absence of *guna* establishes the Invalidity of a *Pramana*. To this the *mimamsaka* replies:—

“गुणाभावस्याप्रामाण्यहेतुत्वे गुणस्य प्रामाण्यहेतुत्वं वाच्यम्, तच्च न युज्यते, गुणाभावेऽपि शुक्तिरजतादिज्ञानेषु शुक्लभास्वरत्वादिरूपाणां तथाभूतानामिव दर्शनात् धर्म्यं प्रामाण्याच्च” इति ।

The passage means:—“If you admit that the absence of merits contributes to the Invalidity of a *Pramana*, it follows that its converse that presence of merits constitutes a *Pramanya* is true, which unfortunately is not a fact. For when we mistake the mother-of-pearl for silver, what is it that makes us mistake the one for the other. First the sensory nerves strike upon an object lying on the ground in front of us and carry the impression to the seat of knowledge when we start and discern that we find before us an object which is white and emits lustre. At once another set of nerves begin to operate and makes us remember that these qualities belong to silver which we have known already and then we conclude that what we see lying on the ground in front of us is silver. Now the lustre and whiteness brought to our senses generate a *bodha* in our mind which we had not before we came in contact with the object. In short a knowledge which we had not, has been newly imparted to our mind. Here we now clearly see that since, in spite of the absence of merits, a knowledge has been imparted to us, we can safely conclude that the real criterion for a *Pramana* is not the presence of merits but *bodhakatva* or “ability to impart knowledge.” Until a contradictory knowledge or “*बाधकप्रतीतिः*” arises in our mind which goes to prove that what we see in front of us is not silver, but only mother-

of-pearl, this knowledge will hold good for the *रजतप्रत्ययः* does not disappear till then, and this conclusively shows that *dosha* or faults that generate the “*Badhaka pratyaya*” or contradictory knowledge is the real criterion which proves an *Apramanya*. Moreover the knowledge imparted to our mind by eyes falling in contact with whiteness and lustre will at least make us understand that there is a real object lying in front of us. To that extent at least it must be admitted that the *bodha* or knowledge is valid, for, firstly it is only after discerning an object in general that we begin to give it some name or strictly speaking we superimpose or make an *adhyasa* अध्यास on it, in the present case, in the shape of silver. रजत. In other words a विशेषज्ञासा or “a desire to know the specific nature” arises only after our knowing that there is an object in front of us. Secondly even after the “*rajata jnana*” is destroyed and the “*sukti jnana*” or “the knowledge that it is the mother-of-pearl” is restored, the former knowledge is *pramana* or, valid to the extent that it was able to impart to us a knowledge about an object in general without specific attributes for that is not contradicted even after we get the knowledge of the mother-of-pearl. We shall again meet the *mimamsakas* next time.

(To be continued.)

Gleanings.

That Perfect One.

[A MEDITATION BY MAHARSHI DEBENDRANATH TAGORE.]

“Know that Perfect one, who is worthy to be known, so that Death, may give you no pain.”

Know the Deathless. Then Death will give you no pain. Take shelter in Him, worship Him, know Him who is worthy to be known.

Death's cruel image is ever before us. The world itself is Death's symbol: Everything dies that is born. The restless, fleeting imagery of life, the changing, transitory history of man remind us incessantly of Death. Death is all around us and about us. How can we escape from its fears?

We are freed from all fear by taking shelter in the Deathless. In this world there is fear, but there is no fear in the

dwelling place of immortality. In this world the pangs of death may overtake us: Yet even now, by taking refuge in the Deathless, we may get courage and win hope.

How wonderful, that in the midst of Death we may know the Undying! How wonderful, that we who are so feeble can take shelter from our terrors with the King of Kings and Lord of Lords!

Amid all the varied happenings of the world, man alone can consciously fulfil the gracious purposes of God. Birds and beasts, fish and fowl, live and move and have their being all unconscious of the kindly care of the Creator. They do his will, but know it not.

But man has this supreme gift of knowledge. Of his own free will he becomes one with the gracious purposes of God. Living in the midst of death, he alone attains the Deathless. Dwelling in the region of fear, he alone takes shelter in the Fearless.

When thus we learn consciously to depend upon that Perfect One, we move in a new world; we can never lose the joy of our soul. We may have suffering to endure, we may have danger to encounter, we may have sickness to overcome, but the joy of the inner spirit will remain unquenched. Taking refuge in the dwelling place of the immortal, the terrors of Death cannot affright us.

Therefore, so long as we remain in this world, with all its fears, let us not turn away, but draw near to the Deathless. The scripture says,—“Let me not turn away from God: let God not turn away from me; let there be no disunion.”

Apart from God, all life would be waste and void. From God flow all our joys. He never forgets us for a moment.

Utter ruin would be ours, if God were to forsake us. So the scripture says again,—“Who could move or live, if this Being, whose very name is Joy, filled not the infinite space?”

God is the Giver of all joy. From our birth He has nourished us with His love. He remembers us at all times, that we may not become forgetful of Him.

How can it be possible for man to forsake Him? Have we not cares, anxieties, suffering, depressions of mind? Can we, then, bear to live without Him? Have we

neglect His haven of Peace? Have we not sins and stains? Do we not need the shelter of Him who can make pure the defiled?

None but God Himself can give peace to our restless hearts. None but God Himself can drive away our fears in this fear-haunted world. If we forsake Him, we lose our highest good. Our best deeds become selfish, our purest enjoyment becomes ungracious.

In our times of joy, let us remember the Giver of joy. In taking our food, let us call to mind the Giver of our daily bread. In our repentance for sin, let us come to the Fountain of purity. Let us surrender ourselves to Him, and attain the new life of the soul.

Some may ask for instruction as to the manner of His worship. The worship of Him, whose tender care we enjoy, needs no instruction. The love of God, the great Giver of Good, cannot be taught by rote.

God Himself is the Teacher of teachers, the Father of us all. Let us come simply to Him in childlike adoration. Worship will be natural to us, if we are true to our nature. Only let our inner life grow freely, and we shall learn, each in our own way, to worship Him.

Those desolate countries where God is not worshipped, those destitute homes where His name is never uttered, those vacant hearts wherein His seat is not spread, are the dwelling places of despondency. Therefore from to-day take shelter with Him and begin your inner worship. Bring your thoughts and actions your faith and conduct, into harmony.

As a child runs to its mother's arms without fear, so enter fearlessly into His presence. Oppressed with sin, take refuge in Him with tears of repentance. And He, who is tender to the desolate, will give you freedom. Worship Him, who is King of Kings and Lord of Lords.

If any have the knowledge, but lack the joy of worship, then let them persevere in earnest prayer for purity of heart. Surely they too will feel His goodness.

At last, by all, in the inmost heart, the scripture will be understood,—“God does not forsake me; let me not turn away from God.”

The Week.

The general war situation was never better than it is today. The German offensive has been turned into defeat and a decisive Allied offensive has taken its place. Pessimism prevails in Germany and all confidence seems to have been lost in the once trusted leaders. The new Allied push has been very successful and the general gains are so extensive in strategic quality that a further German retreat is inevitable.

The Conference at Calcutta of Moderate leaders from different provinces, presided over by Sir Narayan Chandavarkar has resolved that Moderates should abstain from attending the special session of the Congress and hold an All-India Conference at a later date.

The Rt. Hon. Amir Ali in a letter to the London Times agrees with Sri Theodore Morrison that the success of the Montagu-Chelmsford scheme will be seriously prejudiced if any attempt is made to disturb the principle of Mussalman communal representation. Such an action would create Mohammedan distrust both in the pledges of Government and of Hindu leaders. He believes that the unity of sentiment and consciousness of identity of interest which in due course will remove the necessity for special representation is clearly developing. And if the details are rightly handled it should not take long before it reaches the bottom.

The Nation, one of the friends of India in England, remarks in a recent issue that the Indian demand for Home Rule is "only a way of summing up the will of a people to deal itself with a whole complex of problems which touch its interests and its self-respect" and explains the meaning of the demand for Indian self-government thus:—

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This land which still dazzles the ambitious soldier, is so poor that the daily income of its inhabitants was reckoned, at the opening of this century, at something less than a penny a head. Sir Charles Elliott, a very high authority, said that "half the agricultural population never knows from year's end to year's end what it is to have, their hunger satisfied." Even to-day only one-fifth of the children of school-age go to school though native Baroda has contrived to establish universal education. The social grievance of the colour line, the grudging admission of Indians to responsible posts, the closing to them, until Mr. Montagu's recent decision, of commissioned ranks in the Army, and the rankling insult of their treatment in our Colonies—all these things have made our problem something more than a question of political machinery. Home Rule means for Indians the power to remedy these grievances.

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There was a time when the weapons of war, used in the olden days, were cast away as antiquated and out of date. It was believed that they were absolutely useless for warfare in these days. But who knew that a time would come when expert military opinion would think of re-introducing the ancient armour in the 20th century. The fact is that history repeats itself. A Washington telegram says that the War Department announces that expert armourers in the workshop of the Metropolitan Museum in New York are busy modelling armour for the use of the American soldiers in France including helmets, shields and breastplates, comprising all the best types used in ancient days.

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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. 2.]

THURSDAY AUGUST 29, 1918.

[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.

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VOL. II

A Vision Of India.

KAVERI—V.
By K. S. Ramaswami Sastri, B.A., B.L.

As if they were the sweet and blessed arms
Of Earth's fair Goddess round Lord Vishnu
thrown
Thy branches flow with raptures' murmur-
ing tone

On each side of Srirangam's sacred charms
Where shines the herb that cures life's untold
harms

—The Grace of Him who on Love's lotus-
throne
Doth sit in joy and soothes the hearts that
groan

'Midst Life's successive griefs and Death's
alarms,
Srirangam ! Thy most sweet symphonious
name

Doth fill with rapture deep my praying soul
And in my heart love's joys doth cause to
spring

And thrills with pure delight my hapless
frame,
The radiant splendours of the cosmic whole
Have in this narrow spot full blossoming.

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The Hindu Message

THURSDAY EVENING 29. AUG., 1918.

Anarchism in India.

Sir Reginald Craddock will receive the support of all Indian politicians when he condemns the introduction of anarchism into India, and what he calls their "gospel of hate." India is the holy land of the Vedas where the Rishis have proclaimed that one reality—the Atman,—which is of the nature of *Ananda*, (Eternal Bliss) and hence is the seat of love (*Premāspada*). India is thus the land which first proclaimed the gospel of love—the religion which first taught that, as the one only reality is the seat of love, it is only by love that man attains to (or becomes one with) the Eternal Bliss. It is no wonder that the people of India have ever been singularly free from the ambitions which lead to foreign invasion or domestic revolution. Our royal dynasties, for instance, in Southern India have had singularly long and undisturbed tenure of sovereignty. The ruler, whatever his race or descent, is supposed to have a particle of the lustre of divinity in him, and is usually looked upon with a love and loyalty which borders on adoration. Even European administrators have frequently declared that the people of India are easily governed, mild, and law-abiding. Hence, if the anarchist "gospel of hate" is now proclaimed in India, it is entirely due to foreign importation. Even in Europe it is of comparatively recent growth, though its origins may be

traced to notions and organisations which had become dimly adumbrated in a remote antiquity. Anarchism had a perceptible influence in the working of the principle of nationality during the last century, and was fostered by the secret societies which were at work in order to achieve the success of that principle or movement. Anarchism is not dead yet in the West, and it is only the echoes of that movement which have to some extent,—to a very minute extent,—influenced some of our raw and beardless youths in India, chiefly in Bengal and perhaps to some extent in the Mahratta country, though of this we are not at all sure. We say this advisedly,—for the notorious Chapekar brothers have had no successors in Maharashtra, and we think their murderous exploits were not due to anarchist influences, but to an entirely different source, not unknown to our rulers—*viz.*, the absence hitherto of opportunities, to all daring and martial Indian spirits, of leading a military career and achieving military exploits and glories. Whether or not we agree with all the views contained in the report of the Rowlatt Commission, we are in cordial agreement when the Commissioners say that the Anarchist movement in Bengal and wherever else it may exist must be eradicated, and we are sure that all loyal Indians, whatever their political leanings, including Congress politicians of all schools of Indian Nationalism, will gladly support any measures needed for its eradication. At the same time, we must strongly insist that, in striking at Anarchism and its savage adherents, the Government must not deny to Indians of all shades of political opinion the most absolute and unstinted freedom to

express their views and carry on agitation of all kinds for the attainment of their aims. Sir Reginald Craddock himself says:—"I am not suggesting that there should not be full liberty of thought and liberty of speech." So long as the measures contemplated and in preparation are such as will only help to strike down and overthrow Anarchism and do not also trench upon the rights of all Indians to "full liberty of thought and liberty of speech," we shall certainly support them. All true Indians—all who still have even a spark in them of loyalty to the ideals of our ancient race and of pride in their literary and spiritual sources—will rejoice in the subversion of Anarchism and support to the fullest extent every precautionary or punitive measure devised for the gaining of that aim.

So far we have nothing but approval for what Sir Reginald Craddock said in his recent Durbar speech in Rangoon against the Indian Anarchists. But we cannot follow him when he proceeds to condemn what he calls the "Extremist" party as the responsible source of the Anarchist movements and crimes in India. We trust that he does not identify those whom he calls "Extremists" with the Indian Anarchists. Sir Reginald Craddock says:—"The origin and the continuance of anarchical crime are directly traceable to the influence of extremist newspapers and extremist speeches." He does not say what these newspapers and speeches are. But his references to certain recent events distinctly show that he is referring to the *Nationalist* party and its leaders. No doubt, some years ago it used to be the fashion to refer to the *Nationalist* party as "Extremists." But conditions have greatly changed since, and most of the "moderates" of whom Lord Morley spoke when he was Secretary of State for India and wanted to "rally" them to the side of the Government are now among the ardent Nationalists of to-day. The "Moderates" of today have a totally different significance in Indian politics from the Moderates of ten years ago. Their creed is the same as that of the Nationalists of ten years ago or the Nationalists of to-day, and they only differ as to whether the Montagu-Chelmsford proposals are to be accepted or not as a first instalment towards the gaining of the goal of responsible government. The so-called "Extremists" of to-day are identical with the *Nationalist* party of ten years ago. They were then also called Extremists, but now all are Nationalists, whether they are Extremists or Moderates,—and these words now signify a contrast of principles and aims far different from the contrast signified before. It is not right to condemn "Extremists," after falsely connecting them with Anarchism, as it prevailed formerly or now. "The influence of extremist newspapers and extremist speeches"—of which Sir Reginald speaks in his Durbar speech—has no connection whatever with Anarchism. It is not, we think, right to connect writers in newspapers and speakers who demand political rights and freedom with the crimes which are perpetrated by Anarchists, or with murders such as were committed by the Chapekar brothers, or the cases of rioting or assault which took place "when an Extremist leader was convicted and sentenced by an Indian judge." Those writers and speakers cannot be shown to have advocated

the commission of acts of violence or rapine. The Indian National movement is like the Irish National movement when it was led by Parnell and Redmond. Who can honestly or rightly say that the murders committed in Ireland, the No-rent agitation, or the Plan of Campaign there had any kind of connection with the movement led by Parnell and Redmond? Similarly, the Indian Nationalist movement or its leaders, past or present, should not be spoken of as the authors of the crimes committed by the Anarchists or others, or of the rioting and assaults which are due to unthinking popular excitement caused temporarily by the conviction and sentence in a court of law of a popular personage. If such a connexion could be logically or legally established and if the leaders of popular movements of reform are to be punished or condemned on that account, all progressive movements will have to be put a stop to, and the advance not only of India politically but of the human race itself towards a higher political or social evolution will have to cease. In fact, it will amount to a suppression of that "full liberty of thought and liberty of speech" which it is the glory of the British people to have claimed and obtained for themselves from their despotic Kings and proclaimed as necessary for the entire world in the interests of orderly social development. Moreover, we must not stop with the writings in newspapers or the speeches of political leaders in tracing the origin of crimes and disturbances. Those writings and speeches are, in India, at least directly the product and fruit of the teaching of British progress in freedom in our schools and colleges; and so

the authors and teachers of the great works on British history taught in those schools and colleges must be regarded as the true and prime sources of the national movement in Indian politics, and they must be charged with sedition before our present courts, or courts to be specially constituted for the purpose. The absurdity of Sir Reginald's contention must be transparent to all thinking men, and it is extraordinary that, at this moment when men of all schools of opinion in India or in England are preparing for the dawn of a new epoch of progress in Indian freedom, the governor of an Indian province and one, too, who declares himself as an "admirer of sound reform" and an advocate of "steady and healthy progress towards the great goal we all have in view," should have delivered himself of an utterance so full of transparent logical absurdities and displaying a spirit of obscurantist ill-will towards those who are labouring against tremendous odds for the growth of Indian freedom and the emancipation of the Indian people from the trammels of an unnatural despotism.

Sir Reginald Craddock does not fail to indicate why he dislikes the Nationalist party of to-day and is anxious and at great pains to identify them with the Anarchists, or why he calls them Extremists in order to establish such identification. He clearly apprehends danger to the power and prestige so long exercised by the Heaven-born service of which he is so distinguished an ornament. In speaking of the Indian Nationalists he says:—"They falsely assert that 'the guardian (i. e., the Civil Service) is abusing his trust, misappropriating

the funds of the estate and turning the whole property and that the assumption of the property by the Government is the only means of averting complete ruin. They support this argument with many calumnies and strive to poison whole classes of the people against the British Government and its officers." We say that it is Sir Reginald who is guilty of calumniating the Indian Nationalist party and its leaders. They only complain of the bureaucratic Civil Service administrators and its misrule of India. They do not complain of British rule or government, but only of its officers. The days of the Civil Service, as it is at present constituted, are numbered. Responsible government is the declared goal of the India of the future, and our leaders are working for its early establishment and now for the taking of the initial steps towards its early establishment. This means the sounding of the death-knell of the bureaucracy which has long misruled India for its own advantage. Sir Reginald may not live to witness its death, but the preparations for the event are in progress. It is no wonder that he feels uneasy when he sees them actively going on, and his speech is only the indignant and impotent outburst of one who cannot rest his soul in patience when he sees the handwriting on the wall which indicates the catastrophe that is to result in the sinking of the Heaven-

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The Moderates' Cave of Adullam.

Whenever man has demanded freedom, those who occupy the seat of privilege have either denied it *in toto*, or replied by saying that freedom can only be given to those who deserve it. So long as Dharma ruled in India all had to adjust themselves to what they regarded as the mandates of the Supreme Being. Even the sovereign of the community was subject to Dharma. All enjoyed freedom within the limits of Dharma,—all resigned themselves, also, to the will of the Supreme within the same limits. There was nowhere a monopoly—such as now exists,—of the combination in the same persons of wealth, power, and learning on the one hand, or of poverty and drudgery on the other. All cared only for the right or privilege of service. Men possessed wealth only, or power only, or learning only or the right to work only as means to earn a living by devoting all their talents, energies, and possessions to the service of God according to the rules of Dharma.

When Dharma decayed and competition or struggle for existence became the accepted basis of social, national, and international relations,— "the strength of the strong and the cunning of the weak" became the only forces determining the fate of human communities, and the ideals of righteousness and service of man disappeared. Exploitation has since ruled everywhere, and Darwin came into the world to enunciate his gospel of

"Marry, multiply, let the strongest live and the weakest die."

The Great World-War has at last come upon us as the crown and consummation of the Darwinian Gospel and awakened the eyes of men to its horrors and iniquities. Dr. Wilson, President of the United States, has, like another Bhishma, rushed into the scene to proclaim the principle of *Self-Determination* as the saving Gospel or Dharma of the future of the world. The principle of Self-Determination has been hitherto denied to the Indians, for the Indian Civil Service has had all the power reserved to itself and denied to us responsible government altogether. That is the *Eternal Nay* for us Indians. The whole question of Indian Reform hangs on this one principle,—Are we to have responsible government now given to us, at least in some measure? The Montagu-Chelmsford proposals must be tested according to the manner and measure in which it concedes to Indians the principle and the privilege of Responsible Government.

The Moderates, so-called of to-day—at least those, who speak for them say so—have separated themselves because they "have a *real fear* that the reforms may be wrecked before or during their passage through Parliament unless they receive strong and weighty support in India; they feel it their duty to furnish such support" (*The Servant of India*, August 22, 1918). A policy of "real fear" is certainly not one to be proud of in men who have led the Congress so far and voiced the feelings and aspirations of the Indian people. We are, as it were, in the nick of time, and what we want is *unity and cohesion*. It is absurd to claim a monopoly of circum-

spection, judgment, love of orderly evolution, and moderation to the men who now set themselves against the will of the Indian Nation as expressed in numerous Provincial, District, and Divisional Conferences throughout India.

The only question for consideration is,—what are the principles upon which these so-called Moderates are guided in their resolve to keep aloof from Congress. The supporters of the Congress do not yield one jot to them in circumspection, moderation, and love of orderly evolution. They are not revolutionists, and have never been, and never will be. They have ever sworn allegiance to the Indian government and constitution in being, and only wish to effect the transformation they seek by purely constitutional methods of agitation. The Secretary of State and the Viceroy, with the British Ministry at their back, want criticism of the proposals of reform contained in the Report. They have also, with the same support, declared that "responsible government" is to be the goal of the future of Indian political growth. We are now engaged in the inquiry whether or not these proposals of reform may be accepted as a step towards that goal. If they fail to satisfy that test, we have every right to ask for better proposals—for a modification, or even a rejection, of them. The special Congress session and its work are a part—in fact the crowning part—of the function which the Indian people are now legitimately engaged on of responding to the call made on them by the Secretary of State and Viceroy and also by the Ministry now in power. Why should these veterans of the Congress distrust other veterans of the Congress

with whom they have so long worked together,—even to the limit of a few months back? Why should they fear that "they are few in number and can make no impression on the proceedings of the Congress"? Let them earnestly face the question whether the Reform proposals contained in the Montagu-Chelmsford Report contain any appreciable fraction of responsible government either in the scheme relating to the Government of India or the Provincial Government. Of course, as regards the Government of India there is little change or none in this respect. But, as regards Provincial Governments, some may suppose that the Report holds out the hope, or glimmerings of the hope, of being able to obtain some measure of control over "Ministers" after a period of five, or at least of ten years. Who ever can build a future on the glimmer, or the shadow of a glimmer, of a hope as to what Government will do—or may be induced to do—after *five* years, or as to how the Parliamentary Committee will revise the present arrangements after a period of *ten* years? At present, we do not gain an atom of responsible government, and the future is one full of uncertainty, for the Government of the Provinces—not to speak of the Government of India—will continue, as at present in the hands of the Civil Service, and the Parliamentary Committee is an unknown quantity on which we can build no hopes.

In the second place, we see that, according to the proposals contained in the Montagu-Chelmsford Report, not only are military, foreign, and political affairs and relations of the land continued in the charge of the

Government as at present, but also law, justice and police are so kept. Moreover, there is no control of the public purse beyond what we have under the present arrangements. Under the conditions, we find it difficult to understand why these so-called Moderates are in love with the Reform proposals as they are or entertain hopes of being able to introduce important modifications, especially when they distrust those Congress brethren and veterans with whom they have so long been in active and zealous and trustful co-operation.

There is, we think some latent ground of "*fear*" in these men which has not yet been quite explained. It is not to be explained merely as due to their judgment, circumspection, or love of moderation. It is absurd to deny these qualities to the many public men with whom they have so long been co-workers, or to claim that by the fiat of some mysterious power, those men have suddenly become bereft of them or these few veterans and their noisy camp-followers have secured a monopoly of them. The explanation is not far to seek. We think that these men are guided in the main by the very principles—or principles analogous to them—which led to the inauguration of what was once called the Conventionist Congress and the separation between the Conventionists and Nationalists of ten years ago. The Conventionist Congress in the interval which has passed, developed into the Nationalist Congress—and the differences between the two sets of men, the Conventionists and the Nationalists, have become worn out, owing to the progress of events. But the men who were formerly opposed to the Conventionists

are the same as before and are still regarded with the same feelings to a greater or less extent by the present Moderates who were their former opponents. Moreover, the new party of Home Rulers has become formed, and they are in many respects like the old Nationalists. Both have now captured the Congress, and the country at large—at least the majority of those who are most vocal in the country everywhere—has advanced in its love of freedom and self-respect to be able to support, to a very large extent, the principles of National self-government for which they have stood, even though it is not prepared to approve of some of their methods of dealing with the people or the Government. Both these parties—those whom the Conventionists discarded and the Home Rulers of today—are regarded to some extent at least, as the *free lances* of Indian politics. But at present their principles enjoy much vogue among the majority of those who form the vocal section of the Indian people. Still, their old opponents continue to distrust them and so have formed themselves into what may be called the *Cave of Adullam* in the Indian politics of today.

We feel that, in the difficult situation that has arisen, the Government of India and the Government in England are heavily handicapped in their efforts to improve the political condition of the Indian people. They certainly have a right to expect that we shall speak with one voice and one soul in regard to the modifications and improvements we require in the Reform proposals already put forward. They cannot set out to frame a new constitution, so long as they cannot feel the assurance that their endeavours

will prove of any efficacy in satisfying the political aspirations of India. Our differences and dissensions will only have the effect of inducing them to wait for a more favourable opportunity and then to formulate their proposals once more. If they take such a step, no one can blame them. God grant that this painful dilemma may not arise,—that our contests and rivalries may be short and not also sharp,—and that the Congress Session will find a way out of the crisis. If Congress fails, we cannot feel an atom of faith in what the Conference of Moderates will do for us. Then, finally, Indians, as they have done throughout in their own history, must perforce throw themselves on the mercy and good graces of the Government for the benefits and concessions given them, and that will only prove the prophecy of one of our sacred books that, in the Kali age, whatever strength Indians possess they will derive only from their reliance on the support and help of their rulers, and not on their own deserts or self-help.

The Hon'ble Mr. V. J. Patel's Bill.

A NEW PERIL TO HINDU SOCIETY.—I.

The Hon'ble Mr. V. J. Patel has chosen these auspicious times of war and political unrest to introduce a Bill to validate inter-caste marriages among the Hindus. We would not say that he has tactically chosen such a time because public attention could not be focussed on the measure as in the time of Mr. Basu's Bill in 1911 owing to the many distractions making life a mere tale of sound and fury, signifying nothing now-a-days

and especially owing to the industrial and economic unsettlement and unhappiness caused by the world-war and the political travail and unrest causing men's minds to think of 20th August 1917 rather than of Mr. Patel, because that would be wronging the noble nature and piety of Mr. Patel in a spirit of uncharitable misconstruction of human motives. Very likely his well-timed legislative blow is an unconscious result of the general impulse of battle in the world at the present moment, and is due to the great world forces which are bent on shattering the fabrics reared during the ages in a spirit of destructive child's play.

Mr. Patel is evidently following the wise words of advice given by an old judge to a new judge. "Never give reasons for your conclusions" was the wise counsel. The new judge wisely carried out his instructions except in one instance where his judgment was promptly reversed. This is what Mr. Patel says and it is all that he says. "Under the Hindu Law as interpreted marriages between Hindus of different castes are held illegal. This interpretation, besides being open to question, has caused serious hardship in individual cases and is calculated to retard the progress of the community. The Bill, therefore, seeks to provide that such marriages shall not be invalid."

The present Bill is narrower in scope and surer in results than Mr. Basu's Bill of 1911. Mr. Basu's Bill sought in fact a legislative recognition of civil marriages of all sorts as being within the magic circle of Hindu law. It sought to render marriages between Hindus and non-Hindus valid without the trouble of a declaration under Act

III of 1872 abjuring faith in Hinduism and other faiths prevalent in India. Mr. Basu evidently wanted to purify and improve our blood by free outside admixture preserving to the new race the character of a Hindu race by the sure means of legislative sanction in the guise of an enabling measure. He did it all in the name of progress and of liberal Hinduism. Mr. Patel's Bill seems to be more modest but is more insidious than Mr. Basu's Bill. The civil marriage aspect is not pushed into the foreground and the old sacramental character of Hindu marriages seems to be preserved, though the label of sacrament is affixed to what is quite opposed to the sacramental declarations of our religion. Further, it confines its operation to the Hindu society alone. But the transformations that it will bring about from the social and the sacramental points of view will be of a revolutionary character and will change the face of Hindu society as permanently and effectively as Mr. Basu's Bill would have done if it had unfortunately passed into law.

The matter was fully fought out to the bitter end on the previous occasion. But soon followed in the wake of that Bill its offspring—as Death was the offspring of Sin in the *Paradise Lost*—the Post-Puberty Marriage Bill in Madras with the Hon'ble Mr. V. S. S. Sastri as its sponsor. Hindu Society stood up in self-defence and rejected those Bills. Will it amidst the many distractions of these days be able to declare its convictions as clearly and effectively as it did before? The pre-occupation of the national mind with its other and pressing concerns is clear from the fact that even the large conservative majority in the

land has not found it possible to continue to hold the Varnashrama Conferences started recently in a spirit of self-protective love of our noble immemorial social and spiritual ideals.

Notes and Comments.

We frequently read in the papers that Indian lecturers and other men of leading advise students not to "denationalise" themselves. What exactly is meant by these gentlemen is not easy to ascertain. For, they usually indulge only in vague generalities, and avoid all significant details. It is worth while examining how far we can succeed in the attempt to attach a definite significance to the term and then consider the limits within which practical action can be taken in order to preserve a distinct type in India.

Our ancestors seem to have laboured, hard to attain to such a type. Our religion as taught by the Rishis and as handed down to us by our ancestors is absolutely unlike any other in the world. No other religion in the world teaches anything like the ideas or practices which constitute the Hindu Karmakanda or Jnanakanda. A single idea or ritual, or formula, or method of meditation may have its counterpart elsewhere, but the system known as the *Dharma*—or Sanatana Dharma—is absolutely unique. Can we make this religion the basis or necessary indication of Indian nationality? The answer is,—No. For, we have millions of Mohammedans and Christians who do not believe in it. Even among the Hindus,—i.e., those who call themselves such—the modern Samajists of all schools have appropriately been compared to Christians who do not believe in Christ. Then we have the followers of the different Hindu sects or faiths who declare that they are followers of the Vedas. But their interpretation of the Vedas, and even the importance they assign to different parts of the Vedas, differ in important respects. Then we have the other sacred sources of our religion—the Smritis, the

Itihasas, the Puranas, &c., and these are viewed in different ways by different schools of Hindu opinion and practice. Then we have the sacred books of the Hindus in different Vernacular dialects,—the Tamil Vedas, so-called, and other similar works in other languages. We have also, the various Vedantic teachers and their followers who have various differences among themselves which are altogether irreconcilable.

Let us pass over the sources of the Hindu religion and their interpreters, interpretations, and polemics, and consider if we have a common set of ideas to which all Hindu schools or sections or sects own allegiance. The late Swami Vivekananda, in a famous lecture delivered at Lahore made an attempt to enumerate and define what he called the "common bases" of Hinduism,—i.e., the leading conceptions relating to God, man, and universe which are common to all schools and sections of Hinduism. The attempt was acknowledged at the time to have been as successful as it was memorable. But, even as regards these common features the moment we enter into details, we shall meet with insuperable difficulties. For example, let us take the conception of the Personal God (Isvara). Some regard Siya as Isvara, others assign the status to Vishnu, Devi, Ganesa, &c., The Yoga system assigns to Isvara attributes and status, very different from those assigned by the Vedanta. Even among the Vedantists, the three great schools differ widely from each other. As regards Karma and its fruits, also, Hindus of different schools hold widely divergent views. We need not pursue the point further.

If we pass to dress, the Hindus have a recognised and long-established, mode of dress. The Mohammedans have their distinctive style of dress, but during several centuries of mutual influence and inter-communication, they had learned—at least the poorer classes of them had learned—to adopt the Hindu style of dress without feeling that they were doing anything wrong or degrading. But now a change is coming over the land, and the Hindus

are chiefly responsible for it. A visitor to Madras is struck with wonder when he sees how the high-caste Hindus are discarding their ancient distinctive dress. The High-Court Vakils have, almost all of them, adopted the European style or "suit" for their official costume. Some lawyers even wear a hat,—though only a very few, and chiefly a stray barrister. In Government offices, large numbers of men are wearing the Western "suit," according to the prevailing fashion of the day. The fashion is spreading even to the Mofussil towns. Many think that they raise themselves in the esteem of their fellow-men and certainly in their self-esteem by discarding the Indian fashion in dressing and adopting the Western "suit."

The late Sir M. E. Grant Duff, Governor of Madras, once spoke—in his Convocation address to the graduates, we believe—of "the delightful and charming costume of your women, and in most places, of your men." We suppose that he intended only to exclude the scanty style in fashion in the Western coast. The Marchioness of Dufferin, also, in her interesting book on "Varieties of Viceregal Life," speaks of the "dignified Indian Costume." But the very fact that foreigners admire our Indian costume is enough to condemn it in the eyes of our Vakils of the High Court in Madras and other new Indians of to-day. Of course, we should not be understood to mean that all Madras Vakils, or all new Indians, favour the smart Western costume. We only speak of the prevailing fashion.

The Indian system of wearing the hair is also being largely discouraged, and chiefly in Madras. Here, too, Brahmins of the new type or school form the smart set which sets the fashion among Hindus. Very few realise how much the appearance is changed when a Brahmin or other Hindu adopts the Western mode of wearing the hair. It seems to us that a peculiar twist is given to an Indian's countenance thereby. What is becoming to a Western man is not so to an Indian. It may be that in time the Indian taste

may receive a cultivation which would tend to alter our ideas of what is becoming and what is not in an Indian's look and outfit. But at present, the alteration effected amounts to something which can only be described—to put it mildly—as positively forbidding, if not something a good deal worse.

It is not to be supposed that the changes of fashion and custom that are taking place affect only non-essentials. Many are known to abandon the daily or fortnightly ceremonies and even the annual *Sraddhas*. Some are stated to give up these annual rites in honor of deceased ancestors, because they are not in a position, to give up their morning coffee. In order to have their coffee as usual, some persons, we are told, go to the next railway station and village in the morning, and return in the evening or next day, proclaiming that they had gone through the *Sraddhas* while absent in the other village or town. Every elaborate subterfuge, any endurance of trouble in undergoing a journey to the next convenient station, is deemed preferable to the exertion needed to perform a *Sraddha* or the momentary inconvenience of having to forego the morning coffee which has become as indispensable as the food and sleep which are required to sustain the body in health.

Very few men pay any regard to the moral deterioration caused to the character of individuals during the stages of the transition from the old habits and modes of life and thought to the new. And all this is done in the name of moral or social reform. Sometimes, there is also a great deal of disturbance caused to the continuity of family life, and, what is more, hearts are broken. Some dear mother or tender-hearted wife suffers patiently the pangs of remorse or humiliation when some one, in the name of so called reform or duty to country, violates the cherished customs of the family and society. We know of cases in which women—and even men—have died of a broken heart owing to the thoughtless persistence with which men violate the established racial ideal or

customs of society in order to put into force their own pet views or secure some credit thereby in the eyes of our *Novi homines* or of some of the influential representatives of the ruling race.

It is a wonder to us how much a person is honoured in these days when he resolves to break any of the established conventions, customs, or ideals of our race. When the Home Rule deputationists resolved to start for England, and even when they failed in their mission by Government's resolve to turn them back, we saw that everywhere meetings were held in their honour, as if they had achieved some wonderfully patriotic undertaking. A man may spend all his life in efforts to give employment to his countrymen or in serving his townsmen in the local Council, and in various other ways, but he gets often very little appreciation. But let a person resolve to go on a voyage by sea, or to marry his girl after puberty, or be present at a widow-remarriage, or at a common dinner,—he is at once raised to the status of a Hampden, Cromwell, or Washington. It is even enough to deliver a grand oration, write an eloquent article in the columns of a current newspaper or review in order to raise a man to the status of a patriot or martyr for his country's cause.

Let us return to the point from which we started. In the midst of all this growing egotism in the individual, of all the encouragement which is being offered to those who engage in, or encourage, social rebellion, of the daily abandonment of the conventions which have been long established in regard to matters which are distinctive of the Indian racial type and which determine the appearance, manners, and style of living of the individual, it is difficult to understand what it is that our speakers in various meetings refer to when they advise young men not to *denationalise* themselves. We fear that they do not know their own minds. What we know is that there is a *National* movement at work among us, but that aims at something far different,—viz., the securing of a

greater freedom to administer our own public affairs, whether they relate to Local or Central Government in India. All Indians are moved by common interest to prevent the further exploitation of India's material resources or the intellectual and ethical characteristics of her people for the advantage of those who live abroad. Of course, the maintenance of the power and prestige of the British Empire and flag is a matter which concerns us as vitally as it does the inhabitants of the United Kingdom or the Colonies and Dominions of His Gracious Majesty. Indians will always cheerfully share in the burden of maintaining the Empire. But they object to any further deterioration or impoverishment of India's material and moral resources in order to enrich or glorify those who, while having their interests abroad, want to advance them to the ruin of India. The national movement is started to prevent the further foreign exploitation of India's resources, and we shall always appreciate every effort to inculcate on Indian students and young men the paramount duty of devoting their attention and energies to the advancement of the material and moral power and greatness of this ancient land and people. But, apart from this, we do not understand what is meant by an Indian nationality to-day?

We cannot understand why men should alter the prevailing methods of dressing or wearing the hair, or wear hats or boots, or adopt European manners or style of speech, in their daily intercourse with fellow-men, or even abandon the institutions relating to family and the various social conventions which have long been maintained among us. It is the Hindus, and especially the smart Brahmins, and chiefly those residing in Madras that are apt to be thoughtless and play the flunkey in these matters. The greatest mischief is done to the cause of sound morality and social solidarity. It is absurd to plead that these thoughtless innovations relate to non-essentials. It is often difficult to lay down clearly the line which separates non-essentials and essentials

in these matters. Besides, the transition from non-essentials to essentials becomes gradually easy and ultimately results in the dislocation of the home and the disintegration of society. The Indian or Hindu type of man tends slowly to disappear and become extinct.

Olla Podrida.

Mr. John Hodge, Minister of Pensions, said recently: "On one occasion the Kaiser declared that if he had any English blood in his veins he would let it all out. If we had any German blood in our veins, we would commit *hari kari*." Yet people talk of the Parliament of Man, the Federation of the world!

A few days ago Mrs. Sarojini Naidu was to have delivered an address on "The greatest need of India" in a hall with an unpronounceable name at Karachi. But the crowds within and without the hall behaved so riotously that the address had to be dropped. We wonder what she felt to be "the greatest need of India." Less riotousness and more peace?

In this connection we may call to mind the manifesto of the Moderates who say that they are afraid to take part in the Special Congress lest they should receive rough handling there. By the bye we are no longer in the region of conferences alone. We are in the region of manifestoes *plus* conferences, because the drama of conference would be incomplete without a prologue of a manifesto and an epilogue of—what?

Talking of the old times of courtesy and peace in contrast with the later times of discourtesy and militancy there is a widespread complaint that recruits are making themselves a perfect nuisance in the railways. In the boat mail it is said that they hustle and overawe the passengers and secure for themselves perfect sleeping accommodation with a number of passengers huddled around gazing with sleepless eyes and swelling hearts on the manly beauty

of the saviour of the country. I suppose that this matter will be looked into by somebody.

Talking of manly beauty I cannot but wonder at the wonderful revolutions of taste in recent years in India. One of these revolutions has resulted in a daily crusade against hair in the morning. If hair is by itself an evil, why does damned nature allow it to grow or why should man show tenderness for it if it is in a moustache or a beard? Excessive growth of hair is not hygienic but is a daily battle with hair an absolute necessity of health or of fashion? However much a man fights the battle he plays an inevitably losing game. Beauty of skin is the result of purity of blood and not of daily skirmishes with hair. Is the daily battle due to our love of the fair sex on the principle that imitation is the best form of flattery?

This is an instance of fashion usurping the place of fact. In our own community there are instances in plenty of fashion taking by stealth the place of faith. In our temples formalism has become perfectly triumphant. There is an orgy of eating and there is further a very devilry of humanising the divine. Wonderful toilet rooms and bedroom chambers for gods and goddesses to dress and to consummate divine nuptials are provided with an ingenuity and luxurious expenditure worthy of a better cause. Siva and Vishnu have been monopolised by two sections each of whom would elbow out the other. We want real faith and purer and more *vaidik* ceremonial. Will these come at any time hereafter?

The tyranny of vested rights is found not only in temples but also in the very citadels of modern civilisation. Quite recently cultured men kicked the Indian systems of medicine unceremoniously out of the national life by means of a kick administered in the Council chamber at Madras. Let not the Western system of medicine regard itself as in any sense superior to its despised brethren here. Mr. Daivasikhamani Pillai has given us a sym-

posium of medical men's views about it. Sir Ashley Cooper, a famous English Surgeon, says about it. "The science of medicine is founded on conjecture and improved by murder." It would I suppose have been perfectly improved when it has finished the murder of all in the world.

Now that Mr. B. V. Basu has gone off to England, the Hon'ble Mr. V. J. Patel has come into the legislative chamber with the old Basu's Bill with a new name. He wants a Bill to validate all marriages between Hindus of different castes. This time Bombay has the unique honour of achieving our national regeneration. Calcutta had its Basu; Madras had its Sastri, and Bombay has its Patel. Mr. Patel has been very busy of late with questions, resolutions, and bills. As he seems to be a good Samaritan who is interested in the whole of India, I beg leave to suggest that he should introduce two other bills at the same time: one to render bigamy, valid among Christians. This will be a purely enabling measure. Let him read *Jane Eyre* and realise the need for the measure. Let him further introduce a bill to render probationary and trial marriages and marriages for limited periods valid. These have the sanction of modern reason because we take other things on trial and buy articles as per sample. Why should we not adopt the same sensible method as to our partners in life? We take other things only for a limited time e.g. renting of houses, leasing of lands, hiring of carriages, etc. Why should we not do the same things as to a matter more important than these? Have we not moved from status to contract?

SCRUTATOR.

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ADHYAYA I.

(continued).

संजय उवाच—

एवमुक्त्वाऽर्जुनः संख्ये रथोपस्थ उपाविशत् ।

विसृज्य सहरं चापं शोकसंविग्नमानसः ॥ ४६ ॥

Sanjaya said :

Having spoken thus on the battlefield Arjuna sat down in the back seat of his car, having cast aside his bow and arrows, with mind overpowered by sadness.

NOTES :

1. Such a mood of mind is natural in the case of those who, though they are warriors by heredity, training, profession, and inclination, have their humaner side also developed by a self-disciplined and self-controlled ethical life.

2. Arjuna's nobility of nature is shown by the grand and unique spectacle of his selfless-ness even in his unworthy and *undharmic* and unmanly mood of grief. His view was that the universal slaughter impending and inevitable on the battlefield will deprive his side of real happiness even if it won the war, because the Krishna whose participation in the pleasures and enjoyments of life was the really valuable element in them would be slain in the war. Not merely was there this result alone. There would be not merely appalling waste of life and the blighting of all sources of real happiness, but the whole country and society would be overwhelmed by sin. The mere disappearance of one generation was only like the subsidence of one wave on the infinite ocean of time. The blighting of the real elements of joy in life to one generation was of limited scope and duration. But the sin that arose like a moral epidemic from the field of war was sure to leave its devastating effect on many societies and during many centuries. Nay, it would have far-reaching consequences not

merely in regard to our successors but also in regard to our predecessors. The sin resulting from the slaughter would be of various kinds and degrees and intensities of evil consequences. There is first of all the taking away of life; thence follows the extinction of families; thence follows the loss of the white radiance of purity in the womanhood of the race; thence follows the inevitable confusion of births and functions and duties; the ancestors whose original rites are neglected or are performed by unworthy hands fall from their high estate; the young men of the race have not the guidance of the wisdom of the elders of the race; and the bonds of society get loosened and Adharma reigns in the place of Dharma which is the regulative principle of the higher life, and a great racial type designed by God to be the fitting home for the reincarnation of great souls is in danger of disappearance and final extinction.

3. Hence in spite of his grief and illusion, his tenderness and nobility of nature and his clarity of vision as to the far-reaching social consequences of individual actions are clear from his words. The fallacy in his argument was that he brought into his statement an obtrusion of the individualistic attitude towards life and towards the solemn tasks and duties of life, that he was obsessed by a concentration of his mind upon the consequences of actions instead of doing his work in a spirit of detachment and as an act of worship to God, that he did not realise that Duryodhana and his followers were fighting against Dharma whereas the tie of kinship is of no importance if it is weighed in the balance of the Divine Law against Dharma, that if he did not do his duty the evil consequences to him, to his ancestors, to his successors, and to society would be even greater than the consequences of slaughter in war, and that if duty was done in the right spirit the Lord who is Love as well as Law might be left to attend to the conservation and preservation of racial power and fruitfulness.

4. Some say that Arjuna was under illusion though he was full of tenderness and spoke words of wisdom प्रज्ञावादान्

Others say that he was Nafa and Indra and a seer of perfect vision and that either his vision must be deemed to have been dimmed by his human environments or that he as the typical man questioned Incarnate Godhead fully for all time and on behalf of the entire humanity so as to have a perfect solution of all the perplexing problems of life.

Thus ends the Chapter called Arjuna-Vishada Yoga.

(To be continued.)

The Week.

Following the example of the United Kingdom the Government of India have issued a rule under the Defence of India Act prohibiting dealings in any legal tender coin (including sovereigns and gold mohurs) above their face value—the value of the sovereign being declared to be fifteen rupees. Future contracts relating to such transaction will therefore be legally unenforceable and will also expose parties to penalty prescribed for the breach of the rule.

The Government of India announce that the branch of the Royal Mint at Bombay commenced the coinage of sovereigns on the 16th instant.

Mr. Bhattacharjee Astrologer of Bowbazar street, Calcutta, predicts that the Allies will occupy Cologne by the 1st of July next and that the Germans will be forced to treat for peace by the 5th of September 1919.

Mr. Bhattacharji, claims that a prediction of his which appeared in the *Bengalee* of the 1st of January of this year has been fulfilled almost to the letter. He then said—"Now the British have to fight hard the Germans for full six months and eighteen days and the Germans will be driven out of France after the 19th of July this year." He now predicts that "the British will have no more reverse of it very longer, that they will drive the Germans like lambs now day by day and that after the 8th October the German occupation will remain only in the frontier villages of France."

The following resolution to be moved by Mr. Surendranath Banerji has been admitted for discussion at the coming

session of the Imperial Legislative Council at Simla:—This Council while thanking H. E. Viceroy and the Secretary of State for India for the Reform proposals and recognising them as a genuine effort and definite advance towards the progressive realisation of Responsible Government in India, recommends to the Governor-General-in-Council that a Committee consisting of all the non-official members of this Council be appointed to consider the Reforms Report and make recommendations to the Government of India.

That veteran Congressman, the Hon'ble Mr. Surendranathi Banerji writes as follows on the average political meetings of the day:—Discipline is a thing that is not learnt in a day. Intolerance, we are sorry to note, is the creed of those who condemn the Reform Proposals. Experience has shown that they will not listen to reason or argument. The voice of argument, reason and common sense will be drowned amid the shoutings of an excited crowd. Is this an atmosphere suited to the calm consideration of the most momentous proposals affecting the future of India? When the doyen of Indian politics, the founder of the Congress thinks it fit to use such language it is time for us to ponder deeply over this new development in public meetings—whether Moderates or Extremists.

It is proposed that from 1920 the Nepali language should be included in the list of Vernacular languages recognised by the Calcutta University.

The Press deputation consisting of Mr. J. A. Sandbrook, Mr. S. Kasturiranga Aiyangar, Mr. Hemendr Prasad Ghose, Mr. Deodhar and Mr. Mahbub Alum, invited by the Home Government to visit the Western front, have left Bombay.

We are glad to learn that Mr. Gandhi has recovered from his recent illness which caused great anxiety. He is reported to have given indirectly his approval towards forming a party of Moderates under certain conditions.

The United States, since her entry into the war, has loaned the Allies £ 1,218,000, 000. This is apart from credits established of £ 669,000,000 to Great Britain, £ 413, 000,000, to France, £ 152,000,000 to Italy and £ 104,000,000 to the other Allies.

The Government have declared that Monday the 2nd September 1918, shall be a public holiday to be devoted to War Loan propaganda. The Bank of Madras and its Branches will keep open on that date for War Loan work only. The Government desire that arrangements should be made that the Accountant-General's office and all District Treasuries should also keep open on that date to attend to such work only.

"Indian Opinion" writes.—In sentencing a native boy to seven strokes with a birch for peeping at lady bathers at the Durban Beach swimming baths, Magistrate Brandon remarked that Indians were to be seen walking round the baths while ladies were sporting in the water. He had often told Indians looking over the balustrades to go away or there would be trouble. Now one thing is perfectly plain, and that is, if Indians were there as spectators, so also must have been Magistrate Brandon. What has he to say for himself? There seems to us to be a kink in the brain of a man who could take up the attitude he did. The fact, of course, is that the ladies have no objection to "white" spectators, nor do they object to males sporting with them in the water. So long as the public enjoy an uninterrupted view of the baths from outside, it is futile to indulge in frothy sentiment of the above type. This question raises another one. Here it is objected to that Indians and Natives look at ladies bathing. It is not right, says Magistrate Brandon. And yet it is common knowledge that many European ladies think nothing of allowing raw Natives to bring coffee to their bedside and to allow themselves to be seen by these servants in the scantiest of attire. "It is only the Kaffir-boy!"

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THE

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- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
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A Vision Of India.

KAVERI-VI.
By K. S. Ramaswami Sastri, B.A., B.L.

Is this a pilgrim come the blessed sight
To see and tranced in ecstasy of peace
And love and joy where sorrows cease
On seeing thy bright shrine of moving might?
Or stands there here a praying anchorite
As bare of passions as a rock of trees,
With God in head and heart and God's sweet
breeze
Of grace about him and brow bathed in light?
Thus shines this radiant rock before my eyes
—With one far-shining shrine as diadem fair,
A symbol of its holy sovereign power,
And another shrine as fair as paradise
That shines as girdle-gem with radiance
rare—
Communing with the skies, God's beacon-
tower



The Hindu Message

THURSDAY EVENING 5, SEPT., 1918.

Congress Special Session.

MR. HASAN IMAM'S PRESIDENTIAL ADDRESS.

Our people have every reason to congratulate themselves upon their choice of a President of the Special Session of the National Congress. From the beginning we have in these columns, insisted on having a distinguished Indian Mussulman as the President. Our Moslem brethren are unanimous in their support of the Congress programme for securing responsible government; and we also feel confident that, when cultured Mussulmans are once convinced of the necessity of action in respect of a cause, they will bring to bear on it a clarity of vision, thoroughness, and sincerity of purpose which their simple religion and its insistence on unlimited conformity are apt to engender in its votaries. The circumstances of the time require the coming into prominence, and our acceptance as leaders, of men who can speak straight to the hearts of the people and to the understandings of those who are at the head of the Government. Mr. Syed Hasan Imam is, as President of Special Session of Congress, the right man in the right place. All Mussulman Presidents of Congress hitherto have been most distinguished men and popular Indian leaders. Mr. Hasan Imam not only takes his place worthily by their side and by the side of other Presidents not of the same religious faith as he but the address which he deli-

vered on Thursday last is one memorable in many respects—memorable not only because it reveals all those high qualities of true patriotism to which we have become accustomed in most of the previous Presidential addresses, but also because it criticises the Montagu-Chelmsford reform proposals with a statesmanlike insight, a tenacity of purpose, and a rigorous and acute logic which ought to carry conviction to men of all political colours and persuasions. Towards the close of his address, he said:—"I have in this address to you purposely refrained from indulging in generalities, for I felt that I could more usefully engage your attention with the consideration of the reform proposals than abstract discussion of political philosophy." What is the outcome of his calm and candid "consideration" of those proposals? Mr. Hasan Imam had himself set it out clearly when he began to write out his address,—for he had previously bestowed much earnest meditation and careful scrutiny on the proposals. Almost at the very outset, he says:—"The Report is full of generous acknowledgments of our claim and if acknowledgments alone could not merely gratify but satisfy us, the need for us to meet in this Congress would not exist. It is when we come to the proposals themselves that disappointment meets us. The Secretary of State and the Viceroy, it has to be admitted, have made their proposals with a genuine desire to ultimately secure for us the right of governing ourselves and determining our own future, but the proposals in themselves seem to be afraid of themselves and do not comprise any such measure of reform as we had a right to expect." How does Mr. Hasan

Imam account for this want of proportion between promise and performance, between intent and fruition? Here he seems to us to hit the right nail on the head not only of the mouse of the Reform proposals brought forth by the mountain-in-labour of the preceding investigation conducted by the Viceroy and the Secretary of State, but of the entire spirit which has actuated the administration of successive rulers of India, not only from the establishment of the rule of the East India Company, but even after the passing of India under the direct rule of the Crown and Parliament of Great Britain. Mr. Syed Hasan Imam says:—"We realise the difficulty of their delicate task, placed as they have been between conflicting bureaucratic and Indian interests. The deficiencies of the proposals appear to me to be due not to any intention on their part to withhold from us what we should have, but to a spirit of compromise to secure the support of the bureaucrats." Here is the clear and convincing statement of the reason why the reform proposals are disappointing in the extreme, why they have failed to satisfy the just aspirations of the Indian people during more than thirty years of persistent agitation for constitutional freedom and self-government, and why they do not contain any of the essential features of the demands put forth in what is known as the Congress-League Scheme. Mr. Hasan Imam says in sententious language:—"The essentials of our demand are acknowledged in theory, they have not been conceded in substance." Here is the reason why the Indian Nation at large, the vast majority of the people not in one province only but in all, and

the large majority of their leaders not in one province, but in all, are against the acceptance of the reform proposals as they are, and demand large and radical alterations of them, both in essentials and in details. Mr. Hasan Imam has made a masterly and authoritative pronouncement on those proposals,—at least on the more important and pivotal points in them—in his Presidential address. The authorities, both in India and in England, and the British Nation at large, have, in this admirable and conscientious performance, a brief and at the same time powerful statement of the Indian Nation's objections to the Montagu-Chelmsford scheme and of all the alterations and improvements needed in it. The so-called Moderates in India, too, have here a full and frank explanation why the Indian Nation at large cannot afford to follow them in their surrender of the cause which they had so long supported and which some respected few among them had led with a persistency and enthusiasm which made their names a household word everywhere in the land. We feel certain that this criticism of Mr. Hasan Imam's will be also accepted as a constructive piece of Indian Statesmanship, for it will reveal to the reader, and especially to the British reader, the new Indian Constitution which will alone prove acceptable to the Indian people as heralding the coming Indian epoch of national freedom and national self-respect.

As regards the Government of India, Mr. Hasan Imam holds that, under the alterations now proposed, it will become "more autocratic than ever,"—that the Legislative assembly "is to have no power and must remain

content with exercising that shadowy stuff, Influence"; that the proposed second Chamber—the Council of State—would help only in "the perpetuation of the bureaucratic rule that we have been striving to remove." For, it is to consist of "bureaucrats and their nominees with a powerless minority of elected members." But its powers are extensive and important, for it will have the right to "over-rule all the work of the legislative assembly" and it can also pass legislative and financial measures "at the bidding of the Governor-General over the head of the legislative assembly." The creation of such a second Chamber is "a confession of the distrust of the people—a distrust that is visible in the proposals as a whole." Mr. Hasan Imam also puts forward weighty objections against the proposal to associate the Ruling Princes of India with the Government of India, and the part of his speech which deals with this proposal is full of interest and importance especially for the British politician and the British elector. Lastly, Mr. Hasan Imam strongly objects to the limiting of the Indian element of the Executive Council of India to two members, and re-asserts the popular demand that "at least half the number of the Executive Councilors should be Indians." He bases this claim not only on the purely academical assertion of the "just rights" of the Indian people, but "also on the efficient and loyal performance by the Indian Members of their duties."

We now turn to the portion of the address which deals with the Provincial Government and here again Mr. Hasan Imam's criticism is weighty and wise and full of statesmanlike insight. Its importance is greatly

enhanced by the fact that he fully recognises that "in the Provincial administration a considerable advance on the existing system is proposed to be made" and that "if the proposals are carried into effect the journey to self-government in provincial matters will be sure, though long." But he wants "greater rights and, therefore, greater duties in provincial administration, and for the reason that "our progress towards self-government may be the earlier commenced in that proportion which may correspond to the magnitude of the work before us." We have no space just at present to go into the details of Mr. Hasan Imam's criticism of the various proposals. This portion of his address, like every other, is most instructive and interesting and will repay careful perusal. We wish, however, to refer to one point—that which relates to the *chief defect* of the proposed reforms in the Provincial administration. Mr. Hasan Imam, while fully conceding that the transferred subjects will afford ample opportunities of administrative training, observes that "the objection to the scheme as a whole lies, however, in the proposal that at the end of a period of five years the reserved subjects are not to come automatically under popular control."

We think Mr. Hasan Imam's criticisms on the Montagu Chelmsford proposals regarding fiscal policy and the public services are as valuable as all others. He has also strongly objected to the institution of Grand

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Committees, and pleaded generally for the abolition of safeguards which would be used by "strong men" as devices to render the whole scheme of reforms ineffective and fruitless in its working on all important occasions when great popular interests are at stake.

Some Council Discussions.—I.

(Aug. 13—16)

Before the Council proceeded to transact any business, the Hon'ble Mr. B. V. Narasimha Iyer proposed a motion for its adjournment. In doing so, he called attention to the present condition of the people. His Excellency disallowed the motion, though he could not disallow or prevent the delivery of the speech which the Hon'ble member made in making his motion. There is no question that the Hon'ble gentleman was perfectly justified in his statement that the present time is one in which "men's minds are rather unsettled and the masses are more responsive to stimuli of various sorts" chiefly owing to "the high prices of necessities." We think, however, that he indulged in much exaggeration when he said that "internal order, peace, and government in this province is in peril either at a near or more distant date." It is also, in our opinion, an exaggeration to say that, because the Premier and the Viceroy said that "India's north-western door is open" and that we must in consequence redouble our war efforts, these statements have "revived the apprehensions that had been dissipated after the destruction of the *Emden*." In a time like this when men's minds are full of the "reform proposals"

and the patriotic aspirations which have been evoked into activity by the announcement of the 20th August 1917 and the visit of Mr. Montagu which evoked so much sensation, interest, and discussion everywhere, there is naturally much unsettlement in the minds of men and much speculation as to the future of our rights and liberties. But we have no hesitation in saying that there is no room for the apprehension of any "large epidemic of disorder," or that the Government will not be able to put it down if it should be called on to do so. It may be true that, as the Honourable Mr. Narasimha Iyer said, if there should be a "rumoured attack" on the north-west, it may lead to some activity of an undesirable kind among what he called "the theiving and communal classes." But, if such a state of things should arise,—and we think the prospect of it is at present so distant that we need not trouble ourselves about it now—the Government and people will no doubt, be able to cope with it in full. At the same time all will support the Hon'ble Mr. Narasimha Iyer in his demand for "a more liberal issue of licenses for arms and the loan of arms and drilling officers." Even apart from the "sudden outbursts of disorder" in any locality, the people have a right to protect themselves and their families and property on any occasion and whenever the need should arise. It is a pity that His Excellency disallowed the motion, even though he may have had the power to do so.

We are glad that the Hon'ble Mr. Yaqub Husain Sahib Bahadur obtained leave to introduce his Bill to provide for the "voluntary registration of Mussalman marriages and divorces."

Even those who opposed the motion—Messrs Ahmed Thambi Maracayer and Khan Bahadur Azizuddin Sahib—admitted the existence of various malpractices for want of proper registration. It may be that Kazis should not be given too great powers. The Hon'ble Mr. Azizuddin said that it would be "a calamity" to do so, and that many respectable Mohammedans were against the proposal. But safeguards may be provided. Some Hindus who are highly advanced reformers want to introduce a law sanctioning civil marriages among the Hindu community. The Hon'ble Mr. Yaqub Husain said in his speech that "Marriage, according to Mohammedan law, is simply a civil contract." What was wanted was only "the consent of the contracting parties expressed in the presence of two male witnesses." Still, evils have arisen, and the remedy of registration is now proposed. This has also to be well guarded by conditions and provisions from breeding its own evils. Among us Hindus, we require neither the consent of the parties, nor the presence of the witnesses legally insisted on, nor registration before a public official. Still, we have got on for ages, and our system is free from any serious disadvantages, except those which are due to the interested suggestion of the missionaries of alien faith or the fanaticism of reformers bent on the removal of all evils, real or imaginary, from the world and the introduction of a perfect system of marriage of their own devising. Let us hope that the advocates of civil marriages among Hindus will see that nothing is to be gained thereby, and that only ills we know not of at present will arise. The Hindu system

of sacramental marriages which are arranged by the parents and not in any sense dependent on the consent of the parties is still efficient for the bringing about of unions which prove happy on the whole. We look to the Government to save us from the criminal folly of social reformers who are bent on causing a disturbance in Hindu social life which will simply breed numerous evils. When Mr. Basu's Civil Marriage Bill was dropped chiefly owing to Government's benevolent interposition, we thought that the measure was practically dead and would not be revived for another generation at least. But already we hear that one Imperial legislator is already on the move and is about to re-introduce the measure into the Imperial Legislative Council. Last time, we in this Presidency had the help of great men like Sir Subramania Iyer, Dewan Bahadur Krishnaswami Rao, and Dewan Bahadur Rajarathna Mudaliar, &c., in preventing the passing of the measure. But a change has come over the opinions of some of these men. The reform party has also grown somewhat stronger, especially in Southern India. Let us still hope that there is still common sense and moderation enough among our public men, and that they will not fail in the effort to preserve our ancient ideals of purity of race and caste in this most important matter of Hindu marriage.

The Prevention of Aulteration Bill introduced by the Hon'ble Dewan Bahadur P. Rajagopalachariar provoked some discussion. We think that the local authorities, whether Municipal Councils or District or Taluq Boards, should be consulted before the Government resolves to extend the Act to

various local areas. They alone can decide upon their needs and conditions. Besides, the administration of the Act would be left to the local bodies who have to find the money for the staff needed. The Hon'ble Dewan Bahadur said "isolated bodies should not block the way of Government enforcing the Act." We cannot understand why "isolated" towns or Taluq Boards or even villages should not be permitted to adapt the proposed legislation to their own conditions and why the expense of maintaining a staff or interference with local trade or industry should be forced down their throats. The discussion regarding the sale of inferior and superior articles and of sale which was or was not "prejudicial to the purchaser" gave the opportunity for the display of legal learning among the learned lawyers in the Council, but in the end it turned out that the safeguards provided in the Bill to protect the interests of the purchaser were sufficient. The Advocate-General is always brilliant and can always bring to his discussion the aid of those marvellous stores of learning and logic which tell with magic effect on the minds of his audience, and the amendment failed in consequence. *Lastly*, the Hon'ble Mr. Rangachariar proposed that the fines recovered under the Act should be handed over to the local bodies to whom the duty of launching prosecutions under it had been entrusted. The proposal seems to us reasonable enough. But the learned Advocate-General's legal lore speedily settled its fate. It would seem that under section 21 of the Government of India Act, fines of all kinds "formed part of the revenues of India" and could not be handed over to local bodies. The Hon'ble Mr. Ramachandra Rao

then intervened and referred to an "express provision" that Bills might be introduced in the Legislative Council with the permission of the Governor, "even though they might affect the revenues of India." This view was supported by others. But all was of no avail against the Advocate-General's authoritative pronouncement that "the fundamental principle of the constitution established by the Government of India Act was that no grant or appropriation could be made by this legislature" but that "the Government could do by executive authority what the Hon'ble Mr. Rangachari wanted the legislature to do." He added, "Practice did not mean statutes." Government might dispose of their resources at their own sweet will and pleasure, but the provisions of the law in force in the land could not be ignored or violated in the making of fresh legislation.

We pass to the Bill to declare the two estates—Doddappaikanur and Vuyyuru—to be impartible estates under the Madras Impartible Estates Act, 1904. It was opposed by several members on the ground that it was simply meant to favour individuals. This is certainly objectionable. We are also against the proposal of the Honourable Mr. Ramiengar that "worthy Zemindars" should be helped by Government in making their estates impartible. Who is to distinguish between Zemindars who are worthy and who are not? This would lead to evils of all kinds,—to intrigues and corruption which would certainly stink in men's nostrils. We entirely agree with those who insisted that all partiality must be avoided. The only way it could be done would be by making all *Zemindari estates* in the Presidency

impartible. We do not see why the Hon'ble Mr. Ramachandra Rao should object to the creation of what he called "an aristocracy of auction purchasers." If beer-sellers could at once by a stroke of a party Minister's pen, enter the ranks of the British aristocracy and if rent-farmers could become, by a stroke of a Governor-General's pen, the landed aristocracy in Bengal, we do not see why a similar attempt, though by a legislative enactment of an Indian Council, should not be made to create an aristocracy in this Presidency. But there is no question here of creating an aristocracy. The increase of impartible estates, whether belonging to a class of aristocrats or not, would prevent the dispersion of landed estates and gradually lead to the creation of a class of rich men in our Presidency. The principle of primogeniture applied to land is a most fruitful one in effecting the creation of a strong people and nation. We are in favour of extending that principle to every landed estate in India. The question of creating an aristocracy of birth cannot arise, especially in a country like India. Here the co-existence of status and birth is the most abiding of all institutions, and still we have never had the institution known as aristocracy. The Brahmin, the Kshatriya, the Vaisya, and the Sudra are all such by birth, and yet none of these castes can be called an aristocracy in the sense in which that term is understood in Europe. We have never yet had

Our Present Situation, Social and Religious

BY

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an aristocracy in India, and we cannot have it so long as the system of caste continues to exist in any form.

The Hon'ble Mr. V. J. Patel's Bill.

A NEW PERIL TO HINDU SOCIETY.

II. THE LEGAL ASPECT.

It is one of the well-known rules of Hindu law as administered by our Courts of Justice that among the Hindus marriage should be within the castes. Mayne says in his standard work on *Hindu Law and Usage*.—"The selection of persons to be married is limited by two rules: first, that they must be chosen outside the family, secondly, that they must be chosen inside the caste." He says further:—"Marriages between persons of different castes are long since obsolete." It was held in I. L. R. 28 Allahabad 458 that a marriage between a Brahmin and a Chattri or Rajaput woman is invalid. It was held in 9 W. R. C. R. 552 that a marriage between a Dhona Brahmin and a girl of the Haree caste is not valid. In (1912) A. L. J. 181 it was held that a marriage between a Brahmin woman and a Thakur is not valid. See also 2 Bombay Law Reporter 128. In 14 Bombay Law Reporter 547 it was held that a marriage between a Brahmin woman and a Sudra by caste is forbidden by the Hindu law. In Allahabad 458 above referred to Mr. Justice Burkitt observed "now, whatever may have been the case in ancient times, as shown in old text-books, I have no hesitation in saying that at the present day marriage between a Brahmin and a Chattri is not a lawful marriage in these pro-

vinces and that the issue of such a marriage is not legitimate. "It is however settled law that marriages among the sub-castes are quite valid. In 1 M. H. C. 418 Mr. Justice Holloway says: "Further, I am clearly of opinion that the classes spoken of are the four classes recognised by Manu and not the infinite sub-divisions of these classes introduced in the progress of time." The Privy Council upheld this view in 13 M. L. A. 141 and 14 M. L. A. 346. See also 17 Madras 422, 33 Madras 342; 22 Bombay 277, 33 Bombay 693; 15 Calcutta 708; 7 Calcutta Weekly Notes 619; 43 Panjab Record 326.

Such is the rule of Hindu Law that has governed our society all along. It has further been laid down that "under the Hindu system of law clear proof of usage will outweigh the written text of law"—(see 12 M. L. A. 436). Mayne says in his work: "When from either cause, or from both causes, a uniform and persistent usage has moulded the life and regulated the dealings, of a particular class of the community it becomes a custom, which is a part of their personal law. Such a custom deserves to be recognised and enforced by the courts, unless it is injurious to the public interests or is in conflict with any express law of the ruling power." In 3 M. H. C. 75 it was laid down that what "the law requires before an alleged custom can receive the recognition of the court, and so acquire legal force, is satisfactory proof of usage, so long and invariably acted upon in practice, as to show that it has by common consent, been submitted to as the established governing rule of the particular family, class, or district of country, and the course of

practice upon which the custom rests must not be left in doubt but be proved with certainty." It has been held further that where a number of persons form themselves into a separate community or sect, the forms of marriage adopted by them are not invalid for the sole reason that they are different from those recognised by Hindu Law.

Such is the law as it is at the present day. But the Hon'ble Mr. Patel and his followers do not care at all for the great legal principles and social rules which have moulded the life of the Hindu society for untold ages and given it its peculiar graces and refinements and sanctities of life here and hereafter and do not like to form themselves into a protestant sect of their own with new marriage customs which according to their enlightened notions are more conformable to reason than the existing usages. They do not like the tardy process of creating public opinion in favour of their views by educative effort and propagandist work. They seek to use the machinery of the legislature to override the divine law embodied in our sacred scriptures.

Even if the legislative machinery were entirely our own, we would be doing violence to the laws of our constitution if we alter the marriage laws of our social polity in such a fashion as is now proposed by the Hon'ble Mr. V. J. Patel and his followers. In every community the common sense and the instinct of self-protection of the community keeps a sacred circle free from legislative subversion. Why should certain Western communities revive their constitution and say that it ought to be respected and kept inviolate from

legislative interference? Why should not a member of the House of Commons bring forward a Bill to abolish the Crown? Why should the American people allow the Supreme Court to declare that a law is opposed to the constitution and hence invalid? Our marriage laws are of the very essence of our social polity, and hence even if we have our own legislature—really elected and really representative—such a Bill would be beyond the legitimate domain of the legislature.

But what is the constitution of our legislative assemblies as they are and even as they are to be? They are a medley of men of all faiths, many of them nominated and many of them elected through essentially unelective methods. What right have they to impose their will light-heartedly on a whole nation? Would our Christian brethren like the Hindu members to carry by a majority a Bill validating bigamy, probationary marriages and marriages for limited periods or terminable at will among Christians.

Besides our Government is pledged to religious neutrality. Even a stranger to our community unlearned in its spiritual lore knows that in India marriage is a sacrament and that any violation of marital laws or usages is a sacrilegious Act. How then can a Government pledged to religious neutrality commit such an enormous outrage on our religion?

A specious argument may be advanced on the ground of protection of minorities. But it has no force whatever. A man if he finds the Hindu rules and ideals of life irksome to him can marry and multiply in a manner quite legal and valid under the protection of Act III of 1872. He can

be a great Indian and enjoy all the blessings of life and the benign protection of the law although he may not be a Hindu. What the Hon'ble Mr. Patel and his friends want is the declaration by a legislative Act of the British Government that an utterly un-Hindu action is quite Hindu in every way. Hence the argument of hardship in individual cases which is brought forward by Mr. Patel has no point at all.

Another specious argument is that the measure is required in the interests of progress. What is progress? We wait for an answer. Our social polity makes ample provision for individual and national progress on the material plane and is at the same time the means of achieving progress hereafter and in other births till we are finally dowered with spiritual perfection. We cannot accept the view that the adoption of the social regulations of Western communities is progress. But if loyalty to our scriptures is to result in stunted social progress—an obvious impossibility,—we are prepared to accept life on such terms, because obedience to His commandments is the supreme duty of life. Let us remember in this connection the noble and stirring words of Sister Nivedita in regard to Swami Vivekananda's attitude towards our customs: "The *gerrua* rags of the sannyasin, the mat on the floor for a bed, the green leaf instead of a plate, eating with the fingers, the use of the national costume, all these things he appeared to regard as a veritable consecration. Each of them whispered to him some secret of spiritual power or human tenderness. And he answered with a passion of loyalty that would achieve for them, if it could, the very conquest of the world; but

failing, would think all heaven lay in sharing their defeat."

Further, the Bill if it passes into law will have—and is perhaps intended to have—the effect of validating post-puberty marriage. Suppose a non-Brahmin gentleman marries a Brahmin lady under the new law. He could marry a woman after the attainment of puberty by her. The Brahmin lady would under the existing law be bound to marry before puberty. What would be the result of her marriage after puberty? It would be valid and this would encourage post-puberty marriages generally.

Further, the Bill if it passed into law will have far-reaching consequences on the law of succession, maintenance, etc., though it looks like an innocent measure. Suppose a Brahmin marries a non-brahmin lady and dies. She would have a right of residence in the family house and make things lively for her father-in-law and her brothers-in-law. She would have a right of maintenance out of the family properties. Her sons could succeed to the properties of ascendants and collaterals. In fact the entire face of our society will be altered permanently in the course of a few years following the passing of the Act.

Many persons ask, what is the harm of permissive legislation? What happens when the bund of a lake is *allowed* to be breached? Why, the water that is to fertilise your fields flows out and is lost. Social life means the regulation of *Kama* or Desire. If you allow permissive violations on vital matters the stored-up vitality and self control of the race flows out and is lost. The weakening of the sense of social obligation by

the breaches of it by erratic individuals under the protection of enabling laws leads to the destruction of the system of ethical habit which is the cement of social life. Lord Haldane said sometime ago in his great address on *Higher Nationality*: "It is the instinctive sense of what to do and what not to do in daily life and behaviour that is the source of liberty and ease. And it is the instinctive sense of obligation that is the chief foundation of society." If every erratic legislator is to have his way we shall be flooded by enabling measures validating *sagotra* marriages, marriages of children of brothers, trial or probationary marriages, term marriages, revocable marriages etc. etc. till at last a great type of social and spiritual life shall have disappeared for ever. God save us from our friends!!!

Notes and Comments.

We have always expressed our sympathy with the efforts made to bring about an improvement in the condition of the Tiyyas of the West Coast. During a residence of many years in Tellicherry, we knew personally many men of high character and attainments among Tiyyas,—and among them were two who would adorn any of our Hindu communities, and who are now no more, viz., the great Sanskrit Scholar, Kanarin, and the learned judge and lawyer, E. K. Krishnan. A community which could produce such men—and that nearly half-a-century ago,—could not be said to have been even then a degraded or corrupt community. Both were universally esteemed, and both had numerous friends among the Brahmans. Koroth Kanaran owed much of his Sanskrit knowledge to Brahmin Pandits. Mr. E. K. Krishnan had numerous Brahman friends, among whom one was the writer of these notes himself. There were innumerable others among the Tiyya community who were not only highly

cultured, but also rich and influential. Of course, there were also many Tiyyas—forming the majority of the community—who are poor and who supplied the agricultural labour of the District. Labour of one kind or another is, and must ever be, the lot of man everywhere; and the poor are, as the saying goes, always with us. But the Tiyya community got on well enough, on the whole.

There used to be, as is likely also, now, an annual festival of the Ramaswami temple in the caste village of Tiruvengadu, close to Tellicherry town where all well-to-do Tiyyas and their Tiyya dependants lived. The Tiyyas used to attend the festival in large numbers,—though from a slight distance from the members of the caste-communities. We do not remember to have ever seen more cheerful crowds, or men and women more full of faith in the god worshipped at the temple festival which attracted them. In spite of the distinction observed between polluted and non-polluted castes, the relation between both was not characterised by hatred, and the Tiyyas not only attended festivals in the temple, but many came to offer worship to the god and also made various offerings when they did so.

We have mentioned the above facts to show that, in spite of the alleged inferiority of the Tiyyas in the Hindu caste system, many members of the community enjoyed a good deal of culture, prosperity, and social prestige; and there was also much good fellowship between them and respectable members of the caste communities. Hinduism, in spite of caste and the existence of pollution in certain castes, had not "depressed" the Tiyya community. The Brahmins of half-a-century ago were mostly poor, and not rich as they are now. Of course they had no pollution, but their purity and caste prestige had not gained for all of them riches or social rank. These facts must be remembered in forming a judgment of the inherent character and tendency for good or evil of the caste system. It must be remembered at the same time that we do not deny that, in

other parts of the country, the conditions of the "polluted" communities might not have been so favourable as in North Malabar of which we have spoken.

The leaders of the Tiyya community, like those of other Indian communities, became dissatisfied with its condition. Of course, they were perfectly right. For the Brahmins and others are also dissatisfied. If the so-called depressed communities are chafing on account of their depression, the so-called elevated communities are also chafing at their elevation. The Brahmins and other caste communities think they are not really elevated, and are kept down by unpleasant restrictions on freedom of thought and action. The depressed classes want these very restrictions, for thereby they will place themselves on a line with those who observe caste-dharmas and the restrictions which they favour. In the result, all are dissatisfied and want a change.

The Tiyyas of the West Coast have found a great leader in Sri Narayana Guru Swami of Alwaye. The Swami is, we believe, a Sannyasi, and is labouring for the elevation of the community. He has gained the warm appreciation and devotion of his followers, and his birthday is now celebrated year after year by them. We have a short account in *The Hindu* of August 26th last of the 62nd Birthday celebration of the Swami by his followers in Madras at the Lawley Hall. From the account given therein we gather that the Swami has been making "attempts to spread Sanskrit education and establish temples." It seems he is also endeavouring—or thinking of an endeavour—"to make all graduates into one caste." Here are three changes, and all are, or seem to be, in the same direction—i.e., making towards the restrictions against which the Brahmins and other caste-communities are chafing. The very fact that the leader of the community has become a Sannyasi is also significant of the change that is coming over the community. There seems also to exist some kind of aspiration after the

restrictions of the Hindu system of Asrama.

We do not mean to say that the community is not alive to those new needs which have their origin in the flow of new ideas from the West. But they do not ignore the old ideas which have so long been influencing the institutions prevailing among the caste-communities which they have been accustomed so long to look up to as placed above them in the social order. The Chairman of the celebration ceremony above referred to called the Swami "a great man." What we have said above is enough to convince the reader that the judgment formed regarding the Swami is one well deserved. But we must not fail to express our conviction that the Swami's endeavour "to make all graduates into one caste" is one that is not quite intelligible or feasible. "All graduates"! Does this mean only the graduates of the community which the Swami leads, or all graduates of all communities in the Presidency? If the former, there will not be enough women among the graduates of the community to enable the latter to form a caste. The latter alternative is clearly not to be thought-of, for all the graduates of all the communities are not within the Swami's ecclesiastical jurisdiction.

Anyhow, the Tiyya movement of the day is one significant of the change coming on in our midst. It is a movement of uplift,—at least according to the ideas prevailing among the members of an intelligent community in South India. It also shows that the community has judged wisely in finding a leader, and following him. No other community in South India can be said to have found a leader, or shown itself capable of united action on any intelligible lines. Moreover, the Tiyya community has not been known, under the guidance of this great leader, to have entered into any altercation or conflict with other communities. If any disturbance has occurred anywhere, it is due to false guides from other communities. The Chairman of the Swami's birthday celebration remarked that "by coming into contact with such personages as the Swami the highest spiri-

tual ideals could be attained." Let us hope that at least conflict and violence of all kinds will be avoided under his guidance. There are some speakers and leaders in South India who resort to all sorts of disturbance in order to advance the interests—or what they conceive to be the interests—of the community which they wish to lead. The Tiyyas and their leader have kept themselves free from all noisy chatter and violent declamation against other communities, and this is of itself a sure presage of the advance of the community on right lines.

Olla Podrida.

A local College Magazine says that we are scoffing in these caustic notes. Mockery which is without sincerity and has not got a passion of love and righteousness as its animating principle is like the crackling of thorns under a pot. But the exposure of shams which is only the refraction in words through the prism of wit of the light of the white burning flame of love and spirituality is not scoffing. Otherwise burn your Swift and Junius, Sydney Smith and Dickens, Mark Twain and Bernard Shaw, and go about playing the devil with men and things with hearts deadened by pharisaical self-righteousness and philistine lack of sweetness and light.

The third Humanitarian Congress has come. Some time ago there was a Universal Races Congress. Immediately afterwards the universal war came. Now comes the humanitarian congress. We have disquieting apprehensions about its consequences. I do not believe in glib phrases like brotherhood, humanitarianism, philanthropy, etc ever softening the brute in man. Only a scheme of life—daily, nay hourly, life—like the Hindu scheme of life which makes each act of life an act of worship, relates work to knowledge, wisely and well through devotion and makes us realise the evanescence of life and the truth. *दोगधुवे परतो मयं* that can soften the tiger and the ape in man and finally drive out these tyrannous intruders into the fair domain of our souls.

Quite recently a monthly called Physical Culture made the astounding discovery that skirts devitalise and unsex women and that trousers have the contrary effect. Indeed! let us never forget that we are in an era of progress full of new discoveries and many inventions.

The Madras Bioscope companies—which are presumptuous enough to call as theatres their places of dead though moving dumb-shows—gave a representation called the *Illusion of Vishnu*. I suppose that the subject was chosen because it lent itself to picturesque presentation—Siva running from a demon and Vishnu dancing as a damsel. Are there not subjects enough in Indian literature, which illustrate well man's duty and God's grace and which could well have been chosen for this popular dumb-show presentation better than such a subject which if not seen by the eye of faith will be an hour's exciting thrill of nerves and no more?

Why have these dead dumb-shows become so immensely popular? Is it because their dumb speech and dead aliveness are more attractive than the speaking dumbness and the living deadness of the stage proper? Can we ever recover our lost taste and our banished arts?

So far about arts. A few days ago the birthday of an Ezhava Gurn, called (by whom?) Sri Narayana Gurn was celebrated at Madras. This was in unrefreshing contrast to the criminal national forgetfulness to celebrate in loving public congregation the *Jayanti* (birthday) of the older Sri Narayana Gurn—Narayana himself—of whom we have evidently become tired. "Old times are changed, old manners are gone."

Did you read about the Sivaganga Zemin Taluq Conference? So Taluq Conferences also have begun. The goal has been reached!

I saw a very funny bit of news a few days ago. Mr. Surendranath Banerjee delivered a speech recently in regard to the

attitude of the moderates towards the reforms. Two versions appeared in the same newspaper—nay, in the same column of the same newspaper. One version praised the speech highly. The other version says that only 200 children attended, that even these had come for a bioscopic show, that none of the leaders were present, that the speaker chose the time when they had gone to Bombay (when the cat is away the mice will play), that at the meeting there was uproar and confusion drowning his voice, and that the speech was a fiasco. What is truth—in a newspaper (I do not repeat Pilate's question and I wait for an answer)?

SCRUTATOR.

Suggestions regarding the Montagu—Chelmsford Reform Scheme.

BY: H. H. THE JAGADGURU SRI SANKARACHARYA OF KARVEER PREETH]

The publication of the Montagu-Chelmsford Report on Indian reforms consequent upon the recent vigorous political agitation in India has opened a broad field for discussion in which not only politicians but even religious heads and sociologists are drawn to express their views. So no justification is needed, when at the request of the All-India Hindu Sabha, I offer my criticisms and suggestions for submission to Government. Appreciating fully the sympathetic attitude of the authors of the Scheme, I deal here with points that affect religion in its true sense directly or indirectly and touch political questions with a wider outlook.

In spite of adverse criticisms and Missionary preaching, India has ever been a land of religion and India has been great mainly by her broad and tolerant religion. When I say religion, I neither mean mere ritualism nor dogmatism, but I signify true *philosophic religion* and the high principles embodied in it eternally. When I say India is a land of religion I mean that Indian people respond to religion and religious principles as to nothing else. At present, however, India has fallen a little low in her estimate of religion and her ancient spirit

has slightly faded. Still the bonds of religion are so subtle and strong that an Indian lives and moves and has his being in religion, nay it is his very life-blood, his very soul. So, for any movement and activity to succeed fully in its true sense there must be and cannot but be a religious basis. But fortunately or unfortunately British politicians have scrupulously kept their hands clean from these questions and it is obvious that but for the support from Government very little progress can be made in the matter. It seems natural that unless we have at the Government true Indians knowing the Indian mind and appreciating Indian culture there is no solution of the question. As also unless religious heads are taken into confidence as to the decision of Social and Educational questions I think no real benefit can be conferred on the people. In cases of stress for instance, in the country like the present, how helpful—far more than that of any others—will be the words of Religious Heads to inspire men to join the ranks if they preach real Kshatra Dharma (Duty of warriors.) Thousands will flock to the standard if only it is impressed upon their minds that to fight for the country is the only essential action to qualify them to be true Kshatriyas. To come to a more vivid illustration, I refer to an incident in the present war. Some Maratha soldiers at the front were under the necessity of partaking horse-flesh and mule-flesh. But never would the staunch heroes take that flesh; they would rather starve than go against the social and religious scruples. So the matter had to come through His Highness the Maharajah of Kolhapur to the Jagadguru whose sanction solved the difficulty therein.

These being the facts, the Report under our eyes indicates no progress towards entrusting substantially the governance of the land into sympathetic hands but still the cold attitude towards India's regeneration is to continue. Nor are religious heads in any way given a voice in the administration of the country. So the principle that the Church should support the State and the State should support the Church is nowhere.

"So many religions and so many castes and creeds" have as it were horrified the framers of the Scheme and have scared them away from bestowing a free franchise. But the very facts that the National Congress

and the Muslim League have a common ideal, that between sane and reasonable men of different castes there have never arisen any contests as to political demands and that there is a strong community of interests between all Indians alike are sufficient to refute any argument as to the existence of vast differences.

Returning to the Scheme as a whole I should like to make the following suggestions.

1. The India Council ought to be abolished, because:—

- (a) It is always by its very constitution a stronghold of one-sided officials.
- (b) The final authority rests with those people and all the efforts of liberal statesmen like Lord Hardinge are nullified.
- (c) The authority resting as it does in Whitehall cannot be effectively affected by currents of public opinion in India.

2. The Council of State is redundant and serves no special purpose in consideration of the vetoing powers of the Viceroy. Its introduction will act only to lengthen the process of legislature.

3. Half the members of the Executive Council of the Government of India should be Indians.

4. The nomination of a Minister by the Governor of a province ought not to be arbitrary. He should nominate one from among a few elected by the elected members of the Legislative Council. By this arrangement the Governor as well as the Honorable Members will have their choice.

5. Religious heads should be consulted in Social and Educational questions by allotting seats in the Legislative Councils. There should be at least two seats to represent Hindu religion and one for Mahomedanism. The various religious heads should form the electorate and return members from among themselves.

These are the few suggestions I have to make. I do not wish to enter into the

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details of the Scheme as that has already been sufficiently discussed by many able politicians.

Now before concluding I should like to touch the question of education which in the Report is almost at the beginning of the Proposals. It is a good sign of the times that the illustrious framers of the Scheme recognise the defects of the systems of present education. The question is intimately connected with national life and as so many others have also remarked, the present system is too rotten and one-sided. I wish to insist here that whatever the difficulties, Moral and Religious education must form the integral part of any system and the pristine purity of ancient Indian Education must be restored. The root of Indian regeneration lies in a harmonious combination of ancient and modern systems.

In conclusion, I have to add that as pertinently noted in the Reform Proposals (paras 344 to 348) co operation and mutual good understanding between the officials and the people and the Christian Missionaries and the Indian Religionists is essential for the smooth working of the system. Though the British officials are born and bred in different social environments still it is worth their while to learn to adapt themselves to the Indian society since they have to spend almost the whole of their lives with us in India. The Missionaries, no doubt, have done much towards education but while carrying on their missionary work they do not hesitate to depreciate the Indian religion which develops misunderstandings to a great extent. So for the sake of better understanding and good relations the Missionaries will do well to regard or at least not to hate sister religions.

The Week.

Sir Asutosh Mukerjee will, it is understood, deliver an address at the first Convocation of the Mysore University which will be held on the 19th October next.

The Government of Mysore have offered two scholarships to two graduates in Western science of medicine to study Ayurveda at Calcutta and Unani at Delhi—where presumably the most reputed practitioners

of the indigenous systems are to be found. By way of balance to this arrangement two scholarships are offered to successful practitioners of the Indian systems to study Western systems in the Medical Colleges at Madras or Bombay.

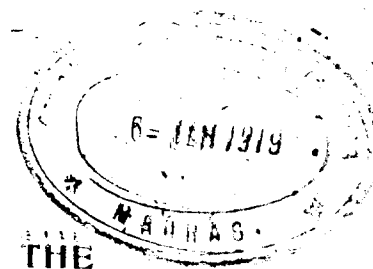
A Simla message says:—There is no foundation whatever for the statement which has received some currency in India that Sir John Hewett is likely to be the Chairman of one or other of the two Committees which will shortly be constituted in connection with the Reform proposals.

General control of the supply of grass throughout the Bombay Presidency is notified.

President Wilson says:—This War is to make the world secure against every such power as German autocracy. It is a War of emancipation and not until it is won can men anywhere live free of constant fear or breathe freely while they go about their daily tasks and know that the Governments are their servants and not their masters.

A press communique announces that the Government of Madras have decided that experiments made by the department of industries for the past three years in the manufacture of pencils have reached the stage at which the industry should be handed over to private enterprise. The accounts for 7 months from the 1st September 1917 show that the factory made a profit of Rs. 5871 which represents over 20 % on the assumed capital of Rs. 50,000. The Government considers that private firm would increase the output, reduce costs and increase profits. The difficulty of making satisfactory pencil leads, having been solved Madras Government believe that they can safely retire and tenders are invited from private individuals to take over the factory as a going concern.

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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
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A Vision Of India.

KAVERI-VII.

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

And in the bright procession of the years
The Ganga every twelfth year comes to thee
With wonderment at thy bright purity
Like earthward ray of light from stellar spheres.

When by thy side her shining form appears
In dual grace of pure virginity,
We stand in awe before God's mystery
Which mind's presumptuous vision cannot pierce.

Cannot the Lord's all-powerfull gracious Thought
Which from the atoms full of restless heat
Evolves the suns and stars with varied glow,
To cleanse with love frail man's sin-darkened lot
Ordains twin powers to shine in one bright seat
Albeit their waters may divided flow?



The Hindu Message

THURSDAY EVENING 12, SEPT., 1918.

The Viceroy at the Imperial Council.

Whenever His Excellency addresses the people entrusted to his rule and care, he speaks straight to their minds and hearts. His evident sincerity and his high conception of duty ensure a respectful hearing everywhere. Whether he deals with his supporters or his opponents, he is prepared to state facts as they are known to him and tries to carry conviction by the force of their own logic and eloquence than by an attempt at ornate expression, sophistical argument, or dialectical elaboration. All these characteristics which we have learned to associate with his name and which have already earned him the respect and esteem of our countrymen are prominent throughout the speech which he delivered in opening the autumn session of the Imperial Legislative Council on the morning of the 4th Inst.

His Excellency began by recounting the benefit derived by the holding of the Delhi Conference. The resolutions passed at it had testified to the world that India fully supported the action which Great Britain had taken in unfurling the standard of righteousness and fair dealing in international transactions and carrying on this tremendous war with the Huns till they are humbled and prevented from taking to similar courses of unrighteous aggression in any future we can calculate with confidence. Since

the Conference dispersed, earnest and resolute attempts have been made to translate its resolutions into fact. The Recruiting Board has had a successful record of work to its credit,—in fact the results have exceeded all anticipations. The Transport and Foodstuffs Board may have had to set aside some of the established laws and conventions of what has been understood as orthodox economic doctrine, but it has not shrunk from this painful necessity in order to adjust the resources and needs of India and secure uniformity and regularity in the flow of the supply of food-stuffs and fodder to all parts of the country and all strata of Indian society. By the discriminating labours of the Communications Board, traffic and transport by railways, &c., have been systematised and regulated in the most economical ways possible. The Labour Board has successfully coped with the urgent problem of adjusting the supply of labour to the needs of the Indian market and the result has been to develop Indian industries by taking advantage of the opportunities afforded by the war. His Excellency also gratefully acknowledged the assistance rendered by “publicists and journalists of all shades of opinion” in enabling the Publicity Board to set forth the actual war situation from day to day and dissipate “the false rumours that spring up who knows whence, sapping the confidence and energy of the people. We trust this will make an end of the campaign of vilification against the Indian press the carrying on of which with a persistence worthy of a better cause is so delightful to the Anglo-Indian heart bent on exploiting India to the eternal ruin of its population.

The Viceroy proceeded to deal with the expansion of India's man-power. Not only have the Imperial Service troops gone to the front from many states, but a scheme is now on foot to raise battalions for the army composed of the subjects of the Indian state, but officered, paid, and equipped by the Government.” Police battalions have been formed for incorporation in the army; and recruiting is going on, though not with a rapidity answering expectations, for the Indian branch of the Indian Defence Force. His Excellency is disappointed with the meagre response to “what we were told was a genuine demand.” The explanation is that long-ingrained habits and associations have to be worn off among the generation which has been brought up to peaceful ideals and contracted a horror of going up to the front or engaging in a fight of any kind even to the extent of execrating innocent and healthy athletics,—much more, martial exercises. Who is responsible for this sad state of things? We are certain that, if the new ideal of national defence is steadily placed before the Indian people, there will be a rapid improvement in their ideals and habits and that Government will soon reap the benefit of the present change of policy.

His Excellency then deals with the financial help rendered by India for the carrying on of the war. He fully acknowledges what India has done, and foreshadows the bringing up of a resolution by the Financial Member of H. E.'s Council for “further financial assistance.” India is the poorest country in the globe, and His Excellency is himself aware of “the widespread murmurings over high prices in India” and especially of “the

growing rise in price of necessities on the poorer classes in the country.” He is also convinced of the need of taking measures for reducing the prices of cotton cloths, and we are sure that similar measures are needed, to a greater or less extent in regard to other necessities of life. In this connexion, we notice with regret that His Excellency has succumbed to those interested people who constantly harp on the existence of immense hoards of what he calls “immobile wealth” in India. There is no “old-world prejudice” against the use of wealth to profitable purposes among our people,—a people who, even within a hundred or hundred and fifty years ago, stood almost at the head of the world's manufacturing industry and who today are readily taking to banking. No doubt, we make jewels, but certainly not to a larger extent than there is need for. Let not His Excellency or other responsible men be led away by the maniacal social reformer's ideals of things Indian,—which are but the mere figments of a heated or servile imagination.

Lastly, we come to His Excellency's views on the reforms and the elaborate explanations he has offered of the present position of Indian politics. His Explanation of the meagre advances he and Mr. Montagu have proposed to make is that “the British temperament is averse to catastrophic change.” In the first place, it is the present needs and situation in India that must be taken into account, and also the temperament of the Indian people as expressed by all the vocal sections who lead them. In the second place, we want a *substantial*, not a *catastrophic*, change and advance towards the goal of responsible

government. His Excellency wants us to remember that the announcement of the 20th August 1917 is "the touchstone that must be applied to our proposals" as contained in the Montagu-Chelmsford Reform Report. We realise this well, and we are not satisfied. His Excellency says:—"The one question at issue is the scheme. Is it good or bad? If bad, how best can it be amended?" We are grateful to His Excellency for giving us this possible hope of "amendment" of the scheme. The Special Congress session just held has made its proposals for "amending the scheme, and we trust that His Excellency will give them the attention they deserve and introduce as many or all of the amendments proposed in the Congress resolution. His Excellency speaks of "the weighty consensus of official opinion" in favour of the proposals, —the support it has received from the members of the Government of India, the Council of India, and "the distinguished gentlemen who accompanied Mr. Montagu." It seems to us that the very fact that the proposals have obtained the support of "a weighty consensus of official opinion" ought to convince him that a large advance further must be made in order to satisfy popular opinion in India and secure its support. In India itself, it is easy to secure a large mass of subservient people ready to advance *only* so far as "the weighty consensus of official opinion" is prepared to go, and no farther. A sympathetic and far-seeing Viceroy like His Excellency must necessarily go much farther than officials and those among us who are ever subservient to officials are prepared to go. Otherwise no real and substantial advance can be made

towards the conciliating of Indian public opinion or towards a true and satisfactory progress in the system of administration now obtaining. There is one admission in His Excellency's speech to which we would like to call public attention. He says:—"Our task was to devise a transitional constitution containing within itself potentialities of advance together with the machinery by which *at definite periods* that advance could be secured." The Indian press has pointed out, even *ad nauseam*, that, neither in regard to the Provincial administration nor in regard to the Government of India, are there any assurances to the Indian people that any constitutional advances will be made "*at definite periods*." Everything is left to the uncertain will of boards and committees to be constituted who will form their opinion from time to time regarding the fitness of the Indian people for any further advance. The sum and substance of the popular complaint is that both His Excellency and Mr. Montagu have no faith in the fitness of our people for self-government, now or at any future date. Their proposals for reform now, or the possibilities of reform contemplated by them are all vitiated by the absurd supposition that the Indian people are to be trained like children hereafter in the art of self-government. This absurdity we feel bound to repudiate. If America can find the people of the Philippines fit for self-government within the short time they have passed under American control, why not we the representatives of Indo-Aryan and Moslem civilisations, after more than a century of British control and training? The proposition is too

absurd even for an attempt at refutation, and all self-respecting Indians must feel bound to repudiate it to the utmost extent of their power.

The Hon'ble Mr. V. J. Patel's Bill.

A NEW PERIL TO HINDU SOCIETY.

III. THE SOCIOLOGICAL ASPECT.

How far our apprehensions as disclosed in the preceding article have been justified by subsequent events is clear from the report of the discussion in the Imperial Legislative Council at the time of the introduction of the Bill. Some of the members advised Mr. Patel that the Bill may be introduced into the reformed councils to come, evidently because they expect a smooth passage for the Bill through those councils. We have felt all along that without any delimitation of jurisdiction beforehand the reformed legislative councils will be used to bring and pass all sorts of revolutionary measures of social legislation. Another apprehension of ours has been proved to be true when we find the Hon'ble Mr. Jinnah quoting Manu and Mitakshara and lending the powerful support of his voice to the Bill. What qualification he possesses to legislate on Hindu social matters is not clear to us at all.

Proceeding now to consider the sociological aspects of the Bill, we must realise that it is everywhere recognised that the marriage system is of the essence of the ideals of each race. As has been well said: "There are many microcosms by which one can judge that macrocosm which we call a nation. But the microcosm of a country in love is perhaps, of all others, the most accurate reflex of its

temperament, its morals and in a sense, its art." To tinker with the marriage system by the direct frontal attack of compulsive legislation or by the insidious nocturnal sortie of enabling legislation is an act of treason to the sovereignty of the spirit of the race. If this be not so, why not introduce an *enabling* legislative measure to render bigamy, probationary marriages, marriages for limited periods, marriages dissoluble at will etc. among the Indian Christians? No marriage system is based solely on principles of abstract reason. For the matter of that none of the highest and truest things of life are provable by scientific demonstration. The highest truths of religion are not so demonstrable but they are none the less perfectly true. The domain of *truth* is wider than the domain of *reason*. The question to be asked and answered is, does a system of marriage secure the ends of life as set before itself by a race? The ideal of marriage that we have had for centuries has secured and secures and will secure for us the attainment of the ideals dear to us, whether they be the same as those of other races or not.

Again, there has been going on for some years past a veritable crusade against the Hindu caste system, and this Bill is only the deadliest of the weapons hurled at it. The foreign missionary, the Western pedagogue, the indigenous reformer moulded by both of them, and latterly the Theosophist have been trying to overthrow it by all the means in their power—*viz.* appeals to reason, pseudo-scholarship, the parade of the modern social and political predominance of communities without caste, downright misrepresentation, and vulgar abuse.

The synthetic and co-operative genius of the Hindu race has discovered that federation and not fusion is the key to social harmony and has enabled the assimilation of cultures and the permeation of a lower by a higher culture without adopting the Western expedients of denationalisation, extermination, or slavery. This is not the place to show the value and greatness of the ancient Hindu social institution of caste, but if it has in it any value and if we desire its preservation in its pure and perfect form as declared by our Lord Sri Krishna, we cannot but view with disfavour this Bill which is the deadliest and swiftest and surest of the weapons hurled by the advancing motley horde of anti-caste crusaders.

What after all are the blessings of the social millennium that is expected to follow the passing of this Bill into law? Nothing at all. Only a great social type shall have been done to death without an iota of benefit to outweigh in any the slightest measure such a stupendous loss. The great castes of India have evolved in the course of ages family and communal potencies and graces and refinements and the Bill will only result in the obliteration of all these valuable characteristics. Of course we have to work back to the original and God-given social institution of four castes but we cannot allow the enormous loss to our social polity consequent upon the obliteration and disappearance of all the great characteristics referred to above. In chapter I of the Gita there is a striking reference to the great *Jati Dharmas* and *Kula Dharmas* which will be ruined beyond recall by *Varna sankara* (confusion of births due to inter-caste marriages) which will have far-reaching disastrous con-

sequences ruining forefathers and descendants, individual and society, man and woman, by one phenomenally fatuous act of national suicide.

Some half-read lovers of the pseudo-science of eugenics who wish to apply the principles of horse-breeding to what is according to them only a human stud talk of the dangers of inbreeding and its evil effects on Hindu society. In the case of a large and growing population like ours the division into four castes as designed by God for our community gives us incalculable material, social, and spiritual benefits, and at the same time each caste is so large and numerous and full of such diverse variations of endowments and aptitudes that there could be not even the remotest possibility of any improper inbreeding whatever. The modern social evils of marriages of cousins and even maternal uncles are due to a policy which is as short-sighted and suicidal as it is opposed to eugenics and religion alike.

Some non-Brahmins may think that the Bill will lead to the disappearance of Brahmin ascendancy by leading to the disappearance of the Brahmins themselves. But the Bill will render as valid a marriage between a Sudra and a Panchama as a marriage between a Brahmin and a Sudra. Also, the castes are diversely great and have their special excellences and acquisitions of culture. The allowing of inter-caste marriages Bill result in the disappearance of their communal and family graces and refinements and cultural potencies to the net loss of the national greatness and efficiency and vitality as a whole.

We should realise further that the new legislative measure will let loose on our society new and terrible social

evils. As already stated post-puberty marriages and optional marriages will inevitably follow and pollute the little of social purity that yet exists in our unhappy land. Property-hunters will come in the wake of the new Act and seek entry into rich families and get all the incidental rights of succession. The lines of cleavage between vegetarians and non-vegetarians will be obliterated by the innumerable crossings and recrossings across the boundary line. Some day a meat-eating daughter-in-law with her right of residence upheld by law may indulge in her favourite food in the Puja room of her bewildered and helpless father-in-law. Strange and perplexing social complications are sure to come and change the face of the society beyond all recognition.

We have no quarrel with those freethinking apostles of the creed of social reformation who say that the legislature must provide for a civil marriage or a new type of marriage. In fact such a civil marriage has been already provided by Act III of 1872 as stated already by us. What new types of marriage they want we do not know. The world possesses already many types of marriage of various degrees of bestiality and purity. If they discover any new types of marriage and proclaim their discoveries to the world it would be time enough to discuss their schemes of perfection then. The attempt now made is not an honest attempt to meet a real want but an attempt to exalt the opinions of a few dissidents to the dignity of the will of the entire race, nay, to the dignity of a rule of divine law or rather to the dignity above that of the rule of divine law laid down in our sacred books.

The real object of Mr. Patel and his friends and followers is to win for their reform propaganda the powerful moral support which will inevitably follow such a legislative measure. The result of the Bill if it is passed into law will be to make the idea of inter-caste marriages an active and powerful social force. Every society by a sort of social gravitation approximates to those standards of social life which are being persistently proclaimed and advertised in the press and actively stimulated by legislative exertion. Mr. Gerrard says: "In those places where divorce is more prevalent, unhappy marriages are more frequent." If you make the physical and sexual element in marriage predominant, the loss of physical and sexual attractiveness will lead to the sundering of the marriage bond, and marital happiness will be ever trembling before the battery of ever-new pairs of eyes. If you steep the minds of your young men and women in anti-caste thought and speech and act and also add the electric touch of a legislative measure, they would get out of hand altogether and make confusion worse confounded in our social muddle. Legislative sanction is more powerful than Social Conference resolutions and platform denunciations. These vanish into thin air but that remains. The object of Mr. Patel and his admirers seems to be to push the idea of intercaste marriage and of the consequent overthrow of caste into becoming an active social force by the power of a legislative fiat.

What after all do these people know about the subtle, pervasive, impalpable facts of social life? Each great and civilised community has its own great dreams and aspirations and ideals. As Lord Haldane says "the civil

community is more than the political fabric." The forms of political life may change like the shifting hues of the evening sky but the vital social institution and ideals will and must persist if the individuality and virility and power of the race are to remain and abide. The system of marriage is the most vital of all the social institutions and no romantic individualist can be allowed to poison it. It has been well said: "To gratify the amatory preferences of individuals the *romantic* family has sacrificed patrimony and tradition, of late, it has even gone to the extremity of sacrificing children." The *ethical* family guarding the flame of the racial ideals from the gusts of passion and desire and handing down to the future the treasure of spiritual wisdom and individual and social self-restraint inherited from the past is the real basis of proper communal life and hence from a sociological point of view the new will is a deadly social peril to be ward off by the united exertions of the Hindu society.

Some Council Discussions.—II.

The Hon'ble Mr. Rajagopala Chariar's Bill to prevent the spread of insect pests, plant diseases, and noxious weeds within the country was acknowledged generally to be absolutely necessary to maintain plants and trees in a healthy condition—as necessary as measures for the prevention and importation of infectious diseases from outside India. The leading objections related not to the principles of the Bill, but to details in the working of the Bill. The Hon'ble Mr. Rangachariar objected

that it should not be made an offence in the occupiers of lands who were generally poor if they, from ignorance or poverty, failed to take the measures needed to prevent the spread of the pests and diseases mentioned above. The Hon'ble Mr. Siva Rau's objections were of a more drastic kind, viz., (1) that no other province in India had felt the need, and why should we need not provide against it? (2) that the agricultural population had not asked for the measure. But the agricultural population speaks through the Government quite as well as through their representative in the Council. So many members expressed their satisfaction at the introduction of the measure, and it would be absurd to hold that they had not studied the needs and wishes of the agricultural population. We think that time is precious for all men in these days of stress through hard work, and that it should not be wasted in purely academical discussions which seem to be based on Disraeli's idea that an opposition exists only to oppose. Messrs Siva Rao, Narasimha Iyer, and Ramiengar spoke of the need of consulting the people before endorsing the provisions of the measure. But the considerations and insertion of this and other details ought to be left to the select Committee, and it would be for all, especially the members of the Council, to communicate with the members of such select Committees. If the select Committee failed to appreciate the proper value of any of the proposals affecting the details of the measure, then would be the time for introducing them into the Council itself when the measure came up for final consideration.

We must express our surprise that when the City Municipal Bill was introduced into the Council there should have been sprung on the Legislature a motion for postponement on the ground that the new Government which would be introduced in consequence of the carrying out of the proposals for reform of the Indian Constitution would be better fitted to deal with the measure. Another ground for rejecting the measure was advanced by the Hon'ble Mr. V. K. Ramanujachariar,—viz., that the defects in the Bill could not be removed as the Government had a majority at its back. The Hon'ble Mr. Siva Rao thought that the Bill could be modified a good deal in the light of the Reform proposals. So thought also the Hon'ble Mr. Narasimha Iyer. We would ask whether these were sufficient grounds for postponing the Bill. Here was a Bill which would bring about a great improvement on the existing condition of Municipal affairs in Madras. According to the Hon'ble Mr. Yakub Hassan himself who proposed the motion for postponement, it would take a year and a half before the reforms would be introduced. There are persons who fear that the wrangles of certain separatist leaders of the land might lead to a postponement of all reform at present. If there is any truth at all at the basis of such forecasts, then how can we plead for the postponement of all the great improvements in Madras Municipal administration which this Bill proposes to introduce? It may be that this Bill will not be as complete as it might be made when we have the power and resources which we hope the new reforms will give us. But why should Madras city

administration stand still till this vantage-ground is available to us? Here, again, modifications and improvements could be effected in the Select Committee, or at the final stage of discussion, if the select Committee, availed not. No doubt, the Government majority was there, as Mr. V. K. Ramanuja Chariar pointed out. But that Majority could be credited with at least as much common sense as other members of the Council, and with at least as much of the sense of public duty. The Hon'ble Dewan Bahadur Rajagopala Chariar rightly, we think, pointed out that "the present Council was bound to discharge its duties" till its place was taken up by another. *The Hindu* doubts whether the "grave defects" in the present Bill—those chiefly, which relate to the financial provisions, will be modified during the later stages of its course in the Select Committee or in the Council itself. The Hon'ble Mr. Rajagopala Chariar said, in introducing the Bill,—“The Bill has been altered in the light of suggestions made by the Corporation.” We think that the Hon'ble gentleman would also welcome other suggestions for its improvement, coming from non-official colleagues, and especially those who represent the public interests and public bodies in the land, and that the present opportunity for improving the administration of the Madras City and Corporation should not be given up.

We think that the Hon'ble Mr. Rajagopala Chariar need not—or should not—have gone out of his way to state his opinion regarding the coming reforms. It may be that he was right in holding that he was "sceptical about *violent changes* taking place in the constitution of the

Government machinery." But certainly no one—not even a member of our Executive Council, however exalted his position—had the right to say that "in the end there would be no change at all." It was because even the Montagu-Chelmsford proposals were thought to have brought about important and vital changes in the right direction that the so-called Moderates of today had come forward to accept them as the basis, with necessary modifications, of a beneficial step forward in the Indian administration of the future. We fear there is some error in the report of what he actually said. If the speech is correctly reported,—even then we think we cannot concur with the remark made by *The Hindu* that "as a commentary on the reforms scheme, this frank declaration of opinion is significant and important made as it has been, by a member of Government who should be in the know." There can be no reason why the Dewan Bahadur should "know" more than anybody else of what is going to be settled many months hence after the present and future controversies in India and England have worn themselves out and a Bill that is not yet in existence has been framed and taken through all its stages in both Houses of Parliament. We think that we should not attach a serious significance to every casual remark made by the members of the Government in the course of their speeches, especially when the remark is of the nature of a speculation concerning events which are going to take place in a future, more or less distant in time, in relation to the current events.

The discussion regarding Ayurvedic and Unani medicines assumed a most

unpleasant turn, chiefly because Sir Alexander Cardew delivered a most unjustifiable and violent attack on these ancient and still *living* systems of medicine. He knows nothing of them at all, especially of the Ayurveda. He is not even a student of the Western system of medicine. The Ayurveda is not an "extinct system," but a *living* one, and it lives in spite of all the obstacles imposed by the most powerful Government in the world. Sir Alexander Cardew might shut his eyes to the vitality and worth of the system, but that won't make all India blind. The Hon. Mr. A. S. Krishna Rao rightly pointed out that "educated Indians sought the help of Ayurvedic and Unani Doctors." The Ayurveda is, in the eyes of educated Hindus, a most valuable and effective system of medicine, and is more effective in many cases, than the European system. Not only educated men, but the great Indian community at large, is full of faith in the Ayurvedic system of medicine and derives far greater benefit from it than from its Western rival, in spite of the fact that the Government is doing all it can for the latter, and nothing whatever for Ayurveda. In all the Native States, the Indian rulers still continue to maintain the Ayurvedic systems, only because it still continues to serve the people of the land. Sir Alexander Cardew calls it unprogressive and pre-scientific. But, so far as it goes, it is absolutely perfect, and hence no progressive change is possible. The word "progress" is a word which, like a stick, can always be used to put down an opponent, when there is no getting rid of him. The exact significance of the word is not easy to define or comprehend, and

so people freely resort to it as an easy and effective means of gaining a triumph. Europe is the holy land of progress, and it does more evil to the world than any other. As for science, the world is learning that, in many matters, it is better to be "pre-scientific," rather than to be scientific. The advance of science in Europe gives fair promise of extirpating some of its races in this world-war. From the principle or ideal of a universal empire which used to be once spoken of as the ultimate goal of humanity, Europe is learning to understand that self-determination for each community and nation is a more truly progressive ideal for humanity. This blessing we owe to the present world-war. Similarly, the time may come when the world may learn the needed lesson that Western medical science kills more lives than it saves. We, Indians, even those over-"educated" men among us who are filled with all sorts of conceit and imposture and who strut like jackdaws full of pride at their possession of illimitable stores of Western wisdom and knowledge, know well that our Ayurveda often easily effects a cure where Western "science" has proved a sorry failure. In the present time however, they spoil the cause of Ayurveda and that of all that is specifically Eastern by their servile admiration and imitation of the West. But this transition stage will soon pass, and then we are sure that the undoubted merits and excellences of Ayurveda will receive their due share of recognition. But the genuine European mind, however inclined to be aggressive and arrogant, is usually favourable to the promotion of knowledge and the investigation of nature. In

India, however, the prestige of the ruling race must be kept up at all hazards and so Englishmen are ever ready to run down all things Indian as utterly obsolete and unprogressive, if not obscurantist or even barbarous. But truth will conquer in the end, and we trust the claims of Ayurveda will still some day be recognised. Till then, it is the duty of all true Indians to conserve the knowledge we have inherited, to maintain the system of Ayurveda, and to avail ourselves of its remedies on every possible occasion.

Notes and Comments.

* Some Modern writers on our caste system—Mrs. Besant, for instance, in her book, "*Wake up, India*"—state that originally all were white Brahmins, that "intermarriages had brought about a red type," i. e., the Kshatriyas. There is no foundation at all for this view in our sacred books. Our sacred books, it is true, say that the Brahmins were created first, and this is due to the prior fruition of their Karma. But the Mahabharata and other sacred books relate also that the Kshatriyas were similarly created, and that must be also due to their own Karma and to its fruition. The Brihadaranyaka Upanishad states that, after the Brahmins had been created, the creator brought the Kshatriya caste into existence so as to be the ruler and support of the Brahmins. The Upanishadic text says of the Brahmin caste:—"ब्रह्म वा इदमग्र आसीदिकमेव तदेकं सप्र व्यभवत् । तच्छुश्रोममत्युजत क्षत्रम् ।" Though here Brahma is interpreted to mean Agni, the god of fire, Sankaracharya explains as follows:—"ब्राह्मणजाल्यभिमानाद्ब्रह्मविधीयते" "Agni is called Brahma, as he is the patron of the Brahmin caste." Sankara interprets the statement that "Brahma was at first one only" to mean that "there were no such differences as Kshatriyas, &c., and the Brahmins were without supporters and patrons like Kshatriyas, &c." and so, "they were not for the performance of

Karma." Hence the above text (as interpreted by Sankara) goes on to say that "Brahma created a superior form, viz., Kshattria, (in order to secure the eminence arising from being a doer of Karma)." Sankara interprets "Kshattria" to mean "the Kshatriya caste" (क्षत्रियजाति). The meaning clearly is that the Kshatriya caste was brought into existence by a separate act of "creation" of the Creator and not by means of "intermarriages" between the white Brahmins and "the great warrior race of the Toltecs," as Mrs. Besant asserts. The Hindu sacred books give no countenance to this strange theory. Nor is it supported by modern science, as no known ethnologist has put forward the view that there were any such intermarriages between the Brahmins and the Toltecs.

Mrs. Besant herself is evidently not quite certain of her own theory of the Brahmin's or Aryan's "intermarriages" with whom "the Aryans first fought and then fraternised with" in order to produce the Kshatriyas. For, she later on says:—"differences in colour of skin are differences of climate and not of race." In accordance with this general law, she says that "in the South, the hereditary priestly caste changed in colour naturally with change of climate." If the Aryans can become dark by a change of climate, why should she hold that "intermarriages had brought about a red type," in order to account for the origin of the Kshatriyas. The original Brahmins might themselves become red and thereby become Kshatriyas, if "a red type" is all that is needed for the coming of Kshatriyas into existence. But our sacred books dispose of all this strange speculation by saying that Kshatriyas were "created" by Brahma in order to be a support to Brahmins and in order that they perform Vedic Karma for the prosperity of the people and the world at large.

Mrs. Besant ascribes the origin of the Vaisyas to "intermarriages with the Mongols." She also holds that the Sudras were "the aboriginals,"—"the great mass of the population, the dark." If "inter-

marriages" were needed in order to produce Kshatriyas and Vaisyas, why are they to be dispensed with when we have to account for the origin of the Sudras? Why should the Aryans alone be "pure" whites without the need of "intermarriages," while the red, yellow and dark colours of the human skin cannot be obtained without race-mixture?

Mrs. Besant says later on:—"Then went out the command that the three castes might not intermarry outside their own borders, so that the types may be definitely established, and the great Hindu polity built up on that basis of caste." If "the command went out" to establish the Hindu polity on the basis of caste, why did not the command go out to maintain the Hindu polity on the same basis? The truth is that all the castes were originally brought into existence by separate acts of creation, and that the Hindu polity was brought into existence by the sages and rulers who obeyed the Dharma or the divine commands forming the Hindu system of conduct.

According to the Hindu sacred authorities, Karma and Guna (corresponding to Karma) are the causes of birth in the Brahmin caste (and also in other castes). Birth among the Brahmin caste leads to the Samskaras prescribed for the caste. The Samskara known as *Upanayana* (or the attaining of a Guna through the investiture of the holy thread) is needed to secure the study of the Vedas. When our sacred books say that Karma is the cause of Brahmanahood, the meaning is that it leads to re-incarnation or birth among the Brahmin caste and all that flows as its consequence; and in the same way, Karma (and the corresponding guna, leads to birth among other castes.

The objection to the maintenance of the caste system, as put forward by Mrs. Besant is as follows:—"The qualities and the divisions of the castes do not now go together; the qualities are no longer found marking out the castes one by one; the hereditary principle no longer represents

the facts as it did in the time when quality and name went hand in hand." This is simply talking at random. The law of Karma is a universal law. There is not the slight doubt that the laws of work will continue to work for all time. The qualities of the Brahmin's nature (*srabhara*) are inherent in him today as ever before, and the same is true of all other castes. But, in order that they may manifest themselves, appropriate conditions must be provided. Those conditions are now non-existent, but they may be reproduced in more or less extent in future. We have no right to suppose that they will never be and we cannot bring *Varna-Sankara* into existence and thereby voluntarily prepare ourselves for the suffering of the tortures of hell in a future life. The blessed Bhagavan has said:—"स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्." "Even a little of this Dharma saves us from much trouble and fear (in Samsara)" by securing to us the grace of Isvara. We shall continue to maintain the system and try to do all we can to improve our social organisation in order to enable all to keep up the observance of the Dharma to the extent possible in this dark age of Kali. The Hindus believe that there will be an incarnation of Vishnu from age to age,—i.e., whenever Dharma declines. We are bound to maintain our efforts for the maintenance of Hindu society even when the prospect is dismal. For, the Supreme may resolve to have his Avatara at any time he chooses. His faithful servants must be ready for him at any moment, and must not adopt the counsels of despair which recommend themselves to Mrs. Besant and others who say that we can no longer hope for the days when "quality and name go hand in hand."

Mrs. Besant says:—"The duty of the thoughtful and the wise is to try to understand the forces that are at work." That is exactly what we are doing,—i.e., those who want to maintain the social system. We have inherited without doing anything which will bring in *Varna-Sankara* of which the blessed Bhagavan speaks in the Gita and which, Arjuna says, will lead to

"Naraka,"—with Sri Krishna's full assent. Mrs. Besant says that there were mixed castes before, and that "a Brahmana might, under certain circumstances intermarry with the other castes." This certainly is not an "obligatory" Hindu Dharma. Moreover, the great Rishis assembled at the commencement of the Kali age and resolved to prohibit even this kind of Anuloma marriages during this epoch of natural deterioration of Dharma. We cannot violate the injunctions of the Rishis, for, that will only hasten the downfall of Hindu society and plunge us farther into the abyss than we are apt to fall into in the course of our present inevitably adverse circumstances,—circumstances we mean, which are adverse to our progress in Dharmic activity.

We may again revert in a future issue to the same subject and discuss other views of Mrs. Besant on the subject of Indian (or Hindu) Varnas and their present and future. But we believe we have said enough to show that she speaks at random and without the preparation needed for sound thinking on the subject. Mrs. Besant, as we know her and follow her career is apt to think and act under the impulses which dominate her from time to time. The tyranny of the moment is apt to drive all human beings into courses of thought or action which cannot be always sanctioned by the eternal laws of Dharma. But the path of wisdom lies in the effort to ponder over these laws, and to ponder deeply, too, over them. We cannot afford to "act in haste and repent at leisure." The Brahmins of to-day may be degenerate, and it is a thousand pities that circumstances are such that they are not able to act up fully to the standards and rules of Dharma. But all who can afford ought not to abandon the attempt to preserve the Dharmas to the extent possible for them even in these dark and troublous times when most of us are forced into disastrous compromises for the sake of our livelihood. With most of us it is true that "it is not my will, but poverty consents" to the taking to such compromises. But none of us can be justifiably

led into adopting the counsels of despair and abandon the Dharma or the social constitution which has enabled us to preserve as much of Dharma as we still find possible for us at the present day.

Olla Podrida.

The belligerents have invented for the benefit of hapless humanity additional weapons of war—air tanks and submarine tanks. Hence the progress of humanity is assured hereafter and the pessimists of the day should give up their wail and sing *hallelujah*.

The Czarewicz has been sent to heaven to keep company with his father. The world appreciates and admires the humanity and considerateness which have prompted the Bolsheviks to relieve the father's sad and disconsolate loneliness.

At Plumstead an enlightened assembly (you must not call it furious mob) wrecked a pacifist meeting a few days ago. Sticks and stones were freely used and there were numerous casualties. Mr. Ramsay Macdonald had a nasty cut on the ear. We are glad to hear about the downfall of pacifism. Down with the pacifists, in the name of civilisation!

A woman social revolutionary recently shot M. Lenin dead. The news comes to us that 5000 social revolutionaries have been sentenced to death in Moscow. When woman herself takes up arms and shoots in the name of the fatherland, what more can perfected humanity require, the *summum bonum* of life having been attained? That is the crown of life. Give woman a sword in her right hand and a voting paper in her left hand. See that glorious sight and die.

All this throws a lurid light on the recent resolution about woman's franchise moved at the special Congress in the year of grace 1918. Was a special Congress required for this? Perhaps a special Congress was required for such a special resolution. Mrs. Sarojini Naidu moved

the resolution in a speech full of fire (from where?). Two sentences from her remarkable speech (all the more remarkable because she has forsaken sense for the sake of oratory of a peculiar type unknown before) should be always remembered by us. I. "The Indians have always boasted that we were the followers of the Goddesses of our land." II. "We want the franchise for them, that we might glorify the dirt, the degradation of civic life, that we might be able by our own *implacable* ideas of moral purity to cleanse our public life." Because we have worshipped our goddesses, we must give votes to women. A strange piece of logic surely. But what has logic to do with preferred emotional appeals? Then women want votes to cleanse the Augean stables. Cleanse with what? With implacable ideas of moral purity—perhaps such ideas as the woman social revolutionary had when she purified M. Lenin by a bath of a peculiar character. Modern political life has become such a ceaseless procession of stormy assemblies that even the wandering nomads of the sterner sex—mis-called the sterner sex before by a process of self-laudatory misnomer—find no time to live it fully and adequately. What is to be done with the homes if the so-called fairer, gentler, and weaker sex takes part in the same mad race? Why not, I ask you? Did not Atalanta's race take place before? Is there not a proverb which says, God helps those who help themselves. If nobody cares for the homes, homes will help themselves and ergo God will help them. It is then said that women will glorify the *dirt* of civic life. In what way? With shimmer of silken *saris* and coruscation of far-flashing diamonds? Even in these days of timidity of opinion and slavish homage to the tyranny of the press, some die-hards seem to have voted against the resolution. Of course it was passed. Woman cannot and will not rest till she is enrolled in the national militia and conquers the world by arms and not by love as of old.

Mr. G. S. A. is now appearing in a new role as *cinema lover* and spins out columns

in praise of the Wellington cinema. What is the psychology of this?

Lately in the newspapers we had a *cause celebre*, *Mendis v. Pearce*. One of them warns us against the other's scout troop. Who will solve the problem for us?

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 I.

In this Chapter the Lord deals with the major as well as the minor difficulties that clouded Arjuna's faculties and unnerved and paralysed his will. As Arjuna's difficulty was fundamental in its nature, Sri Krishna also went to the root of the matter. A mere presentation of the doctrine of the blessedness of duty from its outward side would not have convinced Arjuna that his true glory and blessedness lay in his doing his duty in the proper spirit. Mere command or exhortation would not have effected that conversion of the heart without which commands and exhortations are but of limited effect even if they be not entirely in vain. It was Arjuna's non-perception of the real nature of the soul and of the real means of realising it that was the cause of his obscurity of vision, his confusion of the real issues, and his shrinking from the call of duty. The divine physician therefore has treated the malady of the soul by attending to the root-cause as well as the symptoms, and as already explained by me in my general introduction the Lord's method is both natural and effective.

Sri Sankara points out that in the first Adhyaya we are shown that *Soka* and *Moha* etc (grief and illusion) are the real cause of our lack of self-poise in a state of perfection and bliss. Arjuna's attachment to the bodies of his relations, his mental pre-occupations with the pleasurable or painful results of his actions, and his

obtrusion of the little self into the concerns of life resulted in his giving up his God-given duty and trying to take up the duty of an ascetic and a monk. In Sri Sankara's words:

तथा च सर्वप्राणानां शोकमोहाददोषाविष्टचेतसां स्वभावत एव स्वधर्मपरित्यागः प्रतिषिद्धसेवा च स्यात् । स्वधर्मे प्रवृत्तानामपि तेषां वाङ्मनःकायादीनां प्रवृत्तिः फलाभिसंधिपूर्विकैव साहकारा च भवति ।

Hence the Lord teaches the true nature of the soul and the means of realising the same.

In Sri Yammacharya's *Gitartha Sangraha* the lessons of this Adhyaya are summed up thus:

नित्यात्मासंगममेवागोचरा सांख्ययोगधीः ।

द्वितीये स्थितधीलक्षा प्रोक्ता तन्मोहशान्तये ॥

(For dispelling his illusion there is stated in the second Chapter the immortality of the soul, the twin paths of knowledge and action based on the doing of duty in a spirit of detachment, and the state of the man of self-poised and self-possessed soul.)

संजय उवाच ।

तं तथा कृपया विष्टमश्रुपूर्णकुलेक्षणम् ।

विषादन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

Sanjaya said:

To him thus overcome by pity, with vision obscured by brimming and hurting tears, and full of sorrow, Madhusoodana spoke these words.

NOTES:

1. Some say that Sanjaya said the above words to prevent Dhritarashtra from rejoicing that thus his sons would get an easy victory and achieve the triumph of evil in the world. But we must remember that this episode occurs after the fall of Bhishma as stated already by me.

2. कृपया—The tenderness of Arjuna was a selfish feeling and not a divinely unselfish feeling. He was thinking that he would have all possibilities of real joy in life by the slaughter of his kith and kin. His feeling was not that feeling of divine love which has no thought of self and desires only to wipe out the tears of others and dower them with supreme happiness. It was after all *kṛpā* and not *dāya*.

3. कृपयाविष्ट. This shows that it dominated him. It is treated as an active

agent and he is described in the accusative case. Madhusoodana says:

“अर्जुनस्य कर्मत्वं कृपायाश्च कर्तृत्वं वदता तस्या आगन्तुत्वं व्युदस्ते ।

4. विषादन्तं=विषादं प्राप्नुवन्तं Here विषाद is the object and the word makes it clear that the grief was an intruder and not a real element.

अत्र विषादस्य कर्मत्वेनार्जुनस्य कर्तृत्वेन तस्यागन्तु-
कत्वं सूचितम् ।

श्रीभगवानुवाच ।

कृतस्त्वा कदमलमिदं विषमे समुपस्थितम् ।

अनर्थजुष्टमस्वर्ग्यमर्कतिकरमर्जुन ॥ २ ॥

The Lord said :

O Arjuna, whence has come upon you at this inopportune moment this weakness of dejection—which is never allowed by the high-souled ones, which bars the path to heaven, and which will destroy your fair name.

NOTES :

1. *Bhagavan* means the Lord possessed of the fullness of the six auspicious qualities—the Omniscient and the Omnipotent

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः प्रियः ।

वैराग्यस्याथ मोक्षस्य षण्णां भग इति ज्ञाना ॥

उत्पत्तिं च विनाशं च भूतानामागतिं गतिम् ।

वेत्ति विद्यामविद्यां च स वाङ्मो भगवानिति ॥

2. कदमलं (dirt) is used in contrast with अर्जुन (white). How can there be any dirty spot in a nature of such white and spotless purity? Arjuna says to Prince Uttara about himself and his stainless purity of action.

पृथिव्यां चतुरन्तायां वर्णो मे दुर्लभः समः ।

करोमि कर्म शुद्धं च तेन मामर्जुनं विदुः ॥

3. The Lord says that Arjuna's *kṛpā* instead of being praiseworthy and meritorious is ignoble, heaven-barring, and reputation-destroying. As Madhusoodana tersely puts it.

तथा च मोक्षकर्मैः स्वर्गकर्मैः कर्तृकर्मैश्च वर्जनयाम् ।

(To be continued.)

The Week.

MR. PATEL'S HINDU MARRIAGE BILL.

The following is the full text of the Hindu Marriage Bill which Mr. Patel introduced last week in the Indian Legislative Council.

“Whereas it is expedient to provide that marriages between Hindus of different castes are valid, it is hereby enacted as follows:—

1. This Act may be called the Hindu Marriages Validity Act of 1918.

2. It extends to the whole of British India. No marriage among Hindus shall be invalid by reason that the parties thereto do not belong to the same caste, any custom or any interpretation of Hindu Law to the contrary notwithstanding.”

Food rioting in Madras: On Sunday last at 2 P. M. a widespread looting of rice mundeeds and shops broke out at Madras. The main cause for the looting seems to be the high price of foodstuffs especially of rice. On the first day the looting was very severe and destructive. Not a single part of the city escaped the rioters. It is with very great difficulty that the police and the military are keeping the situation well under hand. But with all this vigilance the Evening Bazaar, a fine building adjoining the Moore Market, was set fire to on Monday night and was completely gutted by Tuesday morning. Rice merchants have been persuaded to sell at cheaper rates and this has quieted the rioting a little. But unless effective measures are taken to meet the real and underlying grievances there is every likelihood of fresh troubles breaking out in course of time.

Madras is to be congratulated for standing third in the second Indian War Loan. The lists close on Saturday next and every endeavour is should be made to maintain the third place.

The British have now entered the defensive systems which they constructed before the German March offensive. The enemy is offering increased resistance among these prepared defences and sharp fighting occurred at a number of points. The British have taken 10,000 prisoners since the beginning of September.

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- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
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A Vision Of India.

KAVERI—VIII.

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

Fair Chandrakantha's sinful soul and frame
Were sinless made by thy pure waters sweet
And thus escaped the Power whose righteous feet

Did wait to push her to the bath of flame,
Though she in guilty joy a life of shame
Had lived in realms where pleasure's eager feet

Do roam beneath the warmth of Passion's heat,

By thy sweet gracious touch she pure became,
And Arjuna, the soul of righteousness,

The playmate of the Lord, the man of might
Whose deeds have won the world's ungrudging praise,

A pilgrim came to where thy waters bless
Our holy land and won Subhadra bright
As queen as fruit of thy exceeding grace.

The Hindu Message

THURSDAY EVENING 19, SEPT., 1918.

The Special Congress.

Nothing can be more absurd than to suppose that the special Congress was convened either to reject the Montagu-Chelmsford scheme or to drive the so-called Moderates from "their place in the Sun". There are lots of men in India who think that either they must be the foremost among its men of leading, or they would set up a party of Adullamites. The return of Mr. Tilak to the Congress platform, and the intrusion of new and vigorous personalities into the arena of politics so as to oust from their place of pre-eminence men of egotistic proclivities who are assured of their own descent from heaven,—both these circumstances combined with the natural desire in many Indians to agree quickly with the Government side as the one most likely to win and that from which personal favours of one kind or another can be expected as the reward of support given, have brought several into the ranks of the adullamites of India who are miscalled Moderates. Of course, we exclude from this category our great time-worn leader, Babu Surendra Nath Banerjea, who is guided altogether by considerations of a different kind—considerations of fear that even the concession now made might be withdrawn and India's cause will be shelved altogether like that of Ireland. We cannot but respect the man who has borne the brunt of half-a-century of public work and

patriotic endeavour and who, at this fag end of a life prolonged beyond the term allotted to those who had been his life-long associates, wishes to witness the fruition, however partial, of his labours before he leaves the scene. There are however, others who have come late into Indian politics more out of the spirit of vain-glory than from a desire to serve the people and who are ever on the look-out for the coin of advantage which will bring their own self-esteem to the front. The so-called Moderates of today are mainly recruited from the ranks of disappointed men of various kinds and egotistic men of small minds who have various personal aims to advance, and hence they are true Adullamites who will soon find the level they deserve in Indian public life. The Congress can afford to go on in the way it has done for more than thirty years past, and it will lose nothing by ignoring them.

We cannot understand why any one should indulge in derision at the Congress, because it has acknowledged the advances in the Montagu-Chelmsford scheme and among them, the principle of reserved and transferred subjects for both the Government of India and the Provinces. The Congress had not made any previous pronouncement hostile to that scheme and thereby disabled itself from making the recognition it has now made in its favour. The Congress as an institution must always be distinguished from individuals who figure prominently within or without it as Indian politicians. It is the failure to make this distinction that has kept out some of these so-called Moderates who are really well-intentioned men from the special Congress. If men like Babu

Surendra Nath Banerjea had come into the Congress and not kept aloof because of their failure to distinguish the Congress as an institution from the individuals who figure in it, their influence might have helped it a good deal and also added to its influence and prestige on this unique occasion. This was the part played by some of those who also passed as Moderates, and certainly they have served the Congress better than those who have kept aloof either through misapprehensions or from pure egotism impervious to all humanising influences.

We have already briefly referred above to the proposal of the special Congress that the Government of India also should be brought under the operation of the principle which makes a distinction of reserved and transferred subjects. This is one leading merit of the new Congress scheme. Some object to this requirement on the ground that, if reform advances equally both in the Government of India and Provincial Governments, the former will be disabled from "controlling" the latter. The reformed Government of India will have certain matters always under its exclusive control, and certain other matters only for a time. We do not see why it should lose any prestige on account of this circumstance. As for general control, it can always exercise it by suggestion, advice, and influence. A second merit of the new Congress scheme over the Montagu-Chelmsford scheme is that it proposes that, "the Budget shall be under the control of the legislature," and that all taxation should be imposed by "the Provincial Government as a whole for both transferred and reserved subjects." The

merit of this proposal is that it ensures that the Indian Minister's voice will influence the taxation proposed for the reserved subjects and thus breaks through "the reserve" to the extent of its financial bearings. The third point of advance in the New Congress scheme is that it demands that "full responsible government should be established in the whole of British India within a period not exceeding 15 years." No principle can be found for settling a matter like this, and to demand a statement of principle is simply absurd. Some time-limit must be fixed, and fifteen years is as good a limit as any other. The appointment of Committees and Commissions to decide when an advance can be made in the reform of the administration is always apt to engender heat in the public mind. In a country governed from outside and by men who do not belong to any of its indigenous communities, influences of all sorts are apt to prevail in arriving at a determination of the question when a further step can be taken. In order to avoid all uncertainty, suspicion, and discontent, it is necessary that a date be fixed once for all, and we think that the special Congress has shown its wisdom and moderation in fixing the limit of 15 years. When the late Emperor of Japan decided to confer the blessing of popular Government on his people, he decided, too, on fixing a time-limit, and did not appoint a Commission. According to the Montagu-Chelmsford scheme, there are to be two Commissions, one at the end of ten years, and the second after a period of 12 years following the appointment of the first Commission. Whether after these 22 years have passed, India will have attained the

goal of responsible government is a matter left in uncertainty. The popular agitation will have to be kept up till then; and men cannot devote themselves to the various tasks required to enable the Indian people to advance industrially and educationally. If a time-limit is fixed once for all, the people and their leaders will devote their energies in all right directions to prepare the country for undertaking the destiny intended for it. We trust that British statesmen will trust the Indian people, and not leave them to the chances of a settlement which may be based on no principle, or which may be reached by such uncertain or unforeseen stages as will always breed discontent or compel the popular leaders to maintain an agitation for the keeping up of discontent against the Government.

There may be defects in detail in the new scheme now proposed by the Congress, but it is a great improvement on the one contained in the Montagu-Chelmsford report. Moreover, the Congress is not a legislative body, nor has it been asked to prepare a cut and dried scheme. So any defects in its draft scheme may be easily remedied. We do not see why any body of Indians—and especially those who have for years been among its leaders or the rank and file of its supporters—should quarrel with it or form a new organisation. We do not see why Babu Surendra Nath Banerjee should have been at pains to have a resolution passed in favour of the Government scheme, when the recommendations of the special Congress are available and express the “self-determination” of the Indian people. Babu Surendra Nath Banerjee has, indeed, obtained a “Committee

consisting of all the non-official members of the (Imperial) Council to consider the reform report and make recommendations to the Government of India.” We shall wait and see what improvements he will obtain for the country in the scheme put forward by the illustrious framers of the Reform Report. We may say at once that we are unable to entertain the hope that he will succeed in his attempt, and we are now without serious apprehensions that some harm will be done. If the result proves that we are taken we shall certainly feel glad. But we know the history “of the party of ascendancy” in India. We also know what part it has played in Canada, in Ireland, and in South Africa, and elsewhere. Let us hope that it has learnt better, and that Babu Surendra Nath Banerjee’s present trust in it does not prove a fantastic delusion.

The Hon’ble Mr. V. J. Patel’s Bill.

A NEW PERIL TO HINDU SOCIETY.

IV. THE RELIGIOUS ASPECT.

One of the great features of modern scholarship is its ability—equalled only by its willingness—to select fragments of authorities and piece them together in such a manner as to support preconceived theories. Another great feature is the ability to juggle with eras and periods and make reconstruction of the past that will enable them to draw the conclusions already settled before-hand. A third great feature is the noble scorn of tradition and the bumptious reliance on one’s own power of unerring perception of truth which sometimes lead to startling results and always leads to irreconcilable and diametri-

cally opposite conclusions. Nowhere are all these gifts and graces of modern scholarship exhibited better than in the discussion of the religious texts bearing on the Hindu marriage system.

It was only a few years ago that the Hon’ble Mr. V. S. S. Sastri and others talked learnedly about *Srauta* Lingas and *Smarta* Lingas and sought to subvert the Hindu pre-puberty ideals of marriage by dragging even the scriptures to their aid. Some of our pandits, out of motives and considerations which will not bear much examination and scrutiny, lent the help of their scholarship to bring about such a social revolution. Fortunately the solid good sense of the community as a whole and the loyalty of the majority of the learned men to the commandments of the Lord coupled with the strong-minded adhesion of the government to its statesmanlike policy of declared religious neutrality saved the community from what threatened to be an irretrievable catastrophe.

The *Smritikartas* have clearly laid down that the marriage must be within the caste. They have grudgingly allowed *Anuloma* marriages but they tried to weed them out of the social garden by strong and well-merited censure. Their censures bore fruit in course of time and eventually the *Anuloma* marriages went out of existence and were expressly forbidden. As I have already pointed out the dangers of *Varnasankara* are equally great for all castes and will result in the loss of all great family and communal graces and refinements and in a net loss to our society in respect of beauty and power. Our sacred scriptures have always de-

nounced *Pratiloma* marriages and any one who denies this is either an ignorant or a wilful misinterpreter and perverter of our scriptures.

It will not be possible to go in detail here into all the injunctions contained in our *Smritis* on this matter. We shall refer here to a few texts. Manu says:

सवर्णाग्नि द्विजातीनां प्रशस्ता दारकर्मणि ।

कामतस्तु प्रवृत्तानां इमाः स्युः क्रमशो वराः ॥

शूद्रैव भार्या शूद्रस्य सा च स्वा च विशः स्मृते ।

ते च स्वा चैव राजस्य ताश्च स्वा चाप्रजन्मनः ॥

न ब्राह्मणक्षत्रिययोराप्यपि हि तिष्ठतेः ।

कस्मिंश्चिदपि वृत्तान्ते शूद्रा भार्यापि द्रियते ॥

हीनजातिस्त्रियं मुहादुर्द्वहन्तो द्विजातयः ।

कुलान्येव नयन्त्याशु ससन्तानानि शूद्रताम् ॥

शूद्रां शयनमारोप्य ब्राह्मणो यात्यधोगतिम् ।

जनयित्वा सुतं तस्यां ब्राह्मण्यादेव हीयते ॥

देवपित्र्यातिथेयानि तत्प्रधानानि यस्य तु ।

नाश्रान्ति पितृदेवास्तत्र च स्वर्गं स गच्छति ॥

वृषलोफेनपातस्य निःश्रासोपहतस्य च ।

तस्यां चैव प्रसूतस्य निष्कृतिर्न विधीयते ॥

(III. Verses. 12—15 & 17—19)

In these stanzas he says that marriages should be within the caste, that *Anuloma* marriages are allowable but are improper, and that the persons committing such transgressions and their issue generate disastrous consequences to the past, the present, and the future generations. Manu says further that the inheritance should be divided in certain proportions among the descendants of such allowed but censured mixed unions. This does not in any way lessen or mitigate the weight of his censure. He says:

अनिन्दितैः स्त्रीविवाहैरनिन्द्या भवति प्रजा ।

निन्दितैर्निन्दिता नृणां तस्मान्निन्द्यान्निवर्जयेत् ॥

कुविवाहैः क्रियालोपैर्वैदानध्ययनेन च ।
कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥
(III—42 and 63).

Yajnavalkya says:

एतैरेव गुणैर्युक्तः सर्वगः श्रोत्रियो वरः ।
यन्नात्परीक्षितः पुंस्त्वे युवा धीमान् जनप्रियः ॥
यदुच्यते द्विजातीनां शूद्राहारोपसंग्रहः ।
नैतन्मम मते यस्मात्तत्रायं जायते स्वयम् ॥
तिस्रो वर्णानुपूर्व्येण द्वे तथैका यथाक्रमम् ।
ब्राह्मणक्षत्रियविशा भार्या स्वा शूद्रजन्मनः ॥
(Acharadhyaya, verses 55—57).

We may make a cursory reference here to other Shastric passages bearing on the question: Baudhayana says that "the wise declare those sprung from an intermixture of the castes to be *Prātyas*." (Sacred Books of the East Vol. 14, page 198.) Gautama also holds the same view. Daksha, Vasishtha, Sankha and Vyasa allow only *Anuloma* marriages and even these within limits and they expressly prohibit *Pratiloma* marriages (see Sacred Books of the East Vol. 2, pp. 195, 196 and 197; Vol. 14, pages 5 & 6; Dutt's Dharma Sastras pages 451, 616, 617, 509. Apastambha prohibits even *Anuloma* marriages and says that marriages must be strictly within the caste (see Sacred Books of the East Vol. 2, pages 120 & 131). Samvarta and Usanas lay down the law in equally clear and strong terms (see Dutt's Dharma Sastras pages 337 & 260). Narada and Brihaspati forbid *Pratiloma* marriages and censure *Anuloma* marriages (Sacred Books of the East Vol. 33 pages 165 and 166). Vishnu also lays down the law in the same terms. (See Sacred Books of the East Vol. 7, pp. 70 to 73). Among

the commentators we may point out that Vaidyanatha Dikshita says in his *Smṛiti Muktapāṭha* that *Asavarna* marriages are utterly prohibited in this Yuga. (See page 231 of the Kumbhakonam Edition). The same declaration of law is made in Raghunandana's *Udrāhataṭṭra*, in Kamalakara's *Nirnaya Sindhu*, and in the *Parasara Madhaviya*.

Such is the state of the *Smṛiti* law on the point. If all this is to be lightly set aside and our scriptural authorities are to be thrown overboard, how are our new legislators going to legislate in regard to the various religious ceremonies to be performed during life and after death? I suppose they will inaugurate further measures of legislation about this matter after driving the thin end of the wedge in the shape of the Inter-caste marriage Bill. How are they going to regulate the distribution of the inheritance among the children of mixed unions? If a Brahmin marries a Brahmin wife and a Sudra wife and has sons by both of them, will they legislate about giving shares equally to them? Perhaps they will legislate that the son by a wife of another caste should get a larger share so that by this means mixed marriages may become popular and the goal of a homogeneous society may be attained. A thousand complications are sure to arise but perhaps Mr. Patel and his friends hope to be able to rise equal to all emergencies and complete their self-imposed task of hammering the Hindu society out of shape.

Let us now for a moment turn our eyes from the families to the religious institutions of the land. Suppose a Brahmin marries a Sudra lady and begets offspring by her. Under the

Notes and Comments.

new law prayed for his sons will inherit all his rights. If he was a temple *archaka*, they would step into his place on his death, and the Courts of Justice are bound to protect him in the enjoyment of those rights. While we are fighting against tremendous odds in the matter of purifying our temples in various respects, new difficulties will thus crop up in the future and make our efforts fruitless in every way. Indeed the old life will disappear in all its manifoldness before the advancing forces of the new legislative generalissimo and Hindu society will very soon be legislated out of existence.

More than anything else Arjuna has condemned *Varnya Sankara* in the *Gita* in unmeasured terms and the Lord has accepted his views and stated that the original fourfold division was of his creation. The Hon'ble Mr. V. J. Patel wants us to forget what the Lord has taught us. He wants a legislative declaration that a Hindu committing a gross offence against the Hindu sacred law shall be recognised by the British Government as a Hindu. But his Bill is an outrage on our religion and no one can view with the slightest favour his determined attempt to overthrow our cherished social and religious ideals and legislate out of existence a great society that has been always loyal to the commandments of the Lord.

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.

Some of our *novi homines* delude themselves into believing that in the West girls love, and then marry whom they love. They consider that love is a sure indication to them to choose their heaven-appointed husbands. Love is certainly a strong and permanent emotion, and not a mere passing flutter of the emotions. It has been truly defined by Indian sages as "the highest form of devotion or attachment." (अनुराग) Such a feeling can only be developed slowly, and often the knowledge that one is not only the chosen of the other, but is indispensable to the other and by the other, plays an important part in its development. It is certain that a mere momentary rush of emotional excitement cannot be called love. Hence it is that often in Western stories we find that a girl thinks she loves a man and even accepts a proposal of marriage, but subsequently discovers her mistake and is induced either to abandon her affianced or marries in haste and repents at leisure. In India, love grows as the most pleasure-giving and elevating by-product of marriage, and sweetens by its graces and joys the entire course of married life. Let not our new men make the mistake of giving up the assured joys of the Indian system for the uncertain and unknown fruits of an alien one.

We often also read in Western stories of girls to whom men who are already married make love and who, when they have returned it and are in high hopes of having the Elysian future they dream of, discover to their life-long chagrin and misery that their lovers are already married. The women who are already married have their own miseries and troubles, too, which can more easily be imagined than described. In one of the recent Monthly Magazines, there is a story which records this phase of the Western system of marriage. The woman who loves and the woman to whom her lover is already married meet under circumstances of a kind which is painful and humiliating to both. In course of conversation the

former remarks:—"I love him, and he loves me; he is yours by right of marriage; he is mine by right of love." From this, we can easily see how empty is the boast that in the West women marry whom they love. Distance lends enchantment to the social conditions prevailing in the West. The truth is that all social conditions and systems have their own merits and defects. No system can be perfect, for this is a world of imperfection. In India, the large majority of marriages prove happy, and we should act foolishly if, in attempting to alter the existing system, we only pass from our smaller ills in life to larger evils we know not of.

If Mr. Patels' Bill passes, it will tend to make our society similar in its marriage system to the society in the West. For, girls educated according to Western standards, some widows, and others whom their parents have for some reason or other not got married before puberty, would be attracted into "loving" rich people belonging to other castes than their own. "Love" marriages would come into fashion, and that would bring in evils like those which we have above noticed, and which are now non-existent in our society. Our *novi homines* can only see dimly into the surface of the alien society which captivates them. And familiarity has blinded them to the merits of their own society and its system of marriage. The future of the Hindu social system is full of uncertainty and danger. We, the conservative section of the Hindu community, throw ourselves entirely on the promise of the British Government to preserve strict neutrality in all religious matters. We think that the granting of permission to introduce this Bill or have it discussed in the Legislative Council of today or the reformed Council of the future is a violation of the pledge which we have always regarded as our Magna Charta.

We fear that one result of the passing of the Hon'ble Mr. Patel's Bill will be that there will be a large increase of polygamy. Mere curiosity and love of excitement will

lead men into marrying a wife in each caste. When men marry in haste and repent at leisure, they will resort to various subterfuges in order to avoid the responsibilities they incur by thoughtless marriages. Moreover, the wives of different castes brought into the same household will destroy domestic peace and happiness. The children will take after the mother's caste, according to the Hindu Smriti and this will lead to trouble, of all kinds, in matters relating to ceremonial inheritance, &c. Besides the Hindus have a contempt for mixed castes, and care must be taken that the issue of mixed marriages do not form mixed castes or add to the numerous castes and sub-castes now existing.

We have uniformly found that every attempt to disturb the Hindu social system results in more evil than good. Still, thoughtless men go on causing disturbance in the hope that good will come out of evil. The thoughtlessness of the Hon'ble Mr. Patel surpasses anything within our past experience. His imagination is a fertile one, and has conceived the marvel of achieving complete matrimonial freedom in Hindu society by the passing of a short Bill with a single clause—a feat grander than any yet achieved by any legislator from Manu or Minos downwards. A regular *avatara* among legislators. Let all the Indian poets, dramatists, story-tellers, epic-writers, novelists, historians, &c., of New India go into raptures over this *navaavatara* (new incarnation) of the Kali age.

In her lecture on "The Passing of the Caste System," Mrs. Besant repeats the oft-exploded absurdity that the boy Satyakama Jabala was "an illegitimate lad" or "passed into the Brahmin caste." Long before the Theosophists and other enemies of Hinduism were heard of, and long before controversies about caste came into existence, Sri Sankaracharya expounded the Vedic doctrine as contained in the Upanishads. If our readers will consult his great *Bhashya* on the Chandogya Upanishad, they will see how absurd are Mrs. Besant's views regarding Satyakama Jabala. The story, as told in the

Upanishad, does not contain a single word which casts a doubt on the legitimacy of Satyakama's birth. The present writer has discussed the story in detail, and proved beyond all possibility of dispute that Satyakama was the son of a chaste Hindu woman, and that he was born a Brahmana boy. But Mrs. Besant cares neither for logic nor for the study of Indian texts, nor for any consistent course of thinking. She must pass from one set of principles to another once in ten years or so, and thus she has both championed and abandoned various causes. It is no wonder that she speaks at random about Satyakama Jabala when she wants to condemn the institution of caste. In one of her early Convention Lectures at Adyar, we remember reading a magnificent eulogy of Sri Sankaracharya as an Indian teacher. We trust that she will find time to dispassionately study both the Upanishad passage itself and Sankara's Commentary on it. Let her not do herself harm by further continuing her misunderstanding of the passage, but find out the truth for herself by consulting the great Indian Oracle and Guru. No cause can be well served by injustice and misrepresentation,—at least no lasting good can be done by these means. Nemesis unfailingly comes in and asserts itself in the most unexpected ways.

A gentleman in the front rank of Indian culture and public spirit and one gifted with the graces which adorn human life and social intercourse—Mr. C. P. Ramaswami Aiyar,—remarked in the course of a Madras lecture on "The Pursuit of Literature:—" "The quest of what could never be found was emphasised in Sanskrit works. It was the quest of the ultimate beauty and the ultimate morality in the universe which made life what it was and what it ought to be." This seems to be something like a condemnation of the Indian Vedanta of the school of Sri Sankaracharya. The report of the lecture is a meagre one. But, if it gives correctly the substance of what the lecturer said, we should like to point out that, according to the Advaita system, the Atman is a

सिद्धम्, परिनिष्ठितम्, i. e., an object already in our possession. Hence no search is needed to find it, and hence, also, it cannot be found. It is the self of us all, and so no search for it is needed. But ignorant humanity mistakes the body, the senses, the mind, and even things outside for the Atman or the reality, and is constantly running about madly to find them or to keep them in a sound and perfect condition. If the true self were known, all such search would cease. For the self is the one reality, and every thing else will be known as falsely superimposed on the Self like silver on the mother-of-pearl. Just as the false perception of silver ceases on the discovery of the mother-of-pearl, so the perception of the universe as the real ceases when the Atman or Self is realised as the one only reality. When a lost necklace is being diligently searched after, if a friend informs us that it is on the neck and that we are only under an illusion that it is not there but outside of us, then we give up the search and know the truth. Such is the case with all men who are ignorant of the truth of the Self as taught in the Vedanta Philosophy. To a truly enlightened Vedantin—one who is a *Jnani* and a *Mukta*—the universe ceases to exist, and the Self or Atman is the one Existence which is also of the Nature of Experience (*Anubhava*) and Bliss (*Ananda*). Hence there can be for him no "quest of the ultimate beauty and the ultimate morality in the universe,"—for, the universe does not exist, and therefore also there can be in it neither beauty nor morality, ultimate or proximate.

Olla Podrida.

A notable feature of the times was the fact that the Hon'ble Mr. Jinnah expounded Manu and other Smriti Kartas in the imperial Legislative Council on the occasion of the introduction of the Hon'ble Mr. V. J. Patel's Bill. We shall very soon have our Mahomedan and Christian brethren also throwing light on the dark places of Hindu Law and usage and help-

ing Hindu society to emerge from barbarism into civilisation.

Another notable feature is that the reformer members of the Council made a solemn request to the Hon'ble Mr. V. J. Patel to wait for the reformed councils. Why? Do they think that reformed councils are better suited for reform legislation? There is no doubt that reform councils will be used and successfully used to make all sorts of foolish experiments with our social life. Our so-called educated men know nothing of sociology or religion, and while they are timid to the degree of unmanliness in all other matters, they are bold as lions when they attack their own social usages and institutions.

A simultaneous happy sign of Hindu progress is that Thakur Chandra Varma, President of the Shudhi Sabha, Madras, lectured recently on Vedic Dharma. The veteran Theosophist, T. Ramachandra Row presided. I need hardly say that the President of the Shudhi Sabha is the fittest man to expound Vedic Dharma, because he can by the waving of a magic wand convert a bushman into a follower of the Veda and has established a new industry in a land where new industries are shy to appear—the manufacture of Hindus out of non-Hindus.

Another expounder of Hindu Dharma has recently appeared in the person of Rao Sahib S. Krishnaswami Iyengar. To him belongs the credit of a new invention in a land devoid of inventive skill. Under the auspices of the Historical Association of the Teacher's College he demonstrated that the coming Kalki Avatara is the dead Yasodharman. He differs—what business have scholars (so-called) except to differ—from Professor Pathak (everybody is a professor in these days) who discovered—I beg his pardon, invented—that the assassinated unspeakable murderer and tyrant Mihiragula was the coming Kalki. Thus these professors are true magicians turning the future into the past by a mere wave of the tongue. One of these days a scholar may stand up and

prove that Christ's resurrection was merely the return of Napoleon from St. Helena. I hope that the teachers will duly expound these truths to the new generations of students who will have the misfortune to come under their influence, and will thus duly ensure the future progress of the Hindu Society.

I have got two news in regard to war conditions. We have had two new phrases given to us by war: viz. Liquid front and mustard-gassing. Looting has been going on for a few days past in South India. I have felt a doubt recently and I hope that some one or other will clear it. Why does "loot" rhyme with "shoot," and why do both rhyme with "brute"?

The Humanitarian Conference has turned out to be a tame affair. It merely wanted a more considerate and human treatment to cattle and to third class passengers in Railways. Why are cattle and third class passengers thus put on the same level? There must be some natural affinity or some real parallelism of position or both. What is it?

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.

क्लेयं मा स्म गमः पार्थ नैतस्वयुपपद्यते ।

धुमं हृदयदीर्घ्यं त्यक्तोत्तिष्ठ परंतप ॥ ३ ॥

Do not get into this state of impotence, O Partha. It doth not befit thee. Shake off this low faint-heartedness, and rise, O vanquisher of foes.

NOTES:

1. क्लेयं Probably the Lord tells him in a banter that though he assumed the disguise of a eunuch in Virata's court, he must not be a eunuch in fact in the presence of a great crisis.

2. पार्थ Kunti had sent him a message to behave like a true Kshatriya. The word probably refers to it and suggests that he should carry out his mother's command.

3. The Lord refers in this verse to Arjuna's statement. न च शक्नोम्यवस्थातुं भ्रम-
तोव च मे मनः He asks him to call to mind his prowess which enabled him to vanquish his foes and meet in battle Maheswara Himself.

4. Thus the Lord appeals first to Arjuna's chivalry and prowess, because an appeal to a man's natural inclination is the best means of overcoming a strange temporary depression.

अर्जुन उवाच

कथं भीष्ममहं संहये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

Arjuna said:

How, O Madhusoodana, shall I attack with arrows in battle Bhishma and Drona who are worthy of my worship, Oh Madhusoodana.

NOTES:

1. Here Arjuna states as his strongest ground the sin of attacking those worthy of reverence, and places in the background the doubtfulness of victory in battle, the loss of life's enjoyments through the slaughter of kindred, etc. He thus tried to answer Sri Krishna's appeal to the sentiment of heroism by an appeal to the sentiment of reverence. How, shall I, he says, shower arrows on them on whom I should shower the sweetest flowers of reverence and adoration? Is not irreverence for elders a great sin, as is stated in the verse गुरुं हुंकृत्य त्वंकृत्य etc.

गुरुन हत्वा हि महानुभावान्

भ्रयो भोक्तुं भक्षमयीह लोके ।

हत्वायंकामास्तु गुरुनिहैव

भुज्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

It is far better in this world to eat what is got by begging without killing our honoured and high-souled elders. By slaying these elders attached as yet to worldly enjoyments, we should taste here

alone enjoyments vitiated by the shedding of blood.

NOTES:

1. Arjuna says that wading through slaughter to a throne and shutting the gates of mercy on mankind leads to ill consequences here and hereafter.

2. This verse is an answer to a possible argument that the elders have transgressed their bounds of duty and cannot be treated with the reverence due to them if they were in the right path. It is said in the Ramayana:

गुरोरप्यवलितस्य कार्याकार्यमजानतः ।

उत्पथप्रतिपन्नस्य परित्यागो विधीयते ।

But Arjuna says that by not punishing elders by attack we could ensure enjoyment of a life in heaven whereas by attacking them we get only a bloodstained sovereignty and nothing more.

3. The second half of the stanza deals with an assumed objection. Bhishma had once said that he was fettered to the unjust cause of Duryodhana by being his state servant and accepting remuneration for his service. He had said:

अर्थस्य पुरुषो दासः दासस्त्वर्थो न कस्यचित् ।

इति सत्यं महाराज बद्धोऽस्म्यर्थेन कौरवैः ॥

But Arjuna says that in spite of this the elders were his superiors in every way and should not be attacked by him.

4. Or अर्थकामान् may be taken as qualifying भोगान्. Then the verse will mean, "By slaying these elders, we should taste here alone enjoyments consisting of wealth and pleasure dipped in blood." This interpretation obviates the necessity of giving a reason for calling the elders अर्थकामान् after having described them as महानुभावान् in the first half of the stanza.

5. भ्रयः—This word is used to mean the higher raptures of the spirit as opposed to the lower enjoyments of the senses (प्रेयः). In the Kathopanishad it is stated:

अन्वच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः ।

तयोः प्रेय आददानस्य साधुर्भवति दीयतेऽर्वाय उ प्रे-
यो दृणीते ।

प्रेयश्च प्रेयश्च मनुष्यमेतौ संपरीत्य विविवाहि धीरः ।

श्रेयो हि धीरोऽभिप्रेयसो दृणीते श्रेयो मन्दो योगक्षमा-
दृणीते ॥

6. हिमहातुभावान् explained also as one word.

हिमं जाड्यमपहन्तीति हिमहा आदित्योऽग्निर्वा तस्यैव
अनुभावः सामर्थ्यं येषां तान् ।

This=whose splendour and glory and power are like those of the Sun.

Dharma—XII.

Last time we saw that to the extent that a knowledge reveals to us the existence of an object in general it is valid. This is explained by the portion of the passage quoted last time viz., “धर्म्यं प्रामाण्यात्”

Therefore it is that we hold that the validity of a Pramana is स्वतः or “of itself at the outset.” Moreover even after we get a “संवादज्ञान” or “corroborative knowledge,” the first knowledge remains the same. In other words so far as validity is concerned it is the *bodha* or knowledge of the thing that operates and in the corroborative evidence also it is the *knowledge* that makes us understand that there is corroboration. Hence it is clear that *bodha* alone is the determining factor of a *Pramana*. This is put by the *mimamsakas* thus:—

“सत्यपि संवादे, गुणज्ञाने वा, तावदेव प्रमाणस्य सत्त्वं,
नाधिकं किञ्चित्, अतः किं तदपेक्षया” इति ।

Then what is the special function which the second or the corroborative evidence is supposed to do, which was not done by the first knowledge. The first evidence also generated in our mind a *Bodha* and the same thing was done by the corroborative evidence. Then why should the second knowledge alone be accepted as *valid* while the first is denied this privilege? Nor can it be maintained that both the first and the second knowledges together constitute a *Pramanya* and not either of them by itself. For it cannot be declared that the first knowledge contributes for half of the validity while the second knowledge supplies the other half. Because it is monstrous to hold that each of the *Pramanas* produce only a half knowledge of the whole *Pramana* while we actually see that a *pramana* gives us full knowledge of the object with which it is concerned. Therefore it must be admitted

that the *validity* of every *Pramana* originates of itself at the outset. On this the *Buddhists* turn and retort thus:—

“स्वतः प्रामाण्यादिनापि गुणवदिन्द्रियादिकारणिकैव
प्रमाणोत्पत्तिरास्येया, तद्यदि गुणाः प्रमाणोत्पत्तौ कारणं
तदार्थनिश्चयाख्ये तत्कार्येऽपि तदधीनता युक्ता, तदा-
वत्प्रामाण्याश्रयणात्”

The passage means:—“Even though you maintain स्वतः प्रामाण्य you have not improved the position of the science of *Pramana*. For your “*validity at the outset*” theory rests on the instruments of knowledge being pure or having merits in them as unless you will be miserably misled in regard to the existence of things. If you require, as has been just now shown, merits in the instruments employed to ascertain the real nature of an object, it logically follows that the determination of the object or अर्थ also brought to us by the instruments employed, depends upon the merits of the knowledge imparted to us by the *Pramana* which is the instrument used. For the knowledge is but the effect of the instrument employed and if you require that the instrument should have merits, why then reject it in the case of the effect alone? Either reject the whole question of merits from the beginning in which case the knowledge of the *mother-of-pearl* also will become real side by side with the knowledge of silver, or consistently accept it throughout.” To this the *mimamsaka* replies:—

“प्रमाणोत्पत्तावपि न गुणा इत्येवापेक्ष्यन्ते, किं तु
दोषनिराकरणौपयिकतया”

which means “although we admit that merits are necessary we accept it not because that it is essential to establish the *validity* of a *Pramana*, but because it is useful to be employed in destroying any faults that may be in the instrument of knowledge, for we have already shown that it is the faults that obstruct the *pramanya* or *validity* arising. And the moment they are destroyed by the merits in the source of the *Pramana*, it freely generates the *Bodha* or knowledge and it is that which makes us decide one way or the other. Therefore it is that we maintain that although no merits are brought to our notice about the source from which the

Sacred Vedas have sprung, we consider them as of absolute authority as no faults are shown to exist in the source. Moreover, continues the *mimamsakas*, let us assume for argument's sake that we require the assistance of merits to prove the genuineness of the source, but what has this to do in determining the final result which arises from the *Bodha* arising from the *Pramana*. The function of the *Pramana* is to generate knowledge. And this will be produced when the source is pure, and also when the source has no merits at all. An impure source will as much generate knowledge as a pure source does, the only difference being that the two knowledges will be different. And if we require merits to find out whether the source which generates the *Pramana* is genuine it does not necessarily follow that we should require it in determining the result also. Says the *Mimamsakas*:—“न हि घटः स्वोत्पत्तौ मृत्पिण्ड-
ज्जादिकारणापेक्ष इति स्वकार्यजलाहरणेऽपि तदपेक्षत्” which means that “simply because we employ certain instruments and clay in producing a jar it is not right to hold that such instruments are essential in employing jar to fetch water.” Similarly though we may require the help of merits to determine the genuineness of the source, we do not require it to determine the final result as that is done by the *Bodha* imparted to us by the source. Once the genuineness is determined the source or cause is free to produce results which we should accept without any murmur. It is only when you require merits everywhere and always that there is an “अनवस्था” or “never-ending result.” You require a merit for the source. And this merit must be proved to be genuine with the help of another merit and so on. Hence *Invalidity* arises from the source being proved to contain faults. Hence triumphantly conclude the *mimamsakas* thus:—

“तस्माद्बोधात्मकत्वेन प्राप्तो बुद्धेः प्रमाणता ।

अर्थान्यथावहेत्युपेक्षानादपोषते” इति ।

We shall continue the same subject next time.

The Voice of India.

The Hindu Inter-Caste Marriage Bill introduced by the Hon'ble Mr. V. J. Patel at a recent meeting of the Imperial Legislative Council is a highly controversial

measure which, if passed, will stir up the Hindu society to its lowest depth. The text of the Bill runs as follows:—

“Whereas it is expedient to provide that marriages between Hindus of different castes are valid, it is hereby enacted as follows: (1) This Act may be called the Hindu Marriages Validity Act of 1918. (2) It extends to the whole of British India. No marriage among Hindus shall be invalid by reason that the parties thereto do not belong to the same caste, any customs or any interpretation of Hindu law to the contrary notwithstanding.” Apart from the fact that the Bill seeks to strike at the root of the present Hindu society by introducing a system which might have been tolerated in an age when several forms of marriage were prevalent, the time chosen for bringing about the undesirable innovation is most inopportune. The unfortunate political controversy in connection with the Reform Scheme that is going on in this country among the leaders of public opinion in different provinces is enough to make the angels weep, and the Hon'ble Mr. Surendra Nath Banerjee was perfectly right when he said, while protesting against the introduction of the Bill, that “we have enough troubles over the Reforms. Why throw another apple of discord in our midst?”

It is superfluous to say that a panic has been already created in orthodox Hindu society by the introduction of the Bill. The greatest enemies of the *Sanatana Dharma* and its time-honoured usages and customs are those who while professing to be Hindus, seek every opportunity to undermine them. Marriages between persons of different castes, even if they had existed in the *Puranic* age, became obsolete centuries ago and this fact has been recognised over and over again by British Courts of Justice in the country. It has been repeatedly held by eminent judges that at the present day inter-caste marriage among the Hindus are not lawful and the issues of such marriages are not legitimate. This usage has been long and invariably acted upon in practice and has acquired legal force having been recognised by our Mahomedan and British rulers in their courts of law since time immemorial.

We cannot understand why our so-called reformers should be so anxious to destroy the sanctity and purity of our religious

ceremonies when there are other ways to satisfy their whims and fancies. They are perfectly at liberty to marry *Doms* and *Mehter* women and have those marriages legalised under the Civil Marriage Act. Why should they insist on the Government which is pledged to religious neutrality, to interfere with our sacred rites and customs? Even a man in the street knows that a Hindu marriage is a sacrament and not a contract and the violation of any custom relating to it cannot but be considered by an orthodox Hindu as an outrage to his religion.

The world-devastating war has annihilated a considerable portion of male population of the civilised world and polygamy is being suggested in some quarters as an effective remedy to recoup man-power in society. Will the orthodox Christian people tolerate the idea even if it be beneficial for advancement of their nation? Such an Act would certainly go against the true spirit of Christianity. An Inter-caste marriage will be treated by the Hindu Society in the same way. To alter the marriage law of the Hindus would be doing a great violence to their religion and we have every reason to believe that the Government will never think to convulse the whole community by the adoption of an unfortunate and ill-conceived measure at the instance of persons who are cankers of our society and who have as little right to call themselves Hindus as those who have already openly seceded from us.

The Express.

Correspondence.

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

Dewan Bahadur K. Krishnaswamy Rao, C.I.E., Madras writes as follows:—

In your able article on "Some Council Discussions," published on page 310, in the Hindu Message of the 5th Inst., you refer to the part I took in the controversy on the Basu's Bill, along with two other gentlemen named therein; and add "But a change has come over the opinions of some of these men." I wish to assure you that no change has come over the opinion I then held. I am as much opposed to Mr. Patel's New Bill, as I was against Mr. Basu's Bill.

I enclose herein a copy of the speech delivered by the late Rao Bahadur Professor M. Rangachariyar, at the protest meeting held in the Victoria Hall in

Madras on the 2nd September 1911, against Mr. Basu's Bill. I beg to suggest that you may republish it in the Hindu Message. It will be of great help to those who are opposed to the present Bill.

Kali-Purusha.

अहं तु पृथिवीं यातो ज्ञात्वा सर्वोत्तमामिति ।

पुष्करं च प्रयागं च काशीं गोदावरीं तथा ॥

हरिक्षेत्रं कुक्षेत्रं श्रीरत्नं सेतुबन्धनम् ।

एवमादिषु तीर्थेषु भ्रममाण इतस्ततः ॥

नापरयं कुत्रचिच्छर्म मनस्तन्तोषकारकम् ।

कलिनाशमामित्रेण धरेयं बाधतेऽधुना ॥

* * *

कलिदासानलेनाथ साधनं भस्मतां गतम् ॥

[Bhagavata Canto I.]

So said the Divine Sage Narada so far back as the infancy of Kali-Yuga and soon after the close of Sri Krishna's Avatar on Earth. What his opinion would be now, after more than five thousand years of Kali's havoc, is only too plain to need mention. Kali has had a free play and has achieved marvellous success; it is a matter for thought that he may not have work left to occupy the rest of his long life of thousands of years yet. He has made *kali* (evil) of everything virtuous in man, rather 'the Hindu' and more specifically still in the so-called *Brahmin*, the unworthy relic of the stock of holy sages of ancient India.

"Vice is a monster of so frightful mien, As, to be hated, needs but to be seen; Yet seen too oft, familiar with her face, We first endure, then pity, then embrace."—Pope. Such has been the attitude of the *Western, mis-educated Hindu* and worst of all the *Jati-Brahmana* of the present day. It is no wonder then "The Gods are just, and of our pleasant vices Make instruments to plague us."—Shakespeare.

Kali, the embodiment of vices is seen busy, working day and night, with brilliant results at every stage, dislodging from the modern mis-educated Hindu mind all the Aryan virtuous instincts, ancient Aryan ideals of life and conduct enshrined in the immortal Scriptures and energetically practised by his ancestors until a little while ago. A little philosophy he has succeeded in learning, which, in other words, is a downright negation of whatever is his, pure and holy, simple and sublime, and a wholesale adoption and adulation of whatever is evil and vicious associated with modern civilisation. "A little philosophy," in the language of Bacon, "Inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion." Passing for a Hindu, for a Brahmin, atrocities are committed against the enjoined law and codes of the realm and the race, and the gospel of liberty and free thinking has become the sworn creed of these apostates and renegades. But what is liberty? What is freedom? Liberty is certainly not *licences*, freedom is not *frenzy*.

"O liberty! liberty! how many crimes are committed in thy name,

"Obey, and you shall be free in time, but in minor things, as well as in greater, it is only right service which is perfect freedom"—*Ruskin*. Where then there is no tendency to obey, the freedom professed is lawlessness, and this lawlessness is now getting into a habit with the modern Hindu. He cares for no spiritual law, nor any social tenet of his Community. He recognises no leader, if indeed there be even a single leader. He has given full vent to the evil propensities of his mind. He is satisfied that he can set at naught the traditional habits and principles and practice of life as carved out for a Hindu by the deathless laws of his land. He thinks that, the moment he so feels, he can smoke cigars, cut and crop his hair in a ludicrous and outlandish fashion, present an ugly spectacle to the world of his self-shaven and half-shaven face and beard, whiskers and moustache, and do so many other un-Hindu and un-Brahminic acts his fantastic and fanatical instinct may dictate. The sight in Poona, for instance, where there is a large conglomeration of these unworthy and ignoble specimens of Hindu humanity, is certainly *one not for Gods to see*. They live a life of unbridled license. If they were already so, they are worse now. This habit of evil with the members of our society is doubtless fraught with danger to the Community as a whole; the crisis is growing imminent and calls for prompt action by the well-wishers and wise Elders of the Society wherever they may yet be found. For, in the words of the Poet,

"Ill habits gather by unseen degrees,
As brooks make rivers, rivers run to seas" and
"Small habits well pursued betimes
May reach the dignity of crimes."

This habit is very infectious, being an outcome of the universal epidemic of modern civilization. This latter is outgrowing its own bounds, it has caught within its meshes, not only the modern mis-educated Hindu, but the uneducated, the ill-educated and the innocent poor and rustic, the peasant and the pattadar, the servant and the cooly, equally with the master and employer; this epidemic has spread not only in the town and city, but has invaded the village and hamlet; This is prevalent not only in centres of business and politics, in offices and courts, in libraries and clubs, in hotels and messes, but is forcing its way in the home of the be-at-home idler and sit-and-chew-at-pial *grihasta* in far off villages. This epidemic of the evil side of Western Civilization is making victims everywhere in Hindu world, whether Ceylon or Poona, Bengal, or Benares also as I believe.

If a Brahmin Association can be formed with definite and well-laid-out effective plans to check this growing epidemic and prevent its having a further haul of victims innocent and impudent alike from amongst the Hindu Community; if it can devise ways and means whereby to curb the growth of ill-habits now taking deep roots with several of our men and women young and old, that association must be hailed with delight as the ordainer of an agreeable order of things. It is no good to check merely the uncharitable and impudent effusions of ill-feeling and ill acts of the non-Brahmins, but the object must essentially be to rectify the so-called higher-caste members to such a degree and in such a manner as to create a feeling of respect and regard towards them in the minds of

the other sections of the Hindu fold. Otherwise, the state of affairs will be somewhat of the household saying "My daughter is vicious, control your son."

Poona,

J. S. R. SARMA.

A Query.

May I know whether there is anything in our Sastras to prevent a Brahmin who is supposed to be the student of one Veda from becoming the student of another Veda temporarily or permanently? I am a Yajur Vedin and follow Apastambasutra; but suppose I want to become a Sama Vedin, is there any set of ceremonies I should perform before such a change could be effected? Or in the same Veda itself is it open to me to become the follower of another Sutra say of Bodhayana or Satyashadha?

Again I am a Smarta (as conventionally known, as if the other Brahmins do not follow Smritis at all.) Is it open to me to become a Madhva or Vaishnava if I be convinced of the truths of Sri Ramanuja's or Madhva's philosophy? How is it there is no such conversions at all heard of in these days? Can it be that all of us are satisfied with the school of philosophy which is ours by birth and parentage and do not wish to change or is it due to the ignorance of most of the Brahmins or their absolute indifference to such matters as the performing of ceremonies as taught by the various Sutra-Karas and to the ultimate problems of life as discussed and propounded by the three great Teachers.

Will you or any of your numerous readers satisfy my curiosity as to whether there be any Tamil speaking Madhvas? Ramanuja claims adherents among the speakers of Tamil, Telugu and Kanarese and Sankara among the speakers of all the Dravidian languages (the Malayali Nambudiri is certainly not an Aiyangar or a Madhva if he be not a professed follower of Sankara, his own great kinsman.)

A SMARTA BRAHMIN.

[In reply to our correspondent, we beg to state that, according to our authorities a Brahmin must study his own *Sakha* of the Veda, and then he may study others. The injunction in the Sruti is, "स्वाध्यायोऽध्येतव्यः" "One's own Veda must be studied." This study is imposed as obligatory; the study of other Vedas is optional, but there is nothing to prevent any one from studying them under a Guru.

Our correspondent asks "suppose I want to become a Sama-Vedin?" Why should a person want to do so, when he is at liberty to study the Sama-Veda? Our authorities very properly assume that no one will take a particular course of action without a sufficient reason. Moreover the Sruti clearly holds that each Brahmin has a Veda for himself and must study it. All Vedas are equally authoritative, also, and all are accessible to all.

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As regards the Sutras, each has to act according to his Sutra, ordinarily. But there is nothing to prevent a person from changing his Sutra, if he is determined on it. The Sutras are all alike, more or less. Moreover, we can all of us receive enlightenment from all. Under these circumstances, there is hardly anything gained by a mere nominal change. When questions of Dharma turn up, we regard all the Sutras as equally authoritative, and consult all. Moreover, our idea that the Dharma-Sutras are complementary of each other, and not as in conflict in any matter.

As regards the several schools of the Vedanta, no conversions are made in these days and pundits of each school ordinarily give instruction only to those who are born in the sub-caste which has become appropriated to that school. But this restriction is observed only in regard to the Bhashyas of the Acharyas of the various schools. There are much expository and controversial literature belonging to each school which the pundits who maintain its tradition will teach to those of other schools or sub-castes. At the same time, if the heads of Mutts—especially, those belonging to the schools of Vedanta founded by Sri Ramanujacharya or Sri Madhvacharya—are approached, we think it might be possible to obtain a conversion. What the social consequences of such conversions will be cannot be known for certain, until one has tried and experienced what they are in practice.

There are many Telugu speaking Madhvas, but not, so far as we know Tamil speaking Madhvas. We know of families of Tamil Brahmins who have become Madhvas, but they have all changed their home language to Kanarese, as Kanarese was the language of their Acharya and is regarded by them as a sacred language which they must adopt as their own.—Ed. H. M.]

The Week.

The Indian Social Reformer writes:—We deeply regret the untimely death of Sir Ratan Tata, which was announced last week. A gentleman of broad outlook and catholic temperament, his large wealth was ungrudgingly devoted to the support of public movements covering a wide field. Indian philanthropy loses in him a discriminating judge, and judicious and liberal friend of many useful institutions.

The second Indian War loan has closed and so far as figures are available more than 46½ crores of Rupees have been subscribed. Bengal stands first with nearly 19½ crores, Bombay comes second with nearly 14 crores and we hope Madras is third with nearly 3½ crores. India may well congratulate herself on this splendid response.

A Kiev telegram states that the Czaritza and her four daughters were murdered in

the neighbourhood of Ekaterinburg. Thus the Royal family of Russia has been completely blotted out of existence.

A Vienna official message says:—With a view to examining whether conditions are such as to make the inauguration of peace negotiations appear promising, the Austro-Hungarian Government to-day invited the belligerent Governments to confidential non-binding discussions at a neutral centre and addressed to them a note drawn up in this sense. A special note was also sent to the Holy See, bringing this action to its notice and appealing to the Pope's interest in peace.

Mahamahopadhyaya Pandit Aditya Ram Bhattacharya having resigned the Pro-Vice-Chancellorship of the Benares Hindu University and his resignation having been accepted by the Council of the University, the Vice-Chancellor has appointed Rai Bahadur Gyanendra Nath Chakravarti as Pro-Vice-Chancellor.

Mr. B. G. Tilak is proceeding to England this week in connection with his case against Sir Valentine Chirol. Mrs. Besant is going to Bombay to see him off.

The second Anniversary of the Sanatana Dharma Sabha of Trichinopoly was celebrated with great éclat last week. The Hon'ble Mr. K. V. Rangaswamy Aiyangar presided and Mr. A. V. Gopalachariar M.A., B.L., delivered a lecture on "the Future lives in the Past." When the lecture was over the President said a few words about the Sanatana Dharma and the necessity of our adhering to it. After some very interesting and instructive remarks made by Mr. K. S. Ramaswamy Sastrigal, B.A., B.L., the function came to a close. Such Sabhas should spring up all over the country to expound the truths of Sanatana Dharma and to keep its fire burning. They would form a network of organisations throughout the length and breadth of the land for the diffusion of a correct knowledge of the glories of our religion and philosophy.

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- (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,
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A Vision Of India.

KAVERI-IX.

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

Sri Krishna taught thy purifying might
To Pandavas and His sweet dower of grace
Assured to them who daily see thy face
And get thy touch of blessing day and night,
By Brahma's great command on human sight
You gracious shone—so say our holy lays—
To save and bless the sinful human race
As flowing water and as woman bright,
Kavera's child, why by Agastya's side
Did stay to show us woman's saintliness
And flowed as water singing God's sweet
name!
I see in fancy thee as Ocean's bride
With all the gods who came to see and bless
The bridal and thy heavenly grace proclaim.

The Hindu Message

THURSDAY EVENING 26, SEPT., 1918.

Our Further War Contribution.

The Indian representatives at the Imperial Legislative Council have, with practical unanimity, assented to Sir William Meyer's proposal that India should "take a larger share than she does at present in respect of the cost of the military forces raised or to be raised in this country." The further liabilities involved by the various measures contemplated or adopted by the Government and which were lucidly explained by Sir William Meyer are expected to work up to a cost which can only be met by increased taxation. The estimates framed on the financial proposals made by the Government in order to enable India to make the additional payment now necessary are, we are told, such as to "work up roughly to a grand total of 45 millions." There is to be no fresh contribution in the form of a lump sum of several millions. The additional taxation is "not to press unduly on the poor,"—though we are not told exactly who are "the poor," i.e., what is the standard by which the poor in India are to be discriminated from those who are not poor. The additional taxation is also to be levied chiefly from those who make excess profits during the war. Moreover, the burden will be automatically regulated by the length of the war, though Sir William Meyer admitted that "in all human probability the war will last for a long time yet." If the war is prolonged, the payments from India

will continue and the total amount of them will be larger than can at present be contemplated or calculated.

Sir William Meyer explained the measures to be adopted by Government to which we have referred to, which involve the additional cost to be provided for by increased taxation. From the first of April last, India is to pay the cost of 200,000 men in the army. Instead of bearing the normal cost of 160,000 men, India will bear the cost of 360,000 men in the army. From the first of April 1919, the cost of another 100,000 men will also be borne by India, and this is due to the "additional recruitment now going on and the consequent growth in the strength of the army." The recent proposals for adding to the emoluments of the Indian troops will apply both to the present Indian troops and to the additional forces above mentioned, and the increased cost in regard to both will be met from Indian revenues. Next, India is to be called on to bear the extraordinary pension charges on account of Indian troops and followers and British officers of the Indian army, and the "service share" of pension charges relating to British troops "including both those who belonged to the Indian establishment at the outbreak of the war and those who have at some previous time served in India." India is also to take over 3 millions sterling on account of the expenditure on account of temporary accommodation for the additional Indian troops which we are now raising and the cost of the European section of the Indian Defence Force amounting to £200,000 a year.

We began by saying that Indian representatives—or rather the non-

official members—of the Imperial Legislature have, with practical unanimity, assented to these proposals and the increased cost involved, as calculated by Sir William Meyer. The discussion which arose on Sir William Meyer's resolution was somewhat curious. We can quite understand the attitude of those who opposed the grant of 45 millions on the ground of the poverty of India and of those who said that, as a question of principle, India must continue to bear her share of the burdens of the Empire as long as the war lasts. But we do not see the necessity or significance of the qualification contained in the Hon'ble Mr. Sastri's amendment. It was the Finance Member who made the proposal on behalf of the Government, and when he indicated certain "conditions and safeguards" under which the contribution was to be made, he must have done it with the approval of the Government. We therefore, fail to see the wisdom, propriety or the necessity of the addition to the resolution proposed by the representative of Madras. If Sir William Meyer promptly agreed to the addition proposed, it was evidently to disarm opposition. If the Hon'ble Mr. Sastri, too, had the same end in view, of course we appreciate it and it stands to his credit and shows his prescience. For, several who spoke subsequently spoke in approval of it, and so it seems to have had the effect of removing some men's scruples and objections to the Financial Minister's resolution as it stood. At the same time we fail to see how the country has gained by it. For, we are not at all convinced of its necessity, and matters would remain the same whether the proposed clause was

added or not. If there was any likelihood of Sir William Meyer or his successor forgetting or ignoring the "conditions and safeguards" pointed out or exceeding the sum proposed as India's contribution by any substantial amount without the Council's assent, we can understand why the clause should be added. The Hon'ble Mr. Hogg who spoke later was perfectly right when he pointed out that the resolution itself was sufficiently elastic and that this addition made to it by the Hon'ble Mr. Sastri would "cause misinterpretation."

Pandit Malaviya moved that this new contribution should be met from the contribution of one hundred millions already promised to England last year. But the Government's proposition was that additional help should be given and that it is justified by the prolongation of the war.

We are not sorry that the non-official members passed the resolution by a substantial majority. The refusal to pass it would mean that the people of India were unwilling to take their fair share of the burdens of Empire at a time of necessity and peril. The Hon'ble Mr. K. V. Rangaswami Aiyangar rightly pointed out that "while this gift will be nothing to Great Britain, it is a great thing for India," and that "we should not ignore the low recouping power of India, overtaxed, backward, and without fiscal rights." But we must look to the character of the present fateful moment in our history. India cannot refuse to share in the burdens of the Empire, when called upon to do so by the Government, at a momentous epoch in its life and history. Though our rulers have not treated us properly hitherto, we hope for better

times in the future. Sir George Lowndes said,—“I want to see India as a great daughter of the Empire.” Hitherto India has been regarded as the cooly or slave nation who, in the language of the late eminent statesman, Lord Salisbury, “must be bled” for the benefit of those who administered or exploited it. It is this indisputable and avowed fact that has soured, if it has not yet estranged, the heart of India. But times are changed, and the sentiment of Sir George Lowndes above quoted is one of the many signs of the change that is coming over the spirit of our rulers. Sir George also expressed the sentiment that “the life of the Empire was the life of India.” We would fain hope that India would share in the future not only in the burdens of Empire, but also in its prosperity and its freedom,...that “the low recouping power of India, overtaxed, backward, and without fiscal rights” (to use the well-chosen words of the Hon’ble K. V. Rangaswami Aiyangar) would be early made to disappear in consequence of a rapid change in our rulers’ method of dealing not only with our fiscal rights, but also with our rights as citizens of the Empire. The Hon’ble Mr. Zulfikar Khan rightly said:—“He believed the resolution had put the Indians in a proud position. It gave them the opportunity to fulfil the obligations of citizens.” But our rulers should remember that citizenship has its *rights* as well as its obligations. It is only within recent times that there has been a tendency and inclination among our rulers to recognise that the Indian people have their rights of citizenship within the Empire. The Hon’ble Babu Surendra Nath Bannerjee said:—“They were in

sight of the promised land,” and he “appealed to his friends not to blast all prospect of attaining it.” We consider this the right view of the situation. The great Indian patriot who has laboured unrestingly for half a century to raise the level of his countrymen in their own estimate of their capabilities and destinies in the future gives us the assurance that “they were in sight of the promised land”...that state of hope and happiness for India as a self-respecting and self-governing nation whose coming on is being watched with eager anticipations on all sides. We accept his assurance, and everywhere his countrymen will be inclined to feel that he and those who acted with him in this matter of making a further war-contribution took the right view of the situation.

The Hon’ble Mr. V. J. Patel’s Bill.

A NEW PERIL TO HINDU SOCIETY.

V. MISCELLANEOUS.

We shall deal here with a few miscellaneous aspects of the vital questions connected with the new legislative measure. The Bill that came up in a frankly hideous form as Mr. Basu’s Bill and in an insidiously attractive form as Mr. V. S. S. Sastri’s Bill has now thrown off all disguises and appears in its true form as a direct and determined blow at the institution of caste. Thus the Bill is being brought up again and again by Hindu dissidents in new forms because they know that legislative sanction is a more powerful weapon than mere stump oratory at annual oratorical shows.

In fact it is the lawyer’s love of

symmetry and his worship of the shibboleth that civilised society moves from status to contract that are responsible for these ill-advised measures. He looks always to the surface of things and he never looks below or above to ascertain what are the basic racial energies and what are star-like racial ideals shining in the firmament of religion. But after all legislative symmetry which will lead to the approximation of our society to the societies of the West is not the *summum bonum* of life. Nor is it true that the entire substitution of contract for status in every aspect of social life is the only test of civilisation and refinement.

Another pet word that is dragged into these discussions with a flourish of trumpets and a triumphant waving of the sword of argument is *progress*. Some modern educated men say that the true test of greatness is for each generation to go beyond each preceding generation and that otherwise the community must be regarded as a stationary or a declining community. We need not go here into the consideration of the question whether the true ideal is the attainment of spiritual perfection through God-love and God-realisation or a state of endless social and political development which is often only another name for self-organisation for the exploitation of weaker communities. Has there been any real progress in respect of ethical and spiritual qualities as opposed to merely economic and material prosperity? Mr. J. M. Kennedy says well: “But even those among us who do not profess to be very ardent students of the classics will be first to admit that we have not developed in a cultural or philosophical sense beyond where the

ancient Greeks left off; we have, it is true, made great strides in purely material things, but in spiritual affairs we are little wiser than Plato, Herakleitus or Pythagoras.” It is not necessary for the purpose of demonstrating to an admiring world our fancied and proclaimed superiority to our ancestors to overturn even their methods and ideals of spiritual realisation and the vital social and racial ideals. Indeed, if this were the proper attitude, all the scriptures of the world must be thrown overboard. For the very idea of scripture involves the idea of a revelation of perfection for the sake of attainment of perfection by each individual and each generation as he or it comes in the bright panoramic procession of time. Further, progress cannot be flaunted before our eyes so as to destroy our vital racial ideals and realisations. Lord Beaconsfield has said well: “The words, Progress and Reaction, are but words to mystify the millions. They are phrases, not facts. All is race.”

There are again other minds steeped in modernity who say that the Bill is desirable as a small measure in the direction of giving individual liberty. There is a good deal of noisy misconception in regard to the ideal of individual liberty. In fact the trend of modern legislation is to protect society against fatal excesses of freedom of contract and freedom of individual action. Life is very often a choice between two forms of limitation of freedom of action and not a choice between perfect freedom of action and imperfect freedom of action. In fact the very existence of a society means a thousand limitations on man’s freedom of individual liberty. As a matter of fact our social ideals give us

a wide range of freedom of individual action while ensuring the maintenance of our social ideals upon the existence of which our spiritual attainment and the fulfilment of our obligations to the past and the future generation depends in a measure which we with our limited vision obscured by self-love and self-enjoyment are unable to realise. The true Indian ideal in this matter is thus well set forth by Mr. Havell: "It is true that Indo-Aryan liberty was not of the crude Western type represented by the formula 'Libertie, Egalitie, Fraternitie.' It was liberty for every man, whether king or peasant, to follow his own Dharma,—the Dharma being that which long tradition and the wisest of Aryan lawgivers, who knew Indian history and the Indian people, had taught every man within the Aryan pale to regard as his duty to God, to State, his household, and himself."

An equally attractive fallacy is based on the theory of choice—as if there is a peculiar virtue or sanctity in the choice of wives alone while the other holy and sweet relationships of life and domestic graces and sanctities are God's gifts to us and lie beyond the region of choice. We are unable to choose our parents and our children and our fortunes and our lives. The fallacy consists in a confusion of thought as between passion and love. Passion is a short madness induced by the intoxicating draughts of the wine of physical beauty and especially of youthful bloom in this world.

"Where Beauty cannot keep her
lustrous eyes
Nor new Love pine at them beyond
tomorrow."

But Love is the gentle steady flame of
affection kindled by the angel-hands

of goodness and guarded by dispassion from the violent gusts of passion and desire. Passion and Love have nothing to do with each other. The one comes into our hearts by the backdoor of desire; and the other by the main front door of duty. In India the boy and the girl have their minds steeped in an atmosphere of duty and dispassion, and hence on the bridal day the house of the heart is ready for the coming in of love. The woman becomes the mistress of the house and the heart of the lord of her soul by finding joy in the servitudes of affection. In the *Lakshmi Sahasranama* Lakshmi is well called वशीकृतजगत्पतिः and विष्णुप्रथम-किंकरि. The moral of all this is plain even to a casual observer. The advance of dispassion is the best guarantee of the perfection of love. Dispassion is the enemy of passion and not of love.

Such are some of the attractive but fatal fallacies with which the enemies of our social system surround and obscure the clear straight path of our duty. The Hon'ble Mr. Patel says that if his Bill does not become law and if a man marries outside his caste, his children may be declared by law to be illegitimate. But such a violator of our social laws and usages will take care to follow the provisions of Act III of 1872 if he is wise and is not an obstinate man. Suppose a man is honestly of opinion that the proper matrimonial ideal is living with a woman regarding her as his wife in the eye of God and not going through any form of marriage with her and suppose he carries out his determination. I suppose Mr. Patel will have us fall at his feet and make a breach in the solid wall of law and allow him and his children to honour us by coming into the citadel of our social life.

Further, Mr. Patel will have to busy himself with settling the name and the status of the new communities which will be brought into existence by the odd, new, topsy-turvy social mixtures proposed by him. No doubt he yearns for what he expects will be Hindu homogeneity but none of us will live long enough to see that, whether it is desirable and proper or not. He will only leave new elements of heterogeneity and increase the number of perplexing social problems.

His legislative measure may further have undesirable effects quite unanticipated by him. Many persons would go in for post-puberty marriages and love-marriages under the aegis of the new legislative measure. Some parents, afraid that their children might marry into other castes after attaining years of discretion, might get them married when they are children, and thus one element of *shastraic* reform in the matter of raising the marriageable age of boys and girls will receive a tremendous set-back. This again may bring about other undesirable consequences, because in such cases there might be a tendency to seek supplemental wives or supplemental companions of the other sex, and the soldiers fighting the campaign for social purity will suddenly find themselves overborne by the seemingly friendly forces of the new legislative measure.

Let us never forget that we have a lofty conception of marital choice, marital duty, and marital felicity and that we should never prove disloyal to those marital ideals which have been revealed to us by God and shown to us in the incarnation of Rama and Sita. Woman is the preserver of the racial type and is the

guardian of the emotional and spiritual elements in man. Hence whatever might be our laxity in other respects we cannot allow any laxity in the matter of our system of marriage. Our marriage is not for *kama* alone but for *Dharma*, *Artha*, and *Kama* and eventually for *Moksha* through the proper performance of our *dharma*s and the acquisition of *shanthi* (peace and dispassion.) A beautiful passage in the *Srimad Bhagavata* brings this truth home to us when it says:—

यामाश्रित्येन्द्रियारातीन्दुर्जयानितराश्रयैः ।

वयं जयेम हेलाभिर्दस्युन्दुर्गपतिर्यथा ।

न वयं प्रभवस्तां त्वामनुकुरुं गृहेश्वरि ।

अध्यायुषा वा कात्स्न्येन ये चान्ये गुणगृह्णतः ॥

Mr. Patel's attempt to bring about certain present dislocation and disharmony for the sake of a future doubtful and undesirable unity is thus an outrage upon our civilisation. The system of social habit enforced by heredity is the only preserver of our culture, our character, and our civilisation. The present legislative measure will de-Hinduise the Hindu in an inexplicably short time, and with the certainty of a social devastation. The tropical regions of India will never be wanting in populations but the population that will be called into being by the magic wand of the Hon'ble Mr. Patel will not be a Hindu race. The ideas and ideals of dead civilisations may be recalled but a type once destroyed is destroyed for ever.

The Hon'ble Mr. Patel's Bill is thus a serious menace and a grave peril to the Hindu religious and social order and must be rejected. His view that the present prohibition of inter-caste marriage retards the progress of the community is false and erroneous. What is his concep-

tion of progress? If he thinks that the attainment of Western ideal and system of marriage is progress he is welcome to think so. Our society has always been progressive and has been progressive in the right way through its social and religious ideals and institutions, and we cannot at the bidding of every erratic legislator throw off our loyal allegiance to our immemorial and God-given social and spiritual ideals.

Notes and Comments.

The Prime Minister—Mr. Lloyd-George—spoke of himself as follows recently in a speech at Edinburgh:—"No mere intrigue or cabal would place at the head, in the chief direction, and maintain in the chief direction for eighteen months of the great Empire in the world, and the greatest days of its history, an ordinary man of the people, without rank or social influence or special advantage, and with no party organisation behind him..... And as long as I continue to do my best I feel I shall have behind me men of all parties and creeds, who place the honour of their native land and the freedom of mankind above the triumph of any faction." Here we have the motive power behind the declaration of the 20th August 1917 which has given us the assurance of the goal of responsible government. Here at last we have a man who avows that the principles which guides his career are the honour of his native land and the freedom of mankind. To us it seems that these are not two different principles, but identical. Nothing can promote the honour of England better than to promote the cause of freedom in India. Indian public men need have no "fear" of losing their cause so long as they work for the gaining of freedom and honour for the Holy Land. The faction which supports the cause of the bureaucracy is bound to fail in the end. The freedom of India is higher than the triumph of any organisation of faction, and the cause of

freedom is always in higher hands than we can know or dream of.

In this connection, we cannot but be reminded of the fact that Dharma is the only cause for which India has stood for ages, and Dharma is the means to the purity of mind which leads to freedom,—to the "*Chitta-suddhi*" of which we hear so much from the Vedantins. Sri Krishna defines purity of mind to consist in the giving up of *ahankara* (egoity) and *phalabhisandhi* (love of result.) The feeling of vain-glory or egoity has a material origin, and does not belong to the real self of man; and the fruition of endeavour lies with Isvara, for he alone controls the material universe and can dispense its gains and joys. Man, in his insane vanity, imagines that he has gained the empire of matter, simply because he has been able to utilise steam, electricity, and other natural forces in his service to a large extent in modern times. But his success in the practical discovery and utilisation of these forces and phenomena of nature has resulted only in doing him a disservice. If, instead of controlling, or attempting to control, natural phenomena or forces, he had attempted to control the passions and desires which agitate his mind, then man would be much happier to-day in the West (and elsewhere) than he is. An Upanishadic text says:—"Enjoy life by resignation." The life of Dharma—of activity regulated by the injunctions of the sages—is alone calculated to free the mind from the insane desires and ambitions which have led man in the West to dangle his "mailed fist" before God and man and to plunge the world in an ocean of blood—of red ruin and the breaking up of laws. It is the observance of Dharma alone which can regulate human passion and prepare man for the life of renunciation which leads to the enjoyment of the beatitude which the soul of man can experience even here when it is realised in all its beauty, truth and freedom.

All life seeks freedom,—and that is our daily experience. Animals kept in confinement, the seed put into the ground, men

confined in prisons,—all seek freedom and the joy which freedom brings. Freedom here is the foretaste of the freedom which is beyond all the life of the world of matter. It is also a proof of the reality of the freedom of the spirit. Hence it is natural that India seeks freedom and the joys of freedom which all other free communities enjoy within the Empire. Freedom and the honour of our land go together, as the great British minister of to-day has declared. But all Indians must place them above "the triumph of faction," if they desire to win it.

The "Moderate" faction has till recently always, like all other Congressmen, been demanding fiscal autonomy for India. Will they get fiscal autonomy so long as bureaucratic rule and preponderance prevails? Is there any chance of India's industrial revival without having a protective tariff? And how can we have a protective tariff without having fiscal autonomy? A country like India with a continent for its home market is sure to make a gigantic industrial advance and stride, if only she can settle her own tariff according to her needs. Even a moderate tariff will enable her to engage in production on the large scale, and capital will not be wanting. For, when we regain our national honour and self-respect among the free communities of the Empire, we can give free scope to our dormant power of Co-operation, and we can also borrow capital from abroad. We can also freely avail ourselves of the powers which self-government, when gained, will give us to introduce special and convenient railway rates, build canals, improve or construct harbours, confer bounties, and improve communication in all possible or desirable ways in order to promote our industrial prosperity. Will the "Moderate" faction ever secure these advantages for India by pursuing its policy of accepting the meagre dole, now offered, of self-government in a few departments of government? Government—National Government—is an organism, and no organism can gather strength or even vitality if its parts are kept separate and incapable of co-ordinating

their activities under a supreme directing power with soul-force in it. So long as India's industrial concerns are guided by considerations which have nothing to do with her own natural growth as an industrial unit, she cannot have the economic prosperity which is essential to the existence and vigour of a self-governing community.

Why "Tea Clubs" should be started everywhere and why the patronage of a High Court Judge is needed for this purpose surpasses our comprehension? If people want to drink tea, they can get it at any hotel, if not at home. "Perhaps the learned Judge is anxious that people should enjoy the drinking of it more and also should drink it in larger quantities, than they would if they drank it by themselves. If so, we doubt the propriety of the special effort he is making. India has got on wonderfully well without drinking tea. Perhaps there is no harm in drinking mild tea or even coffee. But the tendency, when once the habit has been contracted, is to make strong tea or coffee, and men are known to do themselves much harm thereby. We have read somewhere that systematic indulgence in fairly strong tea or coffee brings on the increase of uric acid in the body, and ends in producing diabetes. Even apart from this, we do not see why the habit of drinking tea should be artificially stimulated by the formation of clubs, and especially under the exalted auspices of a High Court Judge.

In the same meeting and under the same high auspices, it was resolved to organise ladies' associations and Co-operative Societies "to alleviate the miserable condition of the poor and helpless." What India wants in order to alleviate the misery of the poor and helpless is more work and wages. The starting of ladies' associations of the type now existing in Madras, and elsewhere can never remove or lessen the misery of the poor and the helpless. Even the Co-operative Societies started under the benevolent auspices of the Government have not resulted in any perceptible increase of the opportunities for additional

employment available to the poor. In Southern India, in particular, we have very few adventurous men who will break new ground as captains of industry even on a small scale. Much good may be done to the public, and much work can be found for the poor, by starting dairy farms. If distinguished and high-placed Indian officials will help to start Co-operative dairy farms and agricultural Co-operative unions, they can certainly become true benefactors of the people. Let us hope that the Co-operative societies to be started under the high auspices we have above mentioned will have an economic purpose and value of the kind we have in view, and will not simply end in drinking tea or taking light refreshments which are so much in fashion and so highly thought of among the rich fashionable, philanthropic and patriotic men and leaders in our Presidency.

Olla Podrida.

The Bolsheviks of Russia have once again covered themselves with glory by murdering—or should we say, decreeing the death of—the Czarina and her four daughters. They have taken pity on the Czar's loneliness and hence sent the Empress and the children also to him. What considerateness and compassion!!!

What brutes men become when their hearts are undeveloped while their minds alone are developed!!! They juggle with words and become past masters in the art of self-deception. If they exploit weaker races they do so in the interests of civilisation and out of a gracious desire to bear their burden. If they trample on human liberties they say that they are simply guarding the rights of the supermen. If they lie, they call it diplomacy. If they force unnecessary and even health-shattering luxuries on simple communities they do so in the interests of production and distribution. There is also the fetish of the flag, as if flags have value apart from the goodness of the heart of the persons holding the flags. Trade follows the flags, and the civiliser follows the trade. If one

man kills another he is called a murderer. If races and nations hurl battalions on one another and kill on a large scale, they become heroes and history and poetry blazon forth their words and deeds. Words, words, words!!!

Just now the festivities of durbars and entertainments to the new title-holders of the year are over and we can breathe once again.

What is the true inwardness of the seeming difference of view between Mrs. Besant and Dr. Subramania Iyer about the Reform proposals? Will somebody explain this?

Have you noticed a peculiar feature about Madras Journalism? A few years ago there were many fortnightly and monthly publications but somehow they had a fitful existence, and disappeared. As a matter of fact there are no journals devoted to the culture of some of the higher aspects of life. The fine arts, the sciences both theoretical and applied, philosophy and religion, etc. etc. are hardly represented at all. History and scholarship are praised everywhere and practised nowhere. But perhaps I am wrong. The only real progress in the world is the increase in the number of daily papers exclusively devoted to political discussions. A makes astounding assertions in to-day's paper and B promptly makes astounding counter-assertions to-morrow. Leaders slash leaders and we witness the bull-fight and go home perfectly satisfied with our journals and journalists.

SCRUTATOR.

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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.

न चैतद्विद्मः कतरन्नो गरीयो

यद्वा जयेम यदि वा नो जयेयुः।

यानेव हन्वा न जिजीविषामः

तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ १-॥

Now do we know which is the better for us—that we conquer them or that they conquer us. The sons of Dhritarashtra, after killing whom we cannot care to live, are arrayed against us in mortal battle.

NOTES:

1. Some take the first line of the verse as asking, who is the stronger among us—they or we? अग्न्यवस्थो हि दृश्यते युद्धे जयपराजयौ says the Ramayana. Others take it as asking which is better—mendicancy where there is no taking of life or war which is our duty? Arjuna however seems to be revolving in his mind the relative value of victory and defeat. He thinks that by victory he will gain Artha and Kama and lose Dharma and Moksha besides losing his kith and kin—a circumstance which will poison his enjoyment of Artha and Kama.

2. It is hence,—so thinks Arjuna—better far to retire from war and beg his food than to fight the battle and reap such disastrous consequences. Perhaps he had in mind the truth contained in the verse:

अकृत्वा परसंतापं भवत्वा खलमन्दिरम्।

अक्रेषयित्वा चात्मानं यदल्पमपि तद्वहु ॥

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसंमूढचेताः।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शशि मां त्वां प्रपन्नम् ॥ ७ ॥

My natural tendency is clouded by faintness of heart and weakness of will; and my mind is confused as to my duty. I ask thee for light. Tell me decisively which is the auspicious path, I am thy disciple, to me, who have thrown myself

at thy feet seeking grace, reveal the truth and command me as to what I shall do.

NOTES:

1. Madhusoodana Sarasvati points out Lord Arjuna has shown himself as one who had acquired sama, dama etc.—the fourfold pre-requisite for spiritual illumination called साधनचतुष्टय.

He says:

‘न च भयोऽनुपश्यामि हत्वा स्वजनमाहवे’... इति नित्यानिवृत्तविवेको दर्शितः, ‘न काहसे विजयं कृष्ण’ इति अत्र ऐहिकफलविरागः, ‘अपि त्रैलोक्यराज्यस्य हेतोः’ इत्यत्र पारलौकिकफलविरागः, ‘नरके नियतं वासः’ इत्यत्र स्थूलदेहातिरिक्त आत्मा, ‘किं नो राज्येन’ इति व्याख्यातवर्त्मना शमः, ‘किं भोगैः’ इति दमः, ‘यद्यप्येते न पश्यन्ति’ इत्यत्र निर्लोभता, ‘तन्मे क्षेमतरं भवेत्’ इति अत्र तितिक्षा, इति प्रथमाध्यायस्यार्थः ससंन्याससाधन-सूचनम्। अस्मिन्स्वध्याये ‘धियो भोक्तुं भैक्षमपि’ इत्यत्र भिक्षाचार्योपलक्षितः संन्यासः प्रतिपादितः। गुरुपसदन-मिदानीं प्रतिपाद्यते, समधिगतसंसारदोषस्य अतितुरां निर्विण्णस्य विधिवद्गुरुपसन्नस्यैव विद्याप्रद्वेगोऽधिकारात्।

2. I have already shown how *sreyas* means the auspicious path leading to God-love and God-realisation, the only medicine for all the ills of life.

3. कृपण. This word is used to describe a miser, a man in mental distress, a slave. The word is used by Arjuna to show how he is doting over the fleeting treasure of family affections, how his mind is tossed on the seas of irresolution by the storms of doubt, and how he is a slave to the ties of blood. We should remember also that in the Upanishads a कृपण is defined as one who dies without having attained God-realisation.

‘यो वा एतदक्षरं गार्ग्यविदित्वास्मलोकात्प्रैति स कृपणः’ says Scripture. It is this that has obscured Arjuna's vision (स्वभाव). If that is removed his true nature will shine forth.

4. शिष्यः—True knowledge will come only to a humble disciple and from a true Guru. See Gita IV, 34.

5. प्रपन्न—The nature of Prapatti or शरणागतिः is thus stated.

भानुकृत्यस्य संकल्पः प्रातिकृत्यस्य वर्जनम्।

रक्षिष्यतीति विश्वासः गोमूत्रवरणं तथा ॥

आत्मनिक्षेपकारिण्ये वदन्ता शरणागतिः।

न हि प्रपद्यामि समापनुया-

वच्छोकमुच्छोषणमिन्द्रियाणाम् ।

अवाय भूमावसपन्नशब्दं

राज्यं सुराणामपि चाधिपत्यम् ॥८॥

Verily I do not see what will remove this anguish that withers up my senses, even if I should attain unchallenged sovereignty on earth or even the rulership over Gods.

NOTES :

1. What is the good of blessings here or in heaven to him whose soul is ill at ease? What profiteth it a man if he wins the whole world and loses his soul?—Such is Arjuna's anguished feeling. Even the joys of heaven end after a time.

'तद्यथेह कर्मचितो लोकः क्षीयत एवमेवासुत्र पुण्य-चितो लोकः क्षीयते' says Scripture.

2. He prays therefore to be led across the Slough of despond to the City beautiful.

'सोऽहं भगवः शोचामि तं मा भगवान् शोकस्य पारं तारयतु ।—says Scripture.

3. This verse is his answer to the Lord's words.

धुं हृदयदीर्घं लज्जोत्तिष्ठ परंतप ।

एवमुक्त्वा हृषीकेश गुडाकेशः परंतपः ।

न योस्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

Having thus advised Hrishikesa, Gudakesa, the conqueror of his foes, said to Govinda "I shall not fight," and then became silent.

NOTES :

1. But it was a silence that awaited illumination and prayed for it, as he did not go away from the field of battle.

2. Thus in this धर्मसंकट he turns for help to his guru, the guru of all gurus, the Adi Guru, Sri Narayana himself. The disciple must preserve his individuality and at the same time humbly ask for illumination, using his individuality to present all his difficulties to the teacher and get them solved. This was Arjuna's method.

(To be continued.)

Dharma—XIII.

The Passage we gave last time from the famous "Sloka Vartika" of the vigorous "Bhatta Kumarila" means that a *Buddhi* or knowledge of a certain thing is valid on account of its ability to give a *bodha*; and this knowledge can be contradicted by another knowledge which is opposed to to the former or by our knowing the faults in the source of the original knowledge. Here "अधोऽन्यथात्व" or "knowledge contrary to what is already known" can arise in two ways:—viz (1) The first knowledge, for instance, "that what we see in front of us is silver" can be falsified because we learn afterwards that it is not silver but something else. And this "something else" need not necessarily be the real "mother-of-pearl." It is sufficient if another knowledge which is another "अधोऽन्यथात्व" of some other shining substance takes the place of the former. (2) Secondly it can also be falsified by the real knowledge that we see not the unreal silver but the real "mother-of-pearl." This is what is meant by "अधोऽन्यथात्व." The other instrument which invalidates a *Pramana* is "हृत्तदोषज्ञान" which means "the knowledge that there are faults in the "हेतुः" or "instruments of knowledge" viz., the diseased condition of the sense etc. Now we see that almost all the objections of the Buddhists have been cleared. We shall now turn our attention to the vital principle on which rests their theory that *Apramanya* is *Avastu*. Say the Buddhists "नन्ववस्तु नाम स्वतः प्रामाण्यं; अप्रामाण्यं तु कथं परतः, तस्यावस्तुत्वेन दोषैरजन्वत्वात्."

The passage means:—We are prepared to admit for the sake of argument that *Pramanya* or *Validity* is of itself at the outset, but what has that to do with *Apramanya* or *invalidity* being declared स्वतः. For we have already shown that *Apramanya* being "not cognizable" it cannot be said to arise out of faults in the source". This is met by Bhatta thus:—

"अप्रामाण्यं त्रिधा भिन्नं मिथ्यात्वज्ञानसंशयैः ।

वस्तुत्वाद्बिभक्ष्यस्यात्र संभवा दुष्टकारणात् ॥"

which means:—There are three kinds of *Apramanya* (1) "मिथ्यात्व" (2) "अज्ञान" and (3) "संशयः". Of these the first and the

third or "मिथ्यात्व" and "संशय" do legitimately arise out of faults etc. for they are as much of knowledge as any other thing; what is मिथ्यात्व! It is विपरीत "contradiction" of the original knowledge and contradiction can be produced only by an equally powerful knowledge. Similarly संशय is "doubt" of the original ज्ञान and that also is a peculiar operation of the mind. Hence both "मिथ्यात्वा" or "contradiction" and "Samsaya" or doubt can rightly be claimed to arise from a knowledge which has the ability to over-ride the previous knowledge. Hence since they are cognizable, being knowledges, they are not अवस्तु but real वस्तु. They can therefore be legitimately maintained as arising out of faults or *Dosha*. This is explained by वस्तुत्वात् द्विविधस्यात्र संभवा दुष्टकारणात् of the Bhatta Vartika. The second "अज्ञानम्" is really "अवस्तु" because it does not arise out of any knowledge for it is "ज्ञानाभाव" "knowledge which is zero" And this we do not hold as arising out of faults in the source because no instrument of knowledge can produce it as it is mere blank or nothingness. It is only when any instrument of knowledge begins to operate that we cognize the existence of something and this we call knowledge. When we have no instrument of knowledge it is neither fault nor merit if we have *Agnana* or *Zero* of a certain thing. Hence triumphantly conclude the *mimamsaka* thus:—The Validity of every *Pramana* is of itself at the outset on account of its बोधकत्व or ability to impart knowledge, while *Invalidity* arises out of some other knowledge which directly contradicts the former, or it may arise when we come to know that these are faults in the source of the original knowledge. The difference between the two opponents is this:—(1) The *mimamsakas* hold that the "merits or गुण in the source is not the real criterion to establish the Validity, while the Buddhists maintain that it is the real criterion which establishes a *Pramanya* (2) The *mimamsakas* hold that faults in the source really establishes an *Apramanya* or *Invalidity*, while the Buddhists deny it. In one word the *mimamsakas* maintain that *Bodhakatva* establishes validity which amounts to saying *Pramanya* is स्वतः while according to the Buddhists *Apramanya* is

स्वतः. Next the Buddhists begin to turn the tables:—They maintain that if *Apramanya* is held to be the result of faults it amounts to saying that it is dependent or परतन्त्र. This will simply end in infinite absurdity. For *Invalidity* or *Apramanya* depends on faults and these faults depend on some other source and that source depends on a third and so on. The objections raised against "Pramanya being held to be dependent" operates here also. To this the *mimamsaka* replies "no". It is only when you hold a *Pramana* to be entirely dependent for its very birth, this absurdity arises, not when a *Pramanya* simply reposes on a source to make itself felt. This is explained by the saying

"पारतन्त्र्यस्यैवानवस्थापादकत्वात्; पराश्रयतामाश्रयानवस्थानापादकत्वात्"

The last word must be split thus: "अनवस्था", and "अनापादकत्वात्". They say "It is only when we require similarity or equality in the source that an "अनवस्था" can arise. For example when we require *pramana* for another *Pramana* or to be more plain, it is well known that our senses are accepted as the right instruments of knowledge on account of their 'बोधकत्व'. If we put the query "on what authority our eyes etc. are to be accepted as the instruments of knowledge, this is really an unjust extension of the principles on which we deduce conclusions. But in the case of *Apramanya* this absurdity cannot arise for the original knowledge is directly falsified by an equal and contradictory knowledge which has as much "ability to impart knowledge" as the former one, and therefore equally valid of itself at the outset. This is explained by the passage

"अप्रामाण्ये तु स्वतः प्रमाणेन नैतदेवमिति साक्षात् विपर्ययज्ञानात्"

Next the Buddhists further ask:—

"ननु स्वतः प्रामाण्यपक्षे पूर्वज्ञानमप्यसंदिग्धमेवोत्पन्नं कथमेवमप्रमाणं भविष्यति येन परेण बाध्यते, पूर्वज्ञेयं परं किं न बाध्यते; नैव दोषः, उत्सर्गतः पूर्वस्यापि प्रामाण्यं प्राप्तमेव, अपवादभूतेन तून्नेन बाध्यमानं तदप्रमाणं भवति"

We shall deal with this passage next time.

The Inter-Caste Marriage Bill

INTRODUCED BY THE HON'BLE MR. V. J. PATEL.

A Danger to Hindu Society.

The Voice of the people.

I read your criticisms on Mr. Patel's Inter-Caste marriage bill. When you are at it, I would request you to go behind the surface and deal with the question why, at all, the attacks like this frequently come up against the established usages of the Hindus. The root-cause must be investigated and surer remedies should be applied if the Indian Dharma, in its form, should survive these attacks. They are not isolated cases and the expression they take, have a large force behind it to support and nourish them.

The social polity of the Hindus was conceived largely and it is held as an ideal for every individual that he should maintain his own Dharma, his own people's Dharma, and the Dharma of all peoples all round

रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता ।

रक्षिता जीवलोकस्य धर्मस्य च परिरक्षिता

This is not merely for a Kshatriya but also for all as otherwise we shall have no right to discuss about social and national matters or to maintain them. That is, he should develop himself to his fullest measure and at the same time be in harmony with other people's growth according to their Dharmas. The harmony has been sought to be developed by fostering a sense of unity among all to be realised in practice.

In developing oneself, individuals present a variety of temperaments and each has to follow his own line of development. Individuals, though living within a particular geographical area as India, have not adopted identical lines of development and hence the external form of the growth or the rapidity of the growth was not uniform. The result is that individuals following some common lines naturally segregate themselves

from others and form groups just as the rays of the Sun form themselves into various groups presenting various colours. The groupings follow a definite principle and are not artificial either in the case of the Sun's rays or in the case of the man. Herein contains, I believe, the expressive meaning of the word *varna* as applied to colour and *jati*. Every individual casts himself in the environment to which he has aspired by his own past actions and his future is determined by the way in which he utilises his capacities within that environment. This is the course in which the Indian mind has worked. The groupings so formed naturally serve as aids and disciplines to the growth of the individuals within the groups.

But, at the same time, the groupings engendered other results, by which, the general mind of the Indian people began to attach values of varying degrees to these groups. This served as an obstacle to the growth of sense of unity which is an essential step to attain happiness. India of to-day presents, in the language of a famous writer, "a variety of disparate elements, the family, the commune, the class, the caste, the small regional state or people, the large linguistic unit, the religious community, the nation within the nation." At the same time it cannot be denied that the Indian mind has developed the basic Dharma behind these varying forms and groups.

Whereas the West followed a different line altogether. It emphasised the principle of unity particularly in external form and pursued peculiar methods. There, wherever groups of different lines of development were formed according to the natural law, the stronger ones crushed the weaker or forcibly imposed their own line of culture or growth

on the weaker. This is the universal rule there whether it is between nations or classes within the nation.

India came in contact with the West. The foreign rule not locally centred, the dominance of an alien culture have changed the mentality of the active minds in India. The best minds are engaged in bringing the rule to a local centre. The mere political-mindedness, under such conditions, necessarily brings with it the methods adopted in the West to establish a closer sense of nation-unity. It will break up old institutions and care very little for the valuable and beautiful things we have stored up all these years. The value we are accustomed to attach to institutions such as marriage will radically change.

The Social reform based on such altered values aims at fusion of the various groups and if possible to arrest the growth of the advanced classes with a view to bring the backward classes in a line with the advanced ones.

You suggest that protestants may form themselves into a separate community. Herein lies the conflict. The Reformer or legislator who aims at killing the various communities cannot be a party to create a new one. He has behind him the force of Western cultural sympathy and the legislature formed largely on Western lines.

My line of thinking leads to one of the two alternatives. The modern educated man is the *manasaputra* of the Westerner, as Sir John Woodroffe says, and his exclusive political mentality must be converted or between the individual and the whole nation, the intermediate aggregates must go. Is there any remedy to reconcile the two?

Tuticorin.

P. S. SIVASWAMI.

MR. A. SANKARAIYAH F.M.U., P.F.H.S., writes:—

Mr. Patel seems to be playing with Religion, Sacraments and Caste polity of the ancient and sage-blessed Hindu Nationality. The Christian converts, the Brahmo dissenters, the Malabar marumakkattayees and the Parsis have had Legislative sanction for their marriages as communities without or within caste. What is this Mr. Patel's "Mongrel Caste" without a name, a ritual, a law of

succession and maintenance? The Hon'ble member is uprooting the Government pledges on which Indian Loyalty is based.

The Bangiya Brahman Sabha, an orthodox Brahmin Society of Calcutta, adopted a resolution condemning the Hindu Intercaste Marriage Bill introduced into the Imperial Legislative Council by Mr. Patel.

SRI BHARATA DHARMA MAHAMANDAL'S PROTEST.

At a solemn Conclave convened on Friday of the Mahamandal Council and other prominent orthodox leaders of Benares including Pandit authorities presided over by the Maharajah of Darbhanga, the general President of the Mahamandal, it was decided.—First to inform the supreme Government that the proposed Bill of Mr. Patel to make the so-called marriages between different Hindu castes valid was utterly opposed to the Hindu religion and customs, social system, religious custom, sentiment and tradition, that any such legislation if attempted would cause profound disquiet among the orthodox Hindu community forming the vast majority of the population of the Empire. Second, to issue injunctions to all branches of the Mahamandal throughout India and other orthodox public bodies and leaders also to humbly move Dharmacharyas, and Hindu Pontiffs, to unitedly and indefatigably exert themselves to prevent the acceptance of the Bill in the Supreme Council. Third, to pray the Supreme Government with all earnestness and humble submission never to depart from the wise policy of non-interference in matters religious and social. With a view to guarding against the recurrence of such attempt at revolutionary legislation, to approach the Government to grant the Orthodox Hindu community the right to elect their own special reliable representatives in Council thus removing the anomaly and unfairness of non-Hindus and non-Orthodox Hindus having a free hand in tampering with the ancient laws, vitally affecting the Hindu Religion and Society. And fifth to charge the Head office of the Mahamandal to take the necessary steps at once to give effect to the decisions of the Conclave representing the chief Hindu

religious and social authority at the religious metropolis of Hindus. It was specially directed to spare no effort to keep out excitement from the agitation and keep it within constitutional bounds. The Conclave dispersed with pronouncing of Benediction for the long life of the Emperor.

Gleanings.

Guild and Caste.

The following letter appears in the 'New Age' of London from the pen of Mr. N. Subrahmanya Aiyar, Senior Dewan Peishkar of Travancore :—

Sir,—In your "Notes of the week" dated February 14, you say, "but this alluring prospect of peace is only possible, we submit, upon one condition, namely, that Germany ceases to be a state and becomes a nation". I take it that you mean that Germany should cease to be a country run by military or political parties for their interests, and become a national organism in which, although, under a system of division of labour, there would be the military and political organs, they would be organs merely, having their duties to perform to the organism as a whole. You are apparently against the predominance of one or more organs; you are also, as a consequential truth, against such organs using their position for their own benefit, i.e. at the risk of the other organs of the national organism. In other words, you want all the organs of the national organism to be equally balanced. In that sense, you are no less against the Church State, or the Commercial State, or the Industrial State for that matter, than against the Political or Military State.

As a student of comparative sociology, I am fully at one with the view expressed. And it will perhaps interest your readers to know—especially in these days of growing interest in India, her thoughts and her ideals—what an Indian has said about this subject. What the modern National Guildsman would call a Guild, the ancient Indian sociologists would call a caste or an organ. Where the modern National Guildsman would seek the aid of the Government for establishing the Guilds and monopoly of labour which is essential to the Guild system, the Indian caste-man would look to self-regulation by society under the sanction of religious theory. In my report of the census of Travancore, South India, 1911, I wrote as follows, by way of concluding observations to the chapter, of the oft-discussed and much mis-understood question of "caste".

"Whatever may be the difference in the names of the systems, all the countries of the world must contain the four main functions of production, distribution, protection, and religion, and the four main organs in the same form or other. If one of the organs overbalances or feels the necessity of overbalancing the other three in intellect and in wealth, the society or State goes by the name of the same organ or class, such as industrial State, commercial State, political State, Church State. But when all balance one another in supply and demand, i.e., by equal distribution of wealth as far as possible, it would be called the organismal, or, in other words, the caste system. Viewed in reference to this standard, a condition in which one class predominates must be lower on the scale of progress; for unless the predominant class keeps strict watch and ward over the other three, they must all suffer; and although this class, representing as it would, one type of civilization, industrial, theocratic, etc., may indulge in the assumption that to that type all civilizations must conform on pain of perishing, it must, for its own part suffer, if it should forget the purpose of its predominance, and thus fail to decentralise and balance itself with the others. It would then get thrown out of Nature's machinery and be substituted by another organ or another type of civilisation that may show a greater tendency so to centralise and balance. The greater such tendency in an organ or organism, the closer is its resemblance to nature; and the greater the resemblance, the longer is its life".

N. SUBRAHMANYA AIYAR.

Mr. Gordon Milburn writes in "England and India":—

"It must be remembered that the disaffection and lawlessness was by no means confined to Indians. The Anglo-Indian community is as ready to be seditious as the Deccani Brahmins. It was, it is said, the Anglo-Indian community which introduced the practice of the virulent abuse of the Government in the days of Lord Ripon. The Indians were at first shocked but subsequently acquired the habit themselves. Even now a very little provocation is enough to elicit it. The abuse showered upon Lord Hardinge in the Anglo-Indian Journals of Calcutta over the transference of the Capital to Delhi equalled any Bengali attack upon Lord Curzon over the partition of Bengal. When a political murder had taken place the Indian Moderate always declared that it sent a thrill of horror throughout the country, but when an attempt upon Lord Hardinge failed, the European community of Calcutta expressed (privately) their regret. When a certain manager of a tea garden was tried for alleged brutal assault upon a coolie, or upon some coolies, a gang of lawless whites was formed for the purpose of rescuing him in the event of his being convicted. Even armed rebellion in India would be no worse than armed rebellion in Ulster. Our condemnation of sedition in India must therefore be qualified by the consciousness that we are capable of equally seditious conduct ourselves, and that it is our own language and behaviour which has exasperated Indians and goaded them into disaffection."

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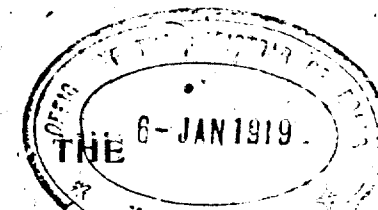
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- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation,
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A Vision Of India.

KAVERI-X.

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

Now comes the month when pilgrims go to thee

In throngs to see thy blessed heavenly face
With grateful happy hearts as by thy grace

The fields with golden harvests laugh in glee.

They hear about the holy mystery

Of thy sweet birth and thy victorious ways

Subduing sins and lifting man's frail race

With gracious touch to god-like purity.

And on the month's last day the swelling

crowd

A human ocean seems and all rejoice

At having won from all their sins release.

And even to him who by disease was bowed

And who crawled lame with praying heart

and voice

Beyond the month thou gavest joy and

peace

The Hindu Message

THURSDAY EVENING 3, OCT., 1918.

Religious Progress in India.

According to our Hindu doctrine of *Adhikara*—i. e., fitness or qualification,—every one is to receive only that religious instruction for which he is fit. For, only then will the individual's religious thought clearly comprehend that which is taught and be thereby enabled to make it a matter of spiritual experience. Hence, among Hindus, religious faith is strong everywhere, the entire atmosphere is saturated with the fervour natural to men of deep conviction, and religion takes different forms suited to different grades of religious development. Hence, also, we rarely find people who scoff at religion, or who—because they are interested in other things—deny to religion its meaning and value for men. What a contrast to this is the state of things in the West! An English writer says:—"The religion of most men will either all but completely wither or vanish before the invasion of other great facts and interests of human life,—Economics, or Politics, or Ethics, or again, Science, Art, Philosophy; or it will, more frequently, become largely assimilated, in its conception, valuation, and practice, to the quite distinct, and often subtly different, conceptions, valuations and practices pertaining to such of these other ranges and levels of human life as happen to be vigorously active." Hence, it is also true that, as the same writer says, "the human indivi-

iduals, families, races, are relatively rare in whom this sense and need of religion is strongly, sensitively active."

Owing to the universal acceptance of the need of different grades or steps in spiritual teaching for men of different degrees of spiritual development, we find that Indian sages and thinkers have formulated religious beliefs and practices of all kinds from the lowest fetishism to the affirmation of the truth beyond which it is impossible for the human mind to soar—that which is contained in the oft-quoted *Maha-Vakya*, "*Tat tvam asi*." It is impossible for any affirmationist (*Astika*) to carry the principle of Panimony (*Laghava-Vada*) beyond the postulate of the "One (existence) only without a second." Hence no one can deny that Hindu religion and spirituality soars higher than any other yet conceived by the mind of man. It is, therefore, impossible to make any further progress than what India has made in religious thought or practice when her sages laid down the practical steps for the realisation of the Supreme Self which is the one only Reality. Moreover, as all the resources of human logic have been laid under contribution from the beginnings of Indian speculation in order to defend every point of any significance for any and every system of Indian thought or experience, there is hardly anything to add for any new thinker of any school which can be said in strictness to mark a real point of advance in Indian religion. This is a unique merit of religious or philosophical inquiry in India, and we owe it to the fact that the Hindu mind is intense, fervid, and serious when it deals with matters relating to the spirit of man. It is this feature of the Hindu mind that still enables

the Hindu thinker, and especially the Vedantin, to go forth anywhere and everywhere as a true teacher of men,—the only one having a substantial and unquestionable claim, or at least the chance of making such a claim, to be accepted as such among the world's advanced communities.

We are living in an age when men have had a many-sided awakening, and are sensitive to the existence of laws and forces in various ranges and levels of life. They are able to utilise them for the achievements of life's purposes, and hence regard the constraints of tradition or religion or both as mischievous or useless in the extreme. But the novelty of the situation will soon wear off, and the dispositions and faculties inherent in man will again need the satisfaction and consolation which Religion alone can give. For, all our achievements in the world and all the costly sacrifices made to gain them can only be justified if we stand intimately related to an Entity which surpasses, even while it is closely allied to them, all which this world offers or which we are tempted to seek therein,—they are only valuable as offering to us the means to attain to or become that Entity when we pass from this world.

Men have, within their own nature, the intimations and aspirations towards the Ideal which, when entranced by it, induced them to turn away from the life of the world,—its joys, trials, and disappointments. Neither the imperative needs of daily life, nor the constraints put upon us by our fellow-men can prevent us from the bringing into exercise of those faculties intellectual, emotional, and conational, which turn at a certain stage of the individual's development towards the

great problem of the origin and destiny of the universe, of our own selves, and of the individuals akin to us who are in constant contact with us in social life. Even in the West, there are men who are frequently led into thinking how the activities of the singularly materialistic type of man developed there,—activities which, strenuous and costly in ordinary times, involves in these exceptional times the enormous sacrifices, the blood-curdling horrors, and cruel devastations of a war conducted by several of those who are engaged in it on principles worthy only of the fallen angels and their noted leader as immortalised by England's great poet—can be rationally explained as founded upon any possible hope of benefit to mankind. There have not been wanting men and movements in the West whose aim has been to deny that there is a Reality beyond the transient enjoyments and emotions of the life here,—a Reality whose like we can endeavour to become or which we ourselves are in essence and in truth,—a Reality whose existence is not only a postulate of Reason, but an experience of deep and momentous import to those who have had the rare good fortune to be trained along those eternal paths of the spirit which are taught in the Vedas and whose secret is still preserved among the Indian Saints and and Gurus and can be made to reach those who are fortunate enough to gain access to them. Among the greatest and most influential thinkers of to-day is the Italian Benedetto Croce. According to him, "Truth is an ascending to ever higher heights which are without a summit, as Life is without a summit." And again:—"No philosophical system is definite,

because Life itself is never definite." But we must remember that this conclusion is only reached by those who regard the human intellect as the sole determining factor or source available to us in the discovery of reality. But not only are there, as already stated, in our own nature intimations of, dispositions towards, and aspirations after, what Benedetto Croce calls the "summit of truth, but there are also the eternal oracles and sources through which that summit can not only be intellectually comprehended, but grasped and realised in all its enchantment and sublimity by the human spirit freed from all its carnal limitations under the guidance of Gurus who have a direct and living experience of it.

According to the Hindu religion, the one Existence or Reality is not only the "summit" of Joy and Perfection, but it is also omniscient and "omnipenetrative"—in the happy phrase coined by Revd. Dr. Miller. With us, time and space are elements in all our perceptions, thoughts, and activities in life. But time is something more real and more full to us than space. According to the great French thinker, Bergson:—"our duration is not merely one instant replacing another, if it were, there would never be anything but the present,—no prolonging of the past into the actual, no evolution, no concrete duration. Duration is the continuous progress of the past which gnaws into the future and which swells as it advances. And as the past grows without ceasing so there is no limit to its preservation. As the Brihadaranyaka Upanishad says:—"विद्या कर्मणि समन्वारयेते पूर्वप्रज्ञा च" "Our thoughts, and activities follow us, and

also the knowledge transmitted from our past lives." The moments seem indeed, independent of each other, but that is only because we look at them speculatively from outside,—i.e., as James Ward says, "in time conceived as physical," not as we actually experience them. Following Bergson, another English author says:—"Our experiences, although always more or less successive, interpenetrate each other in various degrees and ways, and are thus more or less simultaneous." Hence the life which is absolutely perfect—the life of Isvara—is *absolutely simultaneous*. It is only the finite beings—the Jivas—that exist in time, live in time, and pass away in time. But Isvara is eternal, and his consciousness is absolutely simultaneous. He is so to all finite beings and at all times, and hence he is "Omni-penetrative." He is both omniscient and omnipresent,—unlimited by space and time and above all separateness as indicated by things existing in space and time,—*त्रिविधपरिच्छेदरहितः*.

In the West, men experience much difficulty about Pantheism and its distinction from Theism. But to those who have followed us so far, the difficulty must vanish. If Isvara is conceived as one, eternal, omniscient, and omni-penetrative, we effect a reconciliation between Theism and Pantheism. All human hearts—all hearts, human or supra-human—can turn to the one Isvara, as all men can turn to the one Sun in the heavens. But the analogy should not be pressed too far,—for the Sun is a being limited in space and time, and an idea which seems true and applicable to the Sun may not seem true of the conception of Isvara, as being above all limitations.

But the very fact that Isvara is above all limitations ought to enable us to explain the difficulty. To him who, unlike all other beings, is free from all limitations, adjustments are possible which are not possible for others, so that he may enable all men to turn to him,—even though that seems not possible to, or realisable by, our limited understandings. The difficulty is easily solved in the Hindu doctrine of Incarnations,—which may be conceived as many or few, simultaneous or successive, co-operating or isolated,—for they are dependent on Isvara's will alone as determined by the circumstances of time or place, or—what is the same thing—the Karma of living beings.

The objection put forward by Western thinkers to this doctrine is that it cannot explain the phenomenon of Evil. For, as Isvara is free from all limitations, as he is a perfect, eternal, and omni-penetrative being, he cannot create a sinful and limited universe or beings. This objection is easily met,—for creation is only the clothing of the Jivas with their physical bodies. The Jivas or souls themselves are not to be created,—for, they ever have their own existence, as well before, as after, the creation of the universe. Our ignorance and our sin are due to limitation, and that again is due to our sense of separateness from God,—to our Karma which is due to our material clothing, and to our material clothing which, in turn, leads to Karma. When we are perfect in our knowledge of God, our limitations fall off, this world of matter (or maya) vanishes for us, and our sense of separateness vanishes, and we attain to our true knowledge of our kinship to (or identity with)

the Reality that is "One only without a second. Hence our sin, separateness, or limitation is due to our contact with the material world and to our being caught in the samsaric wheel of Karma and Re-birth. When we pass this material world—this recurring cycle of births, deaths, and re-births—we reach the Bliss which is akin to (or identical with) the one supreme and absolute reality, the Paramatman.

We have spoken of the Incarnations of the Supreme. Sri Krishna points out that these Incarnations are due to his divine will which is ever mighty enough to keep matter under control. No limitations of matter are ever possible for Isvara who is ever beyond all limitation. "He only appears to be in limitation while in one of his Incarnations, and even then only to those who are themselves steeped in the bondage or ignorance of samsaric life. Sri Krishna has taught (in the Gita) that truly great and enlightened souls know him even then to be beyond all material limitations. Even in his Incarnations, he can, and does, exercise at pleasure his omniscient mind and omni-penetrative will, though that can be intelligible or perceptible only to those who have by their deserts, earned his grace and thereby become enlightened and free.

One question more must be dealt with before we close—the value of the world's religions as paths to the goal of perfection. All religious institutions have their value in preparing the soul in its passage through the samsaric life of the material world to the joyous enchantment of final emancipation and enlightenment. Every historical religion derives its justification from this circumstance. But the Sanatana Dharma—which, as

the late Prof. Max Muller magnanimously described it, is "at once the most sublime philosophy and the most satisfying religion"—is at once the consummation of all truth and the compendium of all the paths leading to it through successive gradations. Hence it is eternal, true, comprehensive, perfect,—even like Him from whom it has had its origin and in whom it finds the completion of all man's desire and the goal of his perfection and joy. For this reason there can be no progress in the Hindu religion as a system of faith or thought. For, there can be no change in what is already perfect and full. Progress implies change, and change can only derogate from what is perfect. When, after all the wanderings in the world of samsaric life the jiva takes his birth among the Holy People, and his meritorious Karma of the past secures the Guru who will carry to him the enlightenment he wants, the joy of freedom comes to him through the divine grace which he has fully earned, and it remains with him as his most precious and priceless possession for ever and ever.

The Progress of Agriculture in India—1916-17.*

The Report on Agriculture in India for 1916-17 issued by the Government of India contains some very interesting and useful information about the progress of agriculture in India during the past year. It is gratifying to note that in spite of war conditions good progress has been made on the whole. The Department had to contend against many difficulties created by the war not the least of which were the depletion of the staff, the financial stress, and the rise in price of all kinds of machi-

* Report on the Progress of Agriculture in India for 1916-17.

nery. But it is a great satisfaction to see from the report that people in India now feel more and more that the agricultural department is for their good and that it is doing much towards increasing the output of food crops in India.

The yield in wheat rose from 8,652,000 tons (1915-1916) to 10,158,000 tons in the year under report and the export of it also shows a good increase. The report says "The increasing cultivation of Pusa wheats over large areas in Northern India, the substitution of Industrial paddy in Bengal and the replacing of the present varieties of this crop by those being evolved in Madras and Burma will shortly assume large proportions and the cultivators, the trade and the railways will all reap the benefit." The extension of long-staple cotton is being investigated by the Indian Cotton Committee. The rice yield showeth an increase of 4 per cent. Though India is the largest exporter of rice in the world the point of view from which the Department is chiefly working is that as rice is the staple food of a major part of India to increase its yield is to increase the local food supply. The total production in cotton was 14 per cent. above last year, but that of sugar was slightly below the final figure of the preceding year. Next to cotton manufactures sugar was India's largest import before the war. War conditions have led to a large shrinkage of the imports and Japan's share in the supply, which was insignificant before the war is increasing fast.

Here is one of the many striking examples of Japan stepping into the shoes of the German trader in India. This is not a matter for congratulation and as there are abundant possibilities, not a moment should be lost in manufacturing refined sugar in India sufficient at least to meet the huge demand for it.

On the other hand the cultivation of the sugar-beet possesses many advantages over that of cane and if experiments on it on a larger scale prove as successful as this year's, a great future may be predicted for white sugar industry in the Peshawar valley which is peculiarly suited for it. The value of jute exports in 1916-17 was

25 per cent of the exports of Indian merchandise,—the highest percentage represented by any single commodity. Though India has the monopoly of the jute trade yet the supply is not equal to the demand and the problem before the Department is to increase the output by an extension of the cultivable areas and an improvement in the quality and yield. Next we come to an important product, namely, Indigo which thanks to the war has now some prospects of reviving. The stoppage of synthetic indigo from Germany has made the natural indigo industry come to its own and the cultivation of the crop has considerably increased. It is particularly noteworthy that the greatest increase occurred in the Madras Presidency and the United Provinces. An Indigo Research Chemist has been appointed to put the industry "on a basis so sound that it could in future put up a successful fight against the German manufacturers." The trade in oil-seeds was marked by a considerable increase in the quantity exported and also by the high prices and a strong demand particularly for linseed in England. But we cannot look with favour on the increasing export of oil-seeds which is a great loss to the country in the end. The oilcakes and especially linseed cake is a highly nutritious feeding cake for cattle. So the manufacture of oil should be undertaken in the country and only the oil exported. Tea and coffee were not so prosperous, the coffee trade being the chief sufferer from the incidents of war. The war has considerably helped rubber exports and nearly seven-tenths of the exports were from Madras. "Rubber planters are fortunate in that their particular product is one of vital importance in the successful prosecution of the war." As the problem of packing fruit for transit has been overcome by the Howards and as the Railways have shown concessions for fruit transit it is hoped that the fruit industry will be improved and extended. "The year under review records substantial progress in the investigations which are being made on fodder and grasses" but much more remains to be done for the maintenance of cattle in

health. The needs of war have helped to create a new industry namely of sun-dried vegetables and the success attained fore-shadows a great future for the industry in the North-West. The sun-drying of vegetables reduces their packing space to one-seventh and thus a week's supply for a battalion on active service can be packed into twelve kerosine tins and transported by two mules. Sericulture and apiculture are two other industries needing more attention than they do now.

The existence of war conditions were unfavourable to the development of agricultural engineering in all provinces.

The majority of the agricultural class in India being illiterate, demonstration is a more effective way of improving agricultural methods than any system of education. The government recognises that there is great room for development of the demonstrative form of instruction in India and that the essence of successful demonstrations lies in their distribution over the widest possible area. The Registrar in Bombay foresees no future for the co-operative dairy there unless a large measure of government or municipal support can be afforded. In Madras where the milk supply is very inadequate to the demand we are surprised to note that not even an attempt at a co-operative dairy has been made. The dairy industry needs a greater attention than what is now being bestowed on it, since it supplies one of the best and most nutritious kind of food to the people.

Notes and Comments.

Those who condemn the Brahmin Caste as they find it to-day must certainly be welcomed if their object is to reform it and to make it live up to the high ideals of their fore-fathers. At the same time, we would remind them that they must not cry down the Brahmins on the ground that all of them are not exemplars of virtue. If we look into the past, we find that the Puranas were composed at the commencement of the Kaliyuga,—i.e., 5,000 years ago or more, according to Hindu tradition, or at least 3500 years back, even if we accept the reckoning of modern critical scholars.

ship. Even the Upanishads mention the Puranas. It may be that the original Puranas may not have attained to their present length and dimensions. Still, we had them three thousand or four thousand years ago, and they were composed for the benefit of "women, sudras, and *deva-bandhus*." The *deva-bandhus*—or brahmins by mere birth or blood-connection, and not such also by learning and character—have always existed, as they do to-day. It is absurd, therefore, for Mrs. Besant and other enemies of the Brahmin caste to pretend that they have made the wonderful discovery that "the qualities and the divisions of the caste do not now go together." (*Wake up India*, p. 275). They have not gone together for several thousands of years, and that is why we have had the Kali-yuga in being. Had birth and character been always coincident or concordant, we should have the Krita-yuga continuing, and not the reign of Kali-yuga.

The caste-system cannot be said to be "passing," as Mrs. Besant says, simply because the "quality and the name," as she says, do not "go hand in hand." It will pass only when Brahmin women freely inter-marry with men of other castes or nationalities. No doubt, we have had stray cases in which such inter-marriages have taken place. Such inter-marriages are also promoted a good deal when Brahmins or others leave the Sanatana Dharma and are converted to Christianity or join the Indian Samajas which follow the religion aptly called "Christianity without Christ." There was also a danger of rapid caste disruption when men who had made sea voyages were put out of caste, or remained voluntarily outside, on their return to India and contracted marriages outside of their caste. But this phase of social life is becoming rare, and those who return after making even a prolonged stay in foreign countries are, in the present conditions, able to induce their near relations to admit them to caste intercourse of all kinds. Hence, the chance is that a new caste will be formed in due course, of men who do not wish to observe the caste restrictions now obtaining, or such men

will be re-admitted without demur and several of the present caste restrictions will be allowed to decay and disappear. In the latter case, the ideals and observances of each of the existing castes will undergo a change, while the caste itself remains. Hence, there will be no "passing of the caste system," in the sense spoken of by Mrs. Besant.

The only question for those who value the restrictions, so-called, now existing is to consider whether they must not protect themselves against the aggressive intrusion of the reforming section. If they wish to maintain the existing *sadacharas* (shastraic observances), they must observe them in their own daily life and also avoid mixing socially with those who disregard them. The latter will become more and more difficult, as the numbers of those who set them at naught increase. Hence, it will become necessary for the so-called orthodox or Vaidika section to combine together, men of all sub-castes within each main caste, so as to preserve the numbers needed for the maintenance and healthy breeding of the members of the families who belong to it while at the same time it gets clearly differentiated and distinguished from those who abandon the restrictions which it regards and values as sound.

The Puranas declare that there will be a *Kalki-avata*, and the Gita places the need for an avata on a rational basis. When the need arises, we may be sure that the divine incarnation will appear on earth. The Bhagavata Purana also states the fact that the coming of the divine personage will be heralded by the appearance of holy precursors who are commissioned to re-establish Hindu society on its eternal foundations. Moreover, our sacred authorities declare with one accord that the next incarnation of Vishnu will appear in a Brahmin family. All these circumstances may be accepted as self-evident truths by those Hindus who are blessed with the eye of faith. We are living in the age of reason. But, even in this age of reason, there are large numbers of men who accept as gospel truths not only the revelations

contained in the sacred books of the various founded religions of the world, but even the revelations contained in the works of people still living among us like Mr. Leadbeater, or only recently passed away, like Madame Blavatsky. If there are people among us who can believe that Ramanujacharya is still living in flesh and blood in his mountain retreat, we see no reason why we should disbelieve the revelations regarding the future appearance of the *Kalki-avata*, contained in almost all the Puranas. Anyhow, we do not see why we should abandon our hope that the Brahmin caste and other castes now forming the Hindu community will live on in some form or other.

At any rate we need not be frightened by Mrs. Besant's bogey of the "passing of the caste system" or by her statement that "the quality and the name" of the caste of Brahmins or others do not "go hand in hand." We know also that she is mistaken when she says that the Brahmins possess what she calls "the coronet of privilege." We have no privileges of a substantial kind. The shastras allow Brahmins to take money in return for priestly offices, and *Dakshinas* or gifts of coin, &c., on ceremonial occasions. But no one can be compelled in these days by law to call in the aid of a priest or to offer any gifts to any one. The law in British India places men of all castes and creeds on the same level, and offers equal protection and opportunities for all.

Moreover, the *Tiyya* caste, for instance, has formed a spiritual and caste organisation of its own and dispensed with the services of other castes. All Non-Brahman castes and subcastes can similarly found—and are engaged in founding—their own organisations. The Brahmins do not enjoy any special privileges under the British Government, and the Non-Brahmins are allowed special concessions and opportunities for improving their worldly positions. The grants made to Brahmins in the past are often being turned to other purposes, or are not availed of by the Brahmins to a very large extent. As time passes, the

number of Brahmins who are benefited by them will be limited to a few. In these circumstances, if the caste is saved from "passing" it must be entirely due to their inherent staying power and their power of self-adjustment to the conditions and needs of the time. We think that not only the Brahmins, but all other existing Hindu castes, possess this power of self-adjustment. Swami Vivekananda has well said that "India is the land to which all souls must come wending their way to God." The people of India will ever preserve their individuality in order that souls may re-incarnate among them and achieve their freedom from Samsara. The caste-system alone can furnish the bodies suited for the gaining of spiritual peace and freedom and the opportunities of spiritual instruction needed for the gaining of true spiritual development. Hence, there can be no such thing as "the passing of the caste-system" threatened or anticipated by Mrs. Besant.

Olla Podrida.

Russia has given the world a convincing proof that she has got at least imagination if not common sense or goodness. The ex-Czar's body was exhumed from the forest where he was executed and ceremoniously conveyed to Ekaterinburg where it lay in state in the cathedral prior to temporary interment in Omsk. So some ceremony is shown to the dead body though none was shown to the living body. The dead body is lying in state though the living body could not sit in state. Indeed the dead body seems to be making a sort of royal progress, as we are told that even the interment at Omsk is to be temporary. He was living in a condition of Death-in-life before, and now he is to have a state of Life-in-death. This is veritably the tenth wonder of the world and all the world thanks Russia for her having added to the list of the wonders of the world.

The great war is not content with impressing human energies in its service. "Quick lunch dogs" as they are called dart about bearing delicious eatables on their back (and not in their own stomachs).

They are provided with masks to go safely through the poison gas zone. Happy man who not only kills himself but also kills his dumb brothers! For what? Heaven knows for what.

Mrs. Annie Besant in her recent lecture spoke about life after death. The ex-Czar has already given us a convincing *proof* of life after death. What do we want lectures for on this subject? Mrs. Besant says that the war is not a tragedy but a great heroic sacrifice. Is it? At any rate, is not the waste of human life by the Germans who seek to overthrow the eternal principles of righteousness a grim tragedy?

Death, the old enemy of man, is busy everywhere. Influenza has been of late making itself felt. Quite recently a motorman in the service of the Madras Electric Tramway Company died of electric shock caused by carelessly handling a live wire. So a live wire is Death in disguise to a live man. But what is human life when weighed in the scale against human civilisation?

Quite recently a Hindu lady supported by a public speech the resolution to form the Varadarajulu Naidu defence fund. And yet the millennium is not come!

Defence funds are not the only feature of our glorious new-born life. Memorials for all sorts of people are an equally important feature. There is the Giri Row memorial; there is the Ranga Row memorial; there are ever so many memorials. Why is it that with such stimulants to stimulate the memory, the world is so forgetful in this golden age?

The Indian boy-scouts have given public notice in *New India* on 21-9-18 that hereafter they will attend all public meetings and have sworn by the lotus and the star to this effect. Orators, Beware!

The following comment in the Madras Mail a few days ago on a momentous announcement in the "Wanted" column in

an Indian daily speaks for itself. "A local Indian contemporary advertises in its "wanted" column for a bride above 16 for a Srivaishnava *Brahmin* and adds the mystic symbol Number 28. Does this mean that the advertiser has 27 wives? If so, we should be inclined to say, 'hold, enough'."

We know of course that this is pre-eminently the age of advertisement, more even than it is the age of freedom, the age of science, and the age of democracy. Very often advertisements are only licensed lies. But what of that? Some time ago De Quincy wrote about Murder considered as a fine art. The latest fine art is the art of advertisement. Poetry has become her handmaid and scribbles verses in her service. Dramas and circus performances are all of them advertised equally well by the divine art of music. The only god of these days is the daily newspaper and the only means of worship is advertisement (mostly self-advertisement) tempered by abuse of others.

But why advertise for brides and bridegrooms? Are the sacred relationships of life a matter for advertisements and answering advertisements? Why not then advertise for children? What is at the bottom of this new spirit after all? Mere vain-gloriousness, mere love of publicity, mere desire for physical pleasure. Is this the sum of modern life?

SCRUTATOR.

Economics and Co-operation.

[M. R. RY. N. SUBRAMANIA IYER, M. A.]

FOREWORD.

If we take society, either as an edifice to be built up and maintained, or as an organism to be evolved and preserved in a state of health and progressive efficiency, a plan representing the perfect or normal state is the first essential. But what that plan is has not been agreed on. Further, among a body of people purporting to work for identical interests, a certain amount of co-ordinated thinking, speaking and acting in the direction of a common goal is

indispensable. Among us, unfortunately, such co-ordination is often conspicuous by its absence. The question of economics in our society has therefore, become a "problem." In regard to this problem, however, true co-operation promises the only solution. Now, let us enquire what is the economic structure of human society, and what true co-operation really is and what it is not.

ECONOMIC STRUCTURE OF HUMAN SOCIETY.

Food is the primary want of man; and when it is sought from land, no country can ordinarily have enough of it for all her inhabitants to engage themselves in. In Travancore, with its natural facilities for agriculture, and with heaps of people taking to land for want of demand in their own occupations, agriculture engages but two-thirds of the population, though in the normal condition where each agriculturist is to have enough of land both for actual cultivation and for purpose of live-stock, the proportion of population which the land may fairly support must be much less. The question is how is the non-agricultural population to get its food? Food is needed by all, and these all cannot take that food by force, or expect to be given it *gratis*. They have therefore, to earn it. This they can do only by supplying various wants to those that produce the food. What does the food producer want? He wants, we know, implements, clothing and other articles of necessity, convenience and comfort. The producers of those articles are called the "industrial" classes in particular. But both these, agricultural and industrial, are producing classes and want somebody to distribute what they produce. Otherwise that burden will fall upon the producers themselves and lessen the quality and quantity of their production. And all these classes would need a protector to guard against encroachments on their person, property, right to labour etc., both from within and from without; and all these classes again would need some people who would do their religious and allied work.

These, production, distribution, protection and religion are the four main wants of social man. While the remuneration which the producers of food and other material substances get as the value of their labour would be called "prices," what the distributors or the commercial class would be

allowed to take is called "profits". Again, while that which the protecting agency in a society would receive would be called "revenue", what the religious class would get would be called "Church" or Temple money, benefices, national charities, Danam, Dakshina etc; And all these represent merely the exchange values of their respective labours. They belong to the same genus in economic terminology. And if we refer to these things, platitudes though they may seem, with such particularity, it is only to show that if the great reservoir of food grown and stored in a country by the food-producing classes should be useful to the country at large, there must be channels for distributing that food. This distribution can only be in exchange for the several things that the food-producers require or services. In fact, "channels" is but another name for this exchange or mutual demand. There must be in the land sufficiency of industrial labour, sufficiency of commercial labour, sufficiency of Governmental labour and sufficiency of religious labour, and a state of vigorous mutual exchange must exist among them all. If such an exchange did not exist, it would be like making a big Pechipara reservoir but undertaking no channels for the distribution of its water. The maintenance of a complete system not only of food-production, but of food-distribution as well is therefore the main objective of all economic endeavour. In other words, prices, profits, revenue and religious dues to the producing, distributing, protecting and religious classes respectively must be ensured in equal and adequate permanence. This will be the permanent ordering or settlement of a country. The permanent fixation of tax to Government cannot by itself constitute true permanent settlement. While, in a country, then, permanently settled in its real sense, the safe-guarding against disturbances from within and without will be in the charge of Government, the responsibility to exchange one another's labours and thus help each other like members of a family which is true co-operation, will rest on the society as a whole.

THE LESSENING OF DEMAND, THE FIRST CAUSE OF ECONOMIC DEPRESSION IN INDIA.

When, among a people, the several trades and occupations have once got permanently settled in remuneration and honor, each

family automatically tries to keep up its particular occupation in un-interrupted succession. The first result of this arrangement is that the balance of supply and demand stands un-tilted. And as long as it is so, no occupation will, ordinarily speaking, be ill-done or not done. The keeping up of the demand for each other's labour is all that would be generally needed to maintain the original level of quantity and quality. If, in India society was once organised in this manner, its depression, wherever it may be found, must be traced, not to wanton neglect in any functioning, but to the lessening of demand for that function due to the sense of interdependence in society and consequent mutual responsibility having been forgotten by the component parts. If, therefore, any industrial service, be it the industry of production, the industry of commerce, the industry of religion, or any other, has failed in quality or quantity, it was simply because the society was not particular about that service and did not feel any responsibility for what happened to those who lived through its means. This forgetting of the sense of mutual responsibility among the people in a country is the ultimate, genetic, psychological cause of lessened mutual demand and consequent depression. For clearness sake, it may be well just to hint at some of the precise forms in which that lessened mutual responsibility showed itself, in other words, the immediate, precedent, physical causes.

GROUND'S FOR THE LESSENING OF DEMAND.

One of these is that the articles which our industrial classes produced, or the services which our exchanging, banking or religious classes performed, have not been good; or they are not cheap nor even easily had; or, they are neither good nor cheap nor plentiful. But, let us note that when there is an established society with un-interrupted demand, there must be, as already stated, continuity of supply. A change of occupation with each successive generation would be neither necessary nor profitable, and all that Government have to do is to ensure and safe-guard the people's right to inherit, and live on, their respective occupations, just as, for instance, the King inherits his throne and the right and duty of protecting his subjects. In such a society, the quality

of a particular work can only increase with time by virtue of repeated performance, and never deteriorate, provided of course that the article of service in question remained in as much requisition as before, and provided also that the right to make that article or render that service was duly safe-guarded. On the other hand, the continued doing of it will even make the doing easier and enable its being exchanged at a more favourable rate to that extent. Cheapness and efficiency will increase with increase in demand, though of course they must decrease with its decrease. If, therefore, decrease of demand is that has in the first instance led to the deterioration of an article or service, and perhaps of making it sell dear, the still further decreasing of that demand on the ground of bad quality or high price for which that decreased demand is alone responsible is neither right nor righteous. We must restore the demand at all cost. Else, it will be a case of arguing in a vicious circle. The intensifying of a disease cause can only, it is obvious, strengthen and not remove the disease.

Another immediate cause which has tended to the lessened demand for the industries of a country may be mentioned. And that is, changes in modes and habits of housing, living, dressing etc., without considering how they must affect the industries engaged in ministering to the things changed. The established supplies and services in a country are all so many units of exchange and go to make up the co-operative basis on which alone can a stable society be ever reared or maintained. In India, centuries of demand for a certain article or service, have ensured the supply of them and, for that purpose created a class of people recognizable as a distinct social group. If we light-heartedly dispense with that article or service, whether as a matter of necessity, convenience or mere fashion, in the matter of either dress, decoration, rite, ritual or any of the numerous other things that constitute the units of exchange in a society, such a policy cannot but mean the disemployment, or taking the food from the mouths, of several of our people. Under the modern conditions of strenuous existence, carts have to give place to the Railway, and canoes to the steam launch. But every responsible society should, in all such matters, strive to take a correct account of

the families that would be disemployed by the change. Taking such account, we should provide other suitable and congenial employment in its place. Where the old industries and other means of livelihood are already getting restricted, any further disemploying, and that without provision for adequate re-employment, is anti-social. This let us all remember. Next to food, clothing is the indispensable want of the human animal. Next to the industry of food production, therefore, the largest population in a country have naturally depended on the industry of dress. Here lies therefore the great risk of interference with national dress, toilet, or in fact any other item of national personality. The gradual abandonment of our national dress not only by men but by women as well—an abandonment which threatens to be soon complete, assuming the present rate of change to continue—deserves to be looked into in this, its economic, aspect by all sober and thoughtful heads.

(To be continued.)

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.)

एवमुक्ता हृषीकेशः गुडाकेशः परंतपः ।

न बोत्स्य इति गोविन्दमुक्ता तूष्णीं बभूव ह ॥ १ ॥

Gudakesa, the conqueror of all, having thus spoken to Hrishikesa, and said to Govinda 'I will not fight', became silent.

NOTES :

1. He did not go away from the field. His was the silence of a pupil praying for illumination and waiting for guidance.
2. Madhusoodana says that this mark of explanation shows that Arjuna's grief was not natural to him but was a new and sudden feeling.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोहमयोर्मध्ये विषादन्तमिदं वचः ॥ १० ॥

Then Hrishikesa, with an apparent smile on his lips, spake, O Bharata, these words to him overwhelmed by grief in the midst of both the armies.

NOTES :

1. प्रहसन् इव This is understood in various senses. Nilakantha takes it to mean that the Lord smiled as Arjuna spoke as if he were wise though he was not wise. Madhusoodana says that the Lord wanted to make Arjuna feel ashamed of his inopportune words and actions and qualifies this remark by saying that this was only a prelude to his instruction. Dhanapati takes it to mean that it was a reassuring smile implying that he was prepared to instruct and Meets him. Others say that the smile shows the good temper of the born teacher and the indication of the teacher's mastery over his subject. Sridhara says that प्रहसन् इव=प्रसन्नमुखः सन्. The lips and the eyes are the most expressive portions of a beautiful face. That is why the poets and saints praise the Lord's कृष्णकटाक्ष and मन्दहास. Mookakavi has devoted 100 verses to each of them. The words show that the Lord was then in his benignant (प्रसन्न) aspect. The beauty of his divine smile showed his प्रसन्नता. He was ready to shower His grace प्रसाद on Arjuna, his disciple and devotee.

2. सेनयोहमयोर्मध्ये may qualify also उवाच This will show that the Lord in his abundance of grace and eagerness to uplift and save ignored the unsuitability of the place for the giving of his gospel.

(To be continued.)

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

INTRODUCED BY THE HON'BLE MR. V. J. PATEL.

A Danger to Hindu Society.

Mr. C. M. PADMANABHACHARIAR, B.A., B.L.,
Vakil, Coimbatore, writes:—

Mr. Patel's Bill is ruinous to the Hindu
Social system and should be strongly opposed.

We give below extracts from the criticism
of the late Rao Bahadur M. Rangacharya
M. A. Professor of Sanskrit and Comparative
Philology, on the Hon'ble Mr. B. N. Basu's
Civil Marriage Bill, since they are now appli-
cable with equal force to the Hon'ble Mr.
V. J. Patel's Inter-caste Marriage Bill.

"That the practice of the ideals of Hindu
religious thought and life is not strictly
enforced by Hindu Society in all its various
correlated compartments, and that, for
instance, there are certain communities
recognised to be Hindu, among whom
marriage is more of the civil contract type
than of the sacramental type, cannot go to
prove that the sacramental ideal of marriage
is not an essential element in what happens
to be the highest Hindu thought and life.
In the current controversy regarding this
Bill, Lyall's *Asiatic Studies* has been referred
to by a notable leader of neo-Hindu thought
in the field of religion and sociology, evi-
dently to prove that, because Hinduism is
propagandistic in a peculiar way of its own,
and slowly absorbs and receives into its fold
many non-Hindu communities that are on
its outlying borders, therefore there is
nothing in it in the form of a definite creed
or doctrine or practice by which we may
with certainty judge communities to be
Hindu or non-Hindu. It appears to me
that from the same *Asiatic Studies* one can-
not fail to gather that throughout the whole
range of Hindu thought and life there is a
unity without uniformity and that this
unity is based upon certain central aims
steadily telling upon the discipline of life as

well as upon the creeds of thought. It must
be easy to see that any new community,
which wishes to become a part of Hindu
society, has as a matter of course, to place
itself in line with the compartmental arrange-
ment of the various sections of that society,
and that its members have to aim at the
gradual acquisition of the power of personal
purity and of self-restraint in matters apper-
taining to the satisfaction of all their natural
appetites and desires; they have to worship
certain deities and believe in the just and
all-pervading doctrines of *karma* and re-
incarnation. The discipline of thought and
life afforded by Hinduism has slowly rising
stages like the rungs of a ladder; and in the
direction and the goal of its ascent we have
the means whereby the unity of Hinduism
may be perceived. In the technical langu-
age of Hindu religion and philosophy, we
may say that the direction of this ascent lies
in the progress from the *tamasa* to the *rajasa*
and thence to the *sattvika* condition of life,
and that the goal thereof is ultimate self-
realisation and God-attainment in the state
of final emancipation known as *moksha*.

—That in Hinduism there is such an under-
lying unity without uniformity has been
given expression to in the following language
by a modern Christian student and critic of
Hindu thought and life. He says in the
preface to his *Primer of Hinduism*—
"Hinduism is a general name under which
are grouped the exceedingly varied religious
beliefs and social practices of more than two
hundred millions of the inhabitants of India.
Although these two hundred millions belong
to many races and speak many languages,
and although their gods, worship, idea and
practice show extra-ordinary diversities, yet
the use of the general name Hinduism is
quite justifiable; for they are all united in
one great social organisation which rests on

a religious basis; the doctrine of transmigra-
tion is generally diffused through the whole
mass; and there are certain social usages
which tend to become universal among
them." It is in fact too true that very often
outside critics see the general plan and
essential features of an institution better
than many of its in-dwellers; even here it is
the distant view that can best perceive
things in their entirety and proper perspec-
tive. That Hinduism has built up a grand
and durable social organisation, the unity
whereof is without uniformity, is obviously
due to the fact that its development has had
to take place among a people belonging to
many races and speaking many languages
and characterised by extra-ordinary diversities
in respect of their gods, worship, ideas and
practices. Indeed no other kind of social
organisation than that represented by the
Hindu system of caste seems to have been
possible or desirable in the midst of the
multitudinous diversities of racial, social
and cultural tendencies that have had to
play their part in the long history of this
ancient land. In this connection it cannot
but be interesting to note the opinion of
Sir George Campbell about the value of the
Indian caste system as given in his book
dealing with the relation between the Blacks
and the Whites in the United States of
America. Therein he has said—"In India
I have had the experience of how com-
munities of people varying in culture, rank
and racial qualifications have lived for
centuries amicably side by side; and this
has been possible in India only through the
organisation of caste". A very large number of
the critics of caste in India are apt to suppose
that it was artificially brought into existence to
create disunion among an otherwise united
and homogeneous people. But the truth
of the matter is that it arose naturally under
the influence of the unifying forces of
advancing civilisation to bring about the best
possible kind of unity and concord among
the many heterogeneous communities to
whom India became long ago the mother-
land of happy life and progressive prosperity.

Moreover, it cannot be hard for intelligent
readers of the signs of the times regarding
inter-racial relations in the world to see that
the dream of the federation of the world and
the parliament of man has already ceased to
be a far away goal held to be possible of

approach only in the realm of the poet's
imagination. Even the poet's dream is
already tending to show itself to be actually
realisable under the auspicious influence of
the growing sense of the common humanity
of man all over the world; and when, in
the fulness of time, this realised dream
makes itself concretely manifest in practical
social life, I, for one, have no doubt that
then the compartmental correlation of com-
munities, adopted by Hindu religion and
Hindu civilisation in the interest of the
advancement of the common humanity of
man will serve as an example from which
much valuable guidance, worthy to be
followed in many details, might well be
obtained. I may, with your permission,
quote here the authority of the Reverend
Dr. William Miller of the Madras Christian
College, whose noble educational work done
in our midst for many years can never be
forgotten, to draw your attention to the fact
that the solidarity of man is, as he has said,
more markedly recognised in Hinduism than
in any other religion. It is with a view to
secure and safeguard this human solidarity
in Hindu society that the rules and regula-
tions bearing upon the castes and orders
of that society seem to have come into exis-
tence; and, as you know, we call them by
the name of *varnasrama-dharma*. The
obligation of obeying and fulfilling the
requirements of these rules and regulations
has always been considered to be so great
that it has become possible to say that
nearly the whole of Hinduism consists in the
due observance of the *varnasrama-dharma*.
At any rate there can be no doubt that to
abrogate caste and to secede from the
compartmental correlation of Hindu com-
munities is to go against one of the vital
principles of the Hindu religion and the
Hindu plan of life, a principle which has
helped to foster peace, harmony and pro-
gress in the midst of a highly heterogeneous
and hardly mixable population possessing
diverse physical, racial, mental and moral
qualifications. To abrogate caste is to stifle
the aim of Hinduism to work out social unity
even where there is no likelihood of establish-
ing social uniformity. Unless the historic
foundations of the mighty structure of
Hindu society are all dug up and the
whole of the ground-plan is laid out anew
the compartmental synthesis of that society

The Hindu Message

THURSDAY EVENING 10, OCT., 1918.

Government and Indian Production.

Whatever be the guiding impulse to human activity, it cannot be brought to fruition without the material and economic resources which sustain men while they are engaged in the work needed for the achievement of their aims. Hence, it is now recognised that the determining, indeed the dominant, factor in the accomplishment of man's destiny is the economic one. In the present war, Germany's wonderful military machine, in spite of its scientific perfection is beginning to break down,—for, the economic resources which had been accumulated during many years and which has sustained its working with such destructive effect during all these four years are now about to reach the point of exhaustion. The Russian debacle after the recent revolution which overthrew the autocracy of the Tsardom roused in the German war-lords the hope that they will be able to avail themselves of the productive resources of Russia to continue the war indefinitely, while at the same time it deprived the Allied nations of the Entente of one main source of their own supply. But the present anarchy and distraction in that unhappy country has frustrated that hope, and the entry of the Allied troops into it will surely result in a national recovery of some kind, which, we trust, will enable the Russian people to do what they can for the cause of European civilisation. If the Indian bureaucracy had endeavoured, during the half-a-century and more of its ascendancy in India to develop India's agricultural and industrial resources, it would have been in a position to offer help to Britain to an extent which we cannot now realise at all. When Sir W. Meyer, speaking in the Imperial Legislative Council, on the 9th instant, proposed to make an additional war contribution on behalf of India, how did the Indian representatives receive the proposal? The Hon'ble Mr. Sarma said that "the principle of the contribution could not be challenged, but India was unfortunately not in a position to bear further financial burdens in 1917-18." He also said that "after the war was over there would be requirements for internal development of the country and he urged that India should not be left a beggar." The Hon'ble Mr. Khaparde said that "he would like to, but found himself unable to, pay. The principle was unobjectionable." Sir Sunder Singh said that "India was poor, yet everything should be done to place its resources at the service of the Government." The Hon'ble Pandit Malaviya said, in reply to those who said that India must give regardless of the poverty and resourcelessness of her people, that "the help they could give must be limited to their means. They were not in the Council in their individual capacities." All this shows how weak is our financial position in India. If the United States had not joined the nations of the Entente just in time to make amends for the loss of Russia in consequence of her sudden political collapse, the Germans would have been in a position far different from what she has to face

to-day. The loss of Russia would have been more than made good by India from her own resources which are practically unlimited. Even now, as Babu Surendra Nath Bannerjee said:—"If Indian industrial capacity was properly worked and developed, all pessimistic fears would disappear." How different would have been the reception accorded to the financial minister's proposal, if India had been rich instead of poor, and her industrial resources and capacity had been properly and fully developed.

There are those who hold that, for the improvement of India's economic position, no protective tariff is needed, as India is only an agricultural country and needs only the development of its agriculture. To this position we can never agree; India was once at the head of the world's industries, and handicapped as she is by the policy of unlimited free-trade, she has made unquestionable industrial advances recently in certain directions owing to the exceptional conditions of the present time of war. If she were enabled to lay her own protective tariffs, what is exceptional now would become normal, and her prosperity as a manufacturing nation would be assured for ever. One great advantage which India possessed in respect of the development of her industrial resources is frequently forgotten by those who deny or doubt her possibilities of progress as a manufacturing community,—and that is that she is a continent in herself and offers to the producer a practically vast and unrivalled market for the products of his industry and enterprise. An economic writer says:—"The advantages of a protectionist market are obviously greatest where the market is already a

large and wealthy one." India's market is large to the extent of being a vast and even unlimited one. To those who object that it is not a wealthy one, we reply that, in the first place, we have at least a wealthy class, though the nation as a whole is not wealthy. In the *second* place, we can borrow at first in order to commence our career as a manufacturing community, and so the objection is untenable that we have no capital. When we have gained self-respect and prestige in the world by becoming a self-governing community, it will be easy for us to borrow; and so we cannot entertain for a moment the objection that the lessening of the power of the present bureaucracy would deprive us of those powers of borrowing which India now possesses. The decline or downfall of the bureaucracy, moreover, is not to be understood as in any way prejudicial to the prestige which India enjoys at present as a British possession,—for we shall continue still a British possession, just as much as the self-governing colonies and dominions are at present and will be in the future. In the *third* place, technical education and the co-operative movement have infinite possibilities before them in India, and in both the new agencies of self-government will be enabled to arrange for a far more systematised and more zealously planned and executed quantity of effort than has been possible under the conditions now obtaining. For all these reasons and more, we have no doubt that the Indian Government of the future, if it is once more in consonance with the popular sentiment, than the one so long in power, may do a great deal not only for the placing of the Indian

economic position on a more satisfactory basis for the future of India but also for the advancement of the Imperial interests of Great Britain and her Anglo-Saxon people.

Our political and economic interests are thus seen to be closely connected, and it is therefore absurd to suppose that the energies of educated men are directed in a wrong direction, when they devote themselves to political work and the betterment of our political status within the Empire. It is easy to assume the air of a superior person and enunciate for our edification the commonplace that no system of self-government can prosper which is not built up on a sound and stable economic foundation. In India, we have a bureaucratic system which is quite unsuited to us and has long obstructed our prosperity and progress. So long as it encumbers the ground, our way is sure to remain blocked, as the course of events during the last half-a-century has shown. The demonstration of this truth is complete, after the experiences we have had during the course of the war. This great British Empire has had to rely on foreign resources and help for the securing of those articles during war which she could have easily secured in India, and secured, too, without any inconvenience being felt anywhere by anybody. It is absurd to suppose that what India wants is more representation. Mrs. Haigh, writing in the *June* issue of the *Nineteenth Century and after* indulges in much ridicule of the following sentence which she quotes from the Congress pronouncements of December last. The sentence is as follows:—"We asked first for representation which was supposed to give influence, this has proved to mean

nothing". We have now learned better. So long as the bureaucracy remains all-powerful, the mere increase in the number of representatives or of the electors can give us no increase of power. All the previous reforms, including the Morley-Minto reforms, have proved futile, notwithstanding the changes made in the system of representation. We have since learned that the reform of representation reforms "nothing", and therefore means nothing. Hence, we have set our hearts on other aims, and started the Congress agitation on other lines altogether. The control of the purse, the control of the Executive by the Legislative, and the securing of a substantial majority both in the Imperial and Provincial Legislative Councils—these have been the central points in the Indian demand for political change. When these are obtained and then only, we shall be able to start India on a fresh career of industrial prosperity. Hence the question of political reform and the acquisition of self-government has become the question of questions in India.

The Future Peace League.

Men are apt to cry, "Peace, Peace!",—when there is no peace,—just as they began, four years ago to cry "War, War!",—when there was peace everywhere. The world is not weary of war yet, but is prosecuting war with undiminished energy and zest everywhere, regardless of the misery, want, and suffering caused by it. Until men are prepared to lay down their arms, all talk of peace is a mere bubbling forth of empty and prattling declamation. We would even go further

and say that, until nations, great and small, abolish their military armaments, and their fleets of submarines and aeroplanes, there can be no such thing as an earnest or sincere passion of peace among men. We would go still further and say that, until nations give up their earth-hunger and their passion for exploiting the resources of weaker communities, we cannot believe in the possibility of establishing peace in the world on a satisfactory basis. The chief cause of this present world-war is the desire of colonial expansion and territorial acquisition among the Germans. After the German Empire became consolidated and developed its gigantic military strength and economic resources, she began to look about for colonial and territorial acquisitions, but discovered that she entered the field too late. For, all the "empty spaces" so-called, in the world had already been secured by others who had preceded her. Not only England, Russia and France had gained their colonies and dependencies, but even Portugal, Holland, and Belgium had acquired, and profited immensely by, large territorial possessions. The Kaiser was not slow to exhibit to the world his impatience, and thereby he proclaimed to the great powers of Europe that some day he would exhibit what he called "the mailed fist" of Germany. So long as the aggressions of "the mailed fist" were directed against China or Africa, none took notice of his sayings or doings, or, if any European statesmen or journalists thought fit to do so, they only indulged in a cheap ridicule of him by calling him "the young man in a hurry." But the time came when, both by words and deeds, the German War-Lord began to proclaim his aggressive

intentions and plans. First came the startling telegram to the late President Kruger, then his pilgrimage to Palestine and the Bagdad railway, then his proclamation at Tangier of German interests in Morocco, and lastly his secret attempt to enter into an alliance with Russia and even to attach France to it in order to isolate Great Britain.

We have entered at some length into the above account of the political and military conditions prevailing in Europe, of the aggressive tendencies and acquisitions of its communities, great and small, and especially of the growth of the desire for territorial expansion in Germany, in order to show the utter impossibility of concocting and developing any plan for maintaining universal peace within any measurable or reasonable future we can think of. At the same time we do not deny the sincerity of the great statesmen and men of eminence who have recently pronounced their views regarding the need of forming a Universal League of Peace among the nations of the world. Not only the greatest man of the Nineteenth Century, the late marvellous gifted statesman of England,—Mr. W. E. Gladstone,—spoke of "the establishment of the idea of public right as the governing idea of European politics," but even Mr. Asquith, speaking after the commencement of the present world-war, expressed the hope and even anticipation that the idea of public right "established and enforced by a common will" will, "if and when this war is decided in favour of the Allies, come at once within the range, and before long within the grasp, of European statesmanship." The present Prime Minister of England and President Wilson, of the United States, have also similarly

tion of national and patriotic aims, we have always thought that, whether these men are able to accomplish their primary aims or not, they will in several cases at least fall into temptation's path. Where there is social and personal freedom allowed to women, it will be impossible to avoid them altogether, and some at least must necessarily feel the sway of human emotions and fall a prey to the circumstances and needs of the moment. We trust that now at least our Hindu brethren, and especially the Brahmins, will learn better and realise the dangers of the situation.

Sir E. J. Trevelyan says:—"In the majority of cases such alliances must lead to unhappiness." And again:—"Both parties to the union are disappointed, even when there has been no deceit." These sentences state facts, not mere abstract sentiments or hypothetical propositions. Sir E. J. Trevelyan says rightly:—"The views of the East and of the West differ considerably as to the meaning of the marriage relationship, and as to the position of women in society. Differences in religion, of habits of life, and of education prevent the complete union which is necessary for happiness in the married life." To a judicial mind like that of Sir E. J. Trevelyan, these considerations seem worthy of attention. But, Indian parents and young men are only moved by considerations of immediate self-advancement, and the Indian reformer is blind to all human interests and considerations except those which are helpful to the cause of reform. In this way, much mischief is done not only to the cause of human happiness and even to that of sound morality, but chiefly to the integrity and solidarity of Hindu society.

In the first place, the marriage between an Indian and an English woman is not valid, if the former has already married an Indian wife, as is most likely the case. That is the *legal* aspect of the question. But think of the duplicity to which the Indian has to resort in order to effect a marriage with a woman in England. The latter is deceived and falls a prey to what

passes for love in Western societies. Our reformers want marriages based on consent, and not on the will of the parents. Let them realise that gross deception and shameless mendacity are often resorted to in order to lure an innocent lass to her doom. Moreover, if the Indian happens to be a Hindu, "the Courts in India have no power to grant a divorce to Hindus." If the husband retains his Indian domicile and his wife adopts it, the English court has no power to dissolve the marriage. So, the offending wife will be a burden for ever to the Indian husband.

The Hindus must know and realise that in all such mixed marriages, the Hindu form of sacramental marriage cannot be adopted at all. Hindu religion does not allow the sacrament of marriage to be performed except in the case where both parties belong to the same caste. Where the parties to the marriage belong to different castes, Hindu religion only recognises the purely secular and bestial relation of *bhoga* or sexual pleasure. In this way, marriage between an Indian and an Englishwoman loses its character of sanctity, and becomes a purely civil relationship or matter for civil contract. Of course, it will, we know, be said in reply that the marriages will be contracted according to English forms. But Hindus at least must easily understand that they can attach no sacramental importance to those forms, and hence such marriage can have, in their eyes at least, no religious efficacy and value. Hence, we trust that Brahmins, and other Hindus will, in the future, not incur the danger of sending their *young men* at least to England and other Western countries, under any pretext whatsoever.

The danger of these mixed marriages with all their evil consequences will be greater in the future than in the past. For the war has wrought a tremendous havoc on human life, chiefly in France and Germany but also to some extent in England. The eligible husband will be a valuable commodity in the Western matrimonial market, and we have often read how attractive Indians are to English

girls of social classes below a certain grade. In the natural course of affairs, both Western girls will be attracted to the East, and Eastern young men will be in great demand in the West. In France, especially attraction and laxity often co-exist, and so alliances between Indians and girls of certain social classes will become very frequent and constitute a real danger to Hindu society. There is nothing in the West at all resembling the family and caste solidarity prevailing in India. Western girls will not be very badly off, except when they marry an Indian who has already an Indian wife. But the Indian family and caste system will get rapidly disintegrated to an extent of which we can at present have no clear conception, and the evils arising therefrom will be enormous both to the individual Hindu who is lured into an alliance and to the society in which he is born and bred.

The College Hostel. and

How we train our young men.

Of all the problems that beset the parent in the education of his child the most difficult of solution is this: Where to accommodate him in his adolescence and to secure surroundings sane and healthy. The question is rendered still more difficult by the crowded condition of our modern cities. In a bygone age, the question was simply solved by sending the boys to the Ashrama of the Guru where he stayed for a period of 12, 24, 36 or 48 years as he found need. The usual case however was that the boy who left home at eight returned a young man of twenty or thereabouts. Meanwhile he had led a life of hard work in the open air, seen and heard much, learnt something worth knowing. Simple and unassuming and of innocent virtue he knew nothing of indolence or luxury. Spiced foods, perfumes, and toilet secrets, he neither knew nor cared for. Amusement and pleasure he found in his legitimate duties. Clean in mind and body he was without those stronger passions that are the crying weakness of modern humanity. Like Telemachus, he was

Centred in the sphere
Of common duties, decent not to fail

In offices of tenderness and pay
Meet adoration to (the) household Gods"

But new times require new men and new modes. Let us see how far the modern system of hostels meets the requirements of the case. In the very first place let us own that the parent is to blame. He is too busy money-making or trying to make money to pay any attention to the actual need of his boy; and boy's hostel as well as his college is largely determined for him by his mates. First and foremost, it is the Warden that is largely responsible for the morale of the hostel. But more frequently it happens that the post is only honourable, the actual management being left in the hands of a Superintendent who happens to be an under-paid member of the Staff and who takes up this office for some little consideration. He has a nominal control over the attendance behaviour, etc., of the lads during the day. But as to the meals, time-table, studies, and guidance of the boys, he thinks he best helps by non-interference. Consequently, where there is any democratic element in the running of the hostel, the food is generally cooked according to the taste of the boys who are sure to go in for costly but unhealthy victuals. Here it must be observed, apart from the regular meals, largely a practice prevails of morning and evening coffee, so that the boys do not enjoy at any time any meal, appetite always being the best sauce. When it so happens and that happens very frequently that the cook or his brother runs a coffee hotel, the boys are induced by the badness of their main meals to resort more and more largely to the said coffee hotels. The superintendent, being often a man of books and of artistic leanings, does not find himself in a position to drive away Cook and Co and install better men in their stead. In some cases we have known the Superintendents were not able even to insist upon fine quality of rice and pulses free from stones being sent by the grocer, complaints oral and written being systematically ignored. The food is costly but unhealthy and provocative of passion.

A word as to the servants and kitchen boys would not be out of place. To them, the Secretary of the hostel is the one person that counts. They pamper him to the best of their power and when he is pleased the whole hostel should be pleased. Very often

he has been elected secretary for talents quite other than secretarial. Where however there is no kind of democratic element in the management of the hostel everything is official and therefore beyond reproach.

The hostel is a world in itself and one is likely to find there all sorts and conditions of boys. We are not against this essential condition of civilization but we are sorry to see that there is 'give and take' here of quite a different type. It has been our experience over and over again to see that in such mixed companies it is the lean kine that spoil the better breeds. Cards and other indoor games of equal interest and utility, lewd songs and dramas of more or less questionable character, the immediate surroundings of the hostels the less said of which the better, all these go to poison the waters of moral life at their very strength. It is not the fashion nowadays to complain against solitary vice but there is now we are assured a form of it more heinous by its open familiarity among comrades. While the text books which the students study occasionally give them food for perverted views of morality, the cheap press is contributing its own no small share to moral decay. We have seen on the shelves of boys resident in College hostels books which no healthy minded parent would be glad to see in the hands of his son.

There is no doubt that the family ties are weakened by the unavoidable system of indulgence for there is no element of individual sacrifice in the inner life of the hostel resident.

To a large extent the growing movement of the boys scouts and the interest in physical games counteract the evils above mentioned but still College games indulged in a spirit of rivalry and by only chosen few have necessarily their own limitations. So far as we have seen the so-called college spirit has dwindled into a party cry and has no pretensions to fair-play. There have been recriminations and jealousies and the hearts have been sore beneath when the lips still cried out "Three cheers to the victors." We have faith in school games but we have more faith in every individual working out his own salvation.

All thanks to those who with a spirit of self-sacrifice undertake to stand guardian-angels of the boys under their charge and

would give them the best that is in them; but still the question is not one which could be dismissed with easy-going optimism. The evils pointed out are real and actual and it is for some to consider if there could not be a way out of it, at least for the poorer boys.

It is well-known that most of the boys who are undergoing a college course are boys who could not afford the expense of it. Their parents—but more often the parents of their wives—pinch themselves to feed and clothe the young men at college. The hopes of their families generally turn out to be their despair. The expense is ruinous and the tastes acquired during hostel residence are out of all proportion to the wage-earning capacity of the boys. Without blaming Western economics of 'demand' and supply of 'necessities and luxuries' of 'artificial creation of wants,' etc., we may tell the parents concerned to arrange with poor people in the localities of the colleges for the accommodation of their boys. We believe this would not be impossible at least for those boys who are of the poorer classes. A decade or two back, such arrangements were made in a mofussil town and though there were some complaints about insufficient ghee and watery butter-milk nothing more serious happened. We sincerely believe family surroundings are natural surroundings and are better fitted to draw out whatever is noble and worth cultivating in us than this artificial and overheated oven of college hostels. Lastly when to these public perils to the peace of the home are added the private propensities of the prosylitising missionary, the probability of our young men coming back proud of their past and their parents is indeed small. We are not unaware of the immense good which hostels have done to some kind of people. But we regret to say, at present at any rate, the evil effects there of over-balance the good.

ALPHA.

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Economics and Co-operation.

[M. R. RY. N. SUBRAMANIA IYER, M. A.]

(continued)

RESTORATION OF DEMAND WITH RESPONSIBLE SUPPORT AND GUIDANCE THE FIRST REMEDIAL STEP.

If the lessened demand for any labour, therefore, is the initial cause of its decadence and of the suffering of its votaries, the restoration of that demand, must as already stated be the natural remedy. The supplies in this country may not all be as good or as cheap as that of a competing one. But the question is, is the country to wait to buy of those supplies, till they have become cheap and good? Or is it to buy even at some disadvantage and gradually make them what they are not now? In other words, is a person not to get into water at all till he has learnt to swim; or is he to get into water and even risk a little in learning that art? For this purpose, we have to recollect that, in the history of the world, cheapness and finish have not been the last words in economic theory or practice. Of course, supplies must be made good and cheap without delay especially in the face of tempting competition; and this cannot be done too soon, as otherwise, the plea for the encouragement of one's own wares must be a cry in the wilderness. To this end, schools for technical education, or rather, I would say, trade schools, have a high place in the economic programme. But what should come first is a spirit of responsibility for patronising the labour of one's own country and making it deserving of patronage. There is no meaning in saying—leave alone the virtue of it—"what my brethren are giving me, either in the industrial, commercial or religious field, is such inferior stuff; and I am no fool nor savage to use it". We must remember that "inferior" will soon give place to "superior" in spite of us, if we only patronise it and take an interest in its production, with a due sense of responsibility begotten of the feeling that the producers are our own people—parts of the same social body entitled to our care. Wisdom does not lie in any other direction. As for the "savage" idea, it is not the fineness and fullness of clothing, nor the fit and finish of hair, nor the fashionableness of any cult or creed, that marks the civilised from the

savage. For is not the German savage with up-to-date dress or hair and clothing and with up-to-date philosophy of Kultur, the greatest savage that the earth's chronicle bears witness to? He is the savage, let us beware, who encroaches on the rights of his fellow-man to his land, to his property, to his established labour which is the source of that property. And is it not this inborn respect for the interest of one's brother, added no doubt to acute economic insight, that made the great Joseph Chamberlain, one of the greatest of English statesmen, to lay down in one of his famous Birmingham speeches that the corner stone of national well-being is to buy of one another? Applied to India with its low level of purchasing capacity, this order may seem in some cases difficult for the average man to execute, unless the Government or other moneyed body is prepared to give large subsidies or bounties to our industries and enable them to sell at lower rates—a contingency which is highly improbable. But if the people have any collective, economic consciousness worth the name, they should be prepared to make some sacrifice. They must do this, if they do not desire to sacrifice their national existence. For this purpose, they may even contrive a saving by curtailing a portion of their present expenditure on machine-made goods, home and foreign. An exceptional situation one cannot always afford to meet without exceptional measures.

MACHINE AND HAND LABOUR.

To believe that Indians could instal machines and produce articles as cheap and as good as a competing country, straight off, without making any appeal to economic patriotism, is, I am afraid, to believe in the un-attainable. The West have been so long in the field of modern industrialism, her enterprise and power of organization are so strong and well-developed; the markets she commands are so many, enabling the loss due to cheap-selling in one market to be more than compensated by dear-selling in another where there may be no similar competition; and lastly, the capital, both total and available for industrial investment, is so much greater. This is the observation of the past, and must be the experience of the future. Without saying anything on the socio-moral aspect of centralised machine-labour on which European writers of great

eminence have written so much, I may say that the opinion of experts is neither wholly nor unanimously discouraging to the manual labour of India, even as it is. They say, for instance, that if, in a cotton-spinning mill, as many men be employed in making thread as there are spindles in a machine, given a judicious division of labour and proper hand-machinery, the out-put would not be less, and may even be greater. I do not vouch for the accuracy of this statement. But if it is true, what applies to yarn-making may well apply to cloth, pencil or match-making, provided expert advice and guidance point in that direction. There are difficulties of course. But what great work is smooth and easy at the first start? In any case, hand-machines of the best and most scientific pattern must be attempted to be utilised, and inventive genius directed to the gradual perfecting of them. It is a truism of evolutionary science that, if instruments like the telescope and the microscope had not been invented to supplement the visual faculty in man, the development of that organ that had been going on with each successive stage of his evolution from the primitive amœba would have gone on indefinitely. And the result would have been, they say, that the human eye of to-day would be enjoying a power of vision several times keener and more varied than what it is now. It likewise follows that if the mind of man begins to be turned intently towards hand-labour, it may be possible in the fullness of time to invent hand-machines which would more than cope with power-machinery. Even in Europe, economic thinkers like Arthur Pentty, who see in the restoration of the system of national Guilds the best solution of industrial troubles, expect to see small workshops installed in the place of large factories. They say that "though these small workshops have suffered in the past from the competition of steam-driven machinery, that need not be the case in the future. The substitution of electricity for steam as the motive power of machinery places the workshop on a different footing; because electricity is capable of distribution over a wide area, like water or gas while steam power is not making work within the sacred laboratory of one's home possible and easy.

Added to all these and to the sense of

fraternal responsibility in society, which is the first and most fundamental essential, is the acknowledged fact that the product of hand-labour is in most cases if not all, finer and more durable than that of machinery. In any case, the hand-labour of India—and Travancore is an integral part of India subject to all its economic forces—was once, say in the early part of the last century, more than a rival for the machine-labour of Europe. And if it has since lost in the contest, it is not the machine labour that made it lose. It is the various factions and disturbances that affected the pursuits of the industrial classes, especially when there was not on the side of India any economic consciousness worth speaking of, that spirit of true co-operation on which every enduring society must be built.

EFFECT OF INDUSTRIALISM ON AGRICULTURE.

With the widening and developing of the old industrial channels, and with the establishment of new ones, a lessening of the present rush to land must be naturally expected. When that comes, the price of land lessens; the supply of labour, manure, water, etc., becomes more equal to the demand, cattle get more grazing ground or more land on which fodder crops can be raised; the agriculturist generally finds himself in a better position to apply the methods of modern science; and what every Director of Agriculture rightly puts down as the standing obstacle in his way viz., poverty of the ryot, gradually disappears. When a large number of secondary wants begin to be supplied from home,—food alone being primary—and has not to be paid for from abroad, a greater amount of money will remain and circulate in the country. With more money to purchase with, prices must then necessarily get higher, not as now, *without* a corresponding rise in the level of purchasing power, but *with* an increase in that power and on account of it. When all causes thus conspire, agricultural industry will become a more paying investment than now, enabling richer and more scientific cultivation and still greater profits. The spectre of chronic indebtedness will have been exorcised, and the much-abused indigenous financier, on whom is fathered all the ryots' ills, sowcar or by whatever name he may be called, exculpated. Certainly, the lender,

however usurious, is not the *cause* of the loan-seeking. Nor is a lender, however generous, going to be the necessary angel of its cure. For aught we know, he may be but a sugar-coated poison-pill. The goodness or badness of a thing lies primarily in the way we use it.

AGRICULTURE SPECIALLY TREATED.

I have so far treated agriculture as indirectly affected by the fortunes of the non-agricultural industries. As already observed, industrialism on the lines of the West has yet to grow; and in regard to the old industrial channels of food-flow, they seem silted up in varying degree. The material position of the people, as at present conditioned, revolves therefore round the pursuit of tilling art. Now, the development of agriculture, broadly speaking, lies either in increasing the amount of yield from the existing sources by more intensive cultivation or in enlarging the field of agricultural operations. The difficulties in the former course have been already referred to. The enlarging of the limits of cultivation is however more promising. Of the total arable area in Travancore, about 26 per cent still remains to be brought under the plough, of which the major portion lies in the interior. In the sea-side and deltaic areas, only about 9 per cent has yet to be taken up, while in the mountainous tracts and the near vicinity, suitable only for what is called 'Hill-cultivation', the extent yet untouched is nearly four times. These tracts were once well peopled. The fact that several ruined temples, some with large estates, abound there and that almost every peak and every grove has each a name and sometimes a local religious fame, does not permit the belief that these tracts have remained unwedded to the hand of man since the beginning of time. Their re-population may therefore well be the objective of agricultural and general populational extension. But the spirit of colonization, which is organised emigration in large numbers, is not the feature of the Indian character. Either from over-increase of population and consequent *un*-employment, or from industrial *dis*-placement and consequent *dis*-employment, the need to go abroad has arisen, and the people are gradually spreading over the whole world as coolies of some kind or other. While there is land in the

country, waiting for workers, this dispersion of its population cannot be looked on with complacency. In Taluks where there are large cultivable areas, public spirited gentlemen may take the initiative for the formation of agricultural settlements. Co-operative banks started at Taluk centres, of course responsibly aided and guided by Government, may be harnessed to the financing and conduct of this scheme. These banks have the first and foremost claim on capital that may lie in the hands of the agricultural class. In a largely agricultural country, this capital must naturally go to the development of the land resources to the fullest extent and ought not ordinarily to be indented on for non-productive purposes, until the agricultural possibilities have been fully exhausted.

(To be continued.)

Sir S. P. Sinha, speaking at a function, in honour of the Indian delegates to the Imperial War Cabinet and Conference, referred to the anti-Brahman movement in words which ought to be widely read. "I deprecate" he said "ill-natured attacks upon what is called 'the political section of the Brahminical caste in India' whatever the limitation may connote. I hold no brief for the Brahmans, political or otherwise. I do not belong to that caste myself, and every one in India knows of my open, avowed and active hostility to all pretensions of caste or class supremacy on the part of Brahmans or any others. But I will take upon myself to repudiate the malicious insinuation against a class of my countrymen which includes such illustrious names as Ranade, Gokhale, W. C. Bannerjee, Surendranath Bannerjee and others and I venture to point out, that ill-mannered and ill-informed attacks on a whole class, held in respect and even reverence by large masses of the people of India, will inevitably provoke reprisals which will seriously hamper all efforts for either political or social reform, and will in all probability create a ferment prejudicial to the best interests of the Empire in this crisis in its fortunes."

The Inter-Caste Marriage Bill

INTRODUCED BY THE HON'BLE MR. V. J. PATEL.

A Danger to Hindu Society.

SPEECH OF THE HON'BLE MR.
K. V. RENGASWAMY ATYANAR IN THE
IMPERIAL LEGISLATIVE COUNCIL.

My Lord, I am sorry to have to oppose the motion brought forward by my friend the Hon'ble Mr. Patel. Not that I do not understand that Parliamentary etiquette requires us to allow to be introduced in the Council any Bill, good, bad or indifferent and to be discussed in the Council, and not because sentiments run high that I oppose this motion. But time and again such Bills have been discussed and there awaits no new discussion. Similar attempts at legislation both in the Provincial and in the Imperial Councils have failed till now, and perhaps thinking that this is the mildest of all those that have been brought forward till now, and also under the impression that this would be the best opportunity for carrying out a Bill of this sort, as all parties are attempting at a national union, that this has been ushered into the Council.

The prime consideration in introducing any Bill should be that law should follow custom, and not that law should introduce a new custom into the country especially in matters of inheritance of property. Viewed from this standpoint the Bill utterly fails to commend itself to the Council. The Judges of the Privy Council and High Courts too have laid down that custom is transcendent law. Yet Mr. Patel without creating a custom of intercaste marriage by educative work wants the Legislature to give an impetus to the creation of a custom which is dear to his heart and which he is unable to create by proper educative work. In this country people attach an undue importance to legislative decrees, and he evidently desires to use the Legislature as a second string to his bow of social reform. His constituency, I think, has not given him any mandate to introduce this Bill.

Among the followers of Vedas and Smritis, who, I suppose are called Hindus, little distinction is made between social laws and religious tenets, and the restrictions on marriages form the prime factor of the Ordinances of Smritis. It is considered that marriage is a sacrament and people trespassing those Ordinances are not considered Hindus. It is an elementary and well-known rule of Hindu Law that marriage should be within the caste as per Manu, Chapter III, verses 12, 13 and 14 etc., and Yajnavalkya, Chapter IV, verse 57 etc., etc. Though Anuloma marriages were allowed, yet they were condemned. In the Gita, the Lord has condemned Varnasamkara in unmeasured terms. Mr. Patel says that a man can commit Varnasamkara and yet be a Hindu. He wants a legislative declaration that a Hindu committing a gross offence against the Hindu sacred laws shall be recognised by the British Government as a Hindu. Everywhere it is recognised that the marriage system is the essence of the ideals of each race. To tinker with it by the direct attack of compulsive legislation or by the insidious method of enabling and permissive legislation is an act of treason to the sovereignty of the spirit of the race. Else why not introduce an enabling Bill to render bigamy, marriages for limited periods, and marriages dissoluble at will etc., valid among Christians?

Even in materialistic countries they never allow such interference in long-established customs and social usages. No marriage system is based solely on principles of abstract reasons. For the matter of that none of the highest things of life are demonstrated by abstract reason. The highest truths of religion are not so demonstrable but they are none the less true. The domain of truth is wider than that of reason.

Mr. Patel's Bill interferes with a certain

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custom. It need not necessarily stop with caste, but it may even go on into racial marriages.

It may be pertinently asked when even a convert to Christianity is now allowed to inherit his parental property, why one should be debarred from inheriting the same only because he takes a wife from a different caste. I should confess that even that kind of inheritance is quite opposed to the Hindu precepts and ordinances and I wish to contend that only because that kind of inheritance is so allowed by the Government it should not be used as an argument for this, for one wrong will not justify another. So I have to protest against giving leave for the introduction of this Bill.

Further, one reason why people of my view who protest against such interference in established customs, think that the Reform Scheme is unsatisfactory in that in the Provincial Legislature and in the Imperial there is no protection against the introduction of such Bills, inasmuch as the executive Government can interfere only when those Bills trespass on the Reserved Subjects or trench upon peace, order and good Government.

Sanctity Of Hindu Marriage.

The Hon'ble Mr. Patel's bill has appropriately raised a storm of indignation from all Hindus—excepting of course the denationalised "reformers" who still, for census purposes, are termed Hindus. The idea of civil marriages, optional marriages, marriages for short and long periods and so forth is quite alien to Hindu feeling and to Hindu traditions. We wonder what made the Hon'ble Mr. Patel to introduce such an uncalled for, nay mischievous, measure. He has clearly not made out any case proving the need for such a Bill. How many instances have there been of inter-caste marriages, and in how many cases have the parents found it difficult to leave their property to their children? When a man goes out of his caste and marries, he becomes an out-caste and non-Hindu. That is the *Shashtra* as received and illustrated by ancient custom. Is the British Government going to interfere by legislative enactment with the social and religious observances of the Hindus?

We deliberately say "religious," for marriage to the Hindu is a religious ceremony.

The Hindu does not marry, ought not to marry, for pleasure or simply for the sake of sexual happiness or the comforts of a worldly home. The ideal is that it is part of his *dharma* to take a wife, and raise progeny on her who will offer the customary oblations and other gifts to the line of ancestors. To foreigners, and to those who have been weaned away from Hindu sentiment and traditions, all this may appear very ludicrous, very uncivilised, very superstitious! and very many "learned" theories may be enunciated on "ancestor-worship" and similar grand nonsense. To people to whom this world is every thing, to whom there is no beyond or only a resurrection at the end of the world, all this may certainly look strange. But why should the orthodox Hindu to whom life on earth is only a preparation to a larger life beyond, why should he who has been taught to honour marriage as a holy rite have legislative encroachments made upon his dearest beliefs and customs?

We know the reformers will say that the orthodox are in no way affected. They have their old law; it is for the benefit of the heterodox the new law is meant. The superficial character of this plea is obvious. The new proposal sets up, and recognises a different, and as the orthodox believe, an unholy ideal, a mischievous custom, opposed to all Hindu traditions. The old order of things cannot but be affected by the new innovation. The latter practically invites disobedience of the former. With regard to the heterodox there can be no grievance. When a man deliberately breaks a law or custom, he has simply to take the consequences. He may, in the case of marriages of the kind contemplated by Mr. Patel, leave his property to his children by testament or otherwise as provided by already existing laws and customs. The social ban is there! but he has no legitimate grievance, having wilfully broken the social law.

We wish therefore to draw the serious attention of Government to the fact that the Bill in question is utterly opposed to Hindu sentiment and law; and for the protection of a few social offenders, the State ought not to undertake to legislate measures whose effect will be to introduce, not only unnecessary, but entirely mischievous innovation into the religious beliefs of millions of non-offending people. (Indraprastha).

Olla Podrida.

It seems that Russia has formed a Women's Battalion of Death. Sow the wind and reap the whirlwind, I suppose. Quite recently I read that an American airman brought down a German plane 'mauned' by a woman. The *Madras Mail* deprecates in its comment on these facts that women should not be brought as soldiers into the field. Why not? Let woman go forth with a ballot box in one hand and a bomb in the other and achieve the regeneration of the world and not merely its generation.

Quite recently it was resolved at Madras to form ladies' associations. Here is man's contribution to woman's advancement. The modern idea of civilisation and refinement is to slave in offices and factories during the day, to overstock the world with life's unnecessaries and to play tennis and billiards and drink tea and coffee and stronger beverages around convivial tables in the evenings and see the play of the happy man and the happy woman (which the actors and the spectators are not) on the stage. Hence also it is that we are witnessing spectacles of the starting of tea clubs with elaborate and impressive opening ceremonials under distinguished auspices. We are reminded in this connection of Abernethy's famous advice to a confirmed toper who sought medical advice: "Drink and be damned."

Once again the epidemic of conferences has broken out. There was the salt conference; there is to be the Mysore scouts conference; a patriot wants an All-India Linguistic conference. Does he want to complete the tower of Babel? The Madras Students' Convention has issued its famous bulletin that the next conference is to be at Salem. The most important of all the conferences was however the Scouting New Year Celebration on 1-10-1918, the birthday of its august protector, at Adyar, the Bhooloka Vaikunta. There was a display of scoutcraft. The final advice to the scouts was "Charge".

"Charge, Chester, charge! On, Stanley, on!"

Were the last words of Marmion!!

The Protector then asked them to learn, work and play for God, Crown, and Country. Which verb and which noun go together here? The Adyar birthday celebrations are now in full swing.

This is not all. We had a soul-stirring description of the doings of certain girl scouts recently. So we have come to the girl scouts—the last word as yet in the domain of the enfranchisement of Indian womanhood. Bliss is it in this dawn to be alive but to be young is very heaven.

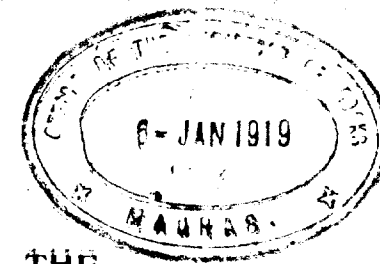
Such has been the way of the world. Meantime the heavens have been bare of clouds and the earth of crops. Disease is stalking through the land. The second visit (or visitation, rather) of influenza is leaving loud wails in many homes. What next?

Quite recently two citizens entered into an interesting discussion as to whether the Ganja which one of them wanted from the other was to be weighed against a silver two-anna bit or a nickel two-anna bit. From words they came to blows and have gone into a Police Station *en route* to a Magistrate's Court to solve the Chinese puzzle.

Mr. C. R. Reddi of Mysore rushed in recently where Mr. Chakravarthi feared to tread and said that the speech of Aswathama in *Veni Samhara* was silly. I suppose that he is convinced that his remark was wise. Now-a-days the world consists of wise men only. Happy, happy, world!!!

SCRUTATOR.

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- (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.

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A Vision Of India.

YAIGAI.

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

O Thou that com'st to quench the thirst of him,
God's friend who glad to fair Mathura came
The single bridal guest to put to shame
The sumptuous feasts with sweetness full to brim!
I dedicate to thee this humble hymn
Of praise and gladly sing thy name,
The radiant splendour of thy blessed fame
Doth make the brightness of thy sisters dim.
Upon thy banks the God of Earth and Sky
Did veil his light divine in human form
And won all human hearts by love's sweet might,
The blessed saints have poured in ecstasy
Their hearts in songs with sweetness multi- form
Here where thy waters shine upon our sight.

The Hindu Message

THURSDAY EVENING 17, OCT., 1918.

"A People's war."

Towards the close of last month, President Wilson, of the United States, made a speech at New York in which he proclaimed to the world what he called an "analysis of the international situation which the war has created." His opinion is that "it has become a people's war." That is from the positive side. Negatively, he said of the war that it is "not a statesman's." His explanation is contained in the following sentences. It is a people's war,—for, "all sorts of races, and of every degree of power and variety of fortune are involved in its processes of change and settlement." It is not a statesman's war,—for, "when our hopes and expectations are most excited, we think more definitely than before of the plain issues that hang upon it, and of the purpose which must be realised by means of it"; and of these issues and purposes, Dr. Wilson says:—"No statesman or assembly created them, and no statesman or assembly can alter them. They have arisen out of the very nature and circumstance of war. The most that statesmen or assemblies can do is to carry them out or be false to them."

It is interesting to know what are the issues and purposes which, according to President Wilson, the "peoples" concerned in the war are fighting for. Dr. Wilson enumerates the issues in the following interrogatories:—"Shall the military power of any nation or group of nations be suffered to

determine the fortunes of peoples over whom they have no right to rule except the right of force? Shall strong nations be free to wrong weak nations and make them subject to their purposes and interests? Shall peoples be ruled and dominated even in their own internal affairs by arbitrary and irresponsible force or by their own will and choice? Shall there be a common standard of right and privilege for all peoples and nations, or shall the strong do as they will and the weak suffer without redress? Shall the assertion of right be haphazard and by casual alliance or shall there be a common concern to oblige the observance of common rights?" All these issues are to be settled, when the war is ended, "once and for all and with full unequivocal acceptance of the principle that *the interest of the weakest is as sacred as the interest of the strongest*." As regards the "purpose" which the war is to accomplish, Dr. Wilson speaks as follows.—"Not only impartial justice, but also the satisfaction of the several peoples whose fortunes are dealt with." And again:—"A justice that plays no favourites and knows no standards, but the equal rights of the several peoples concerned." This Dr. Wilson further explains as follows:—"National purposes have fallen more and more into the background, and the common purpose of enlightened mankind has taken their place." What is to be this "*common purpose of enlightened mankind*" in the future of the world's history? Dr. Wilson does not fail to enlighten us. He defined it as "the final triumph of justice and fair dealing," "the broad-visioned justice and mercy and peace and the satis-

faction of these deep-longings of oppressed and distracted men and women and enslaved people,"—not mere "territorial arrangements and discussions of power."

We have purposely given a complete analysis of President Wilson's speech and enumerated his several points as far as possible in his own words. In proceeding to comment upon it, our readers cannot fail to be struck with the fact that Dr. Wilson indulges in vague generalities which may mean much, or may be whittled down to the lowest point of tenuity so as to mean little or nothing. From the time of the Revolutionary Epoch, men have spoken of the freedom and equal rights of men, and of the liberation of oppressed and distracted nationalities. If now Dr. Wilson has come forward to proclaim that "the interest of the weakest is as sacred as the interest of the strongest," others before him have stood for "the development and perfection of the national life, consistently with the destiny of humanity." We can make nothing of vague formulae like these, but want definite statements of what Dr. Wilson wants to see done with regard to the communities and nations which have fallen under a foreign yoke. It is not enough to say that no nation or group of nations should be permitted to govern others by the right of force, but it is necessary to insist that all subject communities should be liberated from the yoke of foreign rulers when peace is proclaimed at the conclusion of the war. It is not enough to say that one community should not use other communities and their resources for the advancement of their own purposes and interests, but to insist that all communities should

be free to use their resources for advancing their own purposes and aims and should have the right to determine the form of Government suited to the advancement of its own aims. It is not enough to say that all communities, weak and strong, should have their interests safe-guarded, but to reduce the strength and possessions of those who have more than their due share of them.

It is necessary, if President Wilson means to give effect to his views, to enter into further particulars regarding the various communities which are now subjected to the yoke of dominant peoples and States. What is the immediate step to be taken in the liberation and improvement of each of these subject communities, and what are the subsequent ones and at what intervals and by what means are they to be accomplished? What is the machinery to be brought into existence for the purpose of giving effect to the measures contemplated or devised at the "peace table" where the representatives of the Powers will assemble at the conclusion of the war? Unless the machinery suitable for this purpose is brought into existence, and unless measures are taken at the conclusion of peace to destroy or weaken all forces which are or may become strong enough to render it ineffective for the purposes it has to fulfil in the international order of the future, the present passionate aspiration and longing for an epoch of peaceful progress for all humanity will have passed without leaving any substantial achievement behind.

The lesson of the revolutionary epoch of Europe should not be lost. It also set forth noble ideals in noble language. But it failed to strike at

the idea that States are the organised results of the working of *self-assertion*. Hence we have seen, during a century or more, such an enormous competition and rivalry among the communities of the West for the advancement by each of its own territorial extent and national power as can only be settled from time to time by the arbitrament of the world. During the last half-a-century we have had wars between Italy and Austria, Austria and Prussia, Prussia and France, America and Spain, Europe and China, Russia and Japan, and now, lastly, the present world-war or "people's war" in which, as President Wilson says, peoples of all sorts of races and of every degree of power and variety of fortune are involved in its sweeping processes of change and settlement. So long as the spirit of self-assertion is allowed to prevail, so long as the States and nations of Europe regard the world as the arena of their scramble for territory and power, it is impossible to avoid international conflicts and a further repetition of the awful tragedy which is being enacted in the sanguinary fields fought in the various theatres of war, East and West, where countless millions are wreaking deadly hatred and revenge against each other day by day and hour by hour without being conscious of the inhuman atrocity and diabolical wickedness of what they are doing.

If the future is to be unlike the past, the principles of self-determination and self-government must replace the principle of self-assertion, and antagonism must be replaced by combination. In fact the latter will follow as an inevitable consequence of the acceptance of the principle of self-determination for all peoples. But

what is the chance of this principle being adopted, so long as men are already speaking of economic boycotts, preferential tariffs, and geographical re-distribution and expansion. President Wilson's aim at what he calls "the peace-table" seems to be that all political, economic, and territorial exploitation must cease. But can he feel sure that this idea of universal peace through the self-determination of all peoples and a combination of all of them into a League of Nations with a machinery of its own which will enable it to carry out its own aims while rendering ineffective all isolated activities and schemes of self-aggrandisement on the part of individual peoples and nations,—that this noble scheme or ideal of universal peace and equality of rights for all peoples will be welcomed by the States and communities which now wield influence and power in the world. Dr. Wilson himself seems to have his own doubts whether the statesmen, leaders and representatives of the nations and States will take the same exalted view as he has himself taken of their place and function in the world's order when they are called on to assemble at "the peace table." For, he says of them:—"I hope they will feel free to say whether they think I am mistaken in my interpretation of the issues involved or in my purpose with regard to the means by which a satisfactory settlement of these issues can be obtained." We rather feel inclined to think that the hope which he entertains of being able to place the future of humanity on a more satisfactory basis of mutual co-operation and harmony than hitherto is premature if not altogether vain and futile. This is clear, too, from the

fact that his speech has evoked no response from the statesmen or sovereigns of Europe or elsewhere. Greed, fanaticism, and force are still the chief incentives to State policy and State combination among the "civilised" communities of men. It is only when the nations of Europe give up their policy of territorial expansion and commercial exploitation of weaker peoples and races that President Wilson's philanthropic plans and purposes will find an echo and an ingress into the hearts of the statesmen and leaders who govern their destinies and settle the future of humanity at large.

Some South Indian Adullamites.

Some time ago, a few Non-Brahmin gentlemen suddenly discovered or were helped, under high auspices, to discover—that the Brahmins had been their enemies for all time. It is a wonder how this discovery had never been made during all the countless ages that Brahmins and non-Brahmins had lived and worked and suffered together in all the successive epochs of the history of the past. It is a wonder, too, how these non-Brahmin factionists who are only a microscopic section of the non-Brahmins failed to appreciate the significance of the fact that their Anglo-Indian allies and prompters had failed hitherto to discover their "reasonable grievances" or offer them help. Moreover, it is clear as day to all the world that *most* of these gentlemen from abroad are here for the fulfilling of the sacred function of *exploiting* India's resources. But none are so blind as those who will not see. For the present they are content to be

led blindfold into the darkness of the abyss. Their protests against the schemes of reform propounded by the Secretary of State and the Viceroy or the same as improved under the alterations and additions suggested by the Special Congress Session recently held are altogether ill-timed. For, what is wanted at this time of hatching and preparation of the Government's scheme of reform is a *united national demand*. A people, one great among the nations, had fallen into a condition of unparalleled decline and abject dependence. After the subjection and sufferings of centuries under their own or alien rulers, they have found leaders and formed an organisation capable of lifting them from their abysmal degradation, and the time has come for the fruition of the efforts made during a generation past,—efforts made with a determination and stubbornness which have forced themselves on the attention of our rulers, obtained their recognition and sympathy, and secured the framing of the Montagu-Chelmsford scheme of reform. The special Congress has not rejected the scheme, but has only stated the additions and improvements needed in order to render it acceptable. The framers of the scheme failed to appreciate the fact recently placed by Lord Morley before the British electors that "no Indian was unfitted as such to fulfil the highest duties of citizenship and the highest responsibilities of Government." It is the necessity we are under of securing from our rulers a recognition of this fundamental fact of the situation in India that has induced the Congress to meet in special session and to make its demands for improvements and additions in the Montagu-Chelmsford scheme. Had

the illustrious framers of that scheme duly recognised the fact mentioned by Lord Morley, the Indian people and their leaders would not have had to deplore those objectionable or unsatisfactory features of their scheme which the special Congress has insisted on with a view to their removal. Of course the people of India would have that scheme or whatever the British Ministry and Parliament would be able to give us after considering it, if it is impossible to secure what they want and have long worked for. But, if the country is united at this critical hour and stage of its progress, we are quite certain that we shall obtain a satisfactory settlement of our claims and a substantial step forward towards the goal we have in view.

The Indian national party has made its pronouncements on the proposal and so far there has been no serious attempt from any quarter to belittle them or question their rationality and moderation. No doubt, a few respected leaders such as Babu Surendra Nath Bannerjee or Sir D. E. Wacha have kept aloof, but they, too, must recognise that their fears of terrible happenings in the recent special Congress have proved groundless. Other so-called moderate leaders like Mr. Malaviya did take their usual place in the Congress session and their services are appreciated in all quarters. We trust that others, too, will like them support the cause and place the country's demands clearly before the British Ministry and Parliament through the Government of India.

The so-called Non-Brahmin opposition in this Presidency has really no leg to stand on. For, the large majority of non-Brahmins—all educated men among them who can think and speak

without prejudice or bigotry—have placed themselves wholly in line with Congressmen in this Presidency and other Presidencies or Provinces. Hence, when the *Madras Mail*, speaking on behalf of the Anglo-Indian patrons of the small, but noisy, faction headed by Dr. Nair, calls them "*the non-Brahmins viewed as a body*" (see its leader of Oct., 2nd), it is a thorough misrepresentation of the condition of public opinion in this Presidency. The few non-Brahmin Adullamites who follow Dr. Nair have no importance and no status in the land. Our contemporary says of the non-Brahmins:—"They have an authorised representative and are prepared to honour his undertakings." Dr. Nair represents only a few factionists and Adullamites among non-Brahmins, and not "the non-Brahmins viewed as a body." The general body of non-Brahmins do not recognise Dr. Nair as their leader or representative, and they distrust, like all thinking Indians, the great majority of Anglo-Indian exploitationists whom our contemporary represents and who have taken Dr. Nair and his faction under their protecting wings for the advancement of their own aims and for the defeating of all schemes of Indian reform which will advance the power of self-expression which the Indian people still possess. Hence no importance attaches to Dr. Nair's mission in England.

Our Anglo-Indian contemporary is not, however, without some misgivings as to the value of what it represents as the case of the non-Brahmins or what it chooses to call "non-Brahmin moderation." *Firstly*, it says of the non-Brahmins,—"They may complain now that non-Brahmins are treated as

children or as though all belonged to the backward and depressed classes but we think they find already, if they look for them, signs which are hopeful for the future." We think all thoughtful public-spirited, and self-respectful non-Brahmins will prefer to rely on their own undoubted intelligence and energy than on this will-o'-the-wisp which is to develop "signs which are hopeful for the future." There is for them everything to hope for by joining the great Indian national movement whose leaders have worked single-mindedly for the uplift of their sacred motherland. We do not think any self-respecting Indian worthy of the education he has received will commit the disgraceful and ruinous folly of walking into the exploitationist's parlour. *Secondly* our contemporary is conscious that his slavish Indian clientele and coterie "are fighting their own case and say so," while Congress men "form a party which claims to speak for India as a whole." Our contemporary denies this claim. His sage observations form a philosophic gem of the kind which adorns the Anglo-Indian mind. We make no apology for quoting it here *in extenso*:—"No altruistic pretext holds water for long; this is one of the consolations in a world in which despair must otherwise be more universal than it is; in our dealings with our fellow-men, whether in the field of politics, society, friendship or literature, it is only truth that can bear the test of time." Whether we agree with the whole of this elegant passage or not, we need not state at present. But it clearly proves that our contemporary and the Anglo-Indians he speaks for, support their few non-Brahmin proteges

from purely *egoistic* motives, and from "no altruistic pretext." It is these *avowedly selfish* Anglo-Indian exploitationists that have long blocked the way of Indian reform. But the cause of freedom is also the cause of truth, and we firmly believe that it is because Indian freedom stands on the impregnable rock of truth, that its early triumph is assured even to the chagrin and discomfiture of its opponents.

Notes and Comments.

An English writer—Mr. C. E. Maurice—feels the need "to appeal to the higher voice of God against the grinding tyranny of State worship." But where are we to find "the higher voice of God?" If, as Mr. Maurice says, "undoubtedly there are signs of a change coming over the attitude of average men towards the religion of their youth," there is no certainty regarding "the higher voice of God." *Vox Populi, Vox Dei*, as the saying goes. This demon of public opinion, or time-spirit, or mob-rule is the only deity which the Western man worships, and it is responsible for all the present "grinding tyranny of State worship." Only in ancient India was Dharma accepted as higher than the State, and as the authoritative source from which the State itself was to derive its inspiration and guidance. Ancient India never had to suffer from "the grinding tyranny of State worship." The Brihad-Aranyaka Upanishad calls Dharma "क्षत्रस्य क्षत्रं." Sri Sankaracharya interprets this to mean, "क्षत्रस्यापि नियन्तु । उग्रदयुग्मम्" "That which rules even the ruler; that which terrifies even the terrific." The spirit of the modern world is unwilling to accept any immutable and eternally authoritative source or standard of morality. So long as this state of things exists, there can be no such things as a "higher voice of God" to appeal to in times of difficulty like the present. Might alone is right. The big battalions alone rule the world and decide the fates of men.

The following passage occurs in one of the works of the late Mr. Romesh Chunder Dutt:—"The teachings of the Missionary and the schoolmaster during the early years of the nineteenth century have unsettled the mind of the educated youth of India, and produced a reaction against the prevailing forms of worship. But a deeper education is teaching the later generations to enter beyond the mere forms of the ceremonial, and to seek for light and religious consolation in those ancient Scriptures which are the undying heritage of their nation. Greek and Persian, Hun and Scythian, Moslem and Christian have battled in vain against that ancient and deep-seated faith, that worship of the Universal Soul which is the creed of the Modern Hindu, as it was the creed of the ancient Upanishads and the Vedanta."

With regard to the above extract, we must bear in mind that any careful inquirer will be easily able to convince himself that "the ancient Upanishads and the Vedanta" not only teach the "worship of the Universal soul," but also maintain the validity of religion of "ceremonials" and "forms of worship," against which there is so much senseless and irrational prejudice in the modern mind. The *Karma-kanda* is the necessary prelude and precursor of the *Jnana-kanda*; and the latter refers by name to various rituals such as *Sirovatan* (शिरोव्रतम्), *ascamedham* (अश्वमेधम्), &c. When once we have settled what is the source of true knowledge, we cannot accept part of what it teaches as valid and reject the rest of it as not valid. *Karma-kanda* and *Jnana-kanda* are equally valid as parts of the Veda, and so are equally entitled to our acceptance and allegiance. This is in accordance with the principle known to Indian logicians as *अर्धैर्जरतीयन्नायम्*. When we call a person old, we mean that all of him is old,—not only half of his personality. So, when we call the Veda our *Pramana* or source of truth, we must not accept one half of it, and reject the other half, at our own sweet will and pleasure.

A living English writer declares that Queen Victoria raised the Monarchy "to a height few would have thought attainable when she ascended the throne. She had gained ground for the Executive at the expense of Parliament." This is one chief reason why in India, too, the power of the executive became unlimited. It was the late Mr. Romesh Chunder Dutt who made us first realise that "the great movements which mark the history of Modern England have left their impress on the history of Modern India,"—that "the rulers of India have drawn their inspiration from England." Now that a great crisis has arisen in consequence of the great war, and the British race feels the need of India's help and co-operation in overthrowing the aggression of the German war machine, the times are favourable to the cause of India's progress in freedom.

The truth is that the people at large, not only in India, but throughout the world, can only rest in peace under the reign of law,—i.e., what we in India call *Dharma*, the eternal and immutable principles and rules of morality,—the *Sanatana Dharma*. Neither the unlimited and uncontrolled power of the executive, nor unrestrained mob rule, can ever prove satisfactory to mankind. In India the *Dharma* was held valid for both king and people, and all held it in wholesome reverence. India's prosperity and freedom and power have slowly declined with the decline of *Dharma*. Neither the absolute and unrestrained power of the executive nor mobocracy will do for us as for the rest of mankind. There can be no peace or happiness for mankind so long as the present "grinding tyranny of mere State worship" is allowed to prevail. Everywhere, the State has become a fetish, and every nation and people wants its own State to give the law to mankind. In order to lessen the importance of the idea of the State in the future life of humanity, we want something to live for which is higher than all States and powers, something which is—to use the words of a living writer—"above written laws and

military despotisms and lawless mobs." In ancient India, both monarchs and men owned allegiance to *Isvara* and *Dharma*—both of them being ideals which satisfied the requirement just mentioned.

Within recent years, there have arisen a few men in this Presidency who take a delight in promoting caste-feeling and caste-squabbles in South India. One gentleman publicly proclaimed that he had "smashed the political domination of the Brahmins,"—and we regret it is no less a person than our distinguished countryman, Rao Bahadur Thiyaga Raja Chettiar. In this country, all political domination belongs to the British race. It is absurd to confound the holding of posts in the public service with "political domination." Officials are servants of government. Service as an official subordinate is an idea which is quite the contrary of what we mean by "political domination." We trust our Non-Brahmin Hindu brethren will enter public service in larger numbers in the future; but that will not increase their political power, for that will not enable them to lay down the principles which guide the administration. The holding of office—especially the holding of the posts in the subordinate services which the Brahmins almost till recently largely gained—has only helped them to keep the soul and body together, and it has at the same time made them lose their self-respect and self-confidence. It will be well if the other castes do the same thing in larger numbers than hitherto, in order that they may demonstrate to the world whether thereby they acquire any political power in this land. We think political power can only be gained by wealth, intelligence, and public spirit, and not by any amount of quill-driving, or knee-crooking to official superiors, in public offices.

In this Presidency it is, that all sorts of pettiness, folly, and perversity easily gain access into the hearts of men. All to whom the Tamil language is a common inheritance are Tamilians, and Tamil is spoken only in the South of India. The Tamilians are also divided into castes, like

the rest of the Hindus. The civilisation of South India has—or may have had—some peculiarities which are not to be found among other Hindu Communities. But that civilisation is the common achievement and inheritance of the entire Tamil people, and not of some only. Some Tamilians are Brahmins, but that can be no reason why those Tamilians who are not Brahmins should deny them the privilege of belonging to the Tamil people and land. Non-Brahmin Saivites are prepared to recognise, or even pay court to, Brahmins if they are Saivites. They even pay court to the Bhattar-Brahmins of Chidambaram, most of whom are followers of the Advaita-Vedanta of Sankaracharya, because in some of the books regarded with respect by Saivas they are spoken of by their authors with much respect. Moreover, three of the Saivite saints who are regarded as the founders of Saivism are Brahmins, and that is also a reason why Saivite Brahmins—Brahmins who have gained Saiva-Diksha or initiation into Saivism—are shown much consideration. But even the recognition or respect paid to Saivite Brahmins does not, it seems, entitle them to be regarded as Tamilians, because they are Brahmins. Such are the ways of people who claim a high culture of the modern sort and superiority to their forbears on account of their modernisation and modern culture. All such mischievous and perverse follies were absolutely unknown to us before the introduction of the present system of education. Unless we have a more humanising kind of culture, and a culture suited to our own traditions and civilisation in the past we fear that India will become another European continent of to-day, distracted by racial animosities, aversions, and hatreds and reeking with revolutionary destruction and devastation from one end to another.

Olla Podrida.

The German peace offensive is going on vigorously. Germany is trying to use England as a pawn against France and America as a pawn against England and France.

Coming to India, the Woman's Home Rule League passed a vote of thanks to the Congress for recognising women's rights. Mrs. Gurusami Chetty moved, and Mrs. Viswanatha Iyer supported, the momentous resolution. I hope that the next Congress will pass a vote of gratitude for this act of grace.

Then under the auspices of the Wedderburn Parliament attached to the Gokhale Free Reading Room, Sikkil, Mrs. Annie Besant's birthday was celebrated. Mrs. Anandi Bai has published a sonnet on Mrs. A. B. (A. B. are the initials of both!!!). Quite recently Mr. Wadia's birthday was celebrated. This celebration was followed by a cosmopolitan dinner. If the birthdays of all the existing patriots be celebrated—and their name is legion—we can at least have feasts every day. Or is the celebration only an excuse for the feast?

The scouts of India are very much to the fore. Mysore has bravely displayed her parade of boy scouts and girl scouts. The enrolment of girls as scouts is a happy sign of our military efficiency as women have been the allies of the oldest archer in the world who is even now as busy as ever. The Shivaji troop of Trichinopoly have described Mr. M. K. Gandhi as "the greatest scout of the day." So he has become a scout to the scouts.

I now come to the Indian arts. The Wellington Cinema—praised by G. S. A. recently—is now giving a wonderful performance called *The Memnies of a Madman* and *Foolshead as detective*. What elegant English! Is this a compliment to the audience by hitting off their characteristics in telling phrases? Then there was, or is to be, a great oratorical contest at No. 2 Broadway, Georgetown. Tongue v. Tongue. We ought to train ourselves for our great national industry. Then Abu Hassan was enacted again. Mrs. A. B. requisitioned all the superlatives in her command and said that the play helped India to win freedom and served the two great faiths rooted in the soil. What these have to do with a roaring farce one

does not see. But what has humour to do with grandioseness of speech?

The *New India* wrote recently in one of the Editorial Notes: "May the rulers and the people receive guidance from the Givers of all Guidance." Is the use of the plural in "Givers" designed or accidental and has it a Theosophical source and inspiration? Will some one enlighten us about this?

Dr. Muthulakshmi Ammal said recently at the celebration of the anniversary of Ram Mohan Roy under the auspices of the South India Brahmo Samaj Ladies Association that Ram Mohan Roy founded the Brahma Samaj to prevent the isolation of women. This view has the merit of originality if nothing else.

Bombay has formed armies of mercy to fight the influenza. Will Renter report the fortunes of this war for us accurately? SCRUTATOR.

Reviews of Books.

THE SURVIVAL OF HINDU CIVILISATION: Part I—*The impoverishment of India and its Remedy*: BY PRAMATHA NATH BOSE: Calcutta Rs. 1/8.

Mr. Bose is already well-known as the author of "the Epochs of Civilisation," "the Illusions of New India" etc. He is noted for his wide and accurate knowledge of Indian problems. His views are independent and detached while his criticisms are restrained and free from bias. These characteristics of his he maintains to a remarkable degree in his latest book "the Survival of Hindu Civilisation," the first part of which on "the Impoverishment of India and its Remedy" has reached us now.

According to Mr. Bose the survival of a civilisation depends upon the maintenance of the equipoise between the forces making for material progress and those leading to ethical culture. Till the advent of the British the disturbing force of the equilibrium was mainly the weakening of the forces making for ethical development. But since the establishment of the British rule the chief disturbing factor is the weakening of

Economics and Co-operation.

[M. R. RY. N. SUBRAMANIA IYER, M. A.]
(concluded)

THE CO-OPERATIVE MOVEMENT.

This leads us naturally to the "co-operative movement of today. In India, this movement has not been long in existence, and the result of it has yet to fully develop. But we may well consider what the principle of co-operation itself is. Co-operation means, in its widest usage, says the Encyclopedia Britannica "the creed that life may be best aided, not by the competition of individuals where each seeks the interest of his family or himself, but by mutual help; by each individual constantly striving for the good of the social body of which he forms part, and the social body in return caring for each individual. Each for all, and all for each, is its accepted motto. Thus it proposes to replace, among rational and moral beings, the struggle for self-existence by struggle through voluntary combination for the existence of others". In working these societies, therefore, what we have got to see to, is that they do not pass into investments and trading companies for mere individual or collective gain or convenience; for, then, the idea of co-operation will be completely lost and it will only be a cause of combination for self-interest, whether individual or corporate it does not matter. From this latter, co-operation must be jealously distinguished, though it is most liable to be confounded with it.

ITS SCOPE.

Now co-operation may be for any purpose. It may be for production i.e., industry, agricultural or non-agricultural, it may be for distribution i.e., trade, it may be for banking, i.e., deposits and loans. In all these cases, the movement must exist primarily for service to others, not merely its own members. That is what would differentiate it from any ordinary trading and lending company. It is this that will replace competition or struggle for self-existence by struggle for the existence of others which, we have seen, is the principle of the co-operative movement. If a co-operative store or distributing society, for instance, has, as its main object, the interests of the producers of the things stored, and primarily seeks only to find an adequate market for them, it will be a move-

India's economic condition: Mr. Bose sets out the causes of this impoverishment and suggests a method by which the equilibrium may be restored. The economic drain is the prime cause for the impoverishment while the spread of ideas of comfort, decency and aesthetics of western civilisation are also in a lesser degree responsible for it. The author says that the drain due to industrial and commercial exploitation may be remedied in two ways—by a positive and a negative method. The positive method consists in industrial development on modern methods by indigenous agency. But as this method of development depends mainly on the capital available for it and as there is a "deplorable dearth" of capital at present, the only other method that could be effectively adopted is the negative one "which would necessitate our going back to the condition of social simplicity which obtained two or three generations ago". This method by doing away with "the utilities, superfluities and inutilities which have been recently introduced among us in conformity with the usages and ideals of an exotic and highly expensive social standard" makes retrenchment possible to a considerable degree. "The negative method," the author is careful to point out "differs from Swadeshim as it is now understood, in the fact, that whereas the latter would minister to the new wants which have been created in response to the so-called 'rise' in the standard of living before the old wants have been supplied, the former would resist this rise."

Before concluding we must say that the force and accuracy, the independence and originality of the author may not fail to impress anyone who may read his book. One is startled to see that Mr. Bose "is not much in favour of nationalism," that the so-called patriotism of modern India is most un-Indian and that his negative method should not be confused with Swadeshim. But anyone reading his book may know how convincingly he proves his statements. Mr. Bose requires a much higher and a more genuine patriotism in his country-men for the success of the methods he has suggested. The book will serve as a warning note to many a headstrong and thoughtless "reformer" and we desire most that every Indian may study and profit by the book.

ment on the co-operative principle; for it is co-operating with the producer by distributing what he produces. If, on the other hand, it has only the idea of buying good articles at rates favourable to themselves and distributing them to its own members, it cannot be other than a case of struggle for self-existence. In the same way, if the object and policy of a co-operative bank be to ameliorate and strengthen the condition of its customers and obviate the need for desperate borrowing, it will be an un-mixed blessing. Not otherwise. True charity, it is said, aims at its own extinction. And the extinction is to come, not by abolishing the relief straight off, but by abolishing the need for seeking it. A lending agency, therefore, should certainly lend and is ordinarily no more contraband like a charity house. But it is not less contraband. Like true charity, it must aim at gradually removing the need for people often going to it by remedying the cause. To leave the need for loans untouched and merely to give facilities for taking them can only put off the evil day for a few years or decades. It cannot save the alienation of the ryot's land on which he and his ancestors have lived ever so long. In the interests of the producing classes of society, the necessity for going to a banker for the purpose of paying to his sovereign the tax due to him for the protection he enjoys at his hands, and for the securing of the things needed for his avocation in life, such as seed, cattle etc., should certainly not continue. It makes no difference whether the lender is a sowcar, hundi-merchant or a society. Loan-taking and giving should ordinarily be reserved for the larger purpose of commerce and industry.

ARE WE PROGRESSING OR RETROGRESSING.

In the first place, there is the fundamental question whether we are progressing in all our economic parts, or whether we are retrogressing, or again, whether we are progressing in some and retrogressing in others. Mere impressions and generalisations would hardly suffice. Facts and figures can alone convince the responsible thinker. If we are progressing in all our parts, the existing policies, agricultural, industrial, commercial, political, religious etc., have only to be kept up and re-enforced. But if we are not, their causes have to be enquired into and

remedied. If, however as is nearer the truth, we are progressing in some directions and retrogressing in others, what those respectively are should be accurately determined and the necessary adjuvants and correctives applied as the case may be. We read, for instance, that for the United Kingdom of Great Britain and Ireland the total annual income is over two thousand million pounds for a population of about 40 millions, giving an average of about 50 pounds per head. They say, in India the highest estimate is about Rs. 30. It may be more—or, it may be less—in any case, we cannot say it with the same definiteness, as the income of our brother in Europe or as the income of our own Government which, we know, is only an item of the people's expenditure on account of the protective service enjoyed by them, and which of course, must bear some relation to the income of the people themselves. What I am driving at is that there must be the clearest ideas of policy and aim and the fullest statistical data in all these matters, if in what one thinks, speaks and acts he should feel himself on *terra firma*, be he an officer of Government or the spokesman of the people. We should also know in its full significance, what is "labour." Labour is either physical or mental, and is in either case a service of some kind exchangeable with some other service or supply. We must note what are the kinds of labour we have in the country, what is the demand for each, what is the supply of each, how each labour is related to every other, how to link the various kinds of labour so that one will be helpful and not antagonistic to the other, how to balance the adverse pressure on each labour, both within and from without, how many families are working in each labour, what is its wages, etc., etc., etc. Budgets of income and expenditure in respect of a certain number of topical families engaged in each labour should also be prepared to illustrate the real situation. Such budgets have been worked out by European publicists for several countries in the West and could well be attempted here. This is a fine field of philanthropic activity for the members of the Sree Mulam Popular Assembly. With its variety of raw materials and with its industrious people, our country affords justification for the highest hopes.

THE PRESS.

The Press is a great institution all the world over, and the vernacular press is serving as a potent instrument for popular instruction. But if journals would work under a system of division of labour, so far as the special interest in particular industries is concerned, their usefulness would be greatly enhanced. That is, if a paper would take up agriculture as a specialty along of course with its usual programme, and direct the attention of correspondents to the agricultural features of their respective areas, it would be constituting itself into an economic bureau for that branch of the people's well-being. So with every other industry. Clubs and associations, again, might, in addition to being the places of recreation for members or places for the transaction of special business, render valuable economic service. Clubs, particularly, being the brain of the Town or Village where they exist, have a great responsibility in this matter.

EXHIBITIONS.

Industrial and Agricultural Exhibitions and Cattle-shows have an important place in the scheme of economic advancement: but things must exist before they can be exhibited. In the holding of Exhibitions and Shows therefore, we must feel a constructive interest in bringing into existence exhibits of which we may be proud. The determination of the policy and conduct of Exhibitions would in the light of this truth require considerable discrimination and attention.

CONCLUSION.

Every country must seek its own economic salvation, and through it and alongside it the salvation of every other. To this end, we must, before doing any act or omission, great or small, either individually or as members of a corporation or as officers under Government, ask ourselves, whether by such act or omission, we shall be lessening and displacing any of the existing labours 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.

land, or in other words, the existing means of livelihood, and if so, to what extent and under what compensatory safe-guards, or whether we are, on the other hand, increasing or adding to them. In an established society with supply and demand duly adjusted, the producer of an article or service, having hunger at his back can on no account ordinarily speaking, neglect to produce or produce ill. Without enquiring into the cause, it will be vain to blame him, as it would be tantamount to blaming the effect, leaving the cause un-noticed. Of course, during a season of public disorder, a policeman in uniform may be easily spotted out and called in for help or taken to task for neglect as the case may be. In undress, however, this is not possible. In the same way, in India, the preservation to some extent still of forms such as dress, customs, manners etc., enables several of the old occupational classes being made out and responsibility enforced against them for bad work or no work in their respective spheres. But it should not be taken advantage of for the purpose of blaming only. The factors that have led to the unsatisfactory condition should be ascertained and removed. As already observed, the chief part is want of patronage. This has to be regranted, for which the existence of identifiable old occupational groups will be a good guide. When we call to memory the systematic neglect that we have been guilty of in the matter of maintaining the demand for the various labours of the land and investing our savings in helping those engaged in them to make and market their produce our surprise would be, not that they are not better but that they are yet so good. Under any theory of cosmogenesis, interdependent mutual responsibility or co-operation must be the religion of the world, and if religion, in its ultimate analysis, is the science of the true relation of the Universe to its maker and of its component parts to each other there is no gainsaying the fact that this religion of co-operation must lie at the bottom of all morality and progress, individual and national.

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

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The Inter-Caste Marriage Bill

INTRODUCED BY THE HON'BLE MR. V. J. PATEL.

A Danger to Hindu Society.

PANDIT M. CHAKRAVARTI, M.A. Private Secretary to His Holiness the Jagadguru Shri Shankaracharya of Kolhapur writes:—

His Holiness is seriously working to arrange to represent on behalf of all the Matadhipathis and Dharmagurus of all the Castes of the Hindus that the Hon'ble Mr. V. J. Patel's Bill on Inter-Caste Marriages is not only objectionable to the Hindu Sastras but most destructive to the traditional well being of the Hindu Community from the sociological stand-point. He may hold public meetings shortly (during his tour) in Bombay, Delhi and other parts of the country to explain the undesirability of allowing the Bill to pass and the desirability of opposing it whole-heartedly while he is thoroughly convinced that the educated opinion of the country in the matter is strictly against the idea underlying the Bill. He hopes that the only way, the really successful way, of opposing any such measure affecting the Hindu traditional purity is to bring to bear upon the matter the decisive and certainly higher influences of the Dharmagurus.

The following Circular is issued by the Sri Bharat Dharma Mahamandal to all its Samrakshakas, Pratinidhis and Supporters and we cordially commend it to all orthodox and patriotic Hindus for prompt action:—

1. The nature of the danger that is facing Orthodox Hindu society at this moment needs no pointing out. There is no true Hindu who has not been deeply pained and shocked at the effort being made by the Hon. Mr. Patel to bring in a Bill in the Imperial Legislative Council to validate marriages between different Hindu castes. To give legal sanction to intercastal matrimonial alliances among Hindus would be akin to making it lawful for a Hindu to break the most sacred, most vital and most inviolable institution of Varnashram in Hindu society—the hereditary division into Castes—which distinguishes the Hindus from all other races on earth. To pass such a law would mean the giving of legal sanction to a

Hindu's flouting of Hindu religion, defying of Hindu custom, insulting of Hindu feeling and sentiment, upsetting of established social order, in short, giving legal sanction to a Hindu sitting on the breast of the hoary Hindu society and plucking its beard! By the rigorous observance of caste distinction in the contracting of marriages; the purity of blood of the different Hindu castes has been preserved, and the Hindu community has been saved from submergence and extinction under the weight of compact with other peoples. But if the projected Bill is accepted and becomes law, it will be all *ekikaar*, there will be no hindrance to a Brahman marrying a *Chamar* woman and vice versa. Or, a non-Hindu may become a Sikh or an Arya Samajist (through the favour of indiscriminate "Shuddhi") and lawfully marry a Hindu! If you try to hinder such an alliance, which is utterly abhorrent to Hindu feeling and custom and opposed to Hindu religion, you may be hauled up for going against the law! In fact, the more one thinks of the proposed Bill the more of a nightmare of horrors it appears.

2. Coming on the heels of the never-to-be-forgotten legislation in Baroda and then in Indore (the evil effects of which are confined to the States concerned only) the attempt of Mr. Patel assumes a specially serious aspect indeed, involving as it does the whole Indian Empire. No Hindu can passively look on while his most cherished religious convictions and social institutions are sought to be assailed. And every Hindu is hereby appealed to give most careful attention to the enclosed Appendix containing the decisions of the Council of the Mahamandal and the foremost Pandits and other leaders of Benares. The decisions are given in the form of Resolutions for the sake of convenience. The Council and other responsible leaders met at Benares on the 18th Sept. under the presidency of H. H. the Maharaja Bahadur of Durbhanga.

3. The Resolutions speak for themselves and need no explaining. The first brings out

the objectionable character of the proposed Bill and unequivocally condemns it, and calls on all Hindu public bodies and Dharmacharyas and other leaders to do the needful to prevent the acceptance of the Bill. The second Resolution prays Government to adhere in all circumstances to its wise policy of non-interference in matters religious and social. The third Resolution demands the privilege already conceded to Mahomedans and Sikhs, of Orthodox Hindus electing their special representatives in Councils. It also points out the unfairness of non-Hindus and unorthodox Hindus having a hand in the making of laws vitally affecting Hindu religion and society. These three Resolutions must be passed at once. Of course it is open to any Sabha to alter the wording, but the spirit must stand. The Resolutions, preferably signed by the President of the meeting, should be sent to the Viceroy through his Private Secretary with a letter to the latter asking him to lay the same before His Excellency. Copies should be sent to the Head of the Local Government and the District authorities for information.

4. The other Resolutions may be taken up conveniently at one or more subsequent meetings. The matters they deal with are all important. Resolution IV is a domestic affair so to say, and no one will disagree with the view that the Mahamandal should not be frightened away from the mere name of "political." This already comes within the scope of our Raksha department. Resolution V would be very useful to keep things straight in the Benares Hindu University as regards religious teaching and religious atmosphere. Resolution VI should stimulate the efforts of every Hindu body and leader.

5. It would be well to send telegraphic reports to the Press, and enlist the help of the Press to carry on the agitation. Let him who can speak, speak. He who can write cannot use his pen for a better purpose. Those who can only help with bodily labour will in making the bundobust for meetings do the most valuable part of the work. There should be no lack of the money required for the small expenditure, in a matter which goes to the very foundations of Hindu society. The Council relies on the prestige and influence of the illustrious Samrakshakas, for success. The Council expects that every Pratinidhi and every local

leader will do his duty zealously and unflinchingly. In conclusion the Council looks forward to the agitation being in full swing within a fortnight: thanks to the sense of Dharmik duty of all Branches, affiliated institutions and other orthodox Hindu bodies. Everything should be done calmly and quietly and there must not be the least sign of excitement.

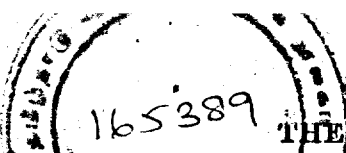
RAMCHANDRA NAIK KALIA,
General Secretary.

Appendix.

This meeting of the Council of the Sri Bharat Dharma Mahamandal and other Orthodox Hindu representatives (including Pandits) of Benares is convened in this holy city, the Religious Metropolis of the Hindus, in pursuance of the great feeling of alarm and consternation that prevails in all sections of the Hindu community throughout India in consequence of the effort on the part of a Member of Supreme Council to bring in a Bill with the object of legalising and rendering valid marriages between different castes of Hindus, such intercastal matrimonial connections being utterly repugnant to Hindu ideas and sentiment, directly in contravention of Hindu religion, custom and traditions and utterly opposed to Varnashram Dharma—the inviolable hereditary division into castes which is the vital preservative element of Hindu society, the basis of Hindu social structure, guaranteeing the purity of blood and descent of members of each caste through the principle of heredity, by prohibiting the intermingling of blood of different castes: And in view of the dangerous, revolutionary nature of the proposed Bill from the Hindu standpoint, it is hereby

I. Resolved that the Head Office of the Sri Bharat Dharma Mahamandal be directed to get an authorised copy of the draft of the proposed Bill from the Legislative Department, Government of India, and the said Sri Bharat Dharma Mahamandal (as the All-India representative socio-religious organisation of the Orthodox Hindu community) be moved to at once take necessary measures to warn all its Branches, affiliated institutions, other Orthodox Hindu bodies, as well as the Dharmacharyas (religious Heads) and individual Hindus of light and leading as may not be connected with any socio-religious public association, of this imminent danger facing the Hindu community, with a view to the combined simultaneous adoption of loyal and constitutional measures for preventing the bringing in of the anti-Hindu Bill under reference, it to be distinctly pointed out in the representations to the Imperial Government that those who contract intercastal matrimonial alliances under the present circumstances do so at their peril, in defiance of social custom and religious ordinances, and the recognition of such illicit connections as legally valid would open the door to social disruption and anarchy into our time-hallowed society on one side and on the other create a feeling of disquiet in the vast majority of the Indian population. This meeting is of course sure that no precautions would be spared to guard against any tendency to excitement in the course of the agitation.

II. Resolved that this meeting feels it its sacred



duty to solemnly impress upon Government the fact that the contemplated legislative action has reawakened all sections of the Orthodox Hindu community to the danger of their sacred, vital and inviolable social customs and institutions—that distinguish the Hindus from all other peoples on earth and that have kept up the everlasting power of rejuvenescence and recuperation of the race while all other ancient nations have disappeared—reawakened all intelligent Hindus to the risk, the meeting repeats, of such hoary social customs being sought to be modified or rendered legally ineffectual and inoperative by Representatives in Imperial and Local Councils who are Hindus only in name and do not follow the Hindu faith and look upon the most cherished Hindu social customs as hindrances to what they in their ignorance consider to be "reform," and social and political progress. In view of this terrible and growing danger (as it is from the true Hindu point of view) this meeting most humbly and earnestly prays those in whose hands the Almighty has placed the material destinies of the Hindu race to reassure the Hindus by making it unmistakably evident that they (the British Rulers) will in no case depart from their proclaimed determination never to interfere with the religion and social customs (with which Hindu religion is bound up inalienably) of any section of the Indian population, by allowing any such law as is contemplated to be put on the Statute Book of India. This meeting would make it clear that the distinctive social customs of the Hindus, the most important of which is the institution of Caste, Varnashrama, are not man-made and therefore alterable or removable, but have been established for all time by the inspired Sages and Seers of yore, who again only voiced the behests of the Almighty. The meeting would further point out that established Hindu *achar* (ritual and rules of religious and ceremonial purity) and even established local customs have the same sanctity in the estimation of the Orthodox Hindu public, as the revealed social laws aforesaid. The meeting implores the Government to make it indubitably evident once more that not only the Bill in question will not be allowed to be brought in, but the bringing in of such a dangerous innovatory proposal would be rendered impossible in future.

III. Resolved that for this purpose, that is for guarding against the Legislative machinery being employed to cause disintegration of Hindu society by thoughtless non-orthodox Members professing to be *Hindu Representatives*, and the non-Hindus having a hand in Hindu socio-religious legislation, the Orthodox Hindu population, those who believe in Varnashram and observe loyally Orthodox Hindu customs and *achar* be granted the right to elect their own Representatives or Representatives, in the same way as the privilege has been conceded to our Mussalman fellow-subjects and Sikhs. The Orthodox Hindus (the largest section of the population) should not be the only people who would always run the risk of being misrepresented in Council. The meeting hereby requests the Mahamandal to move in the matter by taking all constitutional means including the sending up of a strong and representative Deputation to wait on the Viceroy. The Mahamandal is also requested to take all lawful precautions against Hindus of non-orthodox views being elected as Hindu representatives in Supreme and Local Councils. Moreover, with its over 600 Branches, about 800 Pratinidhis (leading Hindus in all parts of

India) and about 60 Samrakshaks (Religious Heads and Ruling Chiefs) the Mahamandal could well form a purely Hindu electorate for electing an unquestionably reliable Hindu Representative in the Imperial Council.

IV. Resolved that the time has come for the Mahamandal to take up such technically political questions as in the guise of a proposed legal enactment threaten the well-being and internal order of Hindu society.

V. Resolved that this meeting respectfully urges His Highness the General President of the Mahamandal to take necessary steps for insuring the maintenance of the Orthodox Hindu character and tone of the Benares Hindu University; insuring the adoption of a course of religious instruction strictly in accord with the Sanatan Hindu ideals and teachings, insuring the election of true followers of Sanatan Dharma to the Governing Body and the employment of orthodox Professors, Lecturers and Teachers, and insuring the elimination of "non-orthodox elements."

VI. Resolved that the matter being very urgent and important all the steps and actions recommended in these Resolutions be definitely launched and carried on within a month, and all Branches, Affiliated Bodies, Dharmacharyas, Provincial Centres, etc., of the Mahamandal be enjoined to this effect by the Head Office of the Mahamandal.

The most sensational piece of news about the war this week is not from the war theatre. It is from Germany and it says that the Kaiser has abdicated. The news yet requires confirmation. For aught we know it may yet be contradicted. But assuming the truth of this pretty piece of intelligence, we may say that it marks the deepest depth of demoralisation which has set in Germany since the tide of fortune turned against the Central Powers a few weeks ago. In the melting pot of the war half-a-dozen crowns have already been liquefied but the crown of the Kaiser will be the most illustrious and substantial contribution of them all. It may indeed be true that the Kaiser is only a representative of the types of men and ideas prevalent in Germany and that though Kaiser Wilhelm may go, there will be others to continue his traditions and his policy. It is true that no man in the world, however great he may be, is indispensable; and that if the spirit of German Militarism be not really dead, then the passing of Kaiser will not matter. But this should be more true of the Kaiser's death than his abdication. His civil death is more significant than his physical death. His abdication will be a confession not only of his airy failure but of the change of spirit that has come over his surroundings and altered the aspect of things. (*The Mahratta.*)

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